

# DEVELOPMENT MODEL FOR ESTABLISHMENT BUDDHISM OF MAHAYANA CHINESE BUDDHIST

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## ABSTRACT

The objectives of this research are as follows: to study of Chinese ecclesiastical administration policy, Monastic Capacity Development, social engagement, Buddhist propagation patterns and Establishment Buddhism of Mahayana Chinese Buddhist. The subjects in the study included monks from 82 Chinese sect temples and 224 Buddhist temples from Chinese temples in Thailand, 14 locations. Research tools include questionnaires. The statistics used in the research include averages, Standard Deviation (SD). The results showed that at the level of policy of the Chinese clergy, Monastic Capacity Development, social engagement, Buddhist propagation patterns and Establishment Buddhism of Mahayana Chinese Buddhist.

**Keywords:** Development Approach / Establishment Buddhism / Mahayana Chinese Buddhist

## INTRODUCTION

maintain the sexuality of monks as effective heirs, it also strengthens the stability of Buddhism. Therefore, we are interested in conducting research studies to determine the development model of Establishment Buddhism of Mahayana Chinese Buddhist in Thailand, it strengthens the capacity and strength of monks in line with the treatment of monks' gender and leads to establish Buddhism.

### Research Objectives

Study of Chinese ecclesiastical administration policy, Monastic Capacity Development, social engagement, Buddhist propagation patterns and Establishment Buddhism of Mahayana Chinese Buddhist.

### Research Methodology

Quantitative research begins with the study of the relationship of variables (1) Chinese ecclesiastical administration policy (2) Monk capacity development (3) Social participation (4) Buddhist propagation model (5) Establishment Buddhism of Mahayana Chinese Buddhist.

In this research, we created a questionnaire consisting of a gauge of all observable variables based on the research conceptual framework obtained from the review, Content validity, reliability, and practicality of variables are tested from questions before actual data collection. The validated questionnaire is then used to collect data on the specified sample population and the data obtained from the questionnaire is analyzed statistically.

## Findings

The results of the study of the level of policy of the Chinese ecclesiastical administration, Monastic Capacity Development, social engagement, and Establishment Buddhism of Mahayana Chinese Buddhist as shown in Table 1 – 5.

**Table 1** Average and standard deviations on Chinese ecclesiastical administration policy, overview

| <b>Chinese Ecclesiastical Administration Policy</b> | <b><math>\bar{X}</math></b> | <b>S.D.</b> | <b>Comment level</b> | <b>Order</b> |
|-----------------------------------------------------|-----------------------------|-------------|----------------------|--------------|
| 1. Self-possession                                  | 4.35                        | 0.36        | Highest              | 1            |
| 2. Domination of people                             | 4.35                        | 0.38        | Highest              | 2            |
| 3. Domination of work                               | 4.30                        | 0.35        | Highest              | 3            |
| <b>Combine</b>                                      | <b>4.33</b>                 | <b>0.29</b> | <b>Highest</b>       |              |

According to Table 1, the overall policy of the Chinese clergy administration showed that opinions were at the highest level ( $\bar{X}=4.33$ , S.D.=0.29). On a case-by-case basis, it was found that self-possession It has the highest average ( $\bar{X}=4.35$ , S.D.=0.36) , The second is domination of people ( $\bar{X}=4.35$ , S.D.=0.38) and domination of work ( $\bar{X}=4.30$ , S.D.=0.35), respectively.

**Table 2** Average and standard deviations on overall monastic capacity development

| <b>Monastic Capacity Development</b> | <b><math>\bar{X}</math></b> | <b>S.D.</b> | <b>Comment level</b> | <b>Order</b> |
|--------------------------------------|-----------------------------|-------------|----------------------|--------------|
| 1. Study of the Tripitaka            | 4.33                        | 0.33        | Highest              | 1            |
| 2. Practice                          | 4.30                        | 0.35        | Highest              | 3            |
| 3. Technology System                 | 4.32                        | 0.38        | Highest              | 2            |
| <b>Combine</b>                       | <b>4.32</b>                 | <b>0.27</b> | <b>Highest</b>       |              |

According to Table 2, the overall development of monks' potential showed that opinions were at the highest level ( $\bar{X}=4.32$ , S.D.=0.27). On a case-by-case basis, it was found that the study of the Tripitaka It has the highest average ( $\bar{X}=4.33$ , S.D.=0.33), followed by technology systems ( $\bar{X}=4.32$ , S.D.=0.38) and practice ( $\bar{X}=4.30$ , S.D.=0.35), respectively.

**Table 3** Average and standard deviations on overall social engagement

| <b>Social Engagement</b>          | $\bar{X}$   | <b>S.D.</b> | <b>Comment level</b> | <b>Order</b> |
|-----------------------------------|-------------|-------------|----------------------|--------------|
| 1. Social Contribution Activities | 4.34        | 0.34        | Highest              | 1            |
| 2. Buddhist Ordinances            | 4.33        | 0.35        | Highest              | 3            |
| 3. Kindharma Network              | 4.33        | 0.34        | Highest              | 2            |
| <b>Combine</b>                    | <b>4.33</b> | <b>0.27</b> | <b>Highest</b>       |              |

According to Table 3, overall social participation was the highest ( $\bar{X}=4.33$ , S.D.=0.27). On a case-by-case basis, it was found that social assistance activities It has the highest average ( $\bar{X}=4.34$ , S.D.=0.34), Followed by the Network of Relatives ( $\bar{X}=4.33$ , S.D.=0.34) and Buddhist ordinances. ( $\bar{X}=4.33$ , S.D.=0.35), respectively.

**Table 4** Average and standard deviations on overall Buddhist propagation patterns

| <b>Buddhist Propagation Patterns</b> | $\bar{X}$   | <b>S.D.</b> | <b>Comment level</b> | <b>Order</b> |
|--------------------------------------|-------------|-------------|----------------------|--------------|
| 1. Offline Media                     | 4.30        | 0.39        | Highest              | 3            |
| 2. Online Media                      | 4.33        | 0.37        | Highest              | 1            |
| 3. Religious Relations               | 4.33        | 0.39        | Highest              | 2            |
| <b>Combine</b>                       | <b>4.32</b> | <b>0.30</b> | Highest              |              |

According to Table 4, the overall pattern of Buddhism propagation showed that opinions were at the highest level ( $\bar{X}=4.32$ , S.D.=0.30). On a case-by-case basis, it was found that religious relations ( $\bar{X}=4.33$ , S.D.=0.39), Online Media ( $\bar{X}=4.33$ , S.D.=0.37) It has the highest average, followed by offline media. ( $\bar{X}=4.30$ , S.D.=0.39), respectively.

**Table 5** Average and standard deviation on Establishment Buddhism of Mahayana Chinese Buddhist as a whole

| <b>Establishment Buddhism of Mahayana Chinese Buddhist</b> | $\bar{X}$   | <b>S.D.</b> | <b>Comment level</b> | <b>Order</b> |
|------------------------------------------------------------|-------------|-------------|----------------------|--------------|
| 1. Religious Persons                                       | 4.33        | 0.34        | Highest              | 3            |
| 2. Places of worship                                       | 4.36        | 0.35        | Highest              | 2            |
| 3. Theological                                             | 4.36        | 0.34        | Highest              | 1            |
| <b>Combine</b>                                             | <b>4.35</b> | <b>0.27</b> | Highest              |              |

According to Table 5, the Establishment Buddhism of Mahayana Chinese Buddhist as a whole showed that opinions were at the highest level ( $\bar{X}=4.35$ , S.D.=0.27). On a case-by-case basis, it was found that the religion ( $\bar{X}=4.36$ , S.D.=0.34) and religious places ( $\bar{X}=4.36$ , S.D.=0.35) have the same average Followed by religious persons. ( $\bar{X}=4.33$ , S.D.=0.34), respectively.

## Summary of Findings

Policy Level of Chinese Ecclesiastical Administration, Monastic Capacity Development, Social Engagement Buddhist propagation patterns and Establishment Buddhism of Mahayana Chinese Buddhist

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