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## Community Development and Theravada Buddhism : Comparative and Chronological Study of “Development Monks” In Northeast Thailand

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## Composition

- 1 Social Background in which Monks Engaged in Development
- 2 Research on Development Monks
- 3 Survey Research: Comparative Analysis of the Cases (Similarities and Differences)
- 4 Discussion: Key Points Common with and Different From Those of Previous Studies
- 5 Conclusion

### 1 Social Background in which Monks Engaged in Development

- “development monk (Phura song nak phatthanaa)” Phinit Laphathanan (Phinit, 1986).
- Somboon Suksamran(Somboon, 1977) cooperative relations between the development-oriented regime and the sangha organization after the Sarit government

### 2 Research on Development Monks

- Naan, in Surin, between 1980 and 1990, as a spiritual leader: devoted his life to the revitalization of villages, as well as to the spiritual cultivation of the villagers.
- some monks trained the physically disabled and Japanese tourists to do meditation and one where a hospice for AIDS patients and a community center were built on the premises of a Buddhist temple.

### 3-1 Purpose and Method of the Survey Research

- By comparing the typical activity of the monks who engage in regional development and the general activity of local monks, I would like to discuss the characteristics of development monks' activities and the corresponding relationships with the social spaces where those monks conduct their activities.



### Kalashin Province



### 3-2-1 Outline of the Cases

	Khon Kaen Univ.	Sakurai, Northeast Thailand	Sakurai, Kamalaasai Sub-district
Survey Year	1991	1995-97	1997
Survey Area	Northeast (mainly in Central South)	Northeast (mainly in the Central North)	Karashin Province (Central)
Survey Method	reputation and hearsay	reputation and hearsay	complete enumeration
Number of Cases	28 (44)	32	71

### Monks (by Khon Kaen Univ.)

名前	寺開拓	教育	仏教教育	託児施設	医療・福祉	啓蒙・啓発	土木治水	森林保護	職業支援	自助組織	文化保護
サムリット・スバロー											
スハチヤイ・スンジ											
パヤコム・パヤヤーウオロ											
カムキエン・スワン											
ブンナム・ウッタタモー											
スーヒアップ・スタム											
パンナム・パンナム											
スパー・スバロー											
パントン・チンソ											
ハイオン・スワン											
チャート											
チェリム・ヤノット											
ブルア・ヤノット											
スークライ・ガタット											
パロム・サー											
サター・ポン・チユータ											
ブンター・スイクラ											
サマ・インサン											
サワット・ス											
ナム・スタタ											
リムジット・ガタ											
ガブヂム・アナ											
リムスタ・ス											
ブルナム・タ											
ナムロン・ガ											
ジャルン・ジャ											
ブンナム・タ											
スイクラ											

### Monks (by Sakurai)

名前	寺開拓	教育	仏教教育	託児施設	医療・福祉	啓蒙・啓発	土木治水	森林保護	職業支援	自助組織
C.V.										
S.A.										
S.P.										
P.T.										
D.S.										
C.C.										
N.S.										
S.P.										
P.C.										
N.D.										
B.H.										
P.O.										
P.V.										
P.C.										
P.A.										
H.A.										
M.C.										
S.D.										
P.W.										
Y.Y.										
S.R.										
P.C.										
M.N.										
S.P.										
P.Y.										
B.T.										
P.C.										
P.Y.										
S.T.										
C.C.										
S.S.										
P.S.										

### Monks (in Kamalasai District)

名前	寺開拓	教育	仏教教育	託児施設	医療・福祉	啓蒙・啓発	土木治水	森林保護	職業支援	自助組織	文化保護
saman nantho											
suso nantho											
kwanchai kantole											
prom nantho											
khamsri paghanso											
prathapantharahan											
udon canhsaro											
caathi kawtsaro											
uicenthuai											
thaa rattanayano											
senk jipurno											
buena thapeno											
monthian thasaro											
phong thammathano											
nutthana janthasao											
khamprai kotsalo											
thamrasi canthapham											
sao santakito											
comsaa canthawanno											
buayang khantiko											
thanya wannokhun											
khik thamano											
comsini sarithoro											
noi shutsaro											
coms srani											
somri suokito											
phim kusaloo											
phong saruanno											
khambhan asphatsaro											
khani paghatsaro											
shuthaa yasookree											
suntham santakito											
buensin attathamee											
suwanadi teechathato											
sarkhumbasor											
loophasawapahan											

### Activities of Monks

- ① Khon Kaen(Northeast)
  - rural development, cooperated with NGOs
- ② Sakurai (Northeast)
  - Conventional role: Medicine man, Ascetic meditation, and teaching Buddhism
  - New role: rural development by donation
- ③ Sakurai(Kamalasai)
  - Conventional role and care for elderly

### 3-2-2 Attributes of Monks

Comparison Item	Khon Kaen Univ	Sakurai, Northeast Thailand	Sakurai, Kamalaasai Province
Age of Monks	Mainly those in their 40s and 50s	Uniformly scattered	Mostly in their 60s and 70s; some still young
"Vassavasa"- Training Period	Many had a long training period.	Uniformly scattered	Half had a 10-year or less training period
Starting Period for Development	1970-80	1980-90	No awareness of "development" → thus, start?

### 3-2-3 Activity of Temples and Its Social Background

Comparison Item	Khon Kaen Univ.	Sakurai, Northeast Thailand	Sakurai, Kamalaasai Province
Concordance rate (%) between the monk's native village and temple site	75% for the province; most go back to their native village.	50% for the province; fifty-fifty.	90% for the Sub-district; They became priests in their native village.
Class before entering the priesthood	Farmer	Farmer, urban middle class	Farmer

Comparison Item	Khon Kaen Univ.	Sakurai, Northeast	Sakurai, Kamalaasai
Motive for entering the priesthood	Traditional custom; for merit-making.	Interest in Buddhism	Traditional custom, to spend the remaining years
Regional Development and Monks	Monks are leaders & supporters of rural development.	Monks may assist rural development.	Monks do not get directly involved in rural development.

Comparison Item	Khon Kaen Univ.	Sakurai, Northeast Thailand	Sakurai, Kamalaasai Province
Social area of the temple	Regional followers and NGO personnel	Monks are highly respected; followers come from neighboring areas and Bangkok.	Does not exceed the village area.
Characteristics of development	Aiming to carry out development	The surplus in tambun (merit-making) is spent on development.	Not very interested in development.

### 4-1 Key Points in Common with Previous Studies

- the villager and monk are inseparable entities: If the village is poor, the total amount of offerings from villagers is low.
- the temple also functions as a community center for villagers, as well as a place for devout followers to retreat.
- high-living capitalists and politicians during the "bubble" economy of the 1990s, presented certain monks with a set of temple buildings

### 4-2 Findings Different From Those of Previous Studies

- First, the number of monks who had been frequently observed on the sites of rural development led by the government and regional development NGOs during the 1970s-80s or up to the mid-1990s and who served as leaders in the development of social capital has been on the decline.
- Few villagers including the village head expect monks to exercise leadership. Rather, many hope that monks will make spiritual contributions at the temple.

- Second, unlike the development monks with a clear ideology whom intellectuals and NGOs/NPOs tend to pay attention to, people nowadays give more respect to monks who carry out multifaceted social development with a charismatic air and a smooth preaching style, or a miracle-working prayer or practice. (winning lottery numbers; various types of exorcism or good-luck prayers; osteosynthesis and massage )
- In Northeast Thailand, a monk often plays the dual role of witch doctor called “motam”(medicine man)

## Conclusions

- What the author’s findings can add to the previous studies is:
- 1) the context of social history: Thai monks of Theravada Buddhism began to engage in development.
- 2) the context of social changes: societal expectations on monks have been changing.