

## Participation between Temples and Communities in Organizing Activities on Buddhist Important Days

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### Abstract

The objectives of the study were to investigate the current conditions of the participation between temples and communities in organizing activities on Buddhist important days and to examine the needs of the samples for participating in those activities with their communities. The population of the study included Buddhists who participated in the activities from both genders in Nakhon Ratchasima province. From the calculation, the sample group of 384 people was determined. The research tool was a set of rating scale questionnaire. The validity of the whole set of the questionnaire was 0.97. The statistics used in the data analysis consisted of percentage, mean, and standard deviation. The results showed that the current conditions of the participation between temples and communities in organizing activities on Buddhist important days was at a high level in terms of work initiative, work proceeding, work planning, and work evaluation, respectively. In overall, the needs of the samples for participating in the activities included the need for joining the ongoing activities. When considering in each aspect, it was found that the samples needed to participate in giving suggestions on organizing the upcoming activities, followed by following up on the progress in organizing the activities according to the prior plans )  $\bar{X} = 1.91$  , S.D. = (1.07).

**Keywords:** religious important days, Buddhism, participation, activity organization, temples and communities

### 1. Introduction

The cultural flows from foreign countries into Thailand via various media and information technology are made rapidly and severely. This causes the adolescents of Thailand who lack skills and systematic critical thinking not to be able to think critically to choose only the good sides of the foreign cultures. While mass media, especially mass media on the Internet, lack strict ethics in disseminating the news and information, so the youth can access to the negative information very easily resulted in materialism and imitation behavior in the adolescents. They lack public awareness and focus on their personal business more than public business which leads to many social problems (Office of the National Economic and Social Development, 2006: 15) such as online games addiction, early sexual intercourse, and the epidemic of AIDS. In the international conference of the Asia Pacific countries held in Kuala Lumpur city in Malaysia on 6-10 November 2006, it was found that in Thailand, these problems also can be found and there were Thai youth both males and females who were younger than 24 years of age or 50-60% have been infected with HIV (Nation Weekend, 2006 :48).

Moreover, there are also problems with illegal drug addiction, problems with alcohol drinking of the adolescents, crime and violent problems. From the study of Dr.

Leslie Snyder et al of Connecticut University that was conducted through interviews with the people who were 16-26 years old showed that the increasing of the advertisements each month, especially on television, can increase the number of the drinkers of 1%. This is in accordance with information of the World Health Organization that Thai people drink pure whisky per person in the year 2000 ranked the top 5 of the world (Nation Weekend, 2006 :68).

These problems were considered as the big problems in Thai society. Everyone should realize and participate in establishing the good morals in the Thai youth. They should be guided to choose consuming the good cultures. Therefore, every sector in the society must participate in solving the problems starting from people in the families, relatives, communities, and Buddhist institute. The Buddhist institute is the main institute which having the King as the main upholder. In the past, temples and monks had many roles involved with Thai peoples' ways of life. The temples used to be the center for teaching morals to the people. They were considered as the important institute in terms of education, society, and the origins of arts. The monks took the roles in teaching and being the Buddhist heritage keepers. They earned respect from the people as the people with high morals who deserved high respect and the people were listening to them. Thai people paid highly respect to the monks in the past because it was believed that monks had knowledge than normal people. They held the precepts, so they must speak only the facts, and they were also considered as teachers. Since the temples were the center of the society, the Buddha's teachings were brought to use mainly in daily life such as showing gratitude, respecting to the seniors, forgiving, showing kindness and generosity. At the same time, people merged the Buddhism into traditions and cultures such as a festival of offering ropes to the monks, ordination, offering food alms to the monks, getting marriage, Songkran festival as well as the culture of Thai greeting "Wai" which the Thai people handed down from generations to generations. This is known as the national uniqueness. In other words, in the past, Thai people were very close to the Buddhism. People in the Thai society lived happily together. Thai families and the Buddhism got along well for hundreds years. Therefore, Buddhism is now the national religion. Temples in the past was the main center of the people in communities and the people could find their mental comfort at the temples. Whatever the people did, it always involved with the temples and monks such as before going to fight in wars, people would ask for blessings and holy water from the temples. These are the reasons why people were close to the religion in the past. However, at the present, people are not close to the temples anymore because the changes of environment and society. The society changed into the urban society more, so people live independently. They do not pay attentions to each other even the members of their families. Temples are not necessary anymore. When the grownups are not close to the religion, the younger people like adolescents are also following their footsteps. This is in line with the research of Phrakhru Chinwanuwat (2011 :3-4) about roles of temples in public aids: a case study of Ban Khong Noi community in Ratchaburi province which mentioned that during these 100 years after Thailand received the western cultures starting from changing into urban society. Under the changes and confusion of the present society, the temples' roles were dramatically reduced in terms of giving education to the youth and disseminating arts and cultures. Thailand began to develop the country by establishing the National Economic and Social Development plans by following the patterns of the western countries. This resulted in the high progress in technology. On the other hand, the important roles of the temples were decreased such

as being schools, giving medication, negotiating when having conflicts, being courts, being places for saving arts works. These responsibilities were given to courts, museums, and higher education schools. The government took the missions of temples to operate by itself leaving the good results in the development of those places. However, this is the main factor separating the people from the temples. Even though the government services were given in the temple areas, the temples did not have other roles to perform apart from allowing the government sectors to use the temple areas. When the government sectors located separately from the temples, the temples were left behind and forgotten. More factor was the temples themselves because when the time past, the temples were declined. There were many reasons that many temples were losing their value which deserving respect because the temples were full of dirty things and messy. These conditions caused the people to stay away from the temples and lose their faith on the monks. In addition, helping and relying in each other that the people were trained from the temples disappeared at the present because social conditions did not support the monks and the people to have the close relation like the old days. There were gaps between the temples and the monks. The temples when losing their value and moral beauty, they turned to be only places for performing rituals and in some places were the places for black magic. This caused the bad results to the people who were having a hardship. In the past, temples had many outstanding respectful roles but now the roles were reduced because of many factors.

Activities in the religious important days were important and the activities were the center of the people in the communities. When the people in the communities participated in the activities, the relationships of the people were established more. People think, develop, and solve problems together. They exchange knowledge and ideas, so more strength was built (Roopngam, Y., 2002: 6). Participation between temples and communities in organizing the activities on the Buddhist important days will be the search for the problems and causes of the problems of each local area. The participation in work planning, investing, and work proceeding, and participation in following up and evaluation (Phuangngam, 2002: 8) will establish learning in solving problems and developing the communities or villages of the people which is the development of the people potentials as well because in the participation process, there is the exchange of the knowledge and opinions which will support the development of the love to their local areas and the responsibilities towards the society in the people behaviors in the local areas (Educational Standards Office, 2002: 115)

From the above reasons, the researcher would like to examine the participation between temples and communities in organizing activities on Buddhist important days by applying concepts of participation to determine the content scope: participation in work initiative, work planning, work proceeding, and work evaluation. It is hoped that this study will be useful for the communities in establishing the livable communities and the people in the communities can live happily together in the future.

## 2. Research Objectives

- .1 To investigate the current conditions of the participation between temples and communities in organizing activities on Buddhist important days
- .2 To examine the needs of the samples for participating in the activities on Buddhist important days with their communities

### 3. Research Methodology

#### 3.1 Population and Samples

The population of the study used in this research included the male and female Buddhists who participated in the activities in Nakhon Ratchasima province. The sample group was calculated and selected by using W.G. Cochran's formula because the population size was large and infinite. Therefore, the sample size can be calculated from the formula by determining confidence level of 95% and the error level of 5% (Wanitbancha, 2006: 74). The equation used in this study is:

$$n = \frac{P(1 - P)Z^2}{E^2}$$

Where n is the sample size.

P is the estimated proportion of an attribute that is present in the population (50%).

Z is the value for the selected alpha level. Z =1.96 for a 95 percent confidence level (.05).

E = the acceptable margin of error for proportion being estimated (.05)

The sample size can be calculated as follows:

$$n = \frac{.05 \times (1 - .5) \times 1.96^2}{.05^2}$$
$$= 384.16$$

Hence, in this research, the sample group of at least 384 samples was used with the error not exceeding 5% at the confidence level of 95% for the convenience of the evaluation and data analysis. Therefore, the 396 samples were utilized which is considering as the acceptable numbers as the condition required (384 samples).

Multi-stage sampling was employed in this study as follows:

1) The simple random sampling was used to select 30% or 10 districts with 98 sub districts from all 32 districts in Nakhon Ratchasima province, namely Muang Nakhon Ratchasima, Kham Sakae Saeng, Kham Thalay Sor, Soeng Sang, Jakkarat, Chok Chai, Pak Thong Chai, Non Sung, Wang Nam Khiao, and Sung Noen district.

2) The simple random sampling was used again to select 30% or 33 sub districts from selected districts in the first stage in item number 1.

3) After the proportion comparison was done, the 12 samples from each sub district selected in item number 2 were determined as the sample group. The total numbers of the samples were 396 samples. Then, the convenience random sampling was employed in order to collect data from the samples by using the questionnaire.

3.2 **Research Tool** is a set of a questionnaire. The questionnaire can be divided into 3 parts as follows:

Part 1 is a checklist to obtain general information of the respondents in terms of genders, ages, educational levels, occupations, incomes, types of activities done on Buddhist important days, main purposes to do the activities on Buddhist important days, activities done on Buddhist important days, information perception of the activity

organization on Buddhist important days, and factors affecting the decision to participate the activities on Buddhist important days.

Part 2 is a questionnaire inquiring about the current conditions of the respondents' participation in 4 levels: work initiative, work planning, work proceeding, and work evaluation. This part is a 5 level rating scale. The criteria are as follows: 5 means doing at the highest level. 4 means doing at the high level. 3 means doing at the moderate level. 2 means doing at the low level. And 1 means doing at the lowest level.

Part 3 is the questionnaire inquiring about participation of the respondents with their communities in organizing the activities on the Buddhist important days in terms of work initiative, work planning, work proceeding, and work evaluation. This part is a 4 level rating scale. The criteria are as follows: 1 means work initiative by consulting and giving suggestions with the temples to find the ways to organize the activities on the Buddhist important days. 2 means work planning by determining the operational approaches to organize the activities on the Buddhist important days. 3 means participating in the activities. 4 means work evaluation by following up on the results in organizing the activities according to the prior plans.

Part 4 is an open ended questionnaire regarding suggestions concerning participation between the respondents and the temples in organizing the activities on the Buddhist important days.

After drafting the questionnaire, the draft questionnaire was sent to the 5 experts to check the content validity, appropriateness, Index of Item-Objective Congruence (IOC). The IOC of this questionnaire given by the experts was 0.6-1.00. Then the questionnaire was tried out with a part of the population which was selected by using simple random sampling. Therefore, 30 temples were selected for the try out but these temples were not the samples of this study. Internal Consistency was calculated by using Cronbach's Alpha. The validity of the whole set of the questionnaire was 0.97.

3.3 Data Collection The 396 sets of the questionnaire were sent to the sample group by post and the 396 sets were returned which was 100%. The received questionnaires were checked for completeness in order to be used in data statistical analysis.

3.4 Statistics Used in Data Analysis consisted of percentage, mean, and standard deviation.

#### 4. Research Results

4.1 The basic information of the respondents, it was found that there were 396 respondents: 201 females (50.80%) and 195 males (49.20%). While 292 respondents ( 73.70%) were 41-60 years of age which followed by 104 respondents (26.30%) who were 40-20years of age.

The educational levels of the respondents, it was found that 212 respondents (53.50%) held a bachelor degree which followed by 170respondents(42.90) % who had lower education than a bachelor degree, and 14 respondents ( 3.50%) held higher degree than a bachelor degree, respectively.

Occupations of the respondents, it was found that 230 respondents (58.10%) were government officers/state enterprise officers which followed by 81 respondents (20.50%) were agriculturists. 78 respondents (19.70%) were self employed. And 7 respondents ( 1.80%) were freelancers, respectively.

Incomes of the respondents, it was found that 231 respondents (58.30%) earned income lower than 15,000THB, followed by 124 respondents ( 31.30%) who earned

20,000-15,001 THB. 28 respondents ( 7.10%) earned more than 25,000 THB and 13 respondents (3.30%) earned 25,00-20,001 0 THB, respectively.

Most of the respondents or 291 respondents (73.50%) chose to make merit with their families. The main purpose of the 396 respondents (100%) was to participate in the activities on Buddhist important days for preserving the Thai traditions and cultures, followed by 367396 respondents (92.70%) who participated in the activities on Buddhist important days for accumulating merit. 382 respondents (96.50%) agreed that offering candles to the monks during Buddhist Lent Day was done the most which followed by 375 respondents ( 94.70%) who thought paying respect to the Buddha images and putting gold leaf onto the Buddha images were done on Buddhist important days. Factor affecting the participation of 385 respondents (97.20%) the most was receiving intellectual influences from fortune tellers, families, neighbors, and colleagues. Followed by 378 respondents ( 95.50%) who thought they participated in the activities because of realizing that they were a part of the community. The main obstacle for participating in the activities in terms of work initiative, planning, and evaluation of 396 respondents (100%) included not knowing other channels to participate in the activities besides joining the activities on the actual dates of Buddhist important days. Followed by the main obstacle of 314 respondents ( 79.30%) was lacking of money. This can be shown in figure number 1, 2, 3, and 4.

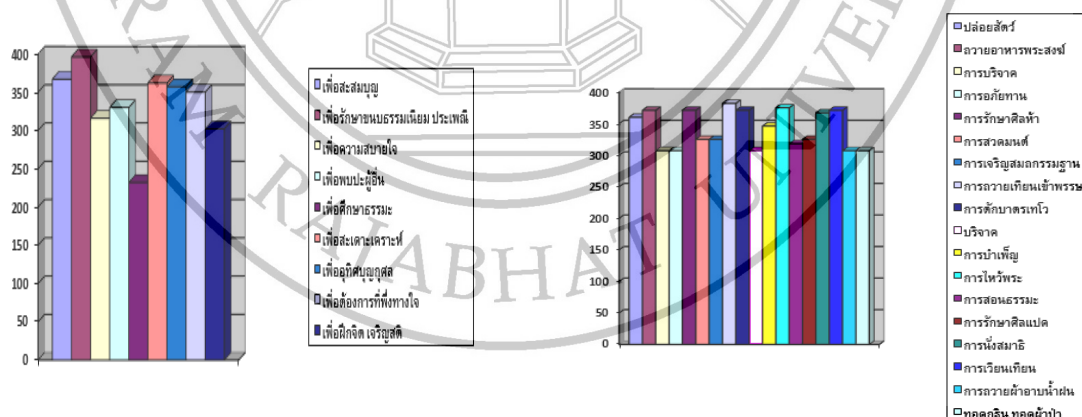


Figure number 1. Purposes to do the activities on Buddhist important days

Figure number 2. Activities done on Buddhist important days

- |  |   |
|--|---|
| To make merit                                | Freeing animals   |
| To preserve the Thai traditions and cultures | Offering food to the monks                                |
| To be carefree                               | Donation  |
| To meet others                               | Forgiving   |
| To learn the Buddha's teachings              | Upholding the 5 precepts                                  |
| To get rid of bad luck through a ceremony    | Praying to the Buddha                                     |
| To make merit for dead people                | Meditation  |
| To find a mental comfort                     | Offering candles to the monks during<br>Buddhist lent day |
| To do mindfulness practice                   | Offering food to the monks (Tak Bat Devo)                 |

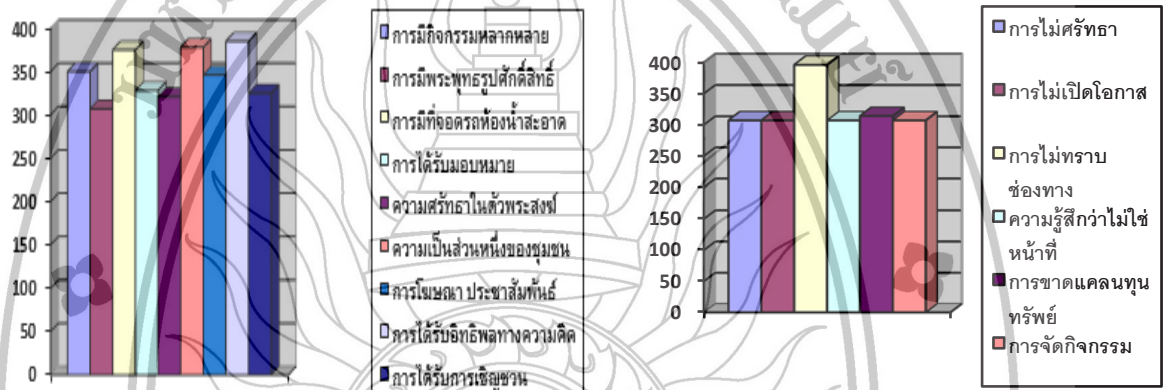


Figure number 3. Factors affecting the decision to participate the activities on Buddhist important days

Figure number 4. Main obstacle for participating in the activities

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| Having a wide variety of activities  | Not having faith                      |
| Having holy Buddha's image           | Not having a chance                   |
| Having car parks and clean restrooms | Not knowing other channels            |
| Being assigned                       | Not knowing it was the responsibility |
| Having faith in the monks            | Lacking of money                      |
| Being a part of the community        | Organizing the activities             |
| Public relations                     |                                       |
| Receiving intellectual influences    |                                       |
| Being invite                         |                                       |

4.2 The current conditions of the participation, it was found that the respondents viewed the current conditions of the participation between the temples and the community in organizing the activities on the Buddhist important days at the high level ( $\bar{X} = 4.33$ , S.D. = 0.66 Sorted in order as follows: the work initiative came first)  $\bar{X} = 4.38$ , S.D. = 0.62 followed by work proceeding)  $\bar{X} = 4.31$ , S.D. = 0.65, work planning)  $\bar{X} = 4.29$ , S.D. = 0.65 and evaluation)  $\bar{X} = 4.21$ , S.D. = 0.71, respectively.

In overall, the work initiative was viewed at the high level)  $\bar{X} = 4.38$ , S.D. = 0.62 When considering, it was found that the participation in determining aims for organizing the activities was at the highest level)  $\bar{X} = 4.62$ , S.D. = 0.49, followed by

working together with the religious leaders to examine and analyze the current conditions of the communities )  $\bar{X} = 4.40$ , S.D. = 0.61(, and participating the find out the needs of the communities for organizing the activities )  $\bar{X} = 4.33$ , S.D.= 0.72(, respectively.

In overall, the work planning was viewed at the high level)  $\bar{X} = 4.29$ , S.D. = 0.65(When considering, it was found that the participation in allocating resources such as money, things, and labor for organizing the activities was at the highest level )  $\bar{X} = 4.56$ , S.D. = 0.50(, followed by participating in work assignment and coordinating with organizations involved in organizing the activities )  $\bar{X} = 4.53$ , S.D. = 0.56(, and getting to participate in determining the criteria for work evaluation)  $\bar{X} = 4.20$ , S.D. = 0.73(, respectively.

In overall, the work proceeding was viewed at the high level)  $\bar{X} = 4.31$ , S.D. = 0.65). When considering, it was found that the participation in giving help in organizing the activities was at the high level )  $\bar{X} = 4.44$ , S.D. = 0.69(, followed by the participation in organizing the activities according to the local traditions on the Buddhist important days )  $\bar{X} = 4.43$ , S.D. = 0.69), and the participation in organizing the meditation activities on the Buddhist important days )  $\bar{X} = 4.35$ , S.D. = 0.68(, respectively.

In overall, the evaluation was viewed at the high level )  $\bar{X} = 4.21$ , S.D. = 0.67(When considering, it was found that the participation in evaluating the activity organization on the Buddhist important days was at the high level )  $\bar{X} = 4.35$ , S.D. = 0.68(, followed by the participation in giving suggestions in organizing the upcoming activities )  $\bar{X} = 4.31$ , S.D. = 0.86(, and participation in following up on the progress of the activity organization on the Buddhist important days according to the prior plans )  $\bar{X} = 4.20$ , S.D. = 0.63(, respectively.

4.3 The respondents needed to participate in organizing the activities on the Buddhist important days in overall in terms of joining the ongoing activities on the Buddhist important days )  $\bar{X} = 2.02$ , S.D. = 0.98. When considering each aspect, it was found that they were wanting to participate in giving suggestions in organizing the upcoming activities )  $\bar{X} = 2.22$ , S.D. = 0.91(, followed by wanting to follow up on the progress of the activity organization on the Buddhist important days according to the prior plans )  $\bar{X} = 1.91$ , S.D. = 1.07 .(

## 5. Discussions

5.1 From the study, it was found that the main objective of doing activities on the Buddhist important days was to preserve the traditions and cultures because Thailand has been had the cultures and traditions from generation to generation since ancient times. The religious rituals involve Buddhism and Brahmin. The leaders who perform the rituals in the local area are the people who earned respect from the communities. When organizing the rituals, people in the communities will show their love, unity, and kindness to each other and help each other. This will result in the prosperity of the communities and this will also build the strength of the communities. This is in line with the research of Cultures of Roi Et (2008: 1-2) titled Conducting Oneself and Participating Activities on Buddhist Important Days of the Teenagers in Muang District in Roi Et Province in 2008 which found that the approaches for



developing the participation of the teenagers to join activities on Buddhist important days included good awareness to preserve the traditions and cultures should be promoted. The teenagers should be provided with opportunities to learn about religious ceremonies and to attend the activities on important days correctly according to the Buddha's teachings. The teenagers should be encouraged to participate in planning, giving opinions, considering, making decisions, and determining the policies of activities on important days. They should be supported to take responsibilities and take parts in inspecting the work proceeding in organizing activities on the Buddhist important days according to their duties and approaches prior set.

The activities done the most on the Buddhist important days included offering candles during Buddhist Lent day, followed by paying respect to the Buddha image, putting gold leaf at places. This is in accordance with the main objective of organizing the activities on the Buddhist important days that relates to the traditions and cultures. The candles were offered to the monks before the Buddhist Lent day every year before waning day of the first lunar month in the eighth month or the second eighth month. In case of leap month, the Buddhists will offer the candles to the temples in their local areas eagerly, so the monks will light them to worship the Triple Gem during these 3 months. In the past, the candles were very important because the monks must light the candles to be able to read the Buddha's teachings regarding disciplines. However, at the present, the importance of the candles was not as much as in the past. The people offer light bulbs and batteries instead. However, the candles still being offered during Buddhist lent day continuously to preserve the good traditions of the Buddhists. This is in line with Bussaba Kitichantharopat (2011: 220) who conducted a research called Buddhist Lent candles: the patterns of participatory management in preserving traditions of Buddhist Lent candles parade of Communities in Ubon Ratchthani province. Groups in community level actually assigned people who were responsible in every part of the activities in the parade. Knowledge management for preserving the traditions was the core method to help people to understand and realize the usefulness and have the opportunities in exchanging their knowledge and develop the knowledge body for building the participation in preserving the traditions of the Buddhist Lent candles parade continuously and sustainably.

Factors affecting the participation in activities on the Buddhist important days the most was receiving intellectual influences from fortune tellers, families, neighbors, and colleagues. This is in line with the results of the research that the samples obtained the information about the activity organization on the Buddhist important days from community leaders and committees the most since the leaders earned some respects of the people. The community leaders might be the local wisdom philosophers, the elderly in the communities, the people who have ordained and had been monks for many years or the leaders who were appointed by the members in the communities to inform news and information of dates and events to the communities. This is also in accordance with the research. Therefore, the community leaders are important for the community development. If there are the good and knowledgeable leaders who understand the community development and have the leader traits, these leaders will be able to do the development works according to the predetermined goals effectively. However, the communities with the bad leaders, the works cannot be done effectively resulting in the slow development. The most important thing in the community development was people participation. The people in the communities must participate in every steps of

the development. Even though there are the best leaders, the lack of this element can affect a great deal on the community development.

The current conditions of the participation between temples and communities in organizing the activities on the Buddhist important days, it was found that the participation in terms of allocating resources such as money, things, and labor for organizing the activities was at the highest level  $\bar{X}= 4.56$  and S.D.= 0.50. In the book called "Ways to Accumulate Merits" mentioned about giving alms in brief that it includes giving up properties of yourself to others by aiming the help and support other people. It is hoped that the recipients will get benefits and happiness through this kind act. The givers will get merits more or less depending on many elements. This is in line with the research of Laksana Thongtot (2012: 127) that studied the attitudes towards giving alms of people in Ban Don Klang in That sub district, Warinchumrap district in Ubon Ratchathani province and the disciplines of giving alms in Theravada Buddhist scripture that defined the word giving alms as giving the 4 requisites and giving helps in many aspects with love, care, willingness, honest, and mercy to each other. This is to give without expecting anything in return but to give for the maximum benefits of others. Moreover, this also means selfless, generosity, and sharing. These are the main reasons of giving alms. In sum, giving alms means to make merit or good deeds for others, help others, and obtain the peace in mind. This idea is similar to the principles of Buddhism.

5.2 From the study, it was found that at the present the temples and the communities participated in the organization of Buddhist activities in terms of work initiative by consulting each other to find the ways to organize the activities on the Buddhist important days. This is because the current context of the Thai society, both males and females need to work outside the house to generate incomes. From the survey of the labor force of the Thai population, it was found that most of the population's working hours are from 35 hours per weeks which is considering the maximum working hours (National Statistical Office, 2016: 3). Therefore, the people do not have time to participate in other levels. Moreover, one of the findings in terms of obstacles in participating in the activities was lacking of money. This is in line with Phra Phaitoon Arampharat (2013: 474-475) that people with higher incomes can participate in the activities more than those with lower incomes because the higher income people have the readiness in terms of incomes, so they can spend their time to join the activities and they also have more opportunities to invite others to join the activities. In addition, from the interview, it was found that in organizing the activities, the temples organized meetings with the community leaders to set the basic guidelines together. Moreover, the activities are held every year and organized quite similar to the previous years. Most of the people thought that it was a responsibility of the monks to prepare everything for the people. Hence, the people did not need to participate.

5.3 The need for participating in the activities was the need to join the activities by giving suggestions on organizing the upcoming activities and following up on the progress in organizing the activities according to the prior plans. This is in accordance with the findings of the research that the level of the current participation included work initiative level by consulting with each other and the need for the future was to participate in giving suggestions and evaluating the suggested things. This reflected the gap found in the relationships between the temples and communities. The causes of this are various such as economical conditions and lifestyles. From the survey of the Family Network Foundation pointed out that the Thai families at the present go to make merit

together only once a month (Thai Health Promotion Foundation, 2008: Online). The main reasons included not convenience and not having the faith in making merit. This is in line with the survey of Assistant Professor Dr. Srisak Jamonman and Ponpisut Mongkhonwanit (2015: 1-4) that people in the Thai society, especially in the urban society, have to live their lives in a rush manner with the higher rate of competitions. This resulted in the increase of the gaps between the Thai people and temples as well as religion. While some of the temples focused on Buddhist commerce activities without focusing on the dissemination of the Buddha's teachings. Moreover, some groups of people used the religion as their tools for making money by twisting the Buddha's teachings. Some of the Thai people viewed that there are many ways to learn Buddha's teachings such as studying via the Internet which they can understand more. However, participating the activities is to build the social interaction. This will have a positive effect on the people's state of mind, particularly those of the elderly. From the study of (Sungriang, M, 2009: 120-122), it was found that when participating the activities, the elderly will feel that they are still valuable and can do many useful things for the society. This is in line with the study of Phradikawinai Pasanno (2011: 3) that offering food to the monks, upholding 5 precepts, giving alms, doing meditation, chanting, freeing animals, listening to sermon, and doing the Triple circumambulation will improve the behaviors of the people in the communities towards the society. Once the people are improved, they will have ideas and approaches for developing their bodies and minds.

## **6. Suggestions and Recommendations**

### **6.1 Suggestions for Research Results Application**

The temples should organize activities on other occasions apart from organizing activities on the Buddhist important days. For example, Thai language chanting contest or Sorapanya chanting contest from the primary level, secondary level, youth level, and elderly level should be organized for cultivating the descendants of the communities to love and protect the communities as well as to understand the Thai traditions and cultures. The campaign to wear proper clothes to suit with the themes of the Thai important days such as wearing proper clothes to offer food to the monks, wearing proper clothes to uphold the precepts, do the mindfulness practice, and meditation should be conducted to be in line with the context of the activities on the Buddhist important days so that the same understandings will be established and the unity will be found at the end.

### **6.2 Recommendations for Further Studies**

In the further studies, the participation between temples and communities in organizing the activities on Buddhist important days should be developed. The participation level should be elevated from only participation between the temples and communities to other government organizations such as Sub district Administrative Organizations, municipalities, or ministry level organizations which are responsible for traditions, religions, and Thai cultures should be involved and upgraded the activities into the provincial level and national level. The more activities should be considered to organize. The local communities or the community leaders, local wisdom philosophers, and monks should be consulted to obtain the completeness of the activities and maximum benefits and best results.

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