



**THE ROLES OF LAO SANGHA ON BUDDHISM FOR
DEVELOPMENT PROJECT (BDP)
IN LAO SOCIETY**

Ven. Ekalad Phuthavong

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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The Graduate School of Mahachulalongkornrajavidyalaya University approved this thesis entitled "The Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao Society", as part of education according to its curriculum of the Master of Arts in Buddhist Studies.

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Abstract

This thesis, which is a qualitative research in nature, has three main objectives, namely: (1) to study concept of Buddhist social development in Theravada Buddhism, (2) to study Buddhism for Development Project (BDP) in Lao society, and (3) to analyze the roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society.

The result of the study found that the aims of social development in Theravada Buddhism have two steps, namely: primary aim is the development a good living life in society, developing human right, nature, environment and secondary aim is development to be a noble person. It also found that Buddhism for Development Project is concerned with longer term and sustainable social development in Laos, particularly in the six fields of (1) Vipassanā meditation, (2) Dhamma Sanjorn (3) Community Development, (4) Media and Communications, (5) Training and Curriculum, and (6) Mettadhamma. All of the departments in the BDP have functions related to social development in Lao society.

Finally, it also found that Buddhism has played an important role in Lao society from the former times to the present day. It can be concluded from the study that the role of the Lao Buddhist Saṅgha is concerned with the application of Buddhist doctrine to social development. In more detail, has had as well an influence on the traditions, cultures and political

authority of Laos. The Lao Buddhist Saṅgha performs many roles as it uses Buddhist doctrine to further social development and improve the lives of many people in Lao society. Furthermore, according to the study, the members of the Saṅgha also take part in a range of Buddhist ceremonies, lead people in the community with the development of organic agriculture, support and protect the environment, and play various roles in the HIV, tuberculosis prevention and treatment activities.

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Ven. Ekalad Phuthavong

January 29, 2018

List of Abbreviations

| | |
|------|--------------------------------------|
| BE | Buddhist Era |
| CE | Common Era |
| Ā | Ādikammika |
| Pā | Pācittiya |
| Ma | Mahāvagga |
| Cu | Cullavagga |
| Pa | Parivāra |
| D | Dīghanikāya |
| M | Majjhimanikāya |
| S | Saṃyuttanikāya |
| A | Aṅguttaranikāya |
| Kh | Khuddakanikāya |
| Dha | Dhamma |
| Kp | Khuddhakapāṭha |
| D | Dīghanikāya |
| LBFO | Lao Buddhist Fellowship Organization |
| LFNC | Lao front for National Construction |
| BDP | Buddhism for Development Project |

The references are given according to the volume and page number. Example:

- 1) Dhp. 1. Dhp = Dhammapada verse no. 1
- 2) M.I.287. M = Majjima-nikāya , I = volume no., 287 = page no.
- 3) S.2.14. S = Suttanipāṭa, 2 = vagga no., 14= page no.
- 4) S.v.32, 36. S = Saṃyutta -Nikāya, V = volume no. 32., 36= page no

Other Abbreviations

| | |
|---------|--|
| Ed(s). | Editor (s) |
| Ibid | Ibiden / in the same book |
| Op.cit. | Opera citato/as referred |
| P (p). | Page (s) |
| Tr. | Translator, translated |
| NA | National Assembly |
| Etc | et cetera |
| GLT | Grassroots Leadership Training |
| PADETC | Participatory Development Training Centre |

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Chapter I

Introduction

1.1 Background and Significance of the Problems

The Lao People's Democratic Republic is located in the Centre of Indochina. It borders with China to the north, Myanmar to the northwest, Thailand to the west, Cambodia to the south and Vietnam to the east. Laos is a Buddhist country for a long time.¹ It has an area of 236,800 km² and a population of 6.8 million. 79% of the populations are "lowland" Lao, called Lao Loum, followers of Theravada Buddhism. The remainder of the population belongs to at least 48 distinct ethnic minority groups. Most of these ethnic minorities are practitioners of animism, with beliefs that vary greatly among groups; Animism is predominant among most Sino-Thai groups, such as the Thai Dam and Thai Daeng, as well as among Mon-Khmer and Burmo-Tibetan groups. Even among lowland Lao, many pre-Buddhist animistic religious beliefs have been incorporated into Theravada Buddhist practice. About 1% of Lao's population is Catholics and Protestants Christians. Other minority religious groups include those practicing the Baha'i faith, Islam, Mahayana Buddhism, and Confucianism; a very small number of citizens follow no religion.

Theravada Buddhism is by far the most prominent organized religion in the country, with nearly 5,634 temples serving as the focus of religious practice as well as the center of community life in rural areas. In most lowland Lao villages, religious tradition remains strong. Most Buddhist men spend some part of their lives as monks in temples, even if

¹National Assembly Committee, **The Constitution of Lao People's Democratic Republic 1991**, (Vientiane: National Assembly, 1996), p.1.

only for a few days. There are approximately 15,564 monks and 19,994 novice indicating years of study in temples.² In addition, there are approximately 206 Phokhao (male) and 721 nuns, generally older women who are widowed, residing in temples throughout the country. The Buddhist Church is under the direction of a supreme patriarch who resides in Vientiane and supervises the activities of the temple's central office, the Dhammasapa hall. Buddhism has been an influence in Lao society for many centuries to the present day; Buddhism is the most popular religion of the Lao people. Buddhism is a vital feature of daily life and casts a strong influence on Lao society; Lao women can be seen each morning giving alms to Buddhist monks and novices (Takbaat); Lao men are expected to become monks at least for a short time in their life.³ The Lao Saṅgha has a unique position in the role of social development. All present senior members of the Saṅgha played an active role in mobilizing people to join the successful 1975 revolution.⁴ The Saṅgha was not eradicated by the communist regime, although a large number of monks and nuns disrobed or left the country. Those of the Sangha who remained slowly regained the respect of the communities and played active roles in society such as teaching in schools. The recent revival of meditation practice also means that the real spirit of Buddhism is coming back, with the healing power that comes from maintaining mental strength; the proposed programme is designed to utilize local culture and wisdom, to be pro-Buddhist in the sense of using traditional Buddhist values, while remaining inclusive of all religious and ethnic groups. The Lao style of socialism is threatened by the three big Lao's neighbor countries, Thailand, China and Vietnam, in which capitalism became predominant and the spread of rampant consumerism have created many

²Dhamlong Phimmachak, **Statistics Administrative Organization of Lao Sangha**, (Vientiane, Laos, 2016), p.5.

³Mr. Soukaseum Bodhisane, **National Tourism Authority of Lao P.D.R, Visit Laos Years 2000**, (Vientiane, Lao, 2000), p.2.

⁴Bounleuth Sengsoulin, **the Lao Shagha of Luang Prabang and Their Social Roles in the Post-1975 Period**, (Creamery, Berliner, 2004), p.3.

social problems.⁵ Laos, too, is discovering that subsistent peasant communities are being up-rooted, albeit slower than in neighboring countries, Young people particularly in the big cities are unhappy and discontented with a traditional way of life. They are eagerly responding to the pulls of modernization and consumerism which is only now becoming evident in Laos society. Many of them turn to drugs.⁶ The Saṅgha leaders feel that Lao society is facing these new challenges and they themselves can play meaningful roles if members are well trained in understanding their own spiritual and cultural roots as well as the complication of globalization and the social, cultural and environmental issues related to it. They also see the benefit and sustainability of the participatory approach to community development where people are empowered to make their own decisions in the process of improving their own situations. Once the monks and nuns, who are natural cultural leaders in Theravada Buddhist communities, are equipped with these knowledge and skills, they can facilitate community development in an egalitarian way consistent with the spirit of Buddhism and Lao modern socialism. For this to be practical, lay people must also be deeply involved, and so this proposed project targets young people to work in partnership with monks and nuns.⁷

The Buddhism for Development Project (BDP) was registered in 2003 with the permission from the Lao Front for National Construction on March 23rd, as a non-profit organization to undertake the mission goal for Lao Saṅgha is skilled in promoting dhamma and has a role in community development and the Buddhism for Development Project (BDP) is one organization.⁸ that was built during the time of change in

⁵Ronald D. Renard, **Mainstreaming Alternative Development in Thailand, Lao PDR and Myanmar is a Report Prepared**, (United Nations, 2007), p.7.

⁶John Holt, **Laos and Its Religious Culture**, (University of Hawai, Press: 2009), p.4.

⁷Homhun Buorapha, **Laos Buddhism under the Ideal of Socialism 1975-1985**, (English Version), (Vientiane Press: 2055), p.6.

⁸Ven. Sali Kantasilo, **Buddhism for Development Project (BDP)**, (Vientiane, Laos, 2013), p.4.

the Lao society with economic development and social problems in society; thus there was a gathering of Lao Saṅgha, Buddhists follower and other individuals who wanted to help in reducing and resolving social problem by using doctrine in Buddhism and create monks to be leader of social development was using the concept of Buddhist social development; teaching Buddhist morality to people in the society and the children, youth in the every schools to know, understanding and prevention, reduction of problem issues in Lao society; Thus the BDP cause of Lao Saṅgha have more roles of social development such as teaching Buddhist morality to people, children, and youth in Lao society, using Buddhist doctrine to living life, conserve of environment and organic agriculture.

Thus the researcher needs to do this thesis in order for the benefit of the Lao people as well as the people around the world.

1.2 Objectives of the Research

There are three main objectives as stated below:

1.2.1 To study the concept of Buddhist Social Development in Theravada Buddhism

1.2.2 To study Buddhism for Development Project (BDP) in Lao society

1.2.3 To analyze the roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society

1.3 Statement of the Problems Desired to Know

1.3.1 What is the concept of Buddhist Social development in Theravada Buddhism?

1.3.2 What is Buddhism for Development Project (BDP) in Lao society?

1.3.3 How does Lao Buddhist Saṅgha play the important roles on Buddhism for Development Project (BDP) in Lao Society?

1.4 Scope of the Research

The scope of the research is stipulated into the following three dimensions:

1.4.1 Scope of Sources of Data

This study will be focused on the Pali Canon, Three Pitaka Commentaries and Sub-commentaries, by using the Pali Text Society's English translations series and sources concerning this research for instance printed books, research and encyclopedias of Buddhist development in Lao Social, the data of this research will be collected Buddhism for development in Lao social from the related original books in English, Lao and Thai languages and electronic devices such as internet, CD, DVD, TV.

1.4.2 Scope of Content

This research "Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society"; comprised of the following topics:

1. The concept of Buddhist social development in Theravada Buddhism, focusing on the concept of Buddhist social development, social development in Buddhism, the aim of development in Buddhism, factors contributing to development in Buddhism, the Ethical Concept used by monks and the doctrine relating to social development.

2. Buddhism for Development Project (BDP) in Lao society, focusing on Buddhism and Lao society, background and objectives, structural system and administration of BDP, departments of BDP.

3. Analysis of roles of Lao Saṅgha on Buddhism for development Project (BDP) in Lao Society, focusing on the opportunities and barriers of working in BDP, roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society and impact on the society.

1.4.3 Scope of Area of the Study

In this research, the areas for researching have been pre-designated according to the field studies as follows:

1. Mahachulalongkornrajavidyalaya University, Lamsai Sub-District Wang Noi District, Phranakorn Si Ayutthaya Province, Thailand;
2. The Office of Buddhism for Development Project at Wat That Luang in Laos
3. National University of Laos, Vientiane, the capital of Laos

1.5 Definition of the Terms Used in the Research

In this research specific terminologies related to the study; thus in orders to benefit the study, definitions are defined as follows:

1.5.1 **Buddhist Social Development** refers to a Social development by application of the following doctrines; the five precepts, four principles of service and the threefold training.

1.5.2 **Saṅgha** stands for Lao Sangha, or the Executive Committee of Organizations Lao Buddhism.

1.5.3 **Buddhism for Development Project (BDP)** means a non-profit organization to development of Buddhist Saṅgha in Lao Social refers to mission; Vipassanā Meditation, Dhamma Sanjorn (Mobile Dharma), Community Development, Media and Communication, Training and curricula and Mettadhamma (Networking Project).

1.5.4 **Lao Society** denotes to the Lao people living in the Lao People's Democratic Republic (Lao PDR).

1.6 Research Methodology

This thesis is a documentary research; the research methodology can be divided into three stages as follows:

1.6.1 Data Collection

Collecting data from primary source of Pali Canon, Tipitaka in order to explore the body of knowledge from the Pali Canon, Three Pitaka Commentaries and Sub-commentaries, by using the Pali Text Society's English translations series and sources concerning this research for instance printed books.

1.6.2 Analysis and synthesis

Analyzing and synthesizing the raw data as well as systematizing the collected data in order to give a clear view of Buddhism for Development Project (BDP).

1.6.3 Conclusion and Suggestion

Formulating conclusions, identifying significant research findings and suggestion useful information for further research

1.7 Review of Related Literature and Research Works

The researcher had reviewed the literatures, and the information; together with research works which related to the study by categorizing them into English, Thai and Lao languages as follows:

1.7.1 Ven. Khamyad Rasdavong in his thesis **“Historical Study of Buddhism in the Laos People’s Democratic Republic from 1975 to 2004 C.E.”**; As Historical Study of Buddhism in the Laos People’s Democratic Republic from 1975 to 2004 C.E., this thesis is based on documentary research.⁹ And the result of the study of the documentary research found that Buddhism in Lan Xang period was a very strong faith. After the Lan Xang kingdom was split into three kingdoms, Laos became tributaries of foreign countries, and Buddhism weakened for a long time. After the establishment of the Lao People’s Democratic Republic, Buddhism was revived again and the conditions of Buddhism changed a long with factors affecting the situation of the country. Buddhism has played an important role in Lao society from the former time to the present day. All human being were ranked in a hierarchy of merit, which accrued according to Kamma (Action).thus, the beliefs of the Lao people were traditionally conceived within the framework of Buddhist conception of Kamma (Action), including this life and next life. Generally, the basis of Buddhist teachings affected the person and society as a whole. Though most Lao people’s beliefs were affected mainly

⁹Khamyad Rasdavong. **A Historical Study of Buddhism in the Laos People’s Democratic Republic from 1975 to 2004 (C.E.)**, (English Version), (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2005), p.3.

Buddhist principles, many did not get away from the belief in ghosts, which is the old belief of the Lao people.

1.7.2 The Most Venerable Phramaha Buakham Saribut in his book “**Buddhism in Laos**” detailing Buddhism was introduced into Lao at the same time as other countries in Southeast Asia (Suvannabhumi); the second time Theravada Buddhism was introduced into Laos in fourteenth century under the reign of king Fa Ngum. After king death Buddhism was supported by other kings such as King Samsaen Thai, King Phodhisararaj, king Setthathiraj and king Suriyavongsadhammikaraj. In this period Buddhism was being developed; after the death of king Suriyavongsadhammikaraj, the Lan Xang kingdom split into three kingdoms: Lung Phrabang, Viang Chan and Champasak. From the establishment of the Lao People’s Democratic Republic in 1975 until the present days, Buddhism has been revived by the Lao People’s Revolutionary Party and the Buddhist people again.¹⁰

1.7.3 Khamsao Civilize in his thesis “**A Study of the Present Laotian Buddhist Sangha’s Status and Roles in Educational Administration (Civilize, 6.2.2008)**” this study of the current status role of the Lao Sangha in Educational Administration is based on documentary research.¹¹ The results of this study clearly show that Buddhism has held influence over the Lao people since its introduction to the kingdom of Laos in the fourteenth century of the Common Era. Buddhism in the Laos kingdom went through periods of flourishing and of decline, but Buddhism in the Land of the Million Elephants was genuinely patronized by the kings, so that it has remained in the hearts of the people ever since. The history of Laos Buddhism shows that in the past Buddhist monks has played more substantial role than they do in the present day. Monasteries were not only places for ceremonies; they were also sources of religious knowledge and vocational training colleges. All

¹⁰The Most Venerable Phramaha Buakham Saribut, **Buddhism in Laos**, (Vientiane, Ongtu Sangha College, 2542), p.8.

¹¹Khamsao Civilize, **A Study of the Present Laotian Buddhist Sangha’s Status and Roles in Educational Administration**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2008), p.2.

laws were based on the Buddhist discipline and Buddhist monks were invited to act as judges; Buddhist monks very much respected in the Lao society of Lan Xang. The education system of Lao Sangha went into steep decline over the years of colonial domination, but the Sangha's Commission of Educational Affairs has now rehabilitated the Pali and Dhamma schools and established mediation centers so that they younger generation of the Sangha can be educated. The administrative structure of the Sangha that prevailed prior to independence in 1975 CE was inappropriate to the new situation of the Lao People's Democratic Republic. The state consequently encouraged the Sangha to re-organize under the Construction of the Lao PDR for national security and unity.

1.7.4 Homhun Buorapha in his book **“Laos Buddhism under the Ideal of Socialism 1975-1985 (29.4-2055)”** detailing about Buddhism in Lao in 1975 and the purpose of this article was to do analyze the Buddhism through the roles of Buddhist monks under the ideal of socialism in years 1975-1990.¹² The roles of Buddhist monks were of three kinds i. e. administrations, propagations and educational management. The results found that after 1975 when the Lao People's Revolutionary Party changed the regime, the government had eliminated Saṅgha administrative Act 2502 and eliminated all positions such as ecclesiastical that had been awarded by Vientiane government. Laos Buddhist Order and new political government established Lao Buddhist Fellowship Organization for Saṅgha administration. Buddhist propagation, Lao Saṅgha integrated communist theory with Buddhist teachings and prohibited mystic and supernatural principles. And the educational system was based on socialism and under the supported of Ministry of Education.

1.7.5 Pra Oudomsak Punyavaro (Keophanthavong) in his thesis **“the Study of Lao People's living According to Faith in Buddhism (18/4/2014)”** detailing of research result, faith originated the Buddhist scriptures of Theravada is belief, faith, reliability, belief about sin-

¹²Homhun Buorapha, **Laos Buddhism under the Ideal of Socialism 1975-1985**, (English Version), (Creamery, Berliner, 2004), p.3.

charity, advantage-demerit.¹³ To have belief in advantage thing, but the main important have to consist with the wisdom, to be realistic enough reliable, faith into goodness thing and not faith lack of reason form or without. It compounds with the discipline or the five precepts and the five ennobling virtues, those call real faith and right according with the principle of Buddhist teaching in Theravada's Buddhism, Living the traditions of Buddhism method faith principle about Buddhist tradition in Champasak province. It has some faith into traditional thing and culture that it attaches with natural there are faith, belief that they had been allayed together into apocalypse faith original. That is the holy object belief, respect for nature becoming with Buddhism's attitude belief and other traditional beliefs that connected with a way of life. Belief about the traditional benefaction in amount 12 months in Lao of Buddhism people style that method, activity for living with the community by administrator, leaders and follower for happiness living and orderly thing, rule, law, regularity with many people cohabitation. And reflect to living ways by the central Buddhism principle holding of soul attaching.

1.7.6 Suthiporn Ratanathorn Satha) in his thesis **“the Study of the Concept of the Buddhist Sustainable Development According to Ven. Phra Dhammapitaka's (P.A.Payutto's) Viewpoint (4.2011)”** results of this study clearly show that from the comparison of the Sustainable Development of both the mentioned Sustainable developments ; it is found that the ways to solve the problems depend on the people, but The Buddhist sustainable development emphasize people's values and the people's deep problems up to the state of defilements owing to the different basic thoughts.¹⁴ That is to say, in the western type, the peoples are separated from the nature and they should receive the benefits as the owners of the nature, the fact of which in the

¹³Pra Oudomsak Punyavaro (Keophanthavong), **The study of Lao People's Living according to Faith in Buddhism**, (Bangkok, Mahachulalongkornrajavidyalaya University, Press: 2014), p.5.

¹⁴Suthiporn Ratanathorn, **The Study of the Concept of the Buddhist Sustainable Development According to Ven. Phra Dhammapitaka's (P.A.Payutto's) Viewpoint**, (Thai Version), (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2011), p.4.

obstacle to the sustainable development from that time up to now. On the other hand, the economic measurement is not substitute enough to cost of the natural truth. Regarding The Buddhist Sustainable Development in Ven. Phra Dhammapitaka's (P.A.Payutto's) viewpoint, there is a basic thought that the human being are one part of the nature and are under the system of the relationship of the cause and the factor in the same way as the nature. Thus, the human beings can lead their lives together in harmony

1.7.7 Kham Champakeomany in his book **“a History of Buddhism in Laos”** this book telling about in the ancient period before Buddhism was introduced into Laos, in the period; most of Lao people believed in were animists. After Buddhism was introduced into Laos, they believed in both animism and Buddhism together. Buddhism in that period was not a strong faith. In fourteenth century Buddhism was introduced in Laos again during the reign of king Fa Ngum. Buddhism in the Lan Xang kingdom (1359-1690) was a very strong faith. The Lan Xang kinhdom was then split into three kingdoms Luang Phrabang, Viang Chan, and Champasak. During that period, Buddhism weakened again.¹⁵

1.7.8 Phramaha Daosayam Vajirapanno in his book **“Buddhism in Laos”** detailing the history of Buddhism in Laos is divided into periods such as: the beginning of Buddhism in Laos, Buddhism in the Lan Xang kingdom, and Buddhism in the three Lao kingdoms. After the change of the politic system, Buddhism was revived by the Lao government and Lao Buddhists. The Saṅgha administration was changed also; the Lao Buddhist Fellowship Organization is Buddhist organization whose president as his holiness the Supreme Patriarch in Thailand.¹⁶

1.7.9 Phanthanalay, Simmaly in his book **“Ekalak Khong Sasana Tor Sangkhom Manut (the identity of Religion with Human Society)”** detailing the identity of Buddhism in Lao society and the role

¹⁵Kham Champakeomany, **a History of Buddhism in Laos**, (Vientiane, Laos 2515), p.5.

¹⁶Phramaha Daosayam Vajirapanno, **Buddhism n Laos**, (Thai version), (Chiang Mai, Bannakorn, Thailand 2545), p.13.

of Buddhism in Lao society are important to the Lao people and the Lao nation. Moreover, Buddhism has influenced the development of the Lao economy and development of education, culture and the Lao nation, because Buddhism has remained a strong established presence since King Fa Ngum united the Lao Kingdom. The administration of the country has been influenced by the Buddhist Vinaya.¹⁷

1.7.10 The Most Venerable Phramaha Vichit Singharaj Dr. in his book **“Saṅgha and Development of Lao Culture, Vientiane”** this book was written by the Most Venerable Phramaha Vichit Singharaj Dr;¹⁸ detailing about cultural development led by monks in this century the development is divided as follows:

1. Development of human resources
2. Developing community
3. Rural and urban development
4. Developing society, etc.

1.7.11 Juth Pakai (UNDP) in his book **“Perspectives on Lao development”, about minority education, Buddhism and development, dams and gender and local residents on tourism”** describes the editorial board of Juth Pakai firmly believes that the objectives of alleviating poverty and stimulating development in the Lao PDR will be better pursued if information and innovative thinking would be shared. The articles presented here challenge our current way of thinking and/or contain information that has not yet been published. We sincerely hope that Juth Pakai will stimulate an active development debate and will contribute to a better understanding of the development challenges in the Lao PDR.¹⁹

¹⁷Phanthanalay, Simmaly, **Ekalak Khong Sasana Tor Sangkhom Manut (the identity of Religion with Human Society)**, (Vientiane: LFNC, Houy Hong, 2002), p.6.

¹⁸The Most Venerable Phramaha Vichit Singharaj Dr. **Sangha, Development of Lao Culture**, (Thai Version), (Vientiane, Laos, 2002), p.6.

¹⁹Ven. Bunlun Dhongphaser, **Ekalad phuthavong, Novice Sumsaven chaisonkham, Buddhism in development Lao societies**. (Lao Version), (Vientiane, Laos, 2012), p.8.

1.7.12 Vongsavanh Boutsavath & Georges Chapelier has done research entitled **“Lao Popular Buddhism and Community Development 1971”** these researcher have written about referents of the term Community Development has become broader, all psycho-sociological schemes by which governments of young nations attempt to assist, promote and guide the socio-cultural and technical changes of their rural communities’ are now subsumed under the term Community Development, although in its original meaning it covered little more than projects for adult literacy and self-help.²⁰ The experience gained through collaboration with the Buddhist clergy suggests us that the monks, with some reservations that we have explained comprehensively, can play an important role in helping the diffusion of technical and social innovations inside the village community. The success of such a policy stems from a careful choice of the monks to be trained (professionalism, age and instruction) and the setting up of regular relationships between them and the rural agents. In this field, some difficulties may occasionally arise from our own staff, but the problem can be solved through appropriate training sessions. Until now, the Lao monks have taken few responsibilities in the field of organizing and structuring the programmer and it is one of its weakest points. Fortunately, eight monks were later sent to Bangkok in order to attend a course in Community Development more sophisticated than we could offer in Vientiane. We hope that, once returned to Laos, they will give a new thrust to the program by placing greater control in the monks' own hands.

1.7.13 The most venerable Sithonh Xayavongsone in his book **“Buddhism for Development Project, Lao PDR. 2009”** this book detailing about the Lao Saṅgha which in a unique position in the develop meal role. With the historical background that all present senior members of the Saṅgha played an active role in mobilizing people to join the successful 1975 revolution, the Saṅgha was not eradicated by the communist regime. Although a large number of monks and nuns disrobed

²⁰Vongsavanh Boutsavath, the General **Commissioner for Rural Affairs in the Royal Laos Government; Georges Chapelier was a UN Adviser in Community Development in Vientiane.** (Vientiane, Laos, 1971), p.37.

or left the country, those who remained slowly regained the respect of the communities and played active roles in society such as teaching in schools. The recent revival of meditation practice also means that the real spirit of Buddhism is coming back, with the healing power that comes from maintaining mental strength. The proposed programmer is designed to utilize local culture and wisdom, to be pro-Buddhist in the sense of using traditional Buddhist values, while remaining inclusive of all religious and ethnic groups.²¹

1.7.14 Newsletter Buddhists (PhonXai Bolibuoo) in his book **“Restoration heart of Drug addict by Dhamma2012”** this book telling about restoration heart of drug addict by dharma and the way of doing to protect the children from drug, how the monk can make useful Dhamma to drug addict Treatment of heart etc and the role of Buddhism for development Project (BDP) helping them.²²

1.7.15 The most venerable Thongphun Vararo (shukchaiyaland) in his book **“Achariya Bhucha (Life and work of the most venerable Pha Nanungtho)”** Vientiane Printing 2010 this book was supported by Buddhism for Development Project (BDP) the book has four topics:²³

1. Life and work of the most venerable Phan Anungtho
2. Principles of living within Buddhism
3. Working in Buddhism
4. Nonfiction of Buddhist Ceremony etc.

1.7.16 Patrice Ludwig in his research **“between cultural preservation and this worldly commitment: Modernization, Social Activism and the Lao Buddhist Saṅgha 2003-2005”** this research, Ludwig wrote about the minority within the Lao Buddhist Saṅgha that is

²¹The most venerable Sithonh Xayavongsone, **Buddhism for Development Project, Laos PDR**, (English version), (Vientiane Nation Press: 2009), p.4.

²²Newsletter Buddhists, **Restoration heart of Drug addict by Dhamma**.(Lao Version)(Vientiane, Laos, 2012), p.2.

²³The most venerable thongphun vararo (shukchaiyaland), **Achariya Bhucha (Life and work of the most venerable Phananungtho)**, (Lao version) (Vientiane Nation Press: 2010), p.7.

already adapting Buddhist teachings and is attempting to actively influence developments in contemporary Lao society. These monks (sometimes in connection with laypeople) are trying to explore new ways of reinterpreting dharma and applying it to current social problems. Most of the projects make use of the small amount of resources available to the Saṅgha and move in the fields of activity that have been assigned to the Lao clergy, namely the spreading of Buddhist teachings, morality and ethics. A very small group of monks have a more far-reaching vision of Buddhism's role in society, but it is just starting their activities. They also have to battle with financial difficulties and a lack of human resources, and the outcome of their training programme is still somewhat uncertain.²⁴

1.7.17 Hatthachan Phimphanthavong in his research “**The Determinants of Sustainable Development in Laos 2014 - 15**” this book is detailing with the attempts to determine the importance of sustainable development and aims to propose some indicators and tools that would be used to facilitate a transition towards sustainability.²⁵ It is assumed that sustainable development is a function of three factors: economic growth, social development and environmental conditions. The results are then combined with certain principles of sustainability, to develop a roadmap for sustainable development in Laos. Annual time series data is used for the period 1990 - 2010. In order to generate the most appropriate equation for analysis, relevant theoretical and studies are reviewed. This study proves that sustainable development is a fair combination of the three main factors of development, economic growth, social development, and environmental protection, under the condition that economic growth is distributed to all of the population, through poverty reduction, minimizing inequality in society, and maintaining good conditions of the environment and natural resources.

²⁴Patrice Ladwig, **Between Cultural Preservation and This-Worldly Commitment: Modernization, Social Activism and The Lao Buddhist Sangha**, (English version), (Vientiane Nation Press: 2003-2005), p.1.

²⁵Hatthachan Phimphanthavongname, **The Determinants of Sustainable Development in Laos. 2014** (Vientiane, University of Trento, Press: 2014) P.1.

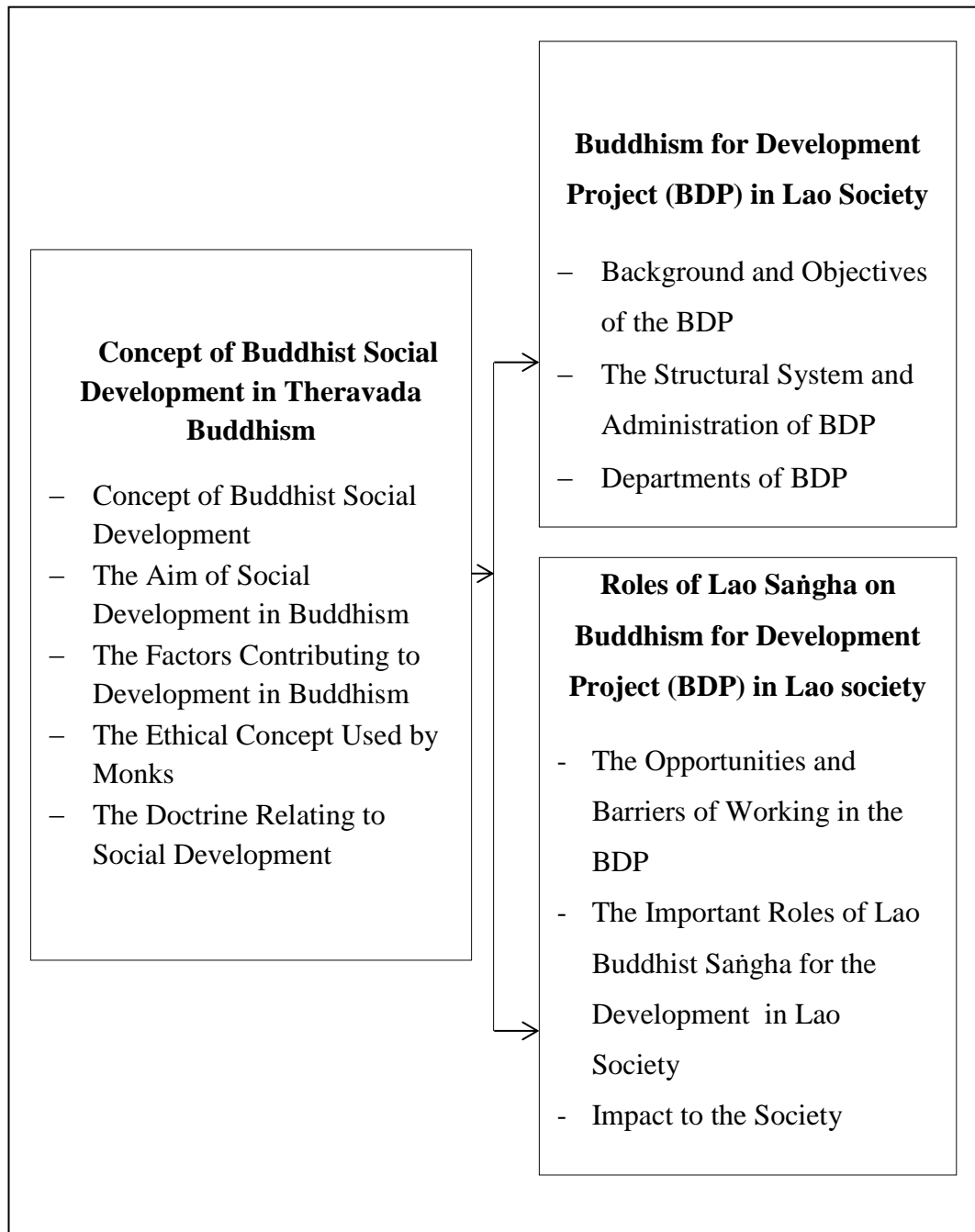
1.7.18 UNESCO the name of this a book is “**Unesco Country Programming Document (Ucpd) for the Lao People’s Democratic Republic 2012-2015**” this book detailing about the Unesco Country Programming Document for Lao PDR, hereafter referred to as Ucpd - Lao P.D.R, sets out the framework for the Organization’s multi-sector cooperation strategy with Lao PDR. It is in line with the country’s national priorities as expressed in the 7th national Socio-Economic Development Plan (Nsdep) and takes into account progress towards the United Nations Millennium Development Goals (mdgs).²⁶

²⁶UNESCO, **Country Programming Document (ucpd) for the Lao People’s Democratic Republic 2012-2015**, (English version) (Bangkok, Thailand, Sukhumvit Road Prakanong, Klongtoey, 2012), p .5.

1.8 Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input and process as follows:

Chart 1: Conceptual Framework



1.9 Advantages Expected to Obtain from the Research

This research aims to increase understanding and learn about the advantages as follow:

1.9.1 Having knowledge about Concept of Buddhist Social Development in Theravada Buddhism

1.9.2 Having knowledge about Buddhism for Development Project (BDP) in Lao Society

1.9.3 Having knowledge about the Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society

Chapter II

Concept of Buddhist Social Development in Theravada Buddhism

In this chapter the researcher will discuss the basic background of the concept of Buddhist social development in Buddhism as follow: the concept of Buddhist social development, the aim of social development in Buddhism, factor contributing to development in Buddhism, ethical concept used by monks and finally the doctrine relating to social development.

2.1 Concept of Buddhist Social Development

The concept of Buddhist social development, there are two main of concept the first social development and second of Buddhist Social Development.

2.1.1 Social Development

The social development is defined as prioritizing human needs in the growth and progression of society, (social development) it governs the norms and conventions (that govern) human interaction; the focuses on improving the lives of regular citizens, especially the poor, to make society a better place for everyone. (Social development) It is defined in the broadest social terms as an upward directional movement of society from lesser to greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, choice, mastery, enjoyment and accomplishment. The social development of individuals and societies results in increasing freedom of choice and increasing capacity to fulfill its choices by its own capacity and initiative.²⁷ The meaning of “development” in the Pali Text Society's Pali-English Dictionary is the

²⁷Garry Jacobs, Robert Macfarlane & Asokan, **Comprehensive Theory of Social Development**, (California, USA, 1997), p.1.

Brūhana (nt.) expansion, increasing, spreading; development;²⁸ the definition of the development in Princeton dictionary of Buddhism by Robert E. Buswell Jr and Donald S. Lopez Jr; in 2014 the United Kingdom as the development is Bhāvanā in a Sanskrit and Pali, “Cultivation” it is the first sense, that of cultivation, that the term is used to mean the sustained development of particular states of mind;²⁹ the social development is about putting people at the center of development, this means a commitment that development processes need to benefit people, particularly but not only the poor,³⁰ also a recognition that people and the way they interact in groups and society and the norms that facilitates such interaction, shape development processes While the role of formal institutions and policies has become central to the development debate, the role of informal social institutions has received less attention; debates on growth and poverty reduction have paid relatively little attention to the impact of, for example, norms of cooperation in villages and neighborhoods, community oversight in the management of projects, or non-discrimination against women and minorities in education and health of course, micro-studies invariably highlight their importance.³¹

UNRISD adopts a broad definition of social development one that is concerned with processes of change that lead to improvements in human well-being, social relations and social institutions, and that are equitable, sustainable and compatible with principles of democratic governance and social justice.³² The definition emphasizes social relations, institutional arrangements and political processes that are central to efforts to achieve desirable development outcomes. It includes material achievements such as good health and education and access to

²⁸T. W. Rhys David, Ph.D. and William Stede, Ph. D, **The Pali Text Society's Pali-English Dictionary**, (United Kingdom, Oxford), p.550.

²⁹ Robert E. Buswell Jr and Donald S. Lopez Jr; **Princeton Dictionary of Buddhism**, (United Kingdom, 2014), p. 112.

³⁰The Most Ven. Dr. Ashin Nyanissara Chancellor, **The International Association of Buddhist Universities (IABU) Buddhism & Ethics Symposium Volume**, (Mahachulalongkornrajavidyalaya University, Thailand, 2008), p.515.

³¹D.C. The World Bank, **Social Development**, (Network, USA 2004), p.56.

³²UNRISD Research Agenda, **Social Development in an Uncertain World, 2010-2014** (United Nations, Geneva Switzerland, 2011), P.1-2.

the goods and services necessary for decent living; and social, cultural and political achievements such as a sense of security, dignity, the ability to be part of a community through social and cultural recognition, and political representation;³³ this definition also encompasses both process and outcome. Improvements in material well-being through processes which deny some individuals or groups voice in decision making or access to recourse against injustice, are unlikely to be sustainable over the longer term; conversely, apparently inclusive or democratic processes which lead to inequitable outcomes will tend eventually to be undermined or resisted; from this perspective, UNRISD has consistently engaged with efforts to ensure that mainstream development thinking moves beyond a singular focus on economic growth and material well-being (measured in terms of income or GDP), or concern with the agency of the individual, towards an approach that integrates social and collective dimensions into the fundamental conceptualization, measurement and practice of development.

2.1.2 Buddhist Social Development

The social development is about improving the well-being of every individual in society so they can reach their full potential. The success of society is linked to the wellbeing of each and every citizen; Social development means investing in people. It requires the removal of barriers, so that all citizens can journey toward their dreams with confidence and dignity; it is about refusing to accept that people who live in poverty will always be poor. It is about helping people so they can move forward on their path to self-sufficiency. Buddhism preaches the middle way of development; it offers teachings which enable man to develop both body and mind. Ideal people are those who achieve four kinds of development, i.e. physical, social, mental and intellectual development, especially social development (Sila-Bhāvanā) is the development of good and friendly relationship with other people in order, that a desirable society with a good social environment is established in

³³The World Bank Report, **The Social Development Approach**, (United States of America, 2000), p.2.

the world. It is to be realized by observing precepts (Sila) and following the Buddha's teaching on social justice.³⁴ There are at least two main issues in Buddhist social development: human rights and women's rights;³⁵ the Buddhism and human right are cast system, regarded as violation of human rights, ideology;³⁶ the Buddha disagreed with the caste system in India by announcing that "To be good or evil depends on one's owe Kamma (actions), not on one's birth",³⁷ the Buddha established equality among different castes within the Saṅgha, in the monks are respected according to their seniority, not to their castes;³⁸ Buddhism and women's rights, Women have been oppressed in the long history of Indian patriarchy;³⁹ women have been excluded by Bramhman-hindu religion so their spiritual liberation depends on how good they have served their husbands; for women's rights the Buddha disagreed with the ill treatments of men to women has raised the status of women in two ways: (1). By announcing that "women are equal to men in attiring Nibhāna and (2). By establishing Bhikkhuni Sangha the first Nun institution in the history of world's religions.

It can be concluded that concept of Buddhist social development is development of good living for life and society by using doctrine relating in Buddhism to social development; the development human right, women right, there are four parts of development (1). Kāya-bhāvanā: physical development (2). Silabhāvanā: moral development (3). Citta-bhāvanā: cultivation of the heart; emotional (4). Paññā - bhāvanā: cultivation of wisdom; intellectual development; wisdom development the Social development is about putting people at the center of development social development concerned with processes of change that leads to improvements in human well-being, social relations and

³⁴Dr phramaha Dhammakosajarn (Prayoon Mererk), **Buddhist Morality**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2016), p.11.

³⁵Tavivat Puntarigviat, **Thai Buddhist Social Theory**, (Bangkok, Thailand, Sahadhammika, 2013), pp.254-258.

³⁶Ibid, pp.23-27.

³⁷Ibid, pp.19-33.

³⁸Ibid, pp.19-33.

³⁹Ibid, pp.19-33.

social institutions, and that are equitable, sustainable, and compatible with principles of democratic governance and social justice.

2.2 The Aim of Social Development in Buddhism

Buddhism there are two main aims of development the first general development is the primary aim and the development for prosperous person is the secondary aim.

2.2.1 Primary Aim

The aim of social development in Buddhist programmes of human development, the ideal persons are those who achieve four kinds of development are physical, social, mental and intellectual development these are outlined briefly as follows: (1) physical development (Kāya-bhāvanā) is the development of the body as well as the material world physical environment, this development enables man to obtain the basic needs of life, the requisites of food, clothing, shelter and health care and to have beneficial natural environment.(2) social development (Sila-bhāvanā) is the development of good and friendly relationship with other people, community and society or social environment. (3) Emotional development (Citta bhāvanā) is the development of such good mental qualities as love, compassion, sympathetic, joy, equanimity, mindfulness. (4) Intellectual development (Paññā - bhāvanā) is development through knowledge and wisdom. This kind of development includes a high capacity of perceiving and learning.

These four aspects of development are viewed as the aim of human development in Buddhist framework. Humankind therefore is to be development physically, socially, emotionally and intellectually, for family planning policy to be more effective and fruitful in its implementation, it must aim not only at birth control but also at the full-fledged development of family members.⁴⁰ The most venerable Professor Dr. Phra Dharmakosajarn, the rector of Mahachulalongkornrajavidyalaya University, stated that the United Nations and the ideals of Buddhism are

⁴⁰Dr phramaha Dhamrmakosajarn (Prayoon Mererk), **Buddhist Morality**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2016), p.58.

sharing the same objective which is to bring world peace; as for the sustainable development issue he commented that beside from concentrating on economic and social developments, humanity has to keep the environmental factors in mind;⁴¹and according to Buddhism conflict intolerance and disharmony arise out of desires, hatred and ignorance to develop confidence, tolerance and harmony it is important to cultivate common values or universal ethics therefore, promotion of education, dialogue, social and economic development would lead to sustainable development of peace in the world the Buddha welcomed teachers of other religions but he never attempted to convert any or urged anyone to change their beliefs, traditions or teachers.

2.2.2 Secondary Aim

The beyond above mentioned aim, the secondary aim is regarded as less social context sense the Buddha teaches only suffering and the end of suffering,⁴² and teach of Nibbāna. Deliverance of the mind the Nibbāna is purely and solely an ethical state to be reached in this birth by ethical practices contemplation and insight it is therefore not transcendental;⁴³ the first and most important way to reach is by means of the eightfold path. all expressions which deal with the realization of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought;⁴⁴ is realized in one's heart, to measure it with a speculative measure is to apply a wrong standard.⁴⁵ The defined and aim of the Nibbāna in Princeton dictionary of Buddhism by Robert E. Buswell Jr and Donald S. Lopez Jr; in 2014 the United Kingdom as the Nibbāna is the earliest and most common term used to describe the goal

⁴¹Sree Mattananda Sraman, **Buddhism and innovative sustainable development**, (Siam University, Bangkok, Thailand, March 2014), p.248.

⁴²Sanu Mahatthanadull Ph.D, **Teaching Document Selected Works in Buddhist Scriptures**, (Bangkok, Mahachulalongkornrajavidyalaya University, 2016), p.80.

⁴³T.W. Rhys David's Ph.D. and William Stede, Ph. D, **The Pali Text Society's Pali-English Dictionary**,(United Kingdom, Oxford), pp.404-405.

⁴⁴Ven.Nyanatioka, **Buddhist Dictionary A manual of Buddhist Terms and Doctrines**, (Chiang Mai, Thailand, 2007), p.123.

⁴⁵Narada Thera, **the Buddha Dhamma or the Life and Teachings**, (New Delhi, 1999), p.248.

of the Buddhist path the Nibbāna is Sanskrit also Nirvāṇa Pali: Nibbana,⁴⁶ and the meaning is "blowing out" or "quenching" it is the ultimate spiritual goal in Buddhism and marks the stereological release from rebirths in saṃsāra.⁴⁷ Nibbāna is part of the third truth on "cessation of Dukkha" in the four noble truths and the Summum bonum destination of the noble eightfold path.⁴⁸ Nibbāna is inevitably the most hard to understand issue through the study of mankind. In order to comprehend such thing one must realize the nature as they really are based on true doctrine (Samddhamma) starting from the most elementary step that is the study of the text or scriptures is called Pariyatti-Saddhamma, when one has obtained enough knowledge and taking such knowledge to the proper practice (Paṭipatti-Saddhamma) one would attain the empirical true doctrine (Paṭivedha-Saddhamma);⁴⁹ thus the first thing that should focus on is the study of its definition that is the final goal and cessation of all sufferings and conflicts supreme happiness but also the Buddha emphasizes the importance of the present life in Buddhism we find the economic, social, ethical, intellectual and mental or spiritual aspects Buddhism emphasizes these aspects and the Buddha teaches all aspects of human life.

How similar to Judaism, with the researcher with its numerous directives about how to lead a spiritual life, the researcher Bhante Piyadassi reflected a moment and then continued "the Buddha speaks not only of a goal and life after death but he also emphasizes (even more) the present life for the Buddhist, this is not the only life according to the Buddha there were lives before birth and there will be lives after death, this is what we call re-becoming (or rebirth) we don't use the word 'reincarnation when one attains Nibbāna there is no more re-becoming;

⁴⁶Buswell Robert E.; Lopez, Donald S, **The Princeton Dictionary of Buddhism**, (United Kingdom, 2014), pp.589-590.

⁴⁷Buswell, Robert E.; Lopez, Donald, **the Princeton Dictionary of Buddhism**, (Princeton University, 2013), pp. 589-590.

⁴⁸Keown, Damien, **A Dictionary of Buddhism**, (Oxford University, 2004), pp.194 -195.

⁴⁹Sanu Mahatthanadull. Ph.D, **Teaching Document Selected Works in Buddhist Scriptures**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2016), pp.82-83.

we are human beings with extraordinary potentialities, noble virtues and criminal nature are latent in our minds, spirits and hearts, These may arise in our lives at any time without any interference from external or any supernatural power. These are dormant within us in various degrees within our minds we find a treasure house of virtue and rubbish heap of wickedness with the flourish meant of these characteristics, we may become either a blessing or a curse to humanity; if we want to engage ourselves in the noble service of humanity we must endeavor our best to uproot the latent evils by sowing the dormant seeds of noble virtues the Buddhism teaches that this world is marked by suffering and that the ultimate objective of human existence is attainment of Nibbāna and liberation from the shackles of reincarnation; what is the ultimate goal of the Buddha's teachings it is to attain the perfect, complete enlightenment transliterated from Sanskrit, it is called Anuttara-samyak-sambodhi out of respect and this phrase was maintained in its original form rather than translated. There are three stages within this enlightenment “proper enlightenment”, “equal and proper enlightenment and Perfect, complete enlightenment”.

In summary the aims of social development in Buddhism have two steps, namely: primary aim is development good living life in society, developing human right, nature, environment and secondary aim is development to be noble person, the Buddha teaches only suffering and the end of suffering and teach of Nibbāna and deliverance of the mind the Nibbāna is purely and solely an ethical state to be reached in this birth by ethical practices, contemplation and insight.

2.3 The Factors Contributing to Social Development in Buddhism

The central focus of inspiration and devotion for Buddhists is the triple gem (also known as the four Treasures and the four refuges) these fourth are Buddha, Dhamma, Saṅgha and laity (as supporters).

2.3.1 The Buddha as Founder of Buddhist Community

The Pali Canon is the dwelling place of the Buddha as mentioned earlier, the Dhamma and Vinaya is our teacher on the Buddha's behalf after his final Nibbāna;⁵⁰ from this perspective Buddhists can still have an audience with the teacher in the Pali Canon even though he passed away over 2,500 years ago; Buddha means enlightened one or awakened one, and is generally used to refer to the founder of Buddhism;⁵¹ there have been other Buddha's before him, however and will be other Buddha in the future,⁵² the Buddha or enlightened one-lit, knower or awakened one is the honorific name given to the Indian Sage, Gotama, who discovered and proclaimed to the world the law of deliverance, known to the West by the name of Buddhism.⁵³ He was born in the 6th century B.C., at Kapilavatthu, as the son of the king who ruled the Sakya country, a principality situated in the border area of modern Nepal. His persona name was Siddhattha, and his clan name Gotama (Sanskrit: Gautama)⁵⁴ in his 29th year he renounced the splendor of his princely life and his royal career and became a homeless ascetic in order to find a way out of what he had early recognized as a

⁵⁰Narada Thera, **the Buddha-Dhamma or The Life and Teachings of the Buddha**, (New Delhi, 1999), p.9.

⁵¹Phra Brahmaganabhorn (P.A. Payutto), **Pali Canon What a Buddhist Must Know**, 2nd ed., (tr).Dr.Somseen Chanawangsa, (Bangkok: Chanpen Publishing House, 2011), p.4.

⁵²T. W. Rhys David, Ph.D. and William Stede, Ph. D, **The Pali Text Society's Pali-English Dictionary**,(United Kingdom, Oxford), p.488.

⁵³Nyantiloka, **The Word of the Buddhist**, (Colombo, Sri Lanka, 1946), p.1.

⁵⁴ Rober E.Buswell,Jr.(ed), **Encyclopedia of Buddhism**, (New York, USA, 2004), p.755.

world of suffering.⁵⁵ After a six year's quest spent under various religious teachers and in a period of fruitless self-mortification, he finally attained to Perfect Enlightenment (samm -sambodhi) under the Bodhi tree at Gay (today Buddha-Gay);⁵⁶ forty five years of tireless preaching and teaching followers and at last in his 80th year there passed away at Kusinara that 'undiluted being that appeared for the blessing and happiness of the world' the Buddha is neither a god nor a prophet or incarnation of a god but a supreme human being who⁵⁷ through his own effort, attained to final deliverance and perfect wisdom and became 'the peerless teacher of gods and men';⁵⁸ He is a 'Savior' only in the sense that he shows men how to save themselves,⁵⁹ by actually following to the end the Path trodden and shown by him⁶⁰ in the consummate harmony of Wisdom and Compassion attained by the Buddha, he embodies the universal and timeless ideal of man perfected.⁶¹ The Buddha, in the context of social development is known as the founder of Buddhism the great teacher who teach how to development the society and in the same time he develop med society.

2.3.2 The Dhamma as Tools for Social Development

The Pali Canon performs the duty of the Dhamma it is through the Pali Canon that we can get to know the Dhamma and Vinaya, i.e. the Buddha's teachings the Dhamma and Vinaya are simply abbreviated as the Dhamma when we need something to symbolize it, it is the Tipitaka

⁵⁵Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Bangkok: Dhammasapha, BE.2548), p.4.

⁵⁶Skilton, Andrew, **A Concise History of Buddhism**, (University of Oxford, 2004), p. 41.

⁵⁷Helen J. Baroni, Ph.D, **The Illustrated Encyclopedia of Zen Buddhism**, (New York, 2002), p. 230.

⁵⁸Boeree C George, **an Introduction to Buddhism**, (Shippensburg Universit. Retrieved, 2011), p.1.

⁵⁹A.K. Warder, **Indian Buddhism**, (Delhi, Indian, 2000), p.45.

⁶⁰Boeree C George, **an Introduction to Buddhism**, (Shippensburg Universit. Retrieved, 2011), p.1.

⁶¹Narada Thera, **The Buddha Dhamma or The Life and Teachings of the Buddha**, (New Delhi, 1999), p.81.

that is often used;⁶² the Dhamma is the teaching of deliverance in its entirety as discovered realized and proclaimed by the Buddha⁶³ it has been handed down in the ancient Pali language and preserved in three great collections of books called Tri-Pitaka the “Three Baskets” namely (I) the Vinaya-pitaka or collection of discipline containing the rules of the monastic order (II) the Sutta-Pitaka or Collection of discourses,⁶⁴ consisting of various books of discourses, dialogues, verses, stories, etc⁶⁵ and dealings with the doctrine proper as summarized in the four Noble Truths; (III) the Abhidhamma-Pitaka or Philosophical collection; presenting the teachings of the Sutta-Pitaka in strictly systematic and philosophical form.⁶⁶ The Dhamma is not a doctrine of revelation but the teaching of enlightenment based on the clear comprehension of actuality;⁶⁷ It is the teaching of the fourfold truth dealing with the fundamental facts of life and with liberation attainable through man’s own effort towards purification and insight; the Dhamma offers a lofty but realistic system of ethics a penetrative analysis of life a profound philosophy, practical methods of mind training in brief an all-comprehensive and perfect guidance on the path to deliverance;⁶⁸ by answering the claims of both heart and reason, and by pointing out the liberating middle path that leads beyond all futile and destructive extremes in thought and conduct the Dhamma has and will always have a

⁶²Phra Brahmaganabhorn (P.A. Payutto), **Pali Canon What a Buddhist Must Know**, 2nd ed., (tr).Dr.Somseen Chanawangsa, (Bangkok: Chanpen Publishing House, 2011), pp.7-8.

⁶³Bernard Chen, **The Triple Gem**, (University of New South Wales Buddhist Society (Australia, 2002), pp.6.

⁶⁴Ajaan Lee Dhammadharo, **What is the Triple Gem?**, (Chanthaburi, Thailand, 1953), pp.1-36.

⁶⁵D.Sī. (MCU). 28, part 1, p.1.

⁶⁶Nyantiloka, **The Word of the Buddhist**, (Colombo, Sri Lanka, 1946), pp.2-3.

⁶⁷Shults, Brett, **On the Buddha's Use of Some Brahmanical Motifs in Pali Texts**, (Oxford Centre for Buddhist Studies.), pp.6 -119.

⁶⁸Skilton, Andrew, **A Concise History of Buddhism**, (University of Oxford, 2004), p.41.

timeless and universal appeal wherever there are hearts and minds mature enough to appreciate its message.⁶⁹

2.3.3 The Saṅgha as Social Developer

The Pali Canon is where the Saṅgha is accommodated;⁷⁰ The Saṅgha owes its existence to the rules laid down by the Buddha in the Tipitaka in other words, Buddhist monks that form the Saṅgha can be ordained and remain in their monkhood only because of the Vinaya;⁷¹ the Vinaya-pitaka contains the rules and regulations for the maintenance of the Saṅgha conversely, the Saṅgha is entrusted with the duty to preserve and keep alive the Teaching, the Saṅgha is thus closely attached to the three-Pitaka the Saṅgha lit;⁷² the assembly or community is the order of Bhikkhus or Mendicant Monks, founded by the Buddha and still existing in its original form in Burma, Siam, Ceylon, Cambodia, Laos and Chittagong (Bengal) it is together with the order of the Jain monks the oldest monastic order in the world. Amongst the most famous disciples in the time of the Buddha were: Sariputta who after the master himself possessed the profoundest insight into the Dhamma; Moggall and who had the greatest supernatural powers: Ananda, the devoted disciple and constant companion of the Buddha; Maha-Kassapa, the President of the council held at Rajagaha immediately after the Buddha's death; Anuruddha of divine vision and master of right Mindfulness; Rhula the Buddha's own son;⁷³ The Saṅgha provides the outer framework and the favorable conditions for all those who earnestly desire to devote their life entirely to the realization of the highest goal of deliverance unhindered

⁶⁹ A. K. Warder, **Indian Buddhism**, (Delhi, Indian, 2000), p. 45.

⁷⁰Phra Brahmaganabhorn (P.A. Payutto),**Pali Canon What a Buddhist Must Know**, 2nd ed.,(tr).Dr.Somseen Chanawangsa, (Bangkok: Chanpen Publishing House,2011), pp.3-4.

⁷¹Phra Brahmaganabhorn (P.A. Payutto), **Pali Canon What a Buddhist Must Know**, 2nd ed., (tr).Dr.Somseen Chanawangsa, (Bangkok: Chanpen Publishing House, 2011), pp.7-8.

⁷²Nyantiloka, **The Word of the Buddhist**, (Colombo, Sri Lanka, 1946), p.3.

⁷³Ajaan Lee Dhammadharo, **What is the Triple Gem?**, (Chanthaburi, Thailand, 1953), pp.2-36.

by worldly distractions; Thus the Saṅgha of universal and timeless significance wherever religious development reaches maturity.

2.3.4 The Laity as Developer and Supporter for Social Development

The laity in Buddhism as opposed to religious specialists such as monks or priests in Buddhism the opposite of laity is the Saṅgha. Upāsaka (masculine) or Upāsikā (feminine) are from the Sanskrit and Pāli words for "attendant" this is the title of followers of Buddhism (or, historically of Gautama Buddha) who are not monks, nuns, or novice monastic's in a Buddhist order and who undertake certain vows there were sharp boundaries between monks and laymen in early Buddhist and Theravada Buddhist societies;⁷⁴ the aim of this article is to show how the relationship between the Saṅgha and the laity originated and was maintained in early Buddhism;⁷⁵ my main source is the Vinaya-Pitaka of the Pali Canon, Sources of secondary importance are the Sutta-pitaka;⁷⁶ the Thera and Therigathas and the Catusparisat-sutra which is a Sanskrit parallel to the first 24 chapters of the Khandhaka section of the Vinaya-pitaka in Pali,⁷⁷ to illuminate the relationship between the Saṅgha and the laity I will employ two concepts from Bryan Wilson's sociology of religion: conversions and introversions;⁷⁸ Wilson draws attention to the need for a typology the relevance of which is not limited to groups. If the sociology of religion is to move forward we must create categories which allow us to study comparatively the social functions and development of religious movements.

⁷⁴Wilson Bryan, **The Typology of Sects, In Archives de Sociologies de Religion** vol.16. (Tr), by. Robertson), (London, 1963), pp. 49-6.

⁷⁵Nyantiloka, **The Word of the Buddhist**, (Colombo, Sri Lanka, 1946), p.4.

⁷⁶T. W. Rhys David, Ph.D. and William Stede, Ph. D, **The Pali Text Society's Pali-English Dictionary**, (United Kingdom, Oxford), P.26.

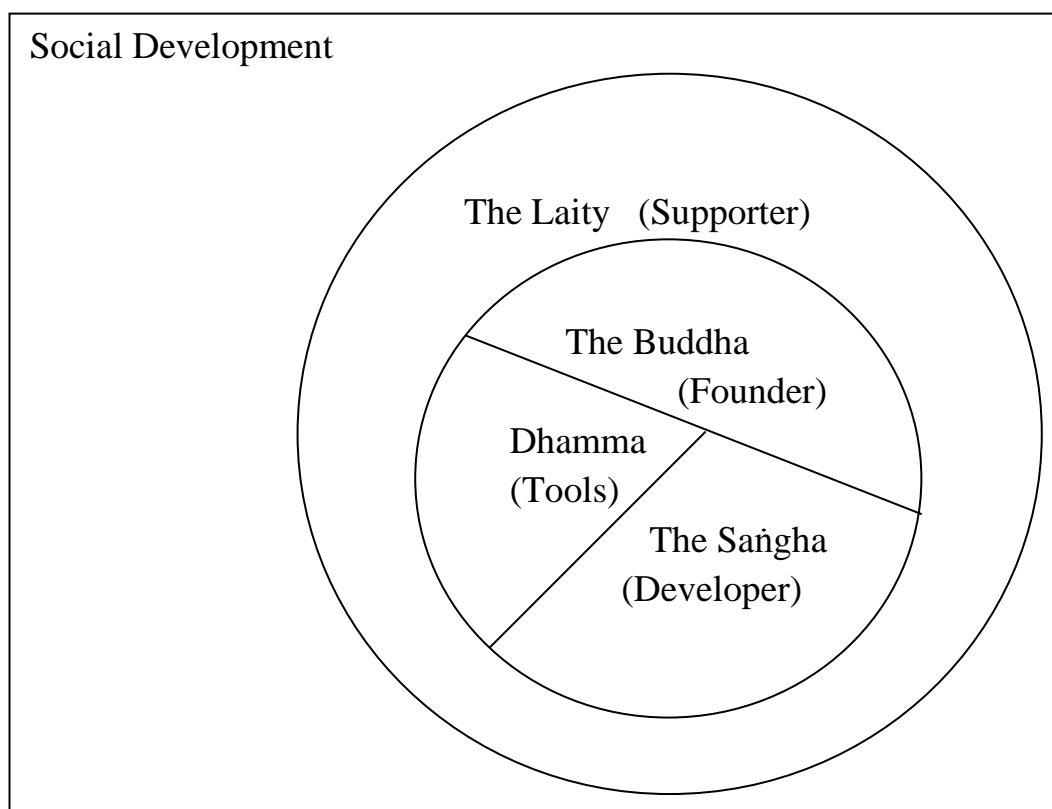
⁷⁷Eivind Kahrs, **Journal of the International Association of Buddhist Studies**, (London, 1970), p.7.

⁷⁸Wilson, Bryan R.: **Religious Sects. A Sociological Study**, (London, 1970), p.3.

The Four Factors Contributing to Development in Buddhism

The Buddha, Dhamma, Saṅgha, Laity

Table 2.1



2.4 The Ethical Concept Used by Monks

The ethical concept used by monks to development is more important to social development that consists of three components: morality of Buddhism, self-reliant of economic and middle way of Buddhism

2.4.1 The Morality of Buddhism

From another perspective, what Buddhism is all about can be summarized in the three words: Pariyatti, Paṭipatti and Paṭivedha or the three true doctrines,⁷⁹ Pariyatti refer to the word of the Buddha that we

⁷⁹Phra Brahmaganabhorn (P.A. Payutto), **Pali Canon What a Buddhist Must Know**, 2nd ed., (tr).Dr.Somseen Chanawangsa, (Bangkok: Chanpen Publishing House, 2011), p.9.

study, through the Pali Canon without it the Buddha's teaching could never reach us; we can say that the Pariyatti is the result of the Paṭivedha and is also the basis for practice (Pariyatti) of Buddhism,⁸⁰ fundamental features of Buddhism's world view relevant to ethics are the framework of karma and rebirth,⁸¹ accepted by all schools of Buddhism with varying degrees of emphasis;⁸² and the four noble truths the highest teachings of early Buddhism and of the Theravada school,⁸³ The Buddhism morality is based on freedom and understanding. Because morality grew out of society's need for self-preservation it must necessarily adapt itself to changing times and circumstances⁸⁴ morality is therefore relative in fact there cannot be any morality or ethical concept if it is grounded in compulsion or interference from any agent outside the individual himself,⁸⁵ the individual must agree freely to any restriction placed on him for morality to be truly effective;⁸⁶ the lord Buddha himself was an eminent philosopher,⁸⁷ he invoked the feeling of happiness through the Aṣṭāṅga Mārga and through four Noble truths called Ārya Satyās;⁸⁸ The Buddhist philosophy has clearly envisages that man can overcome from his problems by leaving behind the desires in hidden, Buddha raised his voice in protest against superstition and unreason he laid stress on the values of truth, goodness, and beauty. When the creeds and systems were in a state of disintegration it was the task of Buddha to provide a firm foundation for morality; ancient Buddhism resembles positively in its

⁸⁰Sanu Mahatthanadull. Ph.D. **Teaching Document Selected Works in Buddhist Scriptures**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2016), pp.1-109.

⁸¹Peter Harvey, **An Introduction to Buddhist Ethics**, (University of Cambridge, London, England, 2000), p.19.

⁸²Charles Eliot, **Japanese Buddhism**, (London and New York, 2013), p.30.

⁸³Peter Harvey, **An Introduction to Buddhist Ethics**, (University of Cambridge, London, England, 2000), p.8.

⁸⁴**Vin.Mahaā. (MCU)**, pp.5-6.

⁸⁵**D.Sī.(MCU)**, pp.3-67.

⁸⁶Nyanatiloka, **Buddhist Dictionary, (Manual of Buddhist Terms and Doctrines)**, (Chiang Mai, Thailand, 2007), p.55.

⁸⁷Narada Mahathera, **the Buddha and His Teachings**, (Taiwan. China, 1998), pp. 1-25.

⁸⁸Narada Thera, **The Buddha-Dhamma or The Life and Teachings of the Buddha**, (New Delhi, 1999), p.81.

attempt to shift the Centre from the worship of God to the service of man it was the privilege of Buddha to start a religion independent of dogma and priest hood, sacrifice and sacrament which would insist on an inward change of heart and system of self-culture;⁸⁹ he made it clear that the attainment of salvation depends upon the perfection of character and devotion to the good but not on the acceptance of doubtful dogmas or indulging in the deeds of darkness as Radhakrishnan says:

*Buddha does not liberate men, but he teaches them how to liberate themselves as he was liberated himself. He endeavored to rid himself of all legitimate of speculation build from the raw material of experience and assist the spiritual growth of suffering humanity by an honest and unbiased expression of the results of his thought and experience.*⁹⁰

Depending on spiritual experience Buddha explores the possibilities for the conquest of human suffering and misery,⁹¹ he was convinced of the four noble truths, that there is suffering and it has a cause that it can be removed and that there is a way to accomplish this the first noble truth is concerning the suffering. Life involves suffering birth is painful, decay is painful, disease is painful, death is painful, union with the unpleasant is painful, separation from the pleasant is painful and any craving that is not satisfied too is painful. Buddha has made an appeal to the men who were longing for a way of escape, to resort to Nibhāṇa, where the wicked cease from troubling and the weary are at rest the sublimity and grandeur of Buddha's teachings could be discerned from the following utterances:

“Never in this world does hatred cease by hatred-hatred ceases by love. Victory breeds hatred, for the conquered is

⁸⁹Professor Phra Dharmakosajarn. Dr, (Prayoon Mererk), **Buddhist Morality**, (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2016), p.69.

⁹⁰Radhakrishnan S, **Indian Philosophy**, Vol. I, (Oxford University, London, England, 2552), p.359.

⁹¹Ven. P.A. Payutto, **Buddhist Economics A Middle Way for the Market Place**, (Bangkok, Thailand, 2013), p.2.

unhappy. One may conquer a thousand men in battle; but he who conquers himself is the greatest victor. Let man overcome anger by kindness, evil by good not by birth, but by his conduct alone, does a man become a low caste or a Brāhmin”⁹²

In the philosophy of the Buddha, we have an analytical study of ethical concepts and theories as well as positive recommendations to lead a way of life this way of life is considered both possible and desirable because man and the universe are just what they are.

2.4.2 The Self-Reliant of Economic

From the very definition of economy and ethics: economics suggests meeting material needs, and ethics should meet spiritual needs. Material culture and spiritual cultures are two basic essentials for human life and activities, and none of them is considered dispensable.⁹³ In a discussion of Buddhist economics, the first question that arises is whether such a thing as Buddhist economics actually exists, or whether it is even a possibility.⁹⁴ At present the economics that we are acquainted with is a western one when talking of economics or matters pertaining to it we use a western vocabulary and we think within the conceptual framework of Western economic theory. It is the natural desire of every economic unit (be it continental, regional, national, state, ethnic, local, individual, etc.) to minimize its dependence on the resources of other economic units. In other words, a rational economic unit would strive to depend on its own (internal resources) for sustenance and growth and avoid excessive reliance on external resources. This however does not preclude the use or support of external resources. This natural tendency has found expression

⁹² Radhakrishnan, **Indian Philosophy**, Vol. I, (Oxford University, London, England, 2558), p.475.

⁹³ Li Jing Lecturer, **The International Association of Buddhist Universities (IABU), Buddhism & Ethics Symposium Volume**, (Mahachulalongkornrajavidyalaya University, Main Campus Wang Noi, Ayutthaya, Thailand, 2008), pp.1-7.

⁹⁴ Pra Brahmaganabhorn (P.A.Payutto), (tr) Dhammavijaya, **Buddhist Economics**, (Bangkok, Thailand, 2013), pp.1-41.

in economic development literature as “self-reliance” or “self-reliant economic development”.

Thus, self-reliant economic development may be defined as that type of development that relies on the human and material resources of the economic unit whose development is the subject of discussion. In other words, it is development that relies on “internal” resources as opposed to development that relies heavily on “external” resources. Self-reliant development is not autarky; it allows for “external” support, but it is propelled and sustained by “internal” resources. Thus one of the common objectives you find in economic plans or blueprints of continental, regional, national and state organizations or governments is “to promote self-reliant development.”⁹⁵ Even as these units pursue policies of self-reliance and strive to ensure “autonomy”, they allow for substantial external support. In fact, a fundamental conundrum of “self-reliance” is that in many cases external resources do “make a difference” thus challenging the “independence or autonomy” of the economic unit. In fact, self-reliance can be viewed as a continuum that is bounded on the left-hand side by parasitism and on the right-hand side by autarky but which does not include both boundaries. Thus we can talk of different degrees or levels of self-reliance; the farther an economic unit is to the right-hand side of the continuum, the more self-reliant it is. It is important to note that neoconservatives as well as neoliberals subscribe to extreme view of self-reliance. They consider social welfare and social development to be the responsibility of local communities and social organizations, and the philanthropic sector - not of the business sector and the state. This position was pushed to its extreme in Chile from 1973 to 1989 with disastrous results, and with millions of people driven into poverty. The Chilean experience clearly demonstrated that without appropriate social policies and support from the state, communities and social organizations might not be able to help people rise above poverty and address quality of life issues. At the micro level the concept of self-reliant development is expressed in the principles of self-help. The

⁹⁵Dr. Emmanuel, **jameruaye Strategies for Self-Reliant Economic Development of Urhoboland**, (Urhobo Historical Society, Nigeria, 2004), p.1.

dictionary defines self-help as “the act or instance of helping or improving oneself without assistance from others”. In other words, it is “do-it-yourself” (DIY). Today; there is very many self-help or DIY books, tools and other resources to assist individuals in doing a wide variety of things. In practice, however, there is hardly anything like DIY because some form of “external” assistance is usually required for an individual to improve himself. For instance, you may need to read a DIY book (written by somebody else) to be able to fix a problem (e.g. electrical or plumbing) by yourself. This is why economists take a more robust view of self-help as “helping poor and disadvantaged people to help them”. In other words, it is “assisted self-help” or “autonomy-respecting help.” It is recognized that poor and disadvantaged people find it extremely difficult to improve their condition of living without outside help. Sometimes they even become “complacent with poverty”. In such a situation, external help or support can serve as a catalyst or provide the push for action against poverty or to improve condition of living, and even to sustain improvement actions. In fact, self-reliance can be regarded as a “helper-doer” relationship or game where the “principles of self-help” are adhered to. These principles involve the following actions:

1. The outsider must make a positive difference in the living conditions of the doer (the helped), i.e. the impact of the helper must be seen as felt.
2. The doer (the helped) must own and implement the program or plan of assistance.
3. The outsider must see the world through the eyes of the doer and respect the autonomy of the doer.
4. The help or support must not undercut the autonomy of the doer too much help can make the helped lazy.
5. The help must be for a limited period of time – long term charity corrupts self-help and undercuts the capacity for development.
6. The doer should be able to sustain or continue with the development process if and when the help stops or even terminated

abruptly. Many countries and groups have adopted the principles of self-reliance in promoting rapid development.

2.4.3 The Middle Way of Buddhism

The Middle Way or Middle Path (Majjhimāpaṭipadā) is the term that Gautama Buddha used to describe the character of the noble eightfold path he discovered that leads to liberation.⁹⁶ The three Pitaka was compiled and arranged in its present form by those Arahants who had immediate contact with the Master Himself; the Buddha has passed away but the sublime Dhamma which He unreservedly bequeathed to humanity still exists in its pristine purity.⁹⁷ Although the master left no written records of his teachings, his distinguished disciples preserved them faithfully by committing to memory and transmitting them orally from generation to generation. Immediately after the passing away of the Buddha 500 distinguished Arahants held a convention known as the First Buddhist Council to rehearse the doctrine taught by the Buddha. Venerable Ananda, the faithful attendant of the Buddha who had the special privilege of hearing all the discourses the Buddha uttered recited the Dhamma, whilst the Venerable Upali recited the Vinaya the rules of conduct for the Sangha.⁹⁸

The simple answer is that Buddhism is too vast and too profound to be neatly placed in any single mundane category of course, Buddhism includes philosophy and religion and a way of life. But Buddhism goes beyond these categories;⁹⁹ the categories or labels given to Buddhism are like signboards that indicate the contents of what is available if we compare Buddhism to a medicine shop it will be clear that the signboard on the medicine shop does not cure a person of sickness. You take the medicine to heal yourself without being attached to the label

⁹⁶ SN. 56.11.

⁹⁷Dr. K. Sri Dhammanada, **What Buddhists Believe**, (Kuala Lumpur, Malaysia, 2002), p.99.

⁹⁸Bodhi, Bhikkhu (tr), **The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya**, (Canada, 2000), p.10.

⁹⁹Dr. K. Sri Dhammanada, **What Buddhists Believe**, (Kuala Lumpur, Malaysia, 2002), p.83.

for the medicine likewise if the teaching of the Buddha is effective, then use it and do not be attached to the label or signboard. Buddhism cannot be forced into any single category or limited under any signboard. As human beings we must have an aim in our life a person not observing a righteous way of life will never find the aim of life and if he does not uphold some noble principles he can even become a danger to society. Religion also originally developed as humanism to uphold humane qualities. Later, it was introduced as a divine law.

However, a noble way of life is needed to maintain our human values and dignity. The noble way of life to be discussed here is a proven method wherein by cultivating the mind one could gain supreme wisdom.¹⁰⁰ Countries in which attempts were made to supplant the noble principles of religion with socialism or materialism have been proved to be modern day failures. It is apparent that human beings must have some noble principles to gain confidence in life; human beings must choose a rational and meaningful way of life based on their firm conviction and not one founded on mere mythological beliefs, traditional practices and theories. One should not force anyone to accept any particular religious laws nor exploit his or her state of poverty, illiteracy or emotions to induce that person to accept their beliefs. A person should be free to choose a reasonable way of life according to his or her understanding capacity. They should therefore choose a respectable way of life that is suitable and one that measures up to their expectations. They must be properly guided in this respect and then given a chance to decide for themselves without recourse to any form of coercion. An outstanding aspect of the Buddha's Teaching is the adoption of the Eightfold Path is the Middle Path. The Buddha advised His followers to follow this Path so as to avoid the extremes of sensual pleasures and self-mortification. The Middle Path is a righteous way of life which does not advocate the acceptance of decrees given by someone outside oneself. A person practices the Middle Path, the guide for moral conduct, not out of fear of any supernatural agency, but out of the intrinsic value in following such

¹⁰⁰Ven. Dr K Sri Dhammananda Maha Thera, **The Aim and Way of life**, (Kuala Lumpur, Malaysia, 2002), p. 2.

an action. He chooses this self-imposed discipline for a definite end in view: self-purification.¹⁰¹ The Middle Path is a planned course of inward culture and progress; a person can make real progress in righteousness and insight by following this Path, and not by engaging in external worship and prayers.

According to the Buddha, anyone who lives in accordance with the Dhamma will be guided and protected by that very Law. When a person lives according to Dharma, he will also be living in harmony with the universal law. Every Buddhist is encouraged to mould his life according to the Noble Eightfold Path as taught by the Buddha. He who adjusts his life according to this noble way of living will be free from miseries and calamities both in this life-time and hereafter. He will also be able to develop his mind by restraining from evil and observing morality.¹⁰² The Eightfold Path can be compared to a road map. Just as a traveler will need a map to lead him to his destination, we all need the Eightfold Path which shows us how to attain Nibbāna, the final goal of human life. To attain the final goal, there are three aspects of the Eightfold path to be developed by the devotee. He has to develop Sīla (Morality), Samadhi (Mental Culture) and Panna (Wisdom). While the three must be developed simultaneously, the intensity with which any one area is to be practiced varies according to a person's own spiritual development.

¹⁰¹ Ven. Dr. K. Sri Dhammananda Maha Thera, **the Noble Eightfold Path - The Middle Way**, (Kuala Lumpur, Malaysia, 2002), p.5.

¹⁰² Ven. S. Dhammika, **The Broken Buddha, Critical Reflections on Theravada and a Plea for a New Buddhism**, (Singapore, 1951), p.2.

2.5 The Doctrine Relating to Social Development in Buddhism

The doctrines in Buddhism are most important to social development, those doctrines five precepts, four principles of Service and three fold training.

2.5.1 The Five Precepts (Pañca Sīla)

The moral rules or Sīla mean the precepts or resolution to be well behaved which governs an individual's conduct in action and speech;¹⁰³ for the householder, Sīla consists of five precepts or eight precepts and the meaning of Sīla in the Pali text Society's Pali-English dictionary; it is interesting to note that puts down a root sīla in meaning of samādhi.¹⁰⁴ In Buddhism the term 'Pañcasīla' generally refers to the fundamental moral principles for laity. According to the Buddhist tradition, a person is suitable to call a Buddhist only when he outwardly professes his faith in Triple gem, the Buddha, the Dhamma and Saṅgha, and formally undertakings to observe the Pañcasīla, or the five precepts,¹⁰⁵ the Buddha's teaching is not a system of salvation by faith but a path to enlightenment and liberation from suffering.¹⁰⁶ The path unfolds in three main stages: moral discipline (Sīla), concentration (Samadhi), and wisdom (Pañña) these three divisions of the path rise up each in dependence upon its predecessor-concentration upon moral discipline and wisdom upon concentration.

The five precepts are important to social development in Theravada Buddhism preserves the Buddha's teachings and conducts religious ceremonies mainly in the original Pali language¹⁰⁷ the five precepts are also recited in Pali and their meanings are generally known

¹⁰³ Phra Rajyanvisith (Hon.D.) Dr, **A study Guide for Right Practice of Three Trainings**, (Rajburi, Thailand, 2010), p. 3.

¹⁰⁴ T. W. Rhys David, Ph.D. and William Stede, Ph. D, **The Pali Text Society's Pali-English Dictionary**, (United Kingdom, Oxford), p.788.

¹⁰⁵ Professor Phra Dharmakosajarn. Dr, (Prayoon Mererk), **Buddhist Morality**, (Bangkok, Mahachulalongkornrajavidyalaya University, 2016), pp.71-72.

¹⁰⁶ Ven. Bhikkhu Bodhi, **The Five Precepts**, (Bodhi Monastery, 2014:), p.1

¹⁰⁷ Dr. Sunthorn Plamintr, **the Five Precepts**, (Bangkok, 1994), pp.133-154.

to most Buddhists. In the following the original Pali text is given in italics and the corresponding English translation is given side by side:

1. *Panatipata veramani sikkhapadam samadiyami*: I observe the precept of abstaining from the destruction of life.

2. *Adinnadana veramani sikkhapadam samadiyami*: I observe the precept of abstaining from taking that which is not given.

3. *Kamesu micchacara veramani sikkhapadam samadiyami*: I observe the precept of abstaining from sexual misconduct.

4. *Musavada veramani sikkhapadam samadiyami*: I observe the precept of abstaining from falsehood.

5. *Suramerayamajjapamadatthana veramani sikkhapadam samadiyami*: I observe the precept of abstaining from intoxicants that cloud the mind and cause carelessness.

There are three fundamental modes of training in Buddhist practice: morality, mental culture, and wisdom, the English word morality is used to translate the Pali term Sila, although the Buddhist term contains its own particular connotations. The word Sila denotes a state of normalcy, a condition which is basically unqualified and unadulterated. When one practices Sila, one returns to one's own basic goodness, the original state of normalcy, unperturbed and unmodified. Killing a human being, for instance, is not basically human nature; if it were, human beings would have ceased to exist a long time ago. A person commits an act of killing because he or she is blinded by greed, rage or hatred. Such negative qualities as anger, hatred, greed, ill will, and jealousy are factors that alter people's nature and make them into something other than their true self. To practice Sila is thus to train in preserving one's true nature, not allowing it to be modified or overpowered by negative forces. This definition points to the objective of Buddhist morality rather than to the practice itself, but it does give us an idea of the underlying philosophy behind the training, as well as how the Buddhist moral precepts should be followed. These precepts are a means to an end, they are observed for a specific objective. On the personal

level, the observance of precepts serves as the preliminary groundwork for the cultivation of higher virtues or mental development. Sila is the most important step on the spiritual path. Without morality, right concentration cannot be attained and without right concentration, wisdom cannot be fully perfected. Thus, morality not only enhances people's ethical values and fulfills their noble status as human beings, but it is crucial to their efforts toward the highest religious goal of Nibbāna, on the social level, Sīla contributes to harmonious and peaceful coexistence among community members and consequently helps to promote social growth and development. In a society where morality prevails and members are conscious of their roles, there will be general security, mutual trust, and close cooperation, these in turn leading to greater progress and prosperity. Without morality there will be corruption and disturbance, and all members of society are adversely affected. Most of the problems that society experiences today are connected, directly or indirectly, with a lack of good morality.

Buddhist moral precepts provide a wholesome foundation for personal and social growth. They are practical principles for a good life and the cultivation of virtues. If we understand the objectives of Sīla and realize its benefits, we will see moral precepts as an integral part of life rather than as a burden that we are compelled to shoulder. Buddhist moral precepts are not commandments imposed by force; they are a course of training willingly undertaken in order to achieve a desired objective. We do not practice to please a supreme being, but for our own good and the good of society. As individuals, we need to train in morality to lead a good and noble life. On the social level, we need to help maintain peace and harmony in society and facilitate the progress of the common good. The practice of moral precepts is essential in this regard. The five precepts training are based on the axiomatic assumption that human beings have the potential for development. In order that this development may be realized, a concrete standard is needed by which people may train themselves the five precepts are meant to fulfill this need.

2.5.2 The Four Principles of Service (Sanghaha Vathu)

The meaning of Sangahavatthu which is the four ways of showing favors are liberality, kind speech, beneficial actions, and impartiality;¹⁰⁸ Saṅghahavatthu is the doctrine in Buddhism that leads to happiness so people can live together happily in society and can be useful to the working well,¹⁰⁹ the fourth Saṅghahavatthu are bases of social solidarity.¹¹⁰ Bases of sympathy; acts of doing favors; principles of service; virtues making for group integration and leadership and as following in division:

1. Dāna: giving; generosity; charity
2. Piyavācā: kindly speech; convincing speech
3. Atthacariyā: useful conduct; rendering services; doing well.
4. Samānattatā: even and equal treatment; equality consisting in Impartiality participation and behaving oneself properly in all circumstances.

The Sangaha-vatthu means qualities that bond people in unity or principles for helpful integration.¹¹¹ The four principles are: (1) Dāna: giving; sacrificing, sharing his own things with others; not being stingy and selfish. This principle helps people to be free from selfishness. We have to realize that the wealth that we earn is not permanent. When we pass away, we cannot take it with us. (2) Piyavāca: amicable speech; speaking words that are polite; sincere, abstaining from harsh speech; speaking the words that are useful. The Buddha gives much importance to speech because speech is the first step for producing harmony and friendship, (3) Atthacariya: helpful action; performing actions that are useful to other people, (4) Samanattata: participation; behaving

¹⁰⁸Nyanatiloka, **Buddhist Dictionary, (Manual of Buddhist Terms and Doctrines,** (Chiang Mai, Thailand, 2007), p.190.

¹⁰⁹Urai janglon, **Application of sangahavatthu 4 in working among head Nures and Registered Nurses in Regional Hospitals, Southern Thailand,**(Songkla University,2555), p.8.

¹¹⁰Phra Brahmaganabhorn (P. A. Payutto), **Dictionary of Buddhism,** Printing (Bangkok: Dhammasapha, BE.2548), p. 187.

¹¹¹Sarint Choun, **Sangaha-vatthu 4 (Four Principles of Service),** (Cambodia, 2016.), p.1.

consistently and impartially; behaving equitably toward all people. This principle helps us to have a firm mind, and in addition it produces admirableness and truthfulness, the four Saṅghaha vatthu for rule and ways of practice social development; the four principles of service (Saṅghaha Vathu) can be applied to social development for instance: the Dāna which is giving; share some food for earthquake victims; the Piyavācā or kind speech, speak to them nicely, not rude; Atthacariyā or useful conduct, help them in other ways, doing well and Samānattatā or even and equal treatment, to the keep visiting them for sustainable recovery; the four principles of service are needed and important when applying to social development.

2.5.3 The Threefold Training (Sikkhā)

The Threefold Training is the underlying structure of the Noble Eightfold Path, which the Buddha taught in his very first sermon, when he was thirty five.¹¹² When he was eighty, at the end of his long teaching career, he is recorded as giving talks on the threefold training as he moved from town to town. So throughout his life the Buddha taught this model of training and in this chapter we shall examine the method to be used for eliminating clinging,¹¹³ the method is based on three practical steps, namely morality, concentration and insight, known collectively as the threefold training, the Buddha identified the threefold training (sikkhā) as training.¹¹⁴

- Higher virtue (adhisīla-sikkhā)
- Higher mind (adhicitta-sikkhā)
- Higher wisdom (adhipaññā-sikkhā)

¹¹²Buddhadasa Bhikkhu, **The Threefold training**, (Mahidol University, Computing Center, 2002). p.1.

¹¹³Sister Vajira & Francis Story (tr), **Maha-parinibbana Sutta: Last Days of the Buddha**, (Sri Lanka, 2000), pp.5-6.

¹¹⁴Ven. Pategama Gnanarama Ph. D, **A historical analysis of the Mahaparinibbana Sutta of the Digha Nikaya of the Pali Canon**. (Singapore, 1997), p. 10.

The first step is morality (Adhisīla-sikkhā) morality is simply suitable behavior, behavior that conforms to the generally accepted standards and causes no distress to other people or to oneself. It is coded in the form of five moral precepts, or eight, ten, 227 or in other ways. It is conducted by way of body and speech aimed at peace, convenience and freedom from undesirable effects at the most basic level. It has to do with the members of a social group and the various pieces of property essential to living. The second aspect of the threefold training is concentration (adhicitta-sikkhā) this consists in constraining the mind to remain in the condition most conducive to success in whatever he wishes to achieve. No doubt most of you have always understood concentration as implying a completely tranquil mind as steady and unmoving as a log of wood,¹¹⁵ but merely these two characteristics of being tranquil and steady are not the real meaning of Concentration. The basis for this statement is an utterance of the Buddha. He described the concentrated mind as fit for work (Kammaniya) in a suitable condition for doing its job. Fit for work is the very best way to describe the properly concentrated mind. The third aspect is the training in insight (adhipaññā-sikkhā), the practice and drill that gives rise to the full measure of right knowledge and understanding of the true nature of all things. Normally we are incapable of knowing anything at all in its true nature. Mostly we either stick to our own ideas or go along with popular opinion, so that what we see is not the truth at all. It is for this reason that Buddhist practice includes this training in insight, the last aspect of the threefold training, designed to give rise to full understanding of and insight into the true nature of things. The Threefold Training indicates that the peaceful society can be possible only when members in society be trained with Sīla, Samathi, Paññā.

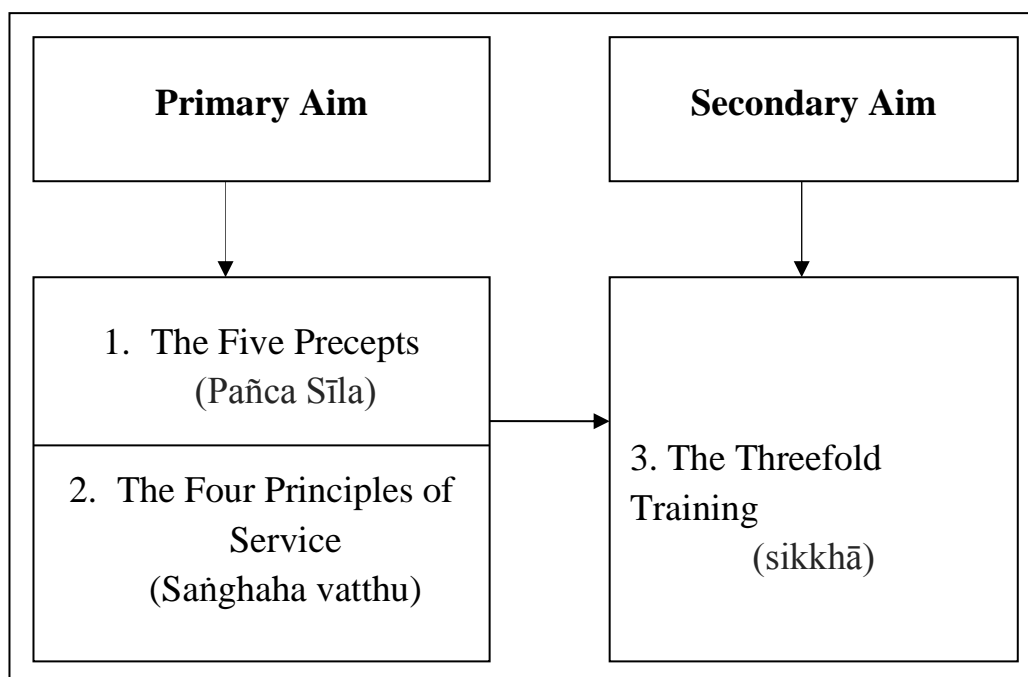
The threefold training (Sikkhā) apply to the social development work was related to what the Lord Buddha had said in Watcheputtasutta and Tatiyasutta while staying at Kutakala pavilion, Mahawana forest, Vesali. The main principle is threefold physical, spiritual, and intellectual

¹¹⁵Bhikkhu Moneya, **Teaching and Training: Pa-Auk Forest Monastery**, (Kuala Lumpur, Malaysia 2006), p. 9.

development behavior to solve human problems, end suffering, and lead to real happiness and independence to the practice. In the beginning of Buddhism, the monks tended to practice Dhamma by conducting their lives with the threefold training, and no one misbehaved from his status; because of the threefold training is a center of the disciplines in Patimok, a fundamental of practicing celibacy. The threefold training is consisted with 1) the morality; a regulation about the precepts, 2) the concentration; a regulation about the mental or meditation, and 3) the intellectual virtue; a regulation about wisdom called Sīla (morality), Samathi (concentration), and Paññā. (Wisdom) These threefold training has resulted in good human behavior, compassionate in society, not to harm each other, social integration that lead to generous sharing, and to benefit from each other and society.

The Chart Showing the Relationship between Social Development Aim and Buddhist Doctrines

Table 2.2



Chapter III

Buddhism for Development Project (BDP) in Lao Society

In this chapter, the researcher will study and compile from research documents and other related sources such as interview of the supervisors of managements, their activity and history of Buddhism for Development Project to social development, the contents are (1) background and objectives of the BDP, (2) structural system and administration of BDP, (3) departments of organization Buddhism for Development Project (BDP).

3.1 Background and Objectives of the BDP

The BDP has a long history of development in Laos's society, since 2003 until now, and the management committee has been playing important roles; such as to communicate and coordinate in BDP between central, local of administration and between organizations.

3.1.1 Background of the BDP

Buddhism has strong influence to the thinking of Lao people, living in the society from past to present. The background of the BDP has mention Lao people, their religious beliefs and the involvement of BDP since the organization was first registered.

A. Lao People and Their Religious Beliefs

Under the president's pinnacle of Lao Saṅgha (Phramaha Sali katasilo), Buddhism for Development Project had the coordination office located at the commission public moral and dissemination of the meditation at the older Saṅgha. The School was situated between the

assembly hall and hall Dhammasapa nation,¹¹⁶ in That Luang Neua (North) temple area, That Luang Neua village, Xaisetha district Vientiane capital. In the soother bordered That Luang stupa (Pra That Luang Vientiane). In the mother bordered national's hall, in the east's bordered court of That Luang Stupa; in the west bordered That all of Dhammasapa national, the Buddhism for development Project under the supervision of the Lao front for national construction in the BDP.¹¹⁷ The Laos people's Democratic Republic is located in the Centre of Indochina. It borders China to the north, Myanmar to the northwest, Thailand to the west, Cambodia to the south and Vietnam to the east. It has been a Buddhist country for a long time.¹¹⁸ Buddhism has been an influence in Lao society for many centuries to the present day. Buddhism is the most popular religion of the Lao people. Buddhism is a vital feature of daily life and casts a strong influence on Lao society. Lao women can be seen each morning giving alms to Buddhist monks and novices. Lao men are expected to become monks at least for a short time in their live.¹¹⁹

Historians have said that more than 2,000 years ago, before Buddhism was introduced into Laos, its people believed in animism. Theravada Buddhism was introduced into Laos at the same time as other countries in Southeast Asia, during the reign of King Asoka, the great in India. He sent elder monks Venerable Sona and Venerable Uttara to Suvannabhumi after the third Buddhist council in India. When Theravada Buddhism was introduced into Laos for the first time, the Lao people

¹¹⁶ Phra Pinthong isakhun, Nanthaphon, Vongphet,(tr)., **Disseminations the Code of Ethics Outside the place of Buddhism for Development Project: A case study of Sinxay Primary Junior Secondary school, Chanthabouly District, Vientiane Capital.** (Vientiane, Laos, 2013), p.18.

¹¹⁷ Santhavong, Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project,** (Vientiane, Laos, 2010), p.14.

¹¹⁸ Khampeuy Vannasopha, **Religions in Life and Society,** (Vientiane, Laos, 2001), pp.5-6.

¹¹⁹ Mr. Soukaseum Bodhisane, **National Tourism Authority of Lao P.D.R , visit Laos years 2000,** (Vientiane, Laos, 2000), p.2.

believed in both animism and Buddhism together.¹²⁰ Theravada Buddhism was not a strong faith at that period. Mahayana Buddhism from China and Cambodia influenced the Lao society for a long time. After Mahayana Buddhism disappeared the people returned to the old belief that was animism. The second time Theravada Buddhism was introduced into Laos was in the fourteenth century under the reign of king Fa Ngum, the great king of Laos, whose wife was a Khmer princess. He was the first king in the Lan Xang kingdom;¹²¹ King Fa Ngum brought Buddhism from Cambodia into the Lan Xang kingdom in 1359 C.E. We would not return to the history when the Buddhism was spreading in Laos. The worship “Theravada Buddhism” contains big parts and conditions in the 12 rules. However the old were not spread vast. After wards there were many forms and features like doing now changed governance to trying vents about spreading appeared many forms and features like doing now. The socials extension block the specifications about sermons in Laos had many forms and colorful now day the requirement is more than previous years.¹²² The Lao Saṅgha is in a unique position in the development role. With the historical background that all present senior members of the Saṅgha playing an active role in mobilizing people to join the successful 1975 revolution, the Saṅgha was not eradicated by the communist regime. Although a large number of monks and nuns disrobed or left the country, those who remained slowly regained the respect of the communities and played active roles in society such as teaching in schools.¹²³ The recent revival of meditation practice also means that the real spirit of Buddhism is coming back, with the healing power that comes from maintaining mental strength. The proposed programme is designed to utilize local culture and wisdom, to be pro-Buddhist in the sense of using traditional Buddhist values, while

¹²⁰Suned Phothisan and Nousai phommachan, **A history of Laos** (Vientiane, Laos, 2000), p.121.

¹²¹Suned Phothisan and Nousai Phommachan, **A history of Laos** (Vientiane, Laos, 2000), pp. 121-122.

¹²²Most Venerable Sali Kantasilo Dr, **Dhamma talk**, (Vientiane, Laos 2009), p.3.

¹²³Juth Pakai, **Perspectives on Lao development**,(UND, 2006), p.17

remaining inclusive of all religious and ethnic groups.¹²⁴ Young people particularly in the big cities are unhappy and discontented with a traditional way of life. They are eagerly responding to the pulls of modernization and consumerism which is only now becoming evident in Laos society.¹²⁵

B. BDP and the First Registered

The Saṅgha leaders feel that Lao society is facing these new challenges and they themselves can play a meaningful role if members are well trained in understanding their own spiritual and cultural roots as well as the complication of globalization and the social, cultural and environmental issues related to it, they also see the benefit and sustainability of the participatory approach to community development where people are empowered to make their own decisions in the process of improving their own situations. Once the monks and nuns, who are natural cultural leaders in Theravada Buddhist communities, are equipped with these knowledge and skills, they can facilitate community development in an egalitarian way consistent with the spirit of Buddhism and Lao moderate socialism.¹²⁶ For this to be practical, lay people must also be deeply involved, and so this proposed project targets young people to work in partnership with monks and nuns. To start with, they launched a Grassroots Leadership Training (GLT) three-year training pilot project. In the three -year pilot project between January 2004 and March 2007, out of the original 50 students of the GLT Laos training, 30 completed the full 3year course and their training has equipped them with skills for community development and more confidence to work in the field.¹²⁷ The ever increasing globalization, trade, market, capitalism, and

¹²⁴ Bdp laos, **Op.cit.**4, 6.2017.

¹²⁵Santhavong,Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project**,(Vientiane, Laos, 2010), p.15.

¹²⁶Canthavong, Khampan Canthason,Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project**,(Vientiane, Laos, 2010), p.1.

¹²⁷Dr. Dhammanond Kitivesakhun, **Reports of Buddhism for development Project**, (Vientiane, Laos, 2015), p.7.

the spread rampant consumerism have created many social problems such as poverty, drug, human trafficking, environmental depletion, etc. The phenomenon is threat to peace and security of the Lao society. The Buddhist Community (Saṅgha); hence, Lao Buddhism for Development Project (BDP) was registered in 2003 with permission from the Lao Front for National Construction on March 23rd, as a non-profit organization to undertake the mission.

3.1.2 Objectives of the BDP

The objectives of the Buddhism for Development Project are to train and educate the people, the children and the youth or any interested individuals. Apart from that, the project aims to establish a treatment center for drug addicts, a respite centre for the disabled and to create an education centre where moral awareness is taught to the society in general based on the principles of Buddhism, to establish a model community where the monks are active in providing training on sustainable development so the people will understand the core principles of community development. One example of sustainable development training is to encourage the community to do organic farming and conservation of environment.

The special; Buddhism for Development Project has a goal to provide skilled in Saṅgha development and provide knowledge to people on missionary of doctrine in Buddhism. The role of social development to modify the poverty and social issues, the goal of seven objectives to do for development,¹²⁸ monks for Vipassanā meditation master, tanner and meditation center are as follows:

1. To produce Vipassanā master and Vipassanā meditation center for training to Buddhist followers.
2. To teach dharma to children at schools and young people at Somsanga center and ophthalmology center.
3. To build sustainably developed model community.

¹²⁸Dr. Dhammanond Kitivesakhun, **Reports of Buddhism for development Project**, (Vientiane, Laos, 2015), p. 8.

4. To create supporting materials for teaching ethics and applied dharma to social development.
5. To enhance and strengthen resource person and BDP members.
6. To receive domestic and international fund to adequately support BDP's activities.
7. To produce volunteers for social development activities

3.2 The Structural System and Administration of BDP

The BDP is an organization that working well because in the BDP there are is management formalities that are well organized. There are also steps to advance within the structural system and administration of BDP.

3.2.1 The Structural System of BDP

The BDP project number is formed with a license from the commission of the Lao Front for National Construction (253/LFNC on 23rd/ September / 2003). In the beginning, there were only seven monks and at present the number of the staff working in the BDP office had increased to eight persons and on monk manager. All personnel's have been parting, with missionary experience and extensive experience in the BDP working environment. May personals in BDP have graduation in social development; now the BDP have six departments and separate, that is Mettadhamma.¹²⁹ The BDP is licensed formation by the Lao Front for National Construction department of religion; the BDP and Methadhamma was department be under and working in Department of Buddhist Commission of Missionary of Administrative Structure of Lao Saṅgha, the Buddhist Commission of Missionary one of Department in Administrative Structure of Lao Saṅgha. The structure of BDP has consisted of president, vice president and advisory board, the office coordinator at Thad Luang Neua temple. The Padetc and Spirit in Education Movement (SEM) is support and provides funding to BDP, the office coordinator have role of coordinator funding and supporting the

¹²⁹Canthavong, Khampan Canthason, Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project**, (Vientiane, Laos, 2010), p.16.

department of Vipassanā Meditation, Dhamma Sanjorn, Community Development, Media and Communication and Training and Curriculum.

The cooperation is more important and many supporting organization the government and corporations Other in The Buddhism for Development Project (BDP) the special supporting for The (SEM) Spirit in Education Movement to supporting training knowledge of training, Salary workers and supporting the Mettadhamma (Networking Project) the organization the government and corporations having cooperation and supporting Buddhism for development project into the following division.¹³⁰

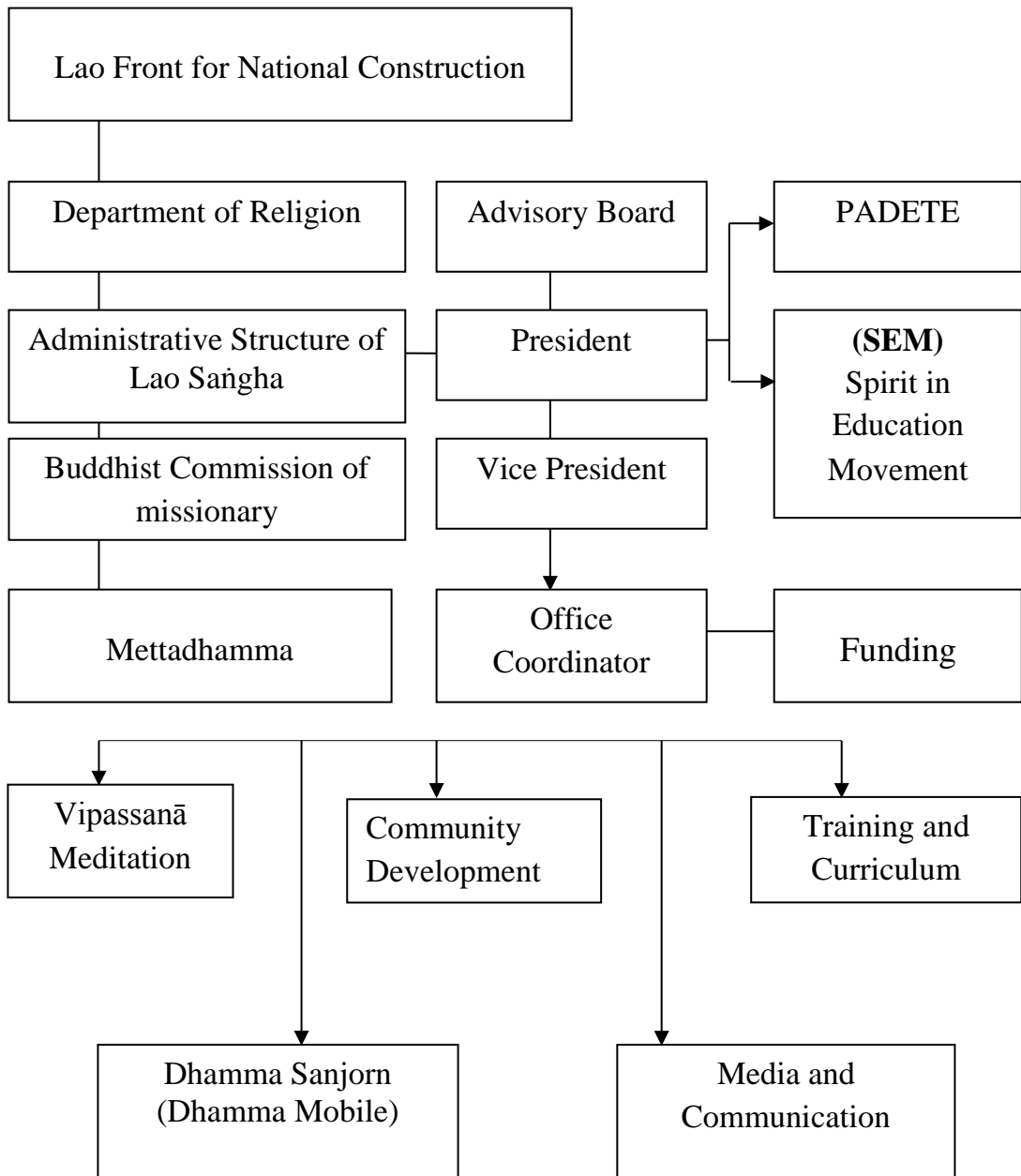
- Lao Front for National Construction
- The SEM - Spirit in Education Movement
- Participatory Development Training Center (PADETC)
- The teacher honorary and Buddhists domestic and Foreign
- The United Nations Office on Drugs and Crime (UNODC)

¹³⁰Canthavong, Khampan Canthason, Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project**, (Vientiane, Laos, 2010), p 9.

The Chart of Structural

Structural System of Buddhism for Development Project (BDP)

Table: 3.1



3.2 2 Administration of the BDP

The administration organization is main Buddhism for development project.¹³¹ Administration is important of Buddhism for development project is big organization social development, should have two central and local administrations for easy to communicate of working help and something's to support and the Buddhism for development project.¹³²

A. Central Administration Organization

The Central Office is at That Luang Neua village, Saysettha district, Vientiane Capital in Laos; in the north at Pa puo pao temple in Luang Prabang province and the South the main office of Buddhism for Development Project at Ommabhuthavat temple in Savannakhet province. This office's main duties are coordinate the management and to support all work units of the BDP. In terms of social development, communication with various organizations in Laos and overseas who support BDP.

B. Local Administration Organization

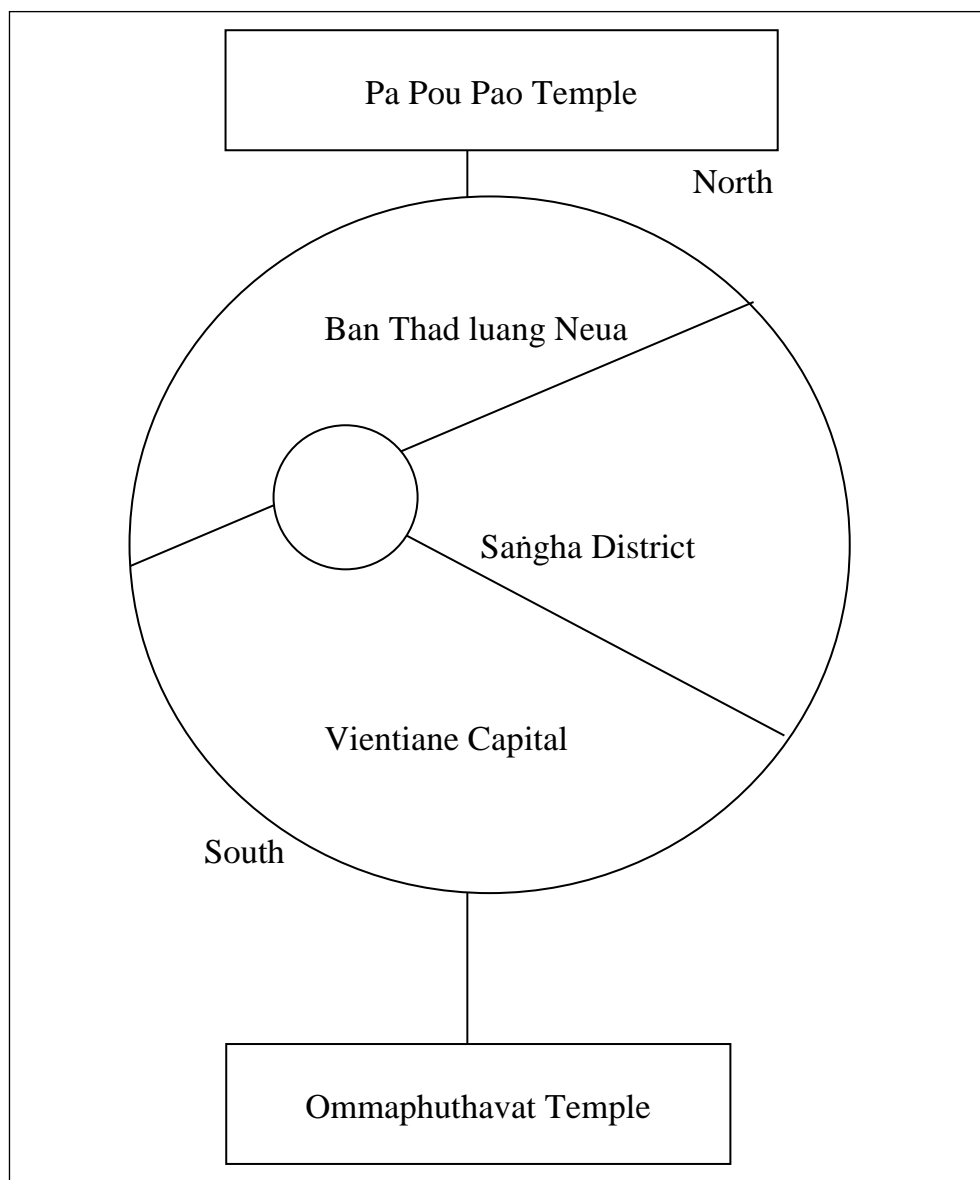
The local administration organization of Buddhism for development project has two offices at the North and South region in Laos for easy communication within the work places. In the north, Pa puo pao temple in Luang Prabang province is the main office of Buddhism for development project and it is central office for all provinces in the North of Laos. In the South the main office of Buddhism for development project is based at Ommabhuthavat temple in Savannakhet province, for central communication for all provinces in the South region in Laos.

¹³¹Mrs. Dr. Thammanuk Kitivesakhun, **Report of Buddhism for development Project**, (Vientiane, Laos, 2015), p.17.

¹³²Canthavong, Khampan Canthason, Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project**, (Vientiane, Laos, 2010), p.8.

The Chart of Administration in the BDP

Table: 3.2



The BDP was formed for 13 years ago and it has role in social development in Laos for longtime. The reason for the formation was for social development by doctrine in Buddhism, development of people in Lao society. The function of the administration of the organization management is to work, communicate and coordinator within BDP, coordinator between central Administration and local administration in working, planning for future development society and organization.

3.3 Departments of Organization of BDP

The goal of Buddhism for Development Project (BDP) is achieve a successful working environment. In order to achieve this goal, the organization has divisions of six elements in Buddhism for development and they are (1) Vipassanā Meditation, (2)Dhamma Sanjorn (Mobile Dhamma), (3) Community Development, (4) Media and Communication, (5) Training and curricula and (6) Mettadhamma (Networking Project).

3.3.1 The Vipassanā Meditation

This provides training on both principle and practice for monks, nuns and interested lay people,¹³³ Buddhism is foundation of cohesion, love with the belief that peaceful coexistence is stability of society. In order for understand role of Buddhism, we be have to believe be and follow Buddha teaching and the practical use Dhamma for daily file and missionary Buddhism to world society.¹³⁴ The department of Vipassanā meditation (Theravada Buddhist meditation) is one of working two subjects in Development of the Buddhism for Development Project, Training teaching of education and practice together. Every year monks and novices form every province come to study, attend the training and practice Vipassanā meditation in the department of Vipassanā meditation at Wat Panakhunoi.¹³⁵

Training of Vipassanā meditation is five day, and seven day ambulant service based in Vientiane and the province many monks and novices come to join. The department of Vipassanā meditation have training program for chidden, volunteers and young people or every people interested in social interval time. Besides that, there are also

¹³³Khamvia phummachak, **Buddhism and Social Development in Lao PDR: a case study of Buddhism for Development Project.** (University of Laos, Faculty of Social Sciences, Vientiane, Laos 2009-2010), p.19.

¹³⁴Khamvia phummachak (Tr), **Buddhism and social Development in Lao PDR: a case study of Buddhism for Development Project,** (University of Laos, Faculty of Social Sciences, Vientiane, Laos 2009-2010), p.19.

¹³⁵Khamvia phummachak,(tr)., **Buddhism and Social Development in Lao PDR: a Case study of Buddhism for Development Project,** (Vientiane, Laos, 2010), p.19.

foreigners who want to study and practice the Vipassanā meditation this department is relate to development of training and curriculum (Discussed in the chapter). The Vipassanā meditation (Theravada Buddhist meditation) is functioned under the Buddhism for Development Project management working missionary training and teaching Pariyat (study) and (Patibant) practice to monks, novices, volunteers, youth people and the foreigners. This department is responsible for the development of the society, development of human resources to be moral of mind; help chidden to grow up to be children, best youth who are ashamed of committing the sins and for them to understanding real of Buddhism and using Dhamma to happy life.¹³⁶

3.3.2 The Mobile Dhamma (Dhamma Sanjorn)

This department teaches Dhamma to children at schools, communities and at two centers: Somsanga Center (Treatment and Vocational training for drug addicts center), and Ophthalmology center (Thongpong) to become happy and useful to society, to encourage them to live confidently in the community,¹³⁷ the globalization of social to change and development quickly stably towards a modern human. Social development now focuses more towards on developing materials appreciating, in the social significance of objects over mind and to be greed of mind, Selfish of personal interests more that society. So that because of problems in society, just as problems of the insecurity of life and property, Problem drug, Environmental, Trafficking, Crime etc, are security threats and peaceful society. The with conviction awareness of some Lao Sangha which would like to help and contribute to Lao society by conveying Buddhist morality and cultural traditions of Lao In

¹³⁶Ven Phinthong,Nanthaphon,Vongphet, **Disseminations the Code of Ethics Outside the Place of Buddhism for development project: A case study of Sinxay Primary-Junior Secondary School, Chanthabouly District, Vientiane Capital.** (University of Lao, 2013), p.19.

¹³⁷Canthavong, Khampan Canthason,Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a Case Study of Buddhism for Development Project,** (Vientiane, Laos, 2010), p.21.

education institutions, and communities to refine the mind of a clean a good person in society.¹³⁸

The Dhamma Sanjorn or Mobile Dhamma is one of Department in the Buddhism for Development Project (BDP) that is doing the working missionary the Dhamma and helps solve social problems since 2003 C.E. From some Lao Saṅgha by teaching Dhamma in ten school in Vientiane; Now the department of Dhamma Sanjorn is teaching Dhamma in the school to over more than ten school and an admittedly the community. There are more volunteers monks and many more schools have invite monks to go teach Dhamma. At each In this working of department of Dhamma Sanjorn was Coordination parts and Support with Department of Education capital, Ministry of education directs by the government Buddhism for development project was president of directs and participatory development training center (PADETC),¹³⁹ Supporting to volunteers will have the encouragement and development capacity in teaching the dharma. Department of Dhamma of The goal is to develop a new generation for development virtuous and morality in school by improving quality of study and teaching cultural traditions live together in the society to peace, respect laws, Based on objects children to know themselves and not various addictions.

3.3.3 Community Development

The BDP aims at motivating the villagers to participate in making decision and being prepared to engage. In the social development which is comprehensive and sustainable, for instance, income generated from local products and handcraft; organic agriculture which is of value to our livelihood and environment. At the same time, traditions, culture are maintained while the awareness of community development is being

¹³⁸Ven Phinthong, Nanthaphon, Vongphet, **Disseminations the Code of Ethics Outside the Place of Buddhism for Development Project: A Case Study of Sinxay primary-Junior Secondary school, Chanthabouly District, Vientiane Capital**, (University of Lao, Vientiane, Laos, 2013), p.20.

¹³⁹PADETC, **Development Training**, Op.cit, p. 6.

raised.¹⁴⁰ It can involve the construction or rearrangement of physical facilities sewer systems, road, and bridges. Community development may include expansion of the economic base through locating new manufacturing plants or other sources of employment in the community. Community development may involve organizing people and groups for social or political action to improve various aspects of living, both economic and non-economic.¹⁴¹

This chapter reflects preoccupation with the economic aspects of community development. The other aspects may be equally important, but not particularly qualified to discuss them. The Community development combines the idea of “community” with “development”.¹⁴² The discussed earlier the concept of community a group of people with a shared identity. Hence, community development relies on interaction between people and joint action, rather than individual activity what some sociologists call “collective agency” “Development” is a process that increases choices. It means new options, diversification, and thinking about apparent issues differently and anticipating change, Development involves change, improvement and vitality a directed attempt to improve participation, flexibility, equity, attitudes, the function of institutions and the quality of life. It is the creation of wealth meaning the things people value, not just dollars. It leads to a net addition to community assets, avoiding the “zero sums” situation where a job created “here”, is a job lost “there”.¹⁴³ Putting the two terms together community development means that a community itself engages in a process aimed at improving the social, economic and environmental situation of the community. The

¹⁴⁰Karl A. Fox, **the Concept of Community Development**, (Iowa State University, USA, 1959), pp. 215-2 2.

¹⁴¹Canthavong, Khampan Canthason, Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a case study of Buddhism for development Project**, (University of Lao, Vientiane, Laos, 2010), p.23.

¹⁴²Jim Cavaye, **understanding Community Development** (Marcel Proust), pp.1-2.

¹⁴³Phinthong, Nanthaphon, Vongphet Ven, **Disseminations the Code of Ethics Outside the place of Buddhism for Development Project: A Case Study of Sinxay primary Junior Secondary School, Chanthabouly District, Vientiane Capital**. (University of Lao, Vientiane, Laos, 2013), p.20.

community is both the means and the end of community development. The community itself takes action and participates together. It is through this action that the community becomes more vital, not just economically but as a strong functioning community in itself. Community development improves the ability of communities to collectively make better decisions about the use of resources such as infrastructure, labor and knowledge.

Buddhism for Development Project (BDP) working development community with people in society and now is to build a prototype is Ban kangkho group khong Sedone city Saravan Province in Lao. Led by venerable Sounthone chaddawangso, venerable Seevilai, venerable Subhilan, they are old student in the Buddhism for development project and they working teaching agriculture nature to people without chemicals the especially is teachers making the extract bio (Organic farming) to the people made by leaf. The Unit Development Community duty to promote community participation in making decisions and the action in developing comprehensive community and sustainable such: revenue model economic Community, agriculture nature to the good life and environment, inherited arts culture and learning developing community, currently working on three aspects: Vipassana mediation, making the novice ceremony, Organic farming, runs an organic fertilizer and mushrooms which are good results.

3.3.4 Media and Communication

The Media and Communication is two radio programs on FM 103.7, broadcast on Saturday 10-11pm and Sunday 6-6:30pm, publication of dharma books, newsletter (3 issues per year) and website: www.laobdp.org. Are means of communication to disseminate BDP social work Satima phanyakhun FM 95:00 99.70 Online every morning day, TV Sathudhamm online every day: 07:25-07:30 on Lao star;¹⁴⁴ the media and Communication is one of important debarment in Buddhism for development project (BDP), because the media and communication

¹⁴⁴Canthavong, Khampan Canthason, Khamvia phammachan, (tr)., **Buddhism and Social Development in Lao PDR: a Case Study of Buddhism for Development Project**, (University of Lao, Vientiane, Laos, 2010), p.26.

make Buddhism for development project to know in society. In this communication unit with Radio two items and details television one items, print media monthly magazine (Buddhists Magazine) and book publishers about Buddhist and development.¹⁴⁵ The radio execute by monks and one of radio execute by volunteers, the first radio execute by venerable Sithon xyyavongson he is chairperson of project and name is Siathamsongtha and (Voice of Dhamma for good ways) broadcast every Saturday time of online 22: 00 - 23: 00 h, this radio execute a question of dharma by the volunteer youth and answer by monks the people can use dharma to good life in society. Because question and answer of case study to problem in society so easy to understand and listen before good sleeping at night, Also opportunity to listeners can call into consultants life of problem and advice good ways for life by monk, The problem mostly calls in about family husband, wife , chidden and addiction.

The development society cannot without to dhamma for helping. The Luanglaochaophut (Buddhist talking) online every time on Sunday 18:00-18: 30, execute by volunteers youth form of the talking radio about social issues and improve by dharma, the problem in perspective thought of young. All told news Buddhist general people and obligation of Buddhism for development project and can know the news, comments, Dhamma together. This radio is both a live broadcast online Radio stations broadcasting national at FM. 103.70MHz. Now have the new radio is Satimaphanyakeu online every morning at FM 95: 00 - 99:70 and Sathudham online every day time at 07: 25 - 07: 30 hours on Lao Star TV Channel.¹⁴⁶ Also the magazine newsletter of Buddhist and dharma books is published for missionary or reports of Buddhism for development project (BDP), the especially news of old student about working development society with missionary of Dharma to society writer, scholars, developers society more famous, participants create

¹⁴⁵Phinthong,Nanthaphon,Vongphet Ven, **Disseminations the Code of Ethics Outside the Place of Buddhism for Development Project: A Case Study of Sinxay primary – Junior Secondary school, Chanthabouly District, Vientiane Capital.** (University of Lao, Vientiane, Laos, 2013), p. 23

¹⁴⁶Xithon xaiyavongson, **Buddhist Magazine One Year Vol 3,** (Lao Version), Op.cit, p.15.

works, written article about social development, Development Study, more fun, text the idea and for every levels Buddhist people to good life. The media and communication is voice of the Buddhism for development project (BDP) to missionary Dhamma to society and funding to make ceremony in Buddhism for development project (BDP) from everywhere.¹⁴⁷

3.3.5 Training and Curricula

The training Buddhism for Development Project (BDP) members to become leaders in supporting BDP's activities in the community, developing the training curriculum to be more accurate; The Buddhism for development project is began training volunteer youth and monks in Buddhist people from 2004 to now.¹⁴⁸ The objective of training to create Buddhist religious leaders and the role of monks in the developing provinces in the country, school in Nakhunoi temple in Vientiane capital, Leader by venerable by Salee khentaseelo. Dr Vice President of the Buddhist Lao Sangha, It also mobilized cooperation form Lao people and Sem Semsikkha (SEM) to create the new monks generation of leaders continue to work Buddhism missionary and social development with the Buddhist development style. This project is training of monks and two content is development society and Dharma, The cooperation of the international speakers, many faculty or major more than one hundred people by process of learning participation and the movement to perform the actual work in the community, The training in this manner is not unprecedented in Laos.

Buddhism for development project (BDP) train novice, monk and the nun draw four (4) generations, the first generations is starting in two thousand four (2004) is three (3) year course and now is only one

¹⁴⁷Phinthong,Nanthaphon,Vongphet Ven, **Disseminations the Code of Ethics Outside the Place of Buddhism for Development Project: A Case Study of Sinxay primary-Junior Secondary school, Chanthabouly District, Vientiane Capital.** (University of Lao, Vientiane, Laos, 2013), p. 20.

¹⁴⁸Canthavong, Khampan Canthason,Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a Case Study of Buddhism for Development Project,** (University of Lao, Vientiane, Laos, 2010), p.32.

year. This department is role of development personnel monks to dharma missionary to society and community leaders are knowledge ability variety such as: Buddhist morality, Organic farming, Training of Buddhist morality, Conservation of the environment and cultural and other. After completing the training course the trainer come back to development community society by Buddhism for development project (BDP) to provide budget initial operation. The main goal of training focus to participants has developed their own leadership to initiate work to society, can know about the problem and be the teach dharma to good ways and can help oneself development in the society.

3.3. 6 Metta-Dhamma or Networking Project

Training monks, nuns, volunteers and community leaders to disseminate understanding on HIV/aids and put an end to discrimination among HIV/aids victims. Especially (CEDC) children,¹⁴⁹ This Metta Dhamma project (Networking Project) is one of project in the Buddhist Lao Sangha are devised people in society to helping each other physical and mind, in the first 6 months of 2008 the Mettadhamma are relations working with government and private to movement mobilized prevention, reduce the impact on children and adult in some provinces Are faced with such problems. The main goal of Metta dhamma project (Networking Project) to mobilize is organization Sangha and Buddhist people are prevention (AIDS) are implementing in Capital Vientiane, Vientiane Province, Savannakhet, Khammouane, Champasak, Luangprabang, Xayaboury, Salavan, Oudomxay and continues every province.

The main activities of this project are training of community leaders, help create jobs of Human immunodeficiency virus (HIV) take care and do not abomination people of human immunodeficiency virus (HIV) and Encouragement to be able to live happily in society, teaching Buddhist morality and Disseminate information on prevention human

¹⁴⁹Canthavong, Khampan Canthason, Khamvia Phammachan, (tr). **Buddhism and Social Development in Lao PDR: a Case Study of Buddhism for Development Project**, (University of Lao, Vientiane, Laos, 2010), p.25.

immunodeficiency virus (HIV) in the capital Vientiane and the provinces, Provide scholarships to disadvantaged children. Also to managed the radio and television to disseminate information, print Buddhist magazine every three months for the Missionary work of Buddhism for development project (BDP), to be make group of volunteers to spread AIDS prevention and tuberculosis as well.¹⁵⁰ Since 2003 until now the BDP working social development and missionary doctrine in Buddhism the BDP is know well in the Laos society. Especially can have social cooperation to support, working in the BDP. The BDP is strong of working step by step working and development in Lao society because of BDP has system of well structure have system of well planned, strategy, policy which focus on development in society, have system of coordinator, system of the better management, and supporting by Lao Sangha of core and network of cooperation working continued, serious and dedicated working to Buddhism and society, have monks of experience and ability to working such as working in Vipassanā Meditation, Dhamma Sanjorn (Mobile Dharma),Community Development, Media and Communication, training and curricula and Mettadhamma (Networking Project) etc.

Now every department of BDP is strong and more growth some divisions can train new personnel to working development more at rural areas; because old developer can enlarge activity of working to every province in Lao. Have themes of developer work at the office and coordinator mediator is office workers expertise working and dedicated to BDP. So can working well with role of BDP is accepting, reliable and cooperation support from more organization other in society, from private development organizations, international organizations, and government. The training developer to development in society have course of training every divisions for train, development to person can using dharma in daily life and society for example the training of

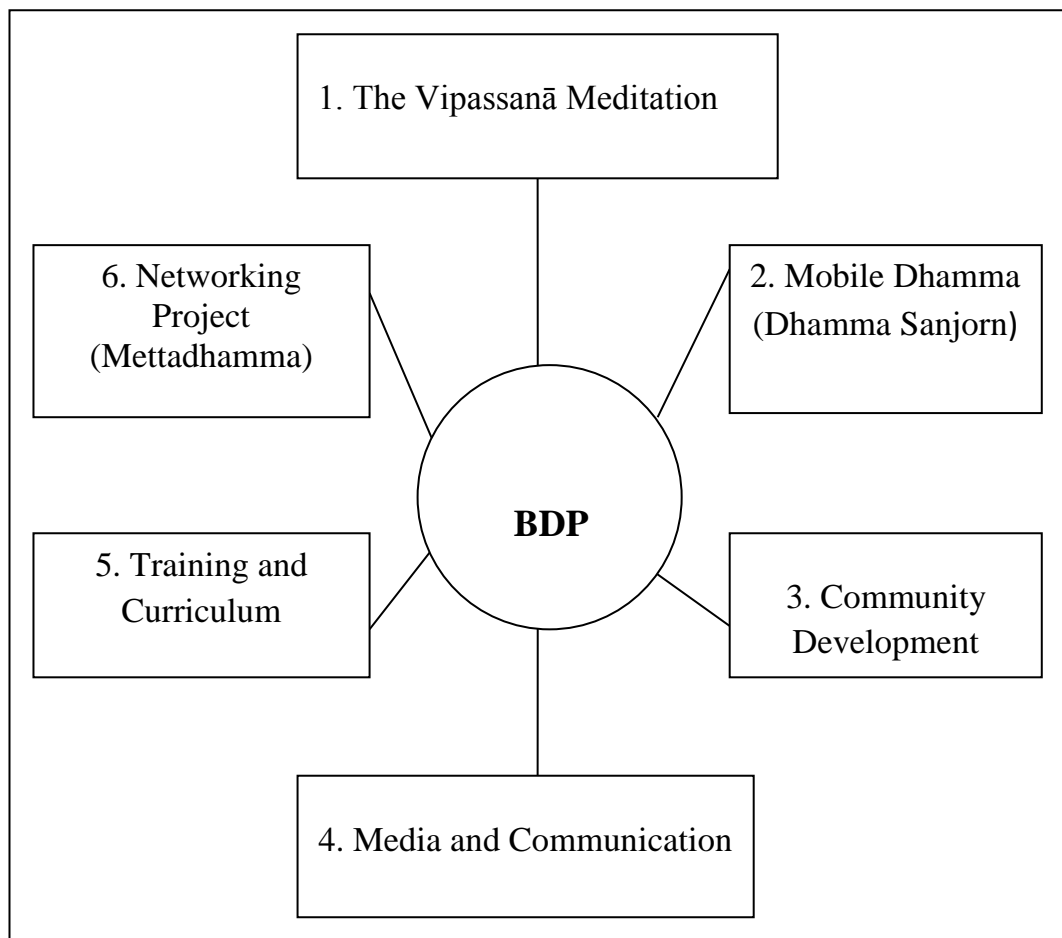
¹⁵⁰Ven Phinthong,Nanthaphon,Vongphet, **Disseminations the Code of Ethics Outside the Place of Buddhism for Development Project: A Case Study of Sinxay Primary – Junior Secondary School, Chanthabouly District, Vientiane Capital.** (University of Lao, Vientiane, Laos, 2013), p.22.

Vipassanā meditation, training youth people, training agriculture natural not have chemical to people in the villages, teaching dharma to drug addict and HIV can have happy, touching to good living in society. Have opportunities funding to support working in BDP, write projecting for funding, the introduction of experience, knowledge and some deals to development society by books, media and magazine.

The Chart of Department in BDP

The Vipassanā meditation, Dhamma Sanjorn or Mobile Dharma, Community Development, Media and Communication, Training and Curriculum, Mettadhamma (Networking Project).

Table: 3.3



Chapter IV

The Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao Society

The tasks of the Lao Buddhist Saṅgha can be further divided into two main categories. Obligatory tasks laid down in the Vinaya and more secular tasks. The former is based on the tradition, whereas the latter broadly depends on the changing, and complicated demands of the Buddhist community; Buddhism for development project (BDP) one of project roles of Lao Saṅgha to development society, may be presented in the following issues: (1) The Opportunities and Barriers of Working in the BDP, (2) the roles of Lao Buddhist Saṅgha for the development in Lao society and (3) Impact on the Society.

4.1 The Opportunities and Barriers of Working in the BDP

The every activity or operate were have opportunities and barriers, that both results to working in BDP and more important to know, understand of opportunities and barriers.

4.1.1 The Opportunities

Since the establishment and working until now many parts in society accept and compliance well cooperation, with Buddhism for Development Project (BDP). This project can work until now, which was an opportunity to develop work in society more next time. From the crisis and problem in society; the government interesting Social development in Buddhism, good opportunities of Saṅgha to work more in the society, at that time to operation social development of Saṅgha until now. The government interesting Buddhism and cooperation to

development society support every activity in BDP.¹⁵¹ The specially of funds for Saṅgha to activity in social development, the Saṅgha, people in local interesting with would like to study and shared of experience to social development.¹⁵²

4.1.2 The Barriers

The definitely Buddhism for Development Project (BDP) have a weaknesses and hinder always to working some department. Cannot supply want to development in society; because of some weaknesses, hinder and these are four of problem.¹⁵³

1. Lack of developer team to working and trainer for training each of departments. The BDP have not power work and for balance between quantity, quality. Have not someone cans coordinator and analysis working every department.

2. Cannot keep of developer longtime to working. After finished study some monk will become layman, some monk going to living in the abroad and sometime the developer (monks) of BDP. Have problem of conflict with monks in rural; because of that monks not understand of BDP working; so that cannot work and not cooperation.

3. The problem of cooperation because somewhere community not understand and cooperation, with developer work. Especially the officials not allow Saṅgha inside to development community work.

4. Problem of funds for development, the more important of money; because of every activity has using money spent to some trainer, if the BDP have not.

¹⁵¹Ven Phinthong,Nanthaphon,Vongphet, **Disseminations the Code of Ethics Outside the Place of Buddhism for Development Project: A Case Study of Sinxay primary – Junior Secondary school, Chanthabouly District, Vientiane Capital**, (University of Lao, Vientiane, Laos, 2013), p.10.

¹⁵²Santhavong,Khamvia phammachan,(tr)., **Buddhism and Social Development in Lao PDR: a Case Study of Buddhism for Development Project**, (University of Lao, Vientiane, Laos, 2010), p.28.

¹⁵³ Ibid, p.29.

The BDP are having opportunities and barriers normal to working. The opportunity of BDP is more important to development and good cooperation from government. Every organizations and people in Lao society, supporting activity in BDP to development society and specially the Saṅgha, people can know and understanding more Dhamma in Buddhism. The BDP be one organizations of cooperation in Lao society and opportunities to exchange working experience, whit every organization to development people, personnel working to better step by step, definitely barrier also have working in the BDP but not big problem to work. The BDP was formation by Lao Saṅgha on Buddhist missionary and development Lao society. However; the opportunities and barriers are more important results to working in BDP.

4.2 The Roles of Lao Buddhist Saṅgha for the Development in Lao Society

The BDP most important roles of development in Lao society, especially the attempt and great sacrifice of Lao Saṅgha working to development society the doctrine in Buddhism can resolve society problems and can use to good living in daily life, and the roles of Lao Buddhist Saṅgha development of Lao society can look on this (1) the role in social development, (2) role to politics, (3) role to monk in Temple, (4) The Role to Lao Buddhist Saṅgha, (5) role to Lao People's Revolutionary Party and (6) impact on society.

4.2.1 The Role to Social Development

The role in social development looking back on Lao history, one can clearly see the important role of Buddhist monks in Lao society.¹⁵⁴ Buddhism made a tremendous impact on the culture and civilization of vast areas of the Lan Xang kingdom,¹⁵⁵ Theravada Buddhism has played an important role in Lao society, and has had as

¹⁵⁴ Ven.Khamyad Rasdavong, **A Historical study of Buddhism in the Lao People's Democratic Republic From 1975 to 2004 (C.E)**, (Mahachulalongkonrajavidyalaya University, Bangkok, Thailand), p.116.

¹⁵⁵Suned Phothisan and Nousai Phommachan comp, **A History of Laos** (Ancient times to the present day), p.13.

well an influence on the political authority of Laos. The Buddhist teachings became a part of the social regulation of the country; because king Vsunnaraj collected the principles of custom,¹⁵⁶ ethics, morality, the order of rulers, and Buddhist teaching to be the Law of Lan Xang kingdom.¹⁵⁷

A. Saṅgha and Development

From 1975 C.E. to the present day; Lao Buddhist has made positive contributions to Lao society. They have fostered benevolence in the public as well as in the government whose absolutism would have otherwise been unrestrained. The Buddhist monks have also lent a sanctity and dignity to the state and have nourished a real respect for it in minds of the people. It is true that they have expected nothing in the way of services from the state. Further, the Buddhist monks have played and, in fact, still play an important role in education of the young and for the comfort of old. Many schools are situated in temple grounds and Buddhist monks teach children in schools.¹⁵⁸ Lao Buddhists both ordained and lay experienced many hardships for more than 42 years of independence under the leadership of the Lao People's Revolutionary Party.¹⁵⁹ The objective of the Lao Sangha, and of Lao Buddhism, is the reform and construction of nation. Therefore, Buddhism which is the oldest Lao religion, practiced for hundreds of years in Laos, was revived, at the same time, Buddhism is an institution for maintaining national traditions of unity and for the preservation of Lao heritage. In accordance with the policies of the LPRP, Buddhists are free to propagate Buddhist teaching and also to practice meditation and to perform other Buddhist

¹⁵⁶Grant Evans, **Shot History of Laos**, (National Library of Australia, 2002), pp.10-11.

¹⁵⁷Tham Sayasithsena, **Impeng Temple**, (Vientiane, the state printing, 1989), pp.13-14.

¹⁵⁸Members of the Standing Central Committee of the Lao Buddhist Fellowship Organization, **The Celebration Ceremony of the Honorary PH.D. Degree for Most Ven. Phramaha Vichit Singharaj, on May 9, 2542 B.E.**, (Vientiane: State Printing, 2542), p.40.

¹⁵⁹Ven. Khamsao Civilize, **a Study of the Present Laoian Buddhist Sangha Satatus and roles in Educational Administation**, (Mahachulalongkonrajavidyalaya University, Bangkok, Thailand, 2004), p.107-108.

activities. Lao Buddhist Monks function as trainers and instructors, guiding the laity to become good Lao citizens.¹⁶⁰ Lao Saṅgha plays an important role in national development. From the time that Buddhism was brought to Laos, monks always have been both spiritual leaders and national development leaders. Therefore, in there is no lack of Buddhism in Lao history and the Saṅgha is often mentioned. Monks were even delegates to the Advertising Board for National Construction of the Lao government. The government of Laos believes that for national construction under the new regime, Saṅgha education has an important role to play in producing quality monks who will be able to educate their follower both in the Buddha's teaching and in secular knowledge. Buddhist monks advise their disciples to grow fruit and plant trees on the monastery grounds and in surrounding village. Monks, who are spiritual leaders, expanded their function beyond teaching Buddhism to the people to include acting as development liaisons connecting the state and the local community. Lao Buddhist monks and novices carry out thinly routine by preaching to and training in Dharma the multi-ethnic Lao people, especially on the 8th, 14th, and 15th day of the month, and on Buddhist holy day such as Visākha Puja, Asālha Puja, and the Beginning and End of the Buddhist Rains Retreat. Beside this, Buddhist monks have preached the Dharma on the radio and television, in newspapers and journals, and have also organized mediation training camps where Buddhist monks, novices, and lay people come to practice meditation and train in morality, concentration, and wisdom. Also Lao Buddhist monks have had an important role in guiding the multi-ethnic Lao people to observe and implement the constitution and laws of the Lao People's Democratic Republic, and preserve historic traditions, the cultural heritage, and Lao national unity.¹⁶¹

¹⁶⁰Ven.Khamsao Civilize, **A Study of Present Laotian Buddhist Sangha Status and Roles in Educational Administration**, (Mahachulalongkonrajavidyalaya University, Bangkok, Thailand, 2004), pp.107-108.

¹⁶¹Most Ven.Bounsy Vongphoumi, **"Paper on the Role of Sangha and Society"**, **Seminar on Lao Sangha and Social Welfare**, (Vientiane: Metta-Dhamma Project, 2004), p.1-4.

B. Relief of Patients in Social

The situation of the Saṅgha in Laos People's Democratic Republic clearly supports monks' entering the international arena, for example, by study abroad. Since the Mettadhamma Project was initiated, the younger generation of monks has been trained to perform social work. In the society, even though monks are not modern medical doctors, they are spiritual doctors who are there for the sick, especially those with HIV/AIDS, the Lao Saṅgha working protection and consulting to some young drugs by monks in BDP. Especially the role of Dhamma Sanjorn to development society was building on the success of its moral teaching program at schools throughout Vientiane Municipality.¹⁶² Now the Dhamma Sanjorn project has extended its work beyond education. The Dhamma Sanjorn monks have important played role in environmental preservation and climate change. Such as organizing tree planting activity for schools and hosting tree and water ordination ceremonies for communities.(1) Building relationship among temples, schools, communities and families through fair school activities (2) conserving natural resources through tree and water ordination ceremonies and green campaign at school (3) working with marginalized people like blinds and former drug users (4) bringing drug and alcohol prevention in two schools of Vientiane Municipality (5) providing capacity building training for monk volunteers in terms of education and agriculture (6) support young people to improve their personal and social skills and to play role in social work. Thus, the monks have guided them to refrain from the six kinds of destruction or path of ruin,¹⁶³ in a dictation, Buddhist monks and novices have paid attention to renovate and maintain monasteries and Buddhist holy places. They also took part in giving free treatment to people with traditional medicine and planting fruit-tree, medicinal to herbs and tree for environmental protection.¹⁶⁴ Since part to

¹⁶²Spirit in Education Movement (SEM, Thailand), **Lao Grass-root Leaders Training and Action, Annual Report 2011**, (Vientiane, Laos), p.9.

¹⁶³Khampeuy Vannasopha, com., **Policies and Tasks**, (Vientiane: the Educational Printing Enterprise, 2003), pp.37-39.

¹⁶⁴Ven.Phamaha Bounthavee Vilaichak, "**The Role of the Sangha in Lao Society**", **Metta-Dhamma Project Review**, (Vientiane, Laos), pp.5-6.

present the Lao Saṅgha is more role and important to social development. Lao Saṅgha is lender people in society working everything, development virtue, knowledge, economic and environment etc.

4.2.2 The Role to Politics

Buddhist monks and novices study politics to consolidate their political background and make it conform to progressive revolutionary politics. This will enable them to more easily integrate themselves into the revolutionary ranks alongside revolutionary cadres. In certain counties, Buddhist monks and novices may not become involved in or study politics. Many hold such prohibition to be a deprivation of right of Buddhist monks. They are regarded as potential cadres of the Buddhist who are fighting injustice in the world. Buddhist monks assigned to teach people in rural areas must understand the people who attend their sermons. They must select an appropriate sermon to give the people in order to change their line of thinking. If they use only Buddhist politics coupled with example from ancient times, it may be difficult for the people to understand them, and the people may be unable to relate the example to present reality. Therefore, they should mix the themes of current politics and Buddhist politics in giving sermons and use current example. Thus, the policies of party and government is to request Buddhist monks to give sermons to teach the people and encourage them to understand all politics and lines of the party and government are in line with Buddhist politics, so that the people willing to follow them; even after the establishment of the new political, social, and economic system from 1975 C.E. to the present day, Buddhism still has a deep and significant influence upon the character, the mind, and way of life of Lao people and society. Buddhism has made the civilization of Laos, and is a religion of peace and compassion, giving the Lao not only a gentle and harmonious way of life, but Buddhism is the foundation of Lao culture and civilization, the creative force behind literature, sculpture, arts and architecture, fine arts, song, music, and education.

Most Venerable Phramaha Vichit Singharaj, The President of Lao Buddhist fellowship Organization stated.¹⁶⁵ Buddhism in the contemporary Lao People's Democratic Republic is an institution maintaining the national tradition of unity and has played also a very important role in the development of the daily life of people and training them to hold Buddhist principle, strengthen solidarity, love the nation, and practice mutual assistance based on the loving-kindness and take part in defending and constructing the national civilization with material and spiritual development in accordance with policies of the government. Theravada Buddhism is the traditional religion of dominate ethnic Lao majority in Lao from former times to the present day. Buddhism has played a key role in structuring Lao society and assuring the continuity of Lao culture. Buddhist teaching was the way of practice of lay people. Buddhism has provided a set of moral values and a view of life, which have strongly influenced modes of thought and action.

Buddhism is center of mind in Lao people; because of Lao people believe Buddhism since Lao war the some Laotians advertising communist will be elimination Buddhism. When arrive day release to independence be Lao People's Democratic Republic have many Lao people be afraid and stampede after Lao national revolution the religion, especially Buddhism will be the elimination or dissolve but the reality since revolution day, the from day announced to be Lao People's Democratic Republic the Buddhism still have and still be center mine of Lao people, be Lao culture and tradition Buddhism in Lao was religion of people in Lao society; Buddhism in Laos cannot elimination. When Lao release to Lao People's Democratic Republic the Lao Saṅgha still too contributed protect and development for example the elimination of not know language the monks be teacher by teaching Lao language and teaching people to keep five Precepts, loving Lao national, solidarity and keeping Buddhism; Buddhism and Lao society from past until now

¹⁶⁵Mahachulalongkornrajavidyalaya University, **Buddhist Summit: the Second World Buddhist Propagation Conference, Buddhamonthon, Nakhon Pathom, Thailand, Nov 9 - 11, B.E. 2543/C.E.2000**, (Mahachulalongkornrajavidyalaya, Bangkok, Thailand, 2000), pp.56-57.

Buddhism especially Lao Saṅgha more mission, role in Lao society of building and development national of Laos.

4.2.3 The Role to Monks in Temples

The Buddhist monks and temple is center of mind and good example to living in Buddhism which have tradition and culture in society, The temples is impotent area in Buddhism, the place for Saṅgha living and place of education in Buddhism; in the Lao every village has a Wat (temple) the temple had been an information center for the ritual and social life of village, the temple was the site not only of all religious rituals and festivals but also of all community meetings concerning all important secular affairs of village; the community temple has an important role in Lao society; all such meetings were attended by Buddhist monks, who often exercised a moderating role, drawing out a consensus or compromise from the discussion, Buddhist monks were thus deeply involved in the secular affairs of the village, such as those working on village self-help projects.¹⁶⁶ The temple has been a community and recreation center and a refuge for the mentally disturbed and aged, may village boys and girls leaned the rudiments of reading and writing the Laos Lange, basic arithmetic and the Buddhist precepts from Buddhist monks. The temple grounds are usually the most natural location for cultural programs, for lectures and for polling booths to be set for political elections, because at the time of election, the government has to use the temple compound as the voting center. As the great majority of Laos people are Buddhist, the temple plays an important role in everyday life of Laotian people. People come to the temple to pay their respect and pray to the Buddha and to seek advice from monks. During Buddhist holidays thousands of people flock to the temple grounds to pay homage to the Buddha, most boys will at one time become a monk, some for a very short period, others for many years. Often there will be a school on the temple grounds, especially in rural communities.

¹⁶⁶Robert E. Buswell Jr, **International Encyclopedia of Buddhism**, (United Kingdom, 2014), p.115.

The most venerable Phramaha Pong Samaleuk, the Vice-President of Lao Buddhist Fellowship Organization, President of Lao Sangha Administration Committee,¹⁶⁷ and abbot of Wat Ongtu has spoken of the important role of a community temple: (1) it serves as the place of respect and worship for various people, (2) it serves as school for village boy and girl, Buddhist monks, and novices, (3) it serves as a public center for public activities such as the meeting of villagers and as the center of social welfare, (4) it serves as the law court for setting conflicts and disputes among the villagers, (5) it serves as the last sanctuary for the poor and hopeless, (6) it serves as community museum, (7) it serves as guest house for travelers, (8) it serves as a medical center specializing in herbal medicine and traditional healing or traditional medicine hospital, (9) it serves as an institution maintaining the national tradition of unity and valuable heritage; thus the temple has a great important role in Lao society from former times to present day; the temple has been center of Lao education and at the same time became the mind-training university and the professional training school. Also a community temple has been the institution to educate the population of various strata to avoid all evil, do all good, purify the mind and to teach human being in the spirit of solidarity, mutual assistance and love, assisting human being in the spirit of equality, justice and peace.¹⁶⁸ The temple is more important to do ceremony in Buddhism and the centre of people in society, especially in the rural communities temple is everything, the temple is centre of mind, temple is centre of tradition, culture, the way of life and the temple had role of education, development society so that the temple is impotent and cannot without, the temple is more necessary in Lao society.

4.2.4 The Role to Lao Buddhist Saṅgha

The role is function and especially now the Lao Saṅgha is good praised from government and people in society. Also some Saṅgha until

¹⁶⁷Most venerable Phramaha Pong Samaleuk, **The Vice-President of Lao Buddhist Fellowship Organization**, (President of Lao Sangha Administration Committee, and abbot of Wat Ongtu. on July 21, 2004), p.3.

¹⁶⁸Simmaly Phanthanalay, **Identity of Religion in Human Society**, (Vientiane, Lao, 2013) p.8

to save role of Saṅgha by teaching dharma to peoples for good living life, helping social and other mission to developing Lao society; now the role of Lao Saṅgha is many especially Buddhist missionary, social development and education.¹⁶⁹ The Lao Saṅgha has role to teaching dharma people for good living life, (1) introduction and training every person in family doing function of them, (2) teaching and training to avoid of the all parts which lead to destruction addiction and causes AIDS, (3) teaching to still goodness, (4) Intermediary between people and government and (5) the ceremony in religion and culture.

After the Laos country had release to independent, the Lao Buddhist monks and novices gathered of harmonious to working in Buddhism, the Lao Saṅgha are dedicated for mediation, following the Buddhist doctrine and teaching dharma to Lao peoples to good living life, better people in society and avoid from all bad thing, be generous person and like to help people in society with belief Buddhism, monks and novices also lead of reconstruction and restoration to temples, Pagodas, Buddha image and some spirit of place for missionary Buddhist doctrines to Lao society lead by Lao Saṅgha, the name of This organization is Lao Buddhist Fellowship Organization (LBFO), the center of management in Lao Saṅgha after Lao revolutionary to democracy.¹⁷⁰ So that former to now the Lao Saṅgha had many roles in Lao society to development people in Lao society, teaching dhamma and helping etc, good example living life and become good tradition, culture in Lao society; the Buddhism has made a tremendous impact on the daily life, way of life, and word view of Lao People, Buddhism is the religion of peace, loving-kindness, compassion, and has enriched the lives of Lao people, giving them not only a gentle and harmonious way of life, but encouraging their creativity.

¹⁶⁹Reports of Completion in Lao Sangha College, **Buddhism with Development Lao Societies in the present**, (Vientiane, Lao, 2013), p.12.

¹⁷⁰ Lao Institutions Political and governance National, **Theory belief and not belief of religion in Lao**, (Vientiane, Laos, 2007), p.32.

4.2.5 The Role to Lao People's Revolutionary Party

The Lao People's Revolutionary Party has seen the significance of Buddhism, because it has played an important role in Lao society for many centuries until the present day. Buddhism is a vital feature of daily life and casts a strong influence on Lao society. The multi-ethnic Lao people lived and grew on this beloved land in peace.

A. Buddhism and Lao Government

Buddhism has played a very important role to develop the ethnic people's daily life and training Lao people to hold the Buddhist principles of strengthening solidarity, loving the nation, giving mutual assistance based on the loving kindness, and improving the spiritual living conditions of multi-ethnic people. The Lao People's Revolutionary Party revived the country and Buddhism together. For Buddhism was developed again in the areas of Lao Saṅgha administration, Buddhist education, propagation, construction and welfare.¹⁷¹ Especially, the Lao People's Revolutionary Party supported the Lao Buddhist Fellowship Organization, the central component of the Saṅgha administrative organization, because it is an important Buddhist organization.¹⁷² The Lao Buddhist Fellowship Organization has the rights and duties on reconstruction and protects Buddhism, which is supported by the party. The Lao Buddhist organization has provided the Lao people with moral values, which integrate the people culturally and socially. The various religions existing in the Lao People's Democratic Republic including Buddhism have been established with the consent of believers without any coercion or bribing from any political institution or individuals from outside or inside the country. The goals and activities of whatever small or big religion in the Lao People's Democratic Republic are based on and aimed at serving the development of country and at educating the population of various strata to follow the progressive teachings of the their religion such as avoiding bad, doing good, and having a pure hart,

¹⁷¹ Ibid, p.4.

¹⁷² Ibid, p.6.

teaching human beings in the spirit of solidarity, mutual equality, justice, and peace.¹⁷³

His Excellency Phoumi Vongvichit, The Party Central Committee and Politburo, Acting former President of Republic and President of the Central of Lao Front for National Construction said: Buddhism cannot disconnect itself from Lao society and Buddhism monk and novices also cannot disconnect themselves from the Lao People. Buddhism in Lao People's Democratic Republic has played such an important role in Lao society that Buddhism is an organ that unites and mobilizes all strata of all ethnic groups in order to take part in the tasks of national defense and development. Buddhism helps surely enhance the bonds of friendship existing between Buddhists of different traditions and strengthens understanding among Buddhists and the multi-ethnic Lao people. The important Buddhist teachings are the avoidance of committing evil, the cultivation of goodness and the purification of mind into propagation and practice for the world's happiness and peace. At the same time, the ultimate purpose of Buddhism is to serve benefit humanity. The Buddha gave us an example of contentment and tolerance through serving others unselfishly, human beings.¹⁷⁴ Buddhist teachings are the teachings of love, and tolerance the conduct of non-violence, and assisting human beings in the spirit of equality, justice and peace.

B. The Policy of Government to the Religion Affairs

Buddhism had significance in the history of the Lao nation from our ancestors' time to the present day. The Buddhist's teachings of non-violence, compassion for sentient beings, tolerance and universal responsibility can be readily applied to our daily lives.¹⁷⁵ Especially, over the past 29 years, under the leadership of Lao People's Revolutionary

¹⁷³Prime Minister's Office, **Decree and Management and Protection of Religious Activities in the Lao P.D.R.**, (Vientiane: Prime Minister's Office, 2002), pp.1-2.

¹⁷⁴Lao Buddhist Fellowship Organization., **The Third General Meeting of Sangha of the Whole Century, 1989 C.E.** (Vientiane: LBFO, 1989), pp.76-79.

¹⁷⁵Lao Buddhist Fellowship Organization, **The Third General Meeting of Sangha of the Whole Country, 1989 C.E.** (Vientiane: LBFO, 1989), pp.63-64.

Party, the Buddhist monks, novices, and lay people have carried out a difficult and arduous struggle, filled with great sacrifices in the reconstruction of the county, and also Buddhism was revived by the Lao government and Buddhists. As the same time, the Lao Buddhist monks have devoted themselves to propagate the Buddha's teaching to the Lao people. In summary, these teachings are to lead them to separate from all bad actions and to do good actions of body, speech, and mind.¹⁷⁶In reference to the appropriate policy of the party towards religious affairs, the Department of Religious Affairs in the Lao People's Democratic Republic have managed to record most of the ordained and laity. Buddhism has played a part in performing general national duties. These have been good points that needed to be expanded. Unfortunately, besides all that Department of Religious Affairs could not manage all various religious organizations efficiently; thus enabling to manage their activities by the laws correctly and to ensure the rights of the people to be able to believe or not believe as stated in the constitution of Lao People's Democratic Republic;¹⁷⁷ the polices concerning religions including Buddhism are as follows:

1) Respect the freedom and rights of the people to allow them to believe or non-believe in religions and not allow activates that force or by the ways of the citizens to believe in various religions.

2) Respect and protect the activities which abide by the laws of religious organization, and to promote and encourage monks, novices, and other religious persons to play a role in various activities that will benefit the nation and public. Prohibit affairs that intend to discriminate the religion and layman.

3) All religions followers have right and equal obligation to solidarity in protecting and developing the country.

¹⁷⁶ Ibid, p.64.

¹⁷⁷ Khampeuy Vannasopha, **Policies and Tasks**, (Vientiane: The Education Printing Enterprise, 3003),pp.10-11.

4) Emphasis on upgrading the natural science and social science knowledge of all ethnic groups of the people. The encouraging the public to gradually discard the old customs that have a negative effect to solidarity or to production, including the living conditions of all ethnic groups of people and as well as to the nation, thereby creating a model civilization for the public step by step.¹⁷⁸

The constitution of Lao People's Democratic Republic 1991, chapter iii, article 30 states: "the Lao citizens have the right and freedom to believe or not to believe in religions."¹⁷⁹ Large numbers of Lao citizens are Buddhists. Buddhism had been significant in the history of Lao nationality. It has played an important role in Lao society for a long time. As the same time, Buddhism is an institution maintaining the national tradition of unity and the preservation of heritage. Thus, the government issued policies on the management of Buddhism such as policies on Buddhist education and the strengthening and protection of Buddhism; the protection of Buddhism is the duty of the four assemblies: assembly of monks, assembly of nuns, assembly of male lay - followers, and assembly of female lay-followers. Also the government has the duty to respect and support Buddhist activities and Buddhist teachings, including the Buddhist tradition.

The constitution of Lao People's Democratic Republic 1991, article 9 states: the state respects and protects lawful activities of Buddhists and followers of other religions, mobilizes and encourages Buddhist monks, novices, and clergy of other faiths to participate in those activities which are beneficial to the country and its people. All acts of causing division among religions and among the people are prohibited.¹⁸⁰

The Decree on Management and Protection of Religions Activities in Lao People's Democratic Republic 2002, article 10, states: The Central Committee of the Lao Front for National Construction has the rights and duties to manage and promote religious teaching and to

¹⁷⁸Ibid, p.10-13.

¹⁷⁹National Assembly Committee, (tr), Op.cit, p.17.

¹⁸⁰National Assembly Committee, (tr), Op.cit, p.5.

give instructions, report, give opinions on or submit to administrative authorities of each level concerning the activities of each regulation in order that such activities are in conformity with its own principle and laws regulations of the Lao People's Democratic Republic.¹⁸¹

The constitution of Lao People's Democratic Republic 2015, chapter IV, article 31 states: Lao citizens are all equal before the law irrespective of their gender, social status, education, beliefs and ethnic group. Article 43 states: Lao citizens have the right and freedom to believe or not to believe in religions. Article 44 states: Lao citizens have the right and freedom of speech, press and assembly; and have the right to set up associations and to stage demonstrations which are not contrary to the laws.

The Decree on Management and Protection of Religious Activities in Lao People's Democratic Republic 2016; chapter I, article 4 states: policy of religion in Laos,

1. Respect to rights and freedom believe or not about the religion in Lao People's Democratic Republic, not allow person, organization, juristic person to bribery or mandatory people believe religion or believe some things.

2. Respect and protection to people movements of laws and rule of religion monks, missionaries and who are believe religions, the specially incite and promotion people to social development and not allow to divided religion, people.

3. To promotion who are believer in every religions to respect of rights and practice laws, harmonious to protection and national development.

¹⁸¹Prime Minister's Office, **Decree and Management and Protection of Religious Activities in Lao P.D.R.**, (Vientiane, Laos, 1991), p.3.

4. To attention upgrade knowledge of the sciences nature and social to people quit the some bad traditions, false believe, to harmonious people in national and development.

The Buddhist monks had great role to teaching dhamma and training people to good living life, had to know Loving-kindness (Metta) and etc. Lao People's Revolutionary Party attentive in Buddhism and continued with resolution to Buddhism until now.

4.3 Impacts on the Society

Buddhism made a tremendous impact on the culture, tradition and civilization of vast areas of Laos. Buddhism not only gave the Lao people a gentle and harmonious way of life, but also encouraged their creativity in various forms of culture and painting, sculpture, music and architecture, Buddhism taught Lao people to live in peace with each other, not to interfere with others, to honor rulers, parents and the elderly, and to care for culture and good tradition of Lao so that in this impact had two main founding in society, (1) Impact to Tradition and Culture and (2) Impact to People in Lao Society.

4.3.1 The Impacts to Traditions and Cultures

Buddhism is introduction to Lao people for a long time and good impacts to living life or lifestyle of Lao people in society will be an example some aspects that impact to traditions and cultures.

A. Traditions

The Lao People's Democratic Republic has a total 47 different population groups,¹⁸² these can be classified into tree broad group: the Lao Lum (Lowlanders), Lao Theung (Oleander), and Lao Sung (Hill tribes); most of them have had different traditions, and they have kept their own traditions. Even though there may be some different traditions of Lao people, there may be some similarity in Buddhist traditions. Sometime cannot separate the Buddhist tradition and native

¹⁸²Suned Phothisan and Nousai Phommachan, comes, **A History of Laos (Ancient times to the Present day)**, (Vientiane: State Printing, 2000), pp.265-269.

traditions of Lao because Buddhism has deeply influenced the traditions of Lao people for a long time. There are many traditions such as ordinations, leaving the Buddhist monkhood, weddings, and cremation rites, dedicatory services, bathing rites for corpses, house merit tradition, and other.¹⁸³

A variety of festivals or traditions and religious ceremonies are observed throughout the whole year for the Lao people, there are important festivals or traditions as the following: (1) January: Khun Khao Festival (Harvest festival in the village), a ceremony is performed giving thanks to the spirit of the land, (2) February: Wat Phu festival, on the full moon of the third lunar month, Bun Khao Chi (Khao Chi festival) a ceremony held at the temple in the morning,¹⁸⁴ (3) March: Phra Vet Festival commemorates king Vessantara's reincarnation as the Buddha, Magha Puja festival takes place on the full moon day of the third lunar month, (4) April: the Lao New Year's Festival is celebrated in mid-April.¹⁸⁵ On first day of the festival, Buddha images are taken out of the temples to be cleaned with scented water, (5) May: Visakha Puja Day means paying homage to the Buddha on the full-moon day of Visakha, , (6) June: Bun Bangfai(Rocket Festival) and this is a time when an offering to the spirits can be made in a corner of one's garden very early in morning, (7) July: Asalha Puja Day, or the Asalha Puja festival, has as its purpose to pay homage to Buddha on full moon day of the eighth lunar month, Khao Phansa Festival: the beginning of the Buddhist rains retreat, (8) August: Khao Padubdinh Festival commemorates the observation of a practice of making offering to the dead,¹⁸⁶ (9) September: Khao Salak Festival is for offering to be made for dead,¹⁸⁷ (10) October: the End of Buddhist Rains Retreat Festival that marks the end of monk's three month' fast and retreat during the rainy season, (11)

¹⁸³Mr.Khamsing Khammavivong, **Laos Cultural Profile**, (Diversicare, 2012), p.24.

¹⁸⁴Ibid, pp.42-42.

¹⁸⁵Mer Regina Rakow, **Laos and Laotians**, (University of Hawaii, USA 1992), pp.19-40.

¹⁸⁶National Tourism Authority, **visit Laos Years 2000**, p.45

¹⁸⁷ Ibid, p.7.

November: Phra That Luang Festival is three day Buddhist festival celebrated at the full moon in November, (12) Bun Kathin is the Kathina festival or the offering of a set of new robes for presentation to Buddhist monks. According to Buddhist tradition the Buddhist monks have to observe the rains retreat for a period of three months, it usually falls between July and October.¹⁸⁸

B. Cultures

Buddhism is an important culture even socialist country. Buddhism teaches that it is important to make merit through good deeds and donations to ensure that one is reborn in a better situation in the next life, the Buddhist doctrine of karma, which teaches that the circumstances of my current life are a consequence of my actions in previous lives.¹⁸⁹ Buddhism is an institution maintaining national culture, because Buddhism has been the origin of culture, and has a deep influence on Lao culture in areas such as speech, respect for the body, for persons of rank, interpersonal relations, eating, clothing, and others, Lao people are frank, open and friendly, and they possess a strongly developed sense of courtesy and respect.¹⁹⁰ Everyone who adheres to the latter will receive a warm welcome, the generally accepted form of greeting among Lao people is Nop or Wai, a sign of greeting or mutual recognition made by raising both hands, palms joined, to a position lightly touching the body somewhere between the chest and the forehead. The upper arm and elbows are kept close to the body. Also the persons who are juniors in age or social rank are the first to give the Nop or Wai.

In Lao culture women may not touch monks and novices or give anything directly to them. nor sit next to monks and novices on the bus, particularly, Lao people in the countryside are respectful with monks

¹⁸⁸Ven.Khamyad Rasdavong, **A Historical study of Buddhism in the Lao people's democratic republic from 1975 to 2004 (C.E)**, (Mahachulalongkonrajavidyalaya University, Bangkok, Thailand, 2004), pp.122114-115.

¹⁸⁹Meg Regina Rakow, **Laos and Laotians**, (University of Hawaii, USA, 1992), p.32.

¹⁹⁰Mr.Khamsing Khammanivong, **Laos Cultural Profile**, (Diversicare, 2012), p.37.

and novices, sitting before speaking with monks and novices, also in Lao people's Democratic Republic all people, to communicate effectively, parent, or ancestor must be treated with respect, and usually hung very high. Especially, a Buddha image or a picture of a monk must be treated with high respect and put or hung very high. About 90 percent of Lao homes have Buddha images to pay respect to. On the 8th, 14th and 15th of the month they pick flowers to worship the Buddha images; so that the impact of Buddhism in Lao so impotent of culture.

The Concluding Table of Traditions

Table: 4.1

| | Month (Period) | Name | Explain |
|-------------------|-----------------------|---------------------------------------|---|
| Traditions | January | Khun Khao Festival | Harvest festival in the village |
| | February | Bun Khao Chi | Khao Chi festival |
| | March | Bun Phra Vet, Bun Magha Puja festival | Phra Vet Festival, Magha Puja festival |
| | April | Bun Pee Mai | Lao New Year's Festival |
| | May | Visakha Puja Day | means paying homage to the Buddha |
| | June | Bun Bangfai | Rocket Festival |
| | July | Bun Asalha Puja Day, Bun Khao Phansa | Asalha Puja Day , Khao Phansa Festival |
| | August | Bun Khao Padubdinh | Khao Padubdinh Festival |
| | September | Bun Khao Salak | Khao Salak Festival |
| | October | Bun Ok phansa | End of Buddhist Rains Retreat Festival |
| | November | Bun Phra That Luang | Phra That Luang Festival |
| | December | Bun Kathin | Kathina festival, the offering of a set of new robes to monks |

The Concluding Table of Cultures

Table: 4.2

| | Name | Explain |
|-----------------|-------------|--|
| Cultures | Nop or Wai | Generally accepted form of greeting among Lao people |
| | Khaolob | Lao people in the country are respectful with monks and novices, sitting before speaking with monks and novices |
| | Nabthu | Buddha image or a picture of a monk must be treated with high respect and put or hung very high |
| | Bhuja | On the 8 th , 14 th and 15 th of the month they pick flowers to worship the Buddha images and Etc |

4.3.2 Impact to People in Lao Society

The Buddhist impact to people in Lao society is the Lao People's Democratic Republic is a democratic country and Lao people have freedom and the right to believe in religion; there have never been religious conflicts or religious separatism because all religions are based on and aimed at serving and developing the country and at educating the population of various strata to follow the progressive teachings of their religions, especially Buddhist teachings of the three admonitions.¹⁹¹ It is a very important teaching of the Buddha, it was observed that his teaching on certain occasion was not the instruction of how to prepare mind for

¹⁹¹National Tourism Authority of Lao P.D.P, **Visit Laos Years 2004**, (Vientiane, Laos: Sate Printing, 2004), p.9.

cultivation or mental development towards the complete deliverance from all suffering, as the listeners are all enlightened monks.¹⁹²

For a long time; Buddhism has made tremendous impact on daily life, way of life, and world view of Lao people, Buddhism is the religion of peace, loving-kindness, compassion, and has enriched the lives of Lao people, living them not only a gentle and harmonious way of life, but encouraging their creativity. Buddhism has taught Lao people to live in peace with each other, not to interfere with others' religious beliefs, to honor ancestors, parents and elderly and particularly to respect the three jewels and those are (1) the Buddha is founder of Buddhism,(2) the world Dhamma has many shades of meaning such as bearer, constitution, nom, Law, doctrine, justice, right consciousness, quality, thing, object of mind and phenomenon, literacy, etc. (3) The Saṅgha or monks, literally, it means herd or congregation, As a community of Noble ones, signifies third of the three jewels and form one object of contemplation; Buddhism has been the principle of self-training and philosophy of life Lao people for many years, if one looks back on the history of Lao, one may clearly see the close relationship between Theravada Buddhism and Lao nation since 1353 C.E., in reign of king Fa Ngum, the great king of Laos and the first king of Lan Xang kingdom, Before those days, the Lao capital was at Luang Phrabang, which was called Mueng Xiang Thong or Mueng Sisattanakanahut, respectively, the former town of Xiang Thong, the capital of the past, changed its named into Luang Phranang at that time for it was the capital and Phrabang (Buddha image) served to as a palladium of capital.¹⁹³ Even after the establishment of the new political, social, and economic system from 1975 C.E. to present day Buddhism still has a deep and significant influence upon the character, the mind, and way of life of Lao people and society. Buddhism has made the civilization of Laos, and is a religion of peace and compassion, giving the Lao not only a gentle and harmonious

¹⁹²Ven.Khamyad Rasdavong, **A Historical study of Buddhism in the Lao People's Democratic Republic From 1975 to 2004 (C.E)**, (Mahachulalongkonrajavidyalaya University, Bangkok, Thailand, 2004), p.104.

¹⁹³Tha Sayasithsena, **Impeng Temple**, (Vientiane: The State Printing, 1989), p.13.

way of life, but Buddhism is the foundation of Lao culture and civilization, the creative force behind literature, sculpture, arts, architecture, fine arts, song, music and education.

The Buddhism is teaching people good living in Lao society; especially the young people or new generation of Lao people, have important to development human, the Lao society has happiness, peace, good tradition and culture from Buddhism teaching to be good human, in family, school, organization and every education or everywhere in Lao the impact of Buddhism can make to good society and happiness; Buddhism came to Laos's country on 1353 .B.E by king Fa Ngum at that time Lao people belief of ghost, nature, mountain and god so that after Buddhism coming the Lao people change to belief the Buddhist religion, because of Buddhism teaching and good example to Lao society, teaching the truth and reason of life. Teaching the way of good living in society, teaching to be good human, teaching of five precepts, Noble Eightfold Path, Four Noble Truths, the Lao people belief and understand of Buddhism and can using to living daily life, to happiness, sincerity, cohesion and helping Lao society so that Lao people even in regime still belief and practice following Buddhism.

Chapter V

Conclusions and Suggestions

5.1 Conclusions

After the research case study of “Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao Society”, has three main objectives, namely: (1) to study concept of Buddhist Social Development in Theravada Buddhism, (2) to study Buddhism for Development Project (BDP) in Lao society and (3) Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society, in this qualitative researcher work is a documentary research and sources which concerning. This research for instance printed books, research and encyclopedias of Buddhism for development in Lao social from the related original books in English, Lao, Thai languages and electronic devices such as internet etc. After the research can summarized as follows:

The concept of Buddhist social development is development of good living life, and society using by doctrine relating in Buddhism to social development. The development human right, women right, there are four parts of development (1). Kāya-bhāvanā: physical development, (2). Silabhāvanā: moral development, (3). Citta-bhāvanā: cultivation of the heart; emotional and (4). Paññā-bhāvanā: cultivation of wisdom; intellectual development; wisdom development; the Social development is about putting people at the center of development. Social development concerned with processes of change that leads to improvements in human well-being, social relations and social institutions, and that are equitable, sustainable, and compatible with principles of democratic governance and social justice and also the aims of social development in Buddhism have two steps, namely: primary aim is development good living life in society, developing human right, nature, environment; and secondary aim

is development to be noble person, the Buddha teaches only suffering and the end of suffering and teach of Nibbāna, deliverance of the mind. the Nibbāna is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight; and the doctrines in Buddhism are more important to social development and related doctrine relating of five precepts, four Saṅghahavathu, threefold training and the ethical concept used by monks to development they are have three of ethical is morality of Buddhism, self-reliant of economic, middle way of Buddhism; especially the doctrine relating to social development in Buddhism is impotent and necessary to social development because of planning and the ways of working so that more impotent to develop and necessary for using the doctrine in Buddhism to social development and the doctrines for development in Buddhism are five precepts, four principles of service, threefold training.

Buddhism for Development Project (BDP) was registered in 2003 with permission from the Lao Front for National Construction on March 23rd, as a non-profit organization to undertake the mission to development in Lao society; Lao Saṅgha is skilled in promoting dharma and has a role in community development and objectives, to produce Vipassanā master and Vipassanā Meditation centre for training to Buddhist followers, To teach dhamma to children at schools and young people at Somsanga Center and Ophthalmology center, to build sustainably developed model community, to create supporting materials for teaching ethics and applied Dhamma to social development, to enhance and strengthen resource person and BDP members, to receive domestic and international fund to adequately support BDP's activities, to produce volunteer for social development activities; The BDP have six of departments to working social development have to divisions of six element in Buddhism for development and so strength and developing in development organization and society; every divisions of PDP have responsibility of working social development such of missionary of Buddhist doctrine (doctrine relating to social development in Buddhism) to Lao Saṅgha and people in Lao society, some divisions can build of new personnel every year to developing and more propagate activity of development to society, so that the BDP can have the more opportunities

and acceptance from Lao government and every Lao people in the society, and especially of the BDP until can have opportunities and cooperation with international organizations to of development Lao society, can look supporting the money and protect from Lao government, international organizations and Lao people in society; in the social development have mores course of training to development and can use dhamma to living life in society, training Vipassanā meditation, training of organic agriculture, training and helping to who are drug addict, HIV in Lao society to happy living life and understand of Dhamma; the Dhamma can helping them very well, and the responsibility of divisions of six element in BDP more here:

1. Vipassanā meditation are the provide training on both principle and practice for monks, nuns and interested lay people.

2. The Dhamma Sanjorn or Mobile Dhamma: Teaching dharma to children at schools, communities and at two centers; Somsanga Center (Treatment and Vocational training for drug addicts' center) and Ophthalmology center (Thong pong) to become happy and useful to society, to encourage them to live confidently in the community.

3. Community development: Motivating the villagers to produce sustainable agriculture of organic products and handicraft, while protecting the community environment and culture.

4. Media and Communication: Two radio programs on FM 103.7, broadcast on Saturday 10-11pm and Sunday 6-6:30pm, publication of dharma books, newsletter (3 issues per year) and website: www.laobdp.org. Are means of communication to disseminate BDP social work.

5. Training and Curriculum: Training BDP members to become leaders in supporting BDP's activities in the community, developing the training curriculum to be more accurate.

6. Mettadhamma (Networking Project): Training monks, nuns, volunteers and community leaders to disseminate understanding on

HIV/aids and put an end to discrimination among HIV/aids victims, especially CEDC children.

The BDP is knowing, popular and acceptance in Lao society now, especially the radio and magazine of BDP good work to publicize, the BDP have planned to accordance with requirements good working in future and same time the Lao government looking more importance of BDP means cooperation and every ease from government. The Lao Saṅgha has maintained intercalation relationships from 1975 C.E. to the present day; the Lao Saṅgha has acted in accordance with the foreign policy of the government, The foreign policy of peace, independence, friendship and cooperation with various religions, especially has cooperated with Buddhist countries to work on Buddhist activities concerning Buddhist education, the world Buddhist propagation conference, Buddhist world peace, social welfare, the promotion of Buddhism, and has supported and preserved Buddhist tradition, culture and custom. Buddhism has played important role in Lao society from former time to the present day. The BDP is more important roles of development in Lao society, especially the attempt and great sacrifice of Lao Saṅgha working to development society, the doctrine in Buddhism can resolve society problems and can use to good living in daily life, and the roles of Lao Buddhist Saṅgha Development of Lao society and the role in Social Development, role in Politics, role of monk in temple, role in the Lao Buddhist Saṅgha, role in Lao People's Revolutionary Party and impact to the society.

Buddhism has made tremendous impact on daily life, way of life and world view of Lao people, Buddhism is the religion of peace, loving-kindness, compassion and has enriched the lives of Lao people, living them not only a gentle and harmonious way of life, but encouraging their creativity. Buddhism has taught Lao people to live in peace with each other, not to interfere with others' religious beliefs, to honor ancestors, parents and elderly and particularly to respect the three jewels and those are (1) the Buddha is founder of Buddhism,(2) the world Dhamma has many shades of meaning such as bearer, constitution, nom, Law, doctrine, justice, right consciousness, quality, thing, object of mind

and phenomenon, literacy, etc. (3) The Saṅgha or monks, literally, it means herd or congregation, As a community of Noble ones, signifies third of the three jewels and form one object of contemplation. Buddhism is teaching people good living in Lao society and especially the young people or new generation of Lao people, have important to development human, the Lao society has happiness, peace, good tradition and culture from Buddhism teaching to be good human, in family, school, organization and every education or everywhere in Lao the impact of Buddhism can make to good society and happiness; the Lao Buddhist Saṅgha has played an important role in education of the young and the comfort of the olds; many schools are situated in temple grounds, and Buddhist monks teaching children in schools. As the same time, the temple has been still is an information center, center of ritual and social life of the village. The temple is the site not only of all religious rituals and festivals but also of all community meetings concerning important secular affairs of the villages.

5.2 Suggestions

After study of the BDP has are more roles of development in Lao society and need mores in Society. Lao monks not enough to working teaching Dhamma in social development and not enough for people. In this chapter the researcher wants to suggestions for organization and suggestions for further research work.

5.2.1 Suggestions for Organization

1. Lack of developer team to working and trainer for training each of departments. The BDP have not power work for balance between quantity and quality; have not someone can coordinator and analysis working every department.

2. Cannot keep of developer longtime to working, after finished study some monks will become layman, some monks going to living in the abroad and sometime the developer (monks) of BDP have problem of conflict with monks in rural, because of that monks not understand of BDP working; so that cannot work and not cooperation. The BDP should to mores good talk care of developer and look at mores interested the problem.

3. The problem of cooperation, because of somewhere community not understand and cooperation with developer work; the especially the officials not allow Saṅgha inside to development community working. The information of about BDP is important to communication with people and some monks, when the developer go somewhere. Especially the developers to be good example and have experience working before go to development society.

4. Problem of funds for development, the more important of money because of every activity has using money spent to some trainer, if the BDP have not the money was more important to supporting to every activity; the BDP should to find out of money mores from people in Lao, foreign and organization to supporting the BDP.

5. Especially the Spirit in Education Movement (**SEM**) is one of organization supporting money, trainer, and advisor to BDP but if when the SEM does not to support the BDP will have the bad effects to working. Should to suggestions some related of organization to supply of money, trainer and who are advisor to BDP for development projects and mores well to working in future. And for reply on oneself of BDP in the future have to build of mores trainer in BDP for using to training of trainer next time.

5.2.2 Suggestions for Further Research Work

This research focuses on the analysis study Roles of Lao Saṅgha on Buddhism for Development Project (BDP) in Lao society and this qualitative research work is a documentary research; so that overall role of Lao Saṅgha to development people in Lao society; However Buddhism for Development Project (BDP) have more departments roles of social development and suggestion for further should to study only one department to interesting in BDP. My suggestion for further are:

1. An analytical study of Buddhism and Development of Lao societies during 1975 to 2017.
2. An analytical study of the influence of Theravada Buddhism on the art and architecture in the Luang Prabang.

3. An analytical study of the influence of Theravada Buddhism on the tradition and culture in the Luang Prabang.

There is more interesting information about Buddhism in the Lao People's Democratic Republic available for research; the Lao PDR is a fully original Theravada Buddhist country which has influence of Lao culture in society so that there are very important to study about Buddhism and Lao society.

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