



The Analysis of Thai Buddhist (Sangha) Education Management Network in the 21st century

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ABSTRACT

The objective of this research is to study and analyze the education management network of the Thai Sangha in the 21st century. It is a qualitative research method by using In-depth Interviews with key informants including thirty-five administrators, teachers, and students of Dhamma Education, Pali Education, Phrapariyattidham School Education, and two Buddhist universities located in Khonkaen province. Data were analyzed by explanations and descriptions. The result found that 1. There were five forms of Sangha Education Management Network 1) Informal Education 2) Dhamma Education 3) Pali Education 4) Phrapariyattidham School Education and 5) Higher Education. There is a network to support the education of the Sangha. The management of integrated education between Buddhism and modern academics for students to develop themselves according to the threefold principles from mortals to civilized people including bringing knowledge to manage various activities of the clergy for further development. 2. Analysis of the education management network and the development of Thai society in the 21st century relied on Sangha education institutions under the curriculum model and integrated with modern science. Temples and Meditation Centers are the networks to promote real-life learning. It begins with encouraging



people to enter the monkhood and encourages the general public to practice meditation according to the teachings of the Buddha. Temples and Meditation Centers have the potential to maintain and develop resources that are conducive to learning according to the actual situation of the learners. Temple and Meditation Centers have the same goal as the Sangha which is to provide education for students to have self-development and social development.

Keywords: Sangha Education Management Network, Thai social development in the 21st century

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Introduction

The current social condition has been a transition from one era to another. If it is divided into eras, then the word 21st century means the era of 100 years from 2001- 2100 (2544-2643 B.E.) which is regarded as a society that has changed all the time, and in the era, the current society has a very fast rate of change. Thinkers in various fields of the world and Thailand are paying great attention to social conditions. Thinkers call the society of humanity in the future with different names, Alvin Toffler (1980) referred to it as "the third wave", given the change in the global currency as a change of "Global" nature, whether economically, socially, politically, etc., is driven by modern technology. Eric Schmidt and Jared Cohen (2014) call this the modern world the New Digital Age. In addition, it is also called other names as "Borderless world, or globalization. Suwit Maesincee called it the Post knowledge-based society era, which is a world that focuses on friendships and has changed the form of people from different closed people to different open people. It is a world that transcends a society that emphasizes the competition for co-creation. It is a world where wisdom has evolved beyond the intellectual property to public wisdom, such as YouTube, or Wikipedia. the Post knowledge-based society era is based on the human way of life from being abandoned to being independent and depending on each other (Adul Wangsrikun, 2013: pages 1-2).

This is consistent with the concept of Wijarn Panich, who said that in the 21st

century "the world changes faster and more

uncertainly, knowledge changes grows fast, information increases explosively, people are struck by circumstantial currents, while objects overflow, but souls fade. Moreover, the world is all interconnected. People change lives, change jobs. Suwit Mehinsee also states that in the 21st century, Thai society is an age of extremity. It is the era of people's power and it is the era of the Asian century. The past era has been about scientific progress, knowledge is power. We; therefore, teach children to use their knowledge to defy nature. In the next 21st century, it is necessary to change the mindset and create experiences that enable children to live in harmony with nature and when things start to change. Teaching must not be a loser, then eliminate or give opportunities to only those who are smart and abandon the weak students. But it must be a kind of mutual support that challenges education administrators whether it can change the old way of thinking and turn to meet the world. This is consistent with Nisada Wedchayanon (2011), who concluded that the differences between the 20th and 21st century's ideological bases are different. Society and economy in the 21st century are characterized by a greater reliance on one's knowledge rather than on the past, people are seen as valuable assets that need to be developed. As for the nature of the original work that different people do, it has been integrated more because it requires knowledge and skills in many

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things. The shareholder has expanded to more groups, including the stakeholder (Office of the Education Council

Secretariat, 2007, pages 11-13.) as shown in the table.

Table 1: Difference in concept and thinking base between the 21st and 29th centuries.

Thinking base on	20 th Century	21 st Century
People	People are the expenses that must be directed and controlled.	People are assets worth preserving and developing.
Work	Separately, different people do their own work.	Collaborative form based on knowledge as a project work.
Technology	It is designed to control operations and reduce errors caused by humans to a minimum.	Integrating technology with social systems to achieve knowledge-based work.
Leadership	Senior manager and technical specialist	Leaders are at every level of the organization.
Goals	Focus on the return of the shareholders of the organization.	Focus on creating value for all stakeholders.

Source: Nisada Wedchayanon (2011)

Therefore, it can be seen that Thai society in the 21st century will be a society that is constantly and rapidly changing, an age of extremity, an era of people's power, and the age of the Asian century. Society and economy in the 21st century will have a thinking base that focuses on people who are assets worth preserving and developing. Work will be a collaborative model. The knowledge base is a project work by integrates technology with social systems to achieve knowledge-based work. It focuses on leadership at all levels of the organization to create value for all stakeholders. If looking from the perspective of educational management, it can be considered an era that must change the thinking and create experiences for students to be able to coexist with nature. It must be in the form of helping each other by developing people to be valuable resources, building and developing talents to work collaboratively on a knowledge-based basis with technology integration to work properly as well as show outstanding

leadership in society to respond to all stakeholders.

The Buddhist (Sangha) education management is another type of education management that must be adapted to the social conditions of the 21st century as a study by Kanungnit Chanthabutr (2010: page 54) concludes that the education of the Sangha is considered the essence of the monks. The teachings and provisions of Buddhism are important in the study and training of the succession of Buddhism to be stable and the efficiency of wisdom, ethics, and morality for the Buddhists. The study of the Sangha is; therefore, the first study that existed in Thai society. In the past, it is characterized by mass education providing education services for monks, novices, and lay people by using the temple as an educational place with monks as teachers. Education of monks at present by the Sangha Act, Mahamakut Buddhist University Act, Mahachulalongkornrajavidyalaya University Act, and rules, orders, and Articles of Association of the



Supreme Sangha Council. At present, there are four types of education that the Sangha provides for monks, novices, and laymen to study: 1) Dhamma education, 2) Pali education, 3) Phrapariyattidham School Education, and two Buddhist universities, and 4) Higher education in two Buddhist (Sangha) universities.

The research by Kanungnit Chanthabutr concluded in the same research that the problem of studying Dhamma education and Pali education was caused by a lack of unity in education management. The responsible person for the administration is based on the old tradition that monks are only responsible for arranging exams and measuring results. Education is a matter of the learning centers and has no system of regulation. Existing courses have been passed down from the time of Somdej Phra Maha Samana Chao Krom Phraya Vajirayan Warorot as Sakolmahasangha Parinayok, so they are old, obsolete, and unsuitable for changing social conditions. Moreover, they cannot communicate with the new generation. As for higher education at the Sangha university level, there is a shortage of budget, a lack of budget and teaching personnel in specific fields, and a lack of academic standards. The students lack conscience, ideology, and ethical courage when there is a crisis in the Sangha Institute. The vision and direction in the study of the Sangha in the Pali education and Dhamma education are to consider changing the curriculum to be standardized by inserting the Pali curriculum into the curriculum of General education. The teaching and learning process was transformed into a moral analysis and criticism, creating a learning atmosphere for the learner-center, and improving the curriculum content so that the monks know to keep up with the current situation and be able to apply Buddhist knowledge to the new generation to understand and see the value. Furthermore, it promotes

teacher standards, teachers, improves teaching quality so teachers are accepted generally and have sufficient welfare for living, and mobilize resources from various sources for use in education. The state should support education as well as secular education. As for the direction of education at the Sangha university level, it is to revise the educational approach in the Buddhist era and in the past to build unity in sangha education focusing on Academic Excellence in Buddhism by studying the Tipitaka thoroughly in every aspect, setting educational standards, organizing the inside and outside quality assessment system, promoting teacher standards, emphasizing on education for peace and learning of the people. It should emphasize education, both formal and practical, to produce results and education for social awareness, mobilize resources used in the education of monks and modify the Sangha Administration Act 1962 (B.E.2505) to allow religious institutions to participate in national and Sangha education under the Constitution and the National Education Act (Khanungnit Chanthabutr, 2000: Abstract). For the development of the 21st-century society, the role of the Sangha education management must have to develop and improve their education through the changes. There is a focus on building people with leadership, working collaboratively, and using technology to integrate to work properly to respond to all stakeholders.

Sangha education Management was done through the use of collaborative networks to create and develop Sangha education to be broad and consistent with the needs of society in the 21st century. The concept of networking is popular in the modern era because the network is a link between a group of people or voluntary organizations to exchange information together or do activities together by organizing the structure of the people in the network as well as



independence and equality under the basis of respect for rights, trust, caring for each other.

A network is a link between the efforts and operations of different parties systematically and concretely to carry out one mission together while each party continues to carry out its main mission without losing its identity and its philosophy. This connection can take the form of a loose merger, ad hoc coalition as needed, or maybe in the form of a structured organization of the relationship.

“Network” today has one meaning: a social movement resulting from the creation of relationships between individuals, groups, organizations, and institutions with common goals, objectives, and needs together to carry out some activities, while the members of the network remain independent of each other. In addition, it refers to corporate culture. It is a new paradigm that organizes relationships within an organization between people in the organization and between that organization and other organizations related by changing from hierarchical management to networking.

From the definition of the word network, it can be seen that it is one of the methods that help to link the development of Sangha education to support the development of Thai society in the 21st century. Therefore, the research team is interested in studying Sangha education management to support the development of Thai society in the 21st century by studying the ways of building a network of Sangha education management and developed into a network of Sangha education management. To answer the guidelines for educational development by society in the 21st century, it is the era that must change their thinking and create experiences for learners to be able to live in harmony with nature. It must help to promote each other by developing people to be valuable resources, creating and

developing people who can work collaboratively based on knowledge with the integration of technology to work properly along with showing leadership in society.

Therefore, “the Analysis of Thai Buddhist (Sangha) Education Management Network in the 21st century” was conducted to create guidelines for reforming Sangha education management resulting in social development for stability and strength in the future.

Objectives

1. To study the network of Thai Sangha education management in the 21st century.
2. To analyze the network of Thai Sangha education management in the 21st century.

Research Methodology

This study is qualitative research through documentary research, in-depth interviews, focus group discussions, and participant observation with administrators, teachers, and students of Dhamma Education, Pali Education, Phrapariyattidham School Education, and two Buddhist universities located in Khonkaen province. The research tools were 1) In-depth Interviews, and 2) Focus Group Discussions as the structured interview. In-depth interviews related to 1) cooperation, 2) network building, 3) setting goals for student development and competence for living in a society together, and 4) cooperation in the development of a network of the educational management model of the current Thai Sangha.

Scope of Content

In this research, there are important contents about the education management of the current Thai Sangha, the development process that is in line with the development of Thai society in the 21st century, and the creation of a network



of Sangha education management in four aspects to support the development in the 21st century are: 1) Dhamma Education, 2) Pali Education, 3) Phrapariyattidham School Education, and 4) higher education in two Buddhist universities, including creating spatial networks, activity-oriented networks, and functional networks as well as the development of the creation of a network of educational management for Thai Sangha for supporting the development of the 21st century. It is under the network life cycle in four stages: 1) the stage of realization and formation of the network, 2) the stage of creating commitments and managing the network, 3) the stage of developing relationships and utilization, and 4) the process of maintaining relationships and continuity.

The key informants were administrators, teachers, students of Dhamma Education, Pali Education, Phrapariyattidham School Education, and two Buddhist universities located in Khonkaen province that were Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, and Mahamakut Buddhist University, Isan Campus.

The scope of study in the area was conducted in Khon Kaen Province.

Research Conceptual Framework

From the study of the concept of the development of the Sangha Education Management Network to support the development of Thai society in the 21st century as well as related research, it can be summarized as a research conceptual framework as follows:

Research Results

1. The Sangha Education Management Network to support development in the 21st century found that the current Sangha Education Management Network can be divided into five forms as follows:

1.1 Educational management network in the preliminary part: It is an education that occurs according to a way of life that is learning from experience, work, people, and community. It is a duty for preceptors who have just given preliminary education to new monks and novices. The preceptors will provide education in the field of discipline practices in daily life. There is no class-based educational management process, no teacher, and no educational assessments and evaluations. But it is an informal education by focuses on the daily life of the monks, it is the duty of the preceptor and teacher to play an important role in the education management in this section.

1.2 Network of Dhamma Education: It is the management of Dhamma education under the supervision of The Central Dhamma Testing Service Headquarters of Thailand, Sangha Supreme Council of Thailand. It is divided into three classes: 1) first-class Dhamma practitioners, 2) second-class Dhamma practitioners, and 3) third-class Dhamma practitioners. The duration of study is one year per class. There are four study courses: 1) Essay on Dhamma, 2) Dhamma, 1) Buddha History, and 4) Buddhist Discipline. The students must pass the educational assessment only once a year, organized on the same date and time across the country, judging criteria passed the exam at 70 percent of the exam. Applicants who pass the exam will receive a certificate from The Central Dhamma Testing Service Headquarters of Thailand with a qualification equivalent to a lower secondary school (grade nine).

1.3 Network of Pali Education: It is the management of Pali education under the supervision of The Central Dhamma Testing Service Headquarters of Thailand, Sangha Supreme Council of Thailand. It is divided into three levels, eight years. The duration of study is one year per class with 2-4 courses per class studied in each



temple By The Central Dhamma Testing Service Headquarters of Thailand organizes the subjects and time of submitting a list of names to request a knowledge test, list of applicants for the knowledge test, the place for the knowledge test and announce the results of the proficiency test only. However, teaching and learning management, teachers, buildings, premises, teaching equipment, etc. will be the duty of the learning centers or the abbot in each temple must operate at will.

1.4 Network of Phrapariyattidham Schools, Department of General Education: it is classified as formal education and has the objective to meet the needs of monks and novices. When he graduated, he would have gained knowledge as a service to maintain himself. When he is disrobed, he can survive in society, and he is valuable to the secular society. If he aims to get higher education, there is a clear systematic teaching and learning process. There is a systematic management model. There is a process of teaching and learning divided into classes respectively and has buildings, a curriculum, the duration of the study, measurement, and evaluation, which is a definite condition for graduation. It is divided into two levels: 1) lower secondary school and 2) upper secondary school.

1.5 Network of higher education management of the Sangha: it is the management of higher education that is open for studying from bachelor's degree to doctoral degree. The objective is to establish an educational institution for the Tipitaka and higher subjects for monks, novices, and laymen. It aims to use it as a place to study the Dhamma of the monks and to be a place for teaching Buddhism. The objectives of this study are expanded in the two Buddhist (Sangha) Universities Act, in Section 6 of the Act, namely, the university is a place of study and research. Its objectives are to study, research, promote and provide academic services in

Buddhism to monks, novices, and lay people, including preserving arts and culture. In Khon Kaen Province, there are two places, namely Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, and Mahamakut Buddhist University, Isan Campus, which have set goals, methods of study, and course lengths of study, measurement, and evaluation which have clear graduation conditions.

2. Analysis of the network of education management and the development of Thai society in the 21st century found that:

2.1 Analyzing the model of education management: it found that the three educations of the teaching management model were the Dhamma education, the Pali education, and the General Education. There should be improvements or integration of the curriculum to be suitable for learners and enable learners to apply their knowledge to the present society. Courses should be flexible, diverse, aligned with learners' needs, and networked to support and coordinate collaboration.

2.2 Development of Sangha Education Management: the beginning of the development of the administration of Sangha affairs in all six aspects, namely administration, education, propagation, public utilities, public education, and public welfare. These are important roles and duties of the Sangha to support the monks to focus on education management in the form of formal education and informal education. The objective is to make Buddhism stable and have successors. Therefore, the development of the Sangha administration system to be strong and to focus on development in all sectors to have progress will also contribute to driving Sangha education management to be strong together. The current Sangha administration has hierarchical nature. Most importantly, the Supreme Sangha



Council is chaired by the Supreme Patriarch and plays an important role in Sangha education management to be carried out in the order of development. Since the first level is up to the governance at the temple level, where all Sangha administration can integrate all dimensions of Sangha administration in all six aspects so that it can proceed in the same direction.

The temple is considered the center of important education for the Sangha in the past because all bodies of knowledge were generated from the temple. Although at present the temple is not a center for providing education for Thai society like in the past, it can be considered that the temple still plays an important role in providing education for monks and novices today. It is the important role of the abbot who must support them. Moreover, monks and novices in the temple studied both the level of living and learning the teachings of Buddhism until the education was organized into Dhamma education, Pali education, or General education by asking for support from the Sangha at all levels of administration. The National Buddhism Office is the coordinator of supporting and maintaining overall education management and has the general public support the education of the Sangha at all levels as well.

The education management of the Sangha in all three departments is the Dhamma education, Pali education, and General education, so it is an early education of the Sangha. The primary administrative office, namely, the temple will play an important role in providing education for monks and novices. Educational management in these three departments has educational conditions that are consistent with each other, that is, all monks and novices must study the Dharma course before being able to enter Pali education and/or General education. However, all monks and novices can study

the three courses simultaneously according to their ability and willingness. After graduating from the elementary level, monks and novices also have a way to develop themselves by continuing to study at the higher education level, that is, studying in both Buddhist monastic universities and being able to independently study in the field of study that they specialize. The education of these two Sangha is coordinated in a network to support each other at every level in terms of assistance, guidance, and advice on educational activities for learners regularly.

Another important development that promotes and supports the progress of education management of the Sangha is the importance of the mental development of monks and novices who are religious heirs. A training institute for Vipassana Meditation has been established, namely the provincial meditation center officially appointed by the National Buddhism Office. In addition, there is also a meditation center at each temple where monks with expertise in Vipassana Meditation established themselves and these are the places for monks and novices have practiced Dhamma for mental development and learned the principles of correct mental development doctrine. It is the basis for the further development of one's mind in the future. The creation of religious heirs of the Sangha is an important goal in the development of education. The most important thing is to create a working area for monks and novices. Therefore, after the Sangha has already provided education to novice monks until they have completed each level. The most important thing is to create a working space for monks and novices to show their potential according to their aptitudes, namely 1) being an abbot as an administrator of the Sangha affairs; 2) being a teacher of various educational departments until becoming a teacher and administrator in Sangha or Buddhist



University; 3) being a Vipassana teacher who teaches meditation to monks, novices and the general public; 4) being an advising monk; 5) being a Dhammaduta or missionary monks who responsible for propagating Buddhism both in the country and abroad; 6) being a propagating monk in the sub-district unit; 7) Being a teacher in the Sunday Buddhist School; and 8) being a lecturer in the moral and ethical training project for youth and the public, etc.

Developing the Thai Sangha education management in the 21st century results in direct and indirect cooperation of the Thai Sangha network. Each identity of the Thai Sangha education management. The researchers bring the four principles or truths to analyze and develop the network of Thai Sangha education management. Developing the Thai Sangha education management, monastic institutes, temples, Phrapariyattidham School, and Buddhist universities to develop members of Thai society. It is a learning for the noble people to learn to give up and share, control passions and develop themselves as the leader who spread happiness widely. Developing students to have potential, and skills, and they can create social innovations under a good mind, virtue, and morality, teachers can provide instruction, instill in learners a normal way of living with society, meditation is the main component used to cultivate consciousness of learners and teachers to use knowledge to develop society in the 21st century under the model of learning management, focusing on human development to have an organized goal and education is linked in a network to support each other. The threefold training (Trisikkha) is an important element in supporting the development of learners that can be an important mechanism for social development in the 21st century. Students raised themselves to be virtuous and ethical, and teachers must teach with

morality and virtue, organize teaching activities, and make a lesson plan based on the subject matter of the course which is the highlight. Teachers may focus on content such as Pali language, Thai language, foreign language, use of technology, etc. Direct moral teaching cannot be done, just can be applied to teach learners to know the subject they want to emphasize, coupled with the application of principles of living in a noble society, having a good heart, and having normal behavior does not cause social problems. It is a prerequisite before having good knowledge and being able to develop outstanding teaching and learning of the Sangha based on that knowledge of Buddhist wisdom and social development to become a normal happy society.

Building a network of temples and meditation centers that are ready to help the Sangha to reduce the burden of education management and the use of human resources by using the activities of the temple and meditation centers. It has been carried out by the content and curriculum, allowing learners to be able to learn and develop themselves for readers to see important networks. It supports future education management and the Sangha will face problems in the future related to the budget for the care of the premises as well as personnel. When the Sangha understands it, the database creates more paths to support teaching and learning and many teachers still lack information. The empirical data in the area, patterns, practices, areas, and preliminary activities will create a way to coordinate participation in teaching activities to link with the meditation centers, especially for learning to develop learners' intelligence. Meditation centers present the above information, so it can help those involved to build networks. They can choose the meditation center or a temple that has a suitable format for the development of learners and society. The



Sangha Education Management Network relies on the Sangha Educational Institution to be the leader of education management under the curriculum style and integration with modern sciences. The temple and the meditation centers are; therefore, support networks to promote real-world learning starting by encouraging people to ordain and encourage general people to practice meditation according to the teachings of the Buddha. These temples and the meditation centers have the potential to maintain and develop resources that are conducive to learning according to the actual conditions of the learners. Temple and meditation centers have the same goal as the Sangha to provide education for students to have self-development and social development.

Discussions

1. Network of Thai Sangha Education Management in the 21st Century

The education management network of the Thai Sangha in the future is necessary to encourage the monks to learn in real conditions and to apply them in practice. Once the monks have graduated, they can meet the needs of the monks themselves and meet the needs of society. The main Sangha education management is to provide education for monks to have precepts, concentration, and develop wisdom towards the noble monks. Important networks for real-world learning are educational institutions that exist in the locality that take part in teaching and learning management with the Sangha and use those educational establishments as a real learning place. A temple is a meditation center. It has suitable things (Sappaya) favorable to mental and wisdom development. It is used as a network for monks to learn and practice meditation and bring the body of knowledge to integrate with the principles of Buddhism for self-development and society both in

the religious and secular worlds. Using Sangha-related facilities creates a network to support learning according to the actual conditions of learners, such as the Army, which should be used as a network to promote entering the military career. Government agencies involved are the National Office of Buddhism, Provincial Cultural Offices, and government agencies involved in the field. The Sangha are educational institutions that allow the learners to participate in activities according to the appropriate nature of work to learn and seek real experiences. Integrative education between Buddhism and modern academics implementing information systems, and preparation of Big Data uses educational personnel of the Sangha to take part in the development that can reflect the provision of education for the 21st century. It is consistent with the faculty members of Mahachulalongkornrajavidyalaya University (2013, page 4) said that Sangha education is something that monks and novices must learn and understand, while the Sangha means monks who have been ordained by a preceptor. Sangha education is a study that is given to monks and novices by the education committee and the Sangha University Council which is an academic study of Buddhism. The main objective is to study the teachings of the Dhamma, which is to prevent the change of the Dhamma and Discipline to be different from the Pali in the Tripitaka.

2. Analysis of the network of Thai Sangha education in the 21st century

Building a network of temples and meditation centers that are ready to help the Sangha to reduce the burden of education management and the use of human resources by using the activities of the temple and meditation centers. It has been carried out by the content and curriculum, allowing learners to be able to learn and develop themselves for readers to see important networks. It supports



future education management and the Sangha will face problems in the future related to the budget for the care of the premises as well as personnel. When the Sangha understands it, the database creates more paths to support teaching and learning and many teachers still lack information. The empirical data in the area, patterns, practices, areas, and preliminary activities will create a way to coordinate participation in teaching activities to link with the meditation centers, especially for learning to develop learners' intelligence. Meditation centers present the above information, so it can help those involved to build networks. They can choose the meditation center or a temple that has a suitable format for the development of learners and society. The Sangha Education Management Network relies on the Sangha Educational Institution to be the leader of education management under the curriculum style and integration with modern sciences. The temple and the meditation centers are; therefore, support networks to promote real-world learning starting by encouraging people to ordain and encourage general people to practice meditation according to the teachings of the Buddha. These temples and the meditation centers have the potential to maintain and develop resources that are conducive to learning according to the actual conditions of the learners. Temple and meditation centers have the same goal as the Sangha to provide education for students to have self-development and social development. It is consistent with Adul Wangsrikun (2014), who said that education in the 21st century needs to be integrated with teaching and learning management in harmony with the body of knowledge, global awareness, understanding of finance, economy, business, understanding of civic duty, and understanding of health and environmental awareness and have skills that must be integrated with learning and

teaching in the body of knowledge along with life and career skills, information, media and technology skills, learning skills, and innovation. The 21st-century concept framework is not just for students in schools but is also a skill that is suitable for people in this world who have to learn all their lives. It is necessary to seek important knowledge for solving real-life problems while working and living in a future that is full of unpredictable changes to adapt to survive the changes of a rapidly changing world.

Recommendations

- 1) The Sangha education management model is independent of management for learner development, and the Sangha education management is not independent of curriculum and evaluation.
- 2) Creation of innovation from the knowledge base in the Tipitaka into practice to create learning for supporting the 21st century.
- 3) There should be a study of the patterns that will encourage various temples to participate in educational management for the development of the Sangha education quality.
- 4) There should be a study and follow-up on the form and process of reform of Sangha education management to support the development of Thai society in the 21st century as a guideline for further development.

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