

Suitable Management Model for Economic, Social and Cultural Development Derived from Beliefs and Rites on PraBuddha Southern in Chachoengsao Province

Phrakhrusutawisutthikun Phad, Wisanee Siltragool and Terdchai Panthachai
Research Institute Northeastern of Art and Culture Maharakham University, Thailand, 44001

Abstract: Problem statement: In the present Wat Thai was the center of Thai social, The study of Wat Thai management model made us know about economy, social and community culture: (1) to study history, management model of Wat Sothornwanaram Vorawiharn Chacheongsoa province in economic, social and culture development form the believed and ceremonies about Pra Budhda Sothorn figure; (2) to study model of approximal management in WatSothornwararam Vorawiharn in economic, social and culture development form the believed and ceremonies about PraBudhda Sothorn figure. **Approach:** The purposive random sampling technique were key informants with 13 monks, 19 community leaders, casual informants with 16 monks 100 merchants and general informants with 60 peoples 56 pilgrims. Research methodology were qualitative research and colleting data by survey, observe, interview and focus group. **Results:** The story we know that the first name was Wat Soahong and had change to Wat Soatong, Wat Sothorn and raised to Royal temple named WatSothornwararam Vorawiharn. Pra Budhda Sothorn was holy meditation figure made of bronze and super natural power by flowed up in the river with 3 brothers: Laung Por Wat BanLaem, Laung Por Sothorn and Laung Por to Wat Bangplee. Management model of WatSothorn wararam Vorawiharn in Economic, social and culture development about Pra Budhda Sothorn were believed in safety by helping from Laung Por Budhda Sothorn to person who had good mind and good doing. **Conclusion:** The ceremonies to developed economic, social and culture modeling by to word of bed lucky, to make a votive offering to beseech, beg for good luck, give to charity and willing to have Pea Budhda Sothon image. The believed and ceremonies made economic, social and culture developed by made merit of the people.

Key words: Suitable, management model, economic, social, cultural, development, derived, belief, rites, prabuddha sothorn, chachoengsao province

INTRODUCTION

Buddhism created civilization as the growth in object and mental for global society. Besides, Dharma Principles of Buddhism also taught people to do good deeds and merits, avoid the evil deeds, make ones' mind to be wholehearted with rationale in living including being able to conduct oneself in society, work and live together with the others happily.

Since Thai people were very much fond of Buddhism, belief and practice principle in Buddhism influencing their viewpoints and activities almost every aspect of Thai way of life. It could be said that Buddhism was the major core or foundation of Thai culture, Pra Prom-Kunapon (Natsupa Chattip, 1995). When Buddhism firmly situated in Thailand, the religious places and Buddha Images were constructed in coon places by the faith of people. In some places,

there were told that the Buddha Images were sacred, could be able to engender people's life to be safe including luck as well as obtaining what one wished. Likewise, Wat Sotonwanaram where Luangpo Soton, the sacred Buddha Image of Chachoengsao Province, was placed without evidence of who constructed and when. According to the legend, was the Buddha Image floating in water and showed up in front of the temple. So, people cooperated in pulling to the shore and placing at the temple.

In recent time, Wat Sotonwanaram was well known both for Thai people and foreign people. There were many people continuously coming to pay respect to, prostate oneself worship. As a result, the temple received the donated money more than other temples in Thailand. Consequently, it faced problems in managing money of the temple as well as lacking of appropriate form in managing the temple in order to develop the

Corresponding Author: Phrakhrusutawisutthikun Phad, Research Institute Northeastern of Art and Culture, Maharakham University, Thailand, 44001

economic, social and cultural aspect based on belief and ritual of people. These issues were pushing forces for the researcher to conduct research and apply information for managing temple in the future.

Purposes and objectives: The objectives of this research were: (1) the historical background of Wat Sotonwararam Worawihan and Luangpo Praputasoton, (2) belief and ritual of people regarding to Luangpo Praputasoton, (3) management of the temple based on belief and ritual, impact and occurred problems and (4) appropriate management model in developing the temple and community regarding to economic, social and cultural aspects.

MATERIALS AND METHODS

The instruments in collecting data consisted of: (1) The Interview, (2) observation form, (3) Focus group discussion and (4) agenda of workshop.

Population and sample: The samples, the samples were classified into 3 groups by the researcher: (1) the expert group consisted of 13 monks, (2) 19 community leaders 3 practitioners included, 1 16 monks, 100 of male and female merchants and villagers, (3) general People included 60 of people groups in community near Wat Soton and 56 people groups coming for merit.

Data analysis: The data analysis results were subsequently presented by means of a descriptive analysis.

RESULTS

- Historical background of Wat Sotonwanaram Worawihan and Luangpo Praputasoton as well as the belief and ritual toward Wat Sotonwanaram Worawihan and Luangpo Praputtasoton were useful for those who were interested in
- Management of the temple based on belief and ritual, impact and occurred problems, would be information for the temple and related work unit or organizations
- Appropriate management model in developing the temple and community regarding to economic, social and cultural aspects would be a model for being applied in others temples with similar nature as well as a guideline in developing Wat Sotonwanaram

DISCUSSION

The findings from the research study in the appropriate management model for Wat Sotonwararam

Worawihan in developing economic, social and cultural aspects, Chachoengsao Province, based on belief and ritual of people regarding to Luangpo Praputtasoton, would be discussed with documents and other related literatures as well as approaches and theories in order to show the similarity, congruence and differences according to the following topics:

- Historical background of Wat Sotonworawaram Worawihan and Lunagpo Praputtasoton regarding to background of Wat Sotonwararam Worawihan, according to the findings found that it was an ancient temple constructed in Late Krungsri-ayutaya as a royal palace or the beginning of Dhonburi Age about in 1764. Since it was built for a long period of time. So, there was no records since the beginning. But, there were records only as they were found and recorded. Some parts were legend from the background of temple informed by the old age people
- Belief and ritual of people regarding to Luangpo Praputtasoton according to the study from information, found that the people believed in Luangpo Praputtasoton for 4 issues: The belief of being out of danger, safety, obtaining what one wished and helping for happiness (Pradharmakosajan, 2006). It was supported by the belief in religious meaning or superstitious belief. Every society had one's belief in a form of super power over human beings. The religious belief referred to the sacred object. Although the instruction of the sacred objects were instruction of religion, the belief in ghost or spirit was also called religion since it was the belief of super power over human beings (Lecturers of Department of Social Science and Humanities, Faculty of Political Science (Southern Region Teacher College Group, 1983)

According to people's belief of Luangpo Praputtasoton regarding to some things, it was usual thing. Smith Sra-ubon stated that the belief simultaneously occurred with human beings. Human could be able to transfer their feelings, opinion, familiarity until the social habit was formed. So, the belief system happened relating to human's belief for 4 things: (1) human couldn't have no belief. If they had no belief, they wouldn't be able to survive or might be harmed by environment to destroy these kinds of belief. So, they had belief for fighting with, (2) human life both were visible, provable, not understandable, if they had no basic belief, they couldn't act or practice to those things, (3) belief caused people to have

confidence and (4) the belief caused people to be happy, for instance, the belief in good intention of ghost or angel causing people's success. Consequently, they managed ritual for paying respect to the angels.

Moreover, according to the management of ritual from people's belief toward Luangpo Praputtasoton was happened as Victor Tumer's, an anthropologist of Symbolism, statement that the belief or ritual of a society was an analysis or interpretation on various symbols occurring in ritual. The occurred symbols in ritual was a moving process throughout the time. In addition, people in that society would adapt themselves with the occurred changes by using ritual as social expression managed by the organizer groups for continuing their social environmental conditions and external culture showing internal wishes as well as group life ideal of the groups who were organizing the rituals.

The management by the temple according to belief and ritual, impact and occurred problem condition, according to the studied information, found that many people coming to pay respect and managing rituals based on their beliefs on Luangpo Praputtasoton causing many expenditures. As a result, the creation of work, income, or support system in community around Wat Sotonwararam Worawihan, for instance, the management of selling local souvenir or monkish products, restaurants, hotels or staying places, tour company, etc. Consequently, it caused the circulating capital trend in economic system of grass root level in community. For this reason, the private sectors were more interested in investing for their business in Chaeungso Province.

The appropriate management model in developing temple and community regarding to economic, social and cultural aspect according to conclusions from the appropriate management model of Wat Soton based on this research, found that the appropriate management of temple including the following aspects: vision of management, principles using in managing the goal or objective of implementation, as well as role and participation by different work units for managing economic, social and cultural aspect. The management of temple was supported by the findings of Pra Kosajan's (2006) statement that the management referred to working until it was finished by depending on the others with explanation applicable with management as follows: (1) santassana (clearness) referred to the explanation of steps of implementation clearly, the members could easily follow the instructions, (2) smatapana (motivation) referred to the explanation to

be able to understand and agree with vision until one had trust on and felt that one had to have far distant dream and could reach it, (3) samuttechana (braveness) referred to the encouragement to have self confidence and be enthusiastic in acting toward goal. (4) Sampahangsana (joyfulness) referred to the creation of climate in cooperated friendly working which would promote happy working of members.

In managing economic aspect, found that it was the application of belief into economic development of people in Chachoensao Province by encouraging them to gain income from selling products or items as symbols of Luangpo Praputtasoton and Soton temple as well as OTOP of the province which was economic development for community to be self reliance. This finding was based on Symbolic Interaction Theory. People coming to pay respect to Luangpo at Soton temple, were interested in the items as symbols of the temple and Chachoensao Province. For social management, the findings found that the appropriate management was to support education for youngsters, people and monks not only for schools nearby the temple, but the temple should also extend the educational opportunity covering every sub-district and every district of Chachoengsao Province. Besides the educational development, the improvement in quality of life for people coming to temple especially in public health as well as provision of convenience for those people, should be managed by the temple. It was supported by Chattip Natsupa (1995) studying community development in dimension of social development that when people got together as a group for working and solving problems together passing on new generation people so that the society would be strong.

CONCLUSION

So, the education and quality of life development were very important. Furthermore, the cultural management, the model obtaining from workshop found that the temple should be origin in transferring knowledge of religion and Thai good culture for people coming to temple so that they could gain knowledge and apply knowledge into practice in their way of life based on their belief.

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