

Scenarios for the Development of Buddhist International Organization Networks for the Sustainable Propagation of Buddhism*



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Abstract

The research article consisted of the following objectives: 1) To study the investigate the context, problems, concepts, theories, and the Buddhist peaceful means conducive to the propagation of Buddhism by Buddhist international organizations during the year B.E. 2566 - 2575; and 2) To study the present a scenario for the development of Buddhist international organization networks for the sustainable propagation of Buddhism. The study employed Ethnographic Delphi Futures Research (EDFR) through in-depth interviews and a questionnaire. Key informants included experts on Buddhist international organizations in Thailand and other 13 countries, for a total of 25 persons. The obtained data were analyzed by median, mode, and interquartile range.

From the study, the following results are found:

1) Problems in the development of Buddhist international organization networks for the propagation of Buddhism arise from the Covid-10 situation and war, which lead to economic recession and effect on the propagation of Buddhism. Each organization has to adapt themselves by using technology and social media, as well as collaborating through network. The modern science theories that are used as the guidelines for developing the network include network management, risk management, and human resource management. The Buddhist peaceful means conducive to the development of Buddhist international organizations can be categorized into three Dhamma sections, namely (1) On organizational management including *Padhāna* (effort), *Aparihāniyadhamma* (conditions of welfare), *Sārāṇīyadhamma* (states of conciliation); (2) On the development of propagation work including *Ovādapāṭimokkha* (the fundamental teaching); and (3) On developing the inner peace of personnel including *Ariyasacca* (the four noble truths), *Tisikkhā* (the threefold learning), *Gharāvāsa-dhamma* (four virtues for a good household life), *Iddhipāda* (the four noble truths), *Sanṅahavatthu* (four bases of social solidarity), and *Brahmavihāra* (the four sublime states of mind), and

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2) A scenario for the development of Buddhist international organization networks for the propagation of Buddhism consists of 8 components and 40 points which are identifying proactive vision and mission; Dhamma for proactive propagation; engaged Buddhism; inner peace; personnel potential development; communication, innovation, and technology; Buddhist network collaboration; and network organization development. A body of knowledge from the study is 'Vision of Buddhist Scenario'.

Keywords: Scenario; Buddhism Propagation; Network; Buddhist International Organization

Introduction

The Buddha established the strategies or approaches that have been used to spread Buddhism for thousands of years up to the present. He also paved the way to protect Buddhism from harm, as his word "*caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam mā ekena dve agamittha desetha bhikkhave dhammam ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ kevalaparipuṇṇam parisuddham brahmacariyam pakāsetha,*" (Pali Tripitakas: 4/32/39) which means "Wander forth, Bhikkhus, for the wellbeing of many, for the happiness of many, out of compassion for the world, for the benefit, the welfare and happiness of gods and men. No two should wander together the same direction. Proclaim, Bhikkhus, the Dhamma which is beneficial in the beginning, beneficial in the middle, and beneficial in the end, with correct wording full of meaning, complete in itself, utterly pure and displaying the holy life" (Pali Tripitakas: 4/32/40). At present, Buddhism is spread in both individual and Buddhist organization forms, which has led to its global expansion with Buddhist international networks spanning continents.

The world of the 26th century is one of change and rapid progress as a result of the use of technology to connect information from all over the world (Tuntirojanawong, 2017). The direction of educational management in the twenty-first century is a collaborative working process at both the local and global levels, particularly with regard to the rapid advent of disruptive technology, which has resulted in significant changes in human life and education that are considerably different from the original (Obadan, 2010). At the same time, there are still 4 remaining challenges: 1) The spread of Coronavirus disease (Covid-19); 2) War and conflicts within and between countries, such as Sri Lanka, Myanmar, and the Russian-Ukrainian war; 3) Natural disasters, as well as global warming and greenhouse effect; and 4) Economic threats. This requires all countries to adapt, as well as Buddhist international organizations all over the world to prepare for these changes, as they will have an impact on the continuation of Buddhism in the future.

Disease, war and conflicts, natural disasters, and economic threats have caused stress and anxiety throughout the world, prompting individuals to seek wisdom and peace via

meditation, mindfulness cultivation, and Dhamma studies. According to Buddhism, every problem is caused by worldly conditions (8 types of *loka-dhamma*); thus, regardless of the situation, the root causes of all problems arise from 3 types of defilements: greed, hatred, and delusion, which can be solved by the Buddhadhamma. There is no fixed formula for propagation as adaptability based on each situation is required, namely the use of online communication, such as meeting via Zoom application, live Dhamma preaching on Facebook, YouTube, Twitter, etc. Many organizations agree that this method has resulted in positive outcomes as more individuals can attend and have easier access. However, after each crisis has been resolved, the original approach remains, which involves face-to-face interactions, organizing activities at the temple and on-site seminars, etc.

The researcher is interested in the current state of Buddhism propagation by Buddhist international organizations, the problems and future networking of Buddhist international organizations over the next 10 years, including approaches and methods for developing Buddhist organizations to ensure the strength of Buddhist international networks to propagate and maintain Buddhism.

Objectives of the Research

1. To investigate the context, problems, factors, and trends in the next 10 years (B.E. 2566 – 2575), including concepts, theories, and Buddhist peaceful means conducive to the propagation of Buddhism by Buddhist international organizations.
2. To present scenarios for the development of Buddhist international organization networks for the sustainable propagation of Buddhism.

Research Methodology

The study employed Ethnographic Delphi Futures Research (EDFR)

1st Step: Documentary research based on data analyzed from the Tipitaka commentaries of the Mahachulalongkornrajavidyalaya University Edition, other Buddhist texts and books, modern science concepts from related books, internet information on network management theories, risk management theories, human resource management theories, and Buddhist peaceful means conducive to the development of Buddhism propagation by Buddhist international organizations. All of this served as a framework for the creation of research tools.

2nd Step: Qualitative research in which data were collected using a semi-structured in-depth interview that passed the quality inspection. The research tools for conducting EDFR included the questionnaire with 5-point rating scale. 5 experts employed content validity to calculate the index of item-objective congruence (IOC), which was found to be 0.80 - 1.00.

3rd Step: In the first phase of the EDFR, in-depth interviews with experts from Buddhist international organizations were conducted. The key informant selection criteria were based

on McMillian and resulted in 25 experts with a range of error of 0.50 - 0.48. The expert selection criteria were: 1) Abbots or executives of Buddhist organizations in America, Europe, Asia, or Oceania (either previously or currently) with at least 2 years of experience; 2) Educational level not less than a bachelor's degree, academic position not less than assistant professor, or previous position as head of department associated with Buddhist studies; 3) Purposive sampling was used to choose the experts, who were chosen based on the established criteria, from among those who held management positions in temples or Buddhist organizations located in America, Europe, Asia, or Oceania. When selecting the temples or organizations, lecturers from the Peace Studies department at Mahachulalongkornrajavidyalaya University, as well as advisors and specialists, were consulted. The researcher also looked up the histories of temples and Buddhist organizations on the internet; and 4) The selection criteria and name list of experts were proposed to advisors for consideration and amended depending on their suggestions. This resulted in 25 experts from 13 countries/ regions/ continents: Bangladesh, Cambodia, the European Union, Hong Kong, India, Indonesia, Japan, South Korea, Mongolia, Myanmar, Nepal, Oceania, Sri Lanka, Sri Lanka, Taiwan, Thailand, the United States, and Vietnam.

4th Step: Key informants included networks of Buddhist international organizations, temple executives, Buddhist international organizations, and experts in Mahayana, Vajrayana, and Theravada Buddhism in America, Europe, Oceania, and Asia. 25 key informants were divided into 3 groups and from 13 countries/ regions/ continents: Bangladesh, Cambodia, the European Union, Hong Kong, India, Indonesia, Japan, South Korea, Mongolia, Myanmar, Nepal, Oceania, Sri Lanka, Sri Lanka, Taiwan, Thailand, the United States, and Vietnam. The 3 groups included: 1) Buddhist international organizations in Thailand which were World Buddhist University, National Committee for Dissemination of Buddhism, representatives of Dhammaduta organizations, Thai Plum Village, Dhammakaya temple and Dhammakaya foundation, and World Fellowship of Buddhists; 2) Buddhist international organizations in other countries which were Fo Guang Shan temple and Buddha's Light International Association (BLIA), Tzu Chi Foundation of Taiwan, World Buddhist Sangha Youth of Sri Lanka, Nation Army Monk of Korean, the Council of Thai Bhikkhus in the USA, The Union of Thai Sanghas in Europe, The Union of Thai Sanghas in Oceania, Center of Tibetan Studies, Buddhist Society of India, The Central Institute of Higher Tibetan Studies of India (Vajrayana, Nichiren Shū, and Mongol-India Friendship Association in Mongolia; and 3) The Sangha Supreme Council of each country and experts on Buddhism from 7 organizations which were The Sangha Supreme Council of Thailand, The Sangha Supreme Council of Nepal, The Sangha Supreme Council of Bangladesh, Cambodian Sangha administrators, the Senate Standing Committee on Religions, Morals, Ethics, Arts and Culture, Yanasangvorn Research Institute, and Vimuttayalaya Institute.

5th Step: Data collection via in-depth interviews and participant observation with key informants of 25 experts/ 13 countries who were chosen by purposive sampling. The semi-

structured interview was employed in the first phase of the EDFR, and though there were certain restrictions on traveling to some countries, the researcher used VDO conference, namely Zoom and Line, to conduct interview. In the second phase of the EDFR, questionnaires were used to collect data; although the researcher obtained data from specific experts by himself, the others were collected via email and Google Forms via Line. Most experts in other countries were able to complete the questionnaires on their own or with the assistance of their coordinators.

6th Step: Data analysis, in which the obtained data from the first phase of EDFR were transcribed, summarized, and categorized. This phase provided 7 scenarios and 80 trends, which were then discussed, analyzed, and exchanged with advisors. This was followed by the second summary, which created 8 scenarios and 40 trends for the second phase of EDFR. This second phase used questionnaires on a 5-point rating scale, with 1 being the lowest and 5 being the highest. The obtained data were analyzed by SPSS Statistics including median, mode, interquartile range, as well as content analysis.

7th Step: Summarizing the research and presenting by descriptive method.

Research Results

The 1st objective: In terms of the context, problems, factors, and trends in the next 10 years (B.E. 2566 – 2575), the findings found that the number of monks around the world is dropping since new generations are disinterested in Buddhist teachings, and global changes have slowed the Buddhist international organizations in propagating Buddhism. The Buddhist international organizations should propagate Buddhism based on the management theory according to Peter F. Drucker and Henry Fayol, which includes identifying mission, vision, culture, and common values. This involves risk management in terms of strategies, human resource management in order to build a learning organization, as well as the Buddhist peaceful means conducive to the propagation of Buddhism. Several organizations have adapted by utilizing technology to propagate Buddhism via social media. The Buddhist peaceful means conducive to scenarios of propagating Buddhism sustainably can be categorized into three Dhamma sections, namely 1) On organizational management including *Padhāna* (four efforts), *Aparihāṇiyadhamma* (conditions of welfare), *Sārāṇiyadhamma* (states of conciliation); 2) On the development of propagation work including *Ovādapāṭimokkha* (the fundamental teaching); and 3) On developing the inner peace of personnel including *Ariyasacca* (the four noble truths), *Tisikkhā* (the threefold learning), *Gharāvāsa-dhamma* (four virtues for a good household life), *Iddhipāda* (the four noble truths), *Sanṅahavatthu* (four bases of social solidarity), and *Brahmavihāra* (the four sublime states of mind). *Padhāna* (four efforts) are essential for Buddhist international organizations to manage risk in propagating Buddhism in terms of restoring, developing, and furthering. They can be applied as follows: 1) Preventing problems; 2) Eliminating problems or threats; 3) Strengthening and developing the

organization, personnel, networks, and Buddhist work; and 4) Maintaining and furthering the good things sustainably. The research results of this first objective came from the first round of EDFR, which led to the development of a framework for questions in collecting quantitative data for the second round of EDFR, which served as the results of the second objective.

The 2nd objective: In terms of scenarios of Buddhist international organization networks for propagating Buddhism sustainably, the results of the second phase of EDFR indicated data collected via questionnaires with 25 experts from the first phase of the EDFR, with a range of error of 0.2. The obtained data were analyzed by median, mode, and interquartile range (Q3 – Q1) to consider possible trends on a higher level. The results revealed as follows: median ≥ 3.5 , while trends that are aligned with experts' opinions have an interquartile range of ≤ 1.5 . In summary, the scenario of Buddhist international organization networks for propagating Buddhism sustainably comprises of the following 8 scenarios and 40 trends:

1) Identifying a shared vision and mission for the proactive propagation of Buddhism (Vision & Mission)

Buddhist organization networks must prepare to prevent and solve problems which can be divided into two points, namely 1) In terms of negative situations including (1) A decrease in the number of Buddhists as a result of consumerism, which causes individuals to overlook the benefits of Buddhist practice; (2) Negative news about monks undermines faith; (3) A decrease in the number of new ordination; (4) Buddhism is perceived as distant by younger generations; (5) New diseases compel Buddhists to conduct less merit-making, donating, attending Buddhist activities, and doing propagation work; (6) Government policies are not supportive of proactive propagation work, and 2) In terms of seeing opportunities in social situations that can be used to proactively propagate Buddhism through the following methods: (1) Using the lessons acquired from pandemic crises to further the usage of technology; (2) Proactive communication with government sectors, the positive outcomes of which will support the budget and Buddhist activities; (3) Using scientifically proven ideas and reasoning as a tool to explain Buddhist practice more concretely; and (4) Using problems that affect mental health to emphasize the significance of studying Buddhism so that one has the wisdom to live life mindfully.

2) Having a shared ideology to practice the Dhamma in order to proactively propagate Buddhism (Dhamma Cultivation)

Buddhist organization networks must use the Dhamma to propagate Buddhism as follows: 1) Using *Ovādapāṭimokkha* (the fundamental teaching) as an ideology to propagate Buddhism holistically; (2) Putting *Ariyasacca* (the four noble truths) into practice in order to live life rationally and leading to the cessation of suffering; (3) Using *Brahmavihāra* (the four sublime states of mind) to propagate Buddhism for serving and helping society; and (4) Using mindfulness and concentration as a tool to build inner peace.

3) Trends of propagating Buddhism proactively in line with social context (Engaged Buddhism)

Buddhist organization networks must have policies for the current situations as follows: 1) Creating new areas in propagating Buddhism through various platforms; and 2) Creating new networks within Buddhist international organizations in order to spread and strengthen Buddhism.

4) Developing inner peace of those who propagate Buddhism (Inner Peace)

Personnel should be encouraged to meditate as follows: 1) Providing places and chances for individuals of faith to propagate Buddhism and take care of the organizations; 2) Creating an organization with a culture that fosters and encourages faith of people based on the Dhamma Vinaya (discipline); 3) Using *Tisikkhā* (the threefold learning) and *Ariyasacca* (the four noble truths) to cultivate wisdom in individuals; and 4) Creating an organizational culture in which individuals practice mindfulness in their daily lives in order to develop inner peace.

5) Developing the potential of personnel in the spirit of spreading Buddhism (Soul Development)

Buddhist organization networks should focus on personnel development by: 1) Promoting the organization's identity and culture; 2) Promoting language skills that allow access to communities, areas, and various groups of people; 3) Promoting technology-use skills for creating and disseminating media; and 4) Promoting skills for integrating the Dhamma with propagation activities so that individuals can live rationally.

6) Communication, innovation, and technology (Innovation and Communication)

Buddhist organization networks should promote the following aspects: 1) Promoting the use of VDO conference for Sangha meeting, conducting ceremony, and Dhamma talk; 2) Promoting the use of social media for public relations and Dhamma dissemination, such as Facebook, Twitter, Instagram, YouTube, Zoom, and so on; 3) Producing media such as animation, 3D movies, and a metaverse on the history of Buddhism, *Jāṭaka* (tales), the Dhamma, and Buddhist festival traditions that can reach people of all ages and backgrounds, online candlelight procession, online chanting, and online alms; 4) Creating an application of organizations for the propagation of Buddhism, such as Dalai Lama channel, GBN TV, Dhammacakka channel, 佛光山 (Fo Guang Shan), 慈濟 (Tzu Chi), Da Ai TV; and 5) Creating online systems for making donations (E-donate) or making merits, such as through the use of websites and QR codes.

7) Network collaboration of proactive Buddhist organizations (Network Collaboration)

Buddhist organization networks should work together in the following methods: 1) Working across boundaries, both directly and through the use of online technologies, seminars, exchange of knowledge, including building relationships and helping between organizations; 2) Promoting an exchange of personnel in order to learn culture, propagation methods, and

the use of technology between organizations; 3) Attending annual academic seminar of network organizations regularly; 4) Providing assistance and public welfare in times of disasters; and 5) Promoting the work of networks to be widely adopted, such as preserving ancient scriptures, translating the Tipitaka into various languages, etc.

8) Developing the management potential within the organizations of network partners (Organization Development)

Buddhist organization networks should develop their potential to propagate Buddhism as follows: 1) Leaders should have a clear vision and goal, be open-minded, and be able to collaborate with Buddhist international organization networks; 2) Personnel should adhere to their ideologies and organizational cultures while also having propagation skills (quality) and a sufficient number of people to work on propagation (quantity); 3) Managing resources efficiently, such as budget; 4) Developing organizations to proactively propagate Buddhism consistently; 5) Managing and taking care of personnel in a friendly manner; and 6) Creating a culture of peace inside organizations in order to sustainably propagate Buddhism.

The New Body of Knowledge

A new body of knowledge gained from the study is called ‘Visioned of Buddhist Scenarios’

The presentation of ‘**Scenarios for the Development of Buddhist International Organization Networks for the Sustainable Propagation of Buddhism**’ that results from this study is not a forecast but a summary and compilation of ‘scenarios and trends’ in developing Buddhist organization networks based on the opinions of experts from Buddhist international organizations, including Theravada, Mahayana, and Vajrayana. These experts viewed that if Buddhist international organizations want to develop the propagation of Buddhism in the future in an efficient and sustainable manner, each organization should manage the following 8 elements according to a new body of knowledge acquired.



Figure 1: A new body of knowledge, ‘Visioned of Buddhist Scenarios’



Figure 2: A new body of knowledge, ‘Visioned of Buddhist Scenarios’

This new body of knowledge ‘Visioned of Buddhist Scenarios’ can be explained as follows:

‘V’ stands for Vision and Mission: Identifying shared vision and mission in proactively propagating Buddhism.

‘I’ stands for Inner Peace: Developing inner peace of those who propagate Buddhism.

‘S’ stands for Soul Development: Developing potential of personnel in the spirit of spreading Buddhism.

‘I’ stands for Innovation and Communication: Community, Innovation, and Technology

‘O’ stands for Organization Development: Developing the management potential within the organizations of network partners.

‘N’ stands for Network Collaboration: Collaboration among networks of proactive Buddhist organizations.

‘E’ stands for Engaged Buddhism: Trends of propagating Buddhism proactively in line with social context.

‘D’ stands for Dhamma Cultivation: A shared ideology to practice the Dhamma in order to proactively propagate Buddhism.

Discussion of Research Results

From the research result of the 1st objective, it was found that Buddhism is facing challenges on all fronts, including internal factors such as new generations being distant from the Dhamma, a decline in monk ordination, an increase in negative news about monks, as well as external factors like diseases, war and conflict, the economy, and so forth. Buddhist international organization networks should share a common vision and mission as they must work together to manage risks based on *Padhāna* (four efforts) for preventing, restoring, developing, maintaining, and furthering. This includes sharing the common ideology and goal based on *Ovādapāṭimokkha* (the fundamental teaching) by not troubling and hurting one another, having patience, and aiming for Nibbāna. The propagation of Buddhism, whether Theravada, Mahayana, or Vajrayana, will be in the same direction if the principles of affection, loving-kindness, compassion, unity, and forgiveness are followed in order to cultivate inner peace and world peace. This is aligned with the remarks made by The Duddh (2023), Somdet Phramahathirachan Member of the Sangha Supreme Council and President of the Regulatory Office for Overseas Dhammaduta Bhikkhus, at the Thai Sangha Assembly meeting in Japan, No. 1/ B.E. 2566, at Wat Paknam Japan, Chiba Province, Japan. He said “The propagation of Buddhism is the enhancement of peace and making benefits and happiness for human beings, particularly on building inner peace of individuals based on *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). Dhammadutas should follow the Dhamma and Vinaya (discipline), laws, and culture of each country. May Dhammadutas have the knowledge, good conduct, patience, and sacrifice in order to build faith and wisdom in Thais and non-Thai people.” This is in line with Prof. Dr. Phra Brahmapundit who gave a lecture on ‘A process of building peace in Buddhist perspectives based on *Padhāna*,’ (Wat Prayurawongsawas Waraviharn, 2022). which goes in the same direction with Vajrayana Buddhism, as stated by Lama Geshe Lhakdor, Director of Library of Tibetan Works and Archives, “All monks should preach in the same direction as the 14th Dalai Lama, who teaches about love, loving-kindness, compassion, well wishes, unity, forgiveness, and without causing trouble for one another.” Venerable Hui Lun, Member of the Management Committee of Fo Guang Shan Monastery, also argued “The propagation of Buddhism aims at solving the present problems without

troubling or fighting one another, working together by viewing all Buddhist schools as colorful flowers, which is the beauty of Buddhism.” This is aligned with the viewpoints of Thai Sangha Theravada members, comprising Phra Phrom Wachirapanyachan, Phra Theppavaramethi, Phra Kittisophonvides, and Phramaha Chatchai Suchattajayo, who hold the opinion that *Ovādapāṭimokkha* is the fundamental teaching in propagating Buddhism by abstaining from bad deeds, performing good deeds, purifying the mind, not accusing or hurting one another, being patient, and having Nibbāna as the goal in self-training and propagating Buddhism.

From the research result of the 2nd objective, it was found that there are 8 scenarios and 40 trends for the development of Buddhist international organization networks for the sustainable propagation of Buddhism. Efficient propagation requires the following skills for communication, referred to as the SMCR Model by David K. Berlo: Monks or propagators who send the Dhamma messages (S – Sender) must revise the content and use modern language that is easy to understand (M – Message) by employing new technology (C – Channel) through accessible social online platforms that are friendly with audiences or receivers (R – Receiver). Both senders and receivers must have 4 essential foundations: communication skills, an open-minded attitude, a level of knowledge, and an awareness of society and culture. This is consistent with Yeamhongpapha, and Phra Suthirattanapundit (2018), who stated in their dissertation titled "The Social Communication for the Learning Process Development of Buddhist Organizations" that the transfer of Dhamma knowledge to the general public requires the use of SMCR Model by David K. Berlo. The communication will work if the receivers share a similar attitude, level of knowledge, social and cultural background as the senders. This entails knowledge management, which includes people, technology, and a knowledge process for transferring knowledge from knowledge sources to users in order to improve and innovate. Buddhist teachings such as *Bhāvanā* (four developments), which include *Kāya-bhāvanā* (physical development), *Sīla-bhāvanā* (moral development), *Citta-bhāvanā* (emotional development), and *Paññā-bhāvanā* (intellectual development), can be employed in communication.

The propagation of Buddhism must take into account the social context in the form of engaged Buddhism, or living Buddhism, or concern for what is going on in society. This is in line with the teaching of Phra Metheevachirodom (Wutthichai Vajiramedhi), a Pali IX graduate and the President of the Vimuttayalaya Institute, to put the Dhamma into action. Prof. Dr. Phrakhrupalad Paññāvoravat (Hansa Dhammhaso), Director of International Buddhist Studies College at Mahachulalongkornrajavidyalaya University, agrees with the idea of putting the Dhamma into action to solve daily and social problems. This includes sharing limited resources, offering efficient help, and fostering a positive environment both inside oneself and across Buddhist international organizations based on love, compassion, and togetherness. Individuals should be encouraged to cultivate "inner peace" in order to spread and establish

"world peace" through collaboration. This is aligned with the words of Luangpor Dhammajayo of Wat Phra Dhammakaya, who stated "world peace began with inner peace."

Conclusion

Buddhist international organizations can collaborate to sustainably propagate Buddhism through 8 scenarios and 40 trends, which can be summarized as 'Visioned of Buddhist Scenarios', which include: 1) Identifying a shared vision and mission for the proactive propagation of Buddhism (Vision & Mission); 2) Developing inner peace of those who propagate Buddhism (Inner Peace); 3) Developing the potential of personnel in the spirit of spreading Buddhism (Soul Development); 4) Communication, innovation, and technology (Innovation and Communication); 5) Developing the management potential within the organizations of network partners (Organization Development); 6) Network collaboration of proactive Buddhist organizations (Network Collaboration); 7) Trends of propagating Buddhism proactively in line with social context (Engaged Buddhism); and 8) Having a shared ideology to practice the Dhamma in order to proactively propagate Buddhism (Dhamma Cultivation). As a result, Theravada, Mahayana, and Vajrayana Buddhism will be propagated in the same direction and promotes both inner peace and world peace.

Suggestions

From the study, the researcher has the following suggestions:

1. The suggestions from the research

1.1 Even in the face of problems and crises, Buddhist international organizations continue to carry out activities continually by utilizing technology, personnel development, and collaboration with Buddhist organization networks at all levels. This involves network management theories, risk management theories, human resource management theories, as well as the Buddhist peaceful means, such as *Ovādapāṭimokkha* (the fundamental teaching), *Paḍhāna* (four efforts), *Aparihāṇiyadhamma* (conditions of welfare), etc. Organizations in Thailand must carry out activities on a continuous basis, both onsite and online, to keep people and faith alive, and the government should support the work of Buddhist organization networks because Thailand is known as the "Center of World Buddhism." This support includes a budget as well as places for arranging activities in order to collaborate with Buddhist organizations both within and outside of Thailand.

1.2 Networks of Buddhist international organizations, both leaders and organizations, must share the same vision and mission, collaborate to exchange knowledge in terms of personnel, knowledge, and technology, develop personnel both inner peace and potential to propagate Buddhism that is aligned with social context, and develop organization to be efficient. The use of technology and social media will make propagation more effective,

particularly on new platforms for propagation that are the domain of new generations, such as Facebook, YouTube, Twitter, TikTok, Metaverse, Applications, and so on.

2. The Suggestions for future research

2.1 Investigating the comparison of Buddhist international organization networks (Theravada, Mahayana, and Vajrayana) for Buddhism propagation in the digital age, such as, Institute of Theravada-Mahayana Buddhism (Fo Guang Shan), Plum Village Foundation, Tibetan-Vajrayana Sangha, Willpower Institute, Wat Phra Dhammakaya, etc.

2.2 Exploring approaches for protecting, restoring, developing, sustaining, and furthering when there are fake or negative news about monks.

2.3 Assessing the satisfaction of groups and individuals who have gained knowledge and Dhamma through propagation, as well as their application and practice in order achieve happiness, tranquility, and purity, in order to evaluate the results of propagation.

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