

The Propagation of Buddhism : The Development of the Format and Method of Approached Strategy of Thai Sangha การเผยแผ่พระพุทธศาสนา : การพัฒนารูปแบบและวิธีการเชิงรุกของคณะสงฆ์ไทย

Phramahasomchai Klinchan^{*}Prarob Kaewsas^{**}Phrarachworamethee^{***}

ABSTRACT

This research was conducted with three objectives, (1) to study the pattern of Buddhism propagation made by Thai monk ensemble in Thai society during the past-to-present days, (2) to study the problems of implementing the former pattern and methods of the said Buddhism propagation, and (3) to develop proactive pattern and methods of the said Buddhism propagation for Thai monks ensemble. The 138 monks/persons were selected as research samples through purposive sampling technique. Four main research methods for data collection included participatory observation, in-depth interview, focus group discussion and workshop. The results were the three following parts; (1) during the past-to-present days, the most practical ways of Buddhism propagation or Dharma teaching included seven modes, namely; (1.1) direct moral conversation pattern, the same as the Buddha's, the founder of Buddhism who made in an ancient era towards one or more of the visitors, (1.2) morality discussions for finding the truly practical ways, (1.3) occasional training and notifying as requested in guiding good-or-bad things for public's determination, (1.4) direct morality teaching in overall topics for public audience, (1.5) idea exchanging about morality or "Dharma" practices in specific occasions (1.6) question-and-answer forum (Q & A Forum) and (1.7) in-depth explanation about morality and enlightenment among knowledge seekers, (2) the problems of implementing the former pattern and methods of the said Buddhism propagation were; (2.1) less harmonious way of Buddhism propagation policy formulation among

* Ph.D. Candidate, Faculty of Cultural Science, Mahasarakham University

** Ph.D., Thesis Advisor, Faculty of Cultural Science, Mahasarakham University

*** Ph.D., Thesis Advisor, Faculty of Cultural Science, Mahasarakham University

central and regional related units in the country, (2.2) less potential human resources for religious teaching, (2.3) less effective and society-responsive methods for Buddhism propagation in modern era, and (2.4) less attractive and effective teaching media, (3) the recommended proactive pattern and methods of the said Buddhism propagation for Thai monks ensemble included “the Three New Dharma Centers Establishment”. The first Center should be an academic-based department to conduct Research and Development tasks (R & D mission) for innovative methods launching. The second one should be an action-based department for networking tasks to broaden the partnership for Buddhism propagation. The last one should be media development-based department for media creation to response to the Buddhism propagation in modern society.

KEYWORDS: Buddhism Propagation; Propagation Pattern; Propagation Methods; Proactive Buddhism Propagation

บทคัดย่อ

บทความวิจัยนี้ มีความมุ่งหมาย ๓ ประการ คือ เพื่อศึกษารูปแบบการเผยแผ่พระพุทธศาสนาของคณะสงฆ์สังฆมไทยจากอดีตจนถึงปัจจุบัน เพื่อศึกษาสภาพปัญหาของรูปแบบและวิธีการเผยแผ่พระพุทธศาสนาของคณะสงฆ์ไทยในปัจจุบัน และเพื่อพัฒนารูปแบบและวิธีการเผยแผ่เชิงรุกของคณะสงฆ์ไทย ผู้วิจัยใช้วิธีการเชิงคุณภาพ กลุ่มตัวอย่างของการวิจัย ใช้วิธีการเลือกแบบเจาะจง ซึ่งประกอบด้วย ๓ กลุ่ม คือ กลุ่มผู้รู้ กลุ่มผู้ปฏิบัติ และกลุ่มผู้ให้ข้อมูลทั่วไป จำนวน ๑๓๘ รูป/คน เครื่องมือที่ใช้ในการรวบรวมข้อมูลได้แก่ แบบสำรวจ แบบสังเกตอย่างมีส่วนร่วม แบบสัมภาษณ์เชิงลึก แบบบันทึกผลการสนทนากลุ่ม และแบบบันทึกการประชุมเชิงปฏิบัติการ โดยนำข้อมูลทั้งหมดมาวิเคราะห์ และนำเสนอผลการวิจัยโดยวิธีพรรณนาวิเคราะห์ ผลการวิจัย สรุปได้ดังนี้

รูปแบบการเผยแผ่พุทธธรรมจากอดีตจนถึงปัจจุบัน มี ๗ รูปแบบ ได้แก่ การสอนธรรมแก่คนที่เข้ามาเฝ้าตั้งแต่หนึ่งและหลายคนตามโอกาส การสอนธรรมโดยทรงยกหัวข้อธรรมข้อใดข้อหนึ่งซึ่งเป็นข้อควรรู้ ควรปฏิบัติ การสอนธรรมแบบอบรม แนะนำ ตักเตือนให้รู้สึกผิดชอบชั่วดี การสอนธรรมแบบสั่งสอนหรือแบบพร่ำสอน การสอนแบบสนทนาธรรม คือ พูดคุยแลกเปลี่ยนความรู้ทางธรรมแก่กันและกัน การสอนแบบถามตอบกันและกัน คือ ฝ่ายหนึ่งถาม ฝ่ายหนึ่งตอบ และการสอนธรรมด้วยการแสดงชี้แจงธรรมให้แจ่มแจ้งชัดเจน ทั้งนี้ ปัจจุบันพระสงฆ์ได้ปรับปรุงรูปแบบการเผยแผ่พุทธธรรมให้เหมาะสมกับยุคสมัยที่เปลี่ยนไป เช่น การปรับเป็นรูปแบบการเทศน์ การปาฐกถาธรรม การอภิปรายธรรม การสนทนาธรรม การสอนสมถกรรมฐานหรือวิปัสสนากรรมฐาน การใช้สื่อและอุปกรณ์ประกอบการสอนธรรม การเทศน์มหาชาติหรือการเทศน์แหล่ การเทศน์ปุจฉา-วิสัชนา การสอนพุทธศาสนาในโรงเรียน การเป็นพิธีกรรายการ การเขียนบทความทางวิทยุและโทรทัศน์

การเขียนบทความลงวารสารหรือหนังสือพิมพ์ การเป็นมัคคุเทศก์ การเป็นครู อาจารย์ หรือวิทยากร การจัดรายการวิทยุและโทรทัศน์ และการสอนธรรมผ่านกิจกรรม

สภาพปัญหาของรูปแบบและวิธีการเผยแผ่พระพุทธศาสนาของคณะสงฆ์ไทยในปัจจุบัน ๔ ข้อ ได้แก่ ปัญหาด้านนโยบายการเผยแผ่ โดยคณะสงฆ์ไม่มีการระดมความคิดร่วมกันจากพระสงฆ์ในส่วนกลางและส่วนภูมิภาค ทำให้นโยบายการเผยแผ่พระพุทธศาสนาไม่สอดคล้องกับวิถีชีวิตของชุมชน ปัญหาด้านบุคลากร โดยในวัดที่มีกิจกรรมการเผยแผ่พระพุทธศาสนานั้น ขาดแคลนบุคลากรจำนวนมากโดยไม่มีการสร้างบุคลากรทดแทนบุคลากรที่ขาดหายไป นอกจากนี้ พระสงฆ์ที่ทำหน้าที่เผยแผ่พระพุทธศาสนายังมีปัญหาด้านทักษะในการเผยแผ่ด้วยเช่นกัน ปัญหาด้านรูปแบบวิธีการที่ใช้ในการเผยแผ่ ไม่สอดคล้องกับค่านิยมและไม่ตรงตามความต้องการของสังคมปัจจุบัน และปัญหาด้านสื่อที่ไม่ทันสมัยและขาดประสิทธิภาพในการสื่อสาร

การพัฒนา รูปแบบและวิธีการเผยแผ่เชิงรุกของคณะสงฆ์ไทย ผู้วิจัยเสนอการพัฒนา รูปแบบการเผยแผ่ โดยเสนอให้มีการจัดตั้งศูนย์การเผยแผ่ธรรมะ ๓ ศูนย์หลัก ประกอบด้วย ศูนย์วิชาการ มีหน้าที่รวบรวมและพัฒนาข้อมูล ให้บริการข้อมูลด้านพระไตรปิฎก ประวัติพระสาวก เป็นต้น รวมทั้งจัดการฝึกอบรมวิชาการเผยแผ่แก่พระสงฆ์ สามเณร อุบาสก อุบาสิกา ศูนย์ปฏิบัติการเชิงเครือข่าย เป็นศูนย์พัฒนาหลักการปฏิบัติในลักษณะเครือข่ายบุคลากรด้านการเผยแผ่พระพุทธศาสนา โดยเป็นศูนย์รวมบุคลากรด้านปฏิบัติการที่มีคุณภาพด้านการเผยแผ่ธรรมะอย่างถูกวิธี และปฏิบัติการเชิงรุกในการเผยแผ่ธรรมะสู่ประชาชน และศูนย์วิทยการด้านสื่อ เป็นศูนย์พัฒนารูปแบบและวิธีการเผยแผ่ธรรมะในรูปแบบของสื่อต่างๆ เพื่อสนับสนุนการเผยแผ่พุทธธรรม โดยจัดตั้งเป็นศูนย์ประจำจังหวัด และอำเภอ รวมทั้งเป็นศูนย์การสื่อสาร ระหว่างคณะสงฆ์กับคณะสงฆ์ ระหว่างคณะสงฆ์กับพุทธบริษัท ระหว่างคณะสงฆ์กับรัฐหรือหน่วยงานที่เกี่ยวข้อง และผลิตสื่อธรรมะทุกชนิดออกเผยแผ่แก่ประชาชน เพื่อให้หน่วยงานที่เกี่ยวข้อง พร้อมทั้งวัด พระสงฆ์ ได้นำสื่อไปประยุกต์ใช้ได้เพื่อการเผยแผ่พุทธธรรมตามความเหมาะสมต่อไป

คำสำคัญ : การเผยแผ่พระพุทธศาสนา, รูปแบบการเผยแผ่, วิธีการเผยแผ่, การเผยแผ่เชิงรุก

1. Introduction

Buddhism has been the national religion of Thailand since the ancient Kingdom of Sukhothai, Ayutthaya, Krungthongburi and Rattanakosin Reign. In addition, the religion has been the fundamental factor which led to harmonious linkages among Thai culture, way of living and the religious practice. The linkage



instances include Buddhism-based rituals, Buddhism-based laws, Buddhism-based architectures, and Buddhism-based cultures¹.

At present, Buddhist monks play their religious roles less than ever in Thai society which caused by people's changing way of living in diversified circumstance, such as less practices of religious activities in temple. Additionally, Buddhist monks cannot propagate the essence of Buddhism effectively owing to uninteresting and noncurrent teaching styles. The mentioned ineffective style originated from the weaknesses including insufficient knowledge and skill of the monks, non-quality teaching technology, and poor network for Buddhism propagation. As a result, the monks' propagation role cannot lead people in a modern society to perceive the right value of Buddhism essence. In this regard, the researcher decides to conduct the research titling "THE PROPAGATION OF BUDDHISM : THE DEVELOPMENT OF THE FORMAT AND METHOD OF APPROACHED STRATEGY OF THAI SANGHA" to inspect the problem-causes and to recommend the ways of problem solving.

2. Research Objectives

- 1) To study the pattern of Buddhism propagation made by Thai monks ensemble in Thai society during the past-to-present days
- 2) To study the problems of implementing the former pattern and methods of the said Buddhism propagation
- 3) To develop proactive pattern and methods of the said Buddhism propagation for Thai monks ensemble.

3. Research Methodology

Population included the informants in Central, Northern, Southern, Eastern, and North Eastern region of Thailand; (1) monk deans in religious administration areas, classified by regional, provincial, district and sub-district level, (2) abbots, (3) scholars in related field, and (4) administrators in a Buddhism propagation field. The samples were selected by using a purposive sampling technique and divided into 3 groups, namely; an academic group with 10 members, a practitioner group with 40

¹Munkiet Kosolniratwongse, **Buddhism: Theory and Consulting Techniques**, (Bangkok: Siwiriyaarn, B.E.2541), p. 28



members and a general group with 88 members. Research tools included Survey Form, Observation Form, Interview Form, Focus Group Discussion Form, and Workshop Recording Form. Data analysis was carried out by using analytic induction and a typological method. The results were presented as a descriptive analysis.

4. Discussion

1) **The pattern of Buddhism propagation made by Thai monks in Thai society ensemble during the past-to-present days.** The results reflect in-depth information about particular pattern of Buddhism or Dharma propagation in each region of Thailand. **In Central Thailand**, the outstanding pattern in each sampled temple includes; (1) Prayurawongsaward Temple has a pattern of “SERMON” with an unique style of “A Food Feeding Manner of A Bird” (Sarika Pon Yuer), initiated by Honorable monk Choa Prakhun Somdej Praputhakosajan (Gee), (2) Benjamaborpich Temple has a pattern of using Buddhism History illustrated in mural painting as an teaching media paralleled to Dharma conversation. (3) SuanKaew Temple has a pattern of using calm and peaceful place surrounded by Holy White Flower Forest (Suan Moke) as a stage for Dharma conversation and discourse activities. and (4) Buddhism District Office and Buddhism Youth Association have their outstanding patterns of monthly and annually religious activities conducted for all groups of people in wider areas in Central Thailand. **In Northern Thailand**, the outstanding pattern of Buddhism propagation in each sampled temple includes; (1) Srisoda temple has a pattern of conducting Dharma Road Show and (2) Prathatsrijomthong Temple has a pattern of Meditation Training Course conducted by the famous Abbot as an personnel media of the course. **In Eastern Thailand**, the outstanding pattern of Buddhism propagation in each sampled temple includes; (1) Mai Temple has a pattern of “SERMON” with an unique style of “A Praying with Soft Melody” and (2) Kaosukrim Temple has a pattern of Dharma Teaching in calm and natural environment. **In North-Eastern Thailand**, the outstanding pattern of Buddhism propagation in each sampled temple includes; (1) Thart Temple has a pattern of “A Fine Rhythmic Praying” in a good scenery place within a temple boundary (2) Pohnohntun Temple has a pattern of “A Formal Learning Center for Religious Knowledge Distribution” within the temple and (3) Thamrata Meditation Center has a pattern of “A Meditation Center” surrounded by calm waterpool-and-tree



landscape. In Southern Thailand, the outstanding pattern of Buddhism propagation in only one sampled temple, Manaowan Temple, includes a pattern of conducting “A Buddhism Propagation Program” consisted of four major Dharma activities, namely; Sermon, Lecture, Practice Training, and Teaching in Schools.

Additionally, the critical factors influencing an achievement of Buddhism propagation should include (1) a strong fundamental of Buddhism propagation practice (2) an existing Buddhism inheritance made by the later generation (3) sufficient numbers of related personnels and (4) up-to-date teaching style for Buddhism propagation in modern society.

However, a mission of Buddhism propagation made by Thai monks ensemble found in this research, is in an association with conceptual assumption of Structural-Functional Theory which explained by Sanya Sanyawiwat². The theory describes that a society is a structure composed of specific functions. Human society is also a structure that composed of specific functions and the humans need to perform their functions for overall existence. In this regard, the Thai monks’ mission in Buddhism propagation should be considered as human’s function performed for society’s existence as well.

Focusing on the research finding reflected that Thai monks performed the Buddhism propagation in several areas of the country, this finding is in an association with Cultural Diffusion Theory discovered by Franz Boas. The theory explained that a major characteristic of cultural diffusion was a process of one culture moving from one to another place and then adjusting to a new culture³. In this regard, Thai monks’ mission of Buddhism propagation in several areas of the country should be considered as an activity of cultural diffusion which made from one to another place for people’s morality promotion in various places. Additionally, for this mentioned case, the monks should be considered as valuable persons responsible for being an inheritance of Buddhism propagation as an inevitable mission of the Buddha’s followers⁴.

²Sanya Sanyawiwat, **Sociology**, (Bangkok: Chulalongkorn University, 8th edition, B.E.2543), p. 17

³Faculty of Management Science, Phetchaburi Rajabhat University, **Management Science Journal**, (Phetchaburi Province: Phetchaburi Rajabhat University. B.E. 2551), p. 30

⁴Phrarachapatipan, **The Sermon Science**, (Bangkok: Wung-aksorn, B.E. 2557), p. 128

The critical outcome of Buddhism propagation made by the monks has become a task of “noble man creation”, led to noble way of living that most people performed in daily lives. One from many factors that brings about an achievement of “noble man creation task” should be an up-to-date teaching style made by the monks. This mentioned opinion is in line with a research result of Phramaha Bunjob Thiwongso (Sripaengmon)⁵. The result describes that an effective teaching method should be adjusted to a new circumstance in order to construct an effective mean for Buddhism propagation among a dynamic circumstances.

2) The problems of implementing the former pattern and methods of the Buddhism propagation. The findings includes four aspects of problems, namely; policy formulation, human resources, teaching methods, and teaching media.

(2.1) **Policy formulation problem** The problem may be caused by less harmonious way of policy formulating acted by central and regional related units in the country. In the central unit, such as Sangha Supreme Council of Thailand, play a major role of policy formulation and control overall performance of Buddhism units in every area of the country. As a result, an announcement of Sangha Supreme Council of Thailand has been considered as an absolute command for doing Buddhist activities within the whole country as well.

(2.2) **Human resources problem** The problem may be caused by less quality and quantity of human resources for religious teaching. In quality dimension, the monks may have less potential skills of explanation that led to an uninteresting religious lesson. In quantity dimension, there may be insufficient numbers of monks for conducting Buddhism propagation activities.

(2.3) **Teaching methods problem** The problem may be caused by less effective and society-responsive methods for Buddhism propagation in modern era. At present, modern technology and changing lifestyles are crucial factors to inspect for any improvement of lesson teaching technique, as well as of Dharma teaching methods.

⁵Phramaha Bunjob Thiwongso (Sripaengmon), “A Study of Roles and Performance in Buddhism Propagation of Phrakrusutasarnpimol”, **Master of Buddhism Studies**, (Bangkok: Mahachulalongkornrajavidyalaya University. B.E. 2549).



(2.4) **Teaching media problem** The problem may be caused by less attractive and effective teaching media. In modern society, personnel media have been a key factor to persuade targeted persons to behave in a needed direction. In this regard, Buddhism propagation in modern era should be made by a key person who possesses charismatic and noble traits.

The four problems mentioned above reflect that the monks still have their weakness of Dharma communication. Especially, the finding of “Teaching media problem” is in an association with a research result of Pannudda Noppanawan⁶ as well as Ray Robert’s quote of communication essence which focused on major factors of successful communication, and one from four factors include “reliability of speakers”. In this regard, the monks should apply this quote of communication essence to conduct the activities of Dharma communication.

3) A development of proactive pattern and methods for Buddhism propagation for Thai monks ensemble.

The recommendation emerged from this research is “A development of proactive pattern and methods for Buddhism propagation for Thai monks ensemble.” This development focuses on establishing three major centers which called “the Three New Dharma Centers Establishment”.

The first Center should be an academic-based department to conduct Research and Development tasks (R & D mission) for innovative methods launching and effective Dharma Communication. This first Center’s mission is in an association with key substances of Communication Theory explained by Saman Ngamsanit⁷ of which the effective communication should focus on messages with five qualities including truth-based (Sajja), non-bias (Tathata), right time-based (Kala), satisfaction-based (Piya) and public-based (Utta). Additionally, this Center’s mission is in line with a research result of Nikamanon⁸ who found that an effective Dharma

⁶Pannudda Noppanawan, “A Study of Communication Process for Buddhism Propagation in Thai Sangha Institutes”, **Master of Buddhism Science**, (Bangkok: Mahachulalongkornrajavidyalaya University. B.E. 2533).

⁷Saman Ngamsanit, **Components of Communication for Buddhism Approach**. (copy version). Mahachulalongkornrajavidyalaya University. B.E. 2542. p. 9.

⁸Nikamanon, Patom, **The Implication of Buddhist Thoughts and Practices for Adult Education : Focus on Thailand**, (University of Manchester, England, 1977), p. 20.

Communication should focus on positive changing process emerged from the right methods.

The second one should be an action-based department for networking tasks to broaden the partnership for Buddhism propagation. This second Center's mission is in line with a research result of Khun Tohkhun⁹ who found that an effective networking tasks was a major solution to broaden the partnership for Buddhism propagation. Additionally, this Center's mission is in line with a research result of Phrapornchai Kontasaro (Kaewwichien)¹⁰ who found that the networking mission was a main activity to call for cooperation from various stakeholders for Buddhism propagation.

The last one should be media development-based department for media creation to response to the Buddhism propagation in modern society. This third Center's mission is in line with a research result of Sanit Srisumdaeng¹¹ who found that an effective teaching method for religious subject should be supported by useful and wide-range media including mass media as well. Furthermore, this Center's mission is in line with a research result of Nattaya Kaewsai¹² who indicated that the information technology should be a significant factor for media creation to proceed the activity of Buddhism propagation.

5. Research Results

The results include the three following parts;

1) The pattern of Buddhism propagation made by Thai monks ensemble in Thai society during the past-to-present days

⁹Khun Tohkhun, **Buddhism in Daily Life**, (Bangkok: O.S.Printing House, B.E. 2537), p. 74-86.

¹⁰Phrapornchai Kontasaro (Kaewwichien), "Buddhism Propagation Strategy", **Master of Liberal Arts**, (Bangkok: Mahachulalongkornrajavidyalaya University. B.E. 2550).

¹¹Sanit Srisumdaeng. **Buddhism and Education**. Bangkok: Mahachulalongkornrajavidyalaya University. B.E. 2547. p. 225-234.

¹²Nattaya Kaewsai. **A Study of Thammaguy Temple's Role in Using Information Technology For Worldwide Buddhism Propagation**. Bangkok: Office of the National Culture Commission. B.E. 2542. p. 75.



During the past-to-present days, the most practical ways of Buddhism propagation or Dharma teaching include seven modes, namely; (1.1) direct moral conversation pattern, the same as the Buddha's, the founder of Buddhism made in an ancient era towards one or more of the visitors, (1.2) morality discussions for finding the truly practical ways, (1.3) occasional training and notifying as requested in guiding good-or-bad things for public's determination, (1.4) direct morality teaching in overall topics for public audience, (1.5) idea exchanging about morality or "Dharma" practices in specific occasions (1.6) question-and-answer forum (Q & A Forum) and (1.7) in-depth explanation about morality and enlightenment among knowledge seekers.

2) The problems of implementing the former pattern and methods of the Buddhism propagation

The problems of implementing the former pattern and methods of the said Buddhism propagation include; (2.1) less harmonious way of Buddhism propagation policy formulation among central and regional related units in the country, (2.2) less potential human resources for religious teaching, (2.3) less effective and society-responsive methods for Buddhism propagation in modern era, and (2.4) less attractive and effective teaching media.

3) A development of proactive pattern and methods of the Buddhism propagation for Thai monks ensemble.

The recommended proactive pattern and methods of the said Buddhism propagation for Thai monks ensemble include "the Three New Dharma Centers Establishment". The first Center should be an academic-based department to conduct Research and Development tasks (R & D mission) for innovative methods launching. The second one should be an action-based department for networking tasks to broaden the partnership for Buddhism propagation. The last one should be media development-based department for media creation to response to the Buddhism propagation in modern society.

Additionally, the researcher proposes two main recommendations for the future development. The first one is to apply this research result as a fundamental data for making a new pattern of Buddhism propagation within an appropriate circumstances for each organization. The last one is to conduct the future research

with a focus on new modern pattern of Buddhism propagation in domestic and foreign countries.

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