



# **The management model of Non-Mueang Buddhist archaeological site of Chum Phae District, Khon Kaen Province**

<sup>(1)</sup>Phra Samuttan Dhammasaro (fangsago), <sup>(2)</sup>Phrakhru Sudhikhambhirayan, <sup>(3)</sup>Phramaha Mit Thitapanyo\*,  
<sup>(1)(2)(3)</sup>Faculty of Buddhism, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand  
<sup>(1)</sup>fangsago1,300@gmail.com, <sup>(2)</sup>dr.pramaun@hotmail.com, <sup>(3)</sup>mit.wan@mcu.ac.th  
\*Corresponding Author, E-mail: mit.wan@mcu.ac.th

## **Abstract**

The objectives of this research were: 1) to study the management of Buddhist archaeological sites in Thailand, 2) to study the management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province, and 3) to present the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province. This study was carried out by means of qualitative research by studying documents and fieldwork to interview 25 informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: The management of Buddhist archaeological sites in Thailand: for the management of ancient Sites, the department of provincial administration-related government agencies and communities cooperate in management to set up a management structure for maintenance, division of duties, and work control. Observations and operational results are recorded, etc. The management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province: Non-Mueang ancient sites are under the responsibility of the Fine Arts Department. There is a development plan with a committee to supervise. The administration has set up a committee to achieve flexibility, clear order, and division of duties to make it easier to work and provide services to visitors. The presentation of the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province: there should be a set strategy, annual development plan, agenda, executive meeting schedule, and meeting schedule together with general personnel. The executives are attentive to the feelings of their subordinates, to advise on work, praise or reward subordinates. There should be an arrangement of a system to welcome visitors by providing a guide to advise about the place. There should be ceremonies to make merit with the community to dedicate the merit to those spirits who have no relatives. The government officials, villagers, and the community have maintained the site together to preserve it as a legacy for future generations to inherit. The sacrifices and rituals with Brahman-Buddhists should be performed every year to harmonize the relationship between the temples, government, and home.

**Keywords:** Management Model, Non-Mueang Buddhist Archaeological Site, Chum Phae District

## **1) Introduction**

Most of the ancient sites of Thailand use bricks to build and decorate the building with the use of stucco and decorate with stucco patterns. Nowadays, they are largely loosened and cracked because they are unable to fight against the weathering conditions that cause humidity. And this type of construction has been done for at least 600 years, so it must be deteriorated because of time, and problems caused by human actions. Of the more than 140 archaeological sites, nearly 10 are identified as ancient sites. But at present, there are no traces of brick line, only a few bricks remained. But there are still many ancient sites that have been encroached on by road expansion and electricity poles, obscured by billboards, and illegal excavation of antiquities and destruction. These are all caused by humans, which increases the deterioration of the ancient sites faster. If left, it will destroy historical evidence, ancient monuments, arts, and architecture of past lives that cannot be returned. Management of the conservation of ancient

sites in Thailand which is in a dilapidated state showing many ruins due to the illegal excavation of antiquities, the construction of houses encroaches on ancient sites, the development of public utilities, the rental of historical sites, as well as their deterioration with time. Therefore, promoting the conservation of ancient sites will be one way to make ancient sites that are the heritage of the community and the nation will not be lost in the future and will be with the history of Thailand forever [Sayan Praicharnjhit, 2007: 25][1].

Non-Mueang Ancient is in the Ban Na Pho area, has been told each other that the wide mound called Non-Mueang is an ancient city shaped like an egg-shaped mound. It has an area of about 170 rai, surrounded by a 2 storey moat. When archaeologists enter to explore, they find a Dvaravati-style sandstone parapet embedded in the city. And the surrounding area has fragments of pottery that are not too large scattered on the mound. These pottery fragments are both written in red, scratch type, and rope patterns pressed in the soil layers of the Dvaravati period (12<sup>th</sup>-16<sup>th</sup> Buddhist century) and found no evidence of burial. It is assumed that when Buddhism spread to Non-Mueang, the burial customs changed. The deeper the soil is dug, the more interesting historical evidence is found. This ancient has a community since the prehistory period (late). Human skeletons are found about 2,500 years old. People today have traditional burial ceremonies, and tools and utensils are also buried along with the corpses such as pots and pottery, with painted, scratched, and rope-braided designs as well as bronze bracelets, animal bone bracelets, shells, beads, colored stones, etc. In addition, there is also the discovery of iron tools of the hoe type, sickles, and bones of animals such as deer and many species of fish. It shows that the people here live by farming. Traveling from Mueang Khon Kaen District, you take Highway No. 12 until reaching the Municipal Chum Phae intersection, then turn left onto Highway No. 201 until you find a big intersection, turn right through the market, then turn left and go straight through Chum Phae Community School, and go straight for about 2 kilometers, you will find the entrance to the ancient city of Non-Mueang on the left-hand side of the road, 85 kilometers from Mueang Khon Kaen District [Department of Mineral Resources Zoning classification for geological and mineral resource management, Khon Kaen Province, 2019: 10 [2].

Making merit and dedicating to Buddhism, Thai people have a spirit of making merit which is something that is generally accepted by both Thais and foreigners. Pabbapetabali is a sacrificial dedication to those who have passed away, it is Dana which is to give one's life to one who is still alive in this world. It is Punnakiriya-Vatthu is the location of a merit-making, called Pattidanamayapunna is a merit that is accomplished or arising from giving. The result of one's good deeds, Buddhism shows the devotion of merit to the deceased, which is an acknowledgment of the existence of the result that one dedicates to the deceased, which is a concept that existed before the Buddha when Buddhism arose. It has supported physical strength and property sacrifice, making purify life and practicing the mind clearly. But most Thai people in the capital are popular with making merit by making merit in Buddhism, not just giving money or giving merit to monks and temples only. Merit means good deeds, it derives from the Pali language that "Punna" means a tool that purifies the mind. Therefore, merit is like a device that removes the sorrowful things that we call defilements from the mind. Merit will help us to reduce greed, selfishness, and narrow-mindedness that cause suffering and help free the mind to be ready to move on to doing good deeds in the next step. It is an elevation of the mind, causing euphoria, happiness, and peaceful and lasting happiness. At the same time, it makes the practitioner a virtuous person. I just said that there are a lot of merits. making merit is not only Dana. The Buddha states in the shortest terms that there are 3, namely, the 3 Punnakiriya-Vatthu, which are 1) Dana 2) Sila 3) Bhavana they are respectable because it is considered a good person. It means that we make a lot of merits because we mainly want to benefit ourselves. Therefore, the more we make merit with this kind of attitude, the more we are selfish. As a result, the mind becomes narrower, kindness will only be less. There is no doubt that making merit like this will result in less merit [Phra Brahmaganabhorn (P.A. Payutto), 2009: 16][3].

Therefore, the Non-Mueang archaeological site according to the beliefs and practices of the Buddhists in Chum Phae District is a matter of firm faith and respect for the Non-Mueang archaeological site. Influence beliefs and practices on the Non-Mueang Buddhist archaeological site of Chum Phae District, Khon Kaen Province. The researchers are interested in studying "The management model of Non-Mueang Buddhist archaeological site of Chum Phae District, Khon Kaen Province". In administration and operators are happy and successful in work, people are the center and the ultimate beneficiary in a sustainable way.

## **2) Research Questions**

- 2.1) How is the management of Buddhist archaeological sites in Thailand?
- 2.2) How is the management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province?
- 2.3) How to present the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province?

## **3) Research Objectives**

- 3.1) To study the management of Buddhist archaeological sites in Thailand
- 3.2) To study the management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province
- 3.3) To present the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province

## **4) Research Methodology**

The researchers used the methodology of qualitative research by fieldwork of interviews of the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province. The researchers define the research method as follows;

- 4.1) Documentary study and data collection from relevant documents and evidence from the Tripitaka, books, and research reports about the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province.
- 4.2) Data from 25 sets of in-depth interviews from the main key informant groups related to the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province.
- 4.3) Observations participant, and a focus group with key informants about the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province. Then the data were analyzed descriptively.

## **5) Expected Benefits**

- 5.1) To know the management of Buddhist archaeological sites in Thailand.
- 5.2) To know the management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province.
- 5.3) To know the present management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province.

## **6) Research Results**

The management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province can be summarized, discussed, and suggested as follows;

**6.1 The management of Buddhist archaeological sites in Thailand:** The management of ancient sites is a part of cultural resource management, which aims to bring cultural heritage resources to preserve and develop them to maintain the highest value and benefit, not only for education and academic information but also for social and economic benefits both at the local community level until at the national level. According to Section 4 of the Ancient Monuments, Antiques, Artifacts and National Museums Act B.E. 2504 as amended by the Ancient Monuments, Antiques, Artifacts and National Museums Act (No. 2) B.E. 2535, the meaning of ancient sites is defined as immovable properly which by age or by nature or construction or by evidence of the history of the estate, useful in art, history or archeology, including the location that is an archaeological site, historical sites, and historical parks too.

**6.2) The management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province:** Administrative conditions of Non- Mueang Ancient are managed by Fine Arts Unit 8, Fine Arts Department, Ministry of Culture, and nearby communities participate in the development. The Department of Fine Arts has come to take care of and maintain it as a historical learning center. There is a structural system to have management staff at each point. The place is maintained all the time. Administered by academics as the head to

divide duties and control the work to be more convenient to the place. There is an allocation from the government to organize personnel for both government officials and employees to help each other, working mainly based on the government along with the appointment of a committee to take care of a person in Chum Phae District who come to take care of the place where the Buddha image is built to prevent damage and participated in the maintenance continuously. Cultural scholars have been sent to take care of personnel to be orderly and clearly divided duties to make it easier to work and to serve tourists thoroughly. People nearby are involved in the work. The villagers have cooperated with the officials of the Non-Mueang Ancient in all sectors of the administration to ensure stability and play a role in participating in consultation meetings or in the development and maintenance of the ancient sites on a regular basis. The community has expressed and suggested to the meeting to take care of the ancient places which are valuable treasures of the community according to their abilities.

**6.3) Present the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province:** Determining strategy annual development plan, determining the agenda, and executive meeting schedule, meeting schedule combined with general personnel monthly meeting schedule, are one method that makes the heritage sites of the community focus on the readiness of the personnel in the organization to keep meeting together. There is a meeting, it is an opportunity to talk to each other to express opinions on various opinions. The management of the administration of the ancient Non-Mueang places of the executives, management skills, having empathy for the feelings of subordinates. The management model of ancient places in Non-Mueang employees want employers to be kind, pay attention to the well-being of employees, reach into the mind, create a feeling of intimacy and friendliness, and be firm take the principles as important. Atihibhali (welcome guests): A system of welcoming visitors and visitors is organized, with guides being organized to introduce the facility, and provide knowledge about the history of ancient places from the past to the present. Pubbapetabhali (merit making and dedication to the deceased): The ancient organization makes merit together with the community to the deceased or the relativeless who make merit to the souls who have not yet been born. Rajabhali (government assistant): Non-Mueang ancient sites are part of the government. It is promoted as a national heritage that villagers and communities have maintained together. Devatabhali (merit-making and dedicating to Deva): Ancient sites have organized sacrifices and performed rituals every year on all Thai Songkran days. This is good. The community is good. It is believed that there are Devas and care, so this ceremony is organized.

## **7. Discussion**

**7.1 The management of Buddhist archaeological sites in Thailand:** Conservation of ancient sites in Thailand, which are in dilapidated condition, many ruins appear due to the illegal excavation of antiquities as well as deterioration with time. Promoting the conservation of ancient sites will be one way to make ancient sites that are the heritage of the community and the nation not disappear in the future and stay with the history of Thailand forever. Ancient community culture develops a form for establishing a local learning center at prehistoric archaeological sites. There is a focus on archaeological sites, people in the area, and village areas. In the district, there are students, teachers, monks foreign and Thai archaeologists, leaders of administrative organizations, and related government agencies. The tools used consist of using geographic information technology to survey the area with community surveys, observation record forms, and record the results of the meeting on various agendas such as combining the knowledge of archeological excavation among the people in the community, preparation, and implementation of various activities, construction of a temporary learning center, preparing people in the community for a tour of the temporary learning center. There are tourists, including senior government officials who travel, and all must come for the prosperity of the government service career. It is consistent with [Phramaha Noppharat Khantisobhano (Namueng), 2015: 79] [4] study "Management of development temples in Phra Nakhon Si Ayutthaya Province". It was found that 1) the management of the temple area is the development of religious places and religious objects to be beautiful, economical, simple, and consistent with national and local arts, culture, and traditions. Guidelines for the management of What Pattana temple in Phra Nakhon Si Ayutthaya Province consist of organizing the temple as follows; making a measurement plan, good management of utilities, planning for the restoration of the temple, planting trees for shade, preparation of name plates and history of temples and preparation of temple development plan 1 year, 3 years, 5 years 2) administration of monks, novices and temple students, namely the history register

lays down regulations for the conduct of personnel training meetings within the temple, the study of Dhamma and discipline, moral training for temple disciple, there are rules in order, division of responsibilities, proactive propagation of Buddhism, organizing a Dhamma practice project, summer novice ordination project. There is a folk museum within the temple, a moral camp.

**7.2) The management style of Buddhist archaeological sites of Chum Phae District, Khon Kaen Province:** Administrative conditions of Non-Mueang Ancient are managed by Fine Arts Unit 8, Fine Arts Department, Ministry of Culture, and nearby communities participate in the development. The Department of Fine Arts has come to take care of and maintain it as a historical learning center. There is a structural system to have management staff at each point. The place is maintained all the time. Administered by academics as the head to divide duties and control the work to be more convenient to the place along with the appointment of a committee to take care of selecting people in Chum Phae District to take care of the place where the Buddha image is built to prevent damage and joint maintain it continuously, systematic environmental development according to government policies. Community leaders have cooperated with officials from all sectors of the Ancient sites in managing and developing security effectively. The villagers have cooperated with the officials of the Non-Mueang Ancient site in all sectors of the administration to ensure the stability of the area and have a role in having a garden to attend meetings, consulting or developing and taking care of the ancient places on a regular basis in the community. It is consistent with [Phramaha Suriya Masunthia, 2015: Abstract] [5] study "Marketing strategies affecting the enhancement of Buddhist tourism in royal monasteries". It was found that the relevant causal relationship between personnel factors of Buddhist tourism marketing activities and tourists affects Buddhist tourism marketing strategies and leads to the effectiveness of marketing strategies to increase the value of Buddhist tourism. Results from interviews with monks and officials of all 9 royal monasteries have been restored and preserved architecture, sculptures, paintings, ancient sites, and antiques in Buddhist tourist attractions to be complete and sustainable. There is also a development to improve the beautiful landscape, clean and shady environment, not to take advantage of tourists. There is publicity for tourist attractions and temple activities on important days. There is training to develop personnel to have service etiquette, knowledge, and communication skills in both Thai and foreign languages to create an image for tourists. It is satisfying to know the value of satisfactory Buddhist tourism.

**7.3) Present the management model of Non-Mueang Buddhist archaeological sites of Chum Phae District, Khon Kaen Province:** Important joint management will be for the welfare and happiness in the future of the community by applying Buddhist principles in daily life to reduce problems that may occur. Management in welcoming guests who visit the ancient site with polite words, sweet words, and clear faces. During the Songkran Festival, the Non-Mueang Ancient site has publicized and told the villagers that there will be merit-making dedicated to the deceased. The staff prepared a place to perform the ritual and invited the main guests of the territory to travel to the event. There is a merit dedicated to deceased ancestors. It believes that there are sacred things to protect and maintain such as Rukkhadevata, the officials have made merit and dedicate to the gods and angels who protect the area from disasters in the ancient sites and also love to worship the land from the past to the present. The villagers come together to make merit with the officials who take care of the ancient site as a dedication to those who stumbled into the Non-Mueang ancient sites. During important festivals, there are government agencies involved in supporting this activity. It is consistent with [Phrakruwatcharasuwannathon (Lokchub Dhammajoto), 2015: Abstract] [6] study "Ithipadhadramma application supporting the strategy of historic site restoration of Sangha administrative monks in region 15<sup>th</sup> Sangha Administration". It was found that the conservation of ancient sites for the integration of theoretical concepts and related Buddhist principles with historical conservation strategies. The organization must gather information on the relevant factors, suitable for the organizational structure in carrying out activities to be flexible, personnel management, the quest to select and select people with knowledge, the ability suitable for conservation work, or those who have the utmost love for antiquity. The application of Idthipadadhramma to promote the conservation of ancient sites in a state of being with the opinions of the sample group at a moderate level. Strategies for communication, and establishing a network of cooperation in knowledge creation, should operate in accordance with the rules and regulations of the Sangha Supreme Council of Thailand and the Fine Arts Department should allow the community and local wisdom to participate in the conservation of ancient sites.

## **8. New Explicit knowledge**

Deterioration over time, therefore, promotion of the conservation of ancient sites will be one way to make ancient sites that are the heritage of the community and the nation will not be lost in the future and will be with the history of Thailand forever. Administrative conditions of Non-Mueang Ancient Sites have Fine Arts Unit 8, the Fine Arts Department, Ministry of Culture taking care of the administration, and nearby communities are involved in the development of Non-Mueang Ancient Sites. The Department of Fine Arts has come to take care of and maintain it as a historical learning center. Management is living together, and having sympathy for each other. If there is a mistake in the operation, improvements should be recommended to cause the management to not be as desired. The work of all sectors should use consciousness rather than emotions in co-management. More important, it will be for the support and happiness in the future of the community. Brahmvihara (holy abidings) should be kind to each other, which is what is used in management.

## **9. Conclusion**

Management of the preservation of ancient sites in Thailand, which are in dilapidated condition, many ruins appear due to the illegal excavation of ancient artifacts, the construction of houses encroaching on ancient sites, public utility development, lease of ancient monuments for various activities including decay with time. Non-Mueang archaeological community culture and development of local learning center establishment model at Ban Non-Mueang prehistoric archaeological site of Chum Phae District focuses on the Ban Non-Mueang archaeological site, the people of the Ban Non-Mueang area and the various village areas in Chum Phae Sub-District, students, teachers, monks, foreign and Thai archeology researchers, leaders of administrative organizations and related government agencies. Research tools consisted of using geographic information technology to survey the area with a community survey, observation record form and record the results of the meeting on various agendas such as the integration of learning about the archeological excavation of people in the community, preparation and implementation of various activities.

## **10. Recommendations**

### **10.1) Recommendations for Policy**

- The management model of Non-Mueang Buddhist archaeological site of Chum Phae District, Khon Kaen Province should be more public-private partnerships than today.
- Should be organized as a learning project for Buddhists.

### **10.2) Recommendations for Academic**

- To bring information to further academic dissemination
- Organized as a brochure to introduce Non-Mueang Buddhist archaeological site of Chum Phae District

### **10.3) Recommendations for the use of research**

- As information for the study of Buddhists who want to visit the Non-Mueang archaeological site of Chum Phae District as an example for organizing events in their area.
- For the organizing committee can bring the research data to improve the next event.

### **10.4) Recommendations for applying the research results**

- The Sangha can bring this research to be integrated and applied in Chum Phae District
- The government agency can bring the concept and principles for the management of Non-Mueang Buddhist archaeological site of Chum Phae District, Khon Kaen Province

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