

Buddhist Educational Administration Vision for Monastic Schools under OBSN, Thailand

Phrakrupalad Boonchuay Auiwong¹, Siamporn Panthachai², Phrasophonphatthanapundit³, Prayong Saenpuran⁴, Chakkapan Wongpornpavan⁵, Niraj Ruangsarn⁶

^{1,2,4,6} Mahachulalongkornrajavidyalaya University, Khon Kaen Campus

⁵ Mahachulalongkornrajavidyalaya University, Roi-Et Campus

³ Mahamakut Buddhist University

Email:⁵saimporn.pan@mcu.ac.th, *⁶niraj_rs@outlook.com

ABSTRACT

The aims of this research were 1) to study the educational administration vision based on the Buddhist doctrines for Monastic Schools under Office of Buddhism in Sakon Nakhon (OBSN); 2) to comparatively study the samples' perspectives on the educational administration vision based on the Buddhist doctrines; 3) to propose the guideline to develop the educational administration vision based on Buddhist doctrines for Monastic Schools under OBSN. The samples of this mixed-method research included 105 administrators and teachers from the Monastic Schools in Sakon-Nakhon. In this study, the interview and a questionnaire were used to collect data from the above-mentioned participants. The research indicated that 1) the educational administration vision for Monastic Schools based on the Buddhist doctrines were statistically rated at a high level; 2) based on the comparative study, the samples' perspectives on the educational administration vision were statistically indifferent; 3) the guidelines to develop the educational administration vision based on Buddhist doctrines are as follows: 1) there should be an operative plan together with the long term policies and creative vision; 2) educational management should be carried out based on the public benefits and personnel management should be conducted in line with their capacity and suitability; 3) human relations, awareness and personnel potentials in schools should be studied and properly managed.

Keywords

Buddhist Schools, Educational Administrators, Education

Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020

Introduction

Besides its promotion of virtue among individuals, social peace, unity, and national security [1], since the arrival of Buddhism (about 250 B.C.), Buddhism has played an important role in supporting Thai education. The Sangha Supreme Council of Thailand has undertaken the educational management of Monastic Schools known as 'Phrapariyattidhamma Schools', consistent with the general education. The educational management of the Monastic School emphasizes the education to bring about knowledge, understanding of Buddhism in both the Buddhist history and religious principles to educate monks, novices, and laypersons to act morally. Today, the management of Buddhist schools has continuously produced and developed religious heirs and the good youth for society. However, in the 21st Century with a change of educational contexts, social, economic, and technological changes, educational management systems, education quality, school management system, the tremendous impact on the educational management of Buddhist schools have been seen in the country. Consequently, the schools need to develop and adjust their strategic plan to continuously develop their educational quality[2].

Currently, the Thai education system, as stipulated in the National Education Act of 1999 (Second Amendment 2002), the education is organized into three systems: formal education, non-formal education, and informal education[3]. In organizing the education system based on this Act, it does not separate formal schooling from non-formal education but assuming formal education and informal education as

'Modes of Learning'[3]. The three education covers the educational management of secondary monastic schools. The monastic school is an important hub for the development of Thai people to have potential and this supports the competitiveness of the country.

Today, several studies are focusing on the development of monastic schools in terms of educational effectiveness, development of educational indicators, trends in the 21st century, and so on [4] [5] [6] [7]. However, based on the literature review, a few studies have focused on using Buddhist doctrines to create the vision in educational administration.

To fill this academic gap left by previous scholarly works, the researchers are interested in study the development of the educational administration vision based on the Buddhist doctrines found in the Dutiya-pāpaṇika Sutta (DPs) for Monastic Schools under OBSN.

Research Objectives

This study had its aims to study the educational administration vision based on the Buddhist doctrines for Monastic Schools under OBSN; 2) to comparatively study the samples' perspectives on the educational administration vision based on the Buddhist doctrines; 3) to propose the guideline to develop the educational administration vision based on Buddhist doctrines for Monastic Schools under OBSN.

Research Methodology

The study was mixed-method research (quantitative and qualitative). For quantitative research, the questionnaire was used to collect the data from 105 administrators and teachers in monastic schools. The gathered data in this stage were analyzed by the following statistics: Frequency, Percentage, Mean, Standard Deviation (S.D.), t-test, f-test. For the qualitative one, the interview was used as the research tool to obtain the data. The obtained data from this stage were interpreted by the content analysis.

The research instrument used in the study was open-ended and close-ended questionnaires. The researchers constructed and sought its qualities as the following phases:

Phase 01: the researchers studied documents related to the principles and theories of educational administrators' visions in the DPs.

Phase 02: the researchers studied the research questionnaire styles of educational administrators' visions in the DPs for the monastic schools in the department of general education.

Phase 03: the researchers constructed questionnaires related to the principles and theories of educational administrators' visions in the SPs for the monastic schools in the department of general education, as well as its styles and constructions; created an interview form with four major parts: a) general information about the positions of interviewees (educational administrators and teachers), b) status information separated for monks and laypeople, c) educational background consisted of lower than bachelor's degree, bachelor's degree, and higher than bachelor's degree, and d) vision of educational administrators in DPs for the monastic schools in the department of general education with three aspects according to research conceptual framework.

Phase 04: the researchers sent the questionnaire and the interview form to 6 experts in educational administration, language, research, educational evaluation and assessment, and statistics from Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, and Khon Kaen University to verify.

Phase 05: the researchers corrected the questionnaire and the interview form according to experts' recommendations and then used the complete one to collect the data.

Research Results

1) The study of the participants' general information classified by their educational positions revealed that they mostly were 78 teachers calculated (74.3%) and 27 educational administrators (25.7%). In regards to their social status, 66 of them were monks (62.9%), and 39 laypersons (37.1%). Divided by their educational background, most of the responders (43) graduated higher than bachelor's degree (41.0%), 38 of them finished bachelor's degree (36.2%), and 24 finished lower than bachelor's degree (22.9%).

2) The perspective level of school administrators and teachers on the visions of educational administrators in the DPs were holistically and statistically calculated at a high level (Mean = 4.11). For the studied aspects, it can be considered as follows: 2.1) Cakkhumā (Shrewd), the visions of school administrators in the DPs of the monastic schools under OBSN were holistically rated at a high level. The highest item was found in the item of 'Being generous with colleagues', followed by

'Livings', 'Integrations of curriculums' and 'Lessons with Sufficient Economy', and 'Development and enhancement of learning environments for students; 2.2) Vidhūro (Capable of administering business), the visions of school administrators in the DPs of the monastic schools under OBSN were holistically ordered based on the respective mean: 'Good friendship enhancement', 'Learning environment enhancement for students', 'Analysis of appropriate school expenses', and 'Managerial professional for students and school staff development; 2.3) Nissayasampanno (Having a good credit rating), the visions of school administrators in the DPs of the monastic schools under OBSN were holistically ordered based on the respective mean: 'Good human relations in cooperation with the concepts of organizational needs', and 'School budget administration held mainly on the benefit of others'.

3) Comparison analysis results of the visions of school administrators in the DPs of the monastic schools under OBSN revealed the quality of visions which could be classified by the samples' status and educational backgrounds as follows: 3.1) the analysis results suggested that the comparative results of the visions of school administrators and teachers in the DPs of the monastic schools under OBSN concerning the aspects of Cakkhumā, Vidhūro, and Nissayasampanno, were indifferent. This is inconsistent with the set hypotheses; 3.2) the comparison results of the visions of school administrators and teachers in the DPs of the monastic schools under OBSN were different with a statistical significance level of .05. In a part of Nissayasampanno was statistically different at a 0.01 level, but in part of Vidhūro was not different.

4) The analysis result of the recommendation of the visions of school administrators and teachers in the DPs of the monastic schools under OBSN indicated that: 4.1) the visions of school administrators in the DPs of the monastic schools under OBSN were the heart of successful administration, particularly school administrators should be farsighted, know how to solve problems, be closely cooperative with subordinates, manage specific duties for co-workers, know how to put the right man in the right job, be generous, and have good human relations; 4.2) the visions of school administrators through 'Cakkhumā Principle' were that teachers should have appropriate lesson plans for students in which teachers could measure their students' performance after classes. As mentioned, if there were some problems, teachers could find ways to fix them. The school should have some stage for vision exchange with knowledgeable school administrators that could be adapted in the monastic schools for better administration. 4.3) The visions of school administrators through 'Vidhūro Principle' were that it is very useful to manage specific duties and know the real problems and have ways to solve them, for instance, the problem of student insufficiency of the monastic schools because, at present, there were a smaller number of monks and novices due to the increase of the opportunity expansion schools and high competition of schools. Therefore, the monastic schools should create some motivations to get more students such as providing scholarships for good students, student scouting as well as enhancement of professional management and administration. 4.4) The visions of school administrators through the 'Nissayasampanno Principle' were that school administrators should be approachable for all school staff to build familiarity with one another so that they can work confidently.

Discussion

As stated in the analysis of the visions of school administrators and teachers in the DPs of the monastic schools under OBSN, the researchers found some interesting issues which could be discussed as follows:

1) In Cakkhumā, school administrators should professionally be farsighted. This is consistent with the study by Phrathamkosajarn [8] which mentioned there are Buddha's teachings in Tipitaka (Collection of Buddhist Teachings) on administration, consisted of five functions known as 'POSDC': Planning, Organizing, Staffing, Directing, and Controlling; The research results are also in line with Touchakorn Saengthongdee [9] stated that a good administrator should be farsighted that his/her visions are about things they would like to see, have and be in the future; the successful pictures which were possible, challenging, and in line with organizational purposes, goals, and values.

2) In Vidhūro, school administrators should manage specific duties and know the real problems, and find ways to solve such problems. This conforms to the study by Phrathamkosajarn [8] which stated Buddha's saying in the DPs about three features of an administrator which built successful administration. This refers to the ability to manage the workload and a specific profession called 'Technical Skill'.

3) In Nissayasampanno, the visions of school administrators are that administrators should be approachable for all school staff to build familiarity with one another so that they can work confidently. Besides, the administrators should be generous, be neutral to everyone, and pay more attention to the benefit of others than one's own. As mentioned in the work of Phrathamkosajarn [8], Nissayasampanno refers to reliability to others and it is the quality of the administrator with good human relations, skill in work cooperation, the capacity of communication. In short, it is a human relation skill.

Recommendations

Recommendations on policy: some recommendations should be improved and due to the opinions of the responders, these can be summarized as follows:

1) The next research should be conducted to figure out the ways to enhance school leadership to develop better educational terms.

2) The next research should be conducted in school administration in line with Pāpaṇika Sutra.

3) The next research should be conducted to find ways of administration in the monastic schools in other provinces.

References

[1] Office of the National Economic and Social Development Council. National Strategy. 2021 [cited 2021 09/03]; Available from: <http://nscr.nesdb.go.th/wp-content/uploads/2019/10/National-Strategy-Eng-Final-25-OCT-2019.pdf>.

- [2] National Office of Buddhism, Phrapariyattidhamma Educational Plan. 2020, Bangkok: National Office of Buddhism.
- [3] Nattakan Damrongrakthanya and Patchareewan Kijmee, Educational Effectiveness of Phrapariyattidhamma School General Education Stream, Mueang District, Chiang Mai Province. FEU Academic Review-Journal, 2020. 11(4): p. 187-202.
- [4] Suwis Thirawatso, Sinn Ngamprakhon, and Intha Siriwan, Phrapariyattidhamma Schools in 21st Century Journal of Anam Nikaya Mahayana in Thailand, 2020. 4(2): p. 39-46.
- [5] Phrakhruwinaithorn Chakkree Sricharumedhiyan, Soawalak Kosolkittiamporn, and Pakdee Phosing. Developing Indicators of Learning Organization of Phrapariyattidhamma School, Division of General Education in Thailand. Journal of MCU Peace Studies, 2017. 5(2): p. 102-218.
- [6] Phramaha Sutthiphong Saenkhamphon, Rachata Suvannagoot, and Tatsana Prasantree, The Relationship Between leadership and Moral Ethics Based on Dasarajadhamma of Phrapariyattidhamma School' Administrators in Nakhon Phanom Province. Journal of Local Governance and Innovation, 2019. 3(3): p. 1-16.
- [7] Phramahasutham Suratano (Khewkhen), The Guidelines for the Development of Phrapariyattidhamma School Pali Section Curriculum for Excellence Journal of Anam Nikaya Mahayana in Thailand, 2017. 1(1): p. 35-47.
- [8] Wangphaikeao, K. Administration based on Phrathamkosajarn's Concepts. 2021 [cited 2021 08/03]; Available from: <https://www.gotoknow.org/posts/442699>.
- [9] Touchakorn Saengthongdee, Buddhist Leadership Characteristics. Academic Research Journal, 2017. 1(3): p. 137-149.