

Title **COMMUNITY POWER STRUCTURE : A CASE STUDY OF ASOKA COMMUNITY**
Name **Miss Dhanya Sanitvong Na Ayudhya**
Degree **Master Degree in Social Development**
Major **Social Analysis and Planning**
Academic year **1993**

ABSTRACT

- Sense of Humanity was low in BMA people compared to people from

other parts of Thailand especially from the Northeast

This research aims to study the community power structure of Asoka Community which was established by Asoka people who were followers of PRA BHODHIRAKSA, the leader of SANTI-ASOKE BUDDHIST TEMPLE.

- Attitude toward Democratization was low in people of elementary

In Asoka Community, the people strictly practiced DHAMMA strictly and performed their lives in a very special way, such as, they worked hard but consumed less, they required their living on minimum basic needs.

The scope of this research is taken covering with all activities in the community; such as, regulations, agreement, cultures and traditions. Four hundred administered questionnaires are distributed to Asoka people.

The conclusion of findings are as followed:

1. Social structure in the community was divided into 2 divisions MONASTRY and PEASANTRY, both followed PRA DHAMWINAI strictly. In peasantry division, it consisted of social functions including political function, educational function, economical function, religion function and recreational function.

2. Asoka people was highly characterized of MASS SOCIETY. About 88.5% of samples was in the highest level of sense of mass society.

3. Asoka people, in any which way of classification, were almost non-identifiable. There were only a few classifications which appeared the differences between groups. They are:

- Sense of Humanity was low in BMA people compared to people from other parts of Thailand especially from the Northeast.
- Simplicity was high in people with bachelor degree graduated in at least.
- Attitude toward Decentralization was low in people of elementary education and of those earned 3,001 - 6,000 baht per month.
- Sense of Community was low in group of farmers and labourers.
- Sense of Participation was low in people who practiced DHAMMA wihtin 1 - 5 years.