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Conference Proceedings

**INTERNATIONAL BUSINESS ECONOMIC TOURISM SCIENCES TECHNOLOGY
HUMANITIES SOCIAL SCIENCES AND EDUCATION RESEARCH CONFERENCE**

*London, United Kingdom
5 – 7 April, 2017*

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The International Education Social Sciences and Humanities Research Conference

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INTRODUCTION

We would like to welcome our colleagues to the International Business Tourism Transport Technology Social Sciences Humanities Education Research Conference. It is the seven series in 2016 of Conference on Business Tourism and Apply Sciences was held in Amsterdam. As always many members of the ICBTS 2016 community look forward to meeting, sharing and exchanging their research ideas and results in both a formal and informal setting which the conference provides. Likewise, the concept of alternating the international conference every one month on April to November between Europe and the rest of the world is now well established. This year's event in London (UK) Paris (France) Munich (Germany) Amsterdam (Netherlands) Boston (USA) Toronto (Canada) London (United Kingdom) Zurich (Switzerland) Berlin (Germany) Tokyo (Japan) and another continues with the cultural following the very successful and productive event held in London-Zurich in August 2016 in the field of various types for international academic research conference on Business Economics Social Sciences Humanities Education and Apply Sciences. As usual The ICBTS 2016 brings together leading academics, researchers and practitioners to exchange ideas, views and the latest research in the field of Business Tourism and Apply Sciences.

The theme of this event The 2016 ICBTS International Business Tourism Social Sciences Humanities and Education Research Conference is "Opportunities and Development of Global Business Economics Social Sciences Humanities and Education" It is also represents an emerging and highly challenging area of research and practice for both academics and practitioners a like, The current industrial context is characterized by increasing global competition, decreasing product life cycles, Global Business, Tourism Development, Social Sciences Humanities Education Apply Sciences and Technology collaborative networked organizations, higher levels of uncertainties and, above all, and customers. In our view holding this event in Tokyo represents a timely opportunity for academics and researchers to explore pertinent issues surrounding Business Economics Tourism Social Sciences Humanities Education Sciences and Technology.

Potential authors were invited to submit an abstract to the International Conference Session Chairs. All abstracts were reviewed by two experts from the International review committee and final papers were further reviewed by this volume with 30 contributing authors coming from 18 countries. This book of proceedings has been organized according to following categories:

- Business
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NEW DIMENSIONS TO ADMINSTRATE HUMAN DEVELOPMENT TO CONSERVE BUDDHISM OF MAHAYANA CHINESE SECT: THE STUDY OF MUNGKORKAMALAWAS CHINESE TEMPLE, BANGKOK

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ABSTRACT

The purpose of this research was to study the mechanism of Chinese monk administration at Mungkornkamalawas Chinese Temple where is presently the center of Mahayana Sect. The research was quantitative one and interviewed abbot, abbot assistants, monks, novices and teachers at Mungkornkamalawas Chinese Temple. The supporters and the parents of novices were also interviewed. The participatory and non- participatory observation and group interviews were also used in this research. The result showed that the administration and process of the Chinese Sect. had been changed in many ways such as praying, holding and ceremonies by Thai-Chinese monks. The late of 20 the century, Mungkornkamalawas Chinese Temple adapt its administration by founding Mungkornkamalawas School and accepting male students at the age of twelve, from all provinces, with giving them scholarship. Mungkornkamalawas Chinese Temple changed the standard of education to globalization by studying Chinese culture and connecting Chinese to the world. The mechanism to administrate and conserve Buddhism of Mahayana Chinese Sect showed purified mind based on generosity and gratitude of Bodhisattva to develop human resource by changing vision of interaction between human and religion to exist peacefully.

Keywords--New dimensions, Human administration, Buddhism conservation

INTRODUCTION

In Thailand, the citizen is allowed to have freedom in religion since Sukhothai period or the 13th century. Moreover, in the year 1875, King Rama V granted the permission for Chinese monks to establish a Chinese temple called Mungkornkamalawas Chinese Temple in Chinese business area. This temple supported by a rich Chinese-born Thai civil servant is a Mahayana Buddhist temple with Chinese architecture and religious ritual of paying respect to Bodhisattva, and Chinese Buddha Images [1]. Religious ceremonies in this temple represent Chinese Buddhism including chanting, and various religious rites relating to Chinese way of life. Based on Chinese's belief making merit leads to auspicious life and prosperity. Chinese, therefore, pay respect to sacred images for the successful career, and when it comes true, they will come back with commissions including food and money for the temple maintenance. Moreover, Buddhist believers at this temple keep on making merit as their ancestors to show grateful to their family [2]. The administration of this temple was prosperous during 19th to 20th century, and extended Mahayana Chinese Sect to up country where Chinese communities resided. There are 17 temples in different provinces with Thai monks with Chinese ancestors responsible for conserving Buddhism in the style of Mahayana Chinese Sect. However, since time passes, the number of Buddhist monks in these temples was decreasing continuously due to the Chinese descendant's preference of vocational education for their future career. More

and more monks in the temples left the monkhood. However, during the late 20th century, the Chinese Sect adjusted themselves to the changing of social and world economy. In the year 1990, the 9th abbot of Mungkornkamalawas Chinese Temple founded a Buddhism teaching school for Thai boys with the ages of 12 years old up wishing to become Buddhist novices. Curriculums of Thai Ministry of Education in Basic Education including secondary school level are included, and learners are required be in monkhood. Moreover, after graduation, learners are supported by the school to either further their education in higher education level or ordain as monks responsible for teaching in the school or administrating the temple affairs voluntarily. This becomes incentives for poor Thai boys around the country to take the chance to become novices and study in secondary school level together with learning Chinese as a foreign language at this school. There are 50 novices in each class each year. The temple has invested the income from Buddhist donators in the human capital development including providing education for not only Chinese but also Thais, and providing funds for the poor. Based on the Bodhisattva's teaching, helping those suffering from poverty and hunger is the prominent roles of this temple in terms of human resources development. The temple has taken part in educating Chinese and Thai people in religion as well as in general knowledge of the world. The Chinese monks' responsibilities and outcome at this Mahayana Chinese Sect temple have been well recognized and admired by lots of Buddhists around the country, and have drawn more and more Buddhists to make merit and pay respect to Chinese Buddha Images at the temple to spirit up their souls by scarifying for the poor daily. Up to 50 years now this temple has served the public with multi-purposes. It has been an alternative religious temple for educating monks with religious purposes as well as for future career outside the monkhood. This temple has also served as shrine for Buddhists to worship the Lord Buddha as in the belief of Chinese Bodhisattva.

The purpose of this study is to study the mechanism of Chinese monks' administration at Mungkornkamalawas Chinese Temple

Theoretical framework of this study

The theoretical framework applied in this study includes the theories in humanities and social sciences as follows;

1. The notions of Donald Light Jr. and Suzanne Keller (Donald Light Jr. and Suzanne Keller, 1979, pp 545-549) concerning the social changes with plan or without plan.
2. The notions of V. Tuner (1970) [3] and Geertz Clifford (1973) in the view concerning that society has continuous changes including symbolic rites enabling the reality of imagination and the adoration and eternal faith.
3. The notions of Max Weber pointing out that the way of life of city dwellers have been changed as a result of the economic dimensions.

Based on these notions, in general since temples are regarded as sacred places with supernatural power, the changes in culture and society lead to the changes in the form of traditional merit making. However, the present form of merit making correlates with communicative behaviors in terms of the social and culture. The research questions are as follows;

1. Since power of making merit is power of faith, humans are to relate the faith in religion to concrete practice. It is, therefore, assumed that the form of merit making is changeable.
2. One of key elements in expanding the power of merit making is faith. However, is social and cultural behavior is another key element at present?

METHODOLOGY

Research tools for this qualitative study are as follows;

1. Document study about Mahayana Chinese Sect in Thailand
 2. In-depth interview with one temple abbot, one assistant of the abbot, the founder of Mungkornkamalawas, and the principal of Mungkornkamalawas. All of them have had more than twenty years experiences.
 3. One year participatory and non-participatory observation
 4. Interviews with 20 samples including monks who ordained more than fifteen years and graduated in Master's degree, novices studying in high school level, teachers and volunteers in Mungkornkamalawas School
 5. Interview with 5 guardians of novices
 6. Talk with 10 samples of temple's supporters and community representatives who has worked at the temple for forty years
 7. Presentation of the pilot study results to relevant persons including the administrators of the temple and school for discussion and revision
 8. Submission of the research report to Suan Sunandha Rajabhat University for Research Funding, academic year 2016
- All information is allowed from key informants.

The research findings are as follows;

According to the useful information from the founder of Mungkornkamalawas School, the administrator and the supporters, it found that the administration of the Chinese sect gave education opportunity for people equally and strongly.

1. The success of the Chinese monks' administration at Mungkornkamalawas Chinese Temple resulting in the successful of the administration and human development by Buddhist monks responsible for conserving Mahayana Chinese Sect is based on unconditional educational support with the purposes of bridging young boys to career path either as monks or civilians so that later those successful in life will conserve and maintain Buddhism continuously. Mechanism affecting the success of the temple administration as specified in the policy providing educational options to those with limited chance includes 4 elements under the principle of M O S T.

M – Man; It was found that the 9th abbot's initiation to establish a Buddhism teaching school with continuous administration is successful and systematic with transparency, and it can be role model for other monks.

O – Organization; The temple administration is the collaboration among Buddhists by holding forms of merit making relating to way of life or city dwellers.

S – Services; The temple administration focuses on various forms of public relation including the communication through Buddhist believers, the suitability of location arrangement for merit making, and the extension of the temple at the 125 rai area in Nonthaburi province with clean and comfortable space for Buddhists, and close guidance by the Chinese Sect monks.

T – Team; The temple administration unites the cooperation between Buddhist monks and Buddhists under the same principle of faith to Bodhisattva

2. The use of cultural capital available at Mungkornkamalawas Chinese Temple is as follows;

2.1 The use of Chinese architecture, prominent Buddha images in Mahayana Chinese Sect, the chanting is related to faith existing in human mind.

2.2. Since the location of the temple is in Chinese business area, it's suitable for monks and novices

to learn Chinese for communication. Moreover, the temple has organized various religious rituals to serve the community's needs, namely Vegetarian Festival, Chinese New Year Festival, and religious rite to support those with bad luck to become prosperous especially in trade.

2.3 For longer than 50 years, the temple has invested the capital for Buddhists' donation in various explicit outcomes, such as the maintenance of the temple, and the provision of education for monks from different races. This enables those who gained benefit from education to develop themselves so that they could live well and care for other human beings.

DISCUSSION

The research results point out that with the cooperation of Mahayana Chinese Sect monks, Mungkornkamalawas Chinese Temple has applied the principles of human development with religion conservation in the temple administration by adapting themselves to be in line with the cultural and social changes, and turning the abstract power of faith to concrete outcomes. In this way, the temple is regarded as the representative to invest a part of donation by middle-aged group of people in educational purposes for monks. Meanwhile, the external structure of the temple is still representing the traditional Chinese way of life including the concept of simple making merit for additional prosperity and success in trade. This is consistent with the notions of way of life of city dwellers and the notions of V. Turner, (1970) and Greetz (1973) who point out that religious rites can be adapted as social context and the rites in all religions lead to the power of merit and the truth of life. Chavalit Luangprach (2006) [4] and Tawatchai Keawsingh (2013) Moreover, Mungkornkamalawas Chinese Temple is the origin of Chinese visual art. The administration of Chinese Sect monks has been in accordance with the temple administrative law and Buddhism propagation law of Thailand. Kamonwan Komsithiphong (2003). Living together in society requires base of way of life relating to local community, and this leads to the constant pass on of community identity [5].

CONCLUSION

The administration and the management of Chinese Sect monks is up to date in terms of the connection between traditionalism with Globalization by adapting the abstract principle of Buddhism preach - being kind and grateful - to the concrete practice for the equality of human beings, and the true happiness as Bodhisattva's intention.

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