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1st International Conference On Multidisciplinary and Current Educational Research

30TH - 31ST JULY 2020 AYUTTAYA, THAILAND

ICMCER – 2020

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Organaizeed By
Mahachulalongkornrajavidyalaya University (MCU)

In Association With
Institute For Engineering Research and Publuication (IFERP)

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1ST INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY AND CURRENT EDUCATIONAL RESEARCH

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RudraBhanuSatpathy.,
ChiefExecutive Officer,
Institute For Engineering Research and Publication.

On behalf of ***Institute For Engineering Research and Publications (IFERP)*** in association with ***Mahachulalongkornrajavidyalaya University (MCU),***Ayuttaya, Thailand, I am delighted to welcome all the delegates and participants around the globe for the ***"1st International Conference on Multidisciplinary and Current Educational Research – (ICMCER – 2020)"*** Which will take place from ***30th– 31st July2020***

Transforming the importance of Engineering, the theme of this conference is ***"1st International Conference on Multidisciplinary and Current Educational Research – (ICMCER – 2020)"***

It will be a great pleasure to join virtually with Engineers, Research Scholars, academicians and students all around the globe. You are invited to be stimulated and enriched by the latest in engineering research and development while delving into presentations surrounding transformative advances provided by a variety of disciplines.

I congratulate the reviewing committee, coordinator **(IFERP & MCU)** and all the people involved for their efforts in organizing the event and successfully conducting the International Conference virtually and wish all the delegates and participants a very pleasant stay at ***Ayuttaya, Thailand.*** I wish that the next conference will be held in person in the university campus.

Sincerely,

RudraBhanuSatpathy

Message from Dean

Associate Professor Dr. Phraratsutaporn
Faculty of Education, MCU

On behalf of ICMCER-2020 organizing team, I am honored and delighted to welcome you to The 1st International Conference on Multidisciplinary and Current Educational Research (ICMCER-2020) to be held on 30th - 31st July 2020 at Faculty of Education, Mahachulalongkornrajavidyalaya University with Institute For Engineering Research and Publication (IFERP), Chennai.

Any conference is intended for discussing lively and emerging issues of a particular educational domain and disseminating the awareness among other researchers and scholars. We have been witnessing the dramatic improvements in the field of Education and Multidisciplinary Technologies and applications. I hope ICMCER-2020 will become surely the most important International event and bring out latest trends in Multidisciplinary and Educational Innovation.

In order to provide an outstanding research level for the presentations at the conference, we have invited distinguished experts to participate in the program. We will have, plenary sessions by keynote speakers during 2 days of conference including the awards presentation during the closing session on the last day of the conference.

I hope ICMCER-2020 will make you to reflect yourself with state-of-the art and provide opportunity to discuss various educational issues and challenges including other sciences with multidisciplinary aspects.

With best regards,
Associate Professor Dr. Phraratsutaporn
Dean, Faculty of Education, MCU

Welcome message from Conference Coordinator

Dr.Lampong Klomkul
Faculty of Education, MCU

Dear Delegates and Colleagues,

It is a great pleasure and an honor to extend my warm invitation to all esteemed delegates to our upcoming the 1st International Conference on Multidisciplinary and Current Educational Research (ICMCER-2020) to be held on 30th - 31st July 2020 at Faculty of Education, Mahachulalongkornrajavidyalaya University with Institute For Engineering Research and Publication (IFERP), Chennai.

The theme of ICMCER-2020 'Conference on Multidisciplinary and Current Educational Research' will underpin the need for participation in forums for collaborative Research and cooperation among individuals from a wide range of educational and technical backgrounds.

The ICMCER-2020 Conference will surely provide a wonderful debating platform for you to refresh your knowledge base and explore the innovations in education and multidisciplinary. The Conference will strive to offer plenty of networking opportunities, providing you with the opportunity to meet and interact with the educators and researchers.

We also look forward to your participation in oral presentations to share your educational research and multidisciplinary knowledge. I strongly believe that this International meet will provide a fantastic opportunity for global networking and fostering research collaborations within the worldwide innovation and education fraternity.

I hope you will join us for a symphony of outstanding Conference, and take time to enjoy the spectacular and unique beauty of Ayutthaya city and its surroundings.

With best wishes,
Dr.Lampong Klomkul , Conference Coordinator
Acting Director for Research, Information and Academic Services Division,
ASEAN Studies Centre, MCU

ICMCER -20

1st International Conference on Multidisciplinary and Current Educational Research

Keynote Speakers

Ven. Prof. Dr. Phra Rajapariyatkavi
Rector, Mahachulalongkornrajavidyalaya University (MCU)

The topic for Keynote Speaker

"Trend of Buddhist and Educational Research for Life in the New Normal"

Biography:

Ven. Prof. Dr. PhraRajapariyatkavi (SomjinSammapanyo) was born in 1960 in the Thai province of Buriram. He obtained his B.A. in Pali Studies from Sukhothai Thammathirat Open University, his M.A. in Buddhist Studies from Mahachulalongkornrajavidyalaya University and his Ph.D. in Pali & Buddhist Studies from Baranas Hindu University in India. In 2018 he was appointed the Rector of Mahachulalongkornrajavidyalaya University after serving as Vice-Rector for Academic since 2006 and a professor and former Director at the International Buddhist studies college since 2013. His remarkable academic contributions are: Mahayana Buddhism: development and its essence (Thai edition, 2000), Buddhist Philosophy: essences and development (Thai edition, 2001), Buddhism and modem technology(Thai edition, 2002, Tibetan Buddhist Culture (Thai edition, 2004), Vajrayana's analysis (1994), Nargajuna with contractory of time, existence, and ill-existence (1995), Introduction to Vinayapitaka (1995), Philosophy of Madhyamika, (1997), Search of Logics in Tripitaka and Buddhist Literature (1997),Critics of Aristotle's middle path and Buddhist Majjhimapada of Theravada (1998). Apart from his scholarly contributions, he also engaged in translation works, namely, Development of Buddhist Ethics (1993), Karma and Rebirth (1992), Development of thoughts in the pattern of ancient Indian (1993), Basic Buddhist Views (1993), Philosophy of Nargajuna, (1993), Mahayana Buddhism (1993). He awarded the Inventor Advantage Award (Semadhammacakkara), a kind of encouraging Buddhist Education, in the field of Buddhist book writing.

Prof. Madya Dr. Aweng A/l Eh Rak

Deputy Dean for the Faculty of Earth Science,
Universiti Malaysia Kelantan

Associate Professor Ts. Dr. Aweng a/l Eh Rak is a lecturer at the facultyof Earth Science, Universiti Malaysia Kelantan(UMK), Jeli Campus, Malaysia. He holds Bachelor Degree in Civil Engineering, Master of Engineering in Civil - Environmental Management andthe Ph.D of CivilEngineering in River Management. He also holds Certificate of Proficiency in Integrated Land-use Management from TechnischeUniversitat Dresden, Germany (TUD).As of to datehe has published 4 books, 9 chapters in Book,74 papers in national and international journal. Not only that, hewas also invited as a reviewer for more than 50journal publishers nationally and internationally.During his academic journey, he has secured anumber of research grants to undertake researchin his field, he has also invited as a chairperson inseveral national and international conferences. Atthe same time he has also actively participatingin national and international innovation exhibitionsand won a number of medals ranging from “BestAward”, Gold, Silver and Bronze medal. Associate Professor Ts. Dr.Aweng a/l Eh Rak is not only active in academicand research, but also administrations. Due to hisleadership skills he was appointed as head of theDepartment, Deputy Dean for Academic, Studentsaffairs and Internationalization andDean for the Faculty of Earth Science, Universiti Malaysia Kelantan and currently as Director of Universiti Malaysia KelantanJeli Campus.

ICMCER – 2020

1st International Conference on Multidisciplinary and Current Educational Research

Ayuttaya, Thailand
30th – 31st July, 2020

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A Causal Model of the Future Government in ThailandusingTen Perfectioned Buddhist Leadership

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Abstract*—*The purpose of this research article were 1) to study charismatic leadership and key success factors affecting the future government in Thailand, 2) to study Ten Perfections (Paramis) as Buddhist principle encouraging the future government in Thailand, and 3) to develop and propose a causal model of the future government in Thailand using Ten Perfectioned Buddhist leadership. The research data were supported by government's various data such asNational Strategy, Government 4.0 policy, reports, published research and other related documents. This research article was analyzed by content analysis and analyticinduction. The result showed that a causal model of Ten Perfectioned Buddhist leadership for public sector future governmentconsisted of two exogenous latent variables,which were charismatic leadership and key success factors; and two endogenous latent variables, which were the future government in Thailand and Buddhist Ten Perfections or Paramis.Ten Perfections consist of the perfection ofgiving, the perfection of morality, the perfection of renunciation, the perfection of wisdom, the perfection of energy, the perfection of patience, the perfection of truthfulness, the perfection of resolution, the perfection of loving-kindness and the perfection of equanimity. They can apply for the model of the future government in Thailand using Ten Perfectioned Buddhist leadership. This developed model is the first step for further quantitative research to validate the model with empirical data for the application of Ten Perfectioned Buddhist leadership for the future government in Thailand.

Index Terms—*Causal Model, the Future Government in Thailand,Ten Perfectioned Buddhist Leadership*

I. INTRODUCTION

Government and public sector organizations has to face a future where dealing with the uncertainty under the context of their 'new normal'. The challenge for public sector organizations world-wide is to adjust to the new reality and the preparednessmoving forwardto the 'next normal'. The severe impacts caused by the pandemic situation of Corona Virus Disease 2019 (COVID-19) are the great government's challenges. This current crisis requires leaders in respond, recover and retrieve phases to take decisive action, communication, inspiration with the visionary view to establish an appropriate platform for the nation.

The future of government is the public management conceptual framework, which had been studying from various world-class top leading consultant companies. It is interested that how should the government in the future transform. What are the concepts and strategy of Thailand's public sectors management at present and in the future? How to drive the country to achieve Thailand's vision of 'stability, prosperity and sustainability' follow to the 20-Year National Strategy. Creating the future society for present and future citizens with the balance in all dimensions including economic, social, environmental and human valuesare expected.Achieving the key goals of national development as "A secure nation, contented people, continued economic growth, equal society, and sustainable natural resources" in order to achieve the ultimate outcome of sustainable good growth.

Future publicsector management, especially post COVID situation, is in need of the 'leaders' whose possess the power of perfections for the change management. In Theravada Buddhism, the word 'Perfection' or 'Parami' meant excellence or completeness. The leadership in Theravada Buddhism meant a leader with internal and external excellent qualifications such as vision, morality, trustfulness, and graceful personality. Ten Perfectioned Buddhist leadership was the application of Paramis or Ten Perfections; which were the ways that Bodhisatta developed for achieving enlightenment.Ten Perfections were namely; perfection of giving, perfection of morality, perfection of renunciation, perfection of wisdom, perfection of energy, perfection of patience, perfection of truthfulness, perfection of resolution, perfection of loving-kindness and perfection of equanimity. They could applyfor the model of future government in Thailand using Ten Perfectioned Buddhist leadership.

II. RESEARCH OBJECTIVES

The objectives of this research article were: 1)to study charismatic leadership and key success factors affecting the future government management in Thailand, 2) to study Ten Perfections(Paramis) as Buddhist principleencouraging the future government in Thailand, and 3) to develop and propose a causal model of the future government in Thailand using Ten Perfectioned Buddhist leadership.

III. RESEARCH METHODS

Qualitative research wasconducted and research data was shown as following;

1. Documentary study was studied from government various data such as National Strategy, Government 4.0 policy, reports, published research and other related documents.

2. Two methods of data analysis were content analysis and analytic induction. There were four latent variables, namely charismatic leadership, key success factors, Ten Perfections (Paramis) and the future government in Thailand.

3. A Causal Model of Future Government in Thailand using Ten Perfectioned was developed and proposed as conceptual framework in order to be the first step for further quantitative research to validate the model with empirical data for the application of Ten Perfectioned Buddhist leadership for the future government in Thailand.

IV. RESULTS

A. Leader and Leadership

The words'Leader'and 'Leadership' frequently used together. Phra Brahmagunabhorn (P.A.Payutto) stated that 'leadership' was the state of being a leader. He gave the meaning of a leader as "a person who could coordinate people together, either to live or to work together; they could go together well towards the good destination."For the meaning of 'leadership', itwas the qualification of intellect, goodness,knowledge and ability of a person who could coordinate people to do something together toward the good destination. Many elements were in the leadership. There were many qualifications and aspects, regarding the involvement of leaders. A leader must have the ability to involve or react correctly with good result. Those elements were; 1) Leaders: must have their own inner qualification. 2) Followers: whose qualification relatively associated with their leaders.3) Goals: relatively associated with their destination. The goals must be clear, be understood and firmly determined. 4) Principles and methods: relatively associated with the principles and methods which bring to success and achieve the goals. 5) Actions: relatively associated with the things to do. 6) Circumstances: relatively associated with situations or the external experiences, how to manage and cope with amid surrounded social circumstances or facing experiences, for example the problems, etc.[1].

His Holiness Somdet Phra Nyanasamvara the Late Supreme Patriarch of Thailand (Suwattana Maha Sangha) had written as following:"The success of leaders or government's task was depend on the ability to bind people, beloved and be trusted by people. Then, other works could be undoubtedly successful" [2]. The view of Phra Thamma Singhaburajan (Luang Pho Charan Thitadhammo) about leaders expressed in his teaching that:"A leader or an administrator should be a righteous personwith loving-kindness. His work was full of belief, confidence, respect in himself and others. He always worked with truthfulness, righteousness and self-intellect"[3]. Phra Thamkosajarn (Prayoon Thammachitto) said:"A leader wasa person who drove other people to move or act in the direction which the leader targeted and working with the arts and influence peopleinspiring them to work intentionally in order to accomplish the goal as leader required"[4].

The viewpoints of the above Buddhist's leading monks conformed to Charismatic Leadership Theory of western scholars, House's Theory of Charismatic Leadership [5], Bass's Theory of Charismatic Leadership [6],and Conger and Kanungo's Theory of Charismatic Leadership [7].The major characteristics of charismatic leadership consisted of important factors; 1) Vision:A leadermust have the ability to articulate vision and has strong conviction about the vision.2) Arts of communication: A leader must havethe ability in communication with confidence and convince the followers to have faith and belief in leader's vision and direction.3) Honesty: A leadermust be honest, open, sincere, trustworthy and virtues. 4) Motivation: A leader must have the special ability to motivate, arouse and attract followers to proceed toward leader's goal and vision. 5) Role model: A leader must be a good role model to follow and adhere in his practice. Therefore, the charismatic leadership's characteristics could synthesize by causal relationship factorsas shown in Fig.1.

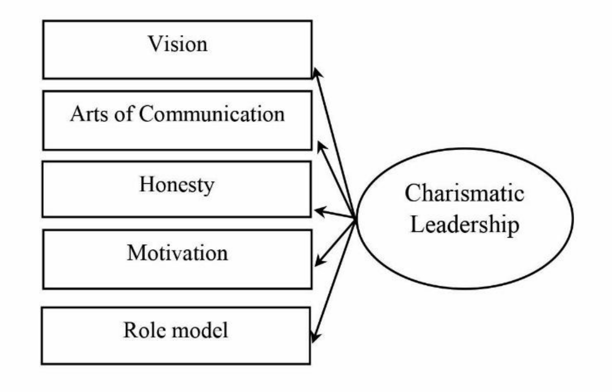

Fig.1 Causal Relationship Factors of Charismatic Leadership

B. Ten Perfectioned Buddhist Leadership

Ten Perfections or Dasaparami are the supreme practice of Boddhisatta in his innumerable births which leading to enlightenment. There were three levels of perfections, namelyordinary perfections (Parami), superior perfections (Upaparami), and supreme perfections (Paramatthaparami). Ten Perfections were, 1) the perfection of giving is the self-less giving to others for their benefits or welfare without expecting in return. 2) The perfection of morality is the engagement in wholesome action both physical and verbal activities. 3) The perfection of renunciation is the letting go of the mental and physical factors that keep us bound to suffering from cravingand attachment. 4) The perfection of wisdom is the understanding, insight or discernment. 5) The perfection of energy is the perseverance and vigor. The couragekeeps on doing something until success. 6) The perfection of patience is the endurance under hardship, discomfort and undesirable situations. The mental tolerance with the wise reflectscapability to control oneselfwith right behavior in order to achieve the right goal. 7)The perfection of truthfulness is the intention to maintain truthfulness and honesty with true speech, true action and true mind. 8) The perfection of resolution is the strong will setting the goal and carrying with strong determination. 9) The perfection of loving-kindness is benevolence, good will, a helpful attitude for other people's happiness. 10) The perfection of equanimity is the neutral mindset, impartial and unaffected by one's experience, neither pleasant nor unpleasant[8].

The meaning of Ten Perfectioned Buddhist leadership was the application for leaders to integrate ten perfections practice for successful and smooth management by means of the intellectual wisdom, goodness, virtue, knowledge, and ability to drive and motivate the organization members to work with dedication, enthusiasm and commitment toward the organization's goal. Ten Perfectioned Buddhist leadership could classify in three aspectsof leading as following:

1) Self-leading with the perfection of morality, renunciation, energy, and truthfulness. The perfection of morality is the character of leaders with no corruption and malfeasance under morality and public interest. The perfection of renunciation is the calmly, tranquilly characterwithdrawal from greed, anger and delusion. The perfection of energy is the perseverance, diligence, effort, the courage without fear until achieving the settle goals. The perfection of truthfulness is the character of leaders with truthfulness, honesty, sincerity, non-deviation from righteousness.

2) People-leading with the perfections of giving, loving-kindness, and equanimity. The perfection of giving is the generosity to give for the benefit and happiness of other people; there are three kinds of giving; material giving, giving knowledge or doctrine, andforgiving to others. The perfection of loving-kindness is the love and compassion, best wishes for otherscreating public interest and social benefits. The perfection of equanimity is even-mindedness without four prejudices caused by love or desire, prejudice caused by hatred, prejudice caused by delusion, and prejudice caused by fear.

3) Work-leading with the perfections of wisdom, patience and resolution or self-determination. The perfection of wisdom is the ability of reasonable thinking, analytical thinking, problem solving with Yonisonanasikara (analytic reflection or wise attention). The perfection of patience is the character of leaders to tolerate the desirable and undesirable emotions, endure all the difficulties and obstacles until achieving the goals.The perfection of resolution is the character of leaders with self-determination, strong intention to manage for public benefits, never discourage until success[9].

Three aspects of ten perfectioned Buddhist leadership were shown in Fig. 2.

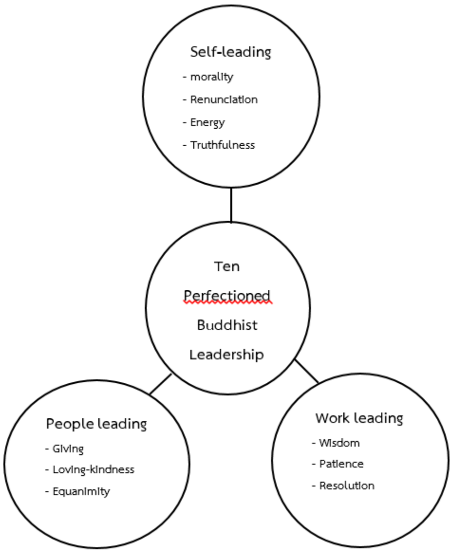

Fig.2 Ten Perfectioned Buddhist Leadership in three aspects of Leading

C. Concepts of Public Management

Public management in term of the concept of New Public Management (NPM) is the transformation of public administration by increasing the efficiency of the public sectorunder the excellent operation. Private management's procedures and tools was applied to use in public administration such as result-oriented management, professional management, value-based management, flexible and agile organization structure, more competition of public service delivery from private sector.Focusing on value, professional ethics, morality,virtues; and significantly focus on thequality of public services deliveredto citizen [10].

Concepts or doctrinal components of new public management (Hood, 1991) are, 1) Hands-on professional management in public sector. 2) Explicit standards and measures of performance.3) Greater emphasis on output controls, stress results rather than procedures.4) Shift to disaggregation of units in the public sector.5) Shift to greater competition in public sector.6) Stress on private-sector styles of management practice.7) Stress on greater discipline and parsimony in resources used in term of 'do more with less[11].

D. The Future of Governmentand Concepts

All government world-wide is now facing with the challenges ofnew requirement and anticipation from their citizen. The disruption of the technologies had been advanced develop globally with radical changes. The Future of Government is the report proposed by World Economic Forum. The FAST Government was the model enables the effective public administration with the new organization design, new process and the support of modern technologies. The concepts of FAST Government are, flatter, agile, streamlined, and tech-enabled.

1. Flatter: The future of Government structure should be short hierarchy, reduce the red tape process and decision-makingflatter by means of 1) citizen engagement by means of two-way communication via various channels and accessible media. Minimize the gap between citizen and government enables the public hearing, people participation and collaboration. 2) Administrative efficiency and reform in the chain of command of high-level management and operational-level management. 3) Decision making process adjustment based on data and empirical evidence, while

taking into account of transparency and timely manner. 4) Intergovernmental and cross-sectoral collaborationwith network co-creation of public-private sectors and other organizations.

2.Agile:the future of government should be agile, flexible and high adaptability. Minimize the unnecessary structure and process. Laws and regulations are up-to-date, universal, and effective as necessary. Recruitment of professional government employees and staffs in specific career are flexible public units by mission-driven organization and de-organization.

3. Streamlined:the future of government should be operate with efficiency, economy and effectiveness, sharing resources and data by technology application.

4. Tech-enabled: operating with the ready support of technology infrastructure is high competent of human resources with knowledge, high skill and full ability of modern technology and management information system[12].

Future of Government:PricewaterhouseCoopers (PwC), the world leading consulting company has presented the future of the government by delivering its vision and mission through the threedifferent 'lenses'; there are 1) Citizen-centricity: the citizen not only the service customer from government provider, they are also the partner, the collaborator and the co-producer. Thus, the government should always keep the citizen at the center. Provide public services to meet citizen needs effectively, affordably and on a timely basis. 2) Inter-external balance: the right balance between managing internal organization efficiency and effectiveness, and externally delivering of good growth. 3) Sustainable outcomes: the future government should have strategically building the assets for society by managing the capitals needed for long term prosperity such as social capital, environmental capital, cultural capital, intellectual capital, infrastructure capital, information and communication technology and political participation capitals. Therefore, key characteristics which leading will affect the leader and their staff of the future government to act and behave in order to deliver economic, social and sustainable 'good growth' as an outcome. Thisrequired,(1) Innovative: the capability of incubating ideas and creative thinking to deliver the model and scaling up via rapid prototype. (2) Agile: readiness to anticipate situations, adapt and react optimally to unforeseen events. (3) Connected: collaborative across sectors, borders and organizations in forms of partnership and other co-ordination. (4) Transparent: accountable for actions and outcomes with trust and legitimacy[13].

By synthesis the concepts of new public management and the future of government, the key success factors of the future government management can be grouping in five factors as shown in Fig.3. There are 1) Innovation: searching for the new solutions to cause the big impact in order to design the public services that can be response to the citizen needs by means of government laboratory (GovLab) or public sector innovation Lab for design thinking by citizen participation. 2) Collaboration: elevating the coordination and cooperation to truly collaboration, planning together to achieve the goals, sharing the resources, accountable for the risk and the outcomes. 3) Digitalization: technology enable public management by adopting technologies, big data and digital technology to improve the public sector performance and decision-making procedures resulting in better, faster, more transparent and accurately responsive public services in accordance with the public needs.4) Flexible management: the structure of public sector must be flexible, agile, less hierarchy and chains of command. The size of the public sectors must be appropriate in accordance with its roles and missions. 5) Effective resource management: human resource management, budget management, information and technology resources management to achieve the ultimate and sustainable outcomes or good growth. New mindset of the public entrepreneurship and leadership development is necessary for governmentemployees who will be the change leaders to create the public values and carry out missions for public interest[14].

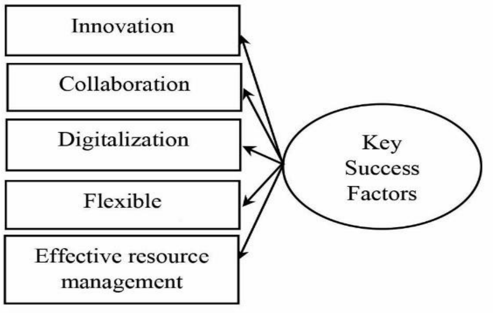

Fig.3 Key Success Factors of Future Government

E.The Future of Government Management in Thailand

National Strategy section 65 of the Constitution of the Kingdom of Thailand stipulatesthat:"The State should set out a national strategy as a goal for sustainable national development of the country under the principle of good governance to be used as a framework for formulating consistent and integrated plans in a congruous force to achieve such goal"[15].The National Strategy (2018-2037) is the country's first national long-term strategy developed pursuant to the Constitution.It shall be pursued to ensure that the country achieves its vision of becoming "a developed country with security, prosperity and sustainability in accordance with the Sufficiency Economy Philosophy" with the ultimate goal being all Thai people's happiness and well-being. The six strategies comprising the national strategy are: (1) National Strategy on security, (2) National Strategy on competitiveness enhancement,(3) National Strategy on developing and strengthening human capital, (4) National Strategy on social cohesion and equity, (5) National Strategy on eco-friendly development and growth, and (6) National Strategy on public sector rebalancing and development.

The sixth National Strategy on public sector rebalancing and development emphasizes on adjustment in the public sector, upholding the concept of "a public sector of the people, for the people and the public interest".There are 8 strategic guidelines as following: 1) Having a people centric public sector that effectively delivers responsive, fast and convenient services with transparency while ensuring good governance and public satisfaction. 2) Having integrated managed public sector that adhere to the National Strategy as an end goal and can effectively support and promote developments at all levels, issues, missions and areas. Implementations in all levels of the public administration uphold the National Strategy as an integrated key, leading to budget allocations that correspond to the strategy at all levels. 3) Downsizing of the public sector in accordance to missions and tasks and promoting involvement of citizen and all sectors in national development. Promoting decentralization and supporting local administration organization to become government agencies operating with high competency and good governance. 4) Modernizing public sector, ensuring that public sector can adequately operate with flexibility and agility. The management and decision-making procedures will be improved by adopting technologies, data analysis, innovations and develop to a learning organization. 5) Ensuring that government employees and staffs exhibit morality, ethics, virtues, dedication and professionalism, having flexible and ethical human resource management within the public sector. 6) Ensuring that the public sector operates with transparency with no corruption and malfeasance. Every level in public sector must comply with good governance principles and the Sufficiency Economy Philosophyinvolving all parties to participate in corruption and malfeasance prevention of the public sector. 7) Ensuring that the country has laws only to extent of necessity and in accordance with existing national contexts. Laws, rules, regulations and requirements are up-to-date, universal, and effective as necessary. Laws must enforce effectively and equally. 8) Ensuring that the country's justice process respects human rights and treats all people equitablyhaving judicial personnel and agency that respect and uphold democratic principles and human dignity[16].

F. Government 4.0 Policy

Government 4.0is the guideline of theOffice of the Public Sector Development Commission (OPDC) for government or public management to achieve the ultimate outcomes of better governance and happier citizens. Thus, the public sector management needs to transform to comply with National Strategy and support Thailand 4.0 development model under the good governance principles.The administrative reform to Government 4.0 is shown in Fig. 4.

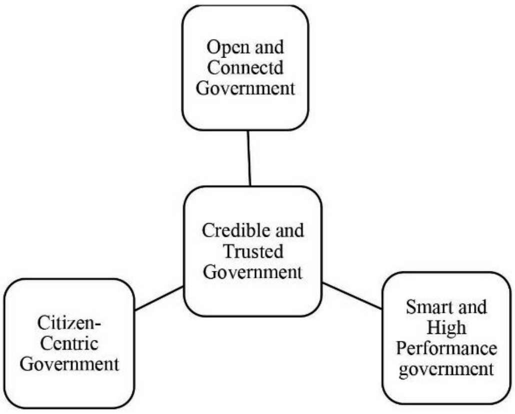
Open and Connectd Government
Credible and Trusted Government
Citizen-Centric Government
Smart and High Performance government

Fig. 4 Government 4.0 Policy

1) Open and connected government: Inclusively involvement of all sectors such as private sector, civil

society and non-government organizationchanging from open upon request and limited disclosure to be open by default, active disclosure and usability. Transform from agency-based data collection to data sharing across public agencies and stimulate public participation in information sharing by public consultant and engagement, open and participatory decision making and public scrutiny. Opportunities are available for every sector to appropriately participate to deliver public services; specifying the structural relationship to fit within horizontal network organization rather than organization in silosconnecting among the government agencies to work in unity and collaboration of all levels.

2) Citizen-CentricGovernment:Looking forward, problem solving and delivering the proactive public services, personalized service delivery, integrated services in form of one-stop service with multi/cross channel through digital technologies by establishing data management systems which link government agencies and their sources of data; leading to a big government data to support policy and service development. Having a citizen-centric government that effectively delivers responsive, fast and convenient services with transparency.

3) Smart & High Performance Government: Public sector must responsively develop according to any changes and disruptions to be a high competency public sector that conducting its efficient operations, advanced planning, risk analysis, flexible and timely response to unpredictablesituation and crisis. Formulating result-based policies and management strategies based on data in account of transparency, flexibility, and agility. Adopting technologies, data analytics, innovations and digital-based working systems also applied multidisciplinary[17].

V. DISCUSSIONS

The Future of Government in Thailand after the pandemic situation of Corona Virus Disease 2019 (COVID-19): the COVID-19 Pandemic was the seriously crisis which caused the severe impacts to human lives, economic, social, working and the livelihood of world-wide human being. The post-COVID world must face to inevitably great suffering and dramatically changes. A tremendous transformation will take parts in structural and behaviors,which called 'New Normal'. New normal or new norm means a previously unfamiliar or atypical situation that has become standard, usual or expected.

The Ministry of Higher Education, Science, Research and Innovation (MHESI) bythe Office of National Higher Education Science Research and Innovation Policy Council (NXPO) in collaboration with Thailand Future Foundation has developed post-COVID scenarios and strategic issues to ease Thailand through the recovery and strengthen the long-term national development. The post-COVID strategy proposed by NXPO and Thailand Future Foundation consists of five issues: 1) Put human security first. Priority shifted from the economy to human security in four aspects: food security, healthcare security, energy security and job security. 2) Moving beyond GDP. Shift from GDP growth to balanced growth through Bio-Circular-Green (BCG) economic model. 3) Reinventing in education and human capital. 4) Leaving no one behind. This aspect aims at tacking poverty and inequality utilizing advanced technology such as big data analytics to support the design and implementation of the government program. 5) Create open and resilient society. Technologies and measures are developed and implemented to create transparency in the governance and strengthen the public-private-people collaboration [18].

National Strategy has reflected Thailand's vision: "Thailand becomes a developed country with security, prosperity and sustainability in accordance with the Sufficiency Economy Philosophy." To aim on the balance in security, economic, social and environment, it needs the drive in four dimensions:1) Economic wealth, 2) Social well-being, 3) Environmental wellness, and 4) Human wisdom[19].

The Sufficient Economy is a philosophy that stressesthe middle path of Buddha's teaching as an overriding principle for appropriate conduct by the populace at all levels starting from families to communities and to the nation in terms of development and administration. There are three pillars of Sufficiency Economy Philosophy, namelymoderation, reasonableness, and self-immunity to protect from severe impacts of crisis and changes.To achieve sufficiency, an application of knowledge and virtues are essential for self-dependency and turn to help othersleading to the self-development, community development, social development and nation development for sustainable growth and balance [20].

The 20-year National Strategy is the government long-term strategy for present and future public management directions. The pandemic situation of COVID-19 is the reflection of imbalance world. The start of the outbreak is from the human threats to natures. Public management procedures should take more concern to creating the balance of national development policy. Somdet Phra Buddhaghosajahn (P.A.Payutto) had given the Buddhist Principle aboutsustainable development, comprising of, 1) human development in whole system of behavior, mental and wisdom, and 2) sustainable development. The whole-system of human development is the core relation of the coordination and integration in the big holistic relative system [21].

CONCLUSION

The future of government management is the concept of new public management, focusing on the efficient administration bystructure and new process redesign. The future of government must be network organization, agile and flexible. Innovation, collaboration, digitalization, flexible and effective resource management are the key success factors for driving vision and mission of the future government by means of open and connected, citizen-centric, with smart and high performance government. Enable the internal-external balance and sustainable outcomes. The future of government in Thailand has stipulated in National Strategy (2018-2037) and Government 4.0 policy in accordance with the guideline of Office of the Public Sector Development Commission (OPDC). Regarding to the pandemic situation of Corona Virus Disease 2019 (COVID-19), 'the philosophy of sufficiency economy' by the Late King Bhumibol Adulyadej the Great (Rama IX) has proven for the people and country development. It is already part of the 20-year National Strategy, which will direct the country's economic and social development. Sufficiency Economy Philosophy consists of three core components, moderation, reasonableness, and self-immunity orprudence. It is the best vaccine for the government to lead the futuregovernment in order to retrieve and develop the country in post COVID world. Ten Perfectioned Buddhist leadership is the inner excellence of charismatic leadership. It is essential for government's change leaders to develop from within both leaders themselves and their administrative followers to stimulate and push the organizational people and Thai citizen for changing to the balanced and sustainable new normal. Ten Perfectioned could apply for the future government management leaders. The change leaders must be the special qualified persons who possess the inner excellence or perfections (Paramis). Ten Perfectioned Buddhist Leadership can applied for three categories in leading process, 1) Self-leading with the perfections of morality, renunciation, truthfulness, and energy. 2) People-leading with the perfections of giving, loving-kindness, and equanimity. 3) Work-leading with the perfections of wisdom, patience, and resolution or self-determinationunder the National Strategy and Government 4.0 policy to achieve the security, prosperity and sustainability of the country.Thus, a causal model of future government in Thailand using Ten Perfectioned Buddhist Leadership wasdeveloped asshown inFig. 5.

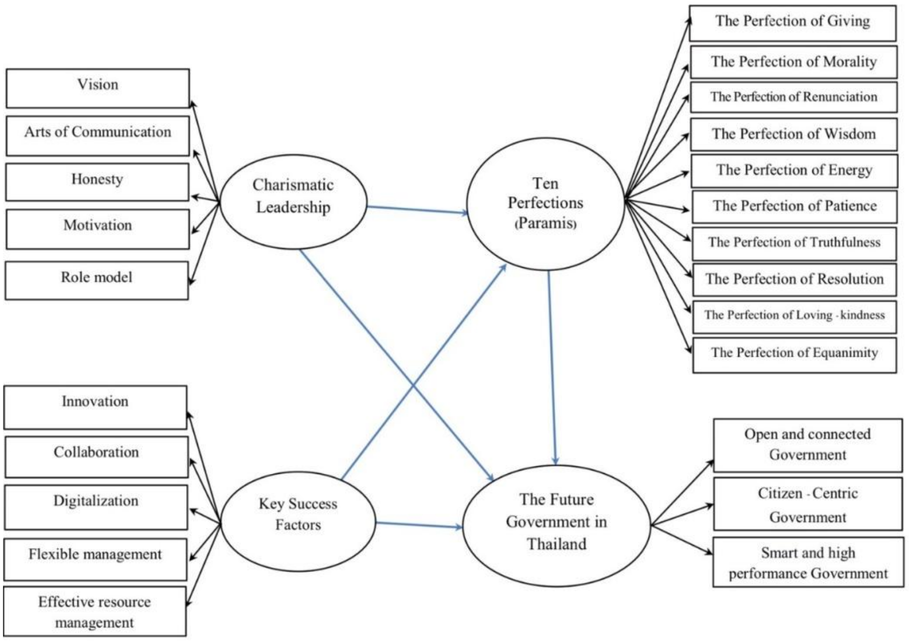
Vision
Arts of Communication
Honesty
Motivation
Role model
Charismatic Leadership
Ten Perfections (Paramis)
The Perfection of Giving
The Perfection of Morality
The Perfection of Renunciation
The Perfection of Wisdom
The Perfection of Energy
The Perfection of Patience
The Perfection of Truthfulness
The Perfection of Resolution
The Perfection of Loving - kindness
The Perfection of Equanimity
Innovation
Collaboration
Digitalization
Flexible management
Effective resource management
Key Success Factors
The Future Government in Thailand
Open and connected Government
Citizen - Centric Government
Smart and high performance Government

Fig.5 a Causal Model of Future Government in Thailand using Ten Perfectioned Buddhist Leadership

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Floating Market in Thailand: Policy, Factors, Component and Model

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Abstract— The objective of this research was to study policy, factors, components, and model of floating market tourism management in Thailand. This research was qualitative research carried out by studying the content of floating market tourism in Thailand and conducting In-depth interviews with the community personnel, stakeholders, and other related organizations with floating market tourism management in Thailand. From the research, following policies on tourism were found 1) restoring the relations and cooperation with neighboring countries to boost the Thai Market to be the main gateway of tourism in the region, 2) applying proactive marketing strategies in tourism management by arranging different activities for tourists both domestic and international levels, 3) hastening the development, restoration of heritage, and cultural assets in both urban and city areas, 4) broadening the variety of tourism in various forms, and 5) increasing the convenience measures, creating public safety, and preventing exploitation of tourists. There were 2 factors influencing tourism, namely internal factors such as tourism resources and external factors such as the world economy, political conditions, tourism favor, expanding transportation routes, and exchanging political policies. The components of the potential tourists' attractions were 3As, namely 1) attraction – site and events, 2) amenities, and 3) accessibility – transportation. Tourism management models of the floating market are as follows: 1) activities in the sense of natural floating market, 2) activities in the sense of seasonal tourism, 3) activities in the sense of nature conservation learning center, and 4) activities in the sense of in-depth nature conservation tourism.

Index Terms— ***Floating Market, Policy, Factors, Components, Model***

I. INTRODUCTION

The way of life of Thai people and the "market" are inseparable. Going to the market is not just to buy food, but also shows the inheritance of warm relations and generosity, such as inscriptions in the Sukhothai period. Early Sukhothai period had the Pra San Market, the Phra Achana, pagodas, the Mak Prao Forest, the Mak Klang forest, a farm, a settlement, a large and a small house. Later in the Ayutthaya period, market was called "Pa" such as Pa lead for selling net balls and things made from lead, Pa Silk for selling silk, Pa society for selling Sangkhalok bowls, Pa mattress for selling bedclothes, Pa coconut for selling coconuts etc. A group of economists considered the study of the evolution of Thai trade and divided the trade era in Thai society into 3 eras, namely the Absolute Era, the 1932-1957 era, and the 1958-Present era. International trade was monopolized by warehouse and ended when Thailand changed the rule in 1932. Later, after the change of government (1932-1957), production and trade in Thailand increased respectively. Chinese merchants began to unite tightly and set up a Chinese merchant association including monopolizing trade activities in each branch. Era 1971-Present, capital had a crucial role as well as became an economic indicator. The government implemented investment promotion policies. Foreign capital flew into

Thailand intensively resulting in industrial development.[1] The government had developed communities both in the economic and social aspects in western style-paved the road into the community, developed irrigation systems as well as public utilities. These resulted the reduction of agricultural area. The way of life in the water had decreased, and since the year 1977, the floating markets in Bangkok and its surrounding provinces had almost ended until in the year 1997 the trend of ecotourism including the policies of the government in promoting tourism in Thailand resulted in the revival of the floating market at present.

However, the trade in the form of floating markets was still supported by local authorities in accordance with the government's tourism promotion policy in order to encourage people who had houses and gardens along the river to bring the agricultural produce as well as folk handicrafts for business purpose. This was the another way to increase income for the people. "Floating market" is one of the distinctive characteristics of Thailand for foreign tourists who like various types of tourism because tourists can experience the primitive way of life of the community by trading agricultural products on water of the villagers that are hard to find nowadays. Therefore, the form of tourism in the floating market in Thailand is influenced by factors, components, and tourism policies, including the participation of communities and stakeholders.

II. RESEARCH OBJECTIVES

The objectives of this research article were study policies, factors, components and model of floating market tourism management in Thailand.

III. RESEARCH METHODS

A. Research Design

This research was a qualitative research carried out by documentary research in order to search for information about general conditions, factors, components, and management models, development and conservation, as well as the problems and impacts of tourism on the development of life and culture in Thailand, including related different theories. Interview and focus group discussion with the public, tourist, tour operators for floating markets, and representatives of organizations / agencies related to tourism activities were performed in order to perceive the guidelines about tourism behavior of floating markets of tourists, comments on floating market tourism, community life, and culture including satisfaction towards the floating market- tourist destination in Thailand. In addition, group discussion was carried out to observe the participation about scheme, activities, identity, history and management system towards development of life and culture in Thailand. Furthermore, the following methodology was carried out, namely survey routes and evaluate floating market tourism resources, ability to accommodate tourists. The collected data were analyzed to find a model to manage floating market tourism towards development of life and culture in Thailand.

B. Scope of the study

This research focused on the content of general conditions, factors, components, management models, development and conservation, as well as the problems and impacts of floating market tourism on the development of life and culture in Thailand as well as history and culture of floating markets tourism in the central region. This research was a study of context and environment, activities and personnel of the community and related organizations emphasizing tourism management model and participation of various organizations as well as the evolution of important floating markets in Thailand in order to form a sustainable tourism management for floating markets.

The areas used in this research were 14 floating markets that are important tourist attractions in Thailand, consisting of 1) Wat Sai Floating Market-Bangkok, 2) Kwan Riam floating market-Bam Phen Nuea Temple-Bangkok, 3) Bang Nam Phueng Floating Market-Samut Prakan Province, 4) Amphawa Floating Market-Samut Songkhram Province, 5) Tha Kha floating market-Samut Songkhram province, 6) Takhian floating market-Nonthaburi Province, 7) Bang Khu Wiang Floating Market-Nonthaburi, 8) Don Wai Floating Market-Lam Phaya Temple, Bang Len District, Nakhon Pathom Province, 9) Lam Phaya Floating Market-Nakhon Pathom Province, 10) Damnoen Saduak Floating Market-Ratchaburi Province, 11) Ayothaya Floating Market-Phra Nakhon Si Ayutthaya Province, 12) Bang Khla Floating Market-Chachoengsao Province, 13) Hua Hin Sam Phan Nam Floating Market-Prachuap Khiri Khan Province, and 14) Hua Hin Floating Market Near to Thap Tai Temple, Hua Hin District, Prachuap Khiri Khan Province.

Scope of population / Key informants were executives and those involved in floating markets tourism in Thailand - the president of the local government organization, committee that oversees tourism activities of the floating market, various types of operators, travel agencies, the owner or caretaker of the tourist attraction areas, and tourism government agencies, and tourists visiting the floating market in Thailand.

Time limit - The duration of the study was 1 year, which was from October 2017 to September 2018.

C. Research Tools

The tools used in this research were as follows: 1) an in-depth interview about tourism policy, factors, components, etc. 2) Focus Group Interview for those involved in floating market tourism, 3) Observation form regarding the general condition of the floating market and survey for basic information about tourism resources within the floating market regarding issues related to facilities in the floating market, such as bathrooms, parking spaces, drinking water facilities or shops, Floating Market service center, the internal environment of the floating market and culture, etc. and 4) Assessment form for tourism potential regarding to the issues related to assessing resources for accessibility – facilities, environmental value, and responses of local people, and management.

D. Data Analysis

The collected data through interviews, focus group interview, focus group meeting, observation, and evaluation of potential were analyzed and synthesised decisive information about general conditions, policies, factors, and elements of floating markets tourism in Thailand that affect lifestyles and cultures. Information from all parties were linked with the concepts and theories for finding floating market tourism management models towards the development of life and culture in Thailand.

IV. CONCEPTUAL FRAMEWORK

Theoretical concepts used in the study included Floating tourism concept, Floating Market Tourism Management Model towards the development of life and culture in Thailand, Carrying Capacity etc.

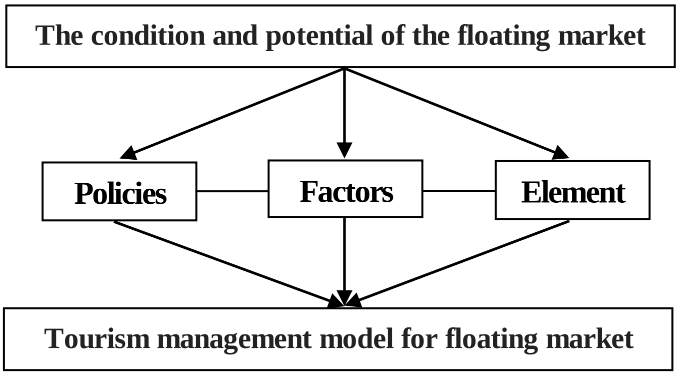
The condition and potential of the floating market
Policies
Factors
Element
Tourism management model for floating market

Fig.1. Conceptual framework of floating market tourism management towards ways of life and culture in Thailand

V. RESULTS

This research title "Tourism management model for floating markets towards the development of life and culture in Thailand" summarized the findings of the policy, factors, components and model of floating markets tourism management as follows:

A.Tourism policy

The 2nd National Tourism Development Plan (B.E.2560 - 2564), vision Thai Tourism Act B.E. 2579 (2036) states that "Thailand is a world-class quality tourist destination that grows on the basis of being Thai to promote economic and social development and wealth distribution to the people and related sectors sustainably".

The main concept of development is based on 5 components as:

1. Developing the quality and diversity of tourism products and services to gain international standards as well as increasing tourism revenue by focusing on increasing spending per trip and extend the length of the stay and strengthen the tourism competitiveness
2. Promoting the balance of tourism growth between tourists segments, i.e., among domestic/international and tourists with particular interests as well as promoting a balance growing between tourism areas by focusing on improving tourism in second-tier locations and local areas. In addition, promote equilibrium growth between the time and season of tourism by focusing on promoting tourism during the months of June - September, including promoting various forms of tourism,
3. Growth based on Thainess by focusing on the development of tourism products and services and tourist attraction which carry Thai uniqueness as well as raise

awareness and understanding among tourists and Thai citizens and strengthened pride of Thainess and the value of being a good host,

4. Contribution to the economic and social development and wealth distribution to all people by focusing on developing tourism industry as one of the nation's main income source generator and wealth distributor. In addition, develop tourism as one of the key factor in developing infrastructure and creating opportunity for economic and social development especially in second-tier cities and local community areas, as well as generate benefits to businesses in tourism industry and other related industries,

5. Sustainable development by promoting the sustainability of natural resources and the environment by conservation and revitalize fragile attractions as well as cultivating awareness of environmental friendliness, cultural sustainability, glorifying and preserving Thai identity, Traditional values, and local knowledge.[2]

B.Tourism Factors

Human beings are convinced in traveling by instinct. Every human being has a different motivation for travelling according to the economy, society, and time period. There are 8 important motivating factors that encourage people to travel in a desired location on various occasions, namely 1) Adventure needs-when new tourism activities occur, such as rafting, mountain climbing, elephant riding, etc., 2) The desire in discovering new things- travel to find new things in life, 3) Value in traveling-it is the result of each trip, such as fun or impression while traveling, 4) The need for cultural research-learning new culture such as traditions, festivals, various ceremonies, or different religions creating a deep understanding of the local culture, 5) The desire to observe livelihood, the environment and behavior of local people, 6) Needs for acceptance of people in society-as Abraham H. Maslow's motivation theory that humans want to be regarded and accepted in society, 7) for pride-people travel because they wanted others to see that they travelled in strange places where their relatives have not been to, 8) raise status and prestige-to have the opportunity to travel for any purpose, such as doing business, attending meetings, sporting events, religious activities, visiting relatives, etc., all of which make travelers honored by the people in society and the reasons that do not motivate to travel are as follows: 1) money concern because traveling is expensive. Many people think that it is better to save money for other things, 2) No time- due to unable to have vacation-leave, 3) Family responsibilities-infants, 4) physical limitations-bad health or aging, 5) not interested in finding fun from tourism, and 6) fear of unsafe travel.[3] Tourists do not travel because of the form or image of the tourist attraction only but tourists choose tourist attractions and tourism activities that match their needs and motivation. Summary of travelling factors (Determinants) are 1. Personal factors, such as health. Health is the first thing that indicates whether traveling is possible or not including physical and mental health. However, both good and bad health are a factor contributing to travel for example leisure travel or going to a place suitable for health rehabilitation, etc. Income is closely related to tourist behavior. Income is an important factor. Attitude and awareness are an influential and distinct factors for each person. Safety of tourist destinations in the age of terrorism is what tourism industry trying to change to the desired way, for example, the airline uses the understanding of fear of flying by holding a training to overcome fear. If people stop being afraid of flying, it means increasing market segments. Experience can change the situation, knowledge, attitude and perception. A discounted buying experience may lead to a discounted purchase behavior in the future. However, each person gives different importance to each factor. The same person pays more attention to these factors as they change with time, age, situation and experience. External factors such as politics related to various laws and regulations such as immigration regulations, requesting permission to enter the country, terrorism, tax policy, especially airport tax have an influence on travelling. Economy such as South Korea is a country that developed economy after the Korean War in the year 1957-1953 quickly from the export policy which increase the income and ranked first in Asia in terms of Tourist generating countries, WTO. Society and Culture - regardless of class or life patterns, in tourism, everything is important. Changing from the primitive attitude that sees tourism as superfluous, WTO (1990) announced that the trend of the importance of tourism is a privilege for every human being to see more, especially in the Western world in addition to the external political, economic and social factors as mentioned.[4]

C.Tourism Element

To accomplish the objectives of tourism, there must be following 3 important elements (3As), namely 1. Attraction, Site, and Event: The place might be created by nature or created by humans, but an impressive event occurred from human beings alone. 2. Amenities:

convenience that allows tourists to the destination quickly and safely. Basic construction (Infrastructure) such as transportation systems, communication systems, and social utilities such as electricity and water supply are therefore essential in tourist sites. 3. Accessibility: travelling to the destination requires a transportation system - routes, vehicles, stations and transport operators, etc. with the objective of transporting people and goods to the destination.[5] Tourist attraction areas are an important resource and can be classified into 4 categories as follows: 1) Culture attractions showing different local traditions, 2) Scenic attractions showing the beauty in various forms of terrain, 3) Entertainment attractions, 4) Other tourist attractions with specific attractions.

Tourism Authority of Thailand has classified tourist attractions into 3 types which are Natural attraction, Historical and Archeological attraction, and Cultural attraction. As for Entertainment attraction is part of providing entertainment organized by the tourist facility, 2. Tourism services are services that support convenience and entertainment for tourists, including accommodation, food, retail shops, entertainment spots, activities and other services, 3. Tourism demand-participation in recreational activities and other activities: the tourism market normally focuses on tourists which in the management process includes promotion and development of sales and services for tourists as well.[6]

D.Tourism Scheme in Thailand

From studying and researching important documents, it is found that there are 3 major tourism schemes which are as follows: 1. Natural Based Tourism such as ecotourism is a tourism in a unique natural area related to the ecosystem having a collaborative learning process for those involved under local environmental management and tourism to focus on raising awareness of sustainable ecological preservation. Marine ecotourism is tourism responsible for sea resources that are endemic. Geological tourism (geo-tourism) is travelling to rocky cliffs, sandstone, tunnels, burrows, water caves, stalactites, stalactites etc. 2. Cultural-based tourism such as historical tourism, archaeological tourism. In this types of travelling, we gain knowledge and understanding of history and culture. Besides, we can observe various local endemic traditions and gain knowledge and understanding of social and cultural conditions. In addition, new experience is gain along with nurture appreciation on the basis of responsibility and awareness of the preservation of the environmental and cultural heritage where local people are involved in rural tourism / village tourism management. It is to travel and feel the divers culture and tradition in second-tier cities and local along with their creative works that are unique, outstanding for enjoyment and knowledge, etc. 3. Special interest tourism, such as health tourism-travelling to the natural and cultural tourist destination for relaxation and learning how to nurse yourself physically and mentally. Edu-meditation tourism is a journey for field trips, exchange knowledge from religious philosophy, practice meditation to gain more experience and new knowledge, increase awareness of preserving the environment and local culture. Ethnic tourism is a trip to learn the local way of life, culture of the minority or various ethnic groups. Sports tourism is a sport-based travel for sports interests such as golf, diving, fishing, snooker, windsurf, water skiing etc.[7]

In summary, there are various scheme of tourism in Thailand, depending on the behavior of tourists and changes in social and cultural structures. The effect of tourism creates positive or negative dimensions-depending on the behavior of the tourists.

E. Floating market tourism Management Model

Floating market tourism Management Model are as follows:

1. scheme and activities maintaining the presence and prototype of the floating market along with the activities such as market fair, pay respect to Buddha, passing through the chanting hall, to redeem the buffalo life, rowing and canal scenery, firefly boat cruises. The villagers sell their products like vegetables and fruits and sweets on boats, as well as cycling and elephant riding service and preserve Art and Culture, various customs and traditions, and folk performances.

2. Scheme and activities of floating market that are uniqueness of tourism and in important Buddhist days (Cultural) include following activities, such as offering food to monks in the morning, offering alms on the boat (traditional way), boat racing, songkran festivale, water candle procession, art and culture, visit historical monuments, archaeological sites, antiques, and Thai cultural performances.

3) Scheme and activities of floating market tourism as a learning center (Conservation of nature) have following activities, such as inheriting ancient traditions, rowboat racing, boat rowing, and cultural show, and OTOP community products. Besides, there are environmental

conservation project, preservation of lifestyle along the canal, and flora competition. There are motorboat service to visit different ancient places as well as rowing around the market. 4) scheme and nature preserving activities such as subconscious cultivation of resource conservation (Practicing by planting trees), watching ancient art, Thai culture, cultural courtyard, OTOP community products, and breeding of various kinds of flora, nature conservation, music in the park, drawing activities for children, Thai massage, elephant trekking, historic sites, boat riding, swinging on the tip of the beach, train riding, and planting mangrove forest. Villagers are still gardening and breeding various plants for integrated farming. There is a market of agricultural products and villager bring a variety of agricultural products to sell at an affordable price on boat.[8]

VI. CONCLUSION

From the study and research through documents, as well as the important information regarding policies, factors, components and model of floating market tourism management in Thailand by interviewing Focus Group and small group meeting can be concluded as follows:

From the National Tourism Development Plan No. 2 (B.E. 2560 - 2564), the five main policies and concepts in tourism development are as follows: 1. improving quality and increasing diversity ff tourism products and services to gain international standards, 2. Promote the balance of tourism growth between tourists segments, 3. Growth based on Thainess by focusing on the development of tourism and tourist products and services consistent around Thai uniqueness, 4. Promotion of economical and social development and wealth distribution inclusively to all people in all regions, 5. Sustainable development should be done by promoting the sustainability and preserve natural resources and the environment by revitalize fragile tourist sites as well as managing the ability to accommodate tourists and cultivating awareness of environmental friendliness, promote cultural sustainability by glorifying and preserving Thai identity, Traditional values and local knowledge which relies on the participation of all sectors. There are 2 factors that influence tourism: internal factors such as personal factors, health, income, attitude, and external factors such as world economic, political conditions, popularity in tourism, and political policy. However, tourist attractions must develop tourism element to have the potentiality and respond the needs of tourists, including (3As) which are 1) attraction, site and event, 2) facilities (Amenities) that allow travelers to get to the place quickly, basic construction (Infrastructure), 3) Access to tourist attractions (Accessibility) with transportation systems and tourism schemes are another issue that area owners must pay attention in finding or arranging suitable locations.

Tourism schemes are as follows: 1. Historical Tourism is a scheme and activities of tourism which are a characteristic of floating market tourism showing uniqueness and natural sense of the floating market. Newly created floating markets have following activities such as riding boat, ancient art, Thai culture, 2. Cultural tourism is a form of tourism activities carried out on traditional festivals and important Buddhist days. The activities are offering food to monks on boat and paying respect to monks, rowboat racing, inheriting Songkran festival, playing Saba in Mon Style, 3. Buddhist tourism is the form and activity of floating market tourism in the deep subconscious cultivation, such as resource conservation (Practices by planting trees) and develop as a learning source (Conservation of nature) - giving a living ransom for buffalo cattle, pay respect to monks, flora competition, conservation of nature, and music in the garden etc.

Although the policy, composition, factors, and tourism patterns are strong and strong, if the country's tourism does not receive cooperation from every sector, including the government, stakeholders, people including tourists, it will not progress and will only deteriorate.

VII. SUGGESTIONS

Floating market tourism management must rely on the participation of the government, various stakeholders, floating market owner, and the people in the area to operate and respond to national policies, including the creation of tourism and public relations networks, considering of a management system to increase the ability to accommodate tourists in various fields, quality inspection both food and service on a regular basis, raising awareness of being a good host, and promote and support the people in the area to show their identity, and preserve the culture, good traditions, including preserving nature, historic sites, antiques. Floating market leaders should promote and support local products in the community to maximize revenue including analysis and development of capacity development plans in each area as well as the ability to certify tourism to get more quantity and quality.

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Elderly Persons' Potential Capacity Driving Mechanism Through Buddhism Integration

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Abstract*— *This article intended to propose the driving mechanism of elderly persons potentials capacity by Buddhism method that revealed that the elderly self help potentials capacity development centers located in monasteries and Buddhist places consisted of location factor, money factor, administrative factor, activity factor, architectural factor, development plan factor, policy factor. Elderly potential capacity development for self help and national strategy that emphasize the importance of the elderly persons society and promotion of ideal standard of welfares for elderly persons. The result of this research revealed that the elderly persons' potential capacity development centers located in monasteries and Buddhist places must be with the important factors such as places, money, administration, activities, architecture, development plan, policy for elderly persons potential capacity development that boosts up the ability to take care of themselves including national strategies to emphasize the importance of becoming the elderly persons society, promoting elderly persons to have good health according to the ideal standard of elderly persons health.

Index Terms—***Elderly; Potential; Capacity; Driving Mechanism; Buddhism Integration***

I. INTRODUCTION

The present problem revealed that the older persons increase from 4 million persons (6.8 percent) in the year 1993 to 10 millions (14.9 percent) in 2014 and expected to be 20.5 millions (32.1 percent) in 2040. [1] The Ministry of Public Health screened the health of 6,394,022 older persons and found that about 5 million persons or 79 percent were social bound, about 1.3 millions or 21 percent were the groups of dependence , home body, bed ridden and needed social and health support. [2] This crisis is the result of becoming the old aged society and social and economic changes. Technological and medical advancement induce longevity in older persons. At the same time longevity brings along chronic diseases and creates dependency for older persons so they need care. Findings from family and social system were that most older persons lacked caregivers, medical and health care system at present emphasizes on immediate treatment. [3] When the symptoms stay stable, then the patients are released from hospitals without continuous support system available in the communities resulting the older persons become dependent and disable, limited in daily living, must depend on families. If long term care systems are available, the dependency situation will be reduced and older persons will have the good quality of life. [4] The needs and limitation of health care facilities are the incentives of community long term care project with participation of three partners: Local Administrative Organizations, Senior citizen assembly, local hospitals [5] which was related to Professor Emeritus Dr.Piyasakol Sakolsatyatorn, Minister of the Ministry of Public Health who mentioned the government policy of long tern care system development for dependent older persons in areas that the government expected to see older person in local areas will receive heal care from integrated professions teams, primary team and local health promotion hospitals with participation of families, communities and localities. This will help older persons have good quality of life, live in society with dignity, equally access to health services. [6] It is the way to create society of hospitality. [7] It also creates cooperation from various agencies along with the creation of the family doctors and volunteers in communities for the betterment of "Thai society, older persons society, understanding, accessibility and dependability" [8]

One important thing for the elderly persons' quality of life development is to apply Buddhist Dhamma for daily living of elderly persons. The research entitled " Driving Mechanism for Elderly Persons' quality of life Development with Multi-wisdom integration according to the Eastern Philosophical Concept: conducted by Ratanasatjadhammm, K. (2016) [9] indicated in the handbook of " Merit Accumulation of Elderly" that the Eastern philosophy is coincided with Thai elderly way of life. The Eastern philosophical concepts widely used among Thai elderly consist of two important concepts: the Thai Buddhist concept and Thai Chinese concept. The Thai Buddhist concept is more emphasized and the two important concepts are widely practiced with various activities at various parts of the country. These two concepts are well welcome by

Thai elderly as well as the people of different ages. If these two concepts can be systematically developed, they can become the concrete mechanism to drive the elderly quality of life development effectively. When the lacks that need to be filled are known, elderly persons, families, communities and related agencies participate in promotion and creation in order to make the operation of the elderly persons quality of life development possible which will help reduce the care burden expenses but enhancing the elderly capacity to build up the important brain bank for national development. The handbook of “ Elderly merit accumulation” which is called Maha, the abbreviation of Merit Audit Healthy Aging can help elderly, families and related agencies together develop the elderly quality of life effectively.

From the above mentioned problems and to extend the research, team of the researchers have to invent the driving mechanism to develop the elderly potential capacity by integrating Buddhism for research and development of centers of the elderly potential capacity development located in monasteries and Buddhist places to help the elderly persons to be able to take care of themselves, create driving mechanism to uplift the spirit of self-help of the core leaders of Buddhist elderly persons and to promote the capacity of the elderly persons who are bed ridden by Buddhist advocators.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the administrative mechanism of elderly persons potential capacity development centers located in Buddhist places for increasing the elderly persons ability for self cares., and 2) to present the Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.

III. RESEARCH METHODS

A. Research Design

Research methodology used the qualitative research collected data from 18 key informants by in-depth-interviewing and from 12 participants in focus group discussion. The research instruments were 1. structured interview transcript and 2. Focus Group Discussion Form.Analyzed data by descriptive interpretation.

B. Research Process

Research process of this research has developed into 3 steps consisted of to study the administrative mechanism of elderly persons potential capacity development centers located in Buddhist places for increasing the elderly persons ability for self cares, present the Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders., and Confirm model. Steps were shown in Fig. 1.

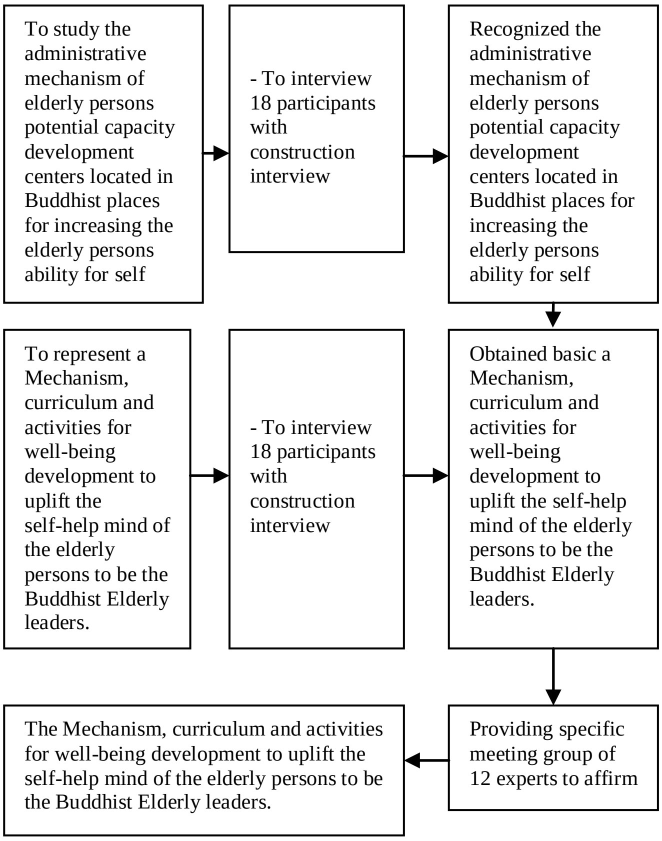
To study the administrative mechanism of elderly persons potential capacity development centers located in Buddhist places for increasing the elderly persons ability for self
- To interview 18 participants with construction interview
Recognized the administrative mechanism of elderly persons potential capacity development centers located in Buddhist places for increasing the elderly persons ability for self
To represent a Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.
- To interview 18 participants with construction interview
Obtained basic a Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.
Providing specific meeting group of 12 experts to affirm
The Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.

Fig.1 Research process for The Model of Buddhist Elderly Care Center in Thailand

IV. RESULTS

Results indicated that 1. The administrative mechanism of elderly persons potential capacity development centers located in Buddhist places for increasing the elderly persons ability for self cares.

Development of the elderly persons capacity for self cares at Buddhist places must consider physically geographical settings with following details:

1. Monastery compound: There must be necessary and appropriate resources for the

elderly persons;

1.1 Name plates of monasteries and signs indicating the walk ways in monasteries that the elderly persons can see and understand easily.

1.2 Monasteries charts; there are clear division of monastery zones

1.3 Activities publicity plates and information about the elderly persons

1.4 Data and information signs, such as brief history of monasteries, Dhamma Motto and Buddhist proverbs

1.5 Books corners to promote reading among the elderly persons

1.6 Reading eye glasses with different length placed at the books corners.

2. There are buildings, ceremony halls and other facilities in Monasteries that the elderly Persons can use to do activities conveniently and safely.

2.1 Public halls
2.2 Ceremony halls
2.3 Monastery compound
2.4 Compound around pagodas
2.5 Libraries and museum
2.6 Road and footpath in monasteries

3. Improvement, development and care of environment and landscape in monasteries that are suitable for the elderly persons.

3.1 Monastery compounds are quiet without annoying atmosphere

3.2 Monastery compounds are tranquil and green with trees

3.3 Monastery compounds are orderly kept

3.4 Garbage is orderly kept with enough trash bins

3.5 There are enough trees, flowers and horticultures for tranquility and beauty

4.6 There are enough rest areas.

4. Halls and facilities in the halls such as chairs, table, stools

4.1 They are clean with pleasant colors

4.2 They are strong, secure and easy to access and use.

5. There are rules and regulations for practice for staff and elderly persons who come to perform activities in the monasteries.

5.1 There are handbooks for routine works and activities

5.2 There are rules and regulations for elderly persons who come to live in the monasteries

5.3 There are regulations for those who participate in activities concerning the elderly persons in the monasteries

6. There are systematic management plan to facilitate the elderly persons

6.1 Abbots assign the staff who are knowledgeable to welcome the elderly persons

6.2 Making of records of the elderly persons who come to participate the activities in the monasteries

-general data (name address age, gender, education, occupation, contacting persons, telephone numbers and specialization)

-sickness history, personal decease, treatment, medicine)

6.3 providing visiting books

7. Halls, buildings and places for the elderly persons in the monasteries

7.1 halls and places with even floors, not slippery, strong, ready to use, no blockage of the roads and walkways that are dangerous to trafficking

7.2 Kitchen and food quarters, there are not animals that carry communicative decease , not slippery, the floor is even with one level.

7.3 There are not garbage left on the floor, roads or drainage

7.4 There are hygienic disposal of polluted water, sewage. There are drainages or disposal pipes around the compounds that are not blocked and smelling.

8. Parking space for elderly persons

8.1 Parking spaces are allocated for elderly persons, not paralleled with the traffic, the surface is smooth, the sign indicating the elderly persons parking is 2.00 meter high from the ground

8.2 The parking areas for elderly persons must be as close to the entrance as possible. There is a sign of disable person at the parking places

8.3 Parking areas for the elderly in the wheel chair must be 1 meter wide and long with rail and walking sticks for the elderly persons who cannot walk easily

9. The ramp for the elderly persons

9.1 The ramp must not be slippery, at least 90 centimeters wide (the ramp that is longer than 6 meters must be not less than 1.50 meters wide)

9.2 The slope is not higher than 1:12. The length of each section must no be longer than 6.00 meters(if the floor is higher than 1 meter, the slope must not be less than 12 meters)

9.3 The height of the floor should not be more than 50 centimeters and the length of each section must not be longer than 6.00 meters

9.4 The space in front of the slope is not less than 1.50 meters

9.5 The ramp without wall should have edge guard not less than 15 centimeter with rails to prevent from falling

9.6 The ramp that is longer than 2.50 meters must have hand rails at both sides with the following details (for details check)

-material is smooth, strong and not slippery

-hand rails are round with diameter 3.4 centimeters

-higher from the ground 0.80-0.90 meters

-hand rails are far from the wall not less than 5 centimeters, higher from standing point , not less than 12 centimeters (if there is no wall, but there is hand rails, check yes)

- the end of the hand rails is extended from the end of the slope, not less than 30 centimeters

- the hand rails with continuous length

9.7 if the levels of floors are more than 2 cms, the edges of the different floors must be sloped, not higher than 45 degree.

10. Ladders for the elderly persons

10.1 The width must not be less than 1.50 cms

10.2 There is rest stop at vertical level, not longer than2.00 meters

10.3 There are hand rails at both sides as described in the handbook

10.4 The ladder risers are not wider than 15 cms and not open space

10.5 Stair nose is overlapped not longer than 2 cms with anti-slippery pads attached

10.6 The surface materials are not slippery

10.7 There are direction and floor level signs

11. Bathrooms for the elderly persons

11.1 There is a toilet for the elderly persons, at least one room, separately or with the other toilets

11.2 There is enough space in the toilet for the wheel chair to turn around, the diagonal is at least 1.50 centimeters.

11.3 The toilet door is swing-out type and can be open ajar not less than 90 degrees or a splice door

11.4 Squat toilet is 45-50 cms high, one side is close to the wall, from the middle to the toilet to the wall is 45.50 centimeters. If both sides are far away from the wall more than 50 centimeters, there must be hand rails

11.5 Horizontal hand rails is 65-70 centimeters high from the floor and extended to the toilet, not les than 25-30 centimeters. Vertical hand rail from the end of horizontal hand rail in front of the toilet is at least 60 centimeters long from the horizontal hand rail.

11.6 The hand rail far from the toilet at least 15-20 centimeters and at least 55 centimeters long(foldable hand rail when opened, there is a lock device that the elderly persons can unlock easily)

11.7 Other hand rails are 80.90 centimeters high

11.8 Installation of sound alarm device to outside

11.9 Under the sinks from the wall to the edge of the sinks, there must be empty space for the wheel chairs to move in. The edge of the sinks is not less than 45 centimeters from the wall. The sink must be located at the point that the elderly persons can reach without obstacles.

11.10 the height from the floor to the edge of the sinks is not les than75.80 centimeters. There are foldable vertical hand rails at both sides of the sinks.

11.11 Water cock is hand swing or press or turn or automatic types

11.12 The toilet room floor is the same level of the floor outside the toilet or slope in case of different level floor. The slope outside the toilet room must be designed for the toilet door to open and close easily.

11.13 There are no poisonous animals in the toilet room such as frogs, geckoes, rats or toads

2. Life long education promotion for the elderly persons

2.1 Religious studies,

1) There should be Dhamma teaching for the elderly persons in monasteries such as Dhamma studies, Apidhamma, Sunday Buddhism and meditation teacher training.

2) There should be meditation practice activities for elderly persons in monasteries.

3) Libraries of Dhamma are located in monasteries.

2.2 The education promotion

1) There should be schools, training centers, groups for elderly persons in monasteries

2) There should schools or buildings for elderly persons to get together

3) There should be training center, learning centers of Dhamma for elderly persons.

4) There should be the vocational training centers for elderly persons

5) Setting up various forums of the elderly persons to perform useful serices to other communities.

2.3 Publicity

1) There are Buddhist activities on the various important days in Buddhism such as Makabuja Day, Visakabuja Day, Asalhabuja day and Buddhist Lent Retreat Day.

1.1) Bowl offering alms
1.2) Dhamma preaching
1.3) Meditation practice
1.4) Candle procession

1.5) Exhibition of the important days in Buddhism

2) Exhibition of the important days of the monarchical institute.

3) Exhibition of the important days of local traditions and cultures.

2.4 Public welfares contribution

1) Creating network, partners, volunteers, public service minds to perform various activities for the elderly persons.

1.1) Monasteries created networks for public work with others organizations for the elderly persons:

-Hospital
-Local Administrative Organizations
-Provincial cultural Office
- Provincial Buddhism Office
-Community Development Office
-Educational institutions
-Village Health Volunteering personnel

1.2) Monasteries promote and support the elderly persons to perform voluntary activities to help the communities.

1.3) Government agencies cooperate and participate in various activities for the elderly persons in the communities

3) Other activities

3.1) There is exercise activities that is suitable for the elderly persons in monasteries

3.2) There is first aid room, household medicine and herb for the service of the elderly persons

3.3) There are other activities

2. Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.

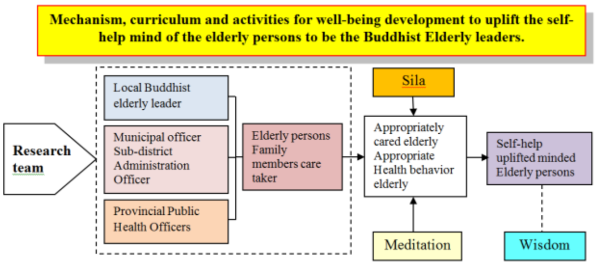
Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.
Research team
Local Buddhist elderly leader
Municipal officer Sub-district Administration Officer
Provincial Public Health Officers
Elderly persons Family members care taker
Sila
Appropriately cared elderly Appropriate Health behavior elderly
Meditation
Self-help uplifted minded Elderly persons
Wisdom

Fig.3 To present the Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist Elderly leaders.

From the fig. 3 indicated that Mechanism, curriculum and activities for well-being development to uplift the self-help mind of the elderly persons to be the Buddhist elderly leaders. The important person to drive the operation is the local Buddhist elderly leaders, provincial health officers, municipality officers, Sub-district organization officers who look after the elderly persons both body and mind resulting the elderly persons received the appropriate care. The elderly persons haves the right and appropriate health behavior which is the way to uplift the elderly persons' spirits.

V. DISCUSSIONS

The elderly development center at monasteries are the objective of the research to develop the competency self – help and build up the last place of hope and peace of mind for the elders to live in this world, especially they will live at the monasteries of their faith, however the planning team of the administrative committee have to understand the vital importance of physical features of environment, which comprises as follows: (1) the monasteries facilities have to appropriate for the convenience, safety and security of the elders, (2) the infrastructures use for dwelling of the elders must be convenience for servicing and easy for convenience to use for activities, (3) the arrangement, development and maintenance of the environmental development to service such as living room, space, beds, tables, dining room, exercise area must be adequately focused, (4) the rules and regulations of the guideline for the best practice for the visitors, servicers of the elders must be cleared, which flexible and loving kindness as a center to service (5) the monasteries, as the host of the place, must help and willingly to devote for supporting infrastructures and necessary facilities in area of the monasteries, (6) arrangement of parking lot, (7) the ramp way for the disable, (8) stairs for the elderly, (9) the bathroom of the elderly, however, the result of the research is conformed to the research of Trirat Jarutad, et al., (2003)[10] was found that the low level of dwelling of the elderly and its environment must conform to mental health of the rule set by the Health Ministry. According to Trirat research was funded by the National Research Councils and National Health funded by the office of health foundation, in the year of (2005) However, the conclusion of Trirat research was found that the need for the facilities outside the building as high and low stairs and the slope of the ramp, the surface of the floor, protected fence and armchairs must be selected by the elderly, and the researchers have pointed out that the highest of the accidents of elderly were from the falling of the stairs, especially at the 75 years old up which was supported by our research's team. The proper planning design for dwelling of the elderly must have no different levels, including the levels of stairs, however the using and designing of stairs was the cause of accidents and it became a problem for the movement of the elderly, and also the slop of the ramp is, the most important, which the elderly have to choose at $\bar{X}$ 1:6, that is higher than the standard of the Health Ministry standard. The disables and elderly who live and the building of the slop of the ram must not more than $\bar{X}$ 1:12 and the length of walkway must not over than 6,000 millimeters. In case of long ramp is 6,000 millimeter and have to arrange the long terrace not less than 1,500 millimeter separated between each section of the walkway, while in the field of various surfaces, which the majority of the elders prefer to select the sand wash area, which is saved to walk and have a good feeling, in the walking way. Those said method should be used at floor and at home's terrace, including the activity area. The elders prefer to have concrete (worm tapping road floor) and also, the elders prefer to have sand wash area in the walkway garden, and also the elders would prefer to have a beautiful marble floor.

But the majority of the elders choose un-slippery road for their walkway garden that is due to the fact that the majority of the elders want their safety for their activities, however, the most important factor to observe and consider was the designing plan for their dwelling. And they love to live in a place that there is no slippery area, that is able to walk and able to push a wheelchair conveniently, in line with the rule – set in articles 33 that emphasizes on the use of non-slippery walkway's materials on their walking floor. And also the elders prefer to select their dwelling with high fence at 1,200 millimeter and 47 percentage prefer to have fence at the most, especially a half semi opaque and transparent fence with steel bar, which it means that the elders would prefer to have relationship from the surrounding, anyhow, they need safety and privacy. By then the elders are able to see and hear the noises from the outside environment to reduce stress of their mental health, beside, that fence should be a moderated high with build by transparent materials that will help the elders to have a nice scenery with good air circulation and sufficient lighting while the table and the chairs at the field, which the elders love to use reclining chair at the most

5.4 the guideline for elderly competency development center at the monastery:

For upgrading the elders to care for themselves are as follows:

(1) The dwelling factor, that is the monasteries must have sufficiency area for elderly competency development for up grading the elders to help themselves (2) Financial factor, that is those monasteries must have sufficiency of the project's management (3) management factor, which is the monasteries have to arrange the team – group – network management to expand their project for their readiness to all monasteries. The committee must set the policy guideline and policy formulation, policy implementation and policy appraisal with have sufficient fund to support the centers project (4) activities factor, that's the monasteries have to create the religious activities for learning, training and mental development by practicing the mindfulness meditation to gain insight for understand the truth of the cycle of life process which courage accepting the life must face with the cycle of life as the will to live, the will to suffer, the will to be old and the will to meet the dead (5) the architecting factor, that is the facilities to underpin the elderly mental health care as the ramp, stairs, bathroom, signpost and risk area must be clearly identified, (6) development plan, as the monasteries development plan must ready to responsible for setting up the elderly competency development center to service the elders, (7) policy factor, that is the policy for implementation must be able to up grading the elders to care for helping themselves which is conformed to the research of Tanakritsance Chatrakamonkil (2013) on the topic of appropriated environment arrangement for health care of the elders at "Nongtong Pattana – Sab – district, Pabou Village, Nongtong – Sab – District, Hangdong district, Chiang Mai Province, was found that an appropriate environmental arrangement and management for the elders in the community have to be supported by the local self-government organization that was the main mechanism to supervise and giving guidance properly environment arrangement to reach to high level of collaborative success through policy implementation. Due to the local self – government organization was a center of public services activities by supporting the feasibilities, personals and academic supporting from both insiders and outsiders. The local self – government organization was the host to plan the outcome achievement to help of the elders by designing the policy to service the public community for their locality, therefore the (LGO) has to have a practical tangible vision of value to deal with the elders problems and the community development, which is their duty. If both party monasteries and local self - government organization co-work together closely and united, so the problems that facing national elderly will be well prepared to face and cope with a

coordinated policy planning, while the elders are increasing in a high rate level, year by year, as so, the urgent plan to pave the way to cope with the high growth rate level of the elders have become a national facing problems and all community problems, throughout the nation, however, due to the hardship of living, the unemployment and the income shortage the poorness of elders farmers, therefore each of the elders family in each community throughout the villages may be abandoned the elder at home without proper care. The abandonment of the elders is due to the fact that, at present Thai family is separated and do not living together as in the past. Their daughters and sons have migrated to urban center to seek jobs and sent the money to their family. But now, the bondage of life has change opposite therefore, people couldn't wait for help from the government only, it is the duty of each family, community to come out to help the elders, on time, and it is the duty of local self – government to cooperate with each community to set a working – group – net organization to solve the elders together to cope with the becoming an old age society of Thailand, however the outcome of the research to establish the elderly competency development center at the monasteries on this topic was funded granting from the of Office of the National Research Council which researchers found that all the monasteries which was chosen as a base of study and use for the monasteries to be the elders center found that all abbots and their vice abbots are eager to be a host, and willingly to use some part of the monasteries to be a center for the elder's caring.

VI. RECOMMENDATIONS

Administrative mechanism of the elderly persons' potentials capacity development centers located in monasteries to enhance self-help ability of the elderly persons must consist of the followings:

1.The place factor. Monasteries have enough places for the elderly persons' capacity development for self-help enhancement

2. Money factor. Monasteries have enough budget for the elderly persons' capacity development for self-help enhancement

3. Administration factor. Administration within groups, the committee has policy and enough fund for the elderly persons' capacity development for self-help enhancement

4. Activity factor. Monasteries have religious activities to develop body, mind, society, wisdom for the elderly persons' capacity development for self-help enhancement.

5. Architecture factor. Building construction to support the elderly persons' well-being, such as ramp, ladder, sign, toilet, or risk spots must be designed appropriately to support the basic requirement for the elderly persons

6. Development plan factor. Monastery development planning to support the elderly persons' capacity development in monasteries to facilitate the administration of the elderly persons' capacity development centers located in monasteries

7. Policy factor. The policy of the elderly persons' capacity development centers administration for self-help capacity enhancement

The responsibility of the elderly persons sickness care must be assigned to the responsible persons with acceptable characteristics to carry out the caring responsibility in time at every caring stop. Favorable environment for care taking of the sick persons should be created with privacy and dignity of the sick persons concern. The environment must be comfortable and lean, without danger, stress, disturbing noise and carried out safely (accident, injury and infection). The caring team must do their best to care for the sick persons appropriately and safely and prevent the them from accident, stress and infection including interfering incidents, crisis and emergency. The care taking team must take care of the sick persons holistically, especially emotion, mind and social condition. There are communication and coordination of sick persons care taking within the team for the sick persons' continuous and sustainable capacity development.

CONCLUSION

The results of this research had sent to the Thai monasteries throughout Thailand to study the possibility to use for an implementation on the part of the sangha, which it was necessary and urgent need to come out to help the society on time, and to let those said monasteries to prepare to establish the training centers for volunteers who had public mind, elderly caring knowledge, able to give kind heart and moral supporting, as the high spirits of the loving kindness towards elders and ready to be the leader of community services as good citizens, noble people, social respect and reorganized, especially for the younger generations to understand the helping the other people is best practice and their works performances had encouraged the elders to have hope, happy, enjoy their life to live in this world, and they are able to help themselves and prove that they are able to be a useful people and able to come back to normal life to service the community as the elderly people can do, even though, in the time of suffering of sickness and in bed but they had hope and understanding of the meaning of life and deeply understanding the meaning of people loving - kindness which didn't abandon them which they could see by their own eyes – witness.

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The Enhancement of Community Well-Being using the Principle of Sure Practise (Apaṇṇakapaṭipadā)

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Abstract— The purposes of this research were 1) to study the concept of enhancement of the community well-being, 2) to study the principle of sure practice (Apaṇṇakapaṭipadā) of community well-being promotion, and 3) to propose the ways to enhance community well-being according to the principle of sure practice. Qualitative research using documentary study, in-depth interviews and non-participatory were designed. Results indicated that 1) the enhancement of the community well-being refers to promoting and supporting man's behaviors and community to have good physical, mental, social, intellectual well-being leading to the quality of life such as the keeping of body in the clean condition, health checking-up, eating hygienic food, exercising, avoiding behaviors giving rise to unhealthiness, seeking for body of knowledge. 2) Guidelines was suggested that the ways to develop sure practice (Apaṇṇakapaṭipadā) for enhancing the community well-being are of the following ways: (2.1) while seeing and hearing, one should see and hear only what could benefit oneself, one should sleep and wake up in accordance with life's clock, one should neither attach nor not attach to any taste of food, one should not get angry, one should possess moral shame and moral dread, (2.2) one should moderately consume four requisites through considering its advantages and disadvantages and one should be content with whatever one possesses, and (2.3) one should be mindful in making effort in working for earning the costs of living, one should have public mind giving hand to whatever is needed by the public. 3) It is expected that one would bodily and mentally become a healthy person giving rise to the good to family and society wherein one can completely solve the intractable problems faced by oneself and society and thereby creating 'the well-being community' respectively.

Index Terms— ***Enhancement, Community Well-Being, Apaṇṇakapaṭipadā***

I. INTRODUCTION

The world at a current time is a globalization era, humans are possessed from the trends of capitalism and consumerism which affect the change of living path. Humans have been influencing the determination of the consumption behaviour and material dependency which are over than it should be; as a result, it becomes a habit cultivated in person and it affects that person, society, or community. Moreover, it also causes the factors bringing the decadence to the nature and environment which will be critical that humans have to face unavoidably [1]. To state about the technology, it is an extension machine of humans' visions , which are limited, to expand through eyes, ears, nose, tongue, body, and mind so that we are able to see, hear, smell, taste, and feel the stimulation; furthermore, when there are the extension of mind and soul, there are the increasing extension of desire and problem [2]. Humans in this world, who think they are developed, regularly live with the idea and belief based on the same tradition, they are flowing following the feeling and there are just a few who attentively would like to seek for the exact and distinct knowledge; additionally, humans lack of basic wisdom of life, and lack of the realization to develop their own living to be better; at the end, they are still in the circle of life and social problems which can be called unwell-being [3].

Health problems according to inappropriate consumption are a considerable point in this current world, not only the developing country but also the developed country. The consumption problems in capitalism society are partly because of the matter of food absence (due to the poverty) and another because of the inappropriate consumption.

Furthermore, the culture of consumerism together with the way of life which the exercise is not supported make the number of people in the present time facing obesity, and hyperlipidaemia which are a cause of various kinds of illness such as diabetes, hypertension, and heart disease. Apart from the important death in the present time, these illnesses waste the outgoings of family and government as well [4]. According to the mistakes of human thoughts, believes, and understandings about the world and life, they see the consumed materials or the economic civilization as a goal instead of seeing it as a factor supporting the creativity of life and society to approach the goodness, they see the happiness ending with material consumption instead of seeing the humans' potentials to develop to the better exquisite happiness, and they live their lives developing to the way of life depending on material consumption instead of developing to the better freedom; all in all, it totally is a unsustainable development [5].

Regarding our lives, it relates with the environment divided into 2 kinds including 1) physical environment, and 2) social environment which are humans altogether. Those 2 environments have to be related with our lives at all times and the relation occurs through the equipment or it can be said it is the way connecting to the world or environment which in the Buddhist way is called 'sense-doors' including eyes, ears, nose, tongue, body, and mind [6] . To summarize, the control of the senses is responsible for 2 things; to know, and to feel or to study, and to take; to be visual, if people want to develop their lives, they have to use the control of the senses to know better, or to study better. In addition, the mind is a centre of knowing-taking as well as a centre of action and the end, or it is a period after knowing to acting. Having well-being, we have to manage the contact of the relation of the 2 environments' lines perfectly [7].

Therefore, the ways to solve the problems are depending on own self as much as possible, and developing the quality of life by starting from person establishing the strength to the control of the senses which means using it appropriately, using eyes, ears, nose, tongue, body, and mind in order to enhance the wisdom instead of fulfilling the desires. If humans use the control of the senses correctly to create knowledge and wisdom, which positively affect life development, they can cross the sorrow circle and reach the real happiness [8]

For the aforementioned reasons, the researchers are interested to study analysing, and synthesizing the principle of sure practice in order to enhance the well-being, and for this research, the researchers are interested to study the community of Khlong Khun sub-district, Taphan Hin district, Phichit province. Since Phichit is one of four navigating moral provinces (Phichit, Buri Ram, Phatthalung, and Ratchaburi) by Moral Promotion Centre (Public Organization) driving spatial moral society, Khlong Khun sub-district has a strength to enhance the elderly's activities but there still have problems about health, or community well-being; thus, the researchers has provided the ways to act following the principle of sure practice in Buddhism in order to enhance the community well-being in physical, mental, social, and intellectual or spiritual aspects to be better stable, wealthy, and durable in all the levels of person, and community; moreover, to be further guidance to operate of society and country.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the concept of enhancement of the community well-being, 2) to study the principle of sure practice (Apaṇṇakapaṭipadā) of community well-being promotion, and 3) to propose the ways to enhance community well-being according to the principle of sure practice

III. RESEARCH METHODS

This research is a qualitative research method by using documentary study, in-depth interview, and non-participant observation. The key informants are the community leader in the number of 15 people including monks, teachers, chief executive of the Subdistrict Administrative Organizations, sub district headman, village headman, directors of Sub-District Health Promoting Hospital, village health volunteer (VHV), and intellectuals, in order to study the normal conditions and the community well-being problems of Khlong Khun sub-district, Taphan Hin district, Phichit province and to interview to seek 10 role models in the sub-district who contain the way of life following the principle of sure practice; moreover, they are chosen by the selection of the president of village health volunteer (VHV), the Khlong Khun sub-district health public academics, and the suggestion of role model group which has the research process as follows. 1) Study the documents in order to systematize the knowledge of community well-being enhancement and the principle of sure practice as well as following the modern academic. 2) The instruments used in this research are the in-depth interviews verified by 3 specialists together with the non-participant observation. 3) Study at the area of Khlong Khun sub-district in order to interview the key informants, record the information with the recorder, note, and picture, analyse, and classify into groups in order to answer the research objectives.4) Analyse and synthesize the content, verify, and compare the information from the key informants in order to find the connection with the theoretical ideas of the community well-being enhancement following the principle of sure practice. 5) Summarize the research following the principle of inductive method which the researchers analyse the aforementioned presenting theoretical ideas following the principle of inductive conclusion.

IV. RESULTS

The researchers summarize the results following the research objectives as follows.

The ideas about the enhancement of community well-being. The study found that well-being means the conditions that humans are naturally happy, and have the exact absoluteness including physical, mental, social environmental, and intellectual or spiritual aspects which all the 4 aspects are the balanced relation; in addition, the well-being plays an important role for living to provide the happiness on the moral foundation, and for using the wisdom as it can says we should know the causes or factors of the illness, know the causes or the factors of having well-being, and know the principle of well-being enhancement. To state more, it means any actions which act for enhancing and supporting person, and community to have the physical, mental, social, and intellectual well-being as well as to have a well quality of life; for instance, to take care of body cleanliness, to do health-check, to consume clean foods, to exercise, to avoid dangerous behaviours or habits affecting the health, to seek the knowledge and to be able to make decision in the matter of health by one self, to decrease the tension by doing meditation, to rest, to have adequate sleep, to calm the mind, to create good relation within the family and community, as well as to create good natural environment.

The ideas are about the principle of sure practice with the community well-being enhancement. It is found that the principle of sure practice is a principle, which concerns about the unimpeachable practice presenting the cause of mental intoxication end, including 3 aspects named 1) the control of the senses: the calm of eyes, ears, nose, tongue, body, and mind not to let the passion, satisfaction, pleasure, indifference happen to the shape, sound, smell, flavour, touch, and mind-object, 2) moderation in eating: the awareness of consumption moderation for the necessity of the body including the expense of consumable goods as suitable, and 3) practice of wakefulness: the persistence together with the awareness, the diligence, and having the awareness at all time. All the 3 practices contain the importance for the level of living and the level of Dharma practice in order to leave all the sorrow.

The ways to enhance the well-being with the principle of the sure practice in daily life include 1) Using eyes to see and ears to hear the beneficial things, sleeping and waking following to the time of life, not attaching with the flavour food, no feeling for favouring and disfavouring, as well as having a shame for sin, 2) Eating and using the 4 main factors adequately not too much and not too less, considering the benefits and harms of foods and consumable goods using it adequately, and satisfying with what one have, and 4) Having awareness, having diligence for doing the goodness, doing jobs, as well as volunteering to help the public works. As a result from these practices, people will have good physical and mental health, have a good family and environment, and have a wisdom to consider and to be able to solve one own and public society problems; additionally, it can be summarized to be a practice way and practise result following the principle of sure practice of the role models as follows.

Table I: Summarising the actions and the actions' results principle of the sure practice.

The actions following the principle of sure practice	*The actions' results following the principle of sure practice*

The actions following the control of the senses Watching television only for the news or beneficial things, seeing satisfied or unsatisfied things without feeling of favours or disfavours, not being tension and letting thing go, not attaching with the flavour of food, maintaining the precepts, calming body, word, mind, and using eyes and ears to study, find knowledge, and create wisdom *The actions following the moderation in eating* Mostly eating **2** meals, eating foods cooked and planted by one self with no seasoning, eating vegetables, and fruits mainly, eating foods as medicines, not eating fried, oily, and sweet foods or eating every kinds of food without attaching with its flavours, adequately eating according to the need of each person, not eating or less eating the favourable foods which can cause the illness to body by regularly practicing until having no worry, spending normally not superfluous, saving, as well as satisfying with what one have. *The actions following the practice of wakefulness* -Persistently making a merit, giving alms to the monks, and praying as well as maintaining precepts, persisting for careers, sleeping not over **9:00** PM and waking around **4:00** AM -Persistently exercising in order to be healthy and trying to do for the good environment such as not using chemical fertilizer, herbicide and dangerous insecticide.	*Physical well-being* -Being healthy -Having no illness and having lone-life *Mental well-being* -Having good mental health, and smiling -Being joyful, and having kindness -Having concentration, and stable mind -Being stable for doing the good things *Social and environmental well-being* -Being comfortable, having precepts, and knowing discipline -Having happiness in family -Having happiness in the surrounding society -Participating community activities *Intellectual and spiritual well-being* Thinking, considering, and solving the problems for one self and the public as well as volunteering to help the public work developing villages and sub-district.

According to the observation, it is found that the most role models are the elderly and some are going to be the elderly; therefore, it can be concluded as an aspect that to act following the principle of sure practise will not only receive the good health or well-being, but also gain the long-life as well or it can be said 'to have a long-life with healthy and quality'. Whomever starting doing following the principle of sure practice since being child or youth, they will grow to be an adult with good health or well-being without the illness; moreover, they will grow to be a quality adult who can create jobs, and benefits for self-advancement and can also benefit to the public, community, society, country, and religion to contain the stable civilization afterward.

In regard of the result, it is found that the actions following the principle of the sure practice can be synthesized to be the enhancement ways of the community well-being; moreover, it can be summarized to be a figure presenting the connection of the community well-being enhancement with the sure of practice as shown in figure 1.

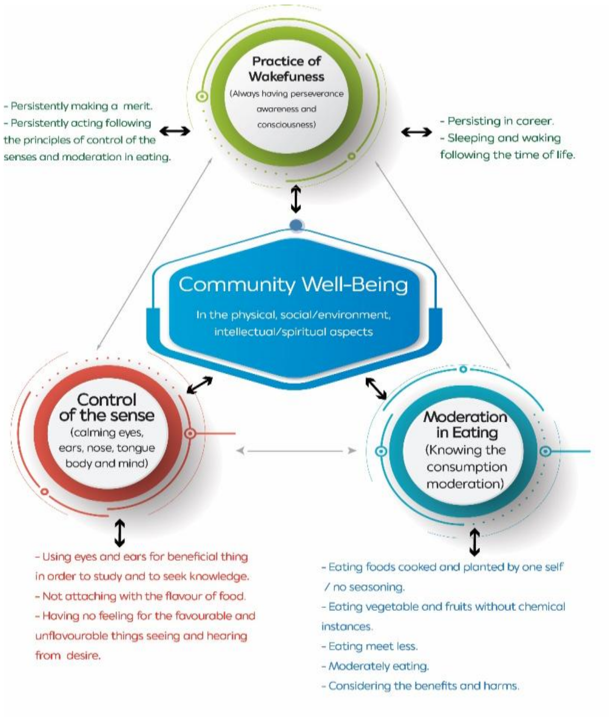
Practice of Wakefuness
(Always having perseverance awareness and consciousness)
- Persistently making a merit.
- Persistently acting following the principles of control of the senses and moderation in eating.
- Persisting in career.
- Sleeping and waking following the time of life.
Community Well-Being
In the physical, social/environment, intellectual/spiritual aspects
Control of the sense
(calming eyes, ears, nose, tongue body and mind)
Moderation in Eating
(Knowing the consumption moderation)
- Using eyes and ears for beneficial thing in order to study and to seek knowledge.
- Not attaching with the flavour of food.
- Having no feeling for the favourable and unflavourable things seeing and hearing from desire.
- Eating foods cooked and planted by one self / no seasoning.
- Eating vegetable and fruits without chemical instances.
- Eating meet less.
- Moderately eating.
- Considering the benefits and harms.

Fig.1: Presenting the connection of the community well-being enhancement with the sure practice.

According to the figure, it can explain that when acting following the principle of sure practice by using eyes and ears for beneficial things in order to study and to seek knowledge, having no feeling for the favourable and unfavourable things seeing and hearing from desires, not attaching with the flavour of food (control of the senses), eating foods cooked and planted by one self with no seasoning, eating vegetables, and fruits which planted by self or without chemical instances, eating meat less, moderately eating, considering the benefits and harms. Eating herbs, eating foods as medicines, spending sufficiently (moderation in eating), sleeping and waking following the time of life in order to be healthy without the illness since even children, youths, working ages, and elderly when having the illness the aforementioned principles can be used in order to decrease the condition and recover the illness, making mind full of happiness, not having stress and anxiety, relaxing having good mood, sleeping well, having warm family supporting each other's in family and community, persisting honest career, persistently doing good things, and doing all the aforementioned issues to be in daily life will reach the accurate goodness, have the intelligence, have the understanding for things, and create a calm within minds in the level of person and community.

The arrows on the figure shows the connection of 3 principles; to illustrate, when not attaching the flavour and colour of food, people will know the moderation in eating according to the needs of the body which is not for the intoxication, and trend by using the consciousness to consider. People should do it persistently until they are used to it and it will be in their daily life as well as when knowing the moderation in eating, and considering the benefits and harms, they will not be attracted with the flavour, smell, and colour of food as well.

Since the Khlong Khun Sub-District Health Promoting Hospital have been driving the activity of 3Es and 3Ns (3Es contain eating, emotion, and exercising as well as 3Ns contain no smoking, no drinking alcohol, and no risk behaviours) following the policy of the provincial public health but they still lack of the power to drive; therefore, the researchers provide the additional ways to enhance the well-being with the principle of the sure practice into the activity to be 4Es and 4Ns which 4Es are eating, emotion, exercising, and adding 'ease' as well as 4Ns are no smoking, no drinking alcohol, no risk behaviours, and adding 'no unconsciousness'. In regard of 4Es and 4Ns, it includes the principle of the sure practice which are no smoking, no drinking alcohol, and no risk behaviours arranged in the control of senses, eating arranged in the moderation in eating, as well as no unconsciousness, emotion, exercising, and ease are arranged in the practice of wakefulness. The figure of 4Es and 4Ns are presented as follows.

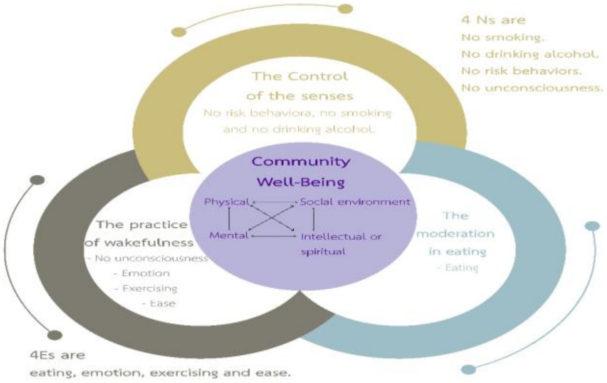
4 Ns are
No smoking.
No drinking alcohol.
No risk behaviors.
No unconsciousness.
The Control of the senses
No risk behaviora, no smoking and no drinking alcohol.
Community Well-Being
Physical
Social environment
Mental
Intellectual or spiritual
The practice of wakefulness
- No unconsciousness
- Emotion
- Exercising
- Ease
The moderation in eating
- Eating
4Es are
eating, emotion, exercising and ease.

Fig.2 presenting the connection of the principle of sure practice and activity of 4Es and 4Ns.

When the members in the community have the way of life following the action of the sure practice's principle having physical and mental well-being, increasing intellectual well-being, good social and environmental well-being as well as happiness, it will affect the community to have well-being, strength, quality, and potential to develop self and community to be further stable, wealthy, and durable by the wisdom of community members. According to the figure, the connection from the actions following the principle of sure practice in the individual level having physical, mental, social environmental, and intellectual or spiritual well-being have affected the community to have well-being or to be a 'well-being community' as presented in the figure.

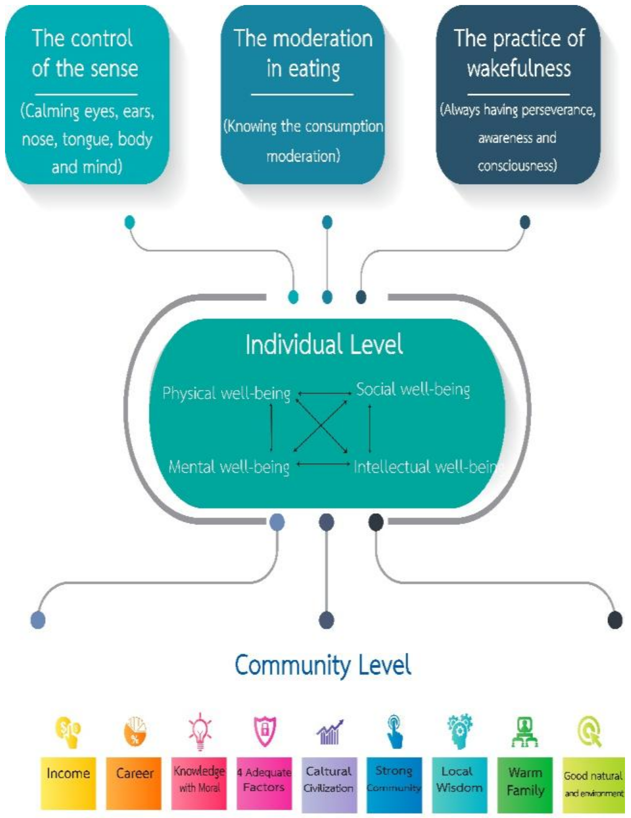
The control of the sense
(Calming eyes, ears, nose, tongue, body and mind)
The moderation in eating
(Knowing the consumption moderation)
The practice of wakefulness
(Always having perseverance, awareness and consciousness)
Individual Level
Physical well-being
Social well-being
Mental well-being
Intellectual well-bein
Community Level
Income
Career
Knowledge with Moral
4 Adequate Factors
Caltural Civilization
Strong Community
Local Wisdom
Warm Family
Good natural and environment

Fig. 3: presenting the connection of the actions following the principle of sure practice in the individual level having physical, mental, social environmental, and intellectual or spiritual well-being which affect the community to have well-being.

V. RECOMMENDATIONS

A. *Policy Recommendation*

1.The governmental departments which have power should provide the budget to support well-being development and to establish the training project providing knowledge for daily living about the health care or well-being to children and youth, working age, and the elderly in the community.

2.Subdistrict Administrative Organization should cooperate with Health Promoting Hospital and sub-district village health volunteer to provide the ways of community well-being enhancement with the principle of sure practice to use with the patient who have diabetes, hyperlipidaemia, or obesity which will take a long time and must have the system supporting the operation continuously in order to solve sorrow conditions steadily.

3.The community leaders, teachers, governmental sector, and hospital should arrange the project of role model selection who contains well-being, healthy behaviours, and excellent way of life to provide the guidance to children, youths, and working ages in order to provoke healthy behaviours and to create community well-being.

4.Subdistrict Administrative Organization and community leaders should cooperate with the temples to arrange the project of dhamma practicing, being insight, meditation exercising, and consciousness practicing following the principle of sure practice to develop life, society, and community.

B. *Further Research Recommendation*

1. Using the principle of sure practice to arrange the project of experimental research operating with children and youths in the school together with following up for 1 year before graduating.

2. Studying and comparing the reduction or the recovery of the patients' illness of the role models who follow and unfollow the principle of sure practice.

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Justice Intervention Process of Thai Politicians

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Abstract— The study of "Justice intervention process of Thai politicians" aims to study 1) the cause of government politicians attempt to intervene judicial process and 2) the conformation of government politicians intervention form in judicial process. This study is part of "Political influence on judicial intervention" covers qualitative, was conducted in two methods, including literature review and field study, by interviewing experts. The result founded; in result of the first aspect, the reasons why all governments wanted to interfere judicial process were because they wanted to use power to protect the interests of themselves and their followers including to lay the foundation for power use judicial as a tool to convince people to agree with the government, and prevent mass citizen in challenging the government's power. In the second aspect, in the past the government politicians interference judicial process by legal direct, The conformation of intervention that the government uses depends largely on the political and administrative context, that is, if it is the era of the military government or the revolutionary era of the coup, the type of intervention will be in the form of state power through law, but if a democratic government is open to the economy, the intervention model will be very complicated by using both state power and capital power.

Index Terms— ***Justice intervention, government politicians, Thai Democratic***

I. INTRODUCTION

The administration of the Kingdom of Thailand depends on traditions and values in the past that have been associated with the absolute monarchy until changing the administration in 1932. Although later, Thailand will rule with a democratic form of government with the King as Head of State but the bureaucratic system still dominates the process of government administration.

The democracy is a form of government in which the people exercise the authority of government. Who people are and how authority is shared among them are core issues for democratic development and constitution. Some cornerstones of these issues are freedom of assembly and speech, inclusiveness and equality, membership, consent, voting, right to life and minority rights. Generally, there are two types of democracy: direct and representative. In a direct democracy, the people directly deliberate and decide on legislature. In a representative democracy, the people elect representatives to deliberate and decide on legislature, such as in parliamentary or presidential democracy. Liquid democracy combines elements of these two basic types. The most common decision making approach of democracies has been the majority rule. [1], [2] Others are supermajority and consensus.

In democratic, the judicial and legal processes are instrumental in creating peace and fairness in society by preventing and solving problems, protecting the safety of life, property, and protecting human rights. The judicial process in Thailand consists of the police, prosecutors, courts and corrections, with the police being important in maintaining the peace and order of the country, including the peace and order of all citizens. The prosecutor is the lawyer of the land by facilitating justice, preserving state interests protect the rights and freedom of the people. The court is an institution that uses judicial power in adjudicating disputes or legal proceedings as the constitution and the law prescribe. Judicial power is an independent power.

In the judicial process of the state, it is the duty to keep the sanctity of the law, to enforce the law and acting with violators. Prosecutors, as part of the justice process, play a role when someone brings a case to the court. After that, the court will proceed with the trial and decide the case to be in accordance with the law and fairness. As for the corrections, there are missions and authorities concerning control and to improve the behavior of inmates by focusing on development. The correction is a human resource development organization. In order to restore the inmates to be good citizens have good physical and mental health not returning to repeat offenses, receive skills development in a career that is honest and able to live life in a normal society.

In a situation of great change, both political, economic and society, the government must adapt to be able to hold the position in line with the changing conditions. This situation, the politicians have an opportunity to play a role in the bureaucratic system with politicians exercising power and influence in the appointment of government officials. The appearance of politicians as civil servants showed a step forward in the organization, resulting in relations of power and conflict [3].

According to a study of the use of power and influence in political interventions in the past, it is found that there are specific issues relating to intervention in the role of political influence groups in government policy making on Thai financial institutions. The capitalist system in Thailand is a noble capitalist system. The group has the power and political influence in determining the financial policy of the state and is the cause of the current economic crisis. [4] As for the study of the use of political influence in the intervention of the judicial process, it is found that the education in the police career only.

From the review of literature academic documents, not have the research related to the use of political influence in the intervention of the justice system which studied the whole system, covering the process of conducting police investigations proven, considering, ordering or not prosecuting prosecutors to the process of prosecution in the court of judges until the case to the end.

II. RESEARCH QUESTION

In the justice process of Thai society, how do politicians play a role and interfere with government officials?

III. RESEARCH OBJECTIVES

The research objective was to study the patterns and methods of intervention in the justice process of Thai politicians.

IV. RESEARCH METHODOLOGY

This research is a part of the research entitled ***"Political influence on judicial intervention"*** with qualitative research methodology for the propose of this research that is to study the patterns and methods of intervention in the justice process of Thai politicians by incorporating the concept of power.

This research led to the case study approach with research tools including records of life history, observation guidelines, in-depth interview guidelines and group interview to obtain data on the objective of the research units of analysis 2 levels that is the level of organization group, it was selected by the experienced of litigation accordance with the conceptual framework with the role of power with the qualification of having an experience in justice process. This research was selected targets criteria to collected data from civil servants in the judicial process amount 30 people and data analysis by content classification and data validation using triangulation method.

V. RESEARCH LIMITATIONS

This research is study the phenomena that occurred during the research period in Thailand only, which cannot use the results of the research to refer to phenomena occurring in other areas.

VI. RESULTS

Causes of the politicians to interfere with the judicial process

Since the change of government in 1932, which aim to give power to the administration of the people but the situation did not go as expected. Because the power is passed on to a group of people whether military official, civil servant and resulting in Thailand experiencing problems in political development. The major problem comes from the bureaucratic system that has an influence in dominating the political system and trying to monopolize politics by recruiting people to hold important political positions. Including the problems of the bureaucratic system that attempts to control the news and opinion of the mass media as well as the bureaucratic system used political influence over the administration of the government, including the judicial process. The reasons that cause political influence to intervene in the judicial process are as follow;

1) The causes of power, capital and economic problems

Politicians use political influence through differences in power and economy. In which most politicians have established a network with large capitalists both at the national and local levels in order to make prestige to help himself and his partisan. As a result, politicians, especially those with power and currency have a great opportunity to use their influence to intimidate and dominate the judicial process.

"... When there is a testimony about the case,
a request from a commander would follow
immediately. Which I have to do as because
if I refuse, there is probably a risk.
For example, I may be moved to another
position ... "

(Police officers, Interviewed on 5 April 2020)

"... In most cases, the request is cases involving
the members network of supervisors.
There are both criminal cases and civil cases,
Although the request is intended to be released,
but if I can't do, it will request that the case be
the least punishable ... "

(Police officers, Interviewed on 7 April 2020)

"...When politicians or officials or the people of politicians become a litigant in the case, regardless of any matter and regardless of whether the party is the injured party or the accused party. Politicians or authorities over police officers often intervene were demonstrate power to entrust the case with the police to help their side with the advantage of the case and set the goal of the outcome of the case that their side must win or gain advantage first, but if the party is disadvantaged and the case has a high penalty, it will try to use the power to intervene by leaving the inquiry official to help from a heavy to light without considering or paying attention to the accuracy and morality in any way. May their side win or the result of the case as desired by their side especially if it is a case in which the parties and the parties in opposition (political), the more they want to overcome in order to proclaim the power of prestige to the people in the area, or afraid of power and influence in part hoping to gain popularity and a long-term election campaign.

(Police officers, Interviewed on 8 April 2020)

The majority of case is the people close up or people who have suffered to rely on prestige. May use the power directly or through the supervisor or the dis-satisfied party requesting the inquiry official to make an expression or mediate to side with that political party including the provision of other services of the inquiry official, which indicates the use of connections or privileges to create the prestige of politicians that can provide patronage system in society.

In addition to political power, it will affect the stability of officials and personnel in the bureaucratic system. Most of the political influences have good economic status and sufficient funds to file bail in various cases. It is also able to hire lawyers with expertise in each type of case to help fight the case and be free.

2) Cause from the structure of the work of the Thai justice

The working styles in the justice process is a modular operation, beginning with the police or investigative officers, prosecutors and judges, the working system is a space for political influence to easily intervene in the judicial process, especially in the process starting from the investigation level.

"...in the case that I am responsible for I will let my
client talk to the police first. If we were able to
talk from the beginning in the next step,
the prosecutor and the court will consider
the evidence sent by the police ... "

(Lawyer, Interviewed on 5 April 2020)

"...Most of them, the lobbying for take down the case,
politicians will begin intervention from the police
investigative class and when the case reaches to the court
Politicians will hire the well-known lawyers and they are
glad to spend a lot of money..."

(Lawyer, Interviewed on 6 April 2020)

> *"…Two years ago, I have a story about land.*
> *My parties are relatives with local politicians. Although I know that the adversary is invading my land, but I was not able to do anything ...*
> *In the interrogation level, the police tried to mediate me, but I refused, the police refused to send the case to the prosecutor.*
> *Causing me to have to file a lawsuit myself but when the case proceeded, I know that I am at a disadvantage in fighting the case. Because the opposition has enough money to hire a good lawyer to win the case....."*
>
> *(Villagers, Interviewed on 6 April 2020)*

> *"Exactly! ... I don't think too much about the lawsuit.*
> *But honestly… I don't want to use the power of politicians.*
> *But sometimes it is necessary,*
> *because I also don't want to be punished.*
> *Even though, he knew that he was wrong but you are stay in Thailand.*
> *It must have a network, always have friends.*
> *Because however, I have to admit that this system actually exists and I only do it to survive…"*
>
> *(Villagers, Interviewed on 6 April 2020)*

From the data of interview, it reflects showed that the lobbying for legal assistance that began at the inquiry level will influence the change of evidence and the truth that may be distorted. Therefore, the political influence on the power to move or release police officers is very important to interfere with the justice process. Because when the case has been distorted since the investigation, when it comes to the discretionary process, prosecutors and courts are also likely to make mistakes.

The patterns of political influence used to interfere with the justice process

The pattern of judicial intervention used by politicians is significantly different in the political and administrative context. The military government or the dictatorship government, the type of intervention will be in the form of using state power through enforcement of legal power. But in democratic government, the form of intervention will be more complicated, it will use the power to intervene through the bureaucratic system.

However, most of influence that politicians use to intervene with the justice process, there will be intervention of the police officers, the intervention will be conducted through the direct command line.

The patterns of intervention through the gap of dispute parties' rights, it is found in the judicial process for the administration of the justice system in the court, which uses a balance of power and checks the use of power between the courts. When the dis-satisfied parties of the judgment of the court of first instance are able to appeal or submit an appeal to the high court in accordance with the hierarchy and according to the conditions prescribed by law to guarantee justice to both parties. But the procedures by the court have rules, procedures, and many detailed that are very complicated, therefore requires a long time to proceed and waste a lot of money.

As a result, preventing and resolving disputes in the society cannot resolve the parties. But instead made more conflicts and resulting in many conflicts pouring into the court proceedings in large numbers and may be a space for political influence to intervene in the judicial process.

Concepts for development and improvement in preventing the intervention of officials in the judicial process by politicians [5]

Structure and the police administration system

Structural reform should be made by requiring more police officers to work in the area of public service. The organizational structure should be adjusted to be more concise and effective. There should be a structure and management system that has different powers from other departments and the main management system has specific criteria for career advancement no need to lobbying through a centralized administrative system.

The personnel working in the investigation process

The organization doesn't have enough personnel and lack of legal and investigation knowledge, police departments should have special training in various in order to gain expertise and have working skills.

Throughout the appointment and transfer of police officers, which the police around the country depends on the central resulting in a reduced overall view of the inquiry official who is working. If able to change, the police will directly report to the province, do not transfer across provinces, lobbying, buying and selling positions and interference from political influencers to the inquiry official will be reduced.

Legal, rules, orders and regulations related to the investigation process

Many criminal laws are enacted and also issuing laws, regulations, orders, regulations to act in relation to the investigation process and various matters to enforce more.

Which some argue or conflict with the rules not up to date according to the latest constitution, which is a problem conduct of inquiry officers and related parties, do not understand and access the order, causing the operation to not comply with the spirit of the law.

VII. CONCLUSION

The problems and conditions of the intervention of the judicial process of politicians, the main cause is due to problems of social structure that gives opportunities for social power groups to have the opportunity to discriminate.

The intervention of politician results in double standards of justice and those who lack knowledge and poor status cannot access the management in the judicial process. The important factors affecting the intervention of the judicial process of politicians, is because the centralized of police structure. The delay resulting in prevention and resolution of crime cannot keep up with the needs of the people and causing interference from political parties and patron relationships [6].

The structure of corruption and misconduct is caused by the political system and the bureaucratic system. The bureaucratic system has a closed structure and a close relationship between senior government officials and politicians. Resulting in the allocation of benefits and resulting in this group being able to dishonestly misbehave, whether cheating together concealment document distortion, protecting allies in destroying competitors, finding a legal gap to assist in litigation. [7]

VIII. RECOMMENDATIONS

Law and justice system is a tool to create fairness, peace to occur in society by preventing and solving crime, protection of safety in life and property, preventing conflict resolution. As well as the protection of the rights and liberties of the people and human rights
from the crisis of using the power of legislation to benefit specific people or only classes and the increasing problem of corruption reflect the inefficiency of law enforcement and the judicial process.

Causing of injustice to the majority of people who do not hold the law, Therefore, legal and judicial reform It is therefore a top priority for reforms to be able to use the law as a tool for control and prevention suppress crime and the offense of people in society, create fairness, truly for society follow the right and fair intentions [8].

Legal and judicial process problems found that enforcement the law and judicial process of Thai society have important problems, namely some laws are outdated not in line with the changing social conditions, the public cannot access, the justice process is fast, fair and thorough.

The organizational structure related to the justice process is centralized to power was interrupted by politics law enforcement and the judicial process of organizations related to police, prosecutors, the court of justice and other agencies lack transparency and corruption. Performing double standards both in the investigation, investigation, order and trial.

In order to have measures to prevent judicial intervention, should have the following;

1) Encouraging public participation, such as create mechanisms to support citizens and civil society groups participate in legislation, for example; giving people the opportunity to hear the commission in drafting the law in order to make the legislation benefit the people covering the exercise of rights of the privileged groups, reducing the legal gap.

2) Create mechanisms to promote public knowledge about laws, the justice process and the right and liberty that can be justly obtained through various media to give people access to legal knowledge rights and duties under the constitution able to prevent being exploited and protect rights and freedoms of the people themselves.

3) Promote the public to know the mechanism of participation in dispute resolution and provide volunteers to protect rights and freedom, there is a community justice network in dispute resolution, collaborate with community leaders or may act as a mediator in community disputes to conflict management in the community is resolved without entering the judicial process.

4) Create mechanisms for the public to participate in the inspection of police, prosecutors, lawyers and judges for the work of various organizations.

5) The government should have a policy to emphasize the implementation of the justice process. Communities

defined as law or with supporting regulations to enable state mechanisms to recognize and being applied in concrete community justice, is the resolution of disputes or conflicts in a non-serious case.

6) Create community justice mechanisms for the widespread by arrange for volunteers, develop the village committee potential to have knowledge in mediation and promote problem solving by the community.

7) Develop mechanisms for the use of alternative justice systems in mediation disputes such as reconciliation of justice in order to variety of judicial process.

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The Community Product Development in Sisaket Province: A Case Study of Fermented Fish Production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province

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Abstract— This research aimed to study the community product development in Sisaket Province: a case study of fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province. The population and the main informants consisted of 31 people from fermented fish production of Ban Dong Tat Thong. The instruments used for collecting data were questionnaire and interview. The percentage, mean and standard deviation were used for data analysis. The findings revealed that the chemical compositions of curry fermented fish made from Snakehead fish and full-flavored fermented fish made from small fish composed of different chemical compositions at statistical significance. The moisture of the samples depended on the initial moisture of the fish as the Aw-value which indicated the water activity affected storage life. The deterioration, food safety and protein content in both fermented fish products depended on the ratio of fish to salt and fermentation period. Furthermore, the content of dry base protein (% d.b) of full-flavored fermented fish and curry fermented fish were in the range of 19.48 - 23.25 percent, while the content of protein and fat were quite fluctuated based on the species and ratio of fish which directly affect to protein and fat. Regarding the cost, it was found that the highest raw material cost was at 57.85 percent of the total production cost. The main raw material in the production of fermented fish at Ban Dong Tat Thong was fish which mostly purchased from fish sellers rather than fishing from natural sources. The labor cost was 34.09 percent due to the main use of human labor in production. Regarding 8.06 percent of production cost, it was considered the lowest cost comparing to raw materials and labor which were the major cost. Also, the net income per sales amount was 21.39 percent. As a result, the fermented fish and extra-ingredient fermented fish products are widely popular in the northeast region and they are able to sell throughout the year.

Index Terms— ***Development, Community Product, Fermented Fish Production, Sisaket Province.***

I. INTRODUCTION

Nowadays, the Thai government focuses on promoting small and medium-sized enterprise groups and also the community ones which are the large foundation businesses of Thailand. Besides, the liberalization of the ASEAN Economic Community in 2015 will cause increasing competitors and competitive market conditions including severe competition in the world market, then cause re-adaptation of Thai industrial sectors. Especially low quality products, low cost or products that can be easily replaced will be able to increasingly invade and distribute in the country which will affect the OTOP products manufacturers or entrepreneurs due to small-sized community businesses with a low competitive ability to compete with large domestic and foreign businesses. The OTOP projects have been implemented to solve problems in products and services of the communities in order to use local knowledge and wisdom to develop products and services as well as allow people to participate in creating jobs, income and strengthen communities to be sustainably self-reliant.

The economic value of Thai OTOP products sales is up to 1.252

The Community Product Development in Sisaket Province: A Case Study of Fermented Fish Production of Ban Dong Tat Thong, billion baht and it is expected to increase by 10 percent, or 1.377 billion baht. Therefore, to make the OTOP market potential development in Thailand reach the Prang Ku District, Sisaket Province

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government goal, all relevant departments must cooperate seriously and continuously to make Thai OTOP products grow sustainably and generate revenue for the country. (Community Business Promotion Division, 2017)

Sisaket Province is located in the northeast region. The agriculturists mainly earn a living in agriculture from agricultural products. Therefore, they need to have additional careers to increase income apart from agriculture. The idea of grouping to establish a community business group for all agriculturists to participate in problem solving. Fermented fish products are processed food that have been moving on from household businesses or small businesses to medium and large-sized manufacturers and become OTOP products exporting to foreign markets. The raw material of the traditional production process is freshwater fish, but the fermented fish production period takes a long time and some production process is unsafe especially microbial contamination. The production process, the chemical composition of the products, the hygienic evaluation of the production site, fermented fish under the primary GMP standard, microbiological quality analysis, containers, equipment and workers' hands are considered important to the confidence in the quality of the products. They affect income and benefit including production cost management and income from processed fermented fish to develop community products in Sisaket Province to be able to compete in national and international levels.

II.RESEARCH OBJECTIVE

The objectives of this research article were 1) to study fermented fish production processes regarding chemical and physical compositions of the products, a case study of fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province and 2) to study the cost and sales return of community products in Sisaket Province, a case study of fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province.

III. RESEARCH METHODS

A. Research Design

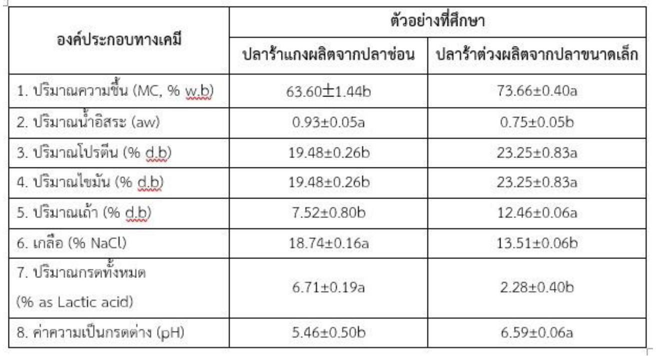
The population and the main informants consisted of 31 people from fermented fish production of Ban Dong Tat Thong. The instruments used for collecting data were questionnaire and interview. The percentage, mean and standard deviation were used for data analysis. The instrument used in the research consisted of the in-depth interviews using structured interview questions in the context of community and the current conditions of the community products in Sisaket Province. In addition, focus group discussion was conducted with people in fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province.

IV. RESULTS

The findings revealed the study of fermented fish production processes regarding chemical and physical compositions of the products that the chemical compositions of curry fermented fish made from Snakehead fish and full-flavored fermented fish made from small fish composed of different chemical compositions at statistical significance with reliability level at 95 percent ($p<0.05$), moisture content (% w.b) in full-flavored fermented fish made from small fish samples (B) (73.66±0.40a) was more than curry fermented fish made from Snakehead fish (63.60±1.44b) due to the moisture content of the samples depended on the initial moisture content of the fish as the Aw-value indicated the water activity affected storage life, deterioration and food safety at statistical significance at ($p>0.05$). The Snakehead fermented fish had higher Aw-value than full-flavored fermented fish made from small fish. The differences of the initial moisture content affected the amount of water activity or AW-value in both samples at statistical significance. Regarding the content of protein, fat and ash in samples of full-flavored fermented fish made from small fish (B) (23.25±0.83a, 23.25±0.83a and 12.46±0.06a, respectively) were more than those curry fermented fish made from Snakehead fish (19.48±0.26b, 19.48±0.26b and 7.52±0.80b, respectively) with statistical significance at 95 percent ($p<0.05$). The protein content in both fermented fish products depended on the ratio of fish to salt and fermentation period. The dry base protein content (% d.b) of full-flavored and curry fermented fish was in the range between 19.48-23.25 percent. The protein and fat contents of both fermented fish was quite fluctuated due to fish species and fish meat ratio, which directly affected protein and fat contents. The ash amount showed the inorganic substance left over from the combustion or minerals content in the food such as calcium, sodium, potassium and chloride.

The differences in fish species, fish meat ratio and salt amount used in fermented fish production might be the main reasons that caused different minerals content in fermented fish (Panjorn et al., 2017). The results of this study indicated that both types of fermented fish were products with high protein and minerals with the different fat content, especially in the sample of curry fermented fish as shown in Table 1. The samples of the two types of fermented fish products are shown in Figure 1 and Figure 2

Table 1 The samples of the two types of fermented fish products.



องค์ประกอบทางเคมี	ตัวอย่างที่ศึกษา	
	ปลาร้าแกงผลิตจากปลาช่อน	ปลาร้าต่วงผลิตจากปลาขนาดเล็ก
1. ปริมาณความชื้น (MC, % w.b)	63.60±1.44b	73.66±0.40a
2. ปริมาณน้ำอิสระ (aw)	0.93±0.05a	0.75±0.05b
3. ปริมาณโปรตีน (% d.b)	19.48±0.26b	23.25±0.83a
4. ปริมาณไขมัน (% d.b)	19.48±0.26b	23.25±0.83a
5. ปริมาณเถ้า (% d.b)	7.52±0.80b	12.46±0.06a
6. เกลือ (% NaCl)	18.74±0.16a	13.51±0.06b
7. ปริมาณกรดทั้งหมด (% as Lactic acid)	6.71±0.19a	2.28±0.40b
8. ค่าความเป็นกรดด่าง (pH)	5.46±0.50b	6.59±0.06a

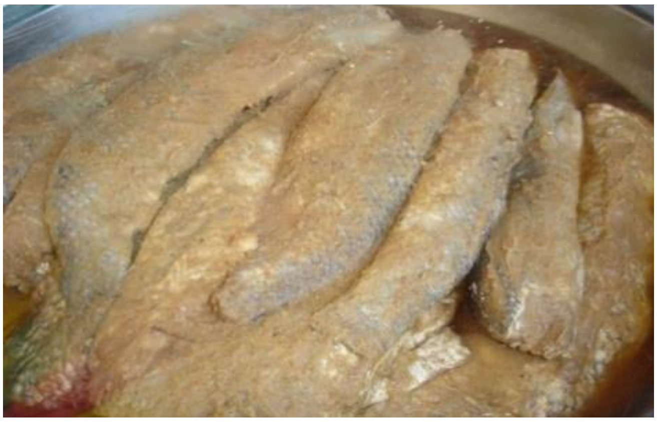


Figure 1 shows a sample of Snakehead fermented fish after salt fermented process 35-50 percent for approximately 12 months

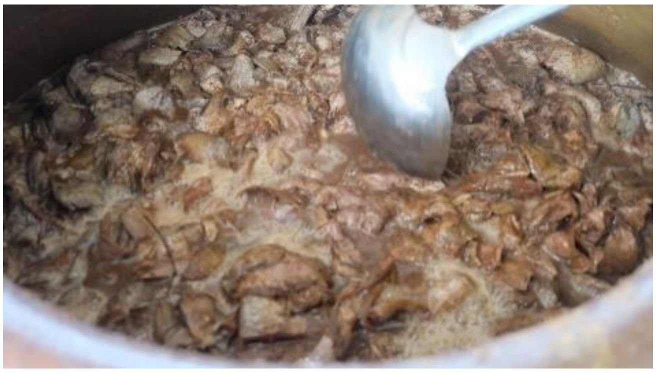


Figure 2 shows a sample of full-flavored fermented fish after salt fermented process 35-50 percent for approximately 12 months

Regarding the cost and sales return of community products in Sisaket Province, a case study of fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province, it was found that the cost of production of fermented fish was calculated based on one-year average production in 2018 of two products that completed fermented processes (on average 10-12 months) of fermented fish and extra-ingredient fermented fish which were sold and were processed into extra-ingredient fermented fish. In the production of processed fish, the total of 1,100 kilograms, 60 baht per kilogram, 66,000 baht in total to use in the fermented fish production process. When it completed the fermentation period, it was divided into extra-ingredient fermented fish production in the amount of 400 kilograms, 70 baht per kilogram, 28,000 baht in total. The raw materials used in producing fermented fish were 600 kilograms, 60 baht per kilogram, 42,000 baht in total. Regarding the cost of production, it consisted of the average annual total of 81,779 baht, 57.85 percent, divided into 2 types: 1) fermented fish with 42,000 baht of fresh fish or 29.70 percent, followed by 5,500 baht of rice bran, 3.89 and 2) extra-ingredient fermented fish with 28,000 baht of processed fermented fish or 19.80 percent, 1,120 baht of garlics or 0.79 percent and 1,100 baht of shallots or 0.77 percent.

The cost of direct labors consisted of 47,000 baht of labor cost or 33.83 percent and 1,000 baht of fishing or 0.71 percent. The production expenses were: 1) fixed production expenses and 2) variable production expenses. The top three fixed production expenses were 600 baht of jar depreciation or 0.42 percent, 497.67 baht of blender depreciation or 0.35 percent and 350 baht of stove depreciation or 0.25 percent. The top three variable production expenses were 2.96 percent of electricity, 1.95

percent of water supply and 2,500 baht of 1 kilogram-containers or 1.76 percent.

The sales return of fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province calculated one-year average production in 2018, it was found that in the total production amounts of fermented fish were 1,200 kilograms of 1) 750 kilograms of fermented fish and 2) 450 kilograms of extra-ingredient fermented fish with the selling price of 120 baht per kilogram. Moreover, the extra-ingredient fermented was sold in two container sizes Packed in 2 sizes: 20 baht for 50 grams and 100 baht for 300 grams. In 2018, the group earned 74,400 baht from fermented fish and 105,500 baht from extra-ingredient fermented fish with a total income of 179,900 baht. The net profit per year was 38,484.30 baht and net sales return of 21.39 percent and still remained some stock to sell in 2019. Regarding sales return was calculated from the formula which this ratio showed the net profit to sales in the form of a percentage of the net sales in order to know the effectiveness of ability to make profit as well as the ability to manage cost (Chintara Saensamart, 2017). The sales return of 21.39 percent meant the ability to make profits from 100 baht of fermented fish production resulting in 21.39 baht of profit.

V. DISCUSSIONS

The chemical compositions of curry fermented fish made from Snakehead fish and full-flavored fermented fish made from small fish from Ban Dong Tat Thong, Prang Ku District, Sisaket Province were found that there were statistical significance of chemical compositions. The moisture of the samples depended on the initial moisture content of the fish as the Aw-value which showed water activity that was important to storage life, deterioration and food safety. The protein content in both fermented fish products based on ration of fish to salt and fermented period of dry base protein (% d.b) of full-flavored fermented fish and curry fermented fish in the range of 19.48 - 23.25 percent, while the contents of protein and fat were quite fluctuated based on the type and ratio of fish which directly affected to contents of protein and fat. The ash amount presented the inorganic substance that was left over from the combustion or the content of minerals in food. The salt amount depended on the ratio of salt used in the production of each fermented fish. However, the salt amount of both fermented fish was in accordance with the standard of the Provincial Electricity Standards Board 37/2546 indicating that the amount of salt 12 to 20 percent. The fermentation process occurred from the production of lactic acid by microorganisms in fermented fish. The longer fermentation period longer resulted in increasing total acid amount which in accordance with the research of Faithong, N., et al., 2010 regarding the reduction of pH value. Therefore, the result of the pH value probably indicated protein degradation that directly related with the process and fermentation period.

Regarding the cost and sales return of community products in Sisaket Province, a case study of fermented fish production of Ban Dong Tat Thong, Prang Ku District, Sisaket Province were as follows:

1. The cost of raw materials was the highest at 57.85 percent of the total production cost due to the main raw material used in production of fermented fish at Ban Dong Tat Thong was fish that mostly purchased from fish sellers rather than the natural sources. The differences of the purchased prices resulted in high raw material costs that in accordance with the research of Sumonrat Dithongluang (2004). Her findings revealed that the manufacturers of fermented fish and fish sauce in Si Songkhram District and Chai Buri Agricultural Housewife Group, Tha Uthen District, Nakhon Phanom Province purchased fish from a fish sellers with different prices. Some fish were demanded in the market, such as the price of Sheatfish was quite expensive as 50 baht per kilogram which caused higher production cost. In addition, unstable of raw material prices that varied based on the seasons resulted in high raw material costs. The cost data of fermented fish production per kilogram classified to fixed and variable costs. The variable cost consisted 4.52 baht of raw materials per kilogram, 2.92 baht of labor cost per kilogram and 0.10 baht of other production costs per kilogram, while the fixed cost was 0.14 baht per kilogram.
2. The labor cost was found 34.09 percent because it was mainly used in fermented fish production by sometimes hiring people in the community to produce a large amount of fermented fish or when labors in the production were insufficient. Therefore, the labor cost was counted in production in order to present the cost of production as well.
3. The production expenses was found 8.06 percent. When comparing to the raw material and labor costs, it was considered the lowest cost because most of the costs were raw materials and labor costs. The production cost was variable cost consisting of packaging with low average price per piece. Furthermore, the electricity and water supply varied with production period. If the production

period was high, there were high expenses of electricity and water supply, but it was contrary in the low production period. The fixed expenses such as equipment and tools used in production, the price was not very high and they had quite long life. Therefore, the criteria of depreciation was calculated using the straight-line method.

4. The net sales return was 21.39 percent. As a result, the fermented fish and extra-ingredient fermented fish products are widely popular in the northeast region. They can be used for a variety of Isan folk cooking and has a distinctive unique flavor. Also, they can be distributed throughout the year. These were in accordance with the study of Amornthip Thae-thiangtham (2002) who found that the local wisdom should be considered the uniqueness of the products due to the understanding in cultural value of the consumers. It was the creation of difference in the product in order to be able to compete with competitors and benefit the manufacturers in the long term.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. The government sector should support and promote the certification of primary Good Manufacturing Practice (GMP) standard to the group for further commercial benefits.
2. Production plan should be planned to know the costs and sale return in order to determine the selling price. Also, use the obtained information to manage costs more efficiently.

B. Recommendations for Further Research

1. A study should be conducted to examine microbial quality in fermented fish products for consumer safety.

CONCLUSION

In Conclusion, the findings from the analysis mixed methods research were found that the chemical compositions of curry fermented fish made from Snakehead fish and full-flavored fermented fish made from small fish were found that the moisture content of the samples depended on the initial moisture of the fish as Aw-value which showed water activity that was important to storage life, deterioration and food safety. The content protein in both fermented fish products based on ratio of fish to salt and fermented period of dry base protein (% d.b). The protein and fat contents of full-flavored fermented fish and curry fermented fish were quite fluctuated due to fish species. The amount of salt depended on the ratio of salt used in the production of each type of fermented fish. The decreasing pH value probably indicated protein degradation that directly related to the process and fermentation period.

The overall opinion of members in the fermented fish production group of Ban Dong Tat Thong, Prang Ku District, Sisaket Province was found that the production capacity was from the housewife labor that had the intention to work and extremely dedicate. The strong group leader was able to build faith for members and was a good model that motivated members to increase their intention to work.

The source of funds was from loans to operate within the group. After distribution, income was divided into costs and profits before allocating to the group members. The preparation of some financial evidence was just a summary of basic incomes and expenses which were not correct as of the financial accounting principle. Therefore, it resulted in the allocation of profits that did not reflect the true financial condition. The raw material costs were the highest at 57.85 percent of the total production cost. Due to the production of fermented fish at Ban Dong Tat Thong, the main raw material was fish which mostly purchased from fish sellers rather than fishing from natural sources. Furthermore, the use of local wisdom should be considered the uniqueness of the products due to the understanding in the cultural value of the consumers. It is the creation of a difference in the product in order to be able to compete with competitors and benefit the manufacturers in the long term.

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Guidelines to Promote People Participation in the Reduction of Violence in the Deep South of Thailand

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Abstract— The purposes of this research were 1) to study the level of people participation in the reduction of violence in the deep south of Thailand, 2) to explore of problems from officials action in the reduction of violence, and 3) to propose the guidelines of promoting the public participation in the reduction of violence in the deep south of Thailand. This research was conducted with mixed methods research via the questionnaires with 400 peoples, in-depth interview with 14 key informants and the focus group discussion with 15 target groups. This research revealed that (1) overall people participate in reduction of violence in deep south of Thailand was at a low level by only participating in the benefits and operation. Government provided help that were not consistent with the needs of the community or not matched to community's way of life. (2) The performance of the government officials found that most of them perform their duties well and loved by the people. However, there was someone who behaved inappropriately and was corrupt such as in cases of adultery, drunk and losing work in duty, not understanding local culture. (3) Suggestions to encourage public participation should be allocated according to performance with transparent, direct, and consistent operational monitoring. There should be a department evaluation, Law enforcement for equality no discrimination and giving people the opportunity to become more involved especially planning, monitoring and evaluation of staff performance.

Index Terms— ***People Participation, Reduction Violence, Deep South of Thailand***

I. INTRODUCTION

The Deep South or the Three Southern Border Provinces of Thailand includes Pattani Province, Yala Province, and Narathiwat Province with a population of around 1.8 million and with a total area of 6,079 million rai or 10,936 square kilometers. They have their own historical and cultural identity. Most of the population are Muslim by using Malay language (Jawi) in daily life. Also, there are Islamic cultures and traditions in specific ways of life [1].

The violence in the Deep South has existed since in the past. However, since 2004, the problems have become more severe that it is difficult to find the resolution. Therefore, this reflects an irrelevant resolution that is partly due to the lack of understanding in Muslim society. Consequently, this leads to a strong prejudice that irrationally creates hatred becoming discrimination and violent disturbance of acts of unrest by attacking soldiers, polices, government officials as well as people in general to cause fear and insecurity of ability of the government. As a result, there are casualties which are officials, both Muslims and Buddhists or even terrorists. So far, it doesn't look like there will be peace in the Deep South. The situation in the area has been consistently violent, especially since 2004. Even though the number of recent incidents has decreased, the level of violence has increased [2] by killing innocent people, monks, children, women, burning schools, beheadings, car bombs, causing damage to people in general and government officials both physically and mentally in life and property that affects overall social, economic and political development of the country and also directly damage the normal life of people in three Deep South provinces.

The government has continuous attempts to solve the problems by determining policies and strategies, establishing the Administration of Promoting Peace in Deep South, appointing Independent Commission for National Reconciliation, enacting the Emergency Decree on Public Administration in Emergency Situations, B.E. 2548 and revitalizing the operation center of administration in Deep South, that the overall operation has improved but violent incidents still exist. Also, there are issues of behaviors of some officials because of the lack of understanding causing the lack of consideration for race, history, religion, culture, tradition, and language which has its own characteristics. People also lose faith in government organizations and do not trust to participate in solving the problem as it should have.

The violence affecting the security in the Deep South is mostly caused by a socially-psychological problem that is different in a basic aspect of social structure, religion, culture, tradition, language which are connected, historical background of each area and also the result of structural basic problems such as the lack of education and poverty [3]. These problems have been taken advantage of by some groups of people to gain political power to be a condition to influence and seek for the support. Also, there is gathering as a separatist movement or act of terrorism such as The Barisan Nasional Pemberbasan Pattani (B.N.P.P), Pengistiharan Barisan Revolusi Nasional Melayu Patani (B.R.N), Patani United Liberation Organization (P.U.L.O), Barisan Bersatu Mujahidin Patani (B.B.M.P or GMP.), Bersatu, etc. Besides causing violence in the area, there are also problems in various exploitations such as separatism, drug trade, illicit trade, unlawful sources, and gambling establishment. Also, these have developed into a form of interest groups and cause tension in the Deep South, also try to create violent situations caused by terrorists.

The violence in the Deep South has continually remained whether it is caused by politics, history, society, culture, education, justice processes or other reasons. Consequently, it proves that this issue is complicated and delicate and difficult to solve. Thus, this problem of violence will be difficult to be solved if there is only government and also how to make all people and officials concerned to participate, build trust and develop relationships between people until it eventually leads to the solution for the violence in the Deep South.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the level of people participation in the reduction of violence in the deep south of Thailand, 2) to explore of problems from officials action in the reduction of violence, and 3) to propose the guidelines of promoting the public participation in the reduction of violence in the deep south of Thailand.

III. RESEARCH METHODS

A. Research Populations and Key Informants

This research has conducted with mixed methods research [4] including quantitative research by survey research and questionnaire, and qualitative research by in-depth interview and focus group which are people and government officials in the Deep South with the following details:

1. Survey research: population of 1,972,896 in the Deep South [5]. According to the table, Yamane, there are 400 samples with quota sampling determined by dividing the samples with the proportion of the populations in 3 provinces, with 1 district for 1 province, 3 villages for 1 district [6] as follows:

Province	Populations	Samples
Yala	511,911	104
Narathiwat	774,799	157
Pattani	686,186	139
Total	1,972,896	400

Fig.1 Research populations and samples.

2. In-depth interview: the interview has been conducted with leaders or representatives of government organization in the level of province, local administrative organizations (provincial administrative organizations, municipalities, sub-district administrative organizations), local and religious leaders in the Deep South in selecting key informants by considering the group representatives who have experiences, knowledge, and information, have been accepted in the community and have participated in the reduction of violence in the Deep South. In addition, key informants consist of 3 leaders or representatives from a government organization, 3 leaders or representatives from local an administrative organization, 4 community leaders and 4 religious' leaders, with a total of 14.

3. Focus group: leaders or representatives of government organization in the level of province, local administrative organization (provincial administrative organization, municipality, sub-district administrative organization), community and religious leaders, religious committees in the Deep South by selecting from groups which have been interviewed in a total of 15.

B. Research Data Analysis

1. Quantitative data by analyzing with descriptive statistics including frequencies, percentage, means and standard deviation.

2. Qualitative data by content analysis from key informants who have been verified an accuracy by triangulation technique. There are 3 groups of key informants including government officials, community leaders, and religious leaders.

IV. RESULTS

The study reveals that the samples are people in Narathiwat, Yala, and Pattani. The majority is female at 53.75 %, aged 20-30 at 53.56%, Muslim at 77.08%, followed by Thai Buddhist at 21.54%, pursue a career as a farmer at 54.74, followed by rice farmer at 24%

1. People participation

The result shows that the people participating in the reduction of violence in the Deep South is at a low level ($\bar{x}$=1.56) (SD.=.93) and participate in some dimensions that are participating in operation and benefits from the project providing help for those who are affected. Furthermore, being benefited is also not consistent with the community's needs or community's way of life such as participating in the village's security, giving loyalty to the King, overcoming drug addiction and setting up a checkpoint, and so on.

2. Performance problems

The overall officials' performance is satisfactory to the people. Especially, recent activities, for example, scanning a place where is able to prevent violence, and able to access people in the area. People more participate and trust to provide useful information for the operation. For faults and criticism in the past such as the way to inspect at religious places, inspecting or arresting without evidence are all determined and improved or have coordinated with various relevant sectors that have become more accepted by the general public or even those who were accused. This is due to the intelligence system, data, evidence or forensic science process which is more complete. However, a fault that is a problem and also affects the people is that some officials behave inappropriately causing the people do not find this issue as private matters but as a government agency. For example,

(1) Affair issue: this is occasional or continuous manners or to the point of marriage. What makes people cannot accept is committing adultery despite knowing that another party already have had a profound bond. For this reason, this leads to a problem of a broken family and bringing this conflict with people to the organization.

(2) Drinking alcohol: some officials are called "drunken" by the people. They associate with those drinkers in the village and neglecting their duty. The people almost do not see their uniforms and lose respect for these officials.

(3) When some organizations located in the area of temples or schools, they will partly become burdens for temples or schools. This is due to the 2 previously mentioned

manners. Sometimes, there is necessary to rely on food, cooking, dishes, a restroom that causes a disturbance for the place. Sometimes, dishes or lights are broken or disappear but there is no reparation. This issue might be considered a minuteness but for the people and community consider it important. Moreover, it is even important because it belongs to the general public. This leads to a dismissal that "do not know that they protect us or we protect them since the organization itself cannot event govern each other".

(4) Corruption: to misbehave with using one own duty to seek interests for oneself. Most are high-ranking officials who are powerful and have plenty of people. Even though the amount of money is not very large, this affects the people in general; such as embezzlement, taking an amount off the top from the money given to firearms training of villagers who are village security, forming an organization as a cooperative by allowing villagers in such group to join a membership and deducting the amount from salary automatically whether they are willing or not, or unfairly charging for the operation in case of healing people who are affected by violence, and so on.

3. Guidelines promoting people participation in the reduction of violence in the Deep South.

Key informants suggested the following guidelines:

(1) People in the area are well aware of the problem and they need peacefulness. Therefore, the officials should distinguish who are general people and terrorists. As a result, people will have the courage to participate because they are certain that the officials are reliable and require people to participate.

(2) To improve the standard of providing help and to improve activities for solving problems to be consistent with people's needs and the community's way of life; if it is the same, people will consider that it is useless and do not want to participate because of wasting time.

(3) To provide justice for every group of people both Thais and Muslims and not discriminate against religion or group will be the way to make people understand and respect the officials.

V. DISCUSSIONS

The people participation in the reduction of violence in the Deep South is in thoughts, operation, evaluation, and gaining benefits according to Uphoff's concept [7]. However, participation is at a low level. Mostly, there is participation in gaining benefits from the government. This may be because the government considers that most of the responsibility is security. Consequently, participation is the responsibility of the official that there must be specific data. Moreover, the government officials have no confidence to expose the data because it is not yet clear which side the people are on, or whether they are terrorist.

Additionally, the lack of trust in the potential of the government organization, and misbehavior of some officials are the major reasons that cause people to do not participate. This may be because the organizations which are responsible in former areas have been canceled and then set the organization which is not suitable for contexts of the area. There are defects in the leadership of organization leader allowing corruptions or misbehaviors exist that these problems are not solved to make people believe. Also, some of the people are more used to receive rather than being citizens cooperating with the government. Therefore, this is consistent with Newstrom's concept [8] that mentioned factors impeding the participation, including (1) the organizations' characteristics, structure and culture; if the organization has a large structure, there are a number of procedures. For example, the bureaucratic is able to be an obstacle of participation (2) the organization's policy which is less exact will cause indecision of participation (3) the leadership, if the leader lacks confidence in subordinates, there will be difficulty in the participation (4) The sort of work which can be done by oneself such as laboratory will cause neglect of participation (5) the individual variations such as education, profession affects the participation.

Furthermore, another factor which is a problem of the people participation is that officials do not well enough understand people's traditions, cultures and ways of life.

Consequently, officials are unable to gain people's trust. This may also be due to the lack of good preparation, and the way of thinking as being a boss of the officials that is not consistent with the guideline of King Rama IX given for the reduction of violence in the Deep South, that is "understand, access and develop"[9]. That guideline can be explained that before doing anything, there must be an understanding of landscapes, people with different problems such as physics, and customs. In addition, during the operation, it is necessary to make the people whom we have to work with or work for "understand" our too since if we only understand them, it will be useless as we expected. Also, the accessibility, when the problem has been known, we must get to such a problem in order to be able to put it into practice. Then, if it is accessible, we have to do whatever to make them want to approach us.

To be able to distinguish between general people and terrorists will help appropriately decide the method of promoting participation since the majority of people will easily participate in activities regarding happy ways of life. For the terrorists, other methods may be used such as a negotiation. This is consistent with Apasara Fuengfu's study [10] with stating that Thailand is able to apply the lesson of peace dialogue from Aceh and Northern Ireland.

VI. RECOMMENDATIONS

A. Recommendations for Policy

1. There should be a determination of policies and guidelines for the coexistence of Thai people in the Deep South. The people of all races and religions should be open-minded, should try to understand historical and cultural variation and should be conscious of the virtue of each culture.
2. The method of policy determination or the application of measures in the practice in the Deep South should be modified by promoting the participation of all sectors that the people and community should be allowed to think, operate and follow up the policies (as well as the officials' performance). Also, there should be an integration of operational guidelines with local organizations in order to achieve maximum effectiveness.

B. Recommendations for Practice

1. Self-dependence should be promoted. There also should be the creation of occupation which is consistent with the needs of each community based on the need and the way of life according to people's culture.
2. There should be an appointment of representatives of the people or community committees to cooperate in the operation, also establish a model for the community in self-dependence in each area in the Deep South in order to be sustainable guidelines for the reduction of violence. The government is not necessary and no longer to be the leader in the future.
3. The officials operating in the area should have been trained or prepared beforehand for working in a multicultural area.

C. Recommendations for Further Research

1. There should be a study of natures and procedures of cooperation between the government and the people in the prevention and reduction of violence in the Deep South.
2. There should be a study of methods of cooperation in Thai Buddhists or Thai Muslims that together prevent the community from violence with various methods by denying to move from their motherland despite being threatened by terrorists with various means.
3. There should be a study of the methods to handle the violence of other neighboring countries in the world that there are the contexts of history, religions, and races which are similar to the Deep South in order to be the lesion in solving problems.

CONCLUSION

In conclusion, the findings from the analysis of both quantitative and qualitative showed that people have less participating in the reduction of violence in the Deep South. However, people participate in some dimensions that they can gain benefits. The main cause may from the government that the administration is still centralization and no supporting in participation. The operation to reduce problem of violence appear the good results and violence is decline. Nonetheless, some faults are still occurred by the officials such as corruption, inappropriate behaviors, drunkenness, and affair. Governmental practices and inappropriate personality of official is the important factor that lead to lack of confidence and less participation in problem resolution. Therefore, attitude and concept in work shall be improved by full promoting in participation of stakeholders, especially people who are directly affected. Officials shall prepare readiness and be trained before operating in the Deep South areas. International guidelines shall bring to apply in sustainable resolution of violence.

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Satisfaction and dissatisfaction on the job: A study on Corporate Culture and Leader-related factors in Business-sector Employees

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Abstract:*The objective of this research was to identify and explain the factors of corporate culture and leader-related factors affecting job satisfaction and dissatisfaction in business-sector employees. The researched population was represented by Thai business-sector employees in Thailand.The purposive and convenience sampling method was performed in Bangkok and the metropolitan area.A total of 400 usable questionnaires were analyzed in this research.Descriptive statistics and Discriminant analysis have been employed. The equation of this study was*$D= \beta_0+\beta_1 CUL + \beta_2 LMX + \beta_3 SUP + \beta_4 ETH$*.The results found that(1) the average values of key factors including job satisfaction, leader support, leader-member exchange, corporate culture, and ethical leadership, were at a high level,(2) the standardized discriminant function of this study was*$Z' = 0.423\ Z_{SUP} + 0.681\ Z_{LMX} + 0.524\ Z_{ETH}$*, (3) based on the discriminant coefficients, it found that the leader-member exchange (LMX) had greater discriminant power than other factors, and (4) the equation derived from the research can correctly classify the original grouped cases by 62percent, based on the probability of being accurately predicted.The research suggests that business management should focus on three key factors of leadership including leader support, leader-member exchange, and ethical leadership for improving the employees' job satisfaction. This will lead to improving employee productivity and organizational success.*

Keywords:Job Satisfaction, Organizational Culture, Leader Factors, Discriminant analysis

Introduction

Business sector of each country influences on Economics growth and country development. Business firms generate profits and invest many things in all countries like basic infrastructure, industrial factories, agricultural plants, and also human resources (HR). All organizations need to develop theirHR and manage them for driving organizational growth and productivity. Therefore, HR management and practices are very important and are a vital factor for all kinds of organization in today environment.

Both academic and practical views are interested in the satisfaction of the working people. Job satisfaction always affects employee performance and corporate success. According to Robbins and Judge (2017), the satisfaction of employees isdefined job as "a positive feeling about one's job resulting from an evaluation of its characteristics". Job satisfaction plays a crucial role in the organization. It leads to higher productivity, lower turnover, and positive returns (Abdirahman, Najeemdeen, Abidemi, & Ahmad, 2018; Islam, Mahajan,&Datta, 2012; Priya&Sundaram, 2016).However,the organization cannot create the factors to increase the level of job satisfaction in all employees. Some employees still are dissatisfied their job or firm. Therefore, the organizations need to find out what key factors can influencejob satisfaction or dissatisfaction. This can leads the management level or supervisor to build the environment, create a better atmosphere, and have an effective connection with their employees for better corporate performance and achievement.

From that view, the author would like to study the key factors focusing on corporate culture and leader-related factors affect job satisfaction and dissatisfaction in business-sector employees.The main objective of this research was to examinethe effect of corporate culture, leader-member exchange, leader support, and ethical leadership on job satisfaction and job dissatisfaction in the employees of Thailand business operations.

Literature reviews

Job Satisfaction

Previous studies pointed out that job satisfaction was one of the key HR factors for improved organizational productivity and corporate success(Abdirahman, Najeemdeen, Abidemi, & Ahmad, 2018; Bongga&Susanty, 2018; Giritli, Sertyesilisik, &Horman, 2013). This satisfaction leads to better performance, lower employee turnover rate, increase employee morale and generate positive outcomes (Priya&Sundaram, 2016).The employees who work with a high level of job satisfaction will have a positive feeling about their job and is the key driver of organization achievement (Islam, Mahajan, &Datta, 2012). However, the management level of any firm needs to know what factor affect job satisfaction or dissatisfaction in all employees of the organizations. And also they have to implement the key things to build employees' job satisfaction for organizational success.

Organizational Culture

In today business environment, all things are changing dramatically and open the new opportunity for the firm who prepare for the future. The high-performance employee is a valuable resource for the company to win. Also, the organization needs to adapt to the changing environment. Some study noted that the employees who satisfied with organizational conditions like organizational culture would generate benefits for the firm(Akhigbe, Felix, and Finelady, 2014).According to Parvin and Kabir (2011) research, it revealed that work conditions, fairness, promotion, and compensation were key factors affecting employees' job satisfaction. The study of Pitaloka and Sofia (2014) concluded that work environment such as organizational structure and culture was the antecedent of job satisfaction and organizational commitment. And the study of Appaw-Agbola, Agbotse, and Ayimah (2013) noted that some cultural factors like team-working, job empowerment and the management style influenced the achievement of employees' job satisfaction.

Leader-member exchange

In any type of organization, it has the management level to manage the relationship between head and followers. From that, the exchange between leader and member is very important for work effectiveness and firm success. Leader-member exchange (LMX), based on Social Exchange theory, is very useful for organization success. It explained that members' working attitudes and behaviors depend on their leader's behaviors (Rockstuhl, Dulebohn, Ang, & Shore, 2012). As the research of Ibrahim, Ghani, and Salleh (2013) found that LMX significantly affected job satisfaction and had an indirect effect on organizational citizenship behavior. Scandura and Schriessheim (1994) developed a scale of Leader-member exchange to measure many angles of the relationship such as supervisor decision, the supervisor helps to solve employees' problem.

Leader support

Each type of Leadership has an influence on the employees' satisfaction, behavior, and performance.Some study noted that leadership affected employees' engagement and commitment

(Tang &Naumann, 2015). The previous study showed the leaders were tried to improve their communication and relationship with subordinates for better outcomes (Cogliser, Schriesheim, Scandura, & Gardner, 2009). The research of Amabile, Schatzel, Moneta, and Kramer (2004) pointed out that perceived leader support will increase the employees' ability, creativity, and productivity. According to Tang and Naumann (2015) showed that leadership positively affect employees' behaviors like organizational citizenship behavior. Therefore, leader support is very important to organizational success.

Ethical leadership

The ethical leadership is behaviors following the integrity and ethics that the leaders express and do both personal life and their working with others to support the ethical operations of subordinates through communication, supporting, and decision-making processes (Engelbrecht, Heine, &Mahembe, 2017; Othman & Rahman, 2014).According to Bedi, Alpaslan, and Green (2015), ethical leadership was related with the beneficial follower performance and the study showed that ethical leadership positively affected numerous outcomes of employees' working such as job satisfaction, job engagement, and organizational commitment. Also, the study of Kalshoven, Hartog, and Hoogh (2011) found that ethical leadership was positively correlated with many benefits for the organizations included team commitment, trust, satisfaction, and effectiveness. Therefore, this research would like to prove and confirm that ethical leadership influences the employees' job satisfaction in Thailand environment.

Conceptual framework

This study used job satisfaction as the dependent variable and aimed to examine the independent variables both corporate culture and leader-related factors affect job satisfaction and dissatisfaction of Thai employees in the business sector. The conceptual framework of the research showed in Figure 1.

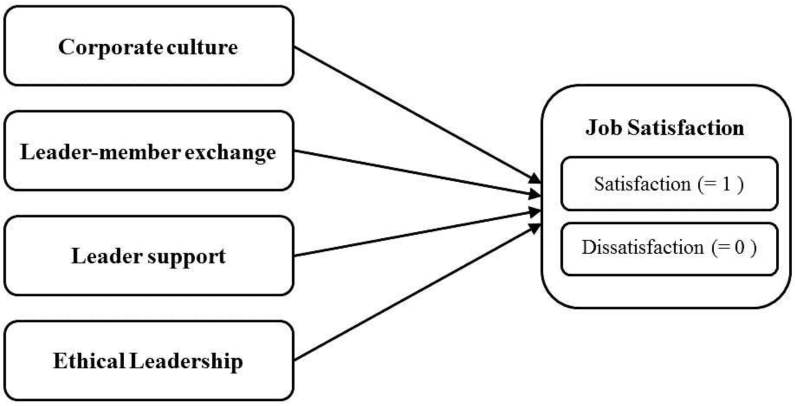

Figure 1. Conceptual framework

Research methodology

The researched population was Thai employees in business-sector. The author focused on the sample in Bangkok and the metropolitan area because here was the main and important area for Thailand economics growth and social development in the country.As the targeted population could not be determined, the study utilized Cochran's formula for sample calculation (Cochran, 1977). According to Cochran's sampling technique at the confidence level and error of 95% and 5 %, respectively, the calculated sample size was 385.Item Objective Congruence (IOC) technique was used for content validity, the questionnaire was checked by 3 experts. It found that the IOC of all items was above .65. Therefore, the questionnaire was appropriate to use (Hair, et al., 2014). TheCronbach's alpha statistic for reliability analysis was proved for the questionnairewith the result of .77. This indicated that there was acceptable reliability.The author used a survey as a research method and the data were collected by the structured questionnaire by the purposive and convenience sampling method. The questionnaire comprised 5key factors or variables (see Table 1). The study used the 5-Likert type scale ranging 1-5 (from 1 = strongly disagree to 5 = strongly agree) for all items of the questionnaire. For statistical analysis, the author analyzed descriptive statistics, correlation analysis, and discriminant analysis to examine the key factors that affect the job satisfaction and dissatisfaction of employees.

Table 1

Research variables

Variables	Symbols	Items	Sources
Job satisfaction	JS1	Overall satisfaction on the responsibility	Islam, Mahajan and Datta (2012)
	JS2	Overall satisfaction on management level	
Corporate culture (CUL)	CC1	Long-term goal and direction	Akhigbe, Felix and Finelady (2014)
	CC2	Shared vision	
	CC3	Response to External environment	
	CC4	The operation is clear and understandable	
	CC5	Open for employees' idea and change	
	CC6	Employees' cooperation	
	CC7	Promote Cross-functional team	
Leader-member exchange (LMX)	LM1	Employees' idea and ability help supervisor	Scandura and Schriesheim (1994)
	LM2	Employees support supervisor	
	LM3	Employees know the supervisor's potential	
	LM4	Employees trust supervisor	
	LM5	Employees understand the supervisor's need	
	LM6	Employees are ready with supervisor	
	LM7	Relationship with supervisor	
Leader support (SUP)	LS1	Career path discussion	Amabile, Schatzel, Moneta, and Kramer, (2004)
	LS2	Supervisor goal and confidence	
	LS3	Support supervisor's work	
	LS4	Coaching	
	LS5	Personal focus and detail	
	LS6	Always improve job operation	
	LS7	Always find the better way	
	LS8	Benefits when achievement	
Ethical leadership (ETH)	EL1	Focus on employees' need	Kalshoven, Hartog, and Hoogh (2011)
	EL2	Leader's empathy	
	EL3	Employees' participation	

EL4	Employees' decision
EL5	Environmental care support
EL6	Employees' environmental care
EL7	Integrity-based practices
EL8	Integrity procedures
EL9	Reward the ethical doing

The equation of this study was $D= \beta_0+\beta_1 CUL + \beta_2 LMX + \beta_3 SUP + \beta_4 ETH$

Where D= Discriminant function
β_0 = constant
β_i= the discriminant coefficient; i = 1-4

A total of 400 usable questionnaires were used. The authors utilized the statistical software to analyze the descriptive statistics, correlation analysis, and discriminant analysis. The result of the descriptive analysis described the characteristics of respondents and key variables as followed in Table 2 and Table 3.

Research results

Table 2
Descriptive statistics- part 1 (n = 400)

Variables		Frequencies	Percent
Gender	Male	98	24.5
	Female	302	75.5
Education	Below Bachelor Degree	64	16.0
	Bachelor Degree	265	66.2
	Above Bachelor Degree	71	17.8
Existing position	Management level	129	32.3
	Supervisor	81	20.3
	Operational staff	93	23.3
	Office staff	97	24.3
Department	Management	110	27.5
	Sales/Marketing	136	34.0
	Services	108	27.0
	ICT	31	7.8
	Operations	15	3.8

From Table 2, it revealed that the majority of respondent was female. And the largest percentage of the education group was a Bachelor degree. Finally, the respondents in Management level and Management Department were the majority group of this research.

Table 3
Descriptive statistics - part 2 (n = 400)

Key variables	Mean	SD	Skewness	Kurtosis
JS1	3.71	1.10	-.43	-.57
JS2	3.77	1.12	-.69	-.17
SUP	3.90	0.56	-.20	-.18
LMX	3.51	0.82	-.39	-.19
CUL	3.75	0.68	-.65	1.31
ETH	3.64	0.42	.05	-.34

From Table 3, the means of all key variables were high level (means = 3.51 – 3.90). This reflected that the respondents had the opinion about key factors of the study were high included job satisfaction, leader support, leader-member exchange, corporate culture, and ethical leadership. For the normality test of the data, skewness and kurtosis values of all variables wereaccepted. Therefore, the normality was good.

Before the discriminant analysis, the author tested the multicollinearity condition by the correlation analysis. As the result showed in Table 4, all correlation coefficients in the correlation matrix were less than .70. This concluded that it had no multicollinearity issue (Brace, Kemp, &Snelgar, 2012).

Table 4

Correlation matrix

Variables	SUP	LMX	CUL	ETH
SUP	1			
LMX	.222**	1		
CUL	.426**	.326**	1	
ETH	-.054	.019	.092	1

Note:** p < .01

The results of the discriminant analysis showed in Table 5 - 8. Table 5 showed the significant test of the discriminant with Wilks' Lambda statistic. It found that Chi-square was 24.610 with 3 degrees of freedom, and p-value < .05. This indicated that the difference was evident between the two groups ofjob satisfaction.

Table 5

Wilks' Lambda

Test of Function	**Wilks' Lambda**	**Chi-square**	**df**	**Sig.**
1	.940	24.610	3	.000

As aresult of the discriminant power showed in Table 6, the eigenvalue gave the proportion of variance explained and the canonical correlation was a correlation between the discriminant scores and levels of the dependent variable. The canonical correlation number of .245 indicated the closeness which is enough. Next, we would proceed to develop the discriminant equation.

Table 6

Eigenvalues

Function	**Eigenvalue**	**% of Variance**	**Cumulative %**	**Canonical Correlation**
1	.064	100.0	100.0	.245

Table 7 showed the result of the stepwise method in the discriminant analysis. It showed both standardized and unstandardized coefficients of the discriminant functions. As the result showed, the discriminant function consisted of 3 factors included SUP (Leader support), LMX (Leader-member exchange), and ETH (Ethical leadership). The standardized canonical coefficient will be to construct the discriminant function as follows:

$$Z' = 0.423\ Z_{SUP} + 0.681\ Z_{LMX} + 0.524\ Z_{ETH}$$

Where Z' is the dependent variable or discriminant function.

This result also showed that LMX variable had greater discriminant power than the other independent variable. The unstandardized discriminant function will be as follows:

$$Z' = -10.568 + 0.765\ Z_{SUP} + 0.849\ Z_{LMX} + 1.265\ Z_{ETH}$$

Where Z' is the discriminant function equation.

Table 7

Canonical discriminant function coefficients

Variables	Discriminant coefficients	
	Unstandardized coefficients	Standardized coefficients
SUP	.765	.423
LMX	.849	.681
ETH	1.265	.524

(Constant)	-10.568

The Fisher's linear discriminant function for employees who were job satisfaction was:

$$Z' = -75.791 + 13.057\ Z_{SUP} + 3.902\ Z_{LMX} + 22.790\ Z_{ETH}$$

And the Fisher's linear discriminant function for employees who were job dissatisfaction was:

$$Z' = -70.456 + 12.670\ Z_{SUP} + 3.473\ Z_{LMX} + 22.151\ Z_{ETH}$$

Where Z' is the discriminant function equation.

The following Table 8 showed the conclusion matrix for actual and predicted groups of job satisfaction. It found that could be classified with employees who were job satisfaction was correctly 63.2%, employees who were job dissatisfaction it was correctly 60.7% and both groups were correctly 62%.

Table 8
Conclusion matrix for actual and predicted groups

Actual group	**Numbers of cases**	**Predicted group membership**	
		Employees who were job satisfaction	Employees who were job dissatisfaction
Employees who were job satisfaction	209	132 *63.2%*	77 *36.8%*
Employees who were job dissatisfaction	191	75 *39.3%*	116 *60.7%*

From the classification results, it concluded that the prediction accuracy of the model was 62%. Therefore it was evident that the discriminant function had a high precision prediction because the accuracy in over 50% is considered valid in general.

Discussion and Conclusion

This research aimed to study the key factors focusing on corporate culture and leader-related factors affect job satisfaction and dissatisfaction in business-sector employees. Descriptive statistics showed that the majority of respondents were female and the largest percentage of the respondent education level was Bachelor degree. Finally, it found that the respondents in the management level and management department were the majority groups.From the discriminant analysis, the findings found that 3 key factors including leader support, leader-member exchange, and ethical leadership had a significant effect on job satisfaction and dissatisfaction. Another finding showed that leader-member exchange had a greater discriminant power than other factors in the final research model of job satisfaction. These findings were consistent with previous studies including the study of Tang and Naumann (2015) that showed the effect of leadership and leader supportaffected employees' behaviors, the research of Ibrahim, Ghani, and Salleh (2013) that found the effect of leader-member exchange significantly affected job satisfaction, and the study of Bedi, Alpaslan, and Green (2015) that showed the effect of ethical leadership was positively affected numerous outcomes of employees' working such as job satisfaction. Butthe present finding was not consistent with the previous studies ofParvin and Kabir (2011) and Appaw-Agbola, Agbotse and Ayimah (2013) that showed the evidence of some corporate cultural factors such as work condition, teamwork, management style, fairness, and employee promotionwere key factors affecting the job satisfaction. This may be the difference of culture in each country or may be the influence of management style like leadership is greater impact on employees' job satisfaction than the culture.

Recommendations

For the research implication, the author suggests that business managementshould focus on the 3 key factors of leadershipincluding leader support, leader-member exchange, and ethical leadership for improving the employees' job satisfaction. This will lead to an increasein employee productivity and performance. From that, it can increase the opportunity of corporate success and win. Finally, the author recommends that future research should investigate different types of leadership in employee satisfaction and also should examine the reason why corporate culture does not directly affect the job satisfaction of employee. This will fulfill the knowledge of management science for creating organizational success and improving employee performance.

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Principles of People Management to the Mindfulness for Organization Administrator

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Abstract— The purpose of this research article was to propose the principles of people management to the mindfulness for organization administrator. Qualitative research using documentary study and in-depth interview on concept and theory of people management to the mindfulness for organization administrator were used for the study. Qualitative data were analyzed by using content analysis. Three steps were designed as the research process. The first step was to assess the draft principles of people management to the mindfulness for organization administrator. Data was collected by interview from 9 key informants. Research tool was structured interview form. The second step was to develop principles of people management to the mindfulness for organization administrator. Focus group discussion was used for data collection from 8 experts. The tool was questions for focus group discussion. The third step was the validation of principles of people management to the mindfulness for organization administrator. Connoisseurship from 6 experts was used for data collection. Research tool was a validated form for connoisseurship and descriptive statistics was used for data analysis. Results indicated that principles of people management to the mindfulness for organization administrator were the integration between people management and mindfulness principle in order to manage the organization. It is consisted of principles and process of people management following mindfulness. It was the working process between mindfulness and wisdom. Mindfulness practice process consisted of four steps which were observing body, feeling, mind and Dhamma. There were 14 principles that integrated with people management for organization administrator.

Index Terms— ***People Management, Mindfulness, Organization Administrator***

I. INTRODUCTION

Humans have the idea of establishing an educational institution in order to be a center for education. Educational administration has occurred to educate humans and there are institutions that have evolved respectively: 1) Family institutions providing informal education, 2) Religious institutions providing education by temples or religious institutions, 3) Educational institutions providing education by establishing educational institutions, [1] professional educational administrators who need to create an educational system. The goal of the management of schools is to develop students to be talented, good, happy people and create the characteristics of being a desirable person in the age of learning society [2]. There are important factors that are essential to administrators that are people who are extremely important to community organizations and society because it is someone who has a role in policy formulation and operational planning practice and is an example to others within the organization [3]. Therefore, the administrators of educational organizations are considered to be importantpersonnel in order to make education management to be effective, and need to be integrated Buddhist principles and principles of good faith management of the body, speech and mind, which will enable the administration to be correct [4].

Principles of executive management of executives in the modern western world in the age of the industry booming to a large business organization, it is obvious that 2 methods are used: 1) using general management theory concepts that have already been invented or invented by oneself later, 2) adding other concepts theoriessuch as psychology, sociology. However, nowadays, when the technology has been developed a lot along with the emergence of information that remains allowing executives to add the 3rd approach that are philosophy and religion by bringing some aspects of that theoretical concept to complement the weaknesses or points that the management theory still has problems. Some Western executives use a new approach to integration of management models such as the case of Steve

Jobs that focuses on consciousness (Mindfulness) in management especially awareness and being with the present. The consciousness and the Anapanasati are inspiring to pay attention to the work that is performed on a daily basis [5].

Buddhism has principles about managing all dimensions by focusing on human development to have both physical and mental growth to have integrity and ethics. After that human beings go to administration [6] especially in educational administration for all 3 executives, namely their self-management, human resource management,and the administration. Results found that there is a Buddhist principle that is directly important principle of consciousness because consciousness is reminiscence or holding the mind to something related remembering the words that have been spoken for a long time. In addition, consciousness means caution alertness the state that is always ready to be aware of things that involveand realize that should be treated [7].

Consciousness (Mindfulness, Sati) is continuously in awareness in the Western world especially United States. United States politician Ryan T, a representative of the state of Ohio, campaign to realize the importance of consciousness by writing the book "Mindful Nation" with the belief that Mindfulness is an important answer to changing the country at the foundation[8]. In the academic circles of the United States, Canada, Israel, there is a mindfulness training program for students from kindergarten to high school (K-12 Education). The continuation for at least 10 years has spread to more than 12 states such as Pennsylvania, California, and Vermont. For the state of California, there are at least 20 schools that have a training program. Students have severe behavior problems, being rash and impulsive. Teachers are stressed due to expectations from administrators, parents and students. For students to have academic achievement and to live with their friends without the teacher preparing himself in the role [9], practicing mindfulness is not confined to just one religion and mindfulness will cause thought to the path carefully. Causing no lamentation with the past not worried about the future and it's natural that all of us can access if practiced continuously every day. Mindfulness can be practiced regardless of gender, age, and profession including sports, education, and health.

Consciousness is therefore important to the administration of education. At present, the educational policy is to focus on the development of people into a sustainable learning society throughout life by focusing on the empowerment of people in every dimension the whole body is strong with knowledge and wisdom and have a mind that is aware of morality and ethics [10] because education administrators can apply the principles of consciousness in managing people for teamwork leads to the development of quality of education. Considered as a means to help develop the school because executives who have brought the mind to develop their own minds, it can result in the development to complete 3 areas: 1) physical development, 2) behavioral development, 3) mental development, 4) intellectual development [11] which is related to the research ofVorapassPrasomsook's research [12] which found that the importance of observing the principles of Buddhism that related to the management principles of human rights, which are essential competencies of education administrators, will affect the administration, education with efficiency and sustainability and consistent with the research of Thong-in Techakaew, SuwakitSripathar, PrasitPhonsriphim and AnusornThusinkaen [13] that found that possessing a proposal about a Dharma training program for personnel. There should be a sufficient life training program for families, personnel in educational institutions and should have educational visit and joint work with personnel.

From the history and importance of the problem, the researcher is interested in studying the principles of managing people according to mindfulness for the executives of the organization in order to be useful in the management of educational organization in the management of people by using mindfulness as the base and for administrators to be able to apply to the development of human management in educational organizations.

II. RESEARCH OBJECTIVES

The objective of this research article was to propose the principles of people management to the mindfulness for organization administrator.

III. RESEARCH METHODS

This research is a qualitative research consisting of document analysis, interview, group discussion and seminars based on experts with the method of conducting 3-step research as follows:

Step 1: Study the concepts and theories of human management principles by document analysis about the concepts and theories for educational administration.Research tools was a document study form and analyze data, content analysis by analyzing with 4C principles which are 1) concept, 2) content, 3) conceptualization, 4) explanation of communication.

Step 2: Study the concepts of mindfulness by analyzing documents related to the mindfulness use research tools as a document study form, and analyze data, content analysis by analyzing with 4C principles which are 1) concept, 2) content, 3) conceptual framework conceptualize, 4) explanation of communication.

Step 3: Propose the principles of managing people according to the consciousness for the organization executives. There are research procedures as follows:

1. Draft the principles of managing people according to the consciousness of the executives by analyzing data from document studies and results from objectives 1-2. Use research tools as a document study form and perform data analysis by using content analysis, and translating into data by analyzing the content issues and summarizing the content according to the components of the form, including 1) principle, 2) process of managing people according to the mind.

2. Examine the draft of the management principles according to the consciousness of the executives by interviewing 9 experts with specific selection, divided into 3 groups by specifying the criteria for 1) organizational management experts, 2) experts in Buddhist principles, and 3) management experts and Buddhist principles.Research tools was a structured interview form and do data analysis by using content analysis, and also analyzed the data according to the structured interview form, namely 1) checking the structure of the principles, and 2) checking the content of the principles.

3. Develop the principles of managing people according to the mindfulness principles for organization executives by discussing the group of 8 experts with specific selection, and divided into 3 groups by specifying the selection criteria which are 1) expert in organization administration, 2) expert in Buddhist principles, 3) expert in administration and Buddhist principles. Research toolwas a guideline for group discussions and data was analyzed by using content analysis and analyzing the data according to the questions for group discussion which consisted of 1) the appropriateness of the principles, and 2) the appropriateness of the management process according to the principles.

4. Check the principles of human management according to the principles of mindfulness for the organization executives by a seminar based on 6 experts with selections the criteria for selection were 1) expert in organization management, 2) expert in Buddhist principles, 3) expert in management and Buddhist principles. Research tool was a guideline for expert-based seminars and data was analyzed by using content analysis andanalyzed the data according to the questions for the expert-based seminar, namely 1) the appropriateness of the principles, 2) the appropriateness of the management process according to the principles as shown in Fig. 1.

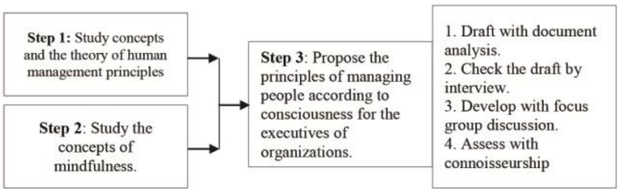
Step 1: Study concepts and the theory of human management principles
Step 2: Study the concepts of mindfulness.
Step 3: Propose the principles of managing people according to consciousness for the executives of organizations.
1. Draft with document analysis.
2. Check the draft by interview.
3. Develop with focus group discussion.
4. Assess with connoisseurship

Fig. 1 Steps of Research Design

IV. RESULTS

For principles of managing people according to the consciousness principles for corporate executives, it is the integration of human management with the management's consciousness in managing the organization by using mindfulness and intelligence to see as it really happens to be applied in the management of people, colleagues of the executives of the organization as shown in Fig 2.

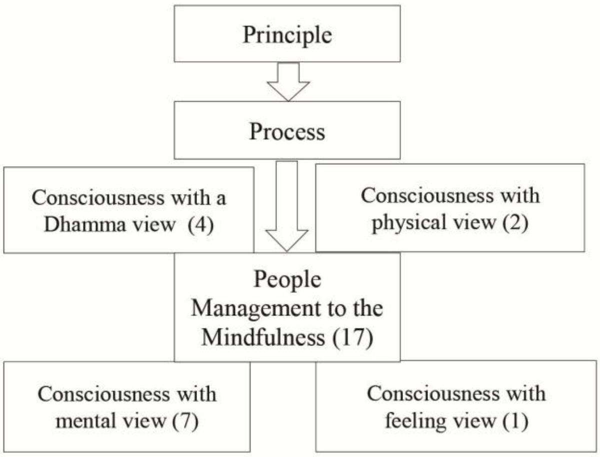
Principle
Process
Consciousness with a Dhamma view (4)
Consciousness with physical view (2)
People Management to the Mindfulness (17)
Consciousness with mental view (7)
Consciousness with feeling view (1)

Fig. 2 Principles of People Management to the Mindfulness for Organization Administrator

From the Fig.2, it can be explained that the principles of managing people according to the principles of consciousness for the executives of the organization. It is the application of management principles to apply to the education of people, colleagues, and executives by using mindfulness as per the knowledge, with knowledge and intelligence as applied to the management of people, colleagues of the executives of the organization with details as follows:

1. Principle

1.1 The management of the organization has guidelines for human management by integrating with the principles of mindfulness to be applied in organizational management.

1.2 The government that related agencies are able to apply the principles of human management according to the principles of mindfulness for the executives of the organization to apply in the organization management and the development of the management of the organization efficiently.

2. The process of managing people according to mindfulness, it is the application of management principles to apply to the education of people, colleagues, and executives by using mindfulness to see with wisdom, knowing as real as occurring in all 4 aspects, namely watching the body, feeling, mind and the Dhamma applied to the management of people, colleagues of the executives of the organization 14 principles as follows:

A.Mindfulness with 2 principles of physical views

1) Strengthening unity and participation in group activities corporate executives should support and advise colleagues to cooperate or participate in activities as well as providing useful opinions, giving importance, praising or honoring colleagues.

2) Public service, the management of the organization should persuade and recommend the associates to take actions that are beneficial to the organization and in seeking to help public affairs including giving public benefit services to help improve and promote morality and ethics.

B. Consciousness with 1 principle of feeling view

1) Moral building, the management of the organization should develop a good attitude for the employees credibility standardization and create a tool for measuring the achievement of work in determining a fair salary, good welfare and providing an appropriate working and educational environment for colleagues.

C. Consciousness with 7 principles of mind view

1) Having kindness to help others corporate executives should feel sympathy in listening to the opinions and problems of colleagues willingly, be kind, help, share with objects, and give advice and ideas on things that are useful and good wishes to colleagues.

2) Joining suffering and sharing happiness, corporate executives should encourage partners to create collaborative work processes with planning together and ready to help solve problems together successful work including the award with praise based on the work and individual abilities.

3) Conflict resolution, corporate executives should promote a culture of problem resolution in the organization by being the coordinator in finding ways and means of solving problems that emphasize the cooperation of the participants including resolving conflicts openly, honestly, and creating choices that all parties are happy with access to understand, prevent, fix and develop.

4) Suggesting useful things, the management of the organization should provide practical and useful advice to colleagues by using words that do not hurt themselves and others, give advice for educating colleagues to develop a logical and logical thinking process, encourage morale to work until success and benefit the organization.

5) Ability to stimulate creativity, the management of the organization should create values of creation by collaborating with good wishes to colleagues. Developments for colleagues always have their own development and creating a suitable organization atmosphere in order to make the co-workers become more creative.

6) Promotion of learning organization culture, the management of the organization should encourage the participants to manage the organization to participate including having a shared vision, goal, and values to achieve systematic thinking, having a system for collaborative learning, creating habits to be a learner, promoting learning from work, creating a network with technological innovation and evaluation, continuous improvement.

7) Being fair both for oneself and for others, corporate executives should behave and act in accordance with the rules, regulations, and laws to colleagues in the organization to decide, diagnose, or solve problems using logic knowing how to be calm, considered and agreed with wisdom with a mind that was upright and equal, not inclined by love, anger, delusion, and fear, but consider the actual events and rationalize them.

D.Consciousness with 4 principles of Dharma view

1) Using people appropriately and at full capacity, corporate executives should consider choosing colleagues that are suitable for the job by considering the knowledge, expertise and specific ability and past work including the support to develop colleagues to have more skills and potential.

2) Positioning yourself appropriately for the situation and environment, corporate executives should be friendly to colleagues without pride be consistent putting oneself in line with the position of organization executive and appropriately treating colleagues at the time, place, and opportunity.

3) The ability to work together as a group, corporate executive should listen to the opinions of the work team and

should give the opportunity to everyone in the team to participate in suggesting recommendations for managing the organization including the work team to show their ability to express their thoughts and perform their duties to the fullest according to their knowledge and abilities.

4) Strengthening human relations at work, corporate executives should build trust among those involved in the organization should pay attention to those involved in the organization including adapting oneself to the people who participate in the organization for better coordination and creating a better understanding of personnel management in the organization.

V. DISCUSSIONS

Principles of managing people according to the consciousness principles for corporate executives; it is the application of management principles to apply to the education of people, colleagues, and executives which can be discussed as follows:

Principles of management principles in accordance with the principles of mindfulness for corporate executives 1) executives have management guidelines for managing people by integrating with the mindfulness principle in order to be applied in the management of the organization. 2) The government and related agencies are able to apply the principles of human management according to the principles of consciousness for the executives of the organization to apply in the administration of education and executive development efficiently which this principle. This is related with the integration of human management principles with mindfulness and is of great benefit to the Thai social community. As SomsakBoonpoo [14] found that educational administration is an activity in which many people work together. For the development of children, youth, citizens, including members of society, individuals should be good and effective members of society in order for them to develop and meet the goals of the society in which he lives and to join hands to develop quality people that also related to the concept of PhraBrahmagunabhorn(P.A. Payutto) [15] which describes the way to use mindfulness in daily life that people who have to deal with life in their daily work can be effective, and meaning to be mindful of working well.

Process of the principles of managing people according to the mindfulness principles for organization executives, it is the application of management principles to apply to the education of people, colleagues, and executives by using mindfulness, intelligence, and knowing as real as occurring in all 4 areas, namely, watching the body, feeling, mind and Dhammathat applied to the management of people, colleagues of the executives of the organization. It is also related to the research ofPhramahaDhanindraAditavaro (Khamkamol) [16] found that the consciousness according to the current emotions that occur is to determine the 4 bases, namely 1) the body base, looking at the movement of the body while standing, walking, sitting, sleeping, including sub gestures. 2) The base of sensation while practicing, 3) the mental base to look at the symptoms of the mind. 4) The Dharma base took the Dharma category into consideration for the realization of knowledge and truth. As at SunthornKhotchayod [17], it found that correct consciousness must consist of 4 basic consciousness, namely 1) physical consciousness, 2) emotional consciousness, 3) mental consciousness, and 4) consciousness in practice.

VI. RECOMMENDATIONS

A.Recommendations for Policy

Government and relevant government agencies should proceed as follows:

1) Principles of managing people according to the principles of mindfulness for the executives of the organization to develop the national education plan.

2) The principles of human management should be implemented according to the consciousness of the administrators to develop into a practical manual byspecifying criteria, guidelines, and manuals in practice.

3) There should be a budget to develop executives according to the principles of human management according to the principles of mindfulness for the executives of the organization by following the handbook developed from this research body.

B.Recommendations for Applying Research findings

1) The application of the principles of managing people according to the mindfulness for organization executives to be used in the executive development practice the user manual should be prepared in detail and clearly for the benefit of effective implementation.

2) The use of the principles of human consciousness for the executives of the organization to use it in practice should learn more about the limitations of different departments, organizations and places in order to achieve the principles of management according to the principles of consciousness for the executives of the organization to achieve the objectives of the model of executive development.

C.Recommendations for Further Research

1) As this research is a qualitative research, only therefore, there should be a study of the principles of managing people according to the principles of consciousness for the executives of the organization. It

should design research method by integrating quantitative research with advanced statistics.

2) For the next research, it should integrate the principles of people management according to the consciousness of the management in the organization to develop into research with other research methods such as research and development, Policy research, Future research, and action research, etc.

CONCLUSION

Research articles on the principles of managing people according to the consciousness principles for corporate executives is a qualitative research consisting of document analysis, interview, group discussion and seminars based on experts in summary. It is the application of management principles that apply to the education of people, colleagues, and executives of the organization by using mindfulness according to the wisdom, knowing as real as applied to the management of people and colleagues. It is consisting of 1) principles, 2) the process of managing people according to 14 principles, namely 1) strengthening unity and participation in activities of group, 2) Public utility, 3) Building morale, 4) Having kindness to help others, 5) Sharing happiness and happiness, 6) Resolving conflicts, 7) Suggesting useful things, 8) Ability In stimulating creativity, 9) Promoting learning organization culture, 10) Being fair both for oneself and others, 11) Using people appropriately and with full potential, 12) Putting oneself in line with their status events and the environment, 13) the ability to work as a group, and 14) to strengthen human relations at work.The conclusion of this research is to show the relationship between the principles of human management and the 4 conscious minds, namely physical consciousness,emotional consciousness, mental consciousness and being mindful consciousness which will affect the organization executives..

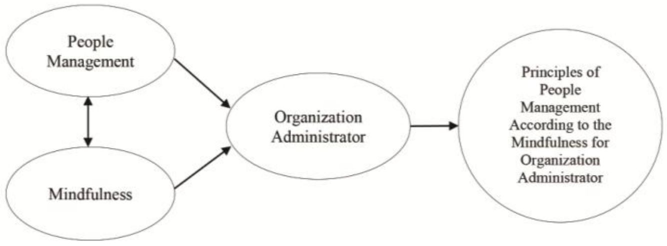
People Management
Mindfulness
Organization Administrator
Principles of People Management According to the Mindfulness for Organization Administrator

Fig.3 Relationship between the principles of human management and the 4 conscious minds

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University Students' English Vocabulary Acquisition Using Task-based Learning

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Abstract *Task-based learning (TBL) has drawn great attention, particularly to second language learners' vocabulary acquisition. This study aimed to compare and examine the effects of TBL on students' vocabulary knowledge. A total of 60 undergraduate students who enrolled in English for Teacher course for the academic year 2019-2020 of a public university in Thailand were selected using cluster random sampling technique. This study involved two phases. In the first phase, a quasi-experimental pre-test and post-test control group research design was employed. Two intact classes of students were randomly distributed into experimental and control groups equally. Only the 30 students from the experimental group were assigned TBL activities, namely brainstorming ideas, discussing the meaning of vocabulary, matching pictures, listing new vocabulary, and comparing similarities and differences tasks through three lessons, for a period of 12-hours. The pre-test results indicated that there is no mean difference between experimental and control groups in terms of their vocabulary acquisition level ($T^2 = .215$; $F = 6.120$; $p = 0.934$, $\eta 2 = .080$). However, the experimental group possessed a higher level of vocabulary acquisition than the control group was shown in their post-test results at a significant level of .01, which demonstrated a significant improvement in terms of students' vocabulary acquisition. This is followed by interviewing nine students of three different levels of achievement in the experimental group to justify the effectiveness of the TBL approach. The results contribute significantly to knowledge by using the TBL approach to improve students' vocabulary acquisition.*

Keywords *Second language learners, Task-based Learning Approach, Vocabulary Acquisition*

1. Introduction

The English language is significantly used and fetching more widespread because of globalization. Previous studies have indicated vocabulary plays an important role in communication and language use [1]. However, for a Thai EFL (English as a Foreign Language) student, learning vocabulary can be very challenging due to the scarcity of an intra-functional role of English and a lack of exposure to the English language [2]. In general, Thai students are found to have lower English proficiency compared with other Asian countries such as Singapore, Malaysia, India, and the Philippines. Thailand was ranked 55 out of 60 countries worldwide in 2013 rankings according to a report related to the EF English Proficiency Index (EF EPI) [3].

It is widely acknowledged that vocabulary is an indispensable part of the four language skills in the sphere of second or foreign language learning. In other words, vocabulary is one of the vital language elements that support the skills of speaking, listening, reading, and writing in the context of second language learners' learning process [4]. Several past researchers investigated sufficient word size to comprehend written and aural texts easily. [5] showed that a 3000 word-family threshold level is necessary for a good L1 (Native Language) reader to transfer reading strategies to L2 (Second Language), but when given a reading comprehension test this level of vocabulary knowledge only resulted in a score of 56 percent. [6, 7] further indicated that an 8,000 to 9,000 word-family vocabulary is needed for text coverage of 98 percentage for unassisted reading and comprehension of a wide range of authentic written texts, including novels and newspapers. On the other hand, knowledge of 6,000 to 7,000 word-families is necessary to understand authentic spoken discourse. In line with this, [8] identified that the most frequent 6,000 word-families plus proper nouns and marginal words provide 98 percent coverage for the movie. Moreover, [9] found that knowledge of less than 90 percent of total running words resulted in inadequate comprehension but good comprehension was possible with knowledge of 95 percent or more of word types. [10]'s results showed that vocabulary size correlates strongly with students' abilities in reading and listening. This is supported by [1] who found that the Japanese EFL students with the average knowledge of 200 word-families have to magnify their vocabulary knowledge to read and listen successfully.

In this line of reasoning, students need to acquire extensive vocabulary skills in English poses a big challenge to second language learners in higher education institutions particularly in Thailand. Therefore, vocabulary learning strategies can help to facilitate their vocabulary learning [6]. Task-based Learning (TBL) approach is one of vocabulary learning strategies which provides ample of opportunities to engage and acquire the vocabulary naturally through various learning activities such as playing games, solving problems, and discussing ideas to create an assignment. All the learning activities are considered as relevant authentic tasks to engage students using English vocabulary. The tasks require instructors to give specific criteria which are used to judge whether students achieve the goal successfully [11].

TBL approach constitutes both an innovative language teaching method and a prosperous area of investigation in the field of second language [12]. [11] proposed a framework of TBL approach with three stages, having a primary focus on meaning, inducing students to draw on their linguistic and cognitive resources, and being outcome-oriented in the sense that students are required to use language to accomplish some sort of real-world activities, for example telling a story, solving a problem, giving directions, etc. These characteristics have concentrated the tasks into crucial instruments for not only teaching and assessing languages but also for research into language learning processes [13]. In other words, tasks infuse many aspects of language learning research and practice but they may take on different forms and could be used under various appearances, namely real-world tasks which promote situational authenticity or pedagogic tasks that foster interactional authenticity in the classroom [14].

[11] elaborates on the main elements of TBL approach in the three-phase procedure, namely 'pre-task', 'on-task', and 'post-task'. In 'pre-task' stage, the instructor introduces topic so that students familiarize with situations. According to [13], the instructor not only needs to draw students' attention about the topic but also explain the content, objectives of each task, and demonstrate the way to implement the task, so-called as an introduction of the tasks comprehensively. In the 'on-task' stage, students perform the task in pairs or groups. This is followed by presenting their findings. The instructor provides support and monitor but mistakes are not important matters in this stage. Students should focus on communication perhaps at the expense of accuracy, but this will be dealt with in the next stage. [13] added two basic issues to be taken into account, namely analyzing how the task is going to be developed and the possibility of how the task will be completed. In the 'post-task' stage, the instructor works on the specific language mistakes which were made in the 'on-task' stage while students can reflect on the language needed to complete the task and how well they did [15]. The final stage will provide the opportunity to concentrate on accuracy and make sure they resolve any doubts or problems they had. The important action that has to take into consideration is to provide an opportunity for students to improve any possible mistakes and to assign follow-up activities. Besides, [11] remarked that the 'post-task' stage is to encourage students to automatize their production, make decisions on the results of the task, and evaluate which plan to follow to guarantee language learning progress.

1.1. Literature Review

[16] compared the effects of input and output tasks in EFL learners' vocabulary acquisition using the TBL approach which has recently attracted lots of attention in the field of L2 vocabulary acquisition. Four intact classes of EFL learners were randomly assigned to one of four tasks of learning 18 target words through sentence reading exercises, for example, matching, definition, choice, and combining. [16]'s results showed that the definition task is more effective than the other tasks in EFL vocabulary knowledge, irrespective of EFL proficiency. The matching and combining tasks were performed equally well at each level of EFL. The choice task had a small advantage over the matching and combining tasks at the learners' low EFL proficiency level, but not at the intermediate or high EFL proficiency level. [16] concluded that differential processing and division of attention may well affect task effectiveness.

[1] compared incidental and intentional vocabulary learning supplemented by meaning-focused input with word types as a parameter. The target vocabulary included English words and technical terms required by Japanese students. A total of 24 Japanese bioscience students participated in the 17-week course of study. Half of the participants learned the target words intentionally through reading plus vocabulary enhancement activities while the other half learned the same set of vocabulary incidentally through reading plus thematically-related listening activities. The target vocabulary was comprised of 65 words specifically selected using a lexical profiler that incorporates three kinds of word lists, namely the Academic Word List, the LS Wordlist [17], and the JACET 8000 List [18]. [1]'s pretest, retention, and acquisition tests showed that vocabulary enhancement activities and thematically-related listening activities are equally effective and that word type affects the students' retention of vocabulary.

[19] examined an individual's communicative competence through his ability to express his thoughts and ideas using appropriate words and meaningful sentences. Vocabulary learning is critical to learning a language, this problem is faced by L1, L2, or EFL learners. This problem was identified from test results, daily communication, and English proficiency examinations as students have difficulty in learning vocabulary [19]. A descriptive-evaluate study was employed to assess the vocabulary learning and the strategies used along with context clues, word analysis, and dictionary skills of the 100 randomly selected second-year teacher education students of the Sorsogon State College. Moreover, data was collected using three instruments, namely survey-questionnaire, teacher-made test, and unstructured interview protocol. [19]'s results showed that most of the Bachelor of Elementary Education and Bachelor of Secondary Education students often learn vocabulary by reading books and other materials, looking for clues in sentences, and using the dictionary to unlock the unfamiliar words as their vocabulary learning strategies. Besides, [19] found that the students attained nearly competent vocabulary performance along with context clues, word analysis, and dictionary skills. The results showed that the context clues and word analysis skills are significantly related to the use of learning strategies when tested at the 0.05 level. [19] proposed a developed vocabulary module to enhance students' skills while they are learning the English language.

1.2. Research Objectives

The literature review reveals points of consensus on the importance of vocabulary learning strategies to improve students' vocabulary knowledge. This study was designed to examine the effect of the TBL approach to promote students' English vocabulary acquisition. Thus, this study addressed the following three research objectives:

a) To examine the mean differences between the experimental and control groups in terms of their vocabulary acquisition level before the TBL approach intervention.
b) To examine the mean differences between the experimental and control groups in terms of their vocabulary acquisition level after the TBL approach intervention.
c) To explore the effectiveness of utilizing the TBL approach to enhance students' English vocabulary acquisition from students' points of view.

2. Materials and Methods

2.1. Research Design and Participants

The researcher employed a mixed-methodology research design utilizing both quantitative and qualitative methods. The researcher started with experimental design of the pretest-posttest control group to examine the effects of the TBL approach on 60 undergraduate students' English vocabulary acquisition at the first phase. This research design was appropriate to use because the researcher could see the effects of the TBL approach intervention on the experimental group directly. A total of 60 undergraduate students consisting of 38 females and 22 males who enrolled in English for Teacher course in the second semester of the academic year 2019 to 2020 were selected to be the target group of this study. The target group was from various teaching education programs except for TESOL (Teaching English to Speakers of Other Languages) program using cluster random technique. Cluster sampling technique is a suitable sampling plan to use because it is mutually homogeneous yet internally heterogeneous groupings. The total population was divided into several clusters (several teaching education programs) and a simple random sample of the clusters was selected. The researcher had taken into consideration the confusing factors such as age and English proficiency level to fulfill the randomization procedure while managing the groups. In this line of reasoning, all participants' ages are ranged from 21 to 22 years old and they had learned English in high school for six years before they entered to teaching education program in this public university. The target group was equally distributed into experimental and control groups respectively.

The qualitative research design narrative approach was employed in the second phase using purposive sampling. The researcher purposively selected a total of nine students from three categories, namely excellent, moderate, and weak in the experimental group from the first phase to participate in focus group interviews at the second phase to provide rich and detailed qualitative data. Purposive sampling is a non-probability sampling method as the researcher believed that the nine participants with different vocabulary acquisition levels could share the experiences in their learning process after they had gone through the 12-hours of lessons using the TBL approach. These representative samples were comprised of three students from each different category of vocabulary acquisition levels.

2.2. Data Collection and Data Analysis

Data was collected at the second semester of the academic year 2019 to 2020. There were 30 students in both experimental and control groups to remain homogeneous. Hence, this is to make sure that both groups were no differences in their age and English proficiency level. A 2 (TBL approach intervention versus no TBL approach intervention) x (time of measure: pretest versus posttest) design was employed. In other words, only the experimental group was assigned to attend 12 hours of teaching using three TBL lesson plans. Both groups were used the same content from English for Teachers course for four hours each week, make up a total of 12 hours for three weeks. This is considered as a true experiment because it is generally related to the conditions that directly affect the variation. Table 1 shows the implementation of three lessons for both groups.

Table 1. Learning Activities of Experimental and Control Group

Experimental Group	Control Group
Pre-test	Pre-test
Pre-task activity: • Brainstorming • Discussing the meaning of vocabulary between their pairs On-task activity: • Making groups of students. • Matching pictures with possible answers. • Comparing and finding similarities and differences	Lecturing Translating vocabulary by dictionary Correcting the answer of vocabulary in front of the class.

between group mates. • Listing new vocabulary on vocabulary log. • Creating different sentences from the same vocabulary. Post-task activity: • Group presentation • Self-evaluation and classmates' performance evaluation.	
Post-test	Post-test

An interview protocol was designed by the researcher to collect qualitative data from nine students through focus-group interviews. Firstly, the researcher confirmed that the interview questions align with the research objective. After the researcher piloted the interview protocol, some refinement method was used to strengthen the reliability of the interview protocol used and thereby contribute to improving the quality of data collected from interviews [20]. This is then followed by constructing an inquiry-based conversation. The interview questions consisted of students' views about the TBL approach to learning English vocabulary, what is their preference in learning vocabulary by comparing the TBL approach to their previous learning experience in other learning strategies, and their suggestions to support the TBL approach in learning English vocabulary.

Quantitative data were analyzed to test whether the mean score of the two groups was the same for each investigated construct. Therefore, univariate analysis of variance was utilized to analyze the effect of time, TBL approach on a dependent variable, namely vocabulary acquisition. The univariate analysis is perhaps the simplest form of statistical analysis. It does not deal with causes or relationships (unlike regression) and its major purpose is to describe; it takes data, summarizes that data, and finds patterns in the data. The key fact is that only one variable is involved. Univariate analysis is mainly used to test whether the vectors of means for the two groups are sampled from the same sampling distribution [21].

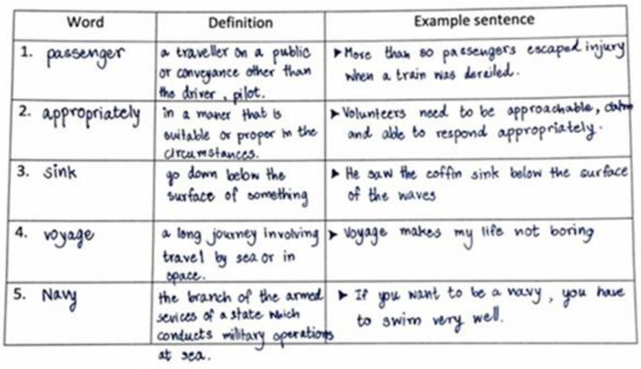
Wilks' lambda, a direct measure of the proportion of variance in the combination of dependent variables that is unaccounted for the group variable [22], was used to test whether there were differences between the means of identified groups of subjects on a combination of dependent variables. However, if there are some violated assumptions such as the covariance matrices of the dependent variables were not equal across the group (Box's M was significant) then that implies a Type I error should be considered, and thus, Pillai's trace, which is the most robust [23] will be used instead. Furthermore, if Levene's Test of Equality of Error Variances showed differences of error variance across groups, the nonparametric test was used instead for that variable.

Qualitative data was analyzed using content analysis. Content analysis refers to a systematic coding and categorizing approach to explore the large amounts of textual information unremarkably to determine trends and patterns of words used, their frequency, their relationships, and the structures and discourses of communication as the method to analyze the students' views on the TBL approach [24].

2.3. Research Procedure

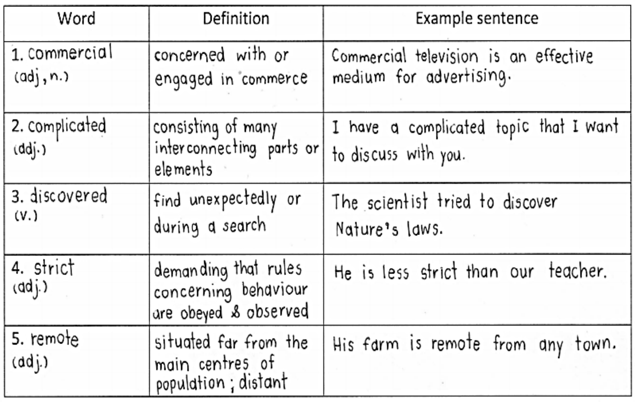
The research procedure was employed using [11]'s TBL framework with three stages, namely pre-task, on-task, and post-test over the three lessons for 12 hours by taking into account the concepts that discussed before. At the pre-task stage, the instructor illustrated the topics, goals, and procedures of the tasks to students. Students were required to set up the goal of the assignments and rules of activity together with their peers. This is followed by brainstorming and discussing the meaning of each vocabulary from the given passage. Besides, students can use any previous strategies that they had been used to guess the meaning of vocabulary and they were allowed to do some short notes and write their possible answers including the reasons how did they know the vocabulary from the passage. After that, they were randomly sharing their ideas with their peers. The pre-task stage is considered as the warm-up period whereby students are urged to use more English vocabulary in class without referring to a dictionary.

At the on-task stage, students formed a group of five persons. Some learning materials and sources were given to each group. They worked collaboratively using the given materials and sources to find out the answer such as matching related pictures with a short story. The little stripes of short vocabulary explanation without exact meaning were given to them as clues for them to explore more ideas with their peers. By the way, students were provided opportunities to discuss, share, and argue if they disagreed with their peers' ideas. Moreover, they were required to compare and identify the similarities and differences not only with their group peers but also with other group peers. Then they returned to their group and made further modifications on their previous answers. They could change their mind about the way of completing the task. Furthermore, students could convince or negotiate with their peers if they disagreed with the assignment results. The instructor would check their assignment once the majority of the group peers agreed with the assignment results. However, the instructor would facilitate and guide them by giving more examples of each vocabulary to let students gathering more information or giving some suggestions until they agreed on the new results of the task assignment. The instructor then gave a table of vocabulary log to students so that they could list the learned vocabularies down and try to create new sentences by using the same vocabulary that they had just got answers from the task assignment. At this stage, students were allowed to use the dictionary to guide how sentence structure could be made in different ways or different parts of speech. The example of a student's vocabulary log is presented in Figure 1.



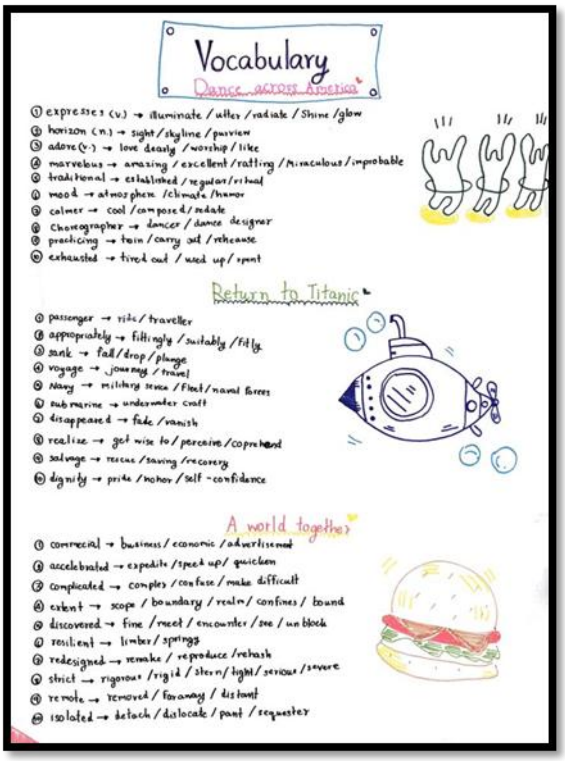
Word	Definition	Example sentence
1. passenger	a traveller on a public or conveyance other than the driver, pilot.	▸ More than 80 passengers escaped injury when a train was derailed.
2. appropriately	in a maner that is suitable or proper in the circumstances.	▸ Volunteers need to be approachable, calm and able to respond appropriately.
3. sink	go down below the surface of something	▸ He saw the coffin sink below the surface of the waves
4. voyage	a long journey involving travel by sea or in space.	▸ Voyage makes my life not boring
5. Navy	the branch of the armed sevices of a state which conducts military operations at sea.	▸ If you want to be a navy, you have to swim very well.

Figure 1. Examples of Vocabulary Log



Word	Definition	Example sentence
1. commercial (adj, n.)	concerned with or engaged in commerce	Commercial television is an effective medium for advertising.
2. complicated (adj.)	consisting of many interconnecting parts or elements	I have a complicated topic that I want to discuss with you.
3. discovered (v.)	find unexpectedly or during a search	The scientist tried to discover Nature's laws.
4. strict (adj.)	demanding that rules concerning behaviour are obeyed & observed	He is less strict than our teacher.
5. remote (adj.)	situated far from the main centres of population ; distant	His farm is remote from any town.

After students completed their assignment by putting their work together, they could proceed to the post-task whereby they sent a representative of their group to present their assignment. At this final stage, students could show their passage and share their peers' thoughts about the given passage. This is then followed by self-evaluation about how they learned vocabulary from the passage, identified their shortcomings, and learned how to self-correct their learning difficulties. At this point, students were encouraged to share their ideas or suggestions to other team performance to gain more understanding. The instructor could advise on how to recognize vocabulary in different ways with various options and conclude useful group ideas for future improvements. The post-task stage provides the opportunity for students to integrate all language skills in the learning activities in a systematical process that enabling them to present meaningful outcomes in their vocabulary learning process. Figure 2 elucidates an example of a task assignment.



Vocabulary
Dance across America
① expresses (v.) → illuminate / utter / radiate / Shine / glow
② horizon (n.) → sight / skyline / purview
③ adore (v.) → love dearly / worship / like
④ marvelous → amazing / excellent / rattling / Miraculous / improbable
⑤ traditional → established / regular / ritual
⑥ mood → atmosphere / climate / humor
⑦ calmer → cool / composed / sedate
⑧ Choreographer → dancer / dance designer
⑨ practicing → train / carry out / rehearse
⑩ exhausted → tired out / used up / spent

Return to Titanic
① passenger → rider / traveller
② appropriately → fittingly / suitably / fitly
③ sank → fall / drop / plunge
④ voyage → journey / travel
⑤ Navy → military service / Fleet / naval forces
⑥ submarine → underwater craft
⑦ disappeared → fade / vanish
⑧ realize → get wise to / perceive / coprehend
⑨ salvage → rescue / saving / recovery
⑩ dignity → pride / honor / self-confidence

A world together
① commecial → business / economic / advertisement
② accelebrated → expedite / speed up / quicken
③ complicated → comples / confuse / make difficult
④ extent → scope / boundary / realm / confines / bound
⑤ discovered → fine / meet / encounter / see / unblock
⑥ resilient → limber / springy
⑦ redesigned → remake / reproduce / rehash
⑧ strict → rigorous / rigid / stern / tight / serious / severe
⑨ remote → removed / faraway / distant
⑩ isolated → detach / dislocate / paint / sequester

Figure 2. An example of a task assignment

After the researcher completed the first phase of the study, the researcher continued to the second phase by interviewing nine students from the experimental group. These nine students were selected based on their performance at their post-test scores, namely excellent, moderate, and weak performance.

3. Results

The results are presented according to the research objectives as indicated above. The initial results demonstrate the effects of the TBL approach on students' vocabulary acquisition. The direct effects of the two groups are measured. The final results reveal the students' points of view in relating to learning experiences using the TBL approach.

3.1. Results of Pretest

Pre-tests were conducted to both groups at the initial stage. The initial results showed that students either from the experimental group or control were no significant difference in performing their pre-tests. Table 2 shows that there was no mean difference in vocabulary knowledge in their pretests before the TBL approach intervention. It can be concluded that the experimental and control groups were found identical in terms of their vocabulary acquisition (T^2= 0.06; $F_{(8,51)}$ = 0.365; p = 0.934, η^2= 0.05). Besides, tests of between-subjects effects showed that the F-test of pretests was not significant. Table 2 shows the mean scores and standard deviation of both groups and Table 3 shows the tests of between-subjects effects.

Table 2. Results of Pretest of Experimental and Control Groups

Group	Mean Score	Standard Deviation	F-value
Experimental	10.468	3.137	0.254
Control	10.067	3.005	

Table 3. Tests of Between-subjects Effects

	Type III Sum of Squares	df	Mean Square	F	*p*
Pretest	2.400	1	2.400	0.254	0.616

3.2. Results of Posttest

After TBL approach intervention, the experimental group seemed to possess better vocabulary acquisition than the control group (T^2 = 4.18; $F_{(8,51)}$ = 26.68; p <0.01, η^2= 0.81). Table 4, Table 5, and Table 6 show the post-testing results.

Table 4. Results of Posttest of Experimental and Control Groups

Group	Mean Score	Standard Deviation	F-value
Experimental	23.700	2.3067	12.157**
Control	20.433	4.584	

**p<0.01

Table 5. Tests of Between-subjects Effects

	Type III Sum of Squares	df	Mean Square	F	*p*
Posttest	160.067	1	160.067	12.157	0.001

The test assumption of univariate showed Box's Test of Equality of Covariance Matrices was p = .005 (p<.01) which cannot be assumed the assumption. Therefore, data were further analyzed using Pillai's Trace / Wilks' Lambda because it was more robust. Table 6 shows that the Pillai's Trace (F = 6.120, df = 4, Sig. = . 004), which means the experimental group has a higher post-test score than the control group at the significant level of .05. When comparing the pretest and posttest between the experimental and control groups using the Hotelling's Trace (T^2= .215; F = 6.120; p = 0.934, η2= .080) showed there is no significant mean difference between the two groups in the pretest but there is a significant difference in their posttest. It can be concluded that the experimental group possessed a higher level of vocabulary acquisition than the control group after the TBL approach intervention as reflected in the posttest scores.

Table 6. Pillai's Trace / Wilks' Lambda Tests

Test	Value	F	Hypothesis df	Error df	*p*
Pillai's Trace	.177	6.120^b	2.000	57.000	.004
Wilks' Lambda	.823	6.120^b	2.000	57.000	.004

3.3. Qualitative Results

The main aim of the focus group interviews was to obtain information from nine selected students from three different vocabulary acquisition levels regarding their experiences of the TBL lessons. They were informed via electronic correspondence about the objective of the study and signed a confidentiality form before the interview. The nine students who participated in the second phase were labeled as S1 to S3 (Excellent category), S4 to S6 (Moderate category), and S7 to S9 (Weak category).

Qualitative results revealed that the majority of students agreed that TBL lessons can produce a positive atmosphere, they have more opportunities to share and discuss their ideas with their peers. Generally, the TBL approach has successfully provided positive effects while students are learning vocabularies. The following verbatim responses indicate their experiences in attending TBL lessons:

> *"I think TBL which you used to teach vocabulary is a good approach for me to work with my peers because we have to read the reading passage and look at the sentences around to understand the overall context first. After that, we can check the answer that we have guessed with our classmates, which was quite exciting because I could understand the others' ideas and all ideas can help me to understand that particular vocabulary better." (S1)*
>
> *TBL is my new way of learning. I think this approach is very authentic. I can guess the possible meaning of this particular word. It is even easier for me to understand the whole context, I realize that I don't need the dictionary that much! I can read the stories, after that, we create our new sentences by using the same vocabulary in different types of sentences. I can use this vocabulary in various situations, so... it helps me to know more English grammar as well." (S4)*
> *"I like TBL. It is so fun and interesting. When the instructor gave me the tasks, I can complete the task and my answers were correct, I was so proud." (S7)*
>
> *"TBL lessons were very fun! It made me feel that English is not that difficult! The TBL lessons create a positive learning atmosphere. During the classes, I felt comfortable to talking, to share the idea with my peers, and many chances were given for us to share and argue. Even though my answer was not correct, the instructor and my peers never blamed me. Everyone always supported the students who got the wrong answer, and we learned better from our mistakes. So, I never felt embarrassed in front of our class." (S8)*

Generally, results revealed that there is no obvious difference between the different categories of students in terms of their preferences toward the TBL approach. When students were required to compare the TBL approach with their previous learning strategies, results revealed that the

TBL approach has some limitations. The first limitation is the TBL approach is very time-consuming. The second limitation is material selection is the key factor to determine the effectiveness of the TBL approach implementation. The following verbatim responses from students can support the identified limitations:

> *"I like TBL more than the previous strategies that I have used. I like to create a new sentence using the learned vocabulary by myself. It is more challenging. The only thing that I concerned about was when I want to compare my answers to my friends, I didn't feel confident with my answer and I changed my mind about my assignment sometimes."(S6)*
>
> *"I prefer the traditional method of learning English vocabulary such as word memorization, reading and repeating it alone helps me to remember the vocabulary than the TBL approach. But I like game-based learning, hangman or crossword which is more fun." (S5)*
>
> *"I prefer the TBL approach to learn English vocabulary because it is fun and interesting. If the instructor can have an application for smartphone where I can key in my new vocabulary as though that we did the vocabulary log in class, that would be much easier and faster for me to access because I want to study it by myself at anytime and anywhere." (S2)*
>
> *"I like to see the different ideas of my peers but it takes quite a long time to finish each task. So, I prefer to remember vocabulary by myself. I think it saves more time." (S9)*
>
> *"I like the TBL approach better than my previous experience strategies. I feel like if I have an incorrect answer during the activity, I can always understand the context of the overall meaning of what I'm reading. It's great to have peers to help each other, but I feel comfortable doing that alone too." (S8)*
>
> *"I want to see more the short movies in our class. It would be nice to learn vocabulary from movies." (S3)*

4. Discussion and Conclusion

The quantitative results of this study indicated that the effects of 12 hours of TBL approach intervention on students' English vocabulary acquisition. In other words, students improved their vocabulary knowledge significantly after the TBL approach intervention. The results of students' significant changes in their posttest performance has corresponded to [19]'s results. As [19] found that the context clues and word analysis skills are significantly associated with learning strategies used by the instructor while students are in the process of learning vocabulary. Thus, the quantitative results support the hypothesis that the TBL approach can improve students' English vocabulary acquisition which is reflected in students' posttest performance in the experimental group.

On the other hand, qualitative results revealed that task types or materials used are the key factors to determine the effectiveness of the TBL approach implementation. The results are found in line with [16]'s results. [16] found that the definition task was outperforming the other tasks in promoting EFL vocabulary knowledge, and the matching, choice, and combining tasks performed equally well. Moreover, [16] found that the definition task was found to outperform all the other tasks at each level of EFL proficiency while the matching and combining tasks showed no difference, irrespective of EFL proficiency.

Qualitative results also revealed that the majority of students agreed that the TBL activities are interesting as well as providing ample opportunities for them to enhance their vocabulary learning. These results are corroborating results from [1]'s study. [1] found that reading plus vocabulary enhancement activities and reading plus listening activities were equally effective for English vocabulary acquisition.

This is not surprising as the qualitative result indicates acquiring productive use of vocabulary items is a much more difficult, time-consuming process than acquiring receptive use [6, 7]. The difference between the three categories of students' preference may be attributed to the types of activities the students engaged in with the vocabularies. However, perhaps tellingly from quantitative results indicated the TBL approach intervention was more effective than the traditional approach.

This study contributes to a better understanding of the characteristics of a word-focused task in the TBL approach to determine its effectiveness for word retention while students are in the process of learning vocabularies. The results of this study are not only supported by previous studies [1, 16, & 19] but also contributing to the growing body of literature exploring vocabulary acquisition through learning strategies. The present study further expands this line of research by indicating that the TBL approach, where ideas are prominent to students, has a positive effect on vocabulary acquisition.

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The Public Finance Management of PueyUngphakorn’s Concept

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Abstract*- The public finance is important for developing the country because these leads to get the budget through the taxation. There are names call the public finance such “Public Sector Economics” or “Public Economics” or “Public Finance” but all have the same meaning which is the operation of government’s economy both micro level concerns the resource allocation and the income distribution, and macro level about Tax collection, Expense and Monetary policy. Public Finance, thus, is the government’s activities for earning and spending with the economic goals such as economic growth, economic stabilization, income distribution with equitable economic. This article aimed to study the general concept for managing the public finance and to study the finance management of PueyUngphakorn’s Concept. This study was the documentary research by review the literature concerning the public finance especially the “Fiscal Policy with the Theory of Three Piston Balloons by Dr. PueyUngphakorn” made by the Fiscal Policy Office (2015), then to analysis by the content analysis. The main conceptual framework consists of (1) the scopes of public finance, and (2) the finance management of PueyUngphakorn’s Concept. Results found that; (1) the scopes of public finance are the government reverence, the public expenditure, the public debt, the government budget, the fiscal policies, and including the monetary policies. (2) Fiscal Policy Management and Economic Situations were; (a) Fiscal policy on economic depression or deflation, (b) Fiscal policy on inflation, (c) Fiscal policy and unemployment problem, (d) Fiscal policy and balance of payment problems, (e) Fiscal policy with economic development, and (f) Fiscal policy with income distribution problems.

Index Terms- ***Public Finance, Government Reverence, Public Expenditure***

I. INTRODUCTION

In the world of reality, many countries have suffered from the same economic problems. This is due to the imbalance between limited resources and endless human needs. Therefore, it is necessary to seek ways to allocate resources to produce goods and services that meet the needs of the unlimited population for maximum efficiency. These are the main points for studying economics which can create many benefits; (1) consumers can be able to decide and choose goods and services that meet their highest satisfactionsand income.It is the most effective and efficient way to use resources for maximum benefits, (2) manufacturers use limited resources for dispersal of products and services with high efficiency in order to reduce the resource usage and costs of the production, which resulted in increasing their profits, (3) the role of the government asa guide of the country’s direction will create an understanding of the nature and economic structure of the country, and be able to analyze the causes of economic problems and finding solutions to these problems by setting out economic plans and policies that will be used to solve them which will create the maximum benefits to the country. Therefore,economics is a study of how to allocate limited resources to produce goods and services that meet thenon-limited needs of humans for maximizing the efficiency (Alfred Marshall. 1920)[1]. However, no matter what kind of economic systems are, they all have some basic economic problems. Each economic system has different ways to solve the underlying economic problems, such as (1) capitalism which focuses on market mechanism (price) or is known as an invisible hand, which is a tool or a mechanism for solving problems, (2) communism, is an economic system that only the government can set ways to solve basic economic problems. Private sectors have to follow orders of the government, (3)socialism involves ways for solving basicproblems that are often the same as the communism system yet some price mechanisms are also used, (4) mixed economy; the solutions tothe basic problems are solved by using both price mechanism and government mechanism.

Currently, economists categorize economy study into 2 main categories, which are(1) Microeconomics, a study of behavioral economics of economic units, such asa study of consumers' behaviors in choosing products and services under the limit of income, a study of manufacturers or entrepreneurs' behaviors in making decisions of what to produce, how to increase profit, a study of investment behaviors or savings, a study of market mechanisms and a use of price system for product allocation, services and resources, etc. It is also known as Price Theory, (2) Macroeconomics, is a study of the public economy, including economic system, and overall image of the country, such as economic production, consumptions, savings, mutual funds, employment, financial status of the country, etc. Normally, it coversthe national income, economic cycles, inflation, price levels, finance and public debt, international economics, finance and financial institutions, and economic development, etc.

Our world has limited resources;however, people have endless needs. Therefore, we seek ways to transform resources into products and services that meet our needs in the best possible way. These efforts have resulted in many paradigms, all of which aim to reach the highest philosophy of economics. The government plays a role in every paradigm as follows:

1. **Mercantilism,** the beginning of the economics started in the 15th century. At that time, the European trade was prosperous, and mercantilism was formed. The traders believed that the country would have economic stability when goods were exported and sold to other countries with higher value than buying imported goods, which was also known as a surplus balance of trade. Moreover, they also believed that to make the country become prosperous, the government needed to play a role in intervening in economic activities, especially promoting exports and restricting imported goods from abroad. The state must define trade policy and economic policy. And private sectors could only follow the government's policies (John P. Tuman and Jonathan R. Strand. 2006)[2].

2. **Capitalism**, in the 18th century, Adam Smith, a professor of Glasglow University, who was the head of economists in Classical School wrote a book entitled "An Inquiry into the Nature and Causes of the Wealth of Nations" or known in a short name as The Wealth of Nations (Smith. 1776)[3]. His book was considered the first and the greatest Economics book. He was also praised as a father of economics.The concept of liberalism (Laissez-faire) proposes to limit the role of government in the economy because it is believed that the liberalism will be able to develop the country. And it also believes that the economy of the country is prosperous only when the government intervenes or plays a role in economic activities to a minimum. (Do not intervene at all is better). The government only has duties to facilitate, keep the peace of the country, and defense of the country.Additionally, the private sectors should be able to run economic activities freely. It is believed that the market mechanisms (price) or the invisible hand is the tool for determining economic stabilization.

3. **Socialism**started in the mid of 19th century. It was developed from Karl Marx's theory. His theory supports rights and equality of labours, and is against the exploitation of capitalists.Marx's idea is the abolition of private properties. The government controls all its economic operations. The management of the productivity is managed by working class to create an equitable economic system in society. The first change occurred is Russia. At present,socialism is not popular in Russia because it cannot develop the economy of the country. Many nations have turned to capitalism, especially Eastern European countries, such as Poland, Bulgaria, Hungary (Badie and other. 2011)[4]. The belief the socialism is that the government must control economic activities. The purpose is to create fairness in distribution to the people. In addition, the government is the one who decides to solve the underlying economic problems by planning operation plans from the federal government.In his way, the government owns most of factors of production. However, they also allow the private sectors to have ownership right in their own properties such as residences, etc.

However, John Maynard Keynes (1883-1946), a great economist, created the revolutionary idea and economic theory called Keynsian Revolution.Keyne did not only influence economic theory but also influenced macroeconomic policy in various countries in the world as well. His influence created Keynesian Economics, which resulted inKeynesian Consensusor economic consensus(John Keynes. 1935)[5]. Leaders of Keynesian Economics wrote a book called The General Theory of Employment, Interest and Money, which is considered as the world's first macroeconomic book in 1936. The book explained causes of surplus, economic depression, and high unemployment rate, as well as solutions to those problems.He believed that the right idea was that demand would determine supply which was opposite to Say's law, in which demand and supply were gross domestic mass of the country. Moreover, Keynes also explained that the cause of the economic depression was because the economic system had too little aggregate demand. Therefore,the solution was to increase the aggregate demand of the economy using fiscal policy of public finance. It is known that Keynes was the world's first economist to mention or pay attention to thegross domestic economy, which later became the reason for dividing of economics into two sectors: microeconomics or a sub-economy, and macroeconomicsor public economy. Keynes has been praised as "the father of macroeconomics"

John Maynard Keynes's view of economic growth shows that the government must adopt fiscal and finance policies to change the aggregate demand of the gross domestic economy. Many of scholars call this role as “Public Sector Economics”or “Public Economics”or “Public Finance”, which means the government's microeconomic roles in resource allocation and income distribution, and macroeconomic roles of the government in taxation, expense, and finance policy affect the overall of unemployment at all levels and price levels of goods and services. However, the freedom of production in private sectors may not produce results that consistent with the goals of resource allocation. Therefore, the government has to come up with economic activities to ensure the stability and well-being of the people.

Public Financerefers to the public finance of the government or the finance in government-owned activities. The public finance or the government's finance is about fiscal activities. The government’s finance is a very important part of the social system because it affects citizens in the government. The content of the economic roles of the government are as follows (1) the allocation function,(2) the distribution function,(3) the stabilization function and, (4) the coordination of budget functions. The government will play a role in establishing policies and financial operations related to government revenue from taxes and other incomes,government expenditure, government debt, public debt, and as well as fiscal policies of the country, etc.

Therefore, “the Public Finance” means a study of activities of government revenue and expenditure activities, fiscal activities, taxes,public expenditure, and public debt, as well as impact studies of the budget for the economy, such as achieving the goals, economic growth, economic stability, economic fairness, efficiency management (Otto Eckstein. 1967)[6]. The government will define it as a control policy of resource allocation, government’s expenditure, tax policies which are about the economic function of the government (Rosen. 2005)[7]. The study of public finance consists of a study of concepts, theories, behaviors, activities, as well as guidelines about public incomes, public expenditure, taxation, public debt, government’s s expenditure, and the roles of government in the economy, finance policy and fiscal policy both nationally and / or locally, including studies on the impact of government fiscal activities on society and the country. Therefore, public finance refers to the government’s economic system involving the incomes and expenses of the government, which create several effects, such as country’s income, levels of employment, etc.

However, it too difficult if do not to understand clearly about the public finance system especially the public finance management, because this management will affect the economy, politics and social of the country. There were many concept show the management system, but for Thailand the one who was praised and well known as the Father’s finance management of Thailand, he was the former presidents of Thammasat University, his academic work was very interested, therefore, this study aim to present and expand his concept about the public finance in order to exchange knowledge on the field of academy continually.

II. RESEARCH OBJECTIVES

This article aimed to study the general concept for managing the public finance and to study the Finance Management of PueyUngphakorn’s Concept.

III. RESEARCH METHODS

This study was the documentary research by review the literature concerning the public finance especially the “Fiscal Policy with the Theory of Three Piston Balloons by Dr. PueyUngpakorn” made by the Fiscal Policy Office (2015)[8], then to analysis by the content analysis. The main conceptual framework consists of (1) the Scopes of Public Finance, and (2) the Finance Management of PueyUngphakorn’s Concept.

IV. RESULTS

The Public Financehas 6 significant scopes to consider, which are government reverence, public expenditure, public debt, government budget, fiscal policy, and monetary policy:

1. Government Reverence

Government reverence refers to the incomes sent to public finance in each fiscal year. The revenue is a main purpose of collecting taxes because the government has a direct role in country's management, keeping peace and stability of the country. This will help providing budget for public administrations, peace maintenance both domestically and internationally, as well as a military budget.These expenses are for the well-being and safety of the people's lives and properties. Government revenue may be determined by the type as follows:

1.1 Taxes refer to what the government levies on those who have earned income to be used in the administration and development of the country.

1.1.1Direct tax, is a tax imposed by individuals which the burden cannot be shifted by the taxpayer to someone else. Direct tax includespersonal income tax,corporate income tax, property tax, inheritance tax, etc. In fact, the taxpayers can shift the tax burden to others for a little or a lot depending on types of taxes, such as property tax. In a case of the property owners let other people rent their properties, they can shift the tax burden by charging rent cost plus tax.

1.1.2 Indirect tax, is a tax imposed by individuals which the burden can be shifted by the taxpayer to someone else. The indirect tax includes value added tax, excise tax, etc. These taxpayers usually shift their tax burden to others by including tax that they have to pay with the price of products. The amount of the shifted tax burden depends on the flexibility of demand and supply of products. Indirect taxes are (1) general sales tax, such as value added tax, specific business tax, and stamp duty (2) specific business tax, such as petroleum tax, excise tax from imported products, other products tax, mineral royalty, petroleum tax, and other natural resources tax, (3) import-export product tax, and (4) allowance tax.

However, the government categorizes tax collection in to 3 types which are:*(1) Flat rate or proportional rate*, is a tax rate tax rate that is fixed, with no change as the taxable base amount increases or decreases, such as corporate income tax which collect tax at a rate of 30 percent from the profit, value added tax which collect from non-agricultural products at the rate of 7 percent. (2) Progressive tax rate, is a tax collection in which the tax rate increases as the taxable base amount increases, such as personal income tax with progressive tax rate. The government will collect tax by increasing tax rate as the total income increased. And *(3) Regressive tax rate*, is a tax collection in which the tax rate decreases as the amount of taxation base increases.It is opposite to progressive tax rate. Nowadays, this kind of taxation is not popular because it is contrary to the principle of fairness since the tax is not collected by basing on the ability to pay taxes.

1.2 Selling of product and services refers to the selling of products and services that is operated by government sections, such as

1.2.1 Selling of securities and exchange includes sale of properties, real estates, natural products sale, securities sales, sales of books and other sales.

1.2.2 Service sales includes service and rental fees

1.3 Incomes fromstate enterprises refer to income derived from the operations of state enterprises, consisting of the profits of government organizations,government-owned businesses, income from tobacco factories, income from the Government Lottery Office, and dividends from government-owned companies.

1.4 Other incomes from postage stamps, fines, refund money, miscellaneous revenue,coin production, etc.

1.5 Loans mean money the government borrowed from other sourcesboth inside and outside the country to spend according to the annual government budget plan. Domestic sources are such as Bank of Thailand, others bank institutes in the country, and people. It may be done by issuing treasury bills, banks or other debt contracts, etc.Some government revenues come from loaning money from various sources. Therefore, there is an obligation to repay both principal and interest. When a loan is made every year, government debt will increase. However, the government's obligation on debt is not due to government borrowingonly but some of these loans are guaranteed by the government with various government sections. Government debt is also known as "public debt."

1.6 Treasury reservesrefer to the amount of money left over from previous years and are kept by the government. In a year where expenditures are higher than revenues and the government does not want to raise more debt, it can be used. However, it must be in accordance with the law.

2. Public expenditure

Public expenditureis a government expenditure for maintaining government operation level and public benefits.

The public expenditure or the government expenditure both has the same meaning. The government expenditure is a responsibility of the government to provide goods and public services that are beneficial to the people. Additionally, the government expenditure isalso a fiscal tool of public finance together with earning income for generating economic growth, and to distribute income fairly.

2.1 The importance of public expenditure: Thegovernment expenditure is considered as important to the economy. It can be adjusted to meet the needs and suit the economic situations, such as economic solutions, stabilization of the economy, promotion of economic growth, and creating an economic Justice, etc. The government can use its expenditure policy to achieve its goals of economic stabilization in various aspects, especially the expenditure on incomes, employments, and product prices. The government will adjust the expenditure so that it will be at the right level with economic situations. For example, during the economic prosperity, the government may cut the expenditure to help stabilize prices in the economy. In the economic downturn, the government may have to spend more to stimulate economic recovery, etc.

2.2Classification of expenditure: The classification of expenditure of the government may be divided as follows (1) classified by types of expenditures, such as economic expenditure, education expenditure, defense expenditure, expenditures on public health and public works, expenditure of maintaining peace of the country, general administrative expenditure, loan repayment and other expenditures are expenditures on grants to local administration organizations, international organizations, etc., (2) classified by types of budget, which consist of (2.1) expenditures of government and public enterprises' sectors; expenditures for government and public enterprises' sectorsconsist of personnel budget, operation budget, investment budget, funding budget, and otherexpenditures, (2.2) central expenditure, refers to the budgets used in general for government and public enterprises' sectors, such as retirement money, money for supporting government officers, employments, and staff, promotion money,reverse money, contribution funds for government officials, travel and accommodation expenses for foreign royal families, expenses for royal projects, the cost of medical treatment for civil servants, employees of the government, the costs of enhancing competitiveness and sustainable development of the country, and the budget for the development in the southern border provinces.

3. Public debt

Public debt refers to a debt owed by the government. When a financial status of the government has a deficit or when there are more expenses than incomes, and the government cannot earn enough money from collecting taxes, the government will loan money from 2 sources which are domestic loan, and international loan. However, having too much public debts can cause long-term problems because these debts are a burden that the government must repay every year. If there are a lot of debts, each year the government has to pay high installment and it misappropriates fiscal year budget in developing the country. And having too much public debts can affect the trustworthy of the country.

3.1 The purpose of public debt: Government is like an organization that needs money for using in projects. Sometimes there is not enough money to spend. Therefore, the government has to seek funding to carry out projects for the well-being of its people. The money the government borrows will generally be spent for such purposes as to spend on investment, to stabilize the economy, to offset the deficit budget, emergency purposes, to maintain and increase international reserves, to raise funds that are not utilized in the field of national development, to payback the old debts, to improve the debt structure for refinancing, etc.

3.2 Types of public debt classified by period of loans:

3.2.1 Short term debt: the repayment period is 3 months, 6 months, but not over 1 year, most of which are loans that the government needs to use in short term. The treasury bills or certificates of debt will be issued. This type of loan has low interest rates. The government usually loans the money from the National Bank.

3.2.2 Intermediate term debt: the repayment period is 1-5 years. The government will issue treasury notes asthe evidence of loan.

3.2.3 Long term-debt: the repayment period is over 5 years. The government will issue government bonds andset the amount of money, the repayment period and interest. Mostly, the money will be borrowed for use in long-term projects such as investment in infrastructure projects, such as building roads, building bridges over the river.

3.3 Sources of public loan

3.3.1 Internal debt:The government will borrow money from public, commercial banks, central banks and other financial institutions in the country. The money may be borrowed in the country or foreign currency. For domestic loan, the government will issue government bonds and treasury bills and sell them to private and financial institutions. This will result in increasing of savings and decreasing of consumption of goods and services. This may have effects on economic growth because it is a reduction of money in the private sectors. But if the government takes the money back into the system, it will have a positive impact on the economy without reducing private consumption too much. To repay the loan, the government will know the exact amount to pay because it must be repaid in the form of currency of the country.

3.3.2 External debt: The government will loan money from external sources, either private, government or international financial institutions, such as the Asian Development Bank, World Bank, or International Monetary Fund, etc.The government loan money from other countries to invest in country development. It will help to expand the economy because it is an increase in money supply in the country, which resulting in the increase of investments, employments and consumptions. There are more responsibilities and conditions of loan from external sources more than from domestic loan. For example, the government must follow certain loan conditions set by the lender, such as borrowing money from the IMF. In addition, the obligation to repay the loan is denominated in foreign currency. The foreign exchange rate will fluctuate.

3.4 The main cause of public debt: the public debt must consider the principles of debt consolidation in order to be appropriate and beneficial to the country as follows:

3.4.1 Loan benefit: the money should be used for useful purposes or investments. The investments should be projects that have a high return of investments and it should be higher thaninterest rate or cost of the loan.

3.4.2 The debt burden: the loan will be reimbursed, which will result in higher government expenditure in the coming years. In case of loaning from foreign countries, repayment will be made in a foreign currency, which may cause the country to suffer a shortfall in the balance of payments.

3.4.3 Principles of economic stability: loaning from the public will reduce the consumption and investment of the private sectors, which make the economic growth slow down. Therefore, it must be careful not to overstate domestic debt, which could cause severe economic contraction.

4. Government budget

Government budgetrefers to a government’s budget plan and a plan for earning incomes for expenditures over a period of time. Normally, the period of time is usually 1 year. Therefore, it is called annual budget, which starts from October 1st of the year until September 30th of the next year. Bureau of the Budget is an organization that is responsible for annual budget plan to present for approval. Once the plan is approved, the Budget for Fiscal Year Act will be issued forenforcement. The budget plan is important for the government because it is an operation plan for government and the government expenditure is a component of a total demand. Expenditure and revenue plans will make it possible to predict the economy of the following year. It also allows the government to finance its services more efficiently within the limits of its budget.

4.1 The importance of Budget

4.1.1 The government uses the budget as a tool for country’s administration, according to the government's policy statement.The government can achieve goals to develop and solve the problems of the country by using the limit budget they have. Additionally, all government sectors have to follow their project plans and the government can use those plans or projects to inspect the work procedures of the sectors whether the sectors achieve their goals or not.

4.1.2 The government uses the budget as an economic tool, that is, the government can use the budget in terms of revenue andgovernment expenditures on operations to achieve economic goals.

4.1.3 The government uses the budget as a social tool. The government usesthe budget usefully by allocating budgets for public utilities, building roads forpoor people in rural areas. This will help in selling products at higher prices and creating has higher income.

4.1.4The government uses the budget as a political tool, that is, the government can use the budget as a tool for public relations and other works the government will do for the people and the nation. This will give the public a better understanding of the processes of government operations.

4.2The government budget can be divided into 3 categories, which are

4.2.1 Balanced budgetis a budget in which government revenues are equal to government expenditures. Therefore, the government does not need to loan money or take money from treasury balance for use.

4.2.2Surplus budget is a budget in which government revenues are higher than government expenditures. The government will have income left from expenditures. Therefore, the treasury balance will be increased.

4.2.3 Deficit budget is a budget in which government revenues are lower than government expenditures. The government has to loan money or take some money from treasury balance for use.

5. Fiscal Policy

Fiscal Policyis a policy about expenditures and revenues of the government. It is an important tool for directing paths, goals, and implementations for achieving economic goals. The fiscal policy consists of a tax policy, an expenditure policy, adebt financing and public debt management, and a treasury balance management policy.The methods of fiscal policy are as follows; expenditure must be budgeted, the government's revenue by taxation must consider fairness, creating enough income, abilities of taxpayer to pay taxes. In a case of taxpayers have incomes less than expenditures, the government might consider debt financing.

5.1 Objectives of Fiscal Policyare a revenuepolicy and an expenditure plan of the government. Fiscal policy is a tool to maintain the stability of domestic income because according to the results of the operations, the fiscal policy of the government will affect the economic conditions of the country. Goals or objectives of fiscal policy are as follows:

5.1.1 The fiscal policy and the changing of national income:taxation and expenditures of the government have an impact on the country's revenues and expenditures because if the government collects taxes in a high rate, it will reduce incomes of the people which result in reduction of consumption. And if the government collects taxes in a low rate, it will increase people’s incomes which result in the increasing of consumption and the national income.

5.1.2 The fiscal policy and the solutions to the inflation: the government will use contractionary fiscal policy to solve the inflation problems by increasing tax rate and reduce government expenditures in order to reduce circulating funds in the economic system. This willreduce people's consumption needs and reduce the expenditures of the government. This government policy requires a surplus budget which the revenues must be higher than the expenditures.

5.1.3 The fiscal policy and the solutions to the deflation:the government will use the expansionary fiscal policy to solve the deflation problems by increasing the government expenditure and reducing tax rate in order to increase circulating funds in the economic system. This will Increase consumer demands, investment, employment and productivity. People will have more income. This policy requires governments to use a deficit budget to make expenditures higher than revenues.

5.2 Macroeconomic goals of Fiscal Policy:the government is responsible for determining the direction of the domestic economy. The government often uses fiscal policy to achieve economic goals, including: (1) efficient allocation of resources within the economy; (2) fair distribution of income; (3) economic growth; (4) Economic stability.

5.3 Tools of fiscal policy: The implementation of the Thai government fiscal policy is under the responsibility of the Ministry of Finance. The missions are to maintain economic stability, enhance long-term competitiveness, maintain economic growth, efficiently allocateresources, as well as distribute of incomes and assets in fairness. Thus, fiscal policy tools can be classified into four categories as follows:

5.3.1 Tools for expenditure management are taxation, non-tax revenues, such as revenues from public enterprises, etc. The responsible departments are the Revenue Department, the Customs Department. Government expenditures are as follows:

1) Government purchase of goods and services: G = GC + GI), consists of (1) consumption expenditure: GC or current expenditure, such as wages, salary of government officials and employers, and (2) investment expenditure: GI or capital expenditure, such as investment budget in several projects.

2) Government transfer payment: R, isan expenditure that the government pays for individuals or organizations without productivity. It is the transfer of power from the government to recipients, such as,pensions, funds for elders and disabilities, and other funds. Therefore, the transfer payment is not in GDP orGNP but it is indisposable income.

5.3.2 Tools for expenditure and budget management for using in projects, monitoring and controlling. The responsible organizations are Bureau of the Budget and the Comptroller General’s Department. Government receipts are (1) government revenue, including tax revenue: (T) and non-tax revenue, (2) public debt, and (2) treasury cash balances

5.3.3 Public debt management, debt financing,suretyship, repayment, and debt restructuring of the government are being responsible by the Public Debt Management Office.

5.3.4 Asset management of the government, such as cash management (treasury reserves), Rachaphatsadu Land management, and public enterprise management is being responsible by the Comptroller General's Department, the Treasury Department, and State Enterprise Policy Office.

5.4 Types of fiscal policy, the fiscal policy is one of the government's tools for balancing economy oralso known as economic stabilization. When the government makes a decision in increasing or decreasing tax rates, there will be economic impacts in the fiscal policy and they can be classified as follows:

5.4.1 ExpansionaryFiscalPolicy, is a use of a deficit budget (expenditures higher than revenues) to expand the economic system. The government use the expansionary budget (increasing expenditures and lower tax rates) for increasing the amount of money in the economic system, purchasing power, investment power, and as well as increasing employment and productivity which resulted in the increasing national income and economic expansion. Therefore, the government uses this type of fiscal policy to solve the economic downturn or solve the problem of deflation.

5.4.2 *Contractionary* fiscal policy, is a use of surplus budget (expenditures lower than revenues)for decreasing desired aggregate expenditure.The government spends less than what they earn from taxation or increases tax rates for taking money from economic system can be called as surplus budget. It will be use only when there is the inflation in the economic system.

6. Monetary Policy

Monetary policyand fiscal policy have the same purpose which is stabilization of the economy or balancing economic system, so it will not grow too fast and not be too depressed. Therefore, the both policies should be implemented in the same direction. The monetary policy is set by the Central Bank or Bank of Thailand. It is a policy about financial tool that is used for determiningmoney supply in the economic system to avoid the deflation and inflation; (1) exchange rate will be fixed or there will be floating exchange rate. This will result in baht appreciation or baht depreciation. In a case of baht appreciation, the country can export more goods because other currencies will have more value, (2) Interest rate:reducing or increasing interest rate. For example, if interest rates are lowered, investors will be more likely to loan more for investments due to low interest. According to an economic principle, investments will stimulate the economy through the manufacturing and consumption sectors, etc. The implementation of the monetary policy is based on the current economic situations or a prediction of economic conditions in the future, such as

6.1 Economic situationis in the downturn or economic depression:Central Bankor Bank of Thailand will decide to use expansionary monetary policy, such as reserve ratio, reducing interest rate of Central Bank, so commercial banks can loan from it, cooperation with commercial banks for credit, Central Bank buying securities from private sectors for putting money in the economic system, etc.

6.2 Economic boom situation may lead to economic bubble burst.Central Bank will create a prevention by using tight monetary policy, which is opposite the expansionary monetary policy.

The unit that is responsible for monetary policy is Central Bank or Bank of Thailand. It is a government unit and debt financing unit. Every government unit must open an account with the Central Bankto make their managements more efficient. There are 11 important duties as follows: (1) issue bank notes,(2) be bankers of government banks, (3) be bankers of commercial banks,(4) direct and monitorfinancial institutes, (5) recover and develop systems of financial institute,(6) maintain financial stability, (7) develop economy and society, (8) manage public debt, (9) foreign exchange rate control, (10) manage exchange rate policy, (11) manage foreign exchange reserves.

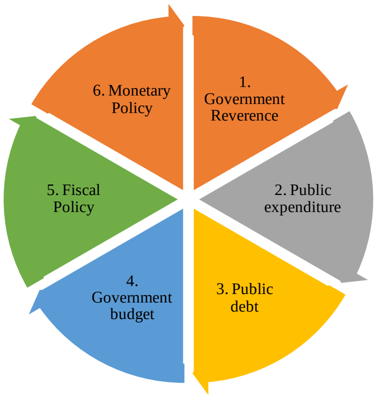

Fig. 1: Scope of Public Finance

The Finance Management of PueyUngphakorn's Concept

The macroeconomic policy managementbyProfessor. Dr. PueyUngphakorn has a theory call A Balloon with 3 Pumps. In this theory, macroeconomic policy should be managed in a way that prevents economic instability more than just letting go of problems and then fix them later. The amount of money supply in the economic system must be directed and must be at an appropriate level with production capacity in the economic system.If the amount of circulating fundis too little, there will be a shortage of financial liquidity which may follow bythe deflation problem. If the amount of money is increased too much, it may cause the inflation. ProfessorDr. PueyUngphakornmetaphoricallycompares the amount of circulating fund as a balloon. When the money in the economic system is increased, he compares it as an inflated balloon. When the money in the economic system is reduced, he compares it as a deflated balloon. Therefore, the control of money circulation in the economy is the same as the control of the amount of air in the balloon. There are 3 things that affect the amount of money in the economic system and there are compared as 3 pumps which are (1) a public finance pump (taxation and government expenditures), (2) a domestic finance pump (Expanding or reducing the credit of financial institutions), and (3) an international finance pump (money transfers, import and export between countries).Therefore, the heart of macroeconomic policy management is the direction of the three pumps. (Fiscal Policy Office. 2015: 2-4). It may be called *"Economic Balloon"*which is an explanation of factors affecting the amount of money by using a balloon theory.

1. A public finance pump consists of 2 parts which are (1) inflation for inflating the balloon or adding more of the amount of money in the economic system; the methods the government use are budget expenditure and public debt, and (2) deflation for deflating air out of the balloon or taking the money out of the economic system for reducing the money in the system;the government implements more on taxation and revenues.

*2.A domestic finance pump*consists of 2 parts which are (1) inflation for inflating the balloon or adding more of the amount of money in the economic systemwhich can be done by expanding or reducing the credit of financial institutions, reducing tax rate for encouraging people to loan more, and (2)deflation for deflating air out of the balloon or taking the money out of the economic system for reducing the money in the systemwhich can be done by reducing credits, increasing saving money, increasing interest rates for encouraging people to deposit money more.

3. An international finance pump consists of 2 parts which are (1) inflation for inflating the balloon or adding more of the amount of money; revenues from exporting goods and services, imported invest funds, revenues from tourism by foreign tourists, and (2) deflation for deflating air out of the balloon or taking the money out of the economic system for reducing the money in the system; expenditures from importing goods and services, exported invest funds, The people in the country travel abroad.

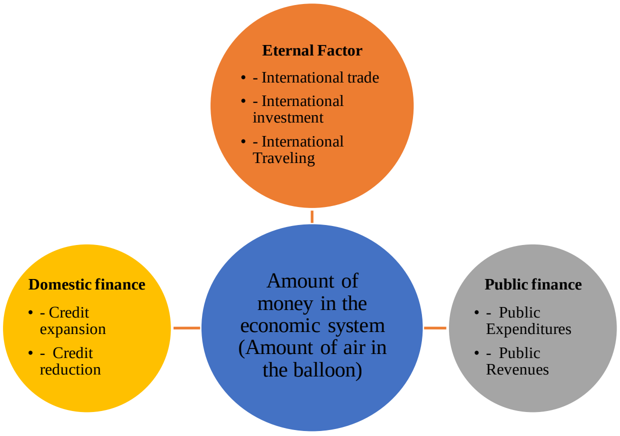

Fig.2 Theory of Three Pumps in Economic System of Public Finance

(PueyUngphakorn: Fiscal Policy Office. 2015: 2-4)[9]

V. DISCUSSIONS

Fiscal Policy Management and Economic Situations

The fiscal policy is important for economic change because it can promote growth or reduce growth of the economy. Therefore, the principles of fiscal policy in different economic situations will be different. Policy management guidelinesare as follows:

1. Fiscal policy on economic depression or deflation: The economic depression is sometimes known as deflation.It is a situation in which prices of goods and services are decreased. The total demand of goods and services is less than total supply. The solution to deflation or the economic depression is often done by increasing total demand or by increasing expenditures in the economic system, such as the increase of consumption, investment, and government expenditure.Therefore, the solution to deflation can be done by increasing government expenditures and the reducing taxation of people. The considerations are as follows: (1) the increasing of government expenditures should be spent on a project that can be started soon and finished fast for creating employment for people, and (2) tax reduction, especially the reduction of indirect taxation can result in more spending on consumption.

2. Fiscal policy on inflation: Inflation is a condition where prices of goods and services tend to increase. The causes of inflation are varying as follows:

2.1 Demand pull inflation: according to (Keynes, Maynard, John.1935)[10], the inflation caused by demand pull inflationwill create demand or total demand of goods and services in the economic system, such as consumption expenditure, private sectors' investment expenditure, and government expenditure.If the total demand is continuously increasedwhile the economic system is in a full employment mode, the economic system might experience inflation. The fiscal measures that will help in solving or alleviating the inflation are (1) reducing government expenditure by decreasing expenditures on government investment andprioritizing the priorities of each project whether which ones should be done first or which ones can be postpone, and (2) increasing taxation, which can be done by increasing bot direct and indirect taxes.In practically, the increasement of indirect taxes, such as general sale tax, added value tax, and excise tax will be effective faster than the increasement of direct taxes because the increasing of indirect taxes which are collected from sales of goods and services directly will increase prices of goods and services which resulted in the decreasing of consumptions.

2.2 Cost push inflation: when the price level gets higher because cost of production is higher, the government may fix the problem by reducing tax rate for materials and equipment used in production and services, or may reduce tax rate for finished goods.

3.Fiscal policy and unemployment problem: Full employmentis a condition when the level of employment of people with abilities is full or has least unemployment rate. There are many types of unemployment, including unemployment caused by deflation and specific seasons, hidden unemployment, unemployment from using machines over human resource, unemployment from economic depression, etc. However, John Maynard Keynes states that the employment is determined by aggregate demand and aggregate supply. Therefore, the solution to this problem is to increase the expenditure on consumptions, investments, and government expenditure which can be done through monetary policy and fiscal policy as follows: (1) increasing government expenditure to spend on projects, such as unemployment insurance, allowance, investing more in projects that benefit the public and affect social investments of the government, etc., (2) reducing tax rates by considering thepurchase tax or sales tax reduction to stimulate consumptions, reduction of corporate income tax to attract more business investors, reduction of personal income taxes, such as individuals with low incomes, to stimulate consumption because low income people are more likely to have high consumptions.

4. Fiscal policy and balance of payment problems:the amount of balance of payment is the amount from current and capital accounts only. The balance of payment is a tool used for an analysis of economic status of the country in terms of trade and finance. When studying the balance of payments, it will be possible to know how muchincomes and expenses the country has on and services, how much theforeign investments have changed, and how much gold of the country will be increased or decreased, etc. The balance payment account of the country consists of 3 parts which are (1) current account; revenue account of imported and exported goods, (2) capital account; an account listing both short- and long-term investments, and (3) foreign currency position of each bank.However, the implementation of fiscal policy to solve the problem of deficitbalance of trade can be done as follows.

4.1 Exported goods: supporting exported goods by

4.1.1 Reducing cost of exported goods by using the following tax policiesม(1) duty drawback of raw materials: it can be done by granting privileges to exporters who import raw materials for exported production. They can receive refunds on import duties on raw materials in order to reduce the cost of raw materials used in production for export and, (2) tax compensation, exporters receive tax refunds in a form of tax coupons for helping exporters to reduce all existing indirect taxes.

4.1.2 Reducing prices of exported goods by reducing or exempting tax on export duties. It is a way to be able to sell goods in lower prices and the prices of goods are cheaper for foreigners.

4.2 Imported goods: Reducing imports by implementing tax policies in the following ways:

4.2.1 Increasing cost of imports by raising tariffs on raw materials and intermediate goods to reduce the imports of such goods and to help developing industries that produce raw materials and intermediate products in a case of those raw materials can be produced with the same quality as imported materials and are cheaper or at the same price of imported goods.

4.2.2 Prices of imported goods: Increasing the tariffs of goodsespecially, luxuries goods that are expensive should have high tax rates in order to make consumers aware of the tax burden and to reduce imported goods.

5. Fiscal policy with economic development: According to the concept ofHarrod (1939)[11] and Domar (1946)[12], the importance of investment is a key factor in the economic growth of the country.

5.1 Domar theory:this theory focuses on the results of net investments at present that will affect the production capacity of the country in the future. Domar pays attention to the growth rate of the economy. If production capacity is fully increased in the future, according to Domar's concept, investments in a form of public expenditure or government expenditure will affect the economic growth of the country.

5.2 Harrodtheoryis a consideration of current national incomes which is increased from the last same period whether they are sufficient enough to motivate investments in the present to be equal to current savings or not. Harroduses the acceleration principle which shows relationships between current investments and changes of revenues. Therefore, the deficit budget plan of developing countries is the government's contribution to the economic development of the countries. And most of the developing countries always set their own deficit budget plans because the income of people is low, and the economic development of the country is beyond the capacity of the private sectors to rely on market mechanisms for solving the problems. It is the duty of the government to a take part in economic development planning and to accelerate investment as high as possible.It may be defined as fiscal policy and measures as follows(1) increasing government expenditures on projects that affect the economy and society by prioritizing projects that affect economic development the most, (2)tax exemption or tax deduction for reducing cost of productions and to encourage the development of specific areas such as exemptions of tax interests, deposits, taxes, dividends tax, tax of luxury goods, etc.

6. Fiscal policy with income distribution problems:for the solutions to income distribution problems for equality in society, in some cases, the fiscal policy of the government is intended to focus on economy, society or politics which they may seem to be inconsistent in different directions. According to Kuznets' concept (Kuznets. 1951;[13].Todaro.2000: 114)[14], it is concluded that the development of national economy in the early stages of the country's development will have high national income level because the economic growth rate is also high. The income distribution of individuals will be worsening until the economic development has grown to a certain level. After that, theincome distribution will be improved. In general, appropriate fiscal policy for the distribution of income can be achieved by taking the following measures:

6.1 Expenditure measure, consists of (1) spending government expenditure by choosing expenditure projects that can provide more benefits to low income earners than middle income earners and high income earners, (2) giving grant aids, such as grants for unemployment, (3) expenditures on price support projects, such as price support project of agricultural products when prices of agricultural products are low for helping farmers, etc.

6.2 Revenue measure,consists of (1) progressive tax rate which is a high tax rate collection from high income earners and a low tax rate collection from low income earners orincreasing tax rate for low income earners, (2) collecting inheritance tax and property tax in order to reduce the disparity of income by collecting the inheritance or individual property's transfers.

VI. RECOMMENDATIONS

Public finance refers to the management of the incomes and expenditure of the government for country's management, any operations involving publicfinance and finance of government, studies of public finance on concepts, theories, behaviors, activities, as well as guidelines about public incomes, public expenditure, taxation, public debt, government's spending, the roles of government in the economy, finance policy and fiscal policy both nationally and / or locally, including studies on the impact of government fiscal activities on society and the country as a whole.

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Development Model of Buddhist Integration Enhancing Wellness Tourism Management

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Abstract—***The purpose of this article was to develop and propose a model of Buddhist integration enhancing wellness tourism management in Thailand. Documentary study was used for research design. Data were collected from Pāli Canon and related research and academic articles. Content analysis and analytic induction were used for data analysis. Results indicated that a model of Buddhist integration enhancing wellness tourism management was developed and the Buddhist principle of Bhavana IV or the four developments was integrated which were composed of physical development, moral development, emotional development, and intellectual development including threefold training consisted of training in higher morality, training in higher concentration, and training in higher wisdom. The exogenous latent variables of public policy of tourism and elements of wellness tourism were composed. There were three endogenous latent variables namely 1) Buddhist integration, 2) holistic well-being, and 3) sustainable wellness tourism. All these latent variables within the causal model can be explained and developed sustainable wellness tourism in order to enhance 1) wellness health and good living, 2) participation for sustainable development and 3) environmental awareness. In addition, the target of model utilization was to make the balance of life, associated individual behavior and mindfulness to the natural environment, and sustainable society.***

Index Terms— ***Buddhist Integration, Development Model, Wellness Tourism Management***

I. INTRODUCTION

The overall national economic growth in 2020 is now projected to be 2.8% from the anticipated recovery of the export and investment figures. The global economy next year is expected to continue to see fluctuations, however analysts expect global trade to gradually improve following expected clarity from trade negotiations. Government investments for 2020 are expected to fully commence in February after the approval of the fiscal year 2020 budget bill by the parliament. The approval will enable government investment projects to fully proceed, helping stimulate spending, and benefiting the domestic economy recovery. Natural resources continue to be the critical issues of Thailand. Over several decades, natural resources have been utilized vastly for development. Therefore, natural resources have been constantly depleted while the natural environment has weakened in quality. As a result, conflicts over the utilization of natural resource between the government and different groups of people have tended to increase. In addition, the management of natural resources and the environment remains centralized, which has no linkage with the local level. All these factors have contributed to the existing state of natural resources such as forest areas are decreasing, soil becomes unfertile, biodiversity is threatened, coastal ecosystems are destroyed, water resources cannot meet consumption demand, and environmental problems escalate simultaneously with the growth of the economy and urbanization as in [1].

Public policies of tourism are fundamental in support tourism development, support investment of entrepreneur, support basic factor of tourism service, support marketing and public relations. Any territory geared to tourism to adopt for tourism development and the protection of tourism products and resources that sustain the tourism phenomenon. Element of wellness tourism is an issue that has been factor affecting (5A): 1) Accessibility, 2) Activities, 3) Attraction, 4) Accommodation, 5) amenities.

According to the issue of holistic wellbeing is a balance of life. These dimensions are 1) physical wellbeing, 2) social wellbeing, 3) mental wellbeing, 4) intellectual wellbeing, 5) emotional wellbeing, 6) spiritual wellbeing, 7) financial wellbeing, 8) occupation wellbeing, 9) environment wellbeing. Therefore, development model of The process of enhancing health and wellness to sustainable was summarized into Buddhist Bhavana IV: i) Promotion is to use the physical development to strengthen physical health, the goal is to have a good body, ii) Strengthening by using the moral development to strengthen social well-being, the goal is to have a good relationship, which live together with others in a good society, iii) prevention using the emotional development to enhance mental health to provide a preventive approach, the goal is to have a good thinking through mental training according to the Buddhist guidelines like the basic morality in living together in society, iv) preparation by using the intellectual development to reinforce spiritual well-being, the goal is for understand life through the process of correct thinking. Overall wellness involves more than ones physical and mental health. The model being adopted by many health and wellness is multi- dimensional. Sustainable wellness is the condition of being in optimum health. It is a holistic blend of physical, mental, and spiritual well-being the result of consciously choosing to live a quality life. The path of natural health and wellness were life-long journey that requires personal responsibility and commitment.

The purpose of this article was to develop and propose a model of Buddhist integration enhancing wellness tourism management in Thailand. Documentary study was used for research design. Data were collected from Pāli Canon and related research and academic articles. Content analysis and analytic induction were used for data analysis.

II. TOURISM AND PUBLIC POLICY

Tourism and Public Policy

Encompassing the area of knowledge in this sector in recent years, tourism has undergone very significant changes in relation to its operationalization, in terms of diversity of supply, as well as the diversification and concepts of uniqueness that have arisen in many countries of the world. In fact, in tourism, the question of competitiveness arises with great acuity in a world that has definitely become globalized. It can be seen that the public sector has played a dynamic role in tourist activities, mainly in the construction of basic infrastructure and support equipment, aiming at the development and growth of this sector in the various tourism territories. On the other hand, it is the responsibility of territorial managers (governments and local authorities) to draw up strategic plans for tourism through specific public policies for the sector. The private sector is also essential in the affirmation of tourism, since it offers a large part of services and activities related to tourism, namely at the level of the subsectors that make up the value chain of this sector. The entrepreneurs through their investments on the territory will dynamize the sector of tourism at local, regional and national scale. Sums up by saying that politics is the course of action calculated to achieve specific goals and policies are specific guidelines for the permanent management of tourism, covering the countless operational aspects of the activity. It is the responsibility of public managers to determine priorities, create development models aimed at the short, medium and long term, and hotel entrepreneurs have the responsibility of creating the accommodation network. Social and environmental awareness has also become more important in the discourse of politicians, and even in society at large. There is a strong public awareness of sociocultural problems and the environment today. Public policies in tourism involve collective actions in order to be implemented and reinforced in society. They provide a framework that guides actions and strategies for the development of such activities; guide the evolution of tourism in a city; draw more investment and tourists, create jobs, streamline the implementation and management of resources used for these activities; establish ties with other sectors. All this is reflected in laws, regulations and standards, in the promotion of destinations, goods and services, in the coordination of activities between the different actors in the sector and in tourism research.

According to the analysis of the results, the tourism competitiveness of the cities where the fieldwork was conducted is the result of the relationships between the following factors: marketing, public policies, human resources and cultural resources. It is through the actions and interactions of these factors that the decision-making process of investors is facilitated and goods and services are promoted increasing the supply and the quality of services available in the destinations. Finally, it can be concluded that for a destination to be successful, it is necessary for the government to manage properly social and economic elements that affect the tourism sector and to stimulate the creation of new goods and services to stay competitive in the market and add value to the destination. The government plays an important role, but so does the private sector. This is why actions and measures have to be taken by both the public and the private sector together in order to have common guidelines and strategies that meet the needs of both hosts and tourists [20].

III. ELEMENT OF WEIINESS TOURISM MANAGEMENT

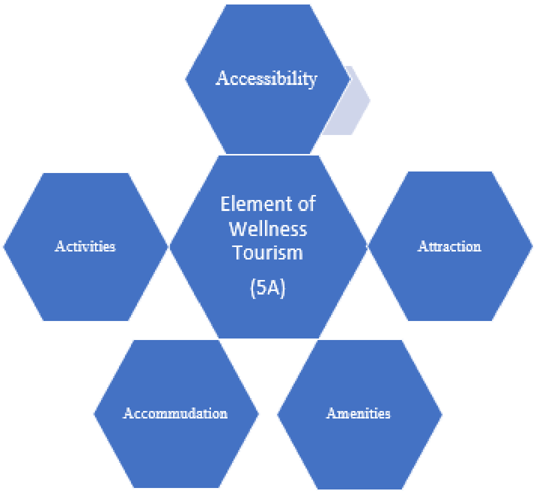

Fig.1 Element of wellness tourism (5A)

The following five 'A factors represent the essential requirements for successful tourism. Developing a suitable combination of these factors is at the heart of tourism planning.

Accessibility: Transport is needed to physically move tourists from where they live to where they are visiting. Globally, air transport dominates the movement of international visitors.

Attractions: A tourist attraction is a place of interest that tourists visit, typically for its inherent or exhibited cultural value, historical significance, natural or built beauty, or amusement opportunities. Some examples include historical places, monuments, zoos ,museums and art galleries, botanical gardens, buildings and structures, national parks and forests, theme parks and carnivals, ethnic enclave communities, historic trains and cultural events. Many tourist attractions are also landmarks.

Accommodation: All destinations need accommodation nearby otherwise tourists will have nowhere to sleep. This seems basic enough but investors will only invest in accommodation infrastructure if there is sufficient economic return. Many areas of Thailand are blessed with excellent attractions and are readily accessible. In recent years the market has seen a prolife ration of accommodation types from basic camping and backpacking facilities to mega-resorts. Successful accommodation development is more the never before, ep ends on building the right type of facility to suit the needs of a profitable segment of the market.

Activities: Attractions are often supported by a range of activities. For example, a beach attraction may have wind surfing, body surfing and surf boarding activities, while a tree top walk attraction may have numerous trails through the surrounding forest area for fauna and bird watching and botany activities.

Amenities: The services that are required to meet the needs of tourists while they are away from home. They include public toilets, signage, retail shopping, restaurants and cafes, visitor centers, telecommunications and emergency services. Because many of the amenities are government services delivered by local, state and national agencies, a high degree of co-operation is needed, particularly where tourist services may be seen to be competing with the needs of local residents.[17]

From Fig.2 can be explained to overall Health Tourism, Medical Tourism, Wellbeing Tourism, Wellness Tourism.

A. Health Tourism: The concepts of “health”, “well-being”, and “wellness” are used inconsistently depending on the discipline, author, and context. Despite of the nuance differences, these concepts are all somewhat interrelated and, therefore, generally applied to various aspects of human development, practice, and experience. Health can be seen through a narrow and a broad definition. According to the narrow definition, health is only understood as an objective and measurable indicator of the physical state of an individual. However, as early as in 1948, the World Health Organization (WHO) broadened this narrow view by defining health as a “state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity”. Rather than focusing on illness, this holistic definition considers a person as a whole thing or being to be more than a collection of body, mind, and spirit. In addition to physical, mental, and social aspects, well-being is also influenced by the interaction with social, cultural, and ecological environments. Thus, health, in a broad sense, is viewed as the balance of the internal factors (physical, mental, social well-being) and external factors (societal structures, social relationships, sociocultural lifestyle, ecological environments) affecting individual’s life. Well-being is subjective in nature and firmly bound to a specific time, place, culture, and context. The resources of well-being (economic, social, human, natural) can change over time, and furthermore, the meaning of well-being is often understood differently in different cultures and languages. Also the concept of “wellness”’ is frequently used when health and well-being are addressed. Many languages have only one word describing well-being but still the English term “wellness” is also used. This makes defining wellbeing even harder as the concepts, despite many similarities, hold different nuances of meaning. For instance, in the SA, wellness is understood as a healthy lifestyle, and in central Europe, it is associated with professional high-quality services, while in the UK it holds a slightly negative connotation. [8]

B. Medical Tourism: Travel to receive treatment for a diagnosed, ailment or condition or to seek enhancement. Motivated by a desire for cost of care, higher quality care, better access to care, or care not available at home. Activities are reactive to illnesses, medically necessary, invasive or overseen by doctor.

C. Wellbeing Tourism: Material and economic factors, e.g. standard of living, subsistence, education, availability of food and services, abstract aspects, e.g. freedom, subjective well-being, e.g. quality of life, happiness, life satisfaction, non-material well-being, e.g. getting away from everyday routines, relaxation, peace, nature, active enjoyment and indulgence, e.g. physical activity, professional training, wellness technology. Wellbeing & Wellness Tourism, Well-being is more related to active activities that produce well-being, e.g. biking, canoeing and being in the nature and that Wellness is more passive than well-being, and is related to, e.g. body treatments and massage–something that someone else does to body. These organizations were also the ones strongly against the use of foreign terms, and one stated that center, Fitness center, and Beauty center in spa. [4] Both the same elements of physical, mental, and social well-being combined with external influences, and focus on preventing illness and promoting health and well-being.

D. Wellness Tourism: More related to self-responsibility consisted of proactivity and conscious decision making, a self-discovery lifestyle, material well-being, concrete products and services, and commerciality. It used as a marketing gimmick and fashionable catchword that are hedonistic consumption, experiences, five-star settings, high-quality, even luxury, pampering and indulgence and passive enjoyment such as spa and beauty treatments, travel to maintain, manage or improve health and wellbeing, motivative by desire for healthy living, disease prevention, stress reduction, management of poor lifestyle habits, authentic experiences. Activities are proactive, voluntary, noninvasive and nonmedical in nature.

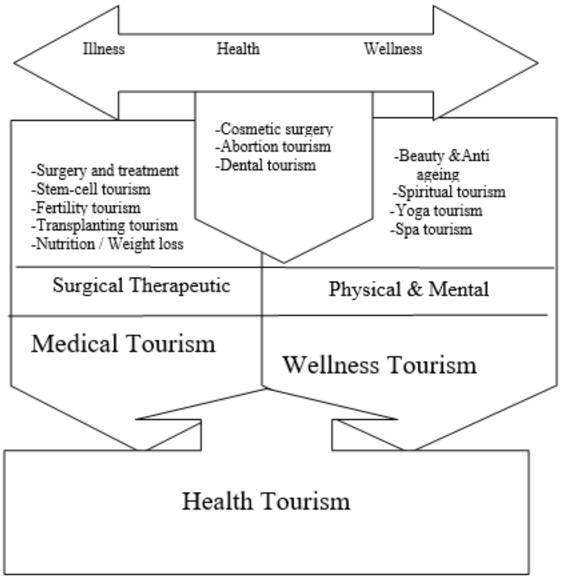

Fig.2 The difference between medical tourism and wellness tourism [1]

IV. HOLISTIC WELLBEING

Holistic Wellbeing is ideal for who are looking to live a happy, healthy and balanced life because it integrates all main aspects of wellness. To have a true holistic understanding of our wellbeing, we must look at our physical body, mental body, emotional body and energetic body as a whole entity, which will help to transform life for better in the long run. Holistic Wellbeing emphasizes the importance of the whole human entity and the interdependence of its parts. It is the recognition that what affects one part or system affects the whole body. A holistic approach to health is multi-faceted and mindful of the consequences of habits and actions. Wellbeing goes well beyond the physical body. To be truly healthy and fit, need to look at all aspects of fitness, including mental, emotional, spiritual fitness and energetic wellbeing.

Elements of Holistic Wellbeing viewed as having eight dimensions. Each dimension contributes to our own sense of well-being or quality of life, and each affects and overlaps the others. At times one may be more prominent than others, but the neglect of any one dimension for any extended length of time may have adverse effects on overall health and often is the cause of "disease” dimension 1) physical wellbeing, 2) social wellbeing, 3) intellectual wellbeing, 4) emotional wellbeing, 5) spiritual wellbeing, 6) financial wellbeing, 7) occupation wellbeing, and 8) environment wellbeing [14].

Physical Wellbeing: Balance comes in physical form, emotional form, and spiritual form. Being in balance may mean something different to each individual. Taking care of your body is a powerful first step towards mental and emotional health. The mind and the body are linked. When you improve your physical health, you’ll automatically experience greater mental and emotional well-being. The physical aspect of life includes our health and the way we treat our bodies. This includes what we consume, how often we exercise, keeping our bodies clean and fresh, as well as our posture and how we carry ourselves. Things we can to do to attain Physical Wellbeing: Find a way to be physically active every day. This could be anything from joining a gym to just dancing by yourself in your room. Do something that you are comfortable with and make it fun, whilst also seeking out new challenges. Choose exercise that suits your personality type. Don’t forget those sports you used to like to play as a kid! And if you have to, you could even borrow your girlfriend’s Wi I Fit. Exercise is a powerful antidote for stress, anxiety, and depression. Eating a well balanced diet will help keep your body healthy. Eating foods that are Gut Friendly and that reduce inflammation. Maintain a regular sleep schedule; try to get 7-8 hours of sleep every night. Get a dose of sunlight every day. Sunlight lifts your mood, so try to get at least 10 to 15 minutes of sun per day. This can be done while exercising, gardening, or socializing. Limit alcohol and avoid cigarettes and other drugs. Our body is the most precious gift we have and without it, we cannot exist. If we don’t stay healthy, we certainly cannot embrace and enjoy all the other aspects of life. For that reason, loving our bodies is the very first step on the road to happiness. No matter where we are starting from, no matter how irreversible we think our bad health may be, it is never too late to start changing our habits. A healthy body equates to a healthy mind, and by taking better care of ourselves we will increase our confidence, motivation and control over our life situations. If you do not take care of your body, you will limit your ability to embrace other aspects of your life. It is more than just looking and feeling good about yourself – it is also about living a life of longevity and limiting the suffering from potential illness and disease.

Social Wellbeing: Social Well-Being Tips and suggestions for optimal social well-being include: cultivate healthy relationships, get involved, contribute to your community, Share your talents and skills, communicate your thoughts, feelings and ideas Social well-being refers to our ability to interact successfully with our global community and to live up to the expectations and demands of our personal roles. This means learning good communication skills, developing intimacy with others, and creating a support network of friends and family members. Social well-being includes showing respect for others and yourself. When we see those, we interact with as mirrors of ourselves, we have opportunities to grow and develop a deeper understanding through what we see. Contributing to your community and to the world builds a sense of belonging.

Intellectual Wellbeing: Intellectual Well-Being is the intellectual well-being dimension encourages creative, stimulating mental activities. Our minds need to be continually inspired and exercised just as our bodies do. People who possess a high level of intellectual wellness have an active mind and continue to learn. An intellectually well person uses the resources available to expand one's knowledge and improve skills. Keeping up-to-date on current events and participating in activities that arouse our minds are also important. Tips and suggestions for optimal intellectual well-being include: Take a continuing education course or workshop, Learn (or perfect) a foreign language, Seek out people who challenge you intellectually, Read, Read, Read, Learn to appreciate art in all its forms.

Emotional Wellbeing: Emotional wellbeing refers to the ‘feeling’ component; to express and display emotions comfortably, effectively and in a healthy manner. Feelings of self-esteem, self-confidence, self-efficacy, trust, love, and many other emotional reactions and responses are included within this component. This also involves building emotional resilience, and seeking help for depression, anxiety and stress-related issues. Emotional Wellbeing should not be viewed as the absence of emotions, but the ability to understand the value of your emotions and using them to move your life in a more positive direction. Emotional health is an important part of overall health. People who are emotionally healthy are in control of their thoughts, feelings, and behaviors: they can cope with life’s challenges. They can keep problems in perspective and bounce back from setbacks. They feel good about themselves and have good relationships. Being emotionally healthy does not mean you are happy all the time. It means you are aware of your emotions. You can deal with them, whether they are positive or negative. Emotionally healthy people still feel stress, anger, and sadness, but they know how to manage their negative feelings. They can identify when a problem is more than they can handle on their own. Emotional Wellbeing is the ability to deal with whatever comes your way. This is not the same thing as being tough. In fact, someone who is emotionally fit can recognize when they are struggling and ask for help without shame. Emotionally fit people understand how stress affects their lives, and they work to deal with it effectively. Mental Wellbeing Improving our Mental Wellbeing is vital because we all want to feel good- both about ourselves and about the world around us. We all want to get the most from our lives. However, there is evidence that good mental wellbeing is not only about feeling good, it is also important for our physical health, and for helping us achieve the goals we set for ourselves. Evidence suggests that there are five steps we can all take to improve our mental wellbeing: Connect – connect with the people around you. Be active –find an activity that you enjoy and make it a part of your life. Keep learning – learning new skills can give you a sense of achievement and a new confidence. Give to others – even the smallest act can count- whether it’s a smile, a thank you or a kind word. Be mindful – be more aware of the present moment, including your thoughts and feelings, your body and the world around you. Some people call this awareness “mindfulness”.

Spiritual Wellbeing: Spiritual wellbeing is a personal matter involving values and beliefs that provide a purpose in our lives. While different individuals may have different views of what spiritualism is, it is generally considered to be the search for meaning and purpose in human existence, leading one to strive for a state of harmony with one’s self and in others, whilst working to balance inner needs with the rest personal power. We can let the world crush us, or we can let it sit in the palm of our hands. Our relationship with ourselves has a deep impact on our relationships with others. Things we can to do to attain Spiritual Wellbeing: Be creative! When we express ourselves through things like art, music, or writing, we are developing emotional and spiritual intelligence; we are turning our ideas and intentions into reality of the world. Spirituality can sometimes be the most overlooked aspect to life. I define it as “the relationship between our self and the world.” In many ways, our spiritual life is what defines our core, foundation, purpose, identity, and our reason for living. It permeates in all that we think, say and act. It is also how we view ourselves in relation to the world. Our spirituality determines our position of

Financial Wellbeing: Financial Well-Being Tips and suggestions for optimal financial well-being include: Develop and stick-to a balanced and written budget, Learn to understand and apply the Rich Dad Poor Dad Cash Flow Quadrants, Make and execute a plan to eliminate your debt, Consult a financial professional for advice and guidance, Continue your financial education through live seminars, webinars, YouTube videos, books, magazines, etc. The financial well-being dimension challenges us to master our economic landscape. In this dimension we seek to develop satisfaction with both our current and our future financial situations. Financial well-being includes our relationship with money, skills to manage resources to live within our means, making informed financial decisions and investments, setting realistic goals, and learning to prepare for short-term and long-term needs or emergencies. Part of this dimension includes awareness that everyone’s financial values, needs, and circumstances are unique. Most express a need to expand their knowledge of financial matters and understanding of the tools available to find mastery in this dimension.

Occupational Wellbeing: Occupational Well-Being Tips and suggestions for optimal occupational well-being include: Ask yourself if you would do anything at all with no limitations, Consider what your life's journey has prepared you for that is unique, Create a vision for your future, Choose a career that aligns with your personality, interests, and talents, Be open to change and learn new skills Occupational/Vocational well-being involves preparing and making use of your gifts, skills, and talents in order to gain purpose, happiness, and enrichment in your life. Oprah instructs us to seek to find our bliss, the thing that brings us joy, and then seek to find a way to make money or monetize whatever it is that brings you such joy. The development of occupational satisfaction and wellness is related to your attitude about your work. Achieving optimal occupational wellness allows you to maintain a positive attitude and experience satisfaction/pleasure in your employment. Occupational wellness means successfully integrating a commitment to your occupation into a total lifestyle that is satisfying and rewarding.

Environment Wellbeing: Environmental Well-Being Many people focus on the grander scale of the environment when discussing this particular dimension focusing on cleaner air, oceans and conservation efforts. We like to think of it in a much more personal sense. We define our environment as the places where we spend our time. This does include the oceans and the great outdoors, but more directly we see it as our bedrooms, homes, offices, cars, etc. These are our personal environments. Environmental well-being is an awareness of the unstable state of balance in our homes and communities as well as across the entire earth and the effects of our daily habits on the physical environment. It consists of maintaining a way of life that maximizes harmony within our homes and throughout the earth and minimizes harm to the environment. It includes being involved in socially responsible activities to protect the environment. It starts with cleaning and organizing our personal quarters. Tips and suggestions for optimal environmental well-being: Explore the Chinese principles of Fung Shui for your home and/or office, Deep clean and organize the place you spend most of your time, Stop your junk mail, Conserve water and other resources, Minimize chemical use, Reduce, Reuse, Recycle, Renew your relationship with the earth

Energetic Wellbeing: When energy flows from your body without disruption, you are in perfect wellbeing, however when this energy is out of balance, a disease occurs. Imbalances can be physical or emotional. Energy Balancing practices aim to restore this balance. Energy Balancing is also known as Energy Healing, or Energy Work. It is the process of gently removing imbalances and blockages from our body. When the body's energy is balanced, the whole human entity works more efficiently. Energy Balancing is the foundation of many ancient healing techniques like Panic healing, Theta healing, Reiki healing, and in present times, it is beginning to be understood by quantum physics. Things to know about Energetic Wellbeing: Everything that exists, whether it is physical, audible, visual, or emotional, is made of pure energy. All energy vibrates. The different vibrations transmitted from energy are what makes one thing different from the other another. The physical body has tightly packed energy called "matter." At the subatomic level, energy and matter are interchangeable. There is an Energy Field that extends beyond the physical body (the Aura) which can be seen by some, and felt by those who have had the proper training. Each emotion has its own unique vibration. The energy vibrations of your body can become imbalanced, leading to emotional and physical dysfunction. [18]

Holistic health is actually an approach to life. Rather than focusing on illness a specific parts of body this ancient approach to health considers the whole person and how to interacts with environment. It emphasizes the connection of mind body, spirit. Holistic Wellbeing is made up of physical health, emotional nurture, mental stimulation, focus & clarity, spiritual growth as well as energy balance. With Holistic Wellbeing, each aspect is a reference to the WHOLE. This includes the body, mind, emotion, spirit and energy by understanding the source of the obstacles that prevent from living life fully. At the Integrated Wellbeing, understand that well balanced life encompasses all our parts not only the physical body. The goal is to educate improve and maintain overall health and wellbeing through healthy lifestyle [19].

V. BUDDHIST INTEGRATION

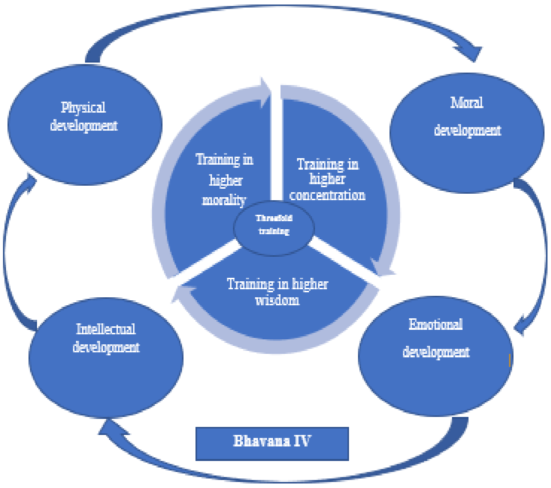

Fig.3 Buddhist Bhavana VI & The threefold training in higher

From Fig.3 can be explained to overall *Bhavana IV* is dharmic principle that who follow will have benefits by practice, learn and develop. They have four kinds of development:1) Physical development is developing the body, 2) Moral development is developing the moral, 3) Emotional development is developing the emotion, 4) Intellectual/Wisdom development is developing the wisdom, Practice the wisdom to know everything is real.

So, when the school principle practice and learn to make the property inside, those are the physical property, the moral property, the emotional property and the wisdom property will affect to outside of the body and help to manage the school for reform the education to successful. To know the directions of developing the school management that conduct in the present include intendancy and function of the school principle leading to development of educational achieve the objectives especially the development for maximum work quality to learners, teachers, school principle, school and integration by using management systems theory and a coherent system. From the management by using management systems theory help to make the management clearly and can move the organization forward and has more flexible that can lead the organization to the goal better gained through, or connected with, meditation; merit accomplished by mental culture; mental culture as a way of making merit. The living based on the Four Developments in Buddhism has closely related to the Threefold Training. The training in higher mentality is matched with emotional development and the training in higher wisdom is accorded with wisdom development. The application of the four developments in the living can be found upon the following phenomenal aspects, for example, the Buddhist principles stimulated the realization of the people in order to harmonize with the physical environment. According to the four developments, the practice has initially formed from the inner state-the wholesome roots and the unbounded state of mind. Then the Buddhist principles that suited for the outer state were the following groups: good conduct, the five precepts and the five ennobling virtues, contentment and the grateful as well as the relevance of the threefold training-training in higher morality, training in higher mentality and training in higher wisdom for controlling and supporting each other interrelatedly. Higher morality are equaled to a physical development and moral development. Buddhist training falls into three categories. In Sanskrit, they are called sila (disciplineor, ethical, living, Samadhi (concentration), and prajna (insight or wisdom). Therefore, they summarize the Buddha's fourth noble truth with the full path to enlightenment.

Threefold training in higher, testing and developing as the four developments in holistic form. The format of the mental growth based happened health care, good relationship with environment, loving kindness, harmony, respecting the parents, helping others be happy, believing in self action, others-forgiveness and praising by an independent mentality. *Training in higher morality*: Sila: Variously translated as discipline, ethics, virtue, or morality, sila encompasses three aspects of the eightfold path: right speech, right action, and right livelihood. Living ethically and purely is both the ground of the Buddhist path and its result [16]. *Training in higher mentality*, Samadhi: Translated as concentration, calm abiding, or mindfulness, samadhi is the foundation of Buddhist meditation. By settling and calming the mind through dedicated meditation practice, we achieve peace and are no longer controlled by our delusions and conflicting emotions (kleshas). *Training in higher wisdom*, Prajna: Translated as wisdom, insight, and discriminating mind, prajna is Buddhism's unique, defining principle and the key to enlightenment. Using the powerful, concentrated mind of samadhi, we penetrate the true nature of reality and free ourselves from the fundamental ignorance that causes suffering. This is the essential technique of Buddhist meditation.

VI. SUSTAINABLE WELLNESS TOURISM

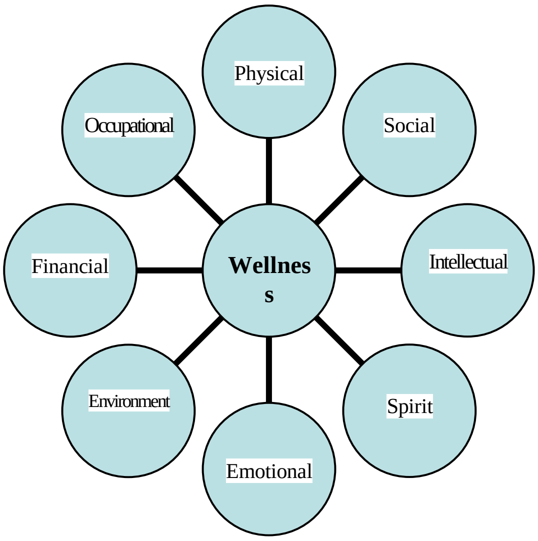

Fig.4 Dimension of wellness (balanced life - the wellness)

From Fig.4 can be explained to overall wellness involves more than physical and mental health. The model is being adopted by many health and wellness. Approach to Health & Wellness by balanced life the wellness is multi-dimensional model in 8 dimensions of wellness.

Physical Wellness: (sleep, stretch, walk, healthy, food, yoga) recognizing the need for physical activity, health food and sleep, and seeking medical attention when taking part in prevention screening.

Social Wellness: (building, friendships, family, bounding, support, systems) Developing a sense of connection, belonging and a well-developed support system.

Intellectual Wellness: (Reading, learn new, skill, expanded, knowledge). Recognizing creative abilities and finding ways to expand knowledge and skills being a lifelong learner.

Spirit Wellness: (Meditate, manifest, afire nations, new normal management: sustainability, happiness, wellbeing, use of technology management practice, gratitude, journal, values, purpose, intuition, vitality). Involve clarifying values and beliefs and hoe to create meaning in life. Expanding a sense of purpose and meaning in life. Living a balanced life is important to wellbeing take time self-care and mange stress are important.

Emotional Wellness: (journal, manage, stress, mindfulness). Coping effective with life and creating satisfying relationships. This parts life of wellness looks at feeling and thought and how copes with and reach to emotions. It helps cope with the up and downs of life by working on building resiliency or ability to understand.

Environment Wellness: (Air, water, food, safety), good health by occupying pleasant stimulating environment that support wellbeing. About being aware of nature and built environment. The environment impact our and we action impact the environment.

Financial Wellness: Learn about how to manage expenses in long term. Satisfaction current and future financial situation living beyond means.

Occupational Wellness: (career, skills), about being to balance responsibility-academics, work, extracurricular while having time to do the things enjoy creating personal satisfaction and enrichment from one's work.

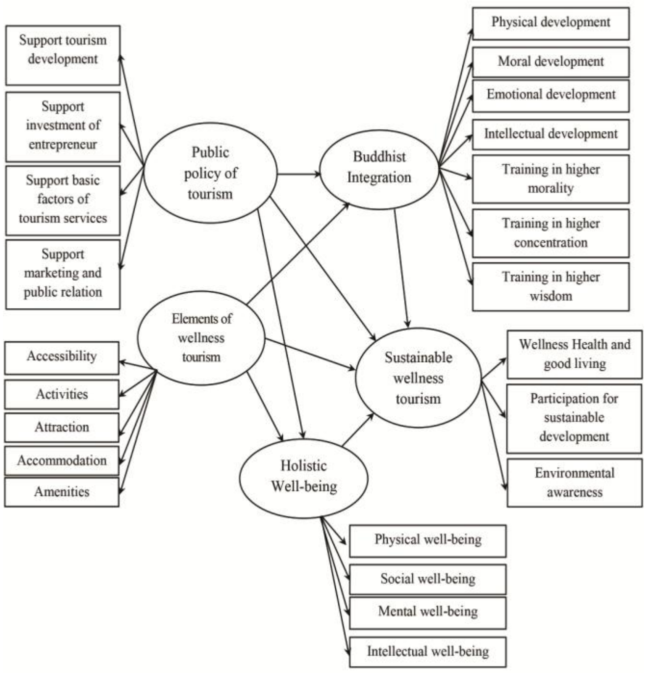
Support tourism development
Support investment of entrepreneur
Support basic factors of tourism services
Support marketing and public relation
Public policy of tourism
Buddhist Integration
Physical development
Moral development
Emotional development
Intellectual development
Training in higher morality
Training in higher concentration
Training in higher wisdom
Elements of wellness tourism
Accessibility
Activities
Attraction
Accommodation
Amenities
Sustainable wellness tourism
Wellness Health and good living
Participation for sustainable development
Environmental awareness
Holistic Well-being
Physical well-being
Social well-being
Mental well-being
Intellectual well-being

Fig.5 Model of Buddhist Integration Enhancing Wellness Tourism Management

CONCLUSION

A model of Buddhist integration enhancing wellness tourism management was developed and integrated Buddhist principle of Bhavana IV or the four developments which were composed of physical development, moral development, emotional development, and intellectual development including threefold training consisted of training in higher morality, training in higher concentration, and training in higher wisdom. Public policy of tourism and elements of wellness tourism were composed as exogenous latent variables. Three endogenous latent variables consisted of 1) Buddhist integration, 2) holistic well-being, and 3) sustainable wellness tourism were also developed as well. All these latent variables in the causal model can be explained and developed sustainable wellness tourism in order to enhance 1) wellness health and good living, 2) participation for sustainable development and 3) environmental awareness. The target of model utilization was to make the balance of life, associated individual behavior and mindfulness to the natural environment and sustainable society especially during the situation of COVID-19. Therefore, new normal is health and hygiene for safety in wellness tourism management in Thailand.

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The Development of Buddhist Places for Elderly People Care Center Settlement in Thailand

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Abstract— ***Objectives of this article were to analyze the readiness and difficultness of Buddhist places to set up the self-care centers for elderly people in Thailand, using the mixed research methods: the qualitative research collected data from 18 key informants by in-depth-interviewing and from 12 participants in focus group discussion and analyzed data by descriptive interpretation. The quantitative research collected data from 398 samples in 8 provinces; Samutsongkram, Samutprakran, Khonkaen, Chaiyabhum, Chiangmai, Chaingrai, Nakonsrithummarat and Suratthani provinces, and analyzed data by descriptive statistics. Findings were as follows: 8 monasteries ready in physical context to serve elderly people care center (65.2 percentage) theun-readiness was(34.8 percentage). Almost all monasteries were ready to support the elderly people care centers. The majority of monasteries were peaceful and tranquil environment to support the well beings of elderly people.***

Index Terms—***Elderly, Elderly People Care Center, Capability Enhancement of Elderly, Monastery, Buddhist Principle Integration***

I. INTRODUCTION

National Statistic Office surveyed the elderly people from 1994 – 2016 and found that there was rapidly and continually increasing number of elderly people. In 1994 elderly people was 6.9 percent of all the population and later on elderly people was 9.4, 10.7, 12.2 and 14.9 percent in 2002 ,2007, 2011, 2014 respectively. Furthermore in 2016 Office of National Economic and Social Development Council revealed that on 26 October 2016 elderly people was 15.1 percent of all the population. [1] As Fig. 1.

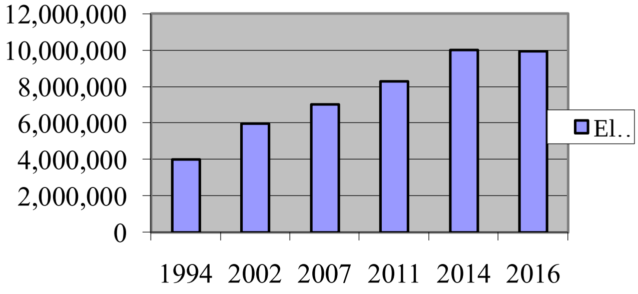

Fig.1 Number and rate of the elderlyin Thailand, Year 1994-2016 [2]

The index of elderly people in Thailand seemed increased continuously in ratio of 6.8 percent of elderly people (60 years old up) of the population of 100 people in 1994. Since then Thailand has become aging society with approximately 10.7 percent of elderly people in 2002. At present, 2020, Thailand has become an aging society [3] as Fig. 2.

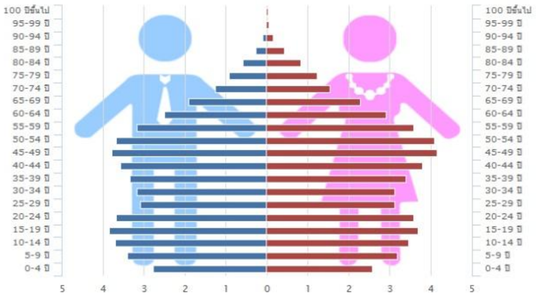

Fig.2 Population Pyramid, Gender Classification, Age Groupin Thailand[4]

This circumstance can predict that within 20 years, the population pyramid will have a narrow base by decreasing of the children and labor force due to the decline of the birth rate continuously. Whereas, the top of Pyramid will get more narrow by having twice number of the elderly people compared to the year 2015 because those people who were born after the second world war became the elderly people already and Thai citizens have tendency to live longer. This tendency leads Thailand to become full ageing society. Thailand will change to be super aging society that means the ratio of 65 years old goes up 20 percent and in the next 4 years , this will (in 2021) lead Thailand to become a full ageing society. [5] [6]

The changes of ageing structure of population in age category were categorized into three main groups, for instance, children (Lower than 15 years old), labor (Age between 15 – 59 years old) and elderly group (Upper than 60 years old). It has been shown that between 2010 – 2040 the number of children and labor forces have tendency to decrease, whereas the numbers of elderly persons are in trend to increase continually. from 13.2 percent in 2010 to 32.1 percent in 2040. It should be noted that in 2017 the prediction was that the number of children population will be as same as level of the elderly population. [7]

For Thai society and way of life for long time, monasteries are the centers of education management,community development centers. [8] [9] [10] [11] [12] [13] At present, monasteries still have roles in education management, community and elderly people development.Furthermore, monasteries have various functions in development because the monasteries are close to the communities and centers of communities and serve community with various works. [14] Therefore, it can be said that monasteries are important parts of elderly people to develop themselves to improve the capacity to stand on their own feet proficiently. [15]

Now in Thailand, there are numbers of monasteries that are interested in improving works for elderly people. [16] Some monasteries have done incredible works to develop the elderly so that they can conform to the ageing society at the present time. [17] However, there is no significant research on this topic. Therefore, it is interesting to conduct research on this topic on how can the elderly people develop themselves. [18] [19] This conform to national and international plans on the life quality of elderly people development in education plan to improve performance of elderly people. [20] [21] [22] [23] This can be done in formal and informal educational system to encourage elderly people to have opportunities to study all the time of their lives, by specifying roles, duties and benefits that elderly people will receive from the society. It is the framework of roles and duties for plan formulation and policies from various ministries. It is an approach to set up continuous life long education for elderly people by pulling in all resources available and encouraging all monasteries and Buddhist places to support the elderly people to be able to help and support themselves to live their lives peacefully and happily in the society. [24] [25]

Therefore, it is necessary to study the strength, weakness, opportunity and threat of monasteries or Buddhist places to develop the Buddhist elderly care centers in communities based on Buddhism principles so that the elderly people can be developed effectively, psychically and mentally.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to analyze the readiness and difficultness of Buddhist places to set up the elderly people care centers in Thailand both physically and mentally and management perspectives for increasing the self-caring capacity for elderly people in the care centers by integration of Buddhist principle., and 2) to propose a model of Buddhist elderly People Care Centers in Thailand.

III. RESEARCH METHODS

A. Research Design

Research methodology used the mixed research methods:

1. The qualitative research collected data from 18 key informants by in-depth-interviewing and from 12 participants in focus group discussion. The research instruments were 1. structured interview transcript and 2. Focus Group Discussion Form.Analyzed data by descriptive interpretation.

2. The quantitative research collected data from 398 samples in 8 provinces; Samutsongkram, Samutprakran, Khonkaen, Chaiyabhum, Chiangmai, Chaingrai, Nakonsrithummarat and Suratthani provinces in Thailand. The sample size of 398 was calculated base on the Yamane (1973) [26] formula in order to maintain an error of not over 5 percent. The formula was summarized as follows:-

$$n = \frac{N}{1 + N(e)^2}$$

where:

n = Sample size

N = Number of population

e = Probability of an error allowed (e=0.05)

Table I Number of population and sample size

Area	Number of population	sample size
Samutsongkram Province , Central Thailand	1,350	90
Samutprakran Province , Central Thailand	1,024	68
Khonkaen Province , Northeast Thailand	1,398	93
Chaiyabhum Province ,	1,015	68

Northeast Thailand		
Chiangmai Province , Northern Thailand	123	8
Chaingrai Province , Northern Thailand	110	7
Nakonsrithummarat Province ,Southern Thailand	618	41
Suratthani Province , Southern Thailand	341	23
Total	5,880	398

B. Research Process

Research process of this research has developed into 3 steps consisted of to analyze current general condition and problems in management of the Thai Sangha administrative, represent management of the Thai Sangha administrative direction, and Confirm model. Steps were shown in Fig. 3.

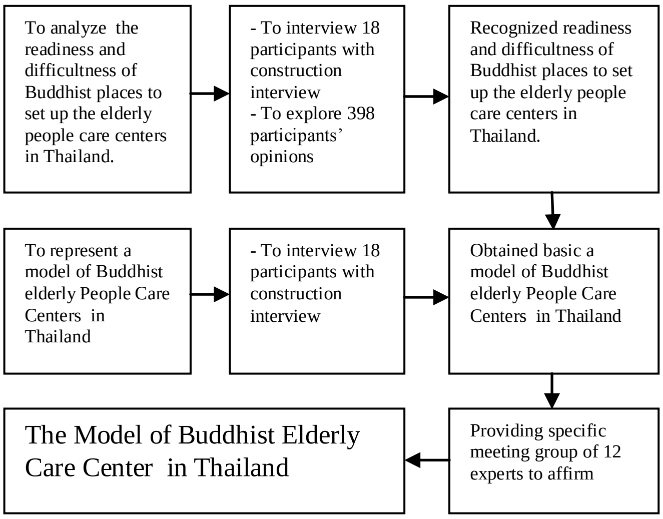
To analyze the readiness and difficultness of Buddhist places to set up the elderly people care centers in Thailand.
- To interview 18 participants with construction interview
- To explore 398 participants' opinions
Recognized readiness and difficultness of Buddhist places to set up the elderly people care centers in Thailand.
To represent a model of Buddhist elderly People Care Centers in Thailand
- To interview 18 participants with construction interview
Obtained basic a model of Buddhist elderly People Care Centers in Thailand
The Model of Buddhist Elderly Care Center in Thailand
Providing specific meeting group of 12 experts to affirm

Fig.3 Research process for The Model of Buddhist Elderly Care Center in Thailand

IV. RESULTS

Results indicated that 1. Readiness and Lacking of Buddhist Places for Elderly People Care Center Settlement, Physical Perspective, for Self-care Capability Enhancement of Elderly People by Buddhist Principle Integration were as follows;

Table II Number and percentage of Readiness and Lacking of Buddhist Places for Elderly People Care Center Settlement, Physical Perspective, for Self-care Capability Enhancement of Elderly People by Buddhist Principle Integration.

list	Readiness		Lacking		Total	
	Number	percentage	Number	percentage	Number	percentage
1. Monastery compound: There must be necessary and appropriate resources for the elderly persons	32	66.7	16	33.3	48	100.0
.2There are buildings, ceremony halls and other facilities in Monasteries that the elderly Persons can use to do activities conveniently and safely.	39	81.2	9	18.8	48	100.0
3. Improvement, development and care of environment and landscape in monasteries that are suitable for the elderly persons.	40	83.3	8	16.7	48	100.0
4. Halls and facilities in the halls such as chairs, table, stools	16	100		0	16	100.0
5. There are rules and regulations to follow for staff and elderly persons who come to perform activities in the monasteries.	19	79.2	5	20.8	24	100.0
6. There are systematic management plan to facilitate the elderly persons	16	66.7	8	33.3	24	100.0
7. Halls, buildings and places for the elderly persons in the monasteries	35	87.5	5	12.5	40	100.0
8. Parking space for elderly persons	8	33.3	16	66.7	24	100.0
9. The ramp for the elderly persons	19	39.6	29	60.4	48	100.0
10. Ladders for the elderly persons	33	58.9	23	41.1	56	100.0
11. Bathrooms for the elderly persons	56	53.8	48	46.2	104	100.0
Total	313	68.2	167	31.8	480	100.0

From table II Number and percentage of Readiness and Lacking of Buddhist Places for Elderly People Care Center Settlement, Physical Perspective, for Self-care Capability Enhancement of Elderly People by Buddhist Principle Integration. Findings were as follows: The Buddhist Monasteries had Readiness for general Physical perspectives, 313 items from 480 items (68.2%) , and Lacking 167 items out of 480 items (31.8%). When considering each aspect, it was found that the most readiness was Halls and facilities in the halls such as chairs, table, stools but the least readiness was parking space for elderly persons.

Table III Number and percentage of Readiness and Lacking of Buddhist Places for Elderly People Care Center Settlement,Management Perspectives, for Self-care Capability Enhancement of Elderly People by Buddhist Principle Integration.

list	Readiness		Lacking		Total	
	Number	percentage	Number	percentage	Number	percentage
.1Religious studies	20	83.3	4	16.7	24	100.0
.2The education promotion	30	75.0	10	25.0	40	100.0
.3Publicity	62	96.9	2	3.1	64	100.0
.4Public welfare contribution	109	97.3	3	2.7	112	100.0
.5other activities	9	37.5	15	62.5	24	100.0
Total	231	87.5	33	12.5	264	100.0

From table III Showing number and percentage of Readiness and lacking of Buddhist Places for Elderly People Care Center Settlement, management Perspective, for Self-care Capability Enhancement of Elderly People by Buddhist Principle Integration. Findings were as follows: The Buddhist Monasteries had Readiness for Management, 231 items from 264 items (87.5%), and Lacking 33 items out of 264 items (12.2%). When considering each aspect, it was found that the most readiness was public welfare contribution but the least readiness was other activities

The Model of Buddhist Places for Elderly People Care Center Settlement in Thailand

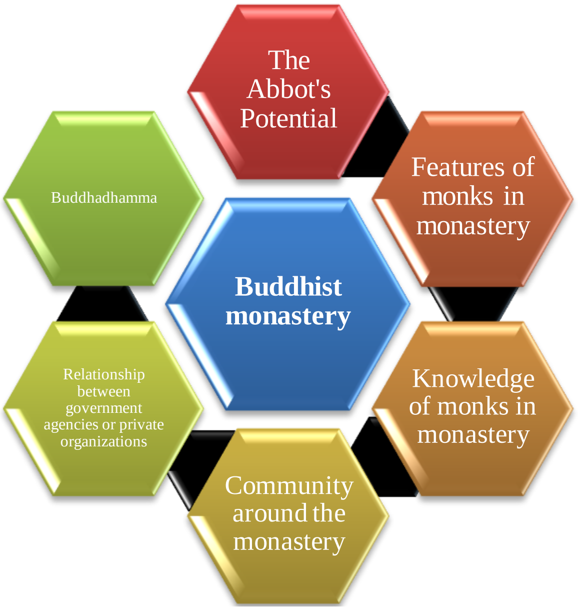
The Abbot's Potential
Features of monks in monastery
Buddhadhamma
Buddhist monastery
Relationship between government agencies or private organizations
Knowledge of monks in monastery
Community around the monastery

Fig.3The Model of Buddhist Places for Elderly People Care Center Settlement in Thailand

Fig. 4In-depth Interviewing the Abbot of Bangchalong MonasterySamutsongkram Province ,Central Thailand about The Model of Buddhist Places for Elderly People Care Center Settlement in Thailand

Fig.5Focus Group Discussion about the Model of Buddhist Places for Elderly People Care Center Settlement in Thailand

V. DISCUSSIONS

It has been found that the readiness and lacking of Buddhist places to set up the elderly people's ability development centers to increase their ability to take care of themselves in self-care centers by integration of Buddhism principles in 8 provinces was found that there were 8 monasteries that are ready by physical context to serve the elderly people care centers from 313 answers out of 480 answers which was 65.2 percent, while the lacking was 167 answers out of 480 answers that was 34.8 percent. Considering by each monastery, it was found that Wat

Bangchalong Nai in Samutprakarn Province and Wat Doisaket in Chaingmai Province, confirming by 52 out of 60 answers that was 86.6 percent. This indicated that most monasteries were ready physically to support the elderly people self care centers. Since most monasteries had facilities necessary to support the centers. The lacking was only slope pavement and suitable ladders for elderly people. Some monasteries are old and ancient ones, not suitable for elderly people care centers. Not like the newly constructed monasteries that were built with facilities to support the elderly people, such as the toilets for elderly people, one storey ceremony halls, reduced steps of the ladders, et cetera. These findings were related to the research work of Pornsiripong, Sasiwongsaroj and Burasith (2010) Sutino and Wangfaikaew (2018) Saelee (2019) in the research title "temple and Buddhist places and readiness in preparing for ageing society" which revealed that most monasteries were ready in the average level. Considering every surveyed monastery, it was found that monasteries were ready to create network and social areas for elderly people at the high level. The life long education and health promotion were at middle level. The factors that make monasteries ready at different levels were the abbots' capacities, numbers and quality of the monks in the monasteries, monks' knowledge and supports from communities around the monasteries that work as networks. The method to support monasteries to be ready for the care centers were knowledge and experiences exchange among monasteries that had successful experiences in working with the elderly people. Monks should have knowledge of elderly persons management. Monastery networks, compound allocation and environment that were comfortable for the old people should be supported and available. [27] [28] [29]

Moreover, it was found that the result of the analysis of readiness and lacking for elderly people care center development to increase the capacity of the elderly people In 8 monasteries revealed that the readiness was confirmed by 231 answers from 264 answers which was 87.5 percent.Whereas, the lackingwas confirmed by 33 answers from 264 answers which was12.5 percent. Considering by each monastery, it was found that the monastery that was ready at the highest level was WatDoisaket in Chiangmai Province and WatHuaphai in Chaingrai Province which were confirmed by33 answers which was 100 percent. This indicated that all monasteries already had the activities supporting the capacities of elderly people for a long time, encouraging old people to stay close to the monasteries, adhering to monasteries and Buddhism as the spiritual refuges. This was related to the research work Yothigo (2017) Tansuwat (2018) Hudpragob, Boriboon, Punyopashtambha, and Yangthisan (2017) on the title of the role of Thai monks in supporting the health of elderly people in the North – East region that was found that the value concept of elderly people health support according to the Buddhist principle on the whole body development (6 Indriya, controlling faculty development) mental development (ChittaPavana) and Dhamma practice to solve social problems of living together and economy problem. The elderly people should practice Buddhism for the sake of goodness and righteousness physically and mentally. It was the development of the elderly people's quality of life to live normally in society. Buddhist principles could be practiced for the quality and happiness in their lives. Monasteries promoted the quality of life and health of elderly people by providing good environment, sanitation, privacy, comfort, peace and tranquility. Monks had created the roles in supporting the elderly people's heath in 4 aspects: physical health, mental health, social health and spiritual health by using the process and activities the Thai monks from the North-East Region used to promote the elderly people's health in 6 aspects: Chanting, meditation, intellectual promotion, culture, local traditions, career promotion, income promotion, saving promotion, welfare, recreation activities, exercise and herb plantation. All these activities were the process of the elderly people's health promotion which were regarded as one function of the Buddhism dissemination and social welfares promotion according to the mission of the Thai Sangha Order (monks). [30] [31] [32]

VI. RECOMMENDATIONS

1) Monastery construction in the future should consider design and architecture in whole perspectives to support and facilitate the elderly peoples' use in general, narrow and broader senses.

2) The network of Buddhism based elderly people should be extended far and wide covering the whole country.

3) The result of this research should be extended by extending the Buddhadhamma clinics to all monasteries in the country.

4) The monasteries that are ready should have knowledge management of the elderly people's capacity development and set the monasteries as the models of learning centers and knowledge dissemination as well as the effective mechanism to other monasteries that are still not ready by using the handbook of the elderly peoples' capacity

development enters “Buddhadhamma Clinic” as the guideline for Buddhism dissemination.

CONCLUSION

Mechanism to drive the elder’s potentiality and competency by applying Buddhism integration had 7 factors, for example

1. Physical building factor refers to the adequate infrastructures as living housing, training centers as Dhamma Sala (the place to practice mindfulness meditation) good open space and best environment
2. Financial factor which the center had to have the sufficient funds enough to support the elder’s center through the funds raising from Buddhist faiths and the well wishes
3. Good management by the committees who were responsible for food, beverages, medical treatment, volunteers from the people in their community and giving the motivation and moral supporting to make them to have a good hope and happy to live on which was their security in living
4. Activities factor by having the elders to have some kind of ancient arts exercises as moving the body slowly in according to the sound of the song and using the method of breathing in and out or inhale – exhale, slowly and deeply, short then pause and long breathing out to enhance their inner strength.
5. Proper and appropriate architectural designed the elderly housing project, that must be appropriate to the environment, as living in open space, and was convenience to use for the disables and elderly with suitable facilities and clean rest-room and bath room
6. Development plan which the monasteries had to have an action plan as programs, projects and units of performances to cope with the rise of the elderly community, who lacked of the government services, however, it was the duty of Sangkha to come out to service the elder’s before they were abandoned with out caring on time, especially, in time of financial crisis of the nation, therefore, this mission must be needed for urgent development plan to prevent the chaos of problems of elderly society
7. The need for an urgent government policy, however, the researchers hope that the government had to have the policy guide line and policy formulation to implement throughout Thailand, as fast as possible, to encourage the publics, privates religious institutions to come out to deal with the rapid change, while the rate of elders were increased. The Thailand government policy design had to encourage participative engagement on the part of cultural institutions and community throughout Thailand which it was the real duty to help the elder’s side by side with the government.

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Development of Participation Role in the Project of the Village Training Five Precepts of Students in Mahachulalongkornrajavidyalaya University

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Abstract-The purposes of this research were 1) to study the students' opinions of Mahachulalongkornrajavidyalaya University (MCU) for driving the project of village with five precepts, 2) to study the problems and barriers of Thai Sangha for driving the project of village with five precepts in MCU, and 3) to study ways to promote the project of the village training five precepts of students in MCU. Mixed methods researchwas used for the design. Research samples were 214 students and the target group was 20 Buddhist administrative monks from MCU. The instruments used in the study were semi-structured interview and questionnaires. Qualitative data was analyzed by content analysis whereas quantitative data was analyzed using descriptive statistics. Results indicated that 1) the opinions of students for driving the project of village with five precepts in MCUwas at high level. They agreed almost all stages of implementation in the project, and a complicated and delayed implementationinferior was at the average level. 2) Problems and barriers in driving the project of the conference board was lack of coordination and continuously meetings as well as did not realize the precise roles in acting.There were controversial issues in various dimensions within the community. Villagers were still lack of cooperation on the divisive activities. 3)Ways to promote the project were to establish a working group to develop monk's competent in knowledge deliverance. The meeting should be held continuously of at least twice a month. Buddhist administrative monks at various levels should act as an intermediary to coordinate. The government sector should glorify the one who act as a moral model. Monks should serve introducing the public to realize the importance of the precepts. Brainstorming about the appropriate activities will be needed for the community.

Index Terms—***Participation Role, Five Precepts, Village Training***

I. INTRODUCTION

In the middle of globalization, since we knew science goes forward then based on advance for technology. Although, it had been phenomenon as start from the West world and then broaden to over world. The spreading all case such as economic political social traditional and culture, because of these cases had progressive as well as technology developmentthat rapid forward then the advance of technology was put to replace for human wanted according to more format. The example for those cases such as technology for communication to each other by boundless or technology for manufacture at all most create and produce all for consumers. Therefore, more countries were competed for development to support their advance by non-stop. So that, there were affected for world population lives by anywhere and anytime change.

Meanwhile, if we look back for previous Thai people, they were having by pain life but by the influence from globalization, Thailand had changed and advance for technology by rapidly. On the other hand, when we were taking those things to be develop country to catch up with world, then the value as world population regarded civilization and some place must have change like face to back by agriculture folkways to factory manufacture.

Then, if we look according by value of modernization that had changed up to the present time, that should not any damage, but if we consider with clearly point these modernizations come by with many problems and complex, event problems for economic political and social problems in societies as look as more media.

The company of ASMT Ltd, (Public) had said with Thai News Department[1]that statistics of sexual violent as progressive and found from Far women and men foundation by correcting example news from violent family from newspaper year 2011 total 5 editions were Thai rat, Deli news, Matichon, Kawsod and then Kom-chad-luk had found that news for the sexual incorrect totally 158 cases then divided news for raping 112 cases calculate percentage at 70.9, secondary for swarm assault 17 cases, calculate percentage at 10.8. The news for sexual attempt 14 cases then calculate percentage at 8.8. The news for immoral 12 cases, calculate percentage at 7.6, and some news for minor parting 3 cases, calculate percentage at 1.9. The statistics from all news have immoral from person in family calculate percentage at 11.4, such as father post-father grandfather brother at percentage 38.6. Some relation and know to each other such as neighbor's close resident friend's teacher/ teacher and student monks etc,astounding all the most victims were children age for 5 months only. In addition, we can find some factor to motivate for sexual incorrect at percentage 39.4 happened from dunkers. The case from violent occur and continue all most every day and rather than violent more.

News for Public Relation Department disclose that [2]police provincial Suraj Thani had leave string to wipe out criminality after find statistics crime more level in area on morning 30 January 2015 at Suraj Thani police station by Police major general ApichatBoonsrirojcommanders of police provincial Suraj Thani was the president leave police string 260 persons. They go to inspect then catch target group more than 120 points in Suraj Thani area to wipe out crime especially for weapon gun and drug. After that by statistics had found that criminal in area still more level which police lieutenant general DechaButnampech commanders of police provincial sector 8 had given some policy to forward and manage by aggressive to release violent and create confidence for safe in lives and assets for people.

Department of Religious Affairs Ministry of Culture had shown the guideline from the crisis from social in present time at some people in social self-seeking and more selfish until had the crisis in social. By the way, for this condition Thai social must be set the Buddhist process to adjust for suitable with all event. At nowadays, Buddhis Principle had important and then still be middle religion as we could take to be core value for cultivate moral and ethics in Thai social indeed.

The most supreme monk Somdejphramaharajchamamngkalajarn (ChoungVorpunyô) said that [3] in the middle of globalization, man have got convenience from many technologies and make them so satisfy, in the same condition, it had found that many problems occur in Thai social like a shadow all criminal corruption sexual misconduct cheating and physical decadent then could be said that we have less happiness and by what, because of human neglect Five Precepts which close up case for themselves, which concern with,

PhraBrommakunaporn (P.A. Payutto) had said "Teaching and Buddhist Principle as the part concern with social then reflect of Buddhist intention in part of the most relation in social that mean teaching and practice on precept level. [4]

Five precepts were based practice for human by no class nationality religion all the same pithy except different name. If human on the world observe themselves in five precepts by strictly or called constantly. Social should be peach for world population according to Buddhist principle as called Sila treasure. So that, the muster no aggressive on precept everyday by smoothly compared as create treasure for owner. From the thought of the most supreme monk Somdejphramaharajchamamngkalajarn (ChoungVorpunyô) about five precepts as known then had been to promote the Project of the Village Training Five Precepts: and villagers happiness.

Professor ApinanPosayanon said that the Project of the Village Training Five Precepts: and villagers happiness. It was patronaged from the thought of the most supreme monk Somdejphramaharajchamamngkalajarn deputy of Patriarch, to realize for Buddhist people had observed and practice according to five precepts, to create Thai society be happy, because if Thai society lake of control by precept and violent others with physical and treasure. Human will have shaken, then fear for unsafe their life and treasure. If they control with precept and do not violent to each other with physical speech then our society should be livable more and more.

In addition to drive this project to purpose must be have participate for over parts in social that is governor provincial head of department and area official. Center of harmonious conformity, to reform province provincial culture marshal local organize administration village chief headman and population have participate for devote precepts together to joining create “Family for five precepts” “Village for five precepts” and “Province for five precepts”

Ministry were the important mechanism to drive for running project since local organize ministry were board of ministry association and all monk’s administration throughout all monks and novices in year B.E. 2560 Mahachulalongkornrajavidyalaya University had students were monks’ novices and people all of them Buddhism. Since all parts in social both government and private, they have to drive the Project of the Village Training Five Precepts: and villagers happiness. Many Society and villagehave joined project by officially, but some of news about behavior violate five precepts of villagers that cause of more problems in society example robbery asset / agriculture crop temple donation family problems due to misconduct quarrel problems abuse to each other and include whisky and drug. Those problems were mention just for example occur problems and all of them because of violate five precepts wholly.

From derivation and the important as mention researcher interest to study more opinion of role development and participate the Project of the Village Training Five Precepts for students’ Mahachulalongkornrajavidyalayato take result from research present to ministry to improve and consider for support guideline the Project of the Village Training Five Precepts then villagers have plane their way of lives within form of five precepts and took them to be happiness and so on.

II. THE RESEARCH QUESTIONS

1) Concept about five precepts according to Buddhist principle Theravada, how much is it?

2) Problems and obstacles about driving the project of the village training five precepts students’ Mahachulalongkornrajavidyalaya University, how should do it?

3) Suggestions about the way of development role participation in the project of the village training five Precepts of student of Mahachulalongkornrajavidyalaya, how do important?

III. THE RESEARCH OBJECTIVES

The research objective of this research were 1) to study the students’ opinions of Mahachulalongkornrajavidyalaya University (MCU) for driving the project of village with five precepts, 2) to study the problems and barriers of Thai Sangha for driving the project of village with five precepts in MCU, and 3) to study ways to promote the project of the village training five precepts of students in MCU.

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IV. THE SCOPE OF RESEARCH

The study research was the way of development role participation in the project of the village training five precepts of student of Mahachulalongkornrajavidyalaya University, to achieve the objective, group of researchers had defined scope of research then divided out of part as follows:

A. The scope of contents

Researchers had defined content for this research as follows:

1) Study concept about five precepts according to Buddhist principle Theravada.

2) Study monks’ concept about driving the Project of the Village Training Five Precepts for students’Mahachulalongkornrajavidyalaya University.

3) Study advantages of the Project of the Village Training Five Precepts for students’ Mahachulalongkornrajavidyalaya University.

4) Study disadvantages of the Project of the Village Training Five Precepts for students’ Mahachulalongkornrajavidyalaya University.

5) Study problems and obstacles about driving the Project of the Village Training Five Precepts students’ Mahachulalongkornrajavidyalaya University.

6) Study suggestions about the Way of Development Role Participation in the Project of the Village Training Five Precepts of Student of Mahachulalongkornrajavidyalaya University.

B.The Scope of Data Source

Researchers had definedthe scope of matterfor this research for example

1) Tipitaka issue of Mahachulalongkornrajavidyalaya and documents research books information of technology as concern with five precepts according to Buddhist principle Theravada.

2) Document for guideline to conduct the Project of the Village Training Five Precepts.

3) Monks and novices who were students and studied at Mahachulalongkornrajavidyalaya University in year B.E. 2560 by sampling number 473 persons.

B.The Scope of Area

Group of researches had defined area for this research as follows Mahachulalongkornrajavidyalaya UniversityLamsai sub-district WangnoiAyutthaya.

V. Definition of terms used in the thesis

1. Concept means affectation of students' Mahachulalongkornrajavidyalaya University as concern with the Project of the Village Training Five Precepts, then had classify all parts as follows

1) The concept about advantage of the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University.

2) The concept about disadvantages of the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University.

3) The concept about problems and obstacles to drive the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University.

4) The concept about cause of problems to drive the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University.

5) The concept about the wat to support the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University.

2 Ministry means organization of clergy and general monks and novices were students' Mahachulalongkornrajavidyalaya University year B.E. 2560.

3 Driven means to drive activities under the Project of the Village Training Five Precepts

4 Five Precepts means procedure to control physical and speech by correctly order regularly that consist of five precepts as follow,

1) Abstaining from killing, means one does not do bodily harm or take life, to respect right and living in social the prevent misfortune from resent others because of self was attacked.

2) Abstaining from stealing, means one does not steal or violate property rights, example to pinch, to rip of, to cheat, to grab, to grab and run etc., to respect right of occupy others asset as they earn with righteous.

3) Abstaining from misconducting, means one does no commit sexual misconduct. It was not encroaching for women or men who have married or they were prohibited to respect on right for who were married that based on human social who grow with cultural.

4) Abstaining from lie speaking, means one does not speak falsely, lie or deceive, for example to abuse, to disdain belabor and to rave and ridiculous, to respect right for good conversation of social members, although, they were created honor to occur and inspiration among them.

5) Abstaining from intoxicant,or from drugs, they should be avoided from all alcohol that cause of unreasonable to do all activities and then become to stability for social too.

5 Village for five precepts, means villagers that have members for each person equal practice with five precepts. People in village have to drive for everyday life according to five precepts.

The step to operate research could summary according to figure as follow:

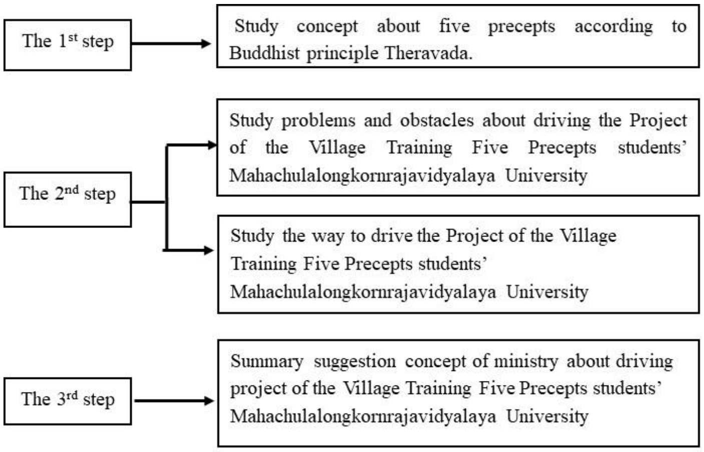
The 1st step
Study concept about five precepts according to Buddhist principle Theravada.
The 2nd step
Study problems and obstacles about driving the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University
Study the way to drive the Project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University
The 3rd step
Summary suggestion concept of ministry about driving project of the Village Training Five Precepts students' Mahachulalongkornrajavidyalaya University

Fig.1 Step for Conducting Research

VI. THE EXPECTED BENEFIT OF THE STUDY

1) To know the concept about five precept according to Buddhist principle Theravada.

2) To know Studies advantages and disadvantage of the Project of the Village Training Five Precepts for students' Mahachulalongkornrajavidyalaya University.

3) To know studies problems and obstacles about driving the project of the village training five precepts students' Mahachulalongkornrajavidyalaya University.

4) To get know the concept to support the village training five precepts for students' Mahachulalongkornrajavidyalaya University.

5) To take students' Mahachulalongkornrajavidyalaya Universityand ministry to take research result to be practice by observing way of life under five precepts principle.

6) To take people and Buddhism know then take research result to be guideline observe by driving in everyday life under five precepts principle.

7) To take people and Buddhism know then take research result to be guideline observe by driving in everyday life under five precepts by happiness.

VII. RESEARCH METHODOLOGY

The research was "Development of Participation Role in the Project of the Village Training Five Precepts of Students in Mahachulalongkornrajavidyalaya University".The group of research was mixed methodsresearch according tomethodology of qualitative Research and Quantitative Research data about concept role of villagers and participants.

1) Qualitative Research was used for Documentary research and by in-dept interview to collect, to collect data about concepts of the way of development role participation in the project of the village training five precepts of student of Mahachulalongkornrajavidyalaya University.

2) Quantitative Research was used by Survey Research to survey data about concept of ministry to drive about the way of development role participation in the project of the village training five precepts of student of Mahachulalongkornrajavidyalaya University.

A.Population and Sample

Population were used for this research as follow students who were monks and novices in center of Mahachulalongkornrajavidyalaya for year B.E. 2560 number 473 persons.The example for this research means students who were monks and novices in center of Mahachulalongkornrajavidyalaya for year B.E. 2560 to set for example group according to methodology as follow,

1) The approach to operate number of examples according to Krejcie and Morgan then get example group number 214 persons.

2) The Stratified random sampling [5]to set side of example by classify of monks' number 433 persons they can get sampling group number 195 persons and novices' number 40 persons then can get sampling group number 19 persons then combine all total number 214 persons.

3) The Simple random sampling to dealingquestionnaire to record research data.

Table I Show number population and sample

MCU. Students	Population	Sampling Group
Monks for year B.E. 2560	433	195
Novices year B.E. 2560	40	19
Total	**473**	**214**

B. Recording of Communicate

1.Documentary Data

(1) The primary documentary data, group of researchers collect data from primary documentary about concept of five precepts according to Buddhist principle Theravada from Tipitaka issue of Mahachulalongkornrajavidyalaya University..

(2) The secondary documentary data, group of researchers' secondary data about concept five precepts according to Buddhist principle Theravada from books documentary research and data source from information of technology.[6]

2.Data of fieldwork

(1) Quality data, the collection for quality data group of researchers for research important specific as follow monk's chief of ministry that is dean of district, dean of sub-district, and abbot who participate about to driving the Project of the village training five precepts of student of Mahachulalongkornrajavidyalaya University, to collect the important research byusing the in-depth Interview set to be recording data.

(2) Quantitative data, the collection for quantitative data group of researchers join question fieldwork and collect by ourselves that means using questionnaire according to concept of students Mahachulalongkornrajavidyalaya University, to be collected data.

C. Data Analysis

1) Data for category document, the analysis data category both primary and secondary, group of research had analyzed and summary each point then collect data about research data by using Content analysis.

2) Data for quality data,the analysis about concepts according to the way of development role participation in the project of the village training five precepts of student of Mahachulalongkornrajavidyalaya University, as receive from the in-depth interview, group of researchers can analyze data using (1) data organizing, (2) data display, and (3) conclusion, interpretation and verification of research.

3) The data for quantitative, the data for quantitative analysis and from the data collecting by using questionnaire. To survey concept of the way of development role participation in the project of the village training five precepts of student of Mahachulalongkornrajavidyalaya Universitywas analyzed by descriptive statistics. The data analysis had statistics as consist of(1) Frequency, (2) Percentage, (3) (Mean, and (4) Standard Deviation

4) Conclusion, group of research take documentary and field work data then analysis correct by successfully. The conclusion of research was presented in data concept as development of participation role in the project of the village training five precepts of students in Mahachulalongkornrajavidyalaya University.

VIII. RESEARCH RESULTS

Results indicated that 1) the opinions of students for driving the project of village with five precepts in MCUwas at high level. They agreed almost all stages of implementation in the project, and a complicated and delayed implementationinferior was at the average level. 2) Problems and barriers in driving the project of the conference board was lack of coordination and continuously meetings as well as did not realize the precise roles in acting.There were controversial issues in various dimensions within the community. Villagers were still lack of cooperation on the divisive activities. 3)Ways to promote the project were to establish a working group to develop monk's competent in knowledge deliverance. The meeting should be held continuously of at least twice a month. Buddhist administrative monks at various levels should act as an intermediary to coordinate. The government sector should glorify the one who act as a moral model. Monks should serve introducing the public to realize the importance of the precepts. Brainstorming about the appropriate activities will be needed for the community.

CONCLUSION

The research was "Development of Participation Role in the Project of the Village Training Five Precepts of Students in Mahachulalongkornrajavidyalaya University" according to academic research then let to get knowledge elements as follow:

1. Knowledge elements about quantitative and let to know analysis data research for private individual, the result analysis according to concept of question response by Frequency and Percent all together with quantitative classify by status position age education level of position level od committee of the village training five precepts.

2. Knowledge elements about quality for 4 issues and consist of (1) the advantage of the project of the village training five precepts, (2) the disadvantage of the project of the village training five precepts, (3) the problems and obstacles to drive the project of the village training five precepts, (4) the guideline of the project of the village training five precepts.

3. Knowledge elements about detail for practice as the pattern or the guideline of the project of the village training five precepts example knowledge activities for comparing observe five precepts for part of support project and participate ministry and strategy of project to produce for peace by public.

4. Knowledge had got as conclude according to research mapping as follow:the 1st process is getting knowledge about result analysis of quantitative data, the 2nd process is getting knowledge about result analysis of quality data, and the 3rd process is getting knowledge about detail for practice.

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The Approach for Transforming the Social and Cultural Capital to be Goods and Services for Raising the Foundational Economic in Lower Northeastern Region: Ubon Ratchathani, Sisaket, Yasothon and Amnatcharoen, Thailand

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Abstract*-This research aimed to study the approach for transforming the Social and Cultural Capital to be goods and services for raising the foundational economic in lower northeastern region. The study covered the province of Ubon Ratchathani, Sisaket, Yasothon and Amnatcharoen, Thailand. The population target were the academics, the experts, the entrepreneurs, the business people, the local scholars, the government officials involved from four provinces; they were selected by purposive sampling for 40 persons. The data was analyzed by the content Analysis. The research results ofapproach for transforming the Social and Cultural Capital to be goods and services for raising the foundational economic in lower northeastern region found that; (1) the principle of transforming the Social and Cultural Capital to be goods and services were; the Ownership establish (private sector operations),the competition promoting, define the role of the state as just a supporter, not an operator, andtake"the identity" to create " the excellence products and services". (2) The process of transforming the Social and Cultural Capital to be goods and services were; Finding the primary responsible person, searching for the identity. Design the road map, establish the identity as the excellent, the civil cooperation, the social media PR, the databased setting,the coaching leader, the strategy management, and Knowledge management continually.

Index Terms—***Transformation, Social and Cultural Capital, Goods and Services, Foundational Economy, Raising***

I. INTRODUCTION

Social capital is an important capital that promotes a good way of life for people in society and supports economic, social, and government development for a long time especially towards enhancing the efficiency of services and production processes in the economic sector, reducing violence and solving problems in times of economic and social crisiswhich is a situation where natural capital and economic capital is limited.Solving problems and restoring Thai people and Thai society to return to their original status requires a need to support social capital for example; during the economic crisis in 1997, many thinkers and experts assess thatThe Thai society can still exist because there are many social capital as a supporting net that has strong connection based on Thai identity which has many strengths such as there is the monarchy as a center for the hearts of the whole nation, a strong system of kinship and community based on a culture of generosity and kindness.Therefore, if Thailand is able to use its existing social capital to conserve, rehabilitate, develop and further exploit it appropriately, it will develop the people in the nation to be happy. The nation is balanced and sustainable because "Social capital", which arises from the integration, thinking, and acting on the basis of the trust, bond, bond and good culture of Thai society through the relationship system in the main components namely; people, institutions, cultures, and knowledge that will be a powerful force in the community and society as well. From the above, it can be seen that social and cultural capital is a valuable asset because it combines values, beliefs, trust, integration, and physical assets, resources and assets that are good wisdom in the community including individuals. Therefore, if people in the community are aware of the value of these assets and help each other continue to create value and raise those assets and use them as a base for thinking about the future of the economy at the community level or foundation level, it will make the foundation economy more Stronger. In addition, creating value and raising the economy based on the social, cultural capital of the community, the family and community economy has a development direction that is in line with the needs of the people in the community and the outside market. However, although there are a large number of socio-cultural capitals in each area, it has not yet been converted into assets to generate income for families and communities in order to raise the standard of living as they should be.The researcher, therefore, sees that under the government policy that wants to see the stability, strength, economic foundation, with all parts growing together, leaving no one behind "Stronger Together" has developed this research project.

II. RESEARCH OBJECTIVES

This research aimed to study ways of transforming the social and cultural capital to goods and services in order to upgrade the foundational economy in the lower northeastern region: Ubon Ratchathani, Sisaket, Yasothon and Amnatcharoen, Thailand.

III. RESEARCH METHODS

This research was set the methodology were;

*1. Area scope:*A qualitative research study in the lower northeastern region of 4 provinces, namely Ubon Ratchathani, Sisaket, Yasothon and Amnat Charoen.

2. Data source scope: The population who provided data in this research were academics, experts, entrepreneurs, businessmen, villagers philosophers, government officials involved from 4 provinces, they were selected by the purposive sampling for 40 persons from 4 provinces.

*3. Content scope:*were the ways to transforming the socio-cultural capital into goods and services in order to upgrade the foundational economy in the lower northeastern region consist of the principle and the process of transforming the socio-cultural capital into goods and services**.**

*4. Periodscope:*The duration of study is 1 year or 12 months between 2016-2017.

*5. Data collection instrument:*Data were collected from key informants by using the focus group, observation, and camcorder, which the researcher personally created within the framework of the objectives and scope of the content specified.

*6. Data analysis:*the data from key Informantor experts, the researcher will use Content Analysis which has the following steps: (1) Word Grouping), (2) Explanation by rewriting the words from the data obtained, (3) Interpretation Some sentences Or some words that need to be interpreted or interpreted hidden by the interpretation of the said words to support the context, and (4) Description is the composition of the words by the occurrence of the first - after the content. After that it will be analyzed together with the descriptive linking of each content / event to relate to each other.

IV. RESULTS

The Approach for Transforming the Social and Cultural Capital to be Products and Services for raising the foundational Economic in Lower Northeastern Regionwas divide for two aspects namely;

The first aspect:Principles of converting social and cultural capital to goods and services to upgrade foundations economy were;

1. Creating ownership by granting private operations**:** The operation that are aware of ownership of the action are often the result of the successful implementation of the action objectives.The conversion of socio-cultural capital into goods and services is also necessary to realize the ownership of that socio-cultural capital in order to gain a good conscience in the utilization of socio-cultural capital, it led to joint investment between the community and the private sector.The opportunity for the private sector to play a role in the operation because the private sector can be considered to be involved in creating opportunities, creating value for social and cultural capital in the form of goods and services.

2. The competition encouraging**:** Promoting competition between the private sector that will be the host in the process of converting social and cultural capital to goods and services to upgrade the economic foundation by starting from Public relations for the private sector, each department has alerted to access, take advantage of social capital. Community culture such as providing the opportunities for private agencies to propose interesting projects in the conversion of social, cultural capital to goods and servicesor submitting tendering or concession exchanges in terms of benefits that will enhance the economic foundation of the community in order thatcompetition to become a host to manage the social, cultural capital of the community in order to manage the expansion into goods and services in various forms.

3. The government acts only to promote and support **:** To convert social, cultural capital to goods and services in order to successfully improve the foundation economy, it is necessary to have an organization that promotes and supports in order to enable successful operations, especiallythe governments that have an important role in formulating policies must establish measures and policies that facilitate or encourage the management of social, cultural capital to various types of goods and services, etc.

4. Making the identity as the excellent **:**taking the identity of the social and cultural capital to create the unique one in the world bybringing the heritage, wisdom, history of the community, handicrafts, and traditions of the community to create the unique one in the world in the form of Products and services out to the consumer's eyes, creating recognition, credibility in the product regardless of the form of the product, such as product form, service, or tourism such as;

4.1 Create value consisting of(1) the economic value: utilization of knowledge from socio-cultural capital to create value through knowledge, education, creativity, intellectual property which linked to cultural foundations combined with modern technology and innovation, leading to industry that can be traded in the form of standardized products and services, (2) Mental values making: it sacred (the center of mind), which is a place of worship for the general public, will make people pay more attention, approach to the worship of things that are dependent on the mind, and(3)establish the story telling;stories, legends, are the power behind the success of creating products and services, which is one thing that makes products and services more well-known and more interesting than other products and services.If any products and services have "stories", they will have an advantage in terms of being remembered, drawing on the legends, stories, and wisdom of many communities to convey, inform the community products and sources for people to know, add charming for products and services. Therefore, A good story telling can also connect to the mood of the consumer, a marketing key that can draw the identity of that product and service into the minds of consumers.

4.2 What will be used to create "traditions and community culture"That is to say, traditions and community culture are things of enormous economic value, a cost that can generate income for a well-being, stability society. Therefore, traditions and cultural communities are a mechanism that can bring income into the country and distribute income to the community sustainably.

4.3 Making appearances continuously throughout the year: That is to say, to make traditions, culture, communities in the form of goods and services, both in terms of products and tourism, which can appear throughout the year. Not only selling the annual traditions, but selling the traditions in a continuous manner by creating a place to display the traditions throughout the year or called the tradition museum such as the Candle Festival in Ubon Ratchathani province, in which there is a large candle and carving contest, the award-winning candles are supposed to be displayed for visitors to see throughout the year etc.

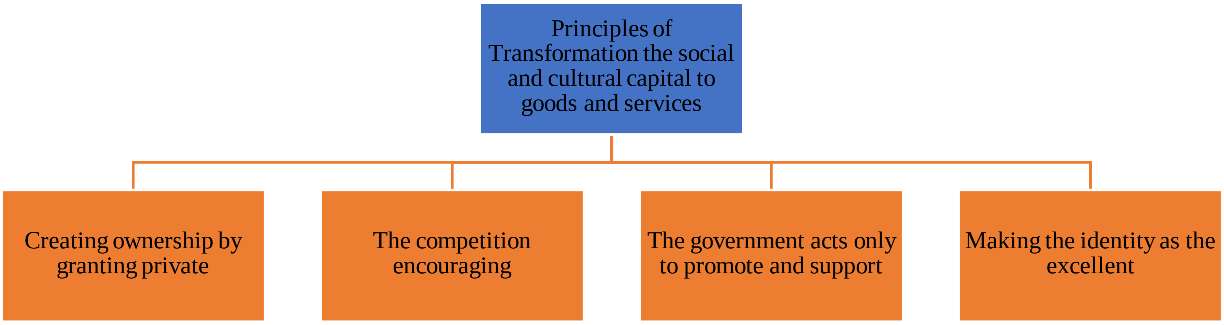
Principles of Transformation the social and cultural capital to goods and services
Creating ownership by granting private
The competition encouraging
The government acts only to promote and support
Making the identity as the excellent

Figure 1:Principles of Transformation the social and cultural capital to goods and services

The second:The process of converting social, cultural capital to goods and services to upgrade the foundational economy found that;

1. Finding the main host**:**To convert socio-cultural capital into goods and services in order to upgrade the base economy, it is necessary to have the main agencies to drive them into products and services. Therefore, it is important to find a host that is ready to convert social and cultural capital to products and services, especially The main host is a private sector (agencies, companies, stores Etc.) that has an important mission role and related to the promotion of products and services in each province, such as the Provincial Industry Council, or Provincial Chamber of Commerce etc.

2. Search for identity**:**The lower northeastern region is a diverse area of social and cultural capital, in terms of traditions, culture, and local wisdom. In each province, the lower northeast region has always adhered to twelve traditions.There are also local traditions of each province that carry out different practices according to ethnic groups, searching for the identity of social-cultural capital can be started fromsearching for information and details, starting in their area first, to lead management to achieve economic value in the form of goods and services.

3. Road Map Setting for establish the identity as the excellent: It is a plan of action to achieve the goal. Therefore, the transformation of social, cultural, and product capital into products and services requires a clear work plan of what, where, when, when and how to do it, and who is involved in each issue. In order that Creating the cultural identity of each province to be the only unique perspective in the world to be successful as products and services.

4. Civil state cooperation**:**Relying on cooperation, especially in civil-state cooperation in which communities, private organizations, and the public sector work together. That is, communities and the private sector work together as the main host, with the government cooperating as a policy sponsor to facilitate the successful implementation of the objectives.

5. Social Media PR**:**regarded as an important force in creating added value for products and services. Using the power of Social Media to proactively publicize the sales of goods and services created by the social and cultural capital of each province to become more well-known. Because of the power ofthe social media such asace book, Line, IG, Twitterhas daily role of every group of people, whether children, teens, working people, and adults, can access information quickly. Therefore, using the power of Social Media to proactively publicize in order to sell products and services from social capital. Culture will attract attention from other provinces, foreigners, leading to economic value.

6. Databased setting **:** A specific database of goods and services generated from the social and cultural capital of each area, such as creating websites or Various applicationsto collect all information related to that product and service to be convenient and easy to search for information of those who are interested such as what product information, production procedures, where is the source, how to use them, etc.

7. CoachingLeader**:**building the individuals, groups, community organizations to be leaders in the process by individuals, groups, organizations that are leaders will expand the network by giving advice, telling, or being a role model in action about transforming of social, cultural capital to goods and services.That is to say, if Coaching leaders are created in one community in the process of converting social and cultural capital to products and services, these leaders will expand the network to nearby communities to operate in The same Will result in the conversion of social capital Culture to goods and services grew in every community, similar to the development based on domino theory.

8. Strategic management**:** The successful transformation of social, cultural capital to goods and services requires strategic management, which is systematically managed and considered as one of the key tools for successful implementation. That is to say, strategic management is the direction of operations to achieve the goals set.Therefore, in converting social, cultural capital to goods and services, there must be a clear set of procedures for what to do, how to do and set a budget sufficient for the operation to achieve its goals.

9. Continuously KM**:** Continuously knowledge management here is considered a way of inheriting, preserving social and cultural capital means; Knowledge management through the collection of knowledge that exists in the community, which is scattered in people, called "folk wisdom". The tacit knowledge is Knowledge within each individual may be in the mind (beliefs Values), in the brain (reason), in the hands and other parts of the body (skills), which arise from the learning experiences or talents of people to develop into a system or bring these to media for information and to communicate or convey the form of numbers, formulas or writing for others to use as a source of knowledge.

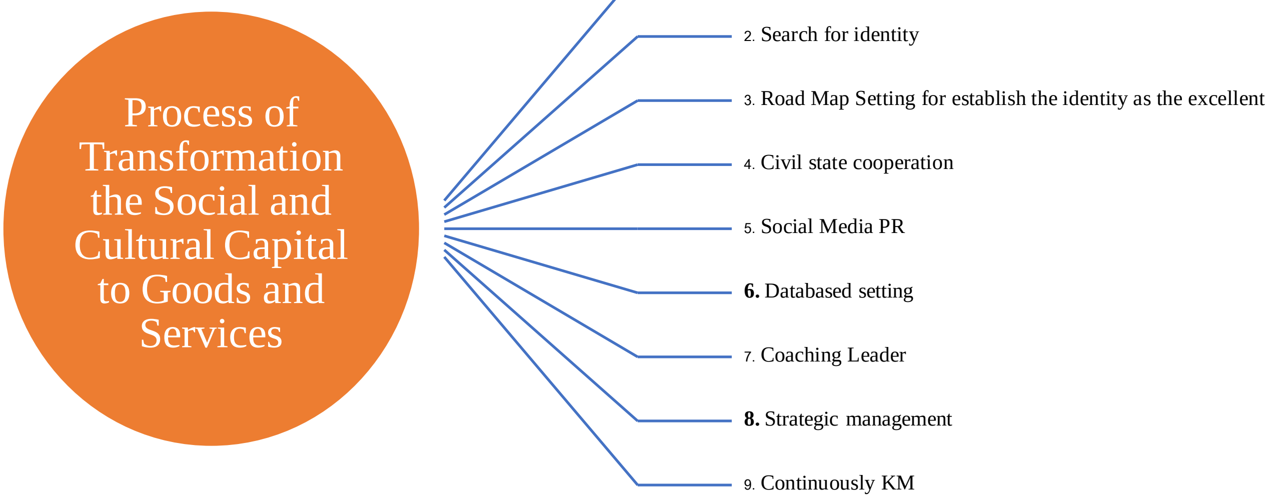
Process of Transformation the Social and Cultural Capital to Goods and Services
1. Finding the main host
2. Search for identity
3. Road Map Setting for establish the identity as the excellent
4. Civil state cooperation
5. Social Media PR
6. Databased setting
7. Coaching Leader
8. Strategic management
9. Continuously KM

Figure 2:Process of Transformation the social and cultural capital to goods and services

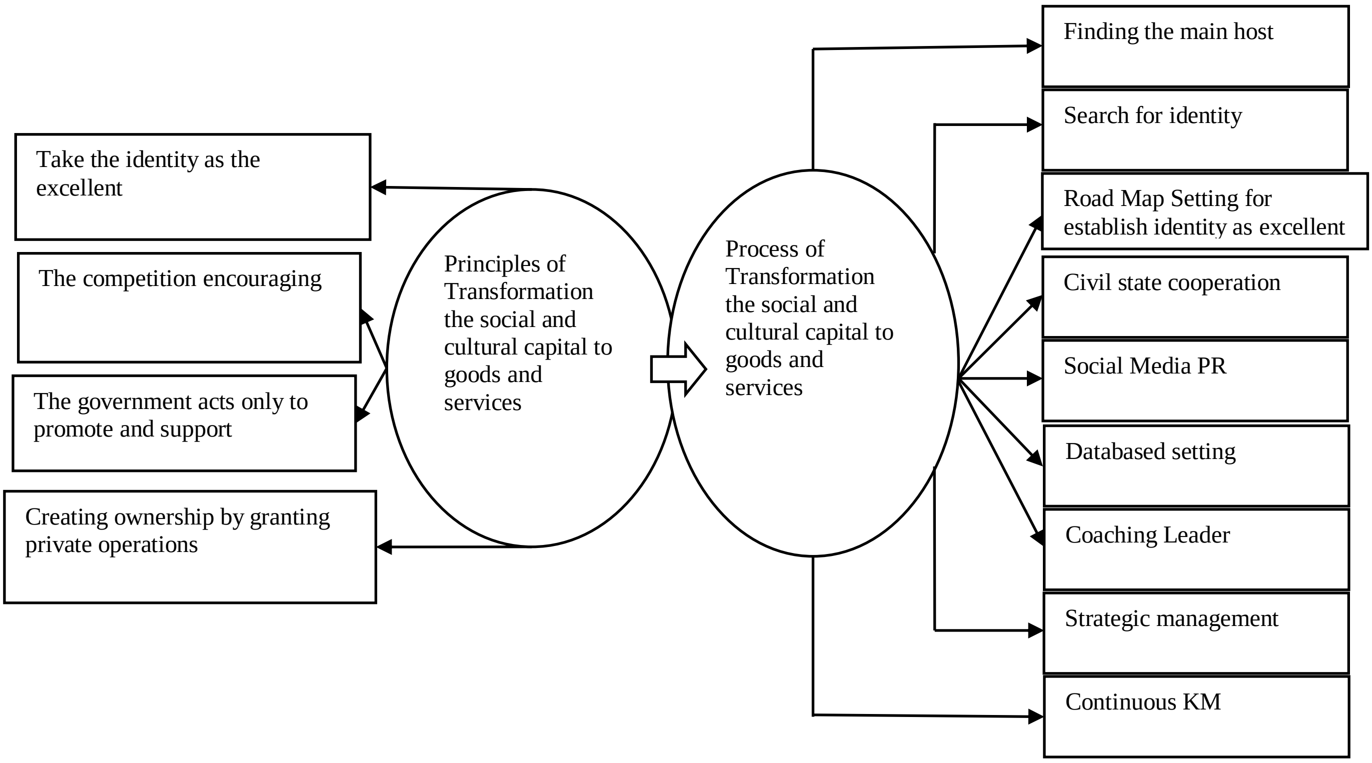
Take the identity as the excellent
The competition encouraging
The government acts only to promote and support
Creating ownership by granting private operations
Principles of Transformation the social and cultural capital to goods and services
Process of Transformation the social and cultural capital to goods and services
Finding the main host
Search for identity
Road Map Setting for establish identity as excellent
Civil state cooperation
Social Media PR
Databased setting
Coaching Leader
Strategic management
Continuous KM

Figure 3:Approach for Transforming the Social and Cultural Capital to be Products and Services for raising the foundational Economic in Lower Northeastern Region

V. DISCUSSIONS

The Approach for Transforming the Social and Cultural Capital to be Products and Services for raising the foundational Economic in Lower Northeastern Region, there are the issue was interesting for discussion were;

1. The first aspects Principles of Transforming the social and cultural capital to goods and services to upgrade the foundational economy in the lower northeastern region.

1.1 Creating ownership by granting private operations: there is the ownership to drive the conversion of social and cultural capital to goods and services, private ownership is required to operate because of The private sector or business sector will come to develop social innovation systematically because they hope for the results of what they have done to achieve sustainable results and success, that is, the state must provide appropriate benefits for people. Incoming operations, in accordance with the article ofSrirattanatrailert, Wichet (2017)[1] present about the role of the business sector in the development of sustainable social innovation that the businesses should play a role in creating and developing, being social entrepreneurs, and social enterprises, however, to encourage these entrepreneurs to be social innovation mechanisms at the community responsible for promoting and bringing changes at both the community and society levels, as well as supporting the quality of communities and society to grow, the business sector should play a role in creating and developing social entrepreneurs at the community level, and these community entrepreneurs set up a social enterprise that develops and develops social innovations that play a role in the development of communities and people at the Bottom of Pyramid (BoP), in order that target people have a better life which will help reduce inequality and create a sustainable community.

1.2 The competition encouraging: becoming the main host in converting social and cultural capital to goods and services by publicizing to the private sector, each department is alert to access and utilize the social and cultural capital of the community such as opening the opportunity for private sector offer interesting projects to convert social-cultural capital into goods and services or have the private sector submit bidding casesor the concessions in terms of benefits arising from raising the economic foundation of the community. Therefore, competing by the private sector in hosting various social-cultural capital management Encouraging the private sector to be more involved in community development, in accordance with Srirattanatrailert, Wichet and Kanjanasuwan, Taweesak(2004)[2]Said that an auction is the presentation of the sale or purchase of a product or service Between buyers or sellers (may have more than 1 person) is a competition to bid in the specified time.

1.3 The government acts only to promote and support : The state must act in order to promote and support the implementation successfully and achieve the objectives, especially the government policy requirements that drive the process of utilizing the social and cultural capital which leads to the increase of income for people in community, including government agencies that will take seriously and continuously, in accordance with Kaosa-ard, Mingsarn et al(2004)[3] said that the role of the appropriate government in stimulating social capital is not a handful of projects for the community, but is to empower or support the capacity building of the people, in which the people must think, build and management by their self.

1.4 Take the identity as the excellent ones : bringing heritage, history of the community, handicrafts, traditions and customs of the community To create a unique distinction in the world in the form of goods and services that will go out to the eyes of consumers, will lead to the creation of recognition, credibility in that product and service, regardless of whether the product is In the form of products, services or community tourism, in accordance with Thaweekul, Watcharaporn (2016)[4]Presented a new paradigm of Rajabhat University for local development in the area of preservation of local arts and culture: Rajabhat University for Local Developmentthat; there should be research and data collection on local arts and culture in order to raise the value of cultural products to add value, There should be conservation of local arts and culture by promoting and supporting the creation of identity for each local community, promote awareness and love and cherish the local arts and culture, the local arts and culture revitalization should be established by establishing a community-wide partnership and coordinating alliances with network partners to promote the rehabilitation of local arts and culture, There should be Continuously development by promoting artistic and cultural activities and creating unique art and local culture to become branding, there should be a transfer and exchange of knowledge in local arts and culture, including the folk wisdom should be strengthened by promoting and supporting contemporary development for folk wisdom.

***2.** The second aspect: the process of converting social and cultural capital to goods and services to improve the economic foundation in the lower northeastern region.*

2.1 Finding the main host: The main host means the main unit that will come in to drive the operation successfully, which plays a role in the mission related to converting social and cultural capital to goods and services, both production, using and promotion. it is a very important process to drive work to succeed, especially the private sector, which has the strengths of modernity, good management, and flexible capital, to be able to drive results clearly and quickly, in accordance withTantrakoonsab, Nattapon(2004)[5] study the roles of state and private sectors toward economic development of border town : a case study of Mae Sai District, Chiang Rai Province found that; the important economic sectors of Mae Sai District are agriculture, border trade and tourism. The private business sector (Chiang Rai Chamber of Commerce) plays a leading role in the economic development of the district connected to neighboring countries, with government agencies to support and local government organizations have an important role in local economic development, especially Agriculture and Tourism.

2.2 Search for identity of social capital: The social and cultural identity of the lower northeastern region is clearly different from other areas because of the accumulation of culture and traditions for a long time, therefore, the local identity is the pride of everyone.However, the uniqueness of each area is also different according to the social, lifestyle etc. The lower northeastern region is considered to be a unique area of outstanding social-cultural capital suitable for the management of economic benefits as cultural products, in accordance with Kunasri, Kasemet al (2017)[6]study the Local Identity selection for community Product Development : Case study of Baan Huay Chompoo Community Enterprise found that; Mae Taeng district has many unique characteristics and wisdom that affect the perceptions of people in the community and tourists especially the identity in natural resources such as tourist attractions, national parks and forest parks in which communities participate in conservation. Thus, such resources are also being built into a variety of tourist attractions, In addition, the motto of Mae Taeng District that says "Three rivers, rafting and elephant trekking, reservoir travel, Mae Malai flea market, salt lick, artificial sky fog, magical themed city, Bua Tong cave tour", it is one thing that confirms the importance of the identity of natural resources and tourist attractions of Mae Taeng district as well. In addition, the process of searching for the potential of community identity creates knowledge, which is the identity that has the potential to be used to develop products of the enterprise group mainly related to tourist attractions because it is a prominent attraction in the area, and can also generate income from souvenirs in that area as well as.

2.3 Road Map Setting for establish identity as excellent: Defining a route or action plan for achieving goals requires many steps and many people involved. Thus, the map to success must project work, identify who, what, when and when, comparable to the strategies or strategies that will lead to the goal.Phasukyud, Prapon (2013)[7] said that the road map is a management tool that helps visualize the future. It helps to make decisions, analyze, plan, define variables, monitor, control and evaluate the expected results. The road map is the work plan to achieve the goal of creating the unique and unique identity in the world in the form of goods and services that can create economic value and generate sustainable community income. However, the Local identities arise from things that are created in each area, such as logos, slogans, local symbols, traditions, dress code, spoken languages, tourist attractions, these are things that society has created until became a local culture and culture of each area (Rakisarakul, Tinnawong and Intachang,Thanyathon. 2013)[8], in accordance with Suphanangthong, Benchawan (2011) [9]study the *Identity Using for Public Relation of Udonthani's Tourism*found that the identities or important characteristics in various aspects of Udon Thani Province, there are 7 aspects which are; the World Heritage Sites and Historical Parks, the Forest temples that have been believed by Thai people, the handicrafts from ancestral wisdom, the famous food that is popular with many people, being a center of land and air transportation, the city with economic and investment potential of the upper northeast, and the province that has the most foreign-in-law foreigners in Thailand. These identities will be used in public relations in accordance with the policy of using public relations in Udon Thani tourism.

2.4 Civil state cooperation: the collaboration between communities, the private sector, and government agencies, each of which has different roles, however, the community is considered an important social-cultural capital because it is a group of ways Live life, conduct and use the capital, the private sector is considered an organization that plays a role in business development well and can achieve rapid and concrete results, and public sector is an organization that has a role to play in order to proceed successfully, especially in terms of the policy that helps the business to be successful. Therefore, civil-state cooperation between communities, the private sector, and the government sector creates effective work driving and successful implementation, inconsistent with the research of Janpetch, Katchaphon and Siriwong, Phitak (2017)[10] the Integration of Cultural Capital into a Creative Tourist Attraction through Participatory Process: A Cast Study of Ban Chak Ngaew Community, Banglamung District in Chonburi Province found that; the development of local cultural capital of the community through collaboration between government agencies, local administrative organizations and communities has created a model and extension of products created from cultural and cultural heritage, including establishing cultural tourism routes in the community to preserve the knowledge of the arts and culture that are about to disappear. At the same time, it encourages the community to apply knowledge from cultural heritage to further develop to have the quality or potential as appropriate to the identity of the community. At the same as Wattanasiritham, Paiboon(2006)[[11]]said that the New Development Paradigmmeans the process of ideas and practices that all parties come to learn together and not to oppose one another is a paradigm that requires cooperation from all parties, especially 5 Network partners namely;people organizations, government sectors, business sectors, private organizations and academics come to join in the development process to strengthen each party's strength. The key to successful development lies in creating theCommunity Building, by thinking and learning together interactively from the serious practice, which all parties must work together on the foundation of love and compassion, which is not antagonistic to each other.

2.5 Social Media PR power: promoting awareness of goods and services from social and cultural capital requires the power of Social Media to play a role in the daily lives of people around the world. Therefore, Social Media can be used to help in both the form of direct marketing channels to consumers or tourists, and easy access to consumers, increasing the potential for promoting products, products, increasing opportunities in access or recognize products and services, as well as use fewer public relations costs. In accordance with the article of Boonrod, Apapat (2016)[[12]] on the topic of “Social Media Marketing, why is it important for marketers?” said that The use of "social media" as a medium allows brands to be part of the conversation through various social media platforms, Brands can create exciting content that encourages consumers to like and share those content with their friends. It also helps brands communicate directly with consumers and solve problems or answering queries clearly and in time, including reaching many consumers at the same time. Most Thai consumers spend the most time on social media compared to other online activities, spending an average of 2.5 hours on social media while the average in Asia Pacific countries is 1.1 hours.The Facebook platform is the thing that consumers spend the most time, followed by YouTube, the Messaging platform has the number one line and Facebook is the second.

2.6 Databased setting: Collecting information about social and cultural capital to be an important database for searching and collecting information related to products that have occurred in detail, from the source, production details, production methods, distribution information, etc. In the form of websites, applications that are up to date and updated continuously, in line with Sripaisarn, Wilaiporn (2016)[[13]] said that; there are the information system, it is difference according to the operational objectives. The Database Management System: DBMS) is a collection of information systematically and stored in a form that can be used immediately when needed, and the call may be just one part that meets the needs from time to time. The good database should be updated in the database and the processes of the system are always up to date.

2.7 Coaching Leader: the coaching leader is an important driving force for the operation because the coaching leader is responsible for building the network in the form of expansion, word-of-mouth, advice, and consultation in order to achieve the same operation in every community in neighborhood. Thus, Coaching leaders are therefore people who are knowledgeable, understanding, capable and have the skills to coordinate their operations with other communities, in accordance with Jirarojwattana, Rawisara (2013)[[14]]said that; the community leaders are considered people who know various things in the community very well, because of being accepted in community until they are their leader, they must be people in that community and have been in for a long time to be accepted by people. Therefore, the importance of the leader is in the agreement of the people in the community in the opinion, guidance and guidance on various issues that will be driven in the community. In addition, good leaders must dare to express their opinions in order to create a joint discussion, or to lead the discussion or present the community information to the meeting clearly and accurately. Thus, the leaders must have the potential to continuously drive community activities, based on community acceptance in all areas.

2.8 Strategic management: Successful operations require systematic management through the use of strategic management methods to help implement operations in order of priority. The strategic management is the process of determining the direction of an organization, both short-term, medium-term, long-term, and implementing it effectively. It’s helps the organization's direction makers analyze the external and internal environment of the organization in order to find the right strategy to drive the organization to achieve success and achieve those goals, in accordance withTeepapal, Piboon (2008)[[15]]said that the strategic management is the determination of the direction or direction of the organization's operations in order to achieve its goals or objectives, in determining the direction or direction of operations, executives need to analyze and assess various factors that occur from the internal and external environment in order to create an appropriate operational plan to achieve the goals set efficiently.

2.9 Continuously KM : Extracting knowledge from experts and distributing knowledge to others by creating knowledge structures so that information is systematic, easily accessible, and can be used continuously. Therefore, applying the knowledge resulting in the conversion of social and cultural capital from the knowledge that is embedded in the individuals of the villagers' s scholars to manage it into a system of knowledge in the form of various data storage media. The knowledge is useful to the general public or future generations who are interested in learning. In accordance with Visuwan, Danupun (2012)[16]said that Knowledge management is a collection of existing knowledge that is scattered in a person or document to be developed into a system in order that everyone in the organization could be able to access knowledge and develop themselves to be knowledgeable and work efficiently which affecting organization has the highest competitive capability.The ultimate goal of knowledge management is that a group of people who manage knowledge together, will have their own set of knowledge that is created by sharing to use together and able to create knowledge on their own, including be able to integrate knowledge management to be with all activities of the mechanism. An important system for knowledge management to be achieved is to create the knowledge management network means the voluntary groups may exchange news, information, or do activities together independently, in the same with Keyes J. (2006)[17]said that Knowledge Management (KM) is the systematic process for identifying, selecting, storing, organizing, and transferring knowledge in an organization so that the organization can understand and make use of that knowledge to achieve its objectives.

VI. RECOMMENDATIONS

The Suggestions from research on "The way to convert social, cultural capital to goods and services to improve the economic foundation in the lower northeastern region" were as follows.

A. Recommendations for Practices

From the research that has found about the principles or processes in order to make use of and create economic value at the foundation level, therefore the application of the research results in the following policies**;**

1.1. The results of the research can be used as information for the next study, as well as information for relevant agencies in social and cultural work to use in the process for greater benefits.

1.2. The results of the research can be used to provide information to the government or government agencies for consideration of policy formulation, promotion and utilization of social and cultural capital in order to create economic value.

1.3.The research results can be implemented by government agencies in collaboration with the private sector, the public sector, or other relevant agencies in order to cooperate in driving social-cultural capital conversion into goods and services that will lead to Enhance the economic stability of the community. The government is responsible for promoting and supporting policies and budgets, including controlling under appropriate regulations.

B. Recommendations for Further Research

2.1. There should be a study of all socio-cultural capital of the Isan region by studying only the unique characteristics of each province.

2.2. There should be a comparative study of social and cultural capital management that benefits society and the economic value of each province in the country.

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An Analytical Study of Human Behaviors in Thai Society

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Abstract— ***The purposes of this article were 1) to study human behavior interacting with people in Thai society, and 2) to analyze human nature and the difference of human to understand self and others. Documentary study using content analysis was used for the study. Results showed that 1) human always interacted with people in the society. In Thai society, the understanding of other people is needed for interaction and communication. Human can communicate smoothly with each other and is able to make the communication successfully always based on their behaviors. The studying of both positive and negative behaviors will enhance the level of human understanding. Human behavior and acting will be focused for the study in the aspect of human acting that can be occurred with all people, all times, and all situations depending on factors affecting human behavior. 2) Human nature and the difference of human will lead to the understanding of themselves and others. Then, they will practice themselves toward others with appropriate manners such as Wai in Thai society that can lead them to pay respect with each other and can live together with understanding and accepting within the society. In addition, they has also played their roles and cooperated well with others in order to encourage people with happiness and being success for themselves, families, societies and organizations.***

Index Terms— ***Human Behavior, Human Nature, Thai Society***

I. INTRODUCTION

Humans need to be related to others which is both related to the nature of family, neighbors, colleagues or individuals in various organizations and in the correspondence will be smooth and achieving the objective requires many factors. One of the most important factors that will bring success is humanity. In the study of human behavior, it helps humans to understand themselves and others that causing mutual understanding. Working with others is difficult because humans are so emotional and behavioral that they are sometimes difficult to predict, like poems that "This human mind is fathom" from observation and curiosity that causing behavior analysis by studying the factors that influence human behavior, human nature, and human differences, the basic characteristics of humans, what makes humans different, and common of human needs.

The duties and responsibilities of the police nowadays are very broad, which the police are responsible for almost all activities in society, whether it be about maintaining order. Criminal investigation protection of life and property of the people, therefore, it is necessary to study human behavior in order to apply knowledge to perform duties and live life.

Behavioral science is a science about human behavior focus on the reason and effect of behavior as well as the well-being of the people extensively, thoroughly and systematically, allowing to explain human behavior that why is it that humans behave like that. When the behavior has been shown, what consequences will be followed? Which may affect yourself or may affect other people? Therefore, the study of behavioral science is a study of the general characteristics of humanity which will study the human behavior or behavior of that person. There are currently extensive studies on humans which the scholars accept and agree that various sciences behavioral science or the core of human behavioral education consists of 3 academic disciplines as follows [4]: 1) Psychology is a study of human behavior by considering various factors related to behavior including life events that may affect human intelligence and development. In addition, it also studies cognition, memory, perception, learning, motivation, emotions, and personality as the basis for understanding human coexistence. 2) Sociology is a course that studies the behavior of society or people. Consider human behavior as a nation interested in studying various institutions. Influencing society such as families, schools, friends and various organizations in society, as well as problems that occur in society, different cultures of the people, behavior of individuals to society groups and groups of people relationships that occur between individuals and between groups, etc. 3) Anthropology is the study of societal or folk behavior as well as sociology by focusing on the past or traditional people related to human history and to study in culture, customs, governing, religion, and beliefs that will affect human life behavior from past to present. In addition, it also studies, compares, analyzes and evaluates the stories of humans that are similar or different in culture and society. This is for understanding the events that occur in society.

The purposes of this article were 1) to study human behavior interacting with people in Thai society, and 2) to analyze human nature and the difference of human to understand self and others. Documentary study using content analysis was used for the study.

II. MEANING OF BEHAVIOR

The word behavior has many interested people to study the meaning and say it. Kagan and Segal (1992) describe behavior as many things are the actions of the body each day. Starting from waking up in the morning, yawning, stretching arms, legs, dressing and eating breakfast and not only that, there are still many actions until we go back to bed and sleep, which means that the whole day we have to walk, speak, study, work, play, laugh or sometimes cry. In another part, it is called mental processes involving thoughts, emotions, and motivation such as anger, fear, happiness, sadness, and desire to be successful. These things are considered hidden processes within humans [8].

From the above, it can be concluded that behavior means human action whether it is a visible action (eating, walking, sitting) or actions hidden within (thoughts, feelings) divided into 2 types:

1. Covert behavior is the behavior that only the owner can know of, including feeling, learning, thinking, memory, and various emotions.

2. Overt behavior is the behavior that other people besides the owner of the behavior can learn and some behavior the owner of the behavior cannot recognize which other external behaviors can be known through observation and use the senses directly such as eyes (see), ears (listen), etc.

III. FACTOR AFFECTING BEHAVIORAL ACTION

Human behavior whether it is a positive behavior or a negative behavior will inevitably happen to everyone at all times and in all situations and the behavior that occurs and then depends on many factors.

1. Physiological factors are basic biological factors of humans. It is an important stimulus for behavior since simple behavior such as when feeling hungry. We will go to find food, feeling, and sleepy then go to the bed to allow the body to rest including complex behavior in daily life is all related to all human physiological systems.

Therefore, the physiological characteristics of life in biology considered as an important factor that initially forms of behavior every human being is considered an organic organism. Physiological functions in various organ systems therefore influence behavior that is expressed, such as the functioning of the various glandular systems, sensory systems. Central nervous system especially important is the human brain that are important for feeling, thinking, memorizing, perception, learning and much more.

2. Environmental factors in everyday life, humans must learn and experience various learning conditions all the time. Which environment is clear to the person? The environment will act as a stimulus to encourage behavior and behavior will vary according to environmental conditions such as examples that are always mentioned, such as habitat the nature of the weather makes people's behavior different psychologically, the environment is considered a different detail whether food, light, atmosphere, work, friends, things, appliances will affect human behavior altogether. For example, studies that room with different lighting. How will it affect work behavior? Otherwise, when we walk in the direction of someone who looks good dressing in a light blue shirt, we may be seen as pretty, polite, and at the same time walk in the opposite direction of a good-looking person wearing bright-colored shirts with stripes. Vision behavior may be another form. It means that the differences in the environment are stimuli. It is a property that is important for behavior whether it is external behavior or feelings, perceptions, thoughts, memory, etc.

3. Social factors, because humans cannot live alone, must rely on each other must be connected. Humans have to live together as a community or society, and there is a society going on, people in the society form a common agreement called the structure of society. For example, the school society referring to a group of people in the school who are teachers, students, staff, departments in various

departments, janitor and so on, and to live together in order to benefit society must therefore have different requirements for each person to have personal rights respect the rights of others. These requirements are the structure of society which is like regulating human behavior to be appropriate.

Having different terms is considered a social structure and will cause humans to express the behaviors that the society agrees in that is the pattern of behavior of people in society, which is the main requirement in the structure of society is norms, status, role, and values.

1) Norms means regulations or rules used as guidelines for determining the behavior of a person how to act. Therefore, group norms mean systematic patterns or standard rules that are accepted and respected by the group as a way to guide people within the group to work together in that way, norms are important and must always be in a group or society.

2) Status means the position of the person designated by society or the status of a person who is in society, such as being a parent, farmer, teacher, student, adult, baby, village chief, village leader that is very important for the role because it determines the role of a person, allowing people to know how to act themselves both themselves and others. Responsibility is required from the above statement, it can be seen that there are many statuses in a person. The status may be divided into 2 types: first, the social status is the state that the person is born and the society will define give without choice and the second characteristic status by ability is the status that a person can choose by themselves in which people will try to find knowledge trying to practice and practice until you understand and have expertise in that job until can be assembled into a career.

3) Role means the pattern of needs, objectives, beliefs, attitudes, values and actions of people whose society expects to be in accordance with the characteristics of that position or maybe briefly said that the role refers to the rights and duties in the actions of a person towards another person according to their status. For example, a doctor is obliged to inspect the patient and being a teacher must teach the students, train students to be diligent in studying knowledge, becoming interested and determined to study.

(4) Values: what are values? Scholars have suggested many concepts is one who states that values are the beliefs of individuals or groups that anything is good, worthy of praise which makes that person or group want to have, want to be or want to do that [3].

Kiatisuk Ichayanan (1982: 34) states that values are a reasonable and stable feeling of trust. In things that are valuable to oneself or society accept and comply [1].

From the above, we can say, in general, that values are broadly telling people what is desirable. What is the purpose of life? When people think that something is good and suitable, it will be implemented. That is the value like a guideline for a wide range of practices for an individual. For example, one believes that saving is a good thing being a good person means that saving is one of those values as we say that today's young people buy branded goods from foreign countries.

4. Attitude factors, attitudes are feelings of abstract nature and are one of the key determinants of human behavior. We may briefly state that attitudes are feelings that respond to various stimuli either the positive side or the negative side. This stimulation may be humans, animals, things as well as various conditions in society.

To understand the word attitude, we must know that attitudes are goals. Assessing whether a goal is good or bad is the feeling of a person who has to be permanently stable. Meaning that it is often a feeling of that thing until it was a fairly stable feeling, then that became an attitude. For example, we rented a room next to a fellow student, feeling that every time he turned on the radio, it was quite noisy. So much which is a feeling and over the course of several days and weeks, that feeling becomes more and more of an attitude that may be that the sound is loud and clear, or it may not be like the noise at another point.

The attitude that occurs in a person is not something that is brought with him, but it is born. However, arises from the individual learning from various experiences in society, attitudes can change, and changes are often difficult. Therefore, it is said that a person's attitude towards something especially with a person there should be a positive attitude to look at the society optimistic. Then, the actions that follow will be good because the attitude (not behavior) but will drive the behavior as in the example above, if a negative attitude occurs that student might not talk to the students who turn on the radio loudly because he was not satisfied.

IV. VIEW OF BELIEF IN HUMAN NATURE

Humans have to live in society and must be related to each other. Understanding of human nature will help us understand human behavior better and will also help us to treat humans appropriately.

The viewpoint of human beliefs in nature

People who study human nature to be used to benefit must carefully consider the beliefs about the human nature of people and continue to use appropriately. Therefore, suggesting the following views regarding humans.

A. Human nature according to X theory and Y theory

The person who proposed this theory is Mc Gregor, who has proposed the doctrine of X theory [6] as follows.

1) Most humans do not like work by nature.

2) Most humans do not have ambitions. Responsibility shirks and likes to receive orders.

3) Most people do not have the ability to initiate organizational problems.

4) The motivation that will affect humans is motivation for physical needs and safety.

5) Most people like control to work to achieve the objectives of the organization.

From X theory, he sees that he is pessimistic about humans. Superficial look of the truth because humans like to force like only personal interests, etc.

Later, Mc Gregor proposed a new concept of human nature. Named the theory of Y, the theory that supports the principles of human relations [7] as follows:

1) Efforts human physical, mental, and morale are much different from playing, resting.

2) Humans generally have a high level of responsibility and know how to treat themselves in order to achieve their goals.

3) The ability to initiate organizational problems exists in most humans.

4) Effective motivation both reputation motivation success in life physical needs and safety.

5) Humans in general are able to control themselves and have a good initiative if motivated by the right way.

The arguments from this theory are the operation in any organization should provide the atmosphere that is favorable to the work as much as possible. Which means both the physical environment is the condition of the office various comfortable facilities, room seats, tools, lighting and the psychological environment such as understanding, trust, friendliness, and mutual respect. Decentralization Building morale promotion and success as well as giving people the opportunity to work have the opportunity to develop their own professions in further education or attend a seminar which will create important incentives for workers which will result in successful operations in the organization.

B. Human nature according to psychoanalytic theories

Psychoanalytic theory the person who proposed this theory is Freud. This theory believes that humans and animals are mixed together. Freudian psychoanalysts emphasize that human life is shaped by physical desire, sexual drive, and aggressive instincts. This group of psychoanalysts looking at both humans in terms of being an animal and the noble humanity people look like animals in terms of dietary needs, excretion and sexual desire. However, people are different from animals in terms of their ability to develop communication techniques. In living in society which can separate itself from intuition, the idea of this theory is that if accepting humanity should not refuse to be his animal because the basis of behavior has the result of the unconscious movement which is caused by unconscious motivation that occurs naturally, such as desire for things which is something that is inherent in every human being including stress and fear that can happen without knowing. This has contributed to human behavior that even one's self cannot understand himself.

Human behavior that occurs can be considered into two issues: the first point that occurs in a common way that can be easily observed the other corner is symbolic meaning which is due to the unconscious and stimulation of suppression which can be understood by analysis [5].

From knowledge and understanding of Freud's human views should be useful in human relations. To realize that who we will work with will be humans who are expecting will be rational, responsible, in general sense that humans are high-minded, but sometimes humans show irrationality because humans have animal instincts in them, such as aggression should admit that "behavior has a cause" when we know that. We should be patient in order to find the cause, sometimes to study deeper in his background in order to understand him. The more understanding of the behavior of colleagues will only make us accept him a lot, will create a long-lasting relationship. Human being will want to accept (Acceptance), which is the cornerstone of colleagues when we understand them and he would not have responded to the inappropriate behavior that he had expressed, we should forgive him because sometimes he himself does not know how to show inappropriate behavior to anyone because it is caused by a subconscious process (Unconscious). Therefore, Freud's viewpoint about humans, it is very useful in human relations.

C. Human nature according to the theory of external absorption (Existentialism)

Theory of existence theory (Existentialism) believe that human beings have the freedom to seek the meaning of their own life (Meaning of life), which is free and individual freedom to do in order to give something to life which may be given to oneself or society and what we can accept in our lifetime, by considering that happiness and suffering depends on ourselves. What we choose (Choice) is that we will choose to do or not do that freely and when making a decision, we must be responsible (Responsibility) for actions and consequences.

From this theory should be used in human relations, namely let us realize that each participant wants to find meaning in life. How do we encourage them to find meaning in their lives? What they can do is promoting success in work activities? So, he can find the meaning in his life in addition, if we are commander and colleagues. There is an opportunity for him to seek the meaning of life in a way that suits him the ability, intellect, emotion, society, skills, etc. will make him happy and encouraged to carry out his duties.

D. Human nature according to behavior theory

Behavior theories (Behaviorism) believe that humans are under the influence of the environment. The environment here includes geographic and social conditions. For example, in geography, like people in rural areas may be more sluggish than the people in the city social conditions include children in a warm family tend to have a high degree of self-development and age-appropriate development. Therefore, human nature is a product of human interaction with the environment.

Skinner once said that "If he can control the environment, he is able to define human behavior as he wants in all respects. "Therefore, it can be concluded that human behavior is under the influence of the environment.

From the point of view of this theory enough to get ideas related to the principles of human relations with colleagues or related persons. We must know to encourage and allow him to overcome obstacles that are hindered by using various conditions, such as giving compliments, giving comfort, or telling feedback about his work. He has pleasant behavior and will make that behavior last for a long time.

E. Human nature according to Roger's theory

Roger R. Carl believes that humans are basically is a reasonable person able to make your own decisions humans have dignity, value, and are good, reliable and reliable. Humans are intelligent in adaptation and wanting independence in self-development to progress every human being is the center of various experiences around us which is constantly changing each person has their own experience, which is not the same. Therefore, no one knows his personal world better than himself. To know a person deeply is to try to understand the personal world and the unique experience of each person.

From this theory, it leads to the idea that as a person who has relations with colleagues should pay attention to the thoughts of colleagues, accept the dignity of all colleagues, use calmness, friendliness, sincerity, and willingly help colleagues in trouble, and get to know his thoughts and feelings.

For understanding the feelings of colleagues (Empathy) this is a very important quality for leaders or those who will create reconciliation in the department. We may give a simple meaning that caring for them means being able to make ourselves feel in the condition of others and feel sympathy for their motivation. In which any person lacks attention, he will be a huge obstacle to communication [10].

In short, when considered completely according to various theories we can summarize to see the nature of humans. To be considered as a consideration in the work and to build human relations as follows [11]:

1) People tend to feel that they are important or is an important person.

2) People want others to know that belonging to one another without being excluded from wanting to be honored or respected as well as wanting other people to pay attention and care for themselves.

3) People are interested in themselves.

4) People want themselves to progress every day.

5) We want people to have immediate action on the problems they encounter.

6) People normally want to speak more than they want to hear from others.

7) People want to give advice to others rather than listen to the advice of others.

8) People normally do not like to listen to commands too closely.

9) People generally do not like changes.

10) People in general have a curious nature.

From the basic nature of human beings that have been compiled, it is probably enough to make us understand humans in general in general which the said concept may reflect on his own image better. It also creates ideas between themselves and others about how they relate to each other. What are the theories and principles mentioned?

F. Human nature according to Maslow's theory

This theory is called Maslow's hierarchy of needs. It is a theory that suggests that human needs must be arranged in order. Maslow believes that humans are good people. Have the potential to develop society and oneself Strive to develop to the maximum in success and creativity. Everyone needs complete self-actualization being a perfect human means being apparent in your abilities want to develop their full potential to be able to do and can benefit themselves and others. Therefore, humans have needs which needs to be arranged in 5 steps, from the lowest to the highest comparable as the Fig.1.

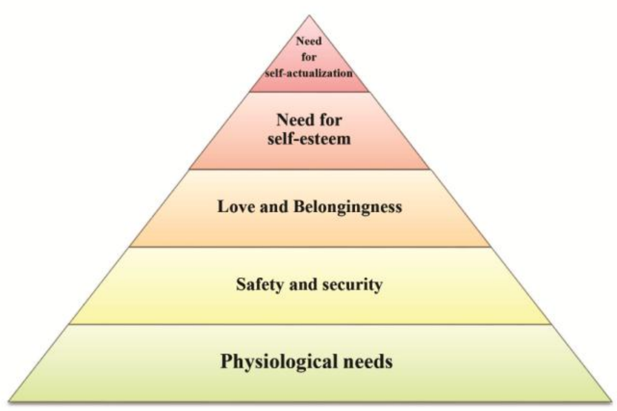

Fig.1 Maslow's Hierarchy of Needs
Source: McLeod, S. A. (2013) [9].

The basic requirements are below and the need for higher levels will stay higher the needs in order to reflect the behavior of people which will meet the needs in order as well, that is to say, people must first meet first. So, motivation will go to the second higher level, the next is as follows until the highest demand.

The first fundamental need is the physiological need which creates the basic driving forces such as the need for water, air, rest, food, sexual desire, etc. In order to move to the next stage, a person must first meet this need. The next step is physiological needs combined with safety requirements; we call them low level needs.

When low-level needs are met people are motivated to higher needs, including love and ownership the desire for esteem and the desire to use their full potential (Self-Actualization).

Desire for love and ownership including the desire to receive and give love to others and the desire to become members that participate in groups and societies after this step has been met in motivation for Maslow's desire, honor is a relationship with the desire to develop feelings of self-worth by knowing that others was aware of their abilities and values.

After all, four needs have been met; people are motivated to reach the highest requirements. It is the level of desire to access one's potential in the first explanation, Maslow gave an example of a few famous personalities: President Fleamor Roosvelt, President Lincoln and Estein, who reached the highest level. In general, there are very few people who have the highest level of needs. However, not only famous people can reach the highest-level Individuals such as Parents with excellent parenting skills which make children and the family succeeded and teachers - professors who intend to teach students to achieve the highest development in life year after year, a painter who uses the potential to create works for humankind. A monk who seeks to practice the truth to teach humans, these people are considered to have the highest requirements. The important thing is that they are comfortable, happy with their way of life and satisfied that he had fully used his intelligence or ability. Those who have reached the highest level of demand will reduce the struggle and ambition and are satisfied with the current state in which they operate.

V. HUMAN DIFFERENCES

Every human being born in this world looks superficially will see that there are similarities, but if you look closely, you can see that there are many differences in which we can divide human differences into 6 characteristics which are:

1) Body differences, every human being has a similar appearance, but not all the same, such as different skin color, different height, or the appearance of the eyes, nose, hair color is different.

2) Differences in intelligence, why did someone take the 1st exam and the last one? This is a good answer for intellectual differences. This also includes the aptitude to solve human problems which is fast or slow to vary.

3) Emotional differences human emotions, we are unable to determine what time to have emotions like our emotions change according to the situation they experience, such as when faced with operational problems.

4) Psychological differences the minds of each person are vastly different. Some people are clean-hearted and beautiful because they have been taught well. Some people are molded into a harsh environment. Some people are ruthless in their own instincts.

5) Differences in thought in a given situation, people may have different opinions, may be seen in the same direction or conflicts, depending on the opinions of each person, which is different.

6) Social differences in each human society, there is a long stratification between them. In addition, the living

conditions in society also cause disparity, such as civil servant society, working class society, etc.

VI. BASIC CHARACTERISTICS OF HUMANS

Understanding the fundamentals of people is essential, which will help them understand the behaviors of more people and theirs and can mention the fundamentals of people in the following 3 aspects.

1. Things that make humans different humans are different because of two things: genetics and the environment.

1.1 Genetic inheritance is inherited from parents attached both physically and mentally people are born differently both physically and mentally since the beginning of life, one person often has physical characteristics like a father or mother. Or the parent side or both parties combined similar physical appearance, mental state, emotions are the same, even intellect may be passed on. Moreover, psychologists continue to believe that the physical characteristics of people with different fathers and mothers who have similar physical characteristics, such as obese people will be friendly-minded, good-humored, friendly to people and people tend to have a stable mind, but are emotionally irritated and jealous. Genetic (heredity) refers to the transmission of various characteristics of ancestors or things in the ancestral lineage. To the children of later generations which will explain the genetic process briefly as follows: [2]

1.2 Environment means stimuli or conditions that are related to the person causing that person to have any characteristics or actions that can be considered as another element that is no less important than genetic which will be divided into 2 types, which are the fetal environment and the non-maternal environment. The environment (society) is a factor that creates human behavior to have different characteristics according to different social and environment. The process in which humans learn things from a society that has been passed down from one another to another that results in human behavior. It's called the social learning process. (Socialization) with institutions that provide social learning to humans from birth to death, namely 1) family institutions responsible for parenting, 2) friend institutions, associations or friendships will allow humans to learn new things, 3) educational institutions will be the place to instill opinions and attitudes for humans while also helping to foster knowledge know the rules and regulations of society to live together, 4) career institutions are groups that make behavior, thoughts and attitudes of people change according to the occupation of each group, and 5) culture is something that humans accept and adopt as a form. In the life of a successor, humans of different cultures tend to behave differently.

2. Thing that is identical to humans although humans are different because of genetic and environmental causes. However, there is something that all humans have in common, which we call "Common human traits" if we know how many common human habits, we only have a good chance of governing people and associating with common human traits in general.

3. Principles of human needs

What do people want to be born? If someone asks us this question, they will get different answers because people have a lot of need for things. Maslow invented the theory of motivation with 3 important assumptions which are:

3.1 As long as humans are still alive every human has endless needs.

3.2 Human needs that have been met will not be a motivation for human beings to want by showing such behavior again but the demand has yet to be fulfilled naturally influences the motivation of human behavior.

3.3 Human needs will be characterized from low to high, respectively, which is called the hierarchy of needs (Hierarchy of Needs) with 5 levels as follows.

1) Basic Phycological Needs are the basic needs of the body for the survival of life, including food, clothing, shelter, medicine, weather, etc.

2) Safety and Security Needs once the body's needs have been treated the needs of people still need good health, safety from dangers, for themselves, their families, relatives, and job security or work.

3) The need for associations with other people and has a group (Social and Affiliative Needs). Humans are social animals that must live together as a group. To prevent danger from various things in the past and developed until being the current type of relationship to be able to exist in that society. Humans need love from friends of different professions or in the same profession for the mental warmth, wanting to have feelings of belonging and be part of a group or society.

4) Needs for dignity, respect from others, and status (Needs for Self-Esteem and Status). The desire for others to be respected, self-esteem, dignity, pride and status accepted in society.

5) Needs or Self-realization and fulfillment, this level of need is the highest demand, which is the need for people to realize their potential by having the opportunity to develop themselves to always make progress and have the opportunity to create ideas extensive reading. The synthesis results obtained are shown in the following Fig.2.

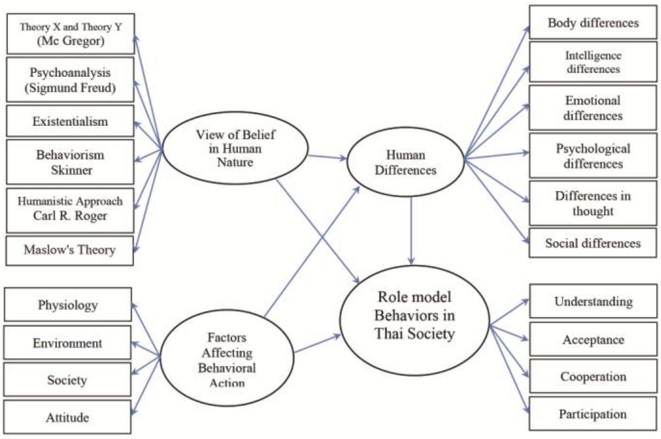
Theory X and Theory Y (Mc Gregor)
Psychoanalysis (Sigmund Freud)
Existentialism
Behaviorism Skinner
Humanistic Approach Carl R. Roger
Maslow's Theory
View of Belief in Human Nature
Human Differences
Body differences
Intelligence differences
Emotional differences
Psychological differences
Differences in thought
Social differences
Physiology
Environment
Society
Attitude
Factors Affecting Behavioral Action
Role model Behaviors in Thai Society
Understanding
Acceptance
Cooperation
Participation

Fig.2 Role Model Behaviors in Thai Society

CONCLUSION

The police have to perform duties to serve the people. If we do not know the people or do not know the needs of people in each society and locality, we will meet that need on how to perform the duties to the satisfaction of the people? Human needs are diverse and sometimes we are unable to meet the diverse needs of people. We have to find ways to make people accept the duties of the police, and make the people feel good for the police officers including willingly cooperate in the performance of duties. In studying human behavior, it is necessary to understand basic knowledge about human behavior which will be found to be related to many sciences including psychology by considering various factors related to behavior, and various life events that may affect human intelligence and development Sociology studied various institutions influencing society such as families, schools, friends groups and organizations in anthropological society (Anthropology) studies in culture customs, customs, governing, religion, beliefs, etc. that will affect human life behavior from past to present. The occurrence of each human behavior is a result of the influence of various factors including physiological factors environmental factors social factors psychological attitude factors in which these fundamental factors all influence human behavior. Therefore, to study and understand the human behavior deeply, must study and understand the fundamentals of various aspects of humans. Thoroughly, in order to understand his whole behavior of others and in the surrounding society which will result in being able to understand behavior able to control behavior and improve various inappropriate behavior. Humans must live in society and must be related. Understanding of human nature and basic human characteristics will help us better understand human behavior and it will also allow us to treat humans appropriately, police must perform their duties to serve the people. If we do not know the people do not know the needs of people in each society, each locality and we will meet that need is how to perform the duties to the satisfaction of the people? Human needs are diverse and sometimes we are unable to fully respond to the various needs of people. We have to find ways to make people accept the duties of the police and make the people feel good for the police and willingly cooperate in the performance of duties which will be beneficial for both oneself and society and nation.

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A Creating Innovation of the Community Management Forest of Don Pu Ta Ban Nam Phung, Nong Muang Sub-district, Borabue District, Maha Sarakham Province

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Abstract*— This research purpose were 1) to study the general context of Don Pu Ta Ban Nam Phung Community Forest Nong Muang Sub-district, Borabue District, Maha Sarakham Province, 2) to search for innovation of Don Pu Ta Ban Nam Phung Community Forest Management Ban Nam Phung, Nong Muang Sub-district, Borabue District Maha Sarakham Province, and 3) to create an innovation Management of Don Pu Ta Ban Nam Phung Community Forest Ban Nam Phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province. It was a qualitative research which has been divided into 3 phases according to the objectives with a target group of a total of 40 people. The research instruments were the recording form, the semi-structured interview form and the observation form. Data were collected in both theory and practice and analyzed by content results. Results indicated that 1) the general context of Don Pa Ta Ban NamPhung Community forest located in Ban Nam Phung community with an area of approximately, and the forest is diverse in vegetation, including small trees, large size wood plants that not common forest. It is a natural resource base and an important food source with native species of plants and wildlife such as perennials, Pradu, gluten, herbs, wild mushrooms, forest animals. 2) Searching for innovation in forest management of Don Pu Ta Ban Nam Phung community including 2.1) activity innovation: participation is the creation of management activities to conserve community forestry by participation of people or stakeholders, 2.2) measures innovation is the issue of control measures with guidelines for conservation, and 2.3) policy innovation which is to ask for cooperation from Nong Muang Sub-district Administration Organization to form a local strategic plan. 3) The creation of Don Pu Ta Ban Nam Phung Community forest innovation in Ban Nam Phung Community including; 3.1) innovation participatory activities included (1) organizing community forest ordination activities, (2) organizing forest planting activities, (3) organizing forest registration activities, (4) organizing activities spiritual beliefs, (5) youth activity volunteer seedlings, community forest conservation, 3.2) Measures innovations included (1) formulating community forest prevention and conservation plans (2) creating rules, regulations, rules (3) creating local curricula, managing community forest conservation and conservation, with participation, 3.3) Policy innovations included (1) organizing a local development plan for 4 years, and (2) organizing action plans these annual.

Index Terms— ***Innovation, Community Management Forest, Don Pu Ta Ban NamPhung.***

I. INTRODUCTION

The Community Forest Act 2019 is significant in order to encourage communities to cooperate with the government in managing natural resources in community forests to be effective which will result in natural resources the environment and biodiversity of the country are complete and sustainable, which the enactment of this Act is in accordance with the conditions provided in Article 26 of the Constitution of 2017 with the following important provisions: Section 3 the provisions of this Act aim to benefit individuals and communities. From community forests attitude has occurred to maintain and manage community forests with the state. To prevent illegal logging and forest encroachment in order to preserve and restore natural resources, the environment, and biodiversity in the forest to be in perfect condition and remain as a natural heritage of the country and of mankind and aims to define the essence of the rights of individuals and communities in conservation, rehabilitation, maintenance as well as to utilize natural resources, the environment, and biodiversity in a balanced and sustainable manner according to the Constitution of the Kingdom of Thailand. Section 4 in this Act, "community forest" means a forest outside a protected forest area or other area of the state outside of a protected forest area approved to be a community forest by communities together with the government in conservation, restoration, management, maintenance, as well as the balanced and sustainable use of natural resources, the environment, and biodiversity in community forests under this Act for Article 6 to encourage communities to cooperate with the government in conservation, restoration, management maintain and utilize natural resources, the environment, and biodiversity balanced and sustainable in the form of community forests which community forests must be established for the following objectives (1) conservation of natural resources, environment and biodiversity, (2) restoration of forest areas in community forest areas by reforestation, (3) strengthening cooperation in all sectors in community forest management, (4) cultural promotion diverse traditions of the community in conservation, regeneration, development, supervision and the use of natural resources in community forests [1].

According to Community Forest Act 2019, "Community Forest" can be considered as an important forest resource for people in the community. If humans used the forest as a source of four factors, including food, clothing housing and medicine, humans have evolved settlements together as a society, and begin to learn. To use forest areas as a habitat and activities such as building residences agriculture, which activities, etc. At present, the number of forests has decreased steadily the statistics on forest encroachment from the Royal Forest Department and the National Park Service during the past 10 years, averaging 19,348.4 Rai per year, showing that there was a lot of forest encroachment each year.

There were many direct and indirect reasons such as the invasion of capitalists for hotels, resorts, and expanding agricultural areas. Lack of arable land increases population, state policy, including logging, etc. (Office of Statistics. 2017) [4]. The situation of forests in the northeastern region (Isan) of Thailand is currently experiencing quite high damage to forest resources due to the invasion and destruction for various uses in society, both directly and indirectly, such as building houses household appliances the agricultural area, etc. The Maha Sarakham Province is one of the areas that have statistics of forest encroachment continuously, both directly and indirectly forest condition of Maha Sarakham Province, and most are deciduous dipterocarp forest. According to most data, the forest area is in Kudrang District, Borabue District, Na Chueak District, Na Dun District, Wapi Pathum District. There are 10 national forests (Maha Sarakham Provincial Office for Natural Resources and Environment, 2016) [3]. Importance and problems mentioned above, the researcher has studied basic information of forest area problems especially the community forest in Maha Sarakham Province that exists in many communities. However, many of these existing community forests are in a critical situation due to many factors such as agricultural land encroachment various uses such as logging for the wood to build housing, finding forests, etc. The community forest area that is the target area or area in this study is Ban Nam Phung Community Forest, Nong Muang Subdistrict, Borabue District, Maha Sarakham Province. In the past, there was an area of more than 50 Rai, but nowadays there is only about 30 Rai of land left due to encroachment and clearing, and make the residence of people in the community etc. In preliminary research areas, the researcher found the importance of the research problem, which is the people in the community who want to preserve the community forest to be sustainable by having good management principles and to prevent the invasion of the destruction of the community forest. Other organization local agencies such as Nong Muang Sub-district administration organization want to promote supporting the conservation of concrete floors as well, etc. Therefore, researchers as academics and researchers are aware of the problems and the importance of helping to solve and develop local areas through the research process on creating innovation management. Don Pu Ta Community Forest, Baan Nam Phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province To promote the conservation and restoration of forest resources by communities which will result in countless benefits for the community and the nation. In particular, the creation of value and food security based on natural resources and social capital for the strength of the local communities living in that area by the participation of people is stable, sustainable and prosperous following the Thailand 4.0 national strategy.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the general context of Don Pu Ta Ban Nam Phung Community Forest, Nong Muang Sub-district, Borabue District, Maha Sarakham Province, 2) to search for innovative forest management of Don Pu Ta, Ban NamPhung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province, and 3) to create innovation in managing the Don Pa Ta community forest, Ban Nam Phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province.

III. RESEARCH METHODS

This research was a qualitative research with the research methods as follows:

A. Population / Target groups

1. Population is 1,432 people living in Baan Nam Phung community, Nong Muang sub-district
2 . Target group: The researcher can classify the target group into 3 phases in the total of 40 persons according to the objectives set out as follows:

2.1 Phase 1: The general context of Don Pa Ta Ban Nam Phung community forest, including local administrators, personnel, community leaders, people and related persons By organizing a group meeting of 30 people and a specific interview of 10 people, a total of 40 people.

2.2 Phase 2: Searching for innovation in forest management of Don Pu Ta Community, Ban Nam Phung Community, including local administrators, personnel, community leaders, people and related persons by brainstorming 30 people and specific interviews of 10 people, a total of 40 people.

2.3 Phase 3: Creating Innovation in forest management of Don Pu Ta Community, Baan Nam Phung, including local administrators, personnel, community leaders, people and related persons by the workshop of 40 people.

B. Data collection instruments

Data collection instruments include 1) Memo form, 2) Semi-structured interview form, and 3) Observation form

C. Data collection

Data collection includes data collection from 1) primary data, which is data obtained through in-depth interviews with the target group using notes and observation forms, 2) secondary data is data obtained from the collection of documents such as books, textbooks, academic documents, research and related electronic media, etc.

D. Data analysis

Data analysis is a qualitative data analysis by using the data obtained from in-depth interviews with the target group and collecting various documents for content analysis.

IV. RESULTS

Research on the creation of an innovative management of Don Pu Ta community forest, Ban Nam Phung, Nong Muang Sub-district, Borabue District, Maha Sarakham Province. The researcher can classify the research results according to the following objectives.

A. To study the general context of Don Pu Ta Ban Nam Phung Community Forest Nong Muang Sub-district Borabue District Maha Sarakham Province.

To study and collect data on issues related to general conditions of Don Pu Ta Ban Namphueng Community Forest, Nong Muang Sub-district, Borabue District, Maha Sarakham Province. The study will be conducted from 2 parts, which are 1) theoretical studies, including documents, literature, research, textbooks, books, online publications, etc. 2) The practical part is to visit research areas to survey basic forest resources, small group meeting and interviews with target groups, etc. The study of the two parts of the study found that Don Pa Ta Ban Nam Phung community forest located in Ban Nam Phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province with an area of approximately 30 Rai which the characteristics of Don Pa Ta Ban Nam Phung community forest is a forest that has a variety of plants including small plants large size wood plants not common forest is a natural resource base and an important food source for villagers in the community, with villagers relying on forests for their livelihoods in terms of economy, food searching, and selling of forests to be used as fuel and conducting rituals to hold the hearts of the people in the community. For example, species of plants and animals in the forest of Don Pu Ta Ban NamPhung community include perennials, Pradu, gluten, herbs, wild mushrooms, forest animals.

B. To search for innovation of Don Pu Ta Ban Nam Phung Community Forest Management Ban Nam Phung Nong Muang Sub-district Borabue District Maha Sarakham Province.

The results of the brainstorming process (Brainstorming) and interview of target group with the following key points: Activity-based innovation means participation in the creation of activities to manage and conserve community forestry with the participation of people or stakeholders, and must participate in activities to manage and conserve community forestry with participation, such as planting trees increase food sources forest ordination activities, forest registration activities to create spiritual beliefs. For example, measures of innovation mean the issuance of control measures, for example, the issuance of rules, regulations, rules and regulations, with the practice of applying the concept of care and conservation sustainable swells have been established as rules such as prohibiting cutting down trees, prohibiting hunting, and igniting forest fires. No teeth or clearing of the bark to do anything that causes the tree to die, etc. If anyone breaks through the rash, they will be punished. For policy innovation, this means asking for cooperation from the Nong Muang Sub-district Administration Organization to formulate a strategic plan in leading to the 4-year local development plan and annual action plan, etc.

C. To create an Innovation the Community Management Forest Don Pu Ta Ban Nam Phung Nong Muang Sub-district Borabue District Maha Sarakham Province.

From the results of the study in Phase 2, there are 3 innovations which are 1) Activity Innovation, Participation and, 2) Measured Innovation, 3) Local Policy Innovation from the creation through workshops and workshops with target groups in the community such as community leaders, people, researchers, and related parties having summarized the results of the innovation creation of Don Pu Ta community forest management, Ban Nam Phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province, the forest registration activity, 4) the spiritual belief activity, 5) the youth seedling activity, volunteer spirit to conserve the community forest, etc. Measures include 1) creating a community forest protection and conservation plan, 2) creating rules, regulations, and regulations, 3) creating local curricula, managing community conservation and participation in forest restoration for policy innovation, including 1) creating a plan Local development 4 years. 2) The annual action plan, etc, from the innovation of community forest management, Don Pu Ta Ban Nam Phung community that has created all 3 Innovation. The researcher has summarized the plan to bring the innovation of the management of Don Pa Ta Ban Nam Phung community forest to use in the area as follows.

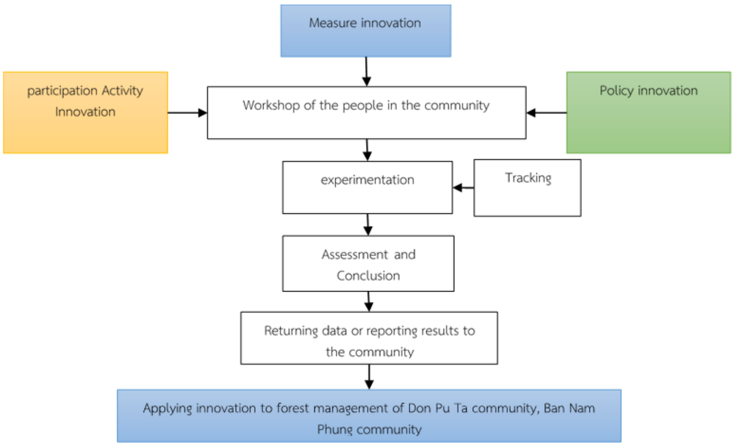
Measure innovation
participation Activity Innovation
Workshop of the people in the community
Policy innovation
experimentation
Tracking
Assessment and Conclusion
Returning data or reporting results to the community
Applying innovation to forest management of Don Pu Ta community, Ban Nam Phung community

Fig.1 Summary of the plan to apply the innovation of forest management in Don Pu Ta community, Ban Namphung for local use.

V. DISCUSSIONS

The research on the factors that affect the efficiency of the use of computer accounting for the local administrative organization (e-LAAS), the researchers can discuss the results as follows**:**

1) To study the general context of Don Pu Ta Ban Nam Phung Community Forest Nong Muang Sub-district Borabue District Maha Sarakham Province found that Don Pa Ta Ban Nam Phung community forest located in Ban

Nam Phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province with an area of approximately 30 Rai, the nature of Don Pu Ta Ban Nam Phung community forest is a forest that has a variety of plants including small plants large size wood plants not common forest is a natural resource base and an important food source for villagers in the community, with villagers relying on forests for their livelihoods in terms of economy, food searching, and selling of forests to be used as fuel and conducting belief rituals to hold the hearts of the people in the community. For example, species of plants and animals in the forest of Don Pu Ta Ban Nam Phung community include 1) perennials, Pradu, gluten, herbs, wild mushrooms, forest animals which can be seen that Don Pa Ta community forest, Ban Nam Phung community. There is a great biological diversity, and most importantly, it is a food source, a source of benefits for people both inside and outside the area, both directly and indirectly used throughout the year which may cause community forest to deteriorate and some resources may diminish, so if there is no planning or have a good management system to use and use resources with value may cause the resources to decrease rapidly especially native plants and vegetables various herbs and animals in the forest have decreased in number.

2) To search for innovation of Don Pu Ta Ban Nam Phung Community Forest Management Ban Nam Phung Nong Muang Sub-district Borabue District Maha Sarakham Province found that activity-based innovation refers to the creation of activities to manage and conserve community forestry with the participation of people or stakeholders and must participate in activities to manage and conserve community forestry with participation, such as planting trees increase food sources forest ordination activities, forest registration activities to create spiritual beliefs. For example, measures of innovation mean the issuance of control measures, for example, the issuance of rules, regulations, rules and regulations, with the practice of applying the concept of care and conservation sustainable swells have been established as rules such as prohibiting cutting down trees, prohibiting hunting, and igniting forest fires. Do not cut teeth or scrape the bark to do anything which causes the tree to die etc. If anyone breaks through the rash, they will be punished. For policy innovation, it means asking for cooperation from the Nong Muang Sub-district Administration Organization to formulate a strategic plan for the 4-year local development plan and the annual action plan, which is in line with [2] research has studied the model of ecotourism management in Ban Ao Tha Community Forest. Lane - Ban Tha Phru, Khao Thong Sub-district, Mueang District, Krabi Province. The results of the study revealed that 1) the determination of rules and regulations should involve communities from the village level, sub-district and issue sub-district ordinances to enforce it to cover all aspects. 2) Community forest management should be managed in the form of a forest committee. 3) The form of activities should be related to local traditions or occupations of the community, development should be Evolution in management and so on.

3) To create an innovation the community management forest Don Pu Ta Ban Nam Phung Nong Muang Sub-district Borabue District Maha Sarakham Province found that activity innovation, participation are 1) community forest ordination, 2) forest planting, 3) forest registration, 4) spiritual belief, 5) youth activity volunteer seedlings, community forest conservation, etc. Measures for innovation include 1) creating a community forest protection and conservation plan, 2) creating rules, regulations, and regulations, 3) creating a curriculum for local care management, forest conservation, restore community involvement, and innovation policy are: 1) the local development plan for 4 years, and 2) the annual action plans and so on.

VI. RECOMMENDATIONS

A. Recommendations for Policy

The innovation of the community management of Nong Muang Sub-district Administration Organization should be made in the community and community should be used for development in the area and will be included in the local ordinance to support some budgets for community forest management activities.

B. Recommendations for further research

1. For data collection with each target group, the researcher must explain in order to create knowledge clear understanding and enjoined the control to collect data strictly because sometimes the target group may not cooperate to fill in the true information which may cause the researcher did not truly receive research information.

2. Spatial research should be supported for continuous further research because it will be made to know the situation, problems, conditions and needs of the area in time.

CONCLUSION

The research on creating innovation the community forest management Don Pu Ta Ban Nam Phung Nong Muang sub-district Borabue District Maha Sarakham Province, the researcher can summarize the research results as follows: 1) To study the general context of Don Pu Ta Ban Nam Phung Community Forest Nong Muang Sub-district Borabue District Maha Sarakham Province found that Don Pa Ta Ban Nam Phung community forest located in Ban Nam phung Community, Nong Muang Sub-district, Borabue District, Maha Sarakham Province with an area of approximately 30 rai, the nature of Don Pu Ta Ban Nam Phung community forest is a forest that has a variety of plants including small plants large size wood plants not common forest is a natural resource base and an important food source for villagers in the community, with villagers relying on forests for their livelihoods in terms of economy, food searching, and selling of forests To be used as fuel and conducting belief rituals to hold the hearts of the people in the community. For example, species of plants and animals in the forest of Don Pu Ta Ban Nam Phung community include 1) perennials, Pradu, gluten, herbs, wild mushrooms, forest animals. 2) To search for innovation of Don Pu Ta Ban Nam Phung Community Forest Management Ban Nam Phung Nong Muang Sub-district Borabue District Maha Sarakham Province. The results of the brainstorming process and interview of the target group with the following key points: activity-based innovation means participation in the creation of activities to manage and conserve community forestry with the participation of people or stakeholders, and must participate in activities to manage and conserve community forestry with participation, such as planting trees increase food sources forest ordination activities, forest registration activities to create spiritual beliefs. For example, measures of innovation mean the issuance of control measures, for example, the issuance of rules, regulations, rules and regulations, with the practice of applying the concept of care and conservation Sustainable swells have been established as rules such as prohibiting cutting down trees, prohibiting hunting, and igniting forest fires. No teeth or clearing of the bark to do anything that causes the tree to die, etc. If anyone breaks through the rash, they will be punished. For policy innovation, this means asking for cooperation from the Nong Muang Sub-district Administration Organization to formulate a strategic plan in leading to the 4-year local development plan and annual action plan, etc. 3) To create an Innovation the Community Management Forest Don Pu Ta Ban Nam Phung Nong Muang Sub-district Borabue District Maha Sarakham Province found that activity innovation, participation are 1) community forest ordination, 2) forest planting, 3) forest registration, 4) spiritual belief, 5) youth activity Volunteer seedlings, community forest conservation, etc. Measures for innovation include 1) creating a community forest protection and conservation plan, 2) creating rules, regulations, and regulations, 3) creating a curriculum for local care management, forest conservation, restore community involvement, and innovation policy are: 1) the local development plan for 4 years, and 2) the annual action plans and so on.

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Effects of Regulatory Compliance, Good Governance and Technology Innovation on Taxpayer Satisfaction: In Visualization of Revenue Department, Ministry of Finance

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ABSTRACT

This study aims at examining the relationship and effects of regulatory compliance, good governance and technology innovation on taxpayer satisfaction: Empirical investigation of Revenue Department, Ministry of Finance. Currently, the questionnaires used in the analyses were received from the mail survey by the revenue office and revenue branch office. The 156 completed copies representing 56.11% response rate employed descriptive statistics with multiple regression analysis for hypotheses testing from forecasting equation TS = $\alpha_1 + \beta_1 RC + \beta_2 TR + \beta_3 TI + \beta_4 NO + \varepsilon_1$. Overall, the results show that regulatory compliance ($\beta_1 = 0.357$, $p<0.001$), good governance ($\beta_2 = 0.185$, $p<0.05$) and technology innovation ($\beta_3 = 0.174$, $p<0.05$) have positive effect on the taxpayer satisfaction. This research would give the Revenue Department guidelines on how to reach the taxpayer so that they can be responsive to the policy, rules and regulation meanwhile encourage the staff to implement good governance, to reduce service times, and to provide friendly service environment. As a result, taxpayers should feel satisfied, have willingness and more trust to abide to the rules and regulations issued the revenue office Revenue Department in the future.

Keywords: Taxpayer Requirement, Good Governance, Innovation Technology, Taxpayer Satisfaction

INTRODUCTION

Problems of trade war between world powers the growth of the global economy as a whole is slowing down. Reorganizing the global supply chain These problems are currently affecting the Thai economy, such as the fluctuation of the baht exchange rate. Tourism of foreign tourists has decreased. Employment and income distribution declined reduced investment for research and development (Lounkaew Kiatanantha, 2020). Problems with land budgets that cannot be withdrawn on time. These problems cause the government to use taxation as a tool to solve those problems. The Revenue Department (RD) is another important tax collection agency under the Ministry of Finance. Causing the Revenue Department to comply with government policiesFor example, new policies, regulations, laws are constantly being introduced, including the use of modern technology for taxation. In order to, the facilitate tax collection, speed, and fairness in accordance with the government's policy to move towards cashless society. In accordance with the National E-Payment Strategic Plan (Public Sector Development Group, 2016) but must also maintain a good regulatory image at the same time, including encouraging the private sector to pay accurate tax. Prevent money laundering Tax evasion with the use of modern technology for tax collection, such as personal income tax payment through the system. E-Tax invoice / e-Receipt, e-Donation, electronic instrument (e-Stamp), electronic tax deduction and deduction system (e-Withholding tax), which the development and application of modern information technology systems has resulted in the Area Revenue Office and Area Revenue Branch Office Need to adapt as well, which may result in the efficiency of the service as well. Until it may affect taxpayers who lack knowledge Understanding about Tax Laws or Revenue Department (Revenue Department, 2016). Corporate governance issues such as government corruption, corruption in some government agencies or some civil servants The use of state power in seeking government officials' benefits Conflict of interest Tighter taxation Affecting the moral and ethical attitude of the public to government officials deteriorate. Causing the people to lack confidence in the bureaucratic system to become a hindrance in operations, including services (Revenue Department, 2016)

The Revenue Department has the primary duty of assessing tax, collecting, controlling and following in accordance with the Revenue Code. And according to the other laws According to the delegated duties thoroughly and fairly under the vision that "Leader in tax administration, good service with innovation and good governance" (Revenue Department, 2016). There is a government administration that focuses on good governance. Prevent revenue tax officers from having conflicts of interest and reducing inequality in society. The tax is used as a tool for income distribution to create fairness. With transparency, clarity and accountability (Revenue Department Center, 2019) The above problems mentioned above. May affect Taxpayer Satisfaction (TS) with the Revenue Department which cannot be avoided.

From the above mentioned problems the researcher interested in studying the Effects of Regulatory Compliance, Good Governance and Technology Innovation on Taxpayer Satisfaction: In Visualization of Revenue Department, Ministry of Finance. The Revenue Department has adopted the improvement of services that are consistent, accurate, and taxable, and encourage the Revenue Department and the Area Revenue Branch Office to have an efficient service. The result can in increased taxpayers' satisfaction

Research Objectives

The main objective of this research is to test the relationships and effects of Claims of taxpayers, governance and technological innovation Towards the satisfaction of taxpayers Of the Revenue Department Ministry of Finance From this objective, the research hypothesis can be explained that H1a Taxpayer Claims (TR), H1b Good Governance (GG) and H1c Technology Innovation (IT) have a relationship and a positive impact on the Satisfaction of taxpayers (TS)

LITERATURE REVIEW

This study applied concepts and theories to explain the relationship between variables. Beginning with the theory of good governance (Good Governance Theory) is a theory that describes The value of the system, policy and institution that the government has taken care of, controlling and managing economic, political and social problems through the interaction process between government, private sector and civil society. That is correct, transparent, can be examined (UNESCAP, 2001) used to describe the research conceptual framework and the relationship between variables. Claims of taxpayers And good governance Which is a factor that affects Taxpayer Satisfaction (TS) and applies Cognitive Theory to explain the behavior of individuals as a result of the interaction between social environment and individual factors that affect the perception of various events that are both positive and negative (Bandura, 1997). Such as: Recognize the achievements or accomplishments (Baron and Henry, 2006) or the failures of past people. That will help motivate that person Improve and learn more (Ucbasaran, Westhead and Wright, 2008) until it is a knowledge, ability and experience that is unique. And able to adjust behavior according to the environment that they perceive

Variables used in the research

Taxpayer Requirement: Dissatisfaction with a conventional practice The rules set by the organization are a guideline that that person must follow. Is a person who can control themselves to behave according to the rules, regulations and regulations of that society, which may use both internal rules and external regulations for that person to follow (Suphattra Thianudom, 1993) expected Hope that the people in that organization to act or set directions as needed. But letting those who are in the rules require public relations The amendment of the law to be fair all the time Can achieve the objectives (Pangkae Pincoum, 2005), but there may be a risk of non-compliance (Pornoy V, 2012)

Good Governance means the rules for public administration. Governing Including carrying out various activities Of the government to comply with morals and ethics Organization management that is efficient, transparent, verifiable, and taking into account all stakeholders (OECD, 2005) helps to create and encourage those government agencies. Have the potential and efficiency in the operation Resulting in the confidence of people or related persons Trusted by people or service recipients And also benefit the stability of the government as well (Office of the Securities and Exchange Commission, 2017) In the event that the operation of that State Causing damage to the people It will affect the good governance. Is the driving force for that government department Want to show responsibility of the government the result can in better public service performance "(Paul, S., 1992)

Technology Innovation refers to product concepts, programs, services, including new technologies. That the organization has adapted, applied or invented to benefit customers and consumers by evaluating the potential of technological innovation Has an important part and drives the organization It is one of the key factors in accelerating the growth of the business, resulting in the efficiency of management (Orwa et al., 2017). Will be able to increase confidence between customers and corporate stakeholders (Torugsa, N., and Arundel, A., 2016). Customers can use the products or services available innovation To meet the needs and lifestyles (Ratten, 2015) directly affects the efficiency of the service to people who receive it at a low cost. (Lawson-Body, et al., 2008), (Behera et al., 2015)

Taxpayer Satisfaction refer to the behavior of service personnel in providing services and assisting customers in accordance with the stated objectives (Liao, H., and Chuang, A., 2004) which are included in Attention, good manners and manner of friendly service To the satisfaction of customers or service users (Gottlieb et al., 1994); (Hartline, MD, and Ferrell, OC, 1996). The results that the organization will receive are the skills of the employees' services. As standard Able to respond to customer needs quickly And reliable (Brady, M. K., and Cronin, J. J., 2001).

Research Framework

This research reviews the literature, concepts, theories and related research, can create the conceptual framework and make research hypotheses by applying the Good Governance Theory and Cognitive Theory to explain. As Figure 1

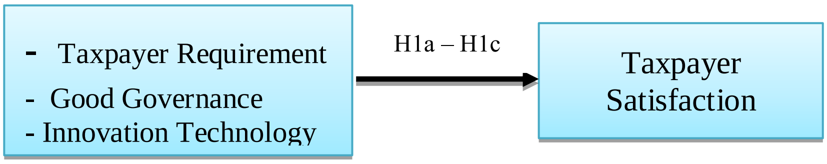

Figure 1 Research conceptual framework

RESEARCH METHOD

The population used in this researchoperating tax auditors of the Area Revenue Office and Area Revenue Branches. Of the Revenue Department, 968 units (Revenue Department, 2016). Select the sample to estimate the proportion of the population at the confidence level 95%, the level of sampling error 5%. Open the table Krejcie and Morgan (Krejcie & Morgan, 1970). To select the appropriate sample size

(Stratified Random Sampling) by classifying the Area Revenue Office and the Area Revenue Branch Office Define the sample proportionally and choose samples using a computer.

Data collection

The researcher used the questionnaire. (Questionnaires) is a tool for data collection. The questionnaires were sent by post to the Area Revenue Office and the Area Revenue Branch Office in the amount of 278 units. A total of 156 questionnaires were received, accounting for 56.11% with a response rate of at least 20%. Acceptable samples were sufficient. That can be used for statistical analysis (Aaker et al., 2001). After a month and a half Test the bias of not responding. (Non-response Bias Test) found that there is no statistically significant difference Between the response group and non-response group Show that there is no problem with the bias of not responding. (Non-response Bias) (Armstrong and Overton, 1977)

The structure of the questionnaire is divided into 3 parts: part 1 is general information of respondents and part 2 is general information of the Revenue Department, area and branch area Using descriptive statistics consisting of percentage, mean, standard deviation. Part 3 is the opinion related to taxpayers' claims for technological innovation governance. And the efficiency of the service Use Likert Scale Ranging. Evaluates 5 levels from the lowest score = 1 to the highest score = 5 and section 4. The suggestions are open-ended questions.

Analyze and construct the construct validity and content valuation of the questionnaire which has been created from the review of literature, concepts, theories and research related in the past. Have 3 experts to examine and apply for improvement Analyze confidence or credibility values (Reliability) of the tool By using Cronbach's Alpha Coefficient Coefficient to assess the quality of the whole questionnaire (Churchill, 1979) and analyze the classification power of each questionnaire (Discriminant Power) using Corrected Item-total Correlation Techniques. Pearson Correlation statistics are in the range between 0.483 - 0.851 which is greater than 0.20 and above. This questionnaire is of good quality (Trunk Properties, 2010: 90) and Check the reliability of tools or component gauges using the Confirm Factor Analysis (CFA) techniques by analyzing The suitability of the question, the KMO (Kaiser-Meyer-Olkin) value of the variable in the range of 0.658 - 0.874 found that the KMO value is greater than 0.50 and approaching 1.00 shows that the data is appropriate to use composition analysis techniques. (Confirm Factor Analysis: CFA) (Vanichbuncha, 2010). Statistical analysis using Bartlett's Test of Sphericity. Test the hypothesis with Chi-Square distribution which found that the values are in the range between 79.484. - 489.405 , $p < 0.001$ shows that the variable in the side more In a relationship Able to use Confirm Factor Analysis (CFA) techniques (Vanichbuncha, 2010) as in Table 1.

Table 1 Results of classification test of each questionnaire (Discriminant Power)

Variables	Corrected Item-total Correlation	Kaiser-Meyer-Olkin: KMO	Bartlett's Test of Sphericity
Taxpayer Requirement) (TR)	0.483 – 0.560	0.658	79.484
Good Governance) (GG)	0.764 – 0.827	0.809	431.179
Innovation Technology) (IT)	0.715– 0.816	0.874	489.405
Taxpayer Satisfaction(TS)	0.780–0.851	0.819	477.121

From Table 1, the results of the Corrected Item-total Analysis, Correlation Kaiser-Meyer-Olkin: KMO and Bartlett's Test of Sphericity, the data are suitable and able to use the Factor Loading technique. In the range between 0.762 - 0.918 , which is not less than 0.50, indicating that the confidence level is acceptable (Hair at el., 2010) and Cronbach's Alpha Coefficient) found that the lowest valuesare significant variables The claims of taxpayers are equal to 0.762 and the maximum is variable. The efficiency of the service is equal to 0.918, the result is not less than 0.70 (Malhotra, 2004) shows that the questionnaire has sufficient accuracy (Table 2)

Table 2 Results of testing the accuracy and reliability of variables

Variables	Factor Loadings	Cronbach Alpha
Taxpayer Requirement)	0.762- 0.826	0.868
Good Governance)	0.866 - 0.905	0.909
Innovation Technology)	0.817 – 0.889	0.907
Taxpayer Satisfaction(TS)	0.877 – 0.918	0.920

RESULTS

1. The results of general data analysis of the respondents found that most of them are female (76.30%), aged between 40 - 50 years (37.20%), marital status (57.10%), education higher than bachelor degree (74.40%), over 10 years (69.20%), and 74.40% of the operational tax auditors

2. The results of the general data analysis of the Area Revenue Office and Area Revenue Branch Office found that most of the regional offices are located (78.80%), the number of personnel in the department is less than 10 people (79.50%). Collect more than 700,000 baht of tax per month (58.30%) and tax collected in the previous tax year approximately less than 100,000,000 baht (68.60%)

3. The results of the correlation coefficient analysis of all variables (Table 3) from the examination of multiple linear joint conditions. (Multicollinearity) by using Pearson Correlation Matric found that the variables are significantly related at the level of 0.05 and the correlation coefficient between the variable pairs between 0.001 - 0.465, where the correlation coefficient is lower than 0.8 and variable variable Inflation Factor (VIFs) used to investigate linear relationship problems of independent variables with linear relationships Or have a linear relationship In the range between 1.203 - 2.440, which is less than 10 (Gujarati and Porter, 2009) and the Tolerance is between 0.410 - 0.831, which the result is less than 1 (Hair et al., 2010) shows that no Found problems of multiple linear joint conditions (Multicollinearity) between variable pairs

Table 3 Average, standard deviation And the correlation coefficient

Variables	TR	GG	IT	TS
Mean	4.06	4.28	4.22	4.06
Standard Deviation : S.D	0.677	0.607	0.675	0.679
Taxpayer Requirement) (TR)	1			
Good Governance) (GG)	0.419	1		
Innovation Technology) (IT)	0.367	0.529	1	
Taxpayer Satisfaction(TS)	0.449	0.489	0.589	1

** Correlation is significant at the 0.05 level (2-tailed) (n = 156)

4. Results of multiple regression analysis (Table 4) using Regression Analysis: Ordinary Least Square (OLS). Analyze (Method) with equation using Enter method. Found that the demands of taxpayers, good governance and technological innovations There is a 65.60% positive relationship with Taxpayer Satisfaction (TS) (R = 0.656) with the square of the multiple

correlation coefficient. Resulting in 43.00 percent ($R^2 = 0.430$) with statistical significance at the level of 0.05, with the error of SEest = 0.519 and the forecasting coefficient of effect to 41.50 percent (Adjusted $R^2 = 0.415$) The researcher uses predictive equations in the following research

Taxpayer Requirement) (TR) =

Table 4 Regression coefficient analysis

Variables	Taxpayer Satisfaction(TS)		*t*	p-value
	สัมประสิทธิ์การถดถอย	ความคาดเคลื่อนมาตรฐาน		
Constant	0.558	0.344	1.624	0.107
Taxpayer Requirement) (TR)	0.357	0.069	3.240***	0.001
Good Governance) (GG)	0.185	0.085	2.328**	0.021
Innovation Technology) (IT)	0.174	0.074	5.597***	0.000
Number of personnel (NO)	0.000	0.001	-0.086	0.932

Variance Inflation Factor: VIFs = 1.027 – 1.540, Durbin-Watson = 1.922, Tolerance = 0.649 - 0.974, R = 0.656, $R^2 = 0.430$, Adjusted $R^2 = 0.415$, S.E.set = 0.519

***, and ** represent statistical significance at the 1%, and 5%, levels respectively (n = 156)

Hypothesis Testing

From the research hypothesis testing According to the research objectives, the results show that the hypothesis that H_{1a} the relationship between Taxpayer claims (Equations 1: ($\beta_1 = 0.357$, $p<0.001$).Assumptions that H_{1b} good governance (Equations 1: ($\beta_2 = 0.185$, $p<0.05$) And the assumption that H_{1c} Technological Innovation (Equations 1: ($\beta_3 = 0.174$, $p <0.05$) has a significant relationship and a positive impact on Taxpayer Satisfaction (TS). Therefore, we accept the assumptions at H_{1a}, H_{1b}, and H_{1c}that taxpayers' demands for good governance and technological innovation. Has a positive relationship with Taxpayer Satisfaction (TS)

SUMMARY AND DISCUSSION

1. Taxpayer Requirement) (TR) has a positive relationship and impact with Taxpayer Satisfaction (TS) shows that The Revenue Department already has good access to taxpayers, such as the Revenue Service Call Center through 1161, automatic data listening services, Web Collaboration services, Web Chat services, and Contact us services via the internet. The Revenue Department etc. can respond to the needs of taxpayers or businesses as well. In line with Pincoum's research (2005), said knowledge and understanding of policies, internal and external coordination, organizational characteristics, quality of personnel and adaptation to new work systems. There is a correlation between the expectations of the successful implementation of the policy.

2. Good Governance) (GG) has a relationship and impacts Taxpayer Satisfaction (TS), indicating that The Revenue Department has good supervision. Or have good governance in public administration But can promote higher governance as well, giving importance to public relations for the public to receive information about good governance through various media For taxpayers including the general public to access the department's information Correctly, conveniently, quickly and broadly, and fully aware of the rights and legal frameworks with full and willingness, including the activities of the Revenue Department showing social responsibility, motivation, motivation, promotion, creation of alliances to build trust. And build trust between the taxpayer and the Revenue Department to be bonded together For long-term sustainable mutual success And operations in accordance with good corporate governance principles Will help the Revenue Department be able to achieve its goals both in the

short and long term. Consistent with the research by Paul, S., (1992), it is said that the public responsibility for the damage to the people. To be a part that affects good governance and is a driving force for the government agencies Responsibility arises in the department Can result in better public service performance "

3. Innovation Technology) (IT) has a relationship and affects Taxpayer Satisfaction (TS) shows that The Revenue Department has support. Bringing new technological innovation Used in the organization systematically With the application of high technology And modern in the management of the organization Which will help to maximize efficiency in operations Including the promotion of personnel to train to keep up with technology changes. Personnel can use the knowledge gained to develop and improve operations in the organization. Allowing taxpayers to receive good services quickly and at a lower cost Which is consistent with the research by Lawson-Body, et al., (2008). Speaking about the government use technology information for administration. Directly affect the efficiency of the service provided to the clients at a low cost. Including in accordance with the research of Arpaci, I., (2010) mentioned that technological innovation for organizations with new innovations. To use within the organization Will help the organization to innovate in modern operations Helping executives in government organizations be able to plan to implement technological innovations in their work processes. Has an important part and drives the organization Increase interaction In addition, Torugsa, N., and Arundel, A., (2016) have mentioned that innovation is the most important part that has the effect to create different interests. Different, whether it is to provide referral service, practical service

Future Research and Suggestions

This research is quantitative research. (Quantitative Research) use questionnaires as a tool to collect information that can change your opinion or perception. Therefore may not cover all variables Therefore, future research should bring mixed methods research to help in the study. To expand the knowledge about the efficiency of the service Including bringing other variables To assist in the study, such as Taxpayer Relationships, Integration Taxpayer Compliance and Immediate Taxpayer Responsiveness, etc.

Policy Recommendation This research proposal is to present more about improving the public service level. Increase revenue collection efficiency Expanding the tax base Developing new services That continuously accesses taxpayers Focus on providing tools To learn New technological innovation Continuously Continuously raise awareness of good corporate governance Which will help the Area Revenue Office Area Revenue Branch Office Resulting in increased service efficiency

Suggestions for further research Qualitative research should be used to collect data such as interviews, the use of electronic media (email, telephone, online questionnaire) in order to reach more sample groups in the research and should expand the scope of studies on other factors. Or delay the collection of other taxes, such as the Excise Department, the Customs Department, the Department of Local Administration in the local tax collection unit In order to study relationships and result in greater good governance in the future

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Causal Factors Affecting the Effectiveness Of Academic Administration of Schools To International Excellence

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Abstract— ***Research The causal factor influencing the effectiveness of academic administration of schools to international excellence has a population of secondary schools under the Office of Secondary Education Service Areas (Office of the Basic Education Commission). The central region is 14 immigrants in 22 provinces, which are 5, 252 schools. The samples used in this study were school administrators of the samples were 375 schools. The results of the structural equation, the model of the causal factors that have influenced the effectiveness of the academic administration of the school to be international level are significant. Consistent with the empirical data with statistical significance 0.05 with Chi-Square = 91. 530 df = 30. 0 Sig = 0.177> 0. 05 and CIN / df = 1.145 <2.0 results From the model adjustment, it was found that 7 indices were found to be consistent and these statistics were in the criteria that determined the test results. The model of the causal factors influencing the academic administration effectiveness of the school to be International excellence found that the analysis of all 7 index values are consistent with the empirical data, indicating that structural equations, current models A causal effectiveness in the administration of the schools, academic excellence, internationally are in harmony with the empirical data, conditional on the acceptance level statistically.***

Index Terms— ***Causal factors, Academic administration, International excellence.***

I. INTRODUCTION

Academic work is the primary mission of schools that the National Education Act 1999 and as amended (Version 2), 2002, aims to spread management power to schools. give As much as possible with the intention of allowing the school to operate independently Flexible, fast, in line with the needs of learners, schools, local communities, and participation from all stakeholders This will be an important factor for the institution to be strong in management, able to develop curriculum and learning process, as well as evaluation and evaluation. Including measuring factors supporting Improve student quality Local communities with quality and efficiency with the objective In order to manage academic work independently Flexible, fast, and in line with the needs of Students, educational institutions, local communities To enable the administration and education of the school Standards and quality are in accordance with the educational quality assurance system and internal quality assessment. For self-development and from the evaluation of external agencies For the school to develop the curriculum and Learning process As well as supporting factors for learning that meet the needs of learners, communities, and localities by adhering to learners with quality and efficiency and to enable the school to Collaborate in improving the quality of education of the institution and those of families, organizations, agencies and other institutions extensively [1].

Academic work is very important for educational management at all levels and all educational institutions. Therefore, administrators and personnel and all relevant parties must develop quality. Academic work regularly and

From the research of Mona Jarang (2017) studied the academic administration of school administrators According to the teachers' opinions in the Taling Chan Network Center, it was found that the academic administration levels of administrators Educational institutions according to the teachers' views in Taling Chan Network Center had a moderate level of effect, with the highest result of evaluation, followed by evaluation and transfer of learning outcomes in the development of learning process and in the aspect of Develop or implement the development of curricula in [2], researching the academic administration efficiency of school administrators in Friendship School, Office of the Yala Primary Educational Service Area, found that there is a level of academic administration efficiency of school administrators in the Friendship School group according to the opinions of the teachers at the high level. [3] Presented the role of Administrators in educational institution management have mission, scope, and education management according to the structure of the department. Changed and is a role that managers must apply or implement The academic administration work is a task of managing academic affairs independently, agile, fast, in line with the Needs of learners based on the learners as important Collaborate with families, organizations, agencies and other institutions. Organize tasks to cover school curriculum development, learning process development Evaluation of research results, media development, educational technology innovation Learning resources and the development of quality assurance systems within the school. In addition, [4]has found that if school administrators are knowledgeable in school administration and have High leadership skills In addition, teachers are satisfied with their work, which will make the school perform With efficiency and effectiveness, in which the work satisfaction of personnel in The school has the characteristics of the work which is the cause of the highest satisfaction of the personnel in the school and the administration of the school administrators has the cause that is causing the dissatisfaction in the school. Working with Which is considered that the administration of the school administrators will be an important factor that will make School personnel work efficiently, taking part in giving opinions in administration, being praised. Being fair in consideration of merit helps to increase work efficiency because it will give the teacher more encouragement to work with sincerity, which means that the work has achieved its desired goals with colleagues being satisfied with their work.

From the above, it is found that the causal factors affecting the effectiveness of the administration. Academic of the school to be of International excellence, there was a relationship between them, and causal factors affecting the effectiveness of academic administration of schools to International excellence by developing a standardized model. It's called the equation model. Structure of the causal factor that Affect the effectiveness of academic administration of the school to international excellence, so that the education results will be useful to educational personnel and teachers can use the research results to be Guidelines for self-development In the field of teaching and learning Academic teaching behavior To be effective which leads to the international excellence of the school

II. RESEARCH OBJECTIVES

1. Develop an equation model Structure of causal factors affecting the effectiveness of Manage academic affairs of the school to international excellence
2. Develop and check the accuracy of Structural Equation Model of causal factors affecting on the effectiveness of academic administration of the school to international excellence
3. Study the effectiveness of academic administration of the school to the excellence level international

III. SCOPE OF RESEARCH

In this study, the researcher determined the scopes of the research on causal factors affecting the effectiveness of Academic administration of schools to international excellence are as follows:

1. Scope of this study Focused on the model of causal factors affecting the effectiveness of academic administration of schools to international excellence it is a survey research using quantitative research methods. (Quantitative Method) The research tools are questionnaires.
2. Population scope Sample is Secondary schools under the office of the area Secondary education (Bangkok Metropolitan Administration) Office of the Basic Education Commission in the central region of 14 provinces in 22 provinces with 5,952 schools. The population used in the research was school administrators. Secondary school and the academic staff of the secondary school conducted the sample size based on the concept of finding the sample size of Taro Yamane. The population studied at a confidence level of 95% received a sample of 375 schools. Sampling used the probability theory (Probability Sampling) using Stratified Random Sampling and randomly sampling units from all levels By using criteria from school size, consisting of 4 sizes, namely small schools medium school, large school, extra-large school In each school that is selected will be distributed survey form the school administrators Academic personnel, 1 copy per person, totaling the sample group that used in the analysis of the technique of structural equation model analysis (SEM), equal to 750 cases.

3. The research area is the school administrators of the secondary schools under the Office of Secondary Educational Service Area (Bangkok Metropolis) Office of the Basic Education Commission Central Region in 14 provinces, in 375 provinces, 375 schools.

4. Variable scope this research has integrated variables in the study to create The Causal Factor Model that Affects the Effectiveness of Academic Administration of Schools to International excellence is as follows:

4.1 Independent variables consist of 2 variables.

4.1.1 The innovation of academic learning has 5 variables which are resources for Instruction Teaching and learning Management Learning system reform and academic teaching design

4.1.2 Academic characteristics have 5 variables which are curriculum development, research and educational quality development. Human resource development Promoting learning resources and support and follow up

4.2 Mediator variable there are 2 variables which are:

4.2.1 Educational Behavior there are 5 variables which are Internal resource management Personnel potential Supporting the teacher society Technology application and in participatory learning.

4.2.2 The environment within the school there are 5 variables which are Physical Philosophy and goals teaching and learning media Knowledge innovation Learning atmosphere.

4.3 Dependent variable is the effectiveness of academic management of Secondary school there are 5 variables which are In terms of teaching that is student-centered on academic achievement Measurement and Evaluation Application and application aspects and the quality assurance.

IV. CONCEPTUAL FRAMEWORK OF RESEARCH

A Study of Causal Factors Affecting the Effectiveness of Academic Administration of This educational institution to international excellence The researcher studied the principles, concepts, theories and researches about successful academic institution administration, consisting of Independent transformation, which is a variable that affects the academic administration effectiveness of the school to international excellence, consisting of Learning innovation in academic work has 5 variables which are Resources for Instruction Teaching and learning Management Learning system reform and academic teaching design And the variables of academic characteristics were 5 variables which were Curriculum development, research And improve the quality of education in the capacity development of personnel in promoting learning resources And in the aspect of support and monitoring of variables transmitted There are 2 variables which are There are 5 variables in school administration behavior which are internal resource management Personnel potential Supporting the teacher society Technology application And in participatory learning And environment variables within the school There are 5 variables which are Physical Philosophy and goals in teaching and learning media, knowledge innovation Learning atmosphere And the dependent variable is the effectiveness of management Academic work of secondary schools There are 5 variables which are student-oriented teaching In terms of study results Measurement and evaluation, application and use And education quality assurance Therefore, the conceptual framework used by the researcher in The study of causal factors which have an influence on the effectiveness of academic administration of schools to international excellence, has the form of education as in Fig. 1.

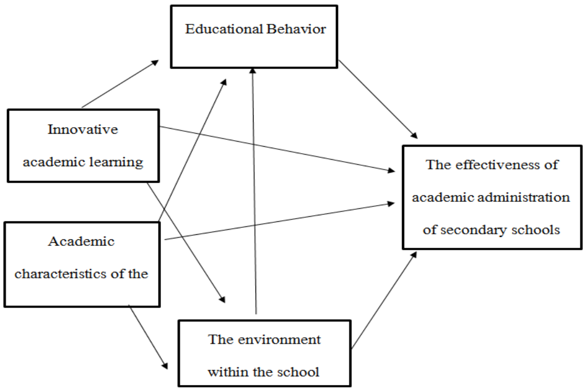

Educational Behavior
Innovative academic learning
The effectiveness of academic administration of secondary schools
Academic characteristics of the
The environment within the school

Fig.1 the current model Causal factors that influence effectiveness in academic Administration of the school to international excellence

Hypothesis of research

Hypothesis No.1, the academic learning innovation of secondary schools has an influence on Service behavior Division of academic work of schools

Hypothesis No.2, the academic characteristics of secondary schools have an influence on the environment within the school

Hypothesis No.3 The academic the academic learning innovation of the secondary schools has an influence on the school environment. Learning innovation of the secondary schools has an influence on the school environment.

Hypothesis No.4 the academic characteristics of secondary schools have an influence on academic administration behavior of schools.

Hypothesis No.5 The environment within the school has an influence on the academic administration behavior of the school.

Hypothesis No.6 the academic learning innovations of the secondary schools have influenced the effectiveness of the academic administration of the schools to international excellence.

Hypothesis No.7 the academic characteristics of secondary schools have an influence on the effectiveness of academic administration of educational institutions to international excellence.

Hypothesis No.8 Academic administration behavior of educational institutions has an influence on the effectiveness of academic administration of educational institutions to international excellence

Hypothesis No.9 The environment within the school has an influence on the effectiveness of Academic administration of the school to international excellence

Hypothesis No.10 The environment within the school is Transmitted through the board of directors the academic performance of Dhammasuksa School has an effect on the academic administration effectiveness of the school to international excellence

Hypothesis No.11 Academic administration behavior of educational institutions the passing of innovation in academic learning of secondary schools has an influence on the effectiveness of administration. Academic of the school to international excellence.

Hypothesis No.12 the academic characteristics of the school are variables passed on innovation. Learning academic performance of secondary schools has an influence on the effectiveness of academic administration of the school to international excellence

Hypothesis No.13 the academic characteristics of the school are variables passed on innovation. Learning academic performance of secondary schools has an influence on the effectiveness of academic administration of the school to international excellence

Method of research

A Study of Causal Factors Affecting the Effectiveness of Academic Administration of The purpose of this educational institute to international excellence is to develop and examine the validity of the structural equation model, the cause factor that affects the academic administration effectiveness of Academy for international excellence And analyzing structural equations with methods of research as follows.

Population and sample

1. Population used in the research was secondary school administrators and academic personnel of the secondary schools of the secondary schools under the Office of Secondary Educational Service Areas, Office of the Basic Education Commission. In the central region of 22 provinces, this has 5,952 schools. Therefore, the sample size was determined by the number of Secondary schools under the Office of Educational Service Area Secondary Schools under the Office The Basic Education Commission of the central region, based on the concept of calculating the size of the group in case the population is known At a confidence level of 95% and tolerance values of no more than 5% from the calculation of the size of the sample Number of samples, number of samples 374.81 or 375 schools By doing a study Among the educational institution personnel of the secondary schools under the Office of Secondary Educational Service Areas, the Office of the Basic Education Commission is the school administrators of the secondary schools and the academic personnel of the secondary schools.

2. Sampling in this research was selected the sample from the school administrators. And academic personnel from the secondary schools under the Office of Secondary Educational Service Areas
M) Office of the Basic Education Commission Central region by using Probability Sampling with the following steps.

Table I: shows the number of population and proportion of sample size, classified by school size Secondary schools under the Office of Secondary Educational Service Areas (OE.) The Office of the Commission Basic education in central region School size details

School size	Details	population (school)	Sample	
			school	Sample
Small	There are 1-499 students.	5,218	329	657
Medium size	There are 500-1,499 students.	470	29	57
Large size	There are 1,500-2,499 students.	156	10	23
Extra large	There are 2,500 students or more.	108	7	13
Total		5,952	375	750

V. RESEARCH RESULTS

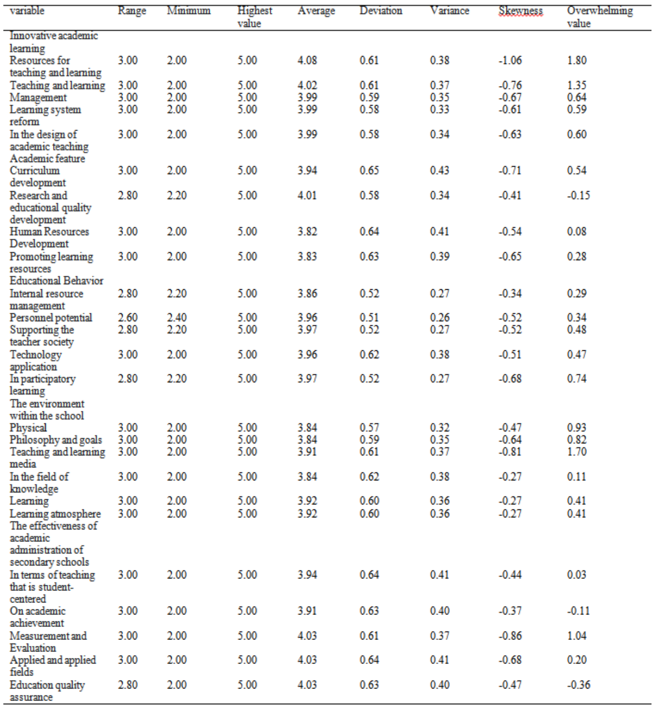
1. The results of general data analysis of school administrators in secondary schools under the Office of

Secondary Educational Service Area (SorBorNor.) Office of the Basic Education Commission Most of the central regions are 68.20% female and 37.80% male, 35.44% between 31-40 years old, followed by age 41 - 50 years old 29.50% and aged 51-60 years 19.60% and over 60 years 15.46%, most of them have a master's degree 42.41%, followed by a doctorate 31.54% and bachelor's degree 26.05 as a group. Small school A, 87.60 percent, followed by medium schools, 7.60 percent, large schools 3.07 percent, and special large schools 1.73 percent, with management experience over 10 years 39.40 percent, followed by 5 - 10 percent 27.47% and over 3 - 5 years 19.46% and less than 3 years 13.67%.

2. The results of the analysis of factors and factors affecting the effectiveness of management. Academic of the school to international excellence, found that there are opinions on the effectiveness of administration. The academic management of secondary schools was at a high level, with an average of 3.99, with the highest in measurement and evaluation, in the application and implementation. In terms of educational quality assurance, followed by teaching that is student-centered. And the academic achievement Components for innovation Learn academic work with a high level of opinions with an average of 4.01, with the highest level of resources for Teaching and learning averages 4.08, followed by teaching and learning. Management Learning system reform and in the aspect of academic teaching design, respectively. The characteristics of academic characteristics were opinions. High level, with an average of 3.91 with the highest opinion For research and educational development, the average value was 4.01, followed by curriculum development, support and follow-up Promoting learning resources And personnel development The environmental elements in the educational institutions had opinions. In the high level, with an average of 3.87, with the highest opinion on the learning atmosphere with an average of 3.92, followed by the teaching and learning media in terms of physical characteristics Philosophy and goals And in terms of innovation, knowledge, and Behavioral components of educational administration The opinions were at a high level with an average value of 3.95, with the highest opinion in supporting the teacher society. In the aspect of participatory learning, with an average of 3.97 followed by the personnel potential Opposition to the use of technology and internal resource management respectively.

3. Analysis result of statistical analysis of variables, causal factors affecting the effectiveness of academic administration of schools to international excellence. There are 2 variable variables, namely academic learning innovation. And academic characteristics, there are 2 variables, which are the internal environment of the school and the behavior of the school administrators, the variable according to the effectiveness of the academic management of the secondary schools to international excellence has a range between 2.60 - 3.00 values. The lowest 2.00 and the highest 5.00 have an average between 3.82 - 4.08 which is in the high level. With standard deviation (S.D.) between 0.51 - 0.67 indicating that the data is distributed near the mean. Because the said standard deviation does not exceed 30% of the average value and there is a variance or square of the standard deviation to measure. The distribution of the data is between 0.26 - 0.45. When considering the skewness or asymmetry of the distribution in the overall, the variables are distributed in the left slanted manner. (Negative skewness) shows that the data of all variables has a higher score than the average. With the value between (-1.06) to (-0.27) when considering the Kurtosis between (-0.36) to 1.68, therefore it is assumed that the variables are normally distributed The results of the descriptive statistical analysis show that The variables are suitable precision That will be analyzed for import Modeling the structural equation model Cause Effect on effectiveness In academic administration of an institution to international excellence (Table II).

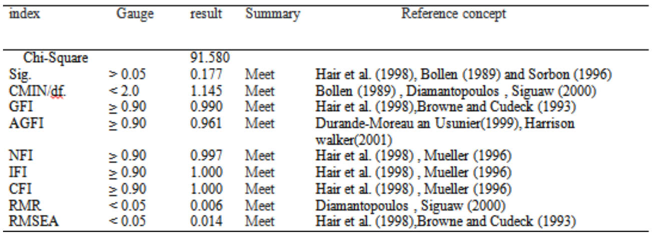
Table II: Statistical analysis results, factor models Causal factors affecting the effectiveness of Manage academic affairs of the school to international excellence



variable	Range	Minimum	Highest value	Average	Deviation	Variance	Skewness	Overwhelming value
Innovative academic learning								
Resources for teaching and learning	3.00	2.00	5.00	4.08	0.61	0.38	-1.06	1.80
Teaching and learning	3.00	2.00	5.00	4.02	0.61	0.37	-0.76	1.35
Management	3.00	2.00	5.00	3.99	0.59	0.35	-0.67	0.64
Learning system reform	3.00	2.00	5.00	3.99	0.58	0.33	-0.61	0.59
In the design of academic teaching	3.00	2.00	5.00	3.99	0.58	0.34	-0.63	0.60
Academic feature								
Curriculum development	3.00	2.00	5.00	3.94	0.65	0.43	-0.71	0.54
Research and educational quality development	2.80	2.20	5.00	4.01	0.58	0.34	-0.41	-0.15
Human Resources Development	3.00	2.00	5.00	3.82	0.64	0.41	-0.54	0.08
Promoting learning resources	3.00	2.00	5.00	3.83	0.63	0.39	-0.65	0.28
Educational Behavior								
Internal resource management	2.80	2.20	5.00	3.86	0.52	0.27	-0.34	0.29
Personnel potential	2.60	2.40	5.00	3.96	0.51	0.26	-0.52	0.34
Supporting the teacher society	2.80	2.20	5.00	3.97	0.52	0.27	-0.52	0.48
Technology application	3.00	2.00	5.00	3.96	0.62	0.38	-0.51	0.47
In participatory learning	2.80	2.20	5.00	3.97	0.52	0.27	-0.68	0.74
The environment within the school								
Physical	3.00	2.00	5.00	3.84	0.57	0.32	-0.47	0.93
Philosophy and goals	3.00	2.00	5.00	3.84	0.59	0.35	-0.64	0.82
Teaching and learning media	3.00	2.00	5.00	3.91	0.61	0.37	-0.81	1.70
In the field of knowledge	3.00	2.00	5.00	3.84	0.62	0.38	-0.27	0.11
Learning	3.00	2.00	5.00	3.92	0.60	0.36	-0.27	0.41
Learning atmosphere	3.00	2.00	5.00	3.92	0.60	0.36	-0.27	0.41
The effectiveness of academic administration of secondary schools								
In terms of teaching that is student-centered	3.00	2.00	5.00	3.94	0.64	0.41	-0.44	0.03
On academic achievement	3.00	2.00	5.00	3.91	0.63	0.40	-0.37	-0.11
Measurement and Evaluation	3.00	2.00	5.00	4.03	0.61	0.37	-0.86	1.04
Applied and applied fields	3.00	2.00	5.00	4.03	0.64	0.41	-0.68	0.20
Education quality assurance	2.80	2.00	5.00	4.03	0.63	0.40	-0.47	-0.36

4. Analysis of structural equation, model, causal factors affecting academic administration effectiveness Structural equations and doing Modifying the model to be complete To make the statistics accepted by the variable method Modification Indices and check Appropriateness and accuracy of the structural equation model by considering the weight of the regression coefficient between 0.87–0.98 Multiple coefficient (R2) To check for variations The combination of the summary indicator is shown in Fig. 1 and Table III.

Table III: Statistical Values of Harmony, Structural Equations, Factor Model Causal effect on the effectiveness of academic administration of the school to international excellence.



index	Gauge	result	Summary	Reference concept
Chi-Square		91.580		
Sig.	> 0.05	0.177	Meet	Hair et al. (1998), Bollen (1989) and Sorbon (1996)
CMIN/df.	< 2.0	1.145	Meet	Bollen (1989) , Diamantopoulos , Siguaw (2000)
GFI	≥ 0.90	0.990	Meet	Hair et al. (1998),Browne and Cudeck (1993)
AGFI	≥ 0.90	0.961	Meet	Durande-Moreau an Usunier(1999), Harrison walker(2001)
NFI	≥ 0.90	0.997	Meet	Hair et al. (1998) , Mueller (1996)
IFI	≥ 0.90	1.000	Meet	Hair et al. (1998) , Mueller (1996)
CFI	≥ 0.90	1.000	Meet	Hair et al. (1998) , Mueller (1996)
RMR	< 0.05	0.006	Meet	Diamantopoulos , Siguaw (2000)
RMSEA	< 0.05	0.014	Meet	Hair et al. (1998),Browne and Cudeck (1993)

From the picture of the structural equation model, the causal factor model that affects the academic administration effectiveness of the school to international excellence after modifying consistently consistent with the empirical data. Consistent with the concepts of Hair et al. (1998), Bollen (1989) and sorbon (1996), the model is consistent with empirical data, with Chi - square = 91.580 df = 80.0 Sig. = 0.177> 0.05 And CMIN / df. = 1.145 <2.0. The analysis results from the model adjustment showed that 7 indices were consistent. And these statistics through the criteria set out as follows:

1. Comparative Fit Index (CFI), which the result is equal to 1.000> 0.90, the result of the index is "according to the concept of Hair et al. (1998) which good CFI should with a value of 0.90 or higher, indicating that the model has a relative consistency

2. The Goodness of Fit Index (GFI) represents the amount of variance and covariance described by the model. In which the analysis result is equal to 0.990>0.90 the results of the index are in line with the concepts of Hair et al. (1998) and Mueller (1996). Good GFI should be 0.90 or higher, indicating that the model is relatively harmonious.

3. Adjusted Goodness of Fit Index (AGFI) is an indication of the amount of variance and covariance described by the modified model and degrees of freedom. Generally, the AGFI values are between 0 and 1. The acceptable AGFI value should be greater than 0.90. The analysis result is 0.961> 0.90. The result of the index is according to the concept of Durande-Moreau an Usunier (1999), which AGFI should have a value of 0.90 or higher, indicating that the model is Consistent harmonization

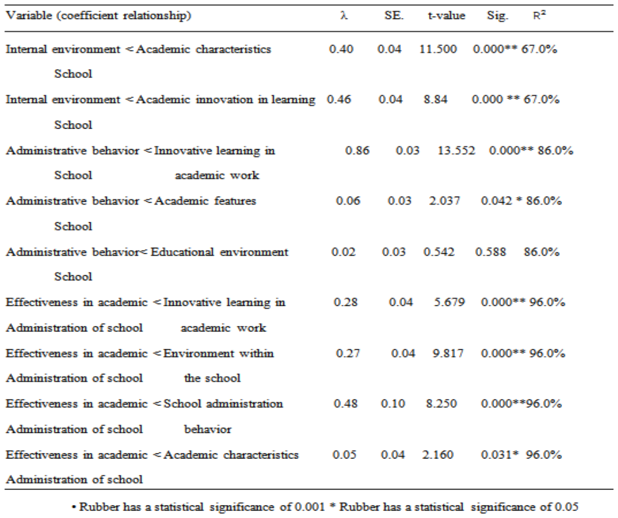
4. The Root Mean Square Error of Approximation (RMSEA) is the statistical value used to test the hypothesis. Very good RMSEA values should be less than 0.05 or Between 0.05 and 0.08 means the model is quite Consistency in harmony with empirical data The result of the analysis is 0.014 <0.08 which is a very good RMSEA. The results of the index are in line with the concept of Hair et al. (1998), Browne and Cudeck (1993). The model is consistent. Relative

5. Normed fit index (NFI) is the statistic used to test the hypothesis. The acceptable NFI should be greater than 0.90 and the result is 0.997 0.90. The result the index follows the concept of Hair et al. (1998), showing that the model is relatively harmonious.

6. Incremental fit index (IFI) is the index that compares the test pattern to the base pattern in which every variable No relationship And is greater than 0.90, which shows that the theoretical model can be used to describe the relationship of variables well. The acceptable IFI should be greater than 0.90, which is equal to 1.000> 0.90. The result of the index is the concept of Hair et al. (1998) shows that the model is relatively harmonious.

7. Root Mean Square Residual (RMR) is the statistic used to test the hypothesis. The RMR value should be less than 0.05, and the good value should be equal to () or the closest approach to 0, with the RMR of 0.006 <0.05, which is a very good RMR. The index results are in line with the Diamantopoulos, Siguaw (2000) criteria, indicating that the model is relatively harmonious. The results of the analysis of all 7 indexes are consistent with the empirical data. Pointed out that the structural equations, the model of causal factors affecting the effectiveness of Manage academic affairs of the school to international excellence Consistency with information Empirical according to the conditions at the statistical acceptance level It consists of the first variable, namely academic learning innovation, which consists of 5 variables which are resources for learning and teaching. Learning and teaching management, learning system reform and in the aspect of academic teaching design, academic characteristics were 5 variables which were curriculum development, research and educational quality development. Human resource development Supporting learning resources and support and follow-up The transmission variables consist of 5 institutional management behaviors which are internal resource management Personnel potential Promotion Support teacher society Technology application And in participatory learning, the environment within the school has 5 variables which are physical characteristics Philosophy and goals of teaching and learning media Knowledge innovation The learning atmosphere and the following variables were the effectiveness of academic administration of secondary schools, consisting of 5 variables, namely student-oriented teaching. On academic achievement Measurement and evaluation, application and use And education quality assurance by the structural equation model The Causal Factor Model that Affects the Effectiveness of Academic Administration of Schools to International excellence is consistent with the configuration criteria, which shows that the model for This measure is accurate (Validity) or OK Fit Confirm. Influence results can be summarized in Table IV.

Table IV: the results of the causal structural equation, the causal model that affects the academic administration effectiveness of the school to international excellence



Variable (coefficient relationship)	λ	SE.	t-value	Sig.	R^2
Internal environment <Academic characteristics School	0.40	0.04	11.500	0.000**	67.0%
Internal environment <Academic innovation in learning School	0.46	0.04	8.84	0.000 **	67.0%
Administrative behavior <Innovative learning in School academic work	0.86	0.03	13.552	0.000**	86.0%
Administrative behavior <Academic features School	0.06	0.03	2.037	0.042 *	86.0%
Administrative behavior< Educational environment School	0.02	0.03	0.542	0.588	86.0%
Effectiveness in academic <Innovative learning in Administration of school academic work	0.28	0.04	5.679	0.000**	96.0%
Effectiveness in academic <Environment within Administration of school the school	0.27	0.04	9.817	0.000**	96.0%
Effectiveness in academic <School administration Administration of school behavior	0.48	0.10	8.250	0.000**	96.0%
Effectiveness in academic <Academic characteristics Administration of school	0.05	0.04	2.160	0.031*	96.0%

• Rubber has a statistical significance of 0.001 * Rubber has a statistical significance of 0.05

The analysis results of the testing of causal structural equations, the causal model to the effectiveness of academic administration of schools to international excellence, independent variables, academic learning innovations Academic feature Educational Behavior Internal environment of the school and variables according to the effectiveness of academic administration of High school excellence By considering the regression coefficient of variables Independent image, standard score Which is the decision coefficient that tells the influence of the variable The rubber content was statistically significant at 0.001 and rubber was statistically significant 0.05 at the conclusion of the test. In each area as follows

1. Innovation in academic work consists of 5 underlying variables which are resources for teaching and learning Teaching and learning Management Learning system reform and academic teaching design The weight of the regression coefficient between 0.93 - 0.98, the multiple correlation coefficient (R2) of 87.0% - 96.0%. Innovation in academic learning has an effect on the effectiveness of academic management of High school to excellence there are 4 direct effects and 5 indirect influences. The results can be summarized as follows:

1.1 Innovation of academic learning has a direct positive influence on the administrative behavior of the educational institutions had an effective regression of 0.86, the deviation of 0.03 with the t.-Value of 13.552 and the value of Sig. = 0.000 <0.001 that could significantly influence the change of 86.0%. Statistical 0.001

1.2 Innovation of academic learning There is a positive direct influence on the environment within the school, with the regression coefficient equal to 0.46, the error of 0.04 with the t.-Value of 8.843 and the value of Sig. = 0.000 <0.001 Explanation of the percentage change effect 67.0% with statistical significance 0.001

1.3 Innovation in academic learning There is a direct positive influence on the effectiveness of The academic administration of the school had a coefficient of regression of 0.28, the error of 0.10 with a t-value of 5.679 and a value of Sig = 0.000 <0.001. Can change 96.0% with statistical significance 0.001

1.4 Innovation in academic learning has a positive indirect influence on the effectiveness of Academic management of secondary schools to international excellence. It was found that through the educational behavior, the educational institution had a total regression of 0.41 (0.86x0.48).

1.5 Innovation in academic learning There is a positive indirect influence on the effectiveness of Manage academic affairs of secondary schools to international excellence through the internal environment of the school, with a total coefficient of regression equal to 0.12 (0.46x0.27)

2. Academic characteristics consist of 5 latent variables, namely curriculum development Research and educational quality development Human resource development In terms of promoting the net Learn and support and follow up The weight of the regression coefficient between 0.75 - 0.93, the multiple correlation coefficient (R) of 73.0% - 86.0%. Academic characteristics influence the effectiveness of academic administration of schools. Secondary education to international excellence there are 3 direct influences and 2 indirect influences can be summarized as follows:

2.1 In terms of academic characteristics, there is a direct positive influence on administrative behavior. The educational institutions had a coefficient of regression of 0.06 with a deviation of 0.03 with a t = value of 2.037 and a Sig value, = 0.042 <0.05. The 86.0% of the influence could be explained with statistically significant 0.05.

2.2. Academic characteristics have a positive direct influence on the internal environment. The educational institution had a coefficient of regression equal to 0.40, the error of 0.04 with t.-Value of 11.500 and Sig. = 0.000 <0.001. Explain the influence of 67.0% of the statistical significance at 0.001.

2.3 Academic characteristics have a direct positive influence on the effectiveness of The academic administration of the educational institutions had a coefficient of regression equal to 0.05, the error of 0.04, the t-value of 2.160 and the Sig value, = 0.031 <0.05. Can change 96.0% with statistical significance of 0.05

2.4 In terms of academic characteristics, there was a positive indirect influence on the administrative effectiveness. Manage academic affairs of secondary schools to international excellence By passing from behavior The school board administrators had the total regression coefficient equal to 0.03 (0.06x0,48).

2.5 In terms of academic characteristics, there was a positive indirect influence on the administrative effectiveness. Manage academic affairs of secondary schools to international excellence by passing from the environment within the educational institution, there is a total regression coefficient equal to 0.06 (0.40x0.27).

3. Environment in the school consists of 5 latent variables, namely physical characteristics, philosophy and goals. For teaching and learning media Knowledge innovation, learning atmosphere with regression weight was between 0.53 - 0.95, the coefficient Multiple correlations (R) 58.0% - 96.0% percent. Test results showed that the internal environment Educational institutions have an influence on the effectiveness of academic administration of secondary schools towards International excellence With direct influence in 1 aspect with regression coefficient equal to 0.27 The error value is 0.04 with the value of .178 and the value Sig, = 0.000 <0.001. Explain the influence of 96.0% change statistically significant at 0.001.

4. School administration behavior consists of 5 hidden variables, including physical characteristics, philosophy and goals. Teaching and learning media Knowledge innovation, learning atmosphere with regression weight was between 0.52 0.95, the coefficient Multiple correlations (R), 28.0% - 83.0% percent. Test results show that administrative behavior Educational institutions have an influence on the effectiveness of academic administration of secondary schools towards International excellence There is 1 direct influence which has a regression coefficient of 0.48 with a tolerance of 0.10 with a 1.-value of 8.250 and Sig. = 0.000 <0.001. Explain the influence of 96.0% change with Statistical significance of 0.001

5. Effectiveness of academic administration of secondary schools towards excellence International is a follow variable consisting of 5 latent variables, which are student-oriented teaching. On academic achievement Measurement and Evaluation Application and application and educational quality assurance with regression weight was between 0.73 and 0.91, and Multilanguage correlation (R) 55.0% - 82.0% percent.

VI. DISCUSSIONS

From the research of structural equations, the model of causal factors affecting the effectiveness of Academic administration of the school to international excellence, consistent with the data. There are statistically significant differences. By testing the influence of the model of causal factors affecting the effectiveness of academic administration of schools to international excellence found that the factors that affect the academic management effectiveness of secondary schools to the highest international excellence are academic learning innovation. Had the highest positive influence, followed by behavior School management, the environment within the school and academic characteristics are consistent with the [5] concept, which states that academic administration is considered as the heart of work. The principle of Kurdistan is the other. It is a job to support academic work with quality management. Academic is the management of all kinds of activities of all types relating to teaching and learning. Manage various environments that have an influence on the teaching and learning so that the teaching and learning precede Smoothly In addition, the research found that academic learning innovation has an effect on the internal environment. Highest educational institutions, followed by academic characteristics and research results found that job learning innovations Academic influences the behavior of school administration highest, followed by academic characteristics. Consistent with the concept of [6]which states that academic administration is a process The operation of the persons involved in the provision of education relating to the teaching and learning activities that aim to maximize the effectiveness of the learners' objectives of the curriculum by testing results, hypotheses, cause factors That affects the effectiveness of academic administration of Educational institutions to international excellence found that the academic learning innovation of the school. Secondary education has an influence on academic administration behavior of schools. Academic feature Of secondary schools have an influence on the environment within the school Job learning innovation The academic aspects of secondary schools have an influence on the school's internal environment and job characteristics. The academic affairs of secondary schools have an influence on academic administration behavior of schools. This is consistent with the concept [7] which states that academic administration is to manage school activities related to the improvement of teaching and learning development, including teacher development. For the teaching and learning to be effective and effective

In addition, the research found that the academic learning innovation of secondary schools has an influence On the effectiveness of academic administration of the school to international excellence, consistent with the research [8] studied the innovation of small elementary school administration, found that the innovation of small elementary school administration has innovation Management in various ways According to the scope of the school administration, the most chosen innovation is effective management. The academic characteristics of secondary schools have an influence on the effectiveness of Academic administration of the school to international excellence Consistent with the concept [9], said that the characteristics of academic administration is the management of all activities. In schools in order to use the results of development to facilitate and improve teaching and learning to have Even better performance The academic administration behavior of the educational institutions have an influence on The effectiveness of academic administration of educational institutions to international excellence is consistent with the concept [10] which states that the scope of academic administration behavior of Educational institutions include Course Management Teaching and learning administration, assessment evaluation Internal supervision management in educational institutions, human resource development administration That academic affects the academic administration effectiveness of the school. From the test, it is found that the internal environment of the school has an influence on the effectiveness of academic administration of Academy for international excellence This is consistent with the concept of Fry, [11]which states that academic administration is a follow-up task, most of which is teaching. Conducting research, supervision and academic administration and management, including maintaining Professional in teaching and learning management Innovative academic learning Have a positive influence on Effectiveness of academic administration of secondary schools to international excellence by Passed from the environment within the school And academic learning innovation Have a positive influence On the effectiveness of academic administration of secondary schools towards international excellence By passing from academic administration behavior of the school Consistent with the concept [12] said that teaching innovation is the innovation of academic learning By developing the teaching media that has been developed systematically through the production of the trial Improve until efficiency and then can be put into practical use effectively and from the research found that the work characteristics The academic affairs of secondary schools have an influence on the effectiveness of academic administration of Educational institutions to international excellence through the environment within the schools and The academic characteristics of secondary schools have an influence on the effectiveness of academic administration. Of the school to international excellence through the academic administration behavior of Educational institutions by educational environment and behavior Academic administration Transformation through learning innovation, academic work and academic characteristics of secondary schools Influence on the academic administration effectiveness of the school to international excellence. Consistent with [10]that studies academic administration and effectiveness of basic education schools under the Suphanburi Educational Service Area Office 2, it was found that academic administration of school administrators and the effectiveness of educational institutions specifically related to Students under the SuphanBuri Educational Service Area Office 2, based on the structural equation research. The Causal Factor Model that Affects the Effectiveness of Academic Administration of Schools to This international excellence can be said that the educational environment and administrative behavior Academic work is a variable passed on academic innovation of learning and academic characteristics of the secondary school has an influence on the academic administration effectiveness of the educational institution towards International excellence.

VII. RECOMMENDATIONS

Suggestions for research utilization

1. According to the research results, academic learning innovation has a Positive influence on administrative effectiveness. Manage the academic affairs of secondary schools to the highest international excellence. Therefore, it should be Importance in promoting resources for teaching and learning. Suitable academic administration corresponding to the needs of learners Curriculum structure development Complies with regulations Ministry of Education The presentation of the teaching methods provided a great understanding of the subject matter, the readiness of the equipment for the production of learning materials in the room. Teaching and learning there should be a system for Management within the school to achieve the standard of promoting and focusing on the participation of people. Arrange education to be effective and effective Mobilizing resources for education, organizing promotion of concepts, principles of academic administration that are clearly defined, as well as promoting personnel awareness and cooperation in academic development seriously, academic administration within the school There are systems and procedures in place. There is support for resources in Management of academic affairs within the school sufficiently and efficiently. Academic administration in line with the course curriculum has interesting content. Outstanding and can be used Good for teaching and learning

2. According to the research, the environment within the school and the academic administration behavior. The variables passed on academic learning innovation and academic characteristics of the school. Secondary education has an influence on the effectiveness of academic administration of the school to international excellence, so should focus on initiatives and creativity in improving academic work, organizing academic atmosphere in schools, such as organizing activities that promote In terms of physical education, teaching and learning should be conducted by using techniques and methods that emphasize various practices. Support for innovative media technology, learning management, measurement and evaluation arrangements, Learning plans that comply with educational curriculum standards, Media development, technological innovation in Education to be a learning source and provide an environment that is conducive to learning for students to have Safe and happy.

Suggestions for the next research

1. Next research should have a study of the sample of class sizes of secondary schools to acknowledge the causal factors that affect the academic administration effectiveness of the school to International excellence in each school size of each sample group with circumstances and how are the different environments?

2. The comparative study should be conducted between direct and variable influences Indirectly affecting the composition of the factors, the cause factors that affect the effectiveness of the administration Academic of the school to international excellence Including studying the theories and research suitable Applied as a model for the benefit of further education.

3. Strategic studies should be conducted to cause factors affecting the effectiveness of management. Academic of the school to international excellence, so the educational results can be used as a policy guideline in Effective management of the school as a whole

4. Should study the problems and obstacles in the implementation of the structural equation model Causal

factors affecting the effectiveness of academic administration of schools to excellence internationally for the benefit of developing a model that is more empirical

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Crisis and Opportunity for Good Change

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Abstract-The purposes of this academic article were to realize the problems, to format the learning process for long lives, and to propose the best practice of Buddha from Buddhist scriptures. An obstruction or problem is actually the basis for overcoming the limited points of human beings. In Buddhism's principle, Buddha had presented the noble truth with four items. In the fact, it is the best practice for learning conceptual framework and system. Therefore, it has an impact for every solution, including the physical and mental problems. All of dangers and suffering always attract persons to learn and find the survival ways, so we search the best ways and cut the roots of problems off. This process is the learning management for all persons and all times and it becomes true forever. When we knew some problems, their roots or causes, we hope or set the goal we will stably solute it. Then Buddha gave the best path or practice for living with mindfulness. It is really called Trisikkha which is the blue printed in life for everyone across the world. With the wide and deep overview, the problems can happen because the law of nature that Buddha called "Dhammaniyama" and it comprises with the impermanent (Anicca), suffering (Dukkha) and non-self (Anatta). In this fact, the law of nature usually works or runs, the things or phenomena are driven into the change. Inclusively, the problems appears by conditions of natural law because human beings relate to and bound it with the blinded mind. This original starting point takes to all of problems. After finding the Buddha's teaching, we could organize the conceptual framework to study information of learning, learning processes, true values and happiness of human beings, public service with pure mind and network of world citizen.

Keywords: Crisis, Opportunity, Good Change, Learning Process

I. Introduction

Crisis is a kind of problem running in the real world, but opportunity is the gateway to safety and the well-being. First of all, the crisis is a type of obstructions resisting the development every part of human beings. It means to the dangers, disasters and dooms in this world. When we try to live, we will find that the law of change or dynamic[1] is always following behind us. It usually appears from it and the human beings violate an environment or men with ignorance. The danger or suffering pushes up into human beings who struggle to avoid or overcome them and they lost the hope or inner power until they accepted the fortunate which they cannot change themselves or an environment into the good situations. So they drove down into the troubles.

At the same time, there is the opportunity everywhere and every time. It is well-known that "where is an effort, there is a way [2]." It is the great proverb from an ancient time to the recent. We have exactly the good opportunity, but all of universe felt down into the natural law or Dhammaniyama, because the impermanence, unstable phenomena and non-self (uncontrolled things) are the ocean of truth for all of things which could not overcome or step over it. Therefore, in this universe all of things are growth up, change on, and selflessness in the final time and they have the causes and results as the circle of movement on forever. So on this earth, there are the crisis, the opportunity and the middle point[3] between both of them. According to the Buddhism, those principles were called "sin, virtuous and purity". Although three types as spoken combined each other, they have a type of unique. We can compare the sin with dirty water, virtuous with pure water and the safety home with purity besides if some ones played the dirty water, they got dirty and might took bath with the pure water. They really got clean and if they stayed at home, including no stepping down and playing the dirty water again, they still got clean and safety within their home.

Truly, this way of life or nature is circle of causes and results and nothing appears without the causes and results. These depends on each other and drives each other into the change or we call the crisis and the opportunity here.

Inclusively, it can be summarized as the diagram for understanding as follows:

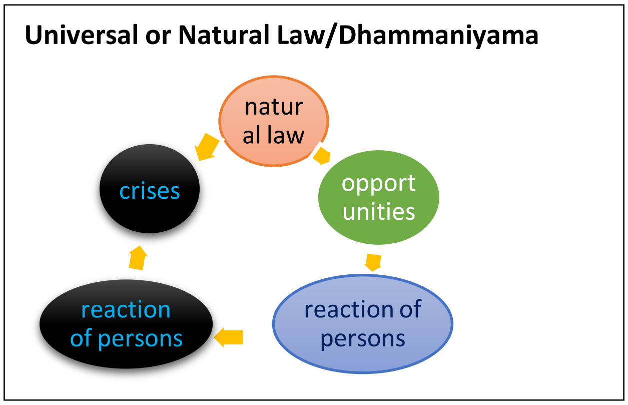

Fig.1: All Things under Natural Law or Dhammaniyama

II. Objectives of This Academic Article

They were three points 1) to realize the crisis or problems, 2) to format the learning process for long lives and 3) to present the best practice of Buddha from Buddhist scriptures.

III. The Fact of Conditionsin Buddhist Principle

In the first of all, the crisis's definition is the emergency or uncontrolled situation with the disaster and danger which comes from the natural law or dhammaniyama in the Buddhism. It is fact that all of things in the world are followed with the impermanence, unstable things and non-self. The three characteristics [4] were spoken by Buddha and nothing and nobody could not flee from this natural law. However, some persons tried to avoid and did not accept the truth what everyone must meet every second minute.

Secondly, the impermanent things or phenomena are the tidal wave of fact covering the earth or universe where fell down under its power. It has exactly the aspects of change, growth and death.

Therefore, the learning process will happen, because human beings have passion to well-being, happiness or other purposes and they will to overcome the crisis during they are fighting to the better things for themselves and others.

In the facts, we start learning because finding of danger or crisis by ourselves so that we will meet the opportunity or happiness, especially the study process was created or developed from the crisis that everybody faces but some persons cannot change the crisis into the opportunity because they were covered with hopeless and pressure until they lost ability to struggle and learn it for walking to the light of wisdom and happiness[5] in their lives. On the other hand, some person can accept the crisis and change it into the opportunity because they have the good mind set by learning process to create and develop the new life for the ring of wisdom and happiness in their lives.

Learning Process in Buddhism was called here "the ring of wisdom and happiness". Buddha had found it when he was sitting with meditation beneath the Bodhi tree on Vesak day. He named it "Noble Truth [4]", after he had enlightened in the last part of that night. Hence it becomes the Buddhist formation of learning called "Trisikkha" that comprises with Sila (behavioral quality), Samadhi (emotional quality) and Panna (intellectual quality).

It is the meaning of an impermanence that is the most important truth and it presses the nature, things and human beings to have the crisis and the opportunity. It is usually the first mechanism appeared in this universe before they will come to this world. Therefore, the impermanence is the significant conditions or law controlling the nature, things and human beings who must face the crisis and the opportunity. They have learnt the types of crisis such as disease crisis, politic crisis, starved crisis, natural crisis, dangerous animals and finally, the death crisis is very fearful for persons.

Thirdly, the unstable things or phenomena are the essential air of fact spreading on the earth or universe where could not last forever. It has always the characteristics of enforcement, driving and moving forwards for all times. These objects or ideas were broken, but those were formed up again in the new looks or formats. All of things moves around the circle of causes and reasons until this circle will end somewhere or not. Nobody knew it, but it still has moved on yet. If it was connected with the human beings, it would be called the abstract "suffering[6]" in Buddhism. In the fact, all of things stay with and around the human beings and they were driven or enforced to the new the format in both the good and bad action, because this law did not except anything in the universe.

Finally, and according Buddhist scriptures, the non-self or selflessness is the freedom of attachment, it is not free from format or new objects and phenomena. In this fact, it was hardly understood because human beings grab or attach somethings that they loved and belonged to, so they could not leave or abandon. It made them fall in the attachment and they became the suffered until they could do everything without the right way. Finally, it caused the suffering to many people.

In short conclusion, the human being would understand the dhammaniyama or three characteristics of nature in an accordance with Buddhism. They can manage themselves and an environment with their wisdom or the actions of them would be expressed from their mind set. When they can be smart with some emotion and behavior under controllingit with the mindfulness or the right mind set [5]as the following mind mapping.

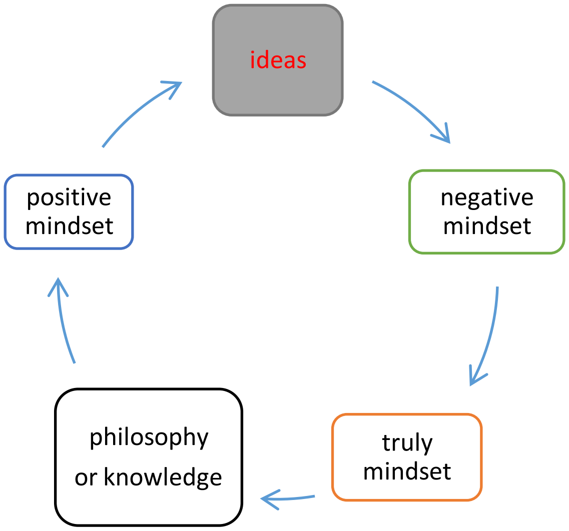

Fig.2: Reflection of Touch Each Other

III. The Smart Learning Process: Noble Truth

Basically, it was a choice for solution of the problems every kind of obstructions or crisis by the mindfulness that comes from the smart learning process by the Buddha who had taught the people the noble truths. There are four steps with the problems or suffering, causes of them, solution of the problems and the methods or smart process to resolve the problem (ariyasacca: dukkha, samudaya, nirodha and magga). Here we realized the all of the problem as the crisis because it was the same thing with the problem in the principle of noble truth. Then we looked at the smart process [6] as the methods in the noble truth as well. Four stages are very important to study or learn in persons' lives.

Generally, the noble truth is very simple learning process in Buddhism, but it is quite very effective to use in the real life because it is not complex. It is the fact that development of the learning process for students need the progressiveness for the good change, so the noble truth is the best choice because it can provide the nature of students and develop them as they wish and need that things are necessary for living happily and valuably on the real earth where is two parts of view. There are the negative and positive types [7] of behavior. In the teaching of the Buddha, it has the middle path as well. Exactly, it can cut the negative behavior and it can support the positive behavior by the middle path as the noble truth. Otherwise, people have applied to use every day along with the Buddhism's principle as following figure.

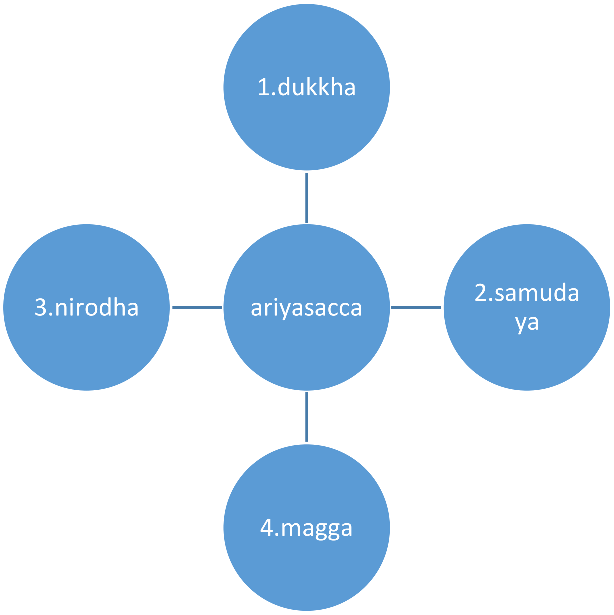

Fig.3: Buddhism's Noble Truth

In the fact, the Buddha taught and pointed the problems or suffering at the first when it had appeared in persons' lives. They could really understand and see the figures of crisis or problem or root of obstruction. It became the stimulus or enforcement inside the mind of people who must find the real roots of problem to get rid of crisis and stand amidst the safety when they have done on the right of principle or path. Therefore, they could learn and respond along with the Buddha's learning process as the noble truth. We called it here "the ring of wisdom or enlightenment" and it can be applied and integrated on the new theories of thinkers who presented the modern educational principle with many types of methods. Then there were the Bloom's taxonomies [8]like the cognitive, affective psychomotor domain of learning. Marquardt said that success of learning comes from the problem, the learning team, the process, the taking action, the commitment to learning and action learning coach. These theories connect with Spence, Gawith and others. When the orientation to the models were collected to contemplate with the noble truth, there were Galach and Ely, Kemp,Morison and Ross, including Reiser and Dick who presented the learning model coving the purpose of learning related with the teaching of the Buddha who suggested and taught starting at Nirodha as the purpose or goal of learning. However, they said the basic problems of students would be collected and measured to design the lessons for them. Some educators were all to start at the problem as an identification in some instructional problems and then there were the other parts of examination in learners' characteristics, some instructional objectives, sequence of contents, designing the instructional strategies, planning the instructional delivery, developing the evaluation instruments and select resources [9] for supporting the learning processes or methods. They were connection with the Trisikkha on the Buddhist scripture which gave the details about human beings' behavior for living together in the society and also expressed the mind fulfilled with the meditation or mindfulness. Moreover, the wisdom or knowledge became the most significant sequence.

In the Buddhism, there were the multiple types of learning, but with much of evidence on the scriptures, we thought that Trisikkha [11] is the achievement or products absorbed in people's mind as the rules in the social tradition and politics, the norm or faith and the intellectual sources which were the heritage from the ancestors who had done the learning from the natural process and the Buddhist strategy is short and clear how to study and need the accomplishment on the system of Trikkha—Sila (accepted rules or law), Samadhi (mindfulness or meditation) and Panna (wisdom or an intellectual production). Firstly, the rules were issued to force and use in every dimension of small or big and uncrowded or crowded community. Secondly, the mind is nature with an importance between the creatures and an environment. Thirdly, the wisdom or knowledge is as the light of the sun. It is the learning process matching the noble truth and the other educators since the Buddha had proclaimed it for people who took care of listening his dhamma. Some groups could take the usages, but some of them could not find any usages. However, Buddha's teaching [11] connected with the Galach and Ely in 1980 as the following figure 4.

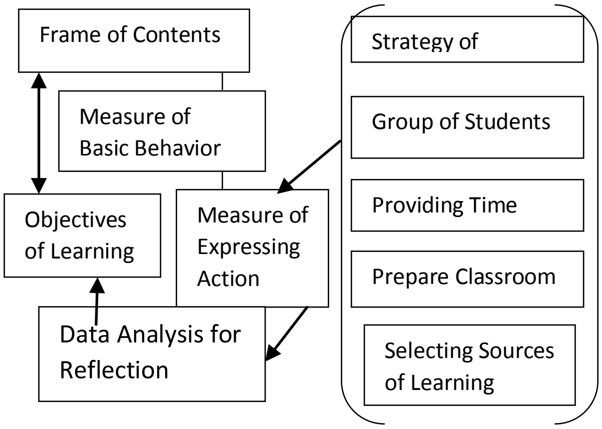
Frame of Contents
Measure of Basic Behavior
Objectives of Learning
Measure of Expressing Action
Data Analysis for Reflection
Strategy of
Group of Students
Providing Time
Prepare Classroom
Selecting Sources of Learning

Fig. 4 Garach and Ely's Learning Process Model

IV. Combination Theories

By the waves of ideas, some stages or procedures of learning in the figure 4 were the way of the Gerlach and Ely who presented and suggested in the learning process that the Buddha emphasized the series of procedure called "anubippikatha [10]". On this way, the Buddha needed the easy things and topics with contents people could understood and attainted the usages and essential achievement from learning each time. The learning quality Buddha specified every time when he taught people although a person could have the true gain or fruit of study in the crowd of people who came to listen the dhamma. Buddha went far away to teach some followers who stayed far

Fig: Garach and Ely's Learning Process Model

Buddha went far away to teach some followers who stayed far from his principle, but he tried to go and teach because he had found the learning accomplishment or success by using the measure and evaluating the people's behavior or expressing.

The educators or thinkers had also the types of theories or methodology for the educational needs around the world.

On sequence of seeking the best choice, a learning process as the reflection according to the concept or theory of John Dewey in 1933. He said the reflection on the book "How We Think". Its important essential content was written and concluded in three issues what were the open-mindedness, whole-heartedness and responsibility. On the opinions and principlesof learning from York Barr and others who said the reflection. It was really found and inscribed on “magga” in the noble truth. It is an item on the topic “mindfulness”. It is the sensual tool checking objects and ideas passing in people’s mind and reflects them out passing the behavior on the body and speech. So the educational measurement and evaluation can be designed and created to find some things or achievement we want to know or developed. At the same thime, Buddhism managed the learning by Trisikkha starting at the physical and verbal behavior as Sila (law), mind with concentration or meditation as Samadhi and an intellectual action conveying with wisdom or knowledge as Panna. On conclusion in this paragraph, it is the educational philosophy [13] originating from the applied and pure one.

By the way, an applied philosophy focus on the knowledge love without the end of learning in order to the smart lives and communities where have the dialogue for creation by DevidBohm who presented this principle and also it emphasizes the conversation for good change or problem solution consisting of the step by step—deep listening, reflecting, understanding together, learning cycle, enforcement by self and others and crystal knowledge. Not enough for this principle, but also all of theories form the educational thinkers or philosophers around the world. They had usually to design and present the new innovation about the path for the problem or crisis solution, but they had the different way to enter the purpose. If we raised those theories to synthesize, analyze and prove by the practice, it could resolve the crisis or problem on the education and other issues, including the noble truth that Buddha found and suggested to people from the last time more than 2500 years ago. The Buddha managed the educational system by focusing on the multiple intelligent quotient (IQ), professional sciences or knowledge and intuitive insight. He then provided level or scale of learning as cognitive learning, practical or active learning and true accomplishment or fruits that everyone could touch by themselves, not useless purposes we all did not sense or not attain because it might be false. However, theories of all educators began at the religious basic knowledge or philosophy. Finally, the format and learning process was confirmed the Buddha’s principle “noble truth” by the evident facts from learners for fighting the crisis and feeling peaceful inside their mind and earth.

V. Conclusion

Conclusively, the ring of wisdom or the circle of process starting at the mind of every person and it became the religions or philosophy [12] because on this earth, it is the true nature consisting of law of three characteristics, procedure of learning and all of creatures who tried and struggled for lives and needs. Then these things caused the crisis or problem on the day after day in order to prove the people’s ability and overcome the crisis, including the opportunity to good change moving on the circle [13] of life. So the educational format or learning process was researched and found for solving the crisis and creating the stable feelings on the emergency situations that reduced the inside energy of people until they fell down in the hopeless, blind or death. On the other hands, shocking spread out and covered across the world. Truly, every one believed and proved the real law that an education will take the light of wisdom [14] coming to everywhere and it was always shown that the learning helped human beings develop the potentials and ability preserve the humanity and strength. At that time, Buddha said much of dhamma that he found, but we can summarize and use it for all usages to human beings by realizing the crisis or problem, the format of learning process and Buddhist dhamma as the noble truth and trisikkha having the details on the scriptures and absorbing in every part of the world because everyone educates by themselves from the educational system in each country.

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An Analysis of General Condition and Problems in Management of the Thai Sangha Administrative

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Abstract— The research article would be supported the Buddhism affaires reform which was a policy of the Sangha supreme council of Thailand. The objectives of this mixed methods research started from qualitative research by documentary study and 20 key informants interview of the general condition and problems in management of the Thai Sangha Administrative, then used quantitative research collected data from 400 samples of people in Ayutthaya, Saraburi, Angthong Thailand with questionnaires to confirm the general condition and problems in management of the Thai Sangha Administrative. Before propose a model of management of the Thai Sangha Administrative, the focus group discussion of participants be held for approving. The research findings as following: Sangha administrative had knowledgeable and capable personnel but lacking of proper support from Sangha administrative causing continuous development. The opportunity was that there is specific Sangha Act and modern technology. The threat was that Sangha administrative had to confront with various cultures and new technology, economy progress causing people not to have time to go to monasteries, policy sanction from the government and wrong media usages as appeared at present. As for the people's opinions towards the Sangha administrative administration in 5 areas: 1) religious personnel, 2) religious Dhamma, teaching, 3) religious ceremonies, 4) religious places, 5) technological systems were found that people's opinion towards the general context of Sangha Oder administration were at high level($\bar{x}$=3.92, S.D.= 0.639). People's opinions towards all areas of Sangha administrative and administration were also at high level.

Index Terms—***Analysis, General Condition and Problems, Management, Thai Sangha Administrative***

I. INTRODUCTION

Thai Sangha Administrative was conducted to strengthen and maintain Buddhism as the administrative firm to morally direct anyone who was under supervised and the term of management shall be performed to achieve its purposes. The administrators should follow the meritocracy at most through equitable manners, hold the teaching of Buddha as their major including taking the common interest as their priority as well as sacrifice own interest for the others according to Buddha's teaching "To sacrifice a little piece of interest to gain the greater benefit. One should forsake little interest to have greater benefit." [1]

Temple was considered as the administrative and management sector of Sangha and Buddhism activities as well as main fundament of Sangha order and Buddhism. It was also performed as the major Sangha administrative sector through the temple rules and approaches according to Sangha Act and The Sangha Supreme Council of Thailand Act, the highest Sangha administrative council. Temple was referred as juristic person according to Article 31, second paragraph and Article 19 of Sangha Act (2nd Issue) B.E. deans but it should be performed in the royal temples only meanwhile the village temple establishers or supporters were able to choose or appoint temple deans since the punishment jurisdiction of Buddhist Patriarch was not able to cover all areas thus the villagers were committed to monitor Buddhist monks in their areas. As we had already known that previously administrative Buddhist Patriarch and monks focused to perform national Buddhist activities for example to sanctify Buddhist disciplines, rather than common temple activities due to an unavoidable issue like social economy change problem. [3] Consequently, the proper regime providing and Sangha administrative system improvement possibility studies should be conducted in order to enlarge Sangha administrative capability. Due to the fact that Sangha administrative had total power to take any decisions along with Buddhist ecclesiastical official monk thus it shall be various in practices although there were identical Sangha policies or Acts to be followed. From this reason, Department of Religious Affairs shall provide Sangha administrative direction and its concept in order to have higher efficiency along with time but practically it shall still be concerned.

Buddhism institutes include Buddhist ecclesiastical official monk as the leader and various-leveled unions. Temple was considered as suborder which located in village in order to intimately educate Buddhist moral codes to the villages and communities. The Buddhist Patriarch as highest leader of temple was an important person to push forward and promote good relationship between Buddhist monks and the members of each temple in order to maintain Buddhist orders including getting along to achieve Buddhism purposes. Consequently, village or community Buddhist monk leaders or any sectors were able to support the community activities with equilibrium. Currently, there were many Buddhism support institutes to perform Buddhist activities like National Office of Buddhism, Department of Religious Affairs, The Sangha Supreme Council of Thailand, Mahachulalongkornrajavidhayalai University, and Mahamakut Buddhist University, etc. These institutes were conductive to strengthen Buddhism activities through academic matters, personnel development (Buddhist monks), Buddhist orders study (Dhamma-Religious), and international study system (mundane concern). Therefore, people expected to follow all sectors' Buddhism development directions from government, private, and citizen sectors. Sangha leader board members according to The Sangha Supreme Council of Thailand were; The Sangha Supreme Council of Thailand's board committees, major lord of Buddhist monastery, region lord of Buddhist monastery, provincial lord of Buddhist monastery, sub-district lord of Buddhist monastery, and temple superior, to educate these Dharmic principles; Ten Virtues of the King, Four Principles Virtuous Existence, Meritocracy, Four Royal Acts of Doing Favors, and Seven Virtues of Gentleman, etc., in order to instill Buddhists trustworthiness and belief. Due to the fact that some of current Buddhist monks' behavior contrary to Buddhism disciplines which ruined and affected to the Buddhists' belief and feeling. However, it was just a part of major Buddhist monks since the other still followed good morality consecutively.

Due to issue background and significance, the researchers needed to investigate current management of the Thai Sangha administrative condition of Buddhist ecclesiastical official monk. Due to Thailand's social condition sudden changed; economy, society, and administration system, therefore Buddhist ecclesiastical official monk in this modern era shall be the key person to develop Sangha administrative potential as the role model of Dharmic principle, Buddhist teaching, and own responsibilities in order to be further Buddhism norm.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to analyze current general condition and problems in management of the Thai Sangha administrative, and 2) to represent management of the Thai Sangha administrative direction.

III. RESEARCH METHODS

A. Research Design

This research was mixed method research which consisted of qualitative research; in-depth interview from 18 participants (monks or habitants) and specific communication group from 10 experts (monks or habitants) with construction interview and specific communication group as research instruments through voice recording and self-note taking. The data from was analyzed through descriptive analysis, systematical data arrangement and classification and quantitative research which conducted as exploratory research from questionnaires with 0.987 as significant reliability. The researcher applied proportion sampling from Buddhist monks and defined the entire samples from each temple according to the total population. The samples were 385 Dharma practitioners within Ang Thong Province area after applied Taro Yamane Sampling Table in order to have covered samples thus the researcher analyzed these 385 samples through social science package program. The research statistics were frequency, percentage, means, and standard deviation findings.

B. Research Process

Research process of this research has developed into 3 steps consisted of to analyze current general condition and problems in management of the Thai Sangha administrative, represent management of the Thai Sangha administrative direction, and Confirm model. Steps were shown in Fig. 1.

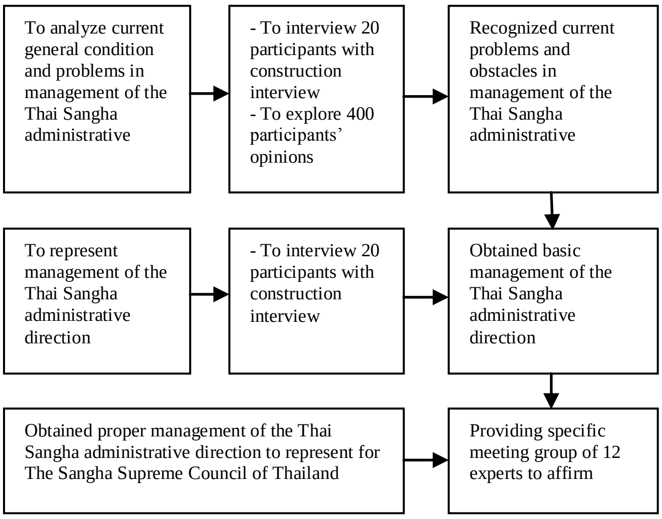
To analyze current general condition and problems in management of the Thai Sangha administrative
- To interview 20 participants with construction interview
- To explore 400 participants' opinions
Recognized current problems and obstacles in management of the Thai Sangha administrative
To represent management of the Thai Sangha administrative direction
- To interview 20 participants with construction interview
Obtained basic management of the Thai Sangha administrative direction
Obtained proper management of the Thai Sangha administrative direction to represent for The Sangha Supreme Council of Thailand
Providing specific meeting group of 12 experts to affirm

Fig.1 Research process for an analysis of general condition and problems in management of the Thai sangha administrative

IV. RESULTS

Results indicated that 1. Current problems and obstacles in management of the Thai Sangha administrative.After interviewed the participants found that Strength and Weakness in management of the Thai Sangha administrative were as follows;

Table I: Internal Environment Analysis Results

Internal Environment	Strength	Weakness
Personnel	There were many well-educated and skilled staffs within Sangha administrative	Insufficient of the Buddhist ecclesiastical official monk support
Capital and Financial Term	Having good social cost and support from citizens	Unfairly performed the activities and insufficient of practical audit sector
Instruments	Having temple as working location with sufficient resource	Insufficient of complete management technology
Policy	Providing Buddhism activity reform plan in order to facilitate each temple	Focusing on passive policies rather than active policies
Personnel	Sangha administrative performs social activities consecutively in order to be acceptable for people within community	Insufficient of public works and focusing on own local areas.

From Table I found that current management of the Thai Sangha administrative strengths were; there are many well-educated and skilled staffs within Sangha administrative, having good social cost and good support from citizens, and having temple as working location with sufficient resource. The current management of the Thai Sangha administrative was very flexible to provide Buddhism activity reform plan in order to facilitate each temple and perform social activities consecutively in order to be acceptable for people within community.

The current management of the Thai Sangha administrative weaknesses were as followings; insufficient of the Buddhist ecclesiastical official monk support, unfair operation and insufficient of practical audit sector, and insufficient of complete management technology. In addition currently, Sangha administrative only focused on centralization thus Buddhist monk community shall be lacking of equity and due to passive policies focusing, any Buddhism teaching shall not be publicly educated so most teaching processes were occurred only in own local areas.

After interviewed the participants found that Opportunity and Threat in management of the Thai Sangha administrative were as follows;

Table II: External Environment Analysis Results

External Environment	Opportunity	Threat
Society and Culture	90% of Thai people believe in Buddhism	Thailand is regarded as multi-religious, cultural, and traditional country
Economy	Thailand is a developing country therefore national economy was good and in proper reform condition	Due to developing economy era, people did not need to visit temples
Politic	There were specific Sangha Acts and sectors	Government sectors occasionally interfered in temple activities
Technology	With modern technology to have timesaving operation	With modern technology, operation cost and expense are very high

From Table II found that current management of the Thai Sangha administrative opportunities were; 90% of Thai people believe in Buddhism, Thailand is a developing country therefore national economy is good and in proper reform condition, there were specific Sangha Acts and sectors, with modern technology to have timesaving operation, and finally Buddhism could be worldwide educated to new generation.

The current management of the Thai Sangha administrative threats as followings; Thailand is regarded as multi-religious, cultural, and traditional country, due to this developing economy era people did not need to visit temples, government sectors occasionally interfered in temple activities, with modern technology operation cost and expense were very high, and finally due to the other religion active publicity, people tended to take misinformation in this globalization era.

Table III: People's total opinion level in general condition and problems in management of the Thai Sangha Administrative (n=400)

General Condition and Problems in Management of the Thai Sangha Administrative	$\bar{x}$	S.D.	Level
1. Religious persons	3.99	0.688	High
2. Religious teaching	3.97	0.674	High
3. Religious rites	4.06	0.759	High
4. Religious places	3.96	0.849	High
5. Technology system	3.85	0.743	High
Total	**3.92**	**0.639**	**High**

From Table III found that people's total opinion level in general condition and problems in management of the Thai Sangha Administrative was in "High" level ($\bar{x}$= 3.92, S.D. = 0.639). After considered each condition and problem found that they were in "High" levels; 1. Religious rites ($\bar{x}$ = 4.06, S.D. = 0.759), 2. Religious persons ($\bar{x}$= 3.99, S.D. = 0.688), 3. Religious teaching ($\bar{x}$= 3.97, S.D. = 0.674), 4. Religious places ($\bar{x}$= 3.96, S.D. = 0.639), and 5. Technology system ($\bar{x}$ = 3.85, S.D. = 0.639) respectively.

2. The direction of management of the Thai Sangha administrative

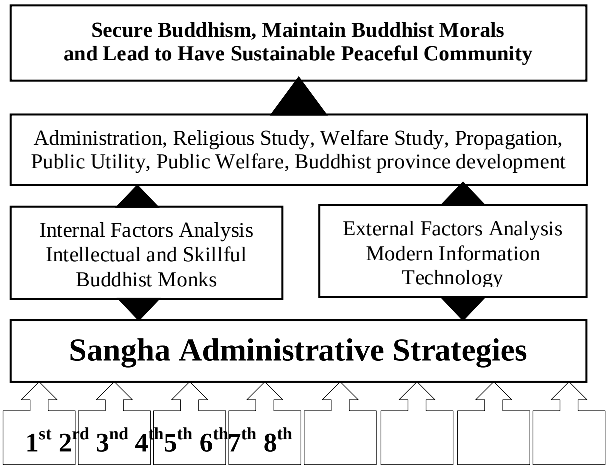
Secure Buddhism, Maintain Buddhist Morals and Lead to Have Sustainable Peaceful Community
Administration, Religious Study, Welfare Study, Propagation, Public Utility, Public Welfare, Buddhist province development
Internal Factors Analysis Intellectual and Skillful Buddhist Monks
External Factors Analysis Modern Information Technology
Sangha Administrative Strategies
1st 2rd 3nd 4th5th 6th7th 8th

Fig.2 Model of sangha administrative strategies

To have the proper strategies, any sectors or institutes have to analyze both internal and external factors in order to provide them. In addition, any strategies could be effective through Buddhism teaching as one of the key achievement factor in other words any institutes need to empower these strategies to be practical and to educate related sectors these proper plans in order to acknowledge vision and mission. Secondly, any sectors or institutes needed to have diligence on the other hands they shall be not discouraged to hold these strategies with evident indicator. Thirdly, they shall hold their psych to remind and investigate any previous situations and lastly, we referred it as "scrutiny" or deep consideration, the action of strategy plan revision whenever we have encountered with any operation problems moreover it conformed to international theory or it might say that we should apply PDCA principle to improve out institute potential. Therefore, Sangha could be strong and the Sangha leaders need to hold both modern management direction and reconstruct with Buddhism principles appropriately.

Effective globalization management of the Thai Sangha administrative consists of these following 8 strategies;

1st Strategy: Providing reliable Buddhist heirs with 2 indicators; 1) the numbers of Buddhist heir have been increasing every year from 5% in 2017 and higher up every year. The project that provided to support this strategy is Summer Buddhist Monk Ordination with provincial lord of Buddhist monastery as the project undertaker. 2) The percentage of Buddhist heirs who are able to pass Dhamma and Pali examination from 50% in 2017 and higher up every year. To achieve this indicator, the project that provided to support this strategy is Dhamma and Pali examination tutoring course with region lord of Buddhist monastery as the course undertaker.

2nd Strategy: Supporting Buddhists love and unity with the indicator; higher numbers of Buddhists who need make merit from 50% in 2017 and higher up every year. The supporting projects shall be making merit, giving charity, observing the precepts, and pleasing mind projects with provincial lord of Buddhist monastery as the projects undertaker.

3rd Strategy: Applying Buddhism teaching to be practical with the indicator; higher numbers of Buddhists who need to practice Buddhism moral from 50% in 2017 and higher up every year. The supporting project shall be Dharma practice project to follow the Buddha trail with provincial lord of Buddhist monastery as the project undertaker.

4th Strategy: Restoring good tradition with 2 indicators; 1) higher numbers of traditional festival participant with well knowledge and understanding from 80% in 2017 and higher up every year. The supporting project shall be Thai local tradition inheritance project with provincial lord of

Buddhist monastery as the project undertaker. 2) Higher numbers of old traditional festival restoration for 1 festival and higher up every year. The supporting project shall be Worldwide Thai Local Tradition Conservation Project with provincial lord of Buddhist monastery as the project undertaker.

5th Strategy: Providing institute good image with the indicator; higher service users' significance level for performing religious practices within Buddhism temples from 80% in 2017 and higher up every year. The supporting project shall be 5S temple restoration project with provincial lord of Buddhist monastery as the project undertaker.

6th Strategy: Focusing on people participation with the indicator; higher numbers of temple restoration volunteer from 5% in 2017 and higher up every year. The supporting project shall be temple restoration volunteering project with provincial lord of Buddhist monastery as the project undertaker.

7th Strategy: Developing modern technology with the indicator; higher numbers of information system for the temples management efficiency for 1 system in 2017 and higher up every year. The supporting project shall be of information technology system development for the temples management efficiency with provincial lord of Buddhist monastery as the project undertaker.

8th Strategy: Supporting development funds with the indicator; higher numbers of temple development fund from 5 funds in 2017 and higher up every year. The supporting project shall be temple development fund raising project with provincial lord of Buddhist monastery as the project undertaker.

V. DISCUSSIONS

This research discussion aimed to describe effective globalization management of the Thai Sangha administrative strategies. The researchers needed to inform key and remarkable discussion issues as follows;

The people's total opinion level in general condition and problems in management of the Thai Sangha Administrative was in high level ($\bar{x}$=3.92, S.D.= 0.639) and after considered each factor found that all factors were in high levels. Thus, this result indicated that Thai people still trusted in current Sangha Administrative institute. The highest factor was "Religious Rite" which showed that people still believed in Buddhism through religious rite with Buddhist monks as the mainstay. The result also conformed to the research of PhraThepprattanasuthi (SomsakChotinataro) [4] who studied "1st Region Sangha Administrative Strategy". The result showed that 1st Region Sangha currently had supporting Sangha Administrative regulation with in the region area with generality and appropriateness. The administrative power was obviously decentralized to each province therefore it should follow the good traditional practices from the ancient instructors and shall not oppose Dharma disciplines and national laws in order to hold on Buddhist principles and support Dharma disciplines. From this action, Sangha Acts, Rules, Orders, Regulations, and Resolutions of the Sangha Supreme Council of Thailand shall be followed as good relationship support directions for villagers, Buddhist monks, and government officers especially Buddhist principles were able to be applied in management of the Thai Sangha administrative with its correct orders and Buddhist principles as the main factor. In addition, Sangha Acts were considered as Dharma discipline supporting law for more sanctity therefore every Buddhist monk practice shall depend on legal principles, justice, knowledge, cleverness, and capability as management of the Thai Sangha Administrative instruments and conform to Provost PhipitPhattanasopon (SubinSumetho) [5] who studied "Management of the Thai Sangha Administrative Development Direction according to Conditions of Welfare within 2nd Region Sangha Administrative Area". The result found that the current general condition and problems in management of the Thai Sangha administrative within 2nd Region Sangha administrative area was in unity condition. Any activities in 2nd Region Sangha administrative area were according to Dharma disciplines with limitation of Sangha Acts and the Sangha Supreme Council of Thailand rules. In addition, any orders, rules, and regulations were applied to support well operation without any problems or obstacles including these mentioned aspects were consistent with the research of Mr. NakarinKaeochotrung [6] who studied "Administrative Models and Principles from the Buddhist's Scriptures (Tripitaka)" The result found that management of the Thai Sangha administrative was the personnel control management process of Buddhist monks and novices and laypersons who resided in the temple in order to have calmness and tidiness and to follow Dharma discipline, laws, and Sangha Supreme Council of Thailand rules which defined from the administrator as the effective administrative management tactics, strategies, and means.

VI. RECOMMENDATIONS

A. Recommendations for Policies

1. The Sangha Supreme Council of Thailand should direct nationwide temples reliable Sangha administrative management strategies in order to conform to the Sangha Supreme Council of Thailand's Buddhism activity reform plans.
2. National Office of Buddhism should support the Sangha operation funds in order to provide sufficient strategies.

3. The Sangha Supreme Council of Thailand should cooperate with National Office of Buddhism to consecutively administrate, monitor, and assess the Sangha operation outcomes.

B. Recommendations for Practices

1. Region lord of Buddhist monastery should push forward Dhamma and Pali examination tutoring course.

2. Provincial lord of Buddhist monastery should push forward Summer Buddhist Monk Ordination, making merit, giving charity, observing the precepts, and pleasing mind, Dharma practice project to follow the Buddha trail, Thai local tradition inheritance, old traditional festival restoration, worldwide Thai local tradition conservation, 5S temple restoration project, temple restoration volunteering, information technology system development for the temples management efficiency, and temple development fund raising projects consecutively.

3. Each temple operation should meet region and provincial lord of Buddhist monastery's policies in term of earnest practical projects providing.

C. Recommendations for Further Research

1. To study effective management of the Thai Sangha administrative strategies in globalization era mechanisms.

2. To study management of the Thai Sangha administrative in globalization era capability and effectiveness.

CONCLUSION

The researchers applied Balanced Scoreboard to develop current management of the Thai Sangha administrative. After analyzed the management funds, the effective strategies could be supporting funds providing strategy. After considered about learning and development found that successful factor strategies shall be love and unity bonding between the Buddhists, good tradition restoration, and practical Buddhism principle supporting strategies. After internal processes were analyzed, the Sangha achievement strategies were; reliable Buddhist heirs and good institution image providing strategies. To analyze operation efficiency, the most wanted strategies should be modern technology system development and people participation focusing strategies. However, if the Sangha consecutively performs these 8 strategies they shall be able to strengthen Buddhism under the institute's value; sacrificing own interests for Buddhism in order to sustainably develop the community. Every strategy shall be provided to achieve the 7 aspects of Sangha missions; administration, religious study, welfare study, propagation, public utility, public welfare, and Buddhist province development. Nevertheless under the identical visions; to secure Buddhism, maintain Buddhist morals, and lead to have sustainable peaceful community.

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Elderly Welfare Management of Local Administrative Organizations in Thailand

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Abstract— ***This research was supported by the Faculty of Social Sciences, Mahachulalongkornrajavidyalaya University. The research objective was to study the relationship between elderly opinion on management factor and elderly opinion on the result of elderly welfare management of local administrative organizations in Thailand. The research applied the quantitative method by conducting the survey research using the questionnaire to collect the data from a sample of 358 elderly persons in 6 selected local administrative organizations in Thailand. The data collected were, then, analyzed by descriptive statistics and correlation analysis. From descriptive statistics analysis, it was found that the elderly opinion on overall management factor including every component (leadership, budget, personnel, and public relations) were appropriated at the high level, while the elderly opinion on overall result of elderly welfare management including every component (health and medical treatment, income, housing, recreation, social security, and creation of supporting network) were appropriated at the moderate level. From correlation analysis, it was found that there were significant positive relationship between elderly opinion on overall management factor including every component and elderly opinion on overall result of elderly welfare management including every component. It is recommend that there should be improvement every component of management factor, then effectiveness of elderly welfare management of local administrative organizations will increase.***

Index Terms—***management factor, elderly welfare management, local administrative organization.***

I. INTRODUCTION

The elderly population has continuously increased year by year. In most of developed countries, they have been in the situation of completed age society. While some countries in Asian have been in this situation. Thailand, after Singapore, have been the second country in the situation of completed age society. This situation have occurred because of the better development of medical and public health system, including the effective family planning policy. The birth rate have been decreased. The better medical care and public health system cause the people have longer life with good health. Then, it follows by economic and social problems. There should be appropriated plans to solve these problems. [1]

From the survey report of the National Statistical Office in 2014, it was found that the percentage of elderly population of Thailand was 14.9% of the total population. This percentage was higher than 14.0%, Thailand has been, then, called the completed age society. From this report, the elderly population was distributed in the every parts of the country. The 59.1% of the elderly population had inhabited outside the municipality areas, while the rest (40.9%) had been within the municipality areas. The highest portion of elderly population (31.9%) had lived in the northeastern part, the next portions had lived in the central, northern, and southern parts (25.6%, 21.1%, and 12.0%, respectively). Only 9.4% of them had been in Bangkok Metropolitan area. [2]

The main problems of elderly persons were as follows; (1) Health problem; generally, the elderly persons had health degeneration both in physical and mental, such as dementia, forgetfulness, depression, etc. (2) Economy problem; in general, some elderly persons had no income or not enough income for daily spending, no one taking care them. (3) Knowledge problem; elderly persons had no much chance to develop themselves as the social change, they may had problems with the younger generation. (4) Social problem; elderly persons had not received social respect and praising as before, retired elderly persons from high positions had lose their authorities and followers. Younger generations had attitude to elderly persons as obsolete, ignorance talking, and useless persons. (5) Mental problem; elderly persons might not receive enough attention from relatives which make them feel lonely and fear. Some elderly persons might want to have social happiness which were not suitable for their ages, thus, these issues cause them disappointed. (6) Family problem; because of social and cultural changes, formerly, it was extended family, and there were close relationship between family members. But, at present, it was single family, most of the members have gone to work, and left the elderly persons stay alone at home. Then elderly persons had lonely feeling which were not the same as before. (7) Social change problem; since there were economic and social changes, it become industrial societies as same as the western countries. Younger generations paid low gratitude to elderly. Youngers may have not enough time to take care of the elderly, then, elderly may have to stay at the elderly home. Most of elderly had to help themselves and feel lonely.

In order to solve these elderly problems, there should be both personal and system preparation. There should provide the following activities; (1) improve the present elderly data base to become modern data base, (2) establish the insurance for elderly health care and medical treatment, (3) support the long run caring for elderly and solve the problem of the lack of elderly curators, (4) establish the income insurance and promote the saving after retirement, (5) promote elderly working and extend the retirement period, and (6) establish the social and community strengthening.

According to the Local Administrative Organization Act, [3], it has assigned that local administrative organization, municipality, and provincial administrative organization have the duty to assist and promote the development of elderly quality of life. From the District Council and Local Administrative Organization Act, [4], it has assigned that one duty of local administrative organization is to promote the development of women, children, youth, elderly and disabled persons. Thus, the local administrative organizations must realize and give importance to provide elderly welfare as assigned by these acts. The elderly welfare management provided by the local administrative organizations should have the same standard in quality and efficiency.

There are 7,852 local administrative organizations in Thailand in 2017. These compose of 76 provincial administrative organizations (0.96%), 2,441 municipalities (31.09%), 5,333 sub-district administrative organizations (67.92%), and 2 special local administrative organizations (0.03%). [5]

As already mentioned, it was an interesting issue to study the result of elderly welfare management of local administrative organizations, including the management factor of local administrative organizations. What was the relationship between the management factor and the result of elderly welfare management? It was also to study the problems and recommendation concerning with elderly welfare management. Then, it should find out the guideline to improve the elderly welfare management of local administrative organizations for better quality and more efficiency. [6]

II. RESEARCH OBJECTIVES

The main objective of this research was to study the relationship between elderly opinion on management factor and elderly opinion on the result of elderly welfare management of local administrative organizations in Thailand. Then, there would find out the proposal of guideline for improvement of the effectiveness of the elderly welfare management of local administrative organizations.

III. RESEARCH METHODS

A. Research Design

The methodology of this research was quantitative research using survey research. The sample consisted of 358 elderly persons computed by Taro Yamane's formula from the population of 3,351 elderly persons who receive elderly allowance from 6 selected local administrative organizations (1. Maha Sorn, Lopburi, 2. Ngew Rai, Nakhon Pathom, 3. Po Tang, Phra Nakhon Sri Ayuthaya, 4. San Toh, Kampangpet, 5. San Sai, Chiangrai, and 6. Nong Chang, Kalasin). The sampling technique was proportional stratified random sampling, by giving local administrative organizations as stratum.

The research instrument for data collection was questionnaire concerning with elderly opinion on management factor (including leadership, budget, personnel, and public relations) and on the result of elderly welfare management of local administrative organizations (including health and medical treatment, income, housing, recreation, social security, and creation of supporting network). The quality of questionnaire was examined by tryout of 30 related elderly persons and Chronbach's Alpha coefficients were computed. It was found that the Chronbach's Alpha coefficients of the elderly opinion on management factor and on the result of elderly welfare management were 0.943 and 0.978 respectively. The data collected were analyzed by descriptive statistics including frequency, percentage, mean, and standard deviation and by inferential statistics including correlation analysis computing Pearson's correlation coefficients.

B. Research Process

Research process of this study consisted of 4 steps; (1) analysis concept, theory, and related research works, (2) research design and instrument construction, (3) data collection and analysis, and (4) conclusion, discussion and recommendation. Details were shown in following Fig. 1.

Research processResearch method

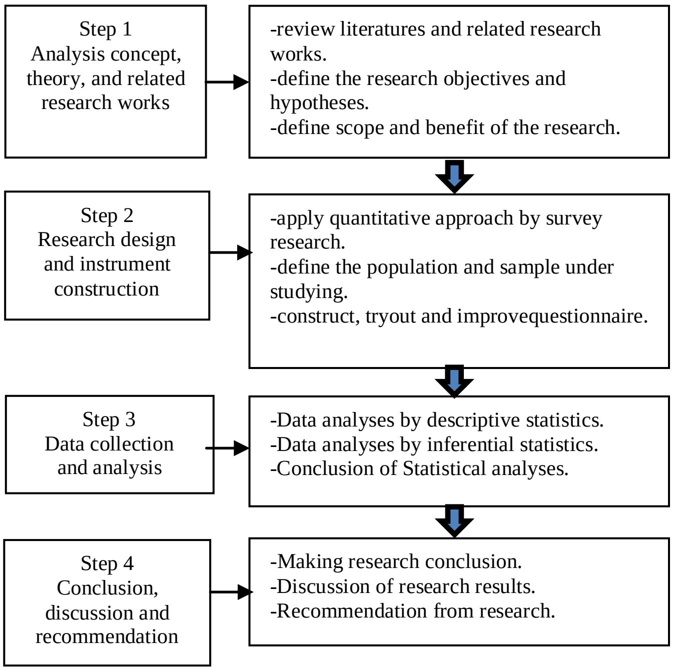
Step 1
Analysis concept, theory, and related research works
-review literatures and related research works.
-define the research objectives and hypotheses.
-define scope and benefit of the research.
Step 2
Research design and instrument construction
-apply quantitative approach by survey research.
-define the population and sample under studying.
-construct, tryout and improvequestionnaire.
Step 3
Data collection and analysis
-Data analyses by descriptive statistics.
-Data analyses by inferential statistics.
-Conclusion of Statistical analyses.
Step 4
Conclusion, discussion and recommendation
-Making research conclusion.
-Discussion of research results.
-Recommendation from research.

Fig.1 Research Process for Elderly Welfare Management

IV. RESULTS

4.1 From basic statistical data analysis of elderly opinion on management factor of local administrative organizations, it was found that the average elderly opinion on overall management factor was appropriated at the high level. Similarly, when considering each components, it was also found that the average elderly opinion on every component of management factor (leadership, budget, personnel, and public relations) were appropriated at the high level. When considering each of 16 questions concerning with elderly opinion on management factor, it was found that most of the questions were appropriated at the high level, except 2 questions which were appropriated at the moderate level. These two questions were; there were not enough budget for occupation promotion and for health and medical treatment.

4.2 From basic statistical data analysis of elderly opinion on result of elderly welfare management of local administrative organizations, it was found that the average elderly opinion on overall result of elderly welfare management of local administrative organizations was appropriated at the moderate level. Similarly, when considering each components, it was also found that the average elderly opinion on every component of result of elderly welfare management of local administrative organizations (health and medical treatment, income, housing, recreation, social security, and creation of supporting network) were appropriated at the moderate level. When considering each of 24 questions concerning with elderly opinion on result of elderly welfare management, it was found that only 2 questions were appropriated at the high level, while the rest (22 questions) were appropriated at the moderate level.

4.3 From inferential statistical analysis for the relationship between elderly opinions on management factor and on result of elderly welfare management of local administrative organizations, the results were shown in the following table..

Table 1. Pearson's correlation coefficient (r) and p-value between elderly opinion on management factor and on results of elderly welfare management of local administrative organizations.

(n=358)

Opinion on management factor	Opinion on result of elderly welfare management						
	R1	R2	R3	R4	R5	R6	RT
M1	0.537^{**}	0.394^{**}	0.474^{**}	0.589^{**}	0.572^{**}	0.586^{**}	0.574^{**}
	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)
M2	0.667^{**}	0.577^{**}	0.597^{**}	0.689^{**}	0.634^{**}	0.639^{**}	0.696^{**}
	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)
M3	0.491^{**}	0.293^{**}	0.386^{**}	0.602^{**}	0.487^{**}	0.524^{**}	0.503^{**}
	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)
M4	0.659^{**}	0.491^{**}	0.573^{**}	0.718^{**}	0.685^{**}	0.721^{**}	0.701^{**}
	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)	(0.000	(0.000)
MT	0.661^{**}	0.494^{**}	0.570^{**}	0.729^{**}	0.668^{**}	0.694^{**}	0.695^{**}
	(0.000)	(0.0000	(0.000)	(0.000)	(0.000)	(0.000)	(0.000)

Note (1) ** means statistical significance at 0.01 level,

(2) Opinion on management factor (M1 = leadership, M2 = budget, M3 = personnel,

M4 = public relations, and MT = overall)

(3) Opinion on result of elderly welfare management (R1 = health and medical treatment, R2 = income, R3 = housing, R4 = recreation, R5 = social security, R6 = creation of supporting network, and RT = overall)

From Pearson's correlation coefficients computed in Table 1, it was shown that there were significant positive relationship between the elderly opinion on overall management factor and elderly opinion on overall result of elderly welfare management and every component at 0.01 level of significance. Similarly, there were significant positive relationship between the elderly opinion on every component of management factor and elderly opinion on overall result of elderly welfare management and every component at 0.01 level of significance.

4.4 Body of knowledge

The research finding was indicated that the management factor (leadership, budget, personnel, and public relations) had significant positive relationship with the result of elderly welfare management of local administrative organizations (health and medical treatment, income, housing, recreation, social security, and creation of supporting network).

V. DISCUSSIONS

5.1 When considering the elderly opinion on management factor, it was found that overall management factor including every component (leadership, budget, personnel, and public relations) were appropriated at the high level. These may be because the administrators and personnel had good attention on various activities of elderly welfare, including good public relations with elderly persons. Elderly persons had satisfied with these services. The management factor had, then, appropriated at the high level. It was in accordance with the research work of Boonmark Marksuk on the research title of the Management of Elderly Social Welfare of Bualoy Sub-district Administrative Organization, Saraburi Province. In which the research found that the overall management factor was appropriated at the high level. [7]

5.2 When considering elderly opinion on result of elderly welfare management, it was found that overall result of elderly welfare management and every component (health and medical treatment, income, housing, recreation, social security, and creation of supporting network) were appropriated at the moderate level. These may be because elderly welfare was one activity among many activities under the responsibility of local administrative organizations. There were some numbers of elderly persons with various needs. The local administrative organizations could not, then, provide the thoroughly service to all of elderly persons. This was in accordance with the report of the National Statistical Office on the survey of elderly needs. It was shown that there were high percentage of elderly persons who had various kinds of needs, such as health care, income, occupation, recreation, and so on. [2]

5.3 From correlation analysis, it was found that there were significant positive relationship between the elderly opinion on overall management factor including every component and elderly opinion on overall result of elderly welfare management including every component. This finding indicated that the management factor was the main factor that have direct affected on the result of elderly welfare management of the organizations. This finding was in accordance with the research work of Boonmark Marksuk on the research title of the Management of Elderly Social Welfare of Bualoy Sub-district Administrative Organization, Saraburi Province. In which the research found that there was significant positive relationship between the opinion on overall management factor and opinion on overall management of elderly social welfare. [7]

VI. RECOMMENDATION

6.1 From elderly opinion on management factor, it was found that most of the questions were appropriated at the high level, except the budget for elderly occupation promotion and for health and medical treatment. These may be because the annual total budget was allocated for the many activities of local administrative organizations. There was no especially budget for elderly welfare activities. Then, there should be direct allocated the budget for elderly welfare activities in every local administration organizations.

6.2 From elderly opinion on result of elderly welfare management of local administrative organizations, it was found that the average elderly opinion on overall result of elderly welfare management of local administrative organizations including every component (health and medical treatment, income, housing, recreation, social security, and creation of supporting network) were appropriated at the moderate level. This indicate that the elderly welfare management of the organizations still do not serve the general needs of elderly persons. Then, the local administrative organizations should improve the plan which consists the appropriate activities that serve the elderly needs.

6.3 From correlation analysis, it was found that there were significant positive relationship between the elderly opinion on overall management factor including every component and elderly opinion on overall result of elderly welfare management including every component. Then, there should be improvement of every component of management factor, in order to increase the effectiveness of elderly welfare management of local administrative organizations.

CONCLUSION

From the survey of elderly opinion in this research, it was found that the overall management factors of local administrative organizations, including every component (leadership, budget, personnel, and public relations), were appropriated at the high level. The overall result of elderly welfare management of local administrative organizations, including every component (health and medical treatment, income, housing, recreation, social security, and creation of supporting network) were appropriated at the moderate level. There were significant positive relationship between overall management factor including every component and overall result of elderly welfare management including every component. It was suggested that, if there would be improvement of every component of management factor, then, effectiveness of elderly welfare management of local administrative organizations would increase.

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A Management Analysis of the World Heritage and Way of Buddhist Culture for Promoting the Cultural and Tourist Values

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Abstract - The purposes of this research article were 1) to study the values and way of Buddhist culture in the world heritage, 2) to analyze a management of the world heritage and promoting values and Buddhist culture in the world heritage, and 3) to enhance model of Buddhist cultural values building in the world heritage. The area of the study was Kamphaeng Phet historical park and was selected by purposive sampling. Research results indicated that 1) the values and way of Buddhist culture in the world heritage was managed by related organizations on arts and cultural heritage and local people. They have been working together following strategic plan to increase the effectiveness. 2) Analyzed results for management of the world heritage and promoting values and Buddhist culture in the world heritage has divided into 2 parts. Three activities were conducted in Kamphaeng Phet historical park which were Buddhist holy day, offering robes to Buddhist monks, and the candlelight procession. Four activities were conducted in Nakhonchum Ancient City consisted of Dhammachak Sunday, Vessantara sermon, Tenth lunar month festival, and Ordained Nekkhamma. These festivals and activities were restored and preserved Dhamma heritage that still appeared in Kamphaeng Phet world heritage. 3) Model of Buddhist cultural value building in the world heritage was a model that enhanced the level of management in the aspects of the objectives, process, value searching, and way of Buddhist culture that were missing. A management of the world heritage including the enhancement of value and way of Buddhist culture and the assessment management has been set in order to promote clearly Buddhist cultural values.

Index Terms— World Heritage, Management Analysis, Buddhist Culture, Cultural and Tourist Values

I. INTRODUCTION

Thailand is one of the oldest civilizations in Southeast Asia with many important historical sites, and with historical and archaeological values that are registered as world cultural heritage. From an educational organization United Nations Educational, Scientific and Cultural Organization (UNESCO), which Thailand has UNESCO registered heritage such as Sukhothai Historical Park Si Satchanalai - Kamphaeng Phet and Phra Nakhon Si Ayutthaya Historical Park. InSukhothai Historical Park, Si Satchanalai and Kamphaeng Phet were registered as World Heritage Sites under the name "Sukhothai Historical City and Family Town" along with Ayutthaya Historical Park was registered as a World Heritage under the name "Historical City, Phra Nakhon Si Ayutthaya and Family Town" at the 15th Annual World Heritage Committee meeting in 1992 in Carthage Tunisia on December 13, 1992. Since Thailand has a "World Heritage" cultural heritage resulting in economic growth, national development has given importance to business and industry development related to travel to make money for the country.

Due to the growth of the tourism industry that relies on the use of resources which are the ancient sites causing social and cultural impacts of the area, tourist spots and people in the area especially the way of life occupation as well as the changing environment. In the case of Phra Nakhon Si Ayutthaya Historical Park which is considered a world heritage site, the rationale for consideration is the representation that showed masterpieces created with intelligent creation and confirms the evidence of culture or civilization that appears with an excellent location selection with appropriate city planning design. The archaeological buildings have unique architectural features, physical, historical and civilization which makes this historical park to be one of the most popular cultural and artistic tourist spots in Thailand.

In the current situation, academics and government agencies, the Fine Arts Department, the Ministry of Culture, are concerned about the management of the area of this historic site which was inspected by the World Heritage Committee from the organization for improving the landscape,otherwise; it may be at risk of being removed as a World Heritage Site. For Sukhothai - Si Satchanalai - Kamphaeng Phet Historical Park throughout the old town that has been registered as a world heritage site as evidence showed that outstanding architectural works represent early Thai arts and the birthplace of national building. The area has been developed as a historical park and registered as a World Heritage Site making each year a large number of both Thai and foreign tourists visiting.

Sukhothai Historical Park located in the old town district, Mueang Sukhothai District. The Sukhothai city plan has a rectangular fabric floor approximately 2 kilometers long, 1.6 kilometers wide, with a city gate in the middle city wall around inside, there are still traces of palaces and 26 temples. The largest temple is Wat Mahathat and has a King Ramkhamhaeng the Great Monument located in front of the entrance to the historical park.

As for the Si Satchanalai Historical Park located in Si Satchanalai Sub-district, Si Satchanalai District Sukhothai, atotal of 215 archaeological sites have been surveyed, including 205 archaeological sites, Chomchuen Temple and ancient Sangkhalao kiln. Historic sites have been expanded from the original state less than other places maintain the landscape of the historic city completely.

The Kamphaeng Phet Historical Park or Chakungrao Kamphaeng Phet Province, there are 2 historic sites in the center of the city which are Wat PhraKaew and Wat Phra That appeared in 3 Prang Buddha statues that resemble Kamphaeng Phet mechanics, namely, the wide Natal Buddha image a ridge and Phra Thu Siem which is hard to see in the archaeological group, Aranyik district. All temples are built with laterite, such as Phra Si Temple. There are standing Buddha images, Pang Prathan blessing, Wat Chang Rop, large chedi, 68 sculptures of elephants, rope of Phra Non temple, there are 30 large laterite pillars weighing 30 tons per ton, old Ping River West Bank with a bush-shaped pagoda in the middle of ThungSetthi and other temples [1].

With these factors, Sukhothai Province and Kamphaeng Phet Province, there is a strategy to develop the Sukhothai-Si Satchanalai-Kamphaeng Phet Historical Park area with promoting tourism activities, developing tourist attractions to be safe and for tourists including product quality development of the professional groups in each sub-district as well as promoting and supporting from the village committee in resolving various disputes in management which is to strengthen the community. It is an important factor that causes the historical park in the area to remain a valuable historic tourist attraction, art and culture.

In maintaining the world heritage site Sukhothai - Si Satchanalai - Kamphaeng Phet Historical Park, to maintain a world heritage sustainability requires cooperation. From related persons from the personal level local and national community level which must have awareness to preserve and cherish the national treasure of the land, have knowledge and understanding in managing the world heritage sites, realizing the value of the world heritagesites and sees the importance of managing a world heritage site in order to use, preserve, and develop the world heritage site which is a cultural heritage of the nation to remain forever. The principles of the convention on the protection of the UNESCO World Heritage has determined that world heritage sites need a good management system. The best way is for all parties involved to work together as for the Asia-Pacific region UNESCO has supported the plan for management and development of the area and the ecosystem as a whole. It is to be a channel for balancing conservation and the need for economic development which will benefit local communities in the field of employment conservation sustainable tourism industry development which is a balance adjustment between conservation tourism and local economic development [2].

Therefore, allowing all parties involved to participate in the management appropriately is a way to manage the world heritage to blend together for balanced development. For the above reasons the research team is interested in studying the management of world heritage sites in various fields to preserve the Sukhothai-Si Satchanalai-Kamphaeng Phet Historical Park maintain a sustainable world heritage without being withdrawn from registration as a UNESCO Cultural Heritage as well as analyze the knowledge and understanding of communities about the world heritage site, seek guidelines for development, and increase the potential of community participation in the management of world heritage sites appropriately and in accordance with the conditions of the community and local which is a balance between being a "World Heritage" status and tourism development of the community and locality, and the country's tourism industry is to be sustainable. If there is no participation of the community in management and maintaining, the World Heritage Site may have serious consequences for the world heritage site deteriorated. There are intruders destroying or performing other actions in addition to the above may result in UNESCO removal of Sukhothai-Si Satchanalai-Kamphaeng Phet Historical Park from being a cultural heritage site and to enable the inheritance of cultural heritage from generation to the next generation and to create new knowledge in world heritage management along with the culture of the local community. It can be adapted to manage other world heritage sites which have the same cultural heritage as Thailand.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the values and way of Buddhist culture in the world heritage, 2) to analyze a management of the world heritage and promoting values and Buddhist culture in the world heritage, and 3) to enhance model of Buddhist cultural values building in the world heritage.

III. RESEARCH METHODS

A.Scope of Research

1) Scope of content.

The researcher defines the scope of the content synthesized from the concept by the United Nations Educational, Scientific and Cultural Organization (UNESCO) regarding the management of the UNESCO World Heritage Sites, which is divided into 8 areas which are 1) area management, 2) resource management, 3) protection, 5) use, 5) research, 6) capital management, 7) education, and 8) marketing.

2) Population and Key informants.

2.1) Population is the population of the research is people who have households around the World Heritage Sites and government agencies private sector in the World Heritage Site.

2.2) Key Informants, the researcher has studied and analyzed the world heritage management and the Buddhist culture in promoting the cultural and tourism values of Sukhothai-Si Satchanalai-Kamphaeng Phet Historical Park sites by mainly using Qualitative Research The researcher assigned key informants from groups related to world heritage sites covered in various groups total number of 48 persons.

3) Area

In this research, the researcher has specified the study area from Sukhothai - Si Satchanalai - Kamphaeng Phet Historical Park Area, specific Kamphaeng Phet Historical Park.

B. Research Model.

This research model is a participatory action research. (Participatory Action Research: PAR) in the study, analysis, management of world heritage and Buddhist culture in promoting cultural and tourism values, it consisted of 3 main steps: preparation phase "area coordination", research steps "pay attention to community processes", and development stages "focus on solving community problems".

C. Population and Sample

In this research, the researcher aims to collect both quantitative and qualitative information through the procedures in accordance with the research methodology by dividing the quantitative information givers and qualitative as follows:

1) Quantitative data providers the samples were selected from the population involved in the community area around the world heritage area by specifying because the exact population of the population is not known. The sample size can then be calculated using the formula of W.G.Cochran by determining confidence values at 95 percent and error values at 5 percent. The researcher then uses the sample size of 400 samples which is considered to pass the specified criteria which is not less than 384.16.

2) Qualitative data providers selected from the population involved in the communities around the world heritage area, including leaders, monks, representatives, community leaders, network management, tourist agent, business representative, and representative people in communities around the world heritage area.

D. Tools for Research Studies

1) Focus group discussion was used to jointly analyze problems and find ways to solve problems including lesson summaries after trying out the problem-solving methods on the issues of analysis of world heritage management and Buddhist culture in promoting cultural and tourism values in accordance with UNESCO principles, which are divided into 8 areas, which are 1) area management, 2) resource management, 3) protection, 4) use, 5) research, 6) capital management, 7) education, and 8) marketing.

2) Questionnaires for tourists and communities around the area in the analysis of world heritage management and Buddhist culture in promoting cultural and tourism values.

The questionnaires consists of 3 parts: Part 1 General information, socioeconomic information of the respondents, has a checklist, part 2, information about the management of the UNESCO World Heritage Sites, which is divided into 8 areas, which are 1) area management, 2) resource management, 3) management protect, 4) use, 5) research 6) funding management, 7) knowledge, 8) marketing, and 40 items were written consisting of rating scale and Part 3 was suggestions and open-ended questions.

3) Interview forms for communities around the area and management networks on issues of world heritage management and Buddhist culture. In promoting cultural and tourism values the characteristic was a semi-structured interview form, 4) organize a data recovery and workshop in making plans to promote the management of Buddhist cultural resources in the conservation of world heritage sites.

E. Data Collection Methods

This research focuses on action with participation. There are data collection procedures as follows:

1) Classification or consideration of problems that wish to study, researchers teamed up with the community study the details of the problems of world heritage management and Buddhist culture in promoting cultural and tourism values study the concepts, theories related to that problem thematic concern analysis. Consider the following 4 components: problems related to tourists communities around the area knowledge management network.

2) Research teams collaborated with communities and management networks together to select important problems that should be solved research studies selected by theory to consider the nature of the problem. Then, create the hypothesis of the research in the form of the desired message will assess that show the relationship of the problem to the principles or with the basic theory that related to that problem.

3) Create research tools that will help answer the problems according to the hypothesis. The tools will have 2 characteristics, which are tools used in the experiment and the integration of Buddhist principles, and tools used to gather information from the practice such as questionnaires, interview forms.

4) Record detailed events at each step of the research both the progressive and obstacle in the operational cycle is in the planning stages. Observation and reflection operations collected notes for use in circuit improvements continually in order to gather data, analyze and find the answer to the hypothesis.

5) The research team joins the community and the management network together analyze various relationships of the data collected both quantitative and qualitative data, showed details explain the situation categorize and classify data groups by appropriate topics, compare differences, and similarities of data each type by deep analyzing.

6) Research teams in collaboration with communities and management networks checked the information, summarizeand find the answer to the cause the results and solutions to that problem according to objectives defined and will create maximum benefits by summarizing it into a principle or model or plan of the operation, based on inductive logic and theoretical knowledge.

F. Data analysis and statistics used in data analysis

In qualitative data analysis,the research team collaborates with communities and collaborative management networks, and analyze the various relationships of the collected data both quantitative and qualitative data. They showed details and explained the situation, categorized and classified data groups by appropriate topics, compare differences and similarities of data each type by analyzing in-depth and jointly verify the information obtained to summarize and find the answer to the root cause and the solution to the problem. They have also defined and will create maximum benefits by summarizing it into a principle or model or plan of the operation based on logic inductive and theoretical knowledge. In the analysis of quantitative data, researchers used descriptive statistics to analyze data.

IV. RESEARCH RESULTS

A. A study of world heritage management and the promotion of Buddhist values and culture.

From the analytical study found that the main departments in managing the Kamphaeng Phet Historical Park area with coordination between agencies involved. The issue of cultural heritage and local people come to work together closely to make the implementation of the master plan more efficient and reduce duplication of state operations which is important and sensitive in operations which has established "Kamphaeng Phet Historical Park Committee" to oversee the administration of the Kamphaeng Phet Historical Park Area consider the dispute and solve problems occurring within the Kamphaeng Phet Historical Park and the surrounding area.The Board of Directors must adhere to the guidelines conservation of historic sites is the main criterion for the operation by Kamphaeng Phet Historical Park Committee that will consist of representatives from local as follows: leaders, monks, network of representatives from communities around Kamphaeng Phet Historical Park business representative, tourist representative, and people representative in communities around the World Heritage Area.

From this knowledge result in a positive effect on world heritage management and Buddhist culture in promoting cultural values and tourism is to assess the initial readiness of the local authorities and the public that they have knowledge and understanding and have a conscience awareness and feeling more cherished in cultural heritagethat have developed tourism potential and envelope services in Kamphaeng Phet Historical Park. Various careers have also promoted the population in the area promoting cultural and tourism values by integrating with world heritage management and Buddhist culture and has transferred the management authority of the ancient city of Nakhon Chum. From the Fine Arts Office area 6 Sukhothai, it is under the area of Kamphaeng Phet Historical Park with detailed has set boundary area covering the archaeological site and the entire city wall of Nakhon Chum to provide conservation care. Tourism management is effective arrange for an increase in personnel and improve the quality of personnel to be able to support the work as specified in the master plan especially in archaeological excavations, restoration and maintenance of ancient sites academic services and travel coordinate to create knowledge and understanding for people and other agencies. There is support for "Local conservation organizations" such as groups or clubswith local people being the main members of the organization to cause activities and participation of people in maintenance of the historical park, Kamphaeng Phet Historical Park.

The process and innovation that drives the movement, namely 13 + 1, as a strategic creating innovation will come out as a collaborative development curriculum methodology, must build provincial temples, model, systematic guide planning choose community area to develop as a model. Vision to action have been done which is a development an extension of a project that provides continuity of operations to achieve results as specified in the map's indicators.

From a study of the management plan during the 10 years (long term plan) after the survey and excavation according to the history, archeology and archaeological plan. The management plan in this phase has become more important to local participation and lead to the transfer of power to management of Kamphaeng Phet Historical Park Area and finally to the local with more tight procedures.

1) Assess the readiness of the local agencies and the public that they have knowledge and understanding and have a conscience awareness and a cherished feeling in only cultural heritage enough to get involved in managing the Kamphaeng Phet Historical Park area by using the process of promoting values and Buddhist culture in the World Heritage Sites.

2) Organize training, seminars or various activities in the promotion of Buddhist values and cultural traditions in the World Heritage Sites in order to instill the foundation of conservation consciousness participation and tenacious feelings as well as creating knowledge about conservation Arts and culture for the people and local organizations continuously.

3) After conducting the survey and excavating all ancient sites throughout the area Kamphaeng Phet Historical Park successfully must study to improve the usage control plan land benefits and various local ordinances that the first phase was announced to be consistent and appropriate with the situation at that time. Then,they announced a specific city plan with the Kamphaeng Phet Historical Park Public Works Committee and Kamphaeng Phet Provincial Town Planning, Fine Arts Department, Kamphaeng Phet Historical Park. The educational institution in the area is the main person responsible and must involve local agencies and citizens to participate in the plan improvement process closely from this physical improvement must also consider the promotion of Buddhist values and culture in this world heritage site as well.

4) Kamphaeng Phet Historical Park Committee will be the main unit in management of the park area while the role of the Fine Arts Department and Kamphaeng Phet Historical Park in the future after transferring the management authority of Kamphaeng Phet Historical Park to the local area will change to "Protection and Protection Center Conservation Training and managing the world heritage"is to be a supporter and provide assistance in various fields.

5) Establish "Conservation Committee and managing a world heritage site regularly Kamphaeng Phet Province "to oversee the work of the Kamphaeng Phet Historical Park Committee as well as consideration and procuring budgets for park management by the conservation committee and managing the world heritage of Kamphaeng Phet Province will consist of representatives from various departments.

6) Support for the establishment of a group of volunteers from the people in the area to look after the cultural heritage especially representative of the population from nearby communities.

7) Monitoring and evaluation of the master plan and managing the park area of the Kamphaeng Phet Historical Park Board periodically and plans are revised to suit situation always by supporting local agencies and people are involved in the process park management increasingly and take part in improving various plans closely every time.

B. Analysis of world heritage management and value promotion and Buddhist Culture

From the analytical study of world heritage management and value promotion and Buddhist culture in Kamphaeng Phet province, there will be activities separated into two places and can be told the details as below:

1) Kamphaeng Phet Historical Park has 3 activities which are daily activities, Dhamma Swana, there will be a prayer translation, listen to sermons, practice Vipassana, Lit candles around the temple of the four postures activities in paying tribute to the important festivals in Kamphaeng Phet Province Organized on the festival of Thai Sart and best goods of Kamphaeng Phet corresponding to the 15th lunar month of the 10th lunar month and the 15th candlelight event every month and special candles for tourists.

2) The ancient city of Nakhon Chum has 4 activities which are Dhammajak Sunday activities.

Respect and follow 5 percepts and lantern worship ceremony to Buddhist worship chanting of the dharma teachings, pray and spread every Sunday at Thammachak Temple, Phra Borommathat Royal Monastery, Vessantara Jataka sermon event, annual tradition. The day started by keeping ancient traditions, listen to the sermon on a day and night Mahachat Sermon Activity "Vessantara Jataka" in honor of being a royal charity every Sunday during Lent Broadcast live on the radio station of Thailand Kamphaeng Phet, FM97.75 MHz. The annual Jarinee ordination ceremony is held twice a year, namely Mother's Day, beginning on 11 August of every year ordination is 4 days and 3 nights, Father's Day is the same in December to end on the 7th of December is 3 nights and 4 days as well.

It can be seen that in the world heritage there are many important inheritance. It was a revival of the lost heritage that is a conservation that develop and inherit Dhamma heritage that is still in the World Heritage site, Kamphaeng Phet province.

C. Promoting the forms of creating Buddhist cultural values in the World Heritage Area.

The form that will be used to create Buddhist cultural values found that managing objectives will be able to strengthen cultural values because of setting clear objectives and creating a comprehensive range of content, objectives, and plans that will enable the management of the aims of the World Heritage Management to enhance cultural values Buddhism is more pronounced.

The second point is the process management. This coordination is very important because it is about bringing the network of conservation partners strengthen the value of conservation and development of ancient sites and help each other take care of the missing things. Therefore, the coordination process is important to make the restoration of the World Heritage to the legacy quickly and in time.

Search for missing values and ways of Buddhist culture, the next form is to find the value and ways of Buddhist culture that is missing from the world heritage. This is a form that must be combined very strongly especially those around the historical park, or whether to invite the owner. Qualifications in order to see what world heritage sites are missing, what Buddhist values and ways of culture have disappeared for a long time, so this search is an important form of returning world heritage to heritage.

World heritage management and enhance Buddhist values and ways of life is the management of the world heritage and the enrichment, and Buddhist way of life is a matter that everyone must play a very important role. Therefore, the management of the world heritage also has the laws, rules and regulations that the historical park must keep in mind. At the same time, the network partners that will help manage the world heritage will have to play a role in keeping up with the invasion, destruction, or deterioration of the Buddhist culture that can be seen, but people who have exercised in the historical park from now on can see the change of flour to see the atmosphere of Buddhism which in the world heritage. There are many temples in the historical park equal to entering, it will make management and management to be effective.

Assessment management, the last form brought into the network associate is an assessment management because it is important information in order to make the data stable and can spread out and can go public. The acknowledgment and acknowledgment of the network community will ensure permanent stability in preserving cultural values and Buddhist traditions as well.

V. RECOMMENDATIONS

A. Recommendations for applying research results

1) The historical park should expedite the use of this research because it will be called to have a network to organize activities without having to excuse that there aren't enough people.

2) Promoting Buddhist values and ways of culture exists in all Thai people's blood. The Fine Arts Department Area 4 Sukhothai should extend to create the power to love the world heritage by leading the dharma inheritance to preserve the world heritage as long as possible.

3) Kamphaeng Phet Province by the governor periodic activities related to religious heritage should be organized, such as making merit and offering food to monks at the historical park periodically.

B. Recommendations for Further Research

1) Research should be studied the annual Dhamma practice of the people of Kamphaeng Phet Province that they can contribute to the rehabilitation of religious heritage.

2) Research should be studied the Dharma heritage hidden in the World Heritage which is an important symbol such as Phra Si Iriyaboth, Wat Chang Rop, etc.

3) Research should be done regarding the expansion of the network of the Thammachak Sunday Project.

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Making Public-Private Partnership works in Food R&D:Problems and Constrains from Thailand's case of Food Innopolis

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ABSTRACT-Over the past decade, the number of Public-Private Partnership (PPP) in Thailand has risen significantly. The 'Thailand 4.0' economic model and the 'Food Innopolis' project, a pilot project initiated to utilize PPP as a tool for research and development (R&D) in the food industry, constitute two initiatives that emphasize the role of PPP as a means of modernizing the nation's food industry. However, despite the importance of PPP in the food-processing sector, Thailand's academic literature has not yet discussed this management tool in sufficient detail, and the topic has received minimal discussion in Public Policy and Public Administration academic literature. This study fills this knowledge gap, discussing the role of PPP in the development of Thailand's food industrywith particular attention to the Food Innopolis project. The purpose of this study is to investigatekey problems, constrains, and contextual limitationsin utilizing PPP in the development of the nation's food industry as the basis for laying a course to improve them. This study employs an exploratory descriptive research design, applying qualitative methodology to portray the qualities and experiences of the study subjects to discover the real nature and characteristics of the phenomena. Qualitative data was obtained through 5 structured interviews with government officials in administrative level and 9 interviews from board members of participating private businesses in Food Innopolis project. Findings offer some insight into issues of the relationship between the public organizations and private companies involved in the project.

Index Terms-*Public-Private Partnership, Food Industry, Food Innopolis*

I. INTRODUCTION

The recognition of Public-Private Partnership or PPP as a tool for food and agricultural development has been increasing over the past few years, especially for developing countries and emerging economic nations, as it is reflected in many national food and agricultural development strategies and the design of PPP policies and laws (e.g. Government of Uganda; Government of Peru, Government of Pakistan; Government of Kenya; Government of Indonesia; Government of Ghana; Government of the Philippines; and Government of China) (FAO, 2016)[1]. The global interest in food and agriculture related PPP also reflected in recent development literatures such as those works of Spielman, Hartwich and von Grebmer, 2010[2]; Boland, 2012[3]; Brickell and Elias, 2013[4], and those in food policy and food security literatures such as Krishna and Qaim, 2007[5]; Narrod, C.A., Roy, D., Okello, J., Avendaño, B., Rich, K.M., Thorat, A., 2009 [6]; Huangand Yaroch, 2009[7]; Hawkesand Buse, 2011[8]; and Harris and Seymour et al, 2012[9]. The inclusion of PPP in international organizations' strategies for food industry development (e.g. BCLC, 2009 [10]; MFA, 2010[11]; IFAD, 2012[12]; GIZ, 2011[13]; WEF, 2011[14]; FAO, 2013[15]; WEF & McKinsey and Company, 2013)[16]also underlines that PPPs are broadly promoted as means for smallholder farmers engagement with the potential to help modernize the agriculture sector and brings about beneficial contributions towards the pursuit of sustainable food industry development.

Often referred as a "food basket of Asia" and "kitchen of the world", Thailand is known for being one of the largest producers and exporters of food in the world. It is one of the few countries in the world that has capacity to produce food far more than domestic demand, with the rate of food exports has exceed the rate of food imports by a broad margin. From 1990s onwards, Thai food products are widely accepted for the consistent in quality and safety standard.Many developed nations, such as the United States, Japan, European Union countries, Canada, and Australia, with higher food criteria and safety standard, are among major clients who regularly import food products from Thailand (TIR, 2016)[17].

However, as a result of global economic growth and recent development, new challenges for Thailand's food processing have emerged. Increased incomes and living standards of Thai farmers which led to the increasing of the costs of food and agriculture production, along with growing competition from neighboring countries e.g. Viet Nam, Cambodia, Laos andMyanmar, has made it more difficult for Thailand to offer low prices on the global marketplace.In response, Thai government has been trying to shift the food production towards a higher value chain to stay competitive. On the other hand, producing higher value food requires upper production technology that comes with higher cost. Most inventive equipment and most food processing machineries are imported and thus increased overall annual national expenditure. According to the Iron and Steel Institution of Thailand (as cited in BOI, 2015) [18], the value of imported machineries has been increasing over the last 10 years. In 2013 alone, Thailand imported more than US$245 million worth of food processing machines and another US$456 million for packaging machineries. As food industry expands, investments in higher technology and upgrades in manufacturing equipment are thus rising.

Therefore, throughout the past decade Thai government have been trying to harness innovations and research technology to develop the industry trajectory into the competitive future; not only to deal with higher production cost, but also to lower the overall national expenditure from importing food processing technology and machineries.The recent development plans from the government e.g. National Economic and Social Development Plan (NESDP), Thailand 4.0 policy, and Food Innopolis project underline the need for food industry to advance on a foundation of science and technology. These development plans also highlight the use of PPPas a means to modernize the nation's food processing industries, for instance, by sharing in large financial outlays and by managing or providing expertise for research and development projects.

Thailand 4.0 Policy was designed to adjust the nation's economic structure from efficiency drive economy to innovation drive economy, particularly in three key dimensions:1) Production of commodities must be developed to innovative production; 2) economy must be driven by technology, creativity, and innovation, instead of industry sector; 3) rather thancommodities production, service sector must be emphasized (MOI, 2016)[19]. In order to achieve such goals, it is crucial that every stakeholder in the industry's supply chain must be actively cooperatedthrough "Pracharat"or public-private collaboration. With help from government on facilitating legal framework, infrastructure development, and global market access, private sector can provide their expertise on R&D, investments, and human capital development, while academic institutions and research agencies may contribute on knowledge enhancement, labor re-skilling, and technology transfers.

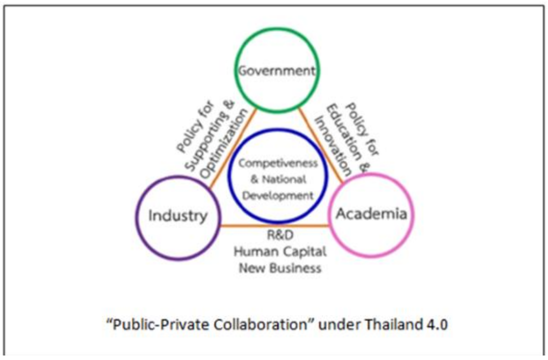
Government
Policy for Supporting & Optimization
Policy for Education & Innovation
Competiveness & National Development
Industry
Academia
R&D
Human Capital
New Business
"Public-Private Collaboration" under Thailand 4.0

Figure 1: Source: Ministry of Industry (MOI), 2016

To promote such collaboration, Food Innopolis was founded in 2015 as a pilot project initiated to utilize PPP as a tool for research and development (R&D) in the food industry. With approximately USD 283.8 million in funds, Ministry of Science and Technology has prompted Food Innopolis with resources availability comprise of 3,000 researchers, 10,000 students in Food Science and Technology, 9,000 food factories, 150 food research laboratories, 20 pilot plants, and 70 universities as partners (TIR, 2016). The key goal of Food Innopolis is to create a linkage between public and private sectors, from large, international companies, to SMEs and startups companies in the country, in order to support innovations and value added in food supply chain, as well as to support other industry reform measures indicated in Thailand 4.0 policy.

As stated by Ms. Sutheera Arjcharoen, Business Development Manager for Food Innopolis, the project emphasizes on 3 key areas: healthy food, value added food, and food innovation. In fostering development and competitiveness in Thailand's food industry, the scopes of the project's mission were:

1) To support food innovation and technology in
- food products and processing development;
- packaging and logistics system development;
- food production and auto-engineering manufacturing development;
- research consulting and human resource development

2) To support food safety standards and inspection systems development by
- setting up a one stop service for food safety information;
- providing inspection service for food quality and safety in accordance with global standard;
- building service network with international food inspection agencies;
- facilitating for food safety licensing and patent granting

3) To provide infrastructure for research laboratories and innovation centers

4) To provide business consulting and marketing services such as startup business incubation service, human resource training, marketing survey, and intellectual property protection.

Moreover, Board of Investment of Thailand also offers wide range of tax and non-taxincentives for participating company; tax-based incentives include the exemption of corporateincome tax for up to 8 years, with additional 50% reduction for 5 years, special acceleratedepreciation rate for R&D machineries and equipment, and 300% tax deduction for R&Dexpense;while non-tax based incentives include of legal privileges for international companies to own land, as well as special facilitation on visas application and work permits procurement.

II. RESEARCH OBJECTIVES

With these development goals and ongoing trend in Thailand development policies, food related PPPs have become a crucial discussion for practitioners in food processing businesses. However, Thailand's academic literature has not yet caught up to the practitioner understanding of PPPs prominence in food industry. This topic has received much less interests and only has been discussed in narrow ways in the scholarly literature in Public Policy or Public Administration arena. However, despite the importance of PPP in the food-processing sector, Thailand's academic literature has not yet discussed this management tool in sufficient detail, and the topic has received minimal discussion in Public Policy and Public Administrationacademic literature. This research, therefore, would try to fill this knowledge gap by identifying critical problems, constrains,and limitations in various partnerships under Food Innopolis project.

III. RESEARCH METHODS

For the purpose of this research, after examining the objectives of the study and realizing the absence of past review and distributed literature on public-private partnership in Thailand's food industry, an exploratory descriptive research design had been chosen since it would decisively portray the qualities and experiences of the population under study.An exploratory study research was performed when a researcher had little knowledge about the circumstance or had no data on how comparable issues or research issues had been previously understood. It embarks on investigating and discovering the real nature or characteristics of the problemมusually through a questionnaire survey, interviews or observations (Sekaran, 2000) [20]

Therefore, qualitative methodology was chosen since it provides flexibility and adaptability; questions or inquiries could be embraced as they went along (Johns, 1998) [21]. The total 14 interviews i.e. 5 interviews from government official with administrative positions and 9 interviews from participating private businesses from small, medium, and large companies was conducted. The interviews were structured and guided in order to find the best possible answers coupled with the research objectives. In-depth interviews were intended to investigate and identify the situation that participants were experiencing in embarking on PPP in food industry development under Food Innopolis project. The respondents were made to understand that some of their verbatim statements would be reported and utilized as a part of the research when it would be necessary. They were also given the confirmation that the data gathered would be treated with confidentiality and privacy. Ethical procedures such as informed and voluntary consent, confidentiality of information shared, anonymity of interviewees, no harm done to the interviewees and reciprocity were carried out.

IV. RESULTS

Under Thailand 4.0 policy, Food Innopolis project was initiated as one of the Super Cluster, a technology-intensive and futuristic enterprise with special promotional privileges in their target areas to promote the competitiveness of the target participants. The goal of the Food Innopolis in the early stages (2015 - 2016) is to transform the country's economy from the Middle-Income Trap by replacing low-value concentrated labor production with high-value science, technology concentrated production through investment in research and development from the private sector, nationally, regionally and globally. Initial objectives of the project were aiming to attract the world's leading food companies, both domestic and international, to invest in food innovation in Thailand and to enhance the ability of SMEs and startup companies to effectively link to the global food supply chain. Nevertheless, the objective of Food Innopolis was reconsidered again in early 2018; shifting the focus from international company to local businesses to accelerate the expansion of the local participation from SMEs and small-scale producers.

However, the past performance of the Food Innopolis project (as of June 2018) has not met the stated goal for the first three quarters of 2018 fiscal year.From expected 120 companies, there were only 36 private companies decided to participate in the project. Interviews with both public and private partner reveal some insight into possible issues that undermine the achievement of such goal. Problems, constrains, and contextual limitations for making PPP works in Food Innopolis were identified as follow.

Problems and Constrains ofPublic-Private Partnership under Food Innopolis Project

Lack of coordination and overlapping tasks between relevant government agencies

Many agencies revolve around similar or duplicate projects but the integration of resources is not effective, economies of scale and scope were not put into place. Each ministry or government agencies has some unfavorable or contradictory rules and conditions with one another and thus the ongoing work or taking process can be disrupted. This led to the problem of delay or increased sink cost follow by other operational problems.Partners in Food Innopolis regularly face the problem of inconsistency of government regulation because Food Innopolis is responsible for coordinating between manufacturers and other government agencies whether it is Ministry of Commerce, Ministry of Agriculture and Cooperatives, Ministry of Science and Technology, Ministry of Public Health, and Ministry of Industry, along with other government agencies such as the National Research Council of Thailand, the Agricultural Research Development Agency, Office of the Consumer Protection Board etc. including other government agencies in the Food Innopolis R & D Network. Under Food Innopolis, an entrepreneur who needs to coordinate or work with several government agencies often encountered overlapping management problems or some other inconsistent regulations. Some company also indicated that the government policy or regulations are sometimes unreliable or change frequently.

These problems led to confusion, dissatisfaction and waste of time and most mostly affects the R & D development project, which is a long process and easily affected by the change. One entrepreneur, in particular, pointed out the scenario where his research project was delay due to the inadequate regulations of public agencies: his company is a processed seafood product manufacturer who interested in developing new product to the local market. He has decided to offer his product as an OTOP product (One Tambon, One Product) and positioned his product mainly in the provincial marketplace. However, when he began the R&D process, he found out that his application for being OTOP product cannot be completed due the obscure regulation of OTOP status requirement about the location of the registered company and the manufacturing site. Because of this issue, the analysis of his marketing strategy thus requires revising, resulting in the modification in new product's research and development approaches which delays the operation and impact on the partnership underfood Innopolis project.

Delays of process and overspending

Innovative research or newly invented technology often take long lead times to develop and may require more investment after the process takes off. This problem usually occurs from inadequate planning at the initial phase of the R&D project and might cause serious financial problems for public partners afterwards. Delays of process and overspending impact directly on company's financial planning, both on fixed cost and working funds cycle. On one hand, if the company overspend over invest too much on R&D, it will affect other operations, on the other hand, if the business does not invest sufficiently in machinery, equipment, and productivity improvements, it may not be competitive enough to survive or significantly lose its market share. In other words, overspending or incorrect conjecture of the use of existing assets would result in operational uncertainty. In addition, the inability to perform accordingly to a business or financial plan, such as applying borrowed funds outside the business plan or overspending on one of the company's projects, may also perceived as lacking of financial planning reliability and may be a hindrance to future credit approval from financial institutions.

Marketing failure or new technology/innovation adoption failures

Disappointing profit after the commercialization of new technology or poor marketing performance after the sales of new products can result in losses or dramatically undermine returns on investment for both parties. This problem is more likely to happen in the innovation or new technology development targeting SMAEs and small scale manufacturers; although there are clearly indentified benefits that the introduction of new innovations or technologies would increase productivity and cost savings in the long run, but the cost of investing in advance and sink cost are still too high. For many small entrepreneurs, financial recovery or return of investment from the cost of R&D simply takes too long and can lead to the abandon or delay in utilizing the new technology. In this case, private companies interviewed suggested that public sector partner could help reduce the impact of this problem through making a thorough market analysis prior to commencing the partnership to assess the size of potential market for the new developed technology. A reasonable timeline for implementation also needs to be taken into account when planning the partnerships operation to manage the expectations of private partners.

Failure to achieve return on investment in short and medium-term

Financial problem can be occurred due the unpredictable nature of markets, economic environment and political context.Other similar financial problems such as lower than expected returns on investment, slower than expected payback periods, limited funding for renewing operations, disappointing profits, and escalating costs resulting from inflation also were identified by private company embarking on the partnership under Food Innopolis. These financial issues also relate to inability to sustain activities or required investment beyond partnership period. One of the companies interviewed indicated that the company faces a number of obstacles to drive innovation, particularly in terms of cost, that is, research or innovation development usually requires a large amount of investment. Thus, government support is vital to help SME or Startup business, who usually have limited production funds and working capital, develop innovation. And even though Food Innopolis has several tax and non-tax incentives to mostly help reduces the costs of R&D for participating partners, it is still not directly help small companies with less capital to access to the sources of fund. The interviewee company suggested that government policies must support SMEs R&D investment both in terms of funding and product publicity so confidence in the product can be built and the opportunity to seek funding sources will be increased. The interviewee also expressed that banks often do not trust the capabilities of small companies and requires additional guarantee for them to make a loan which make securing money to develop productivity or invest in R&D very difficult.

Besides, some entrepreneurs still lacking in understanding that R&D is a tool to increase the competitiveness and profitability of the company in the long run rather than the tools that payback its cost in short or medium term. This resulted in the disappointment of R&D project and sometimes led to bad impression towards Food Innopolis project as a whole.

Overreliance on the public sector

Absence of an exit strategy for the reliance companies led to the problem of possible overreliance of Startups or SMEs on public partner.Overdependence on the public sector likely happens with start-ups and SMEs who are supported by incubator services and with companies and entrepreneurs who rely heavily on financial aid, incentives and business subsidies services. To address the problem of dependency arising from this incubation, public partners must try to gradually reduce their role or support and provide favorable conditions with financial and credit institutions, where applicable, to ensure access to finance over the long term for the incubatee. However, measures in discontinuation of support or existing phase should be considered and clearly drawn upon in beginning of the partnership to minimize the likelihood of overreliance that hinders the growth of businesses.

To address this overdependence of the incubatee, the phasing out of support and realistic timeframe of partnership processes should have been considered in the designing phase of the PPP arrangement. As the partnership comes to an end, the public-sector partner has to gradually reduce its role and should provide favorable conditions with banks or other financial and credit institutions, where applicable, to ensure that the incubatee will have access to finance over the long term.

Long-term privileges of the supported or participated firms may undermine competition

In Food Innopolis case, concessional elements that have been offered and provided by the public partner gave private partners exclusive rights to use Food Innopolis space, processing plant, and other equipments during the period of the partnership. This meant that these facilities will no longer available to other potential partner during this time and thus may undermine competition in general.

In some cases, the specific challenge addressed by a private partner was the perception of limited first-mover advantages. One of the key impetuses for a business to participate in a Food Innopolis partnership is to take the benefits from new market opportunities and potentially to gain first-mover advantages in previously unexploited markets. However, these advantages may be short lived and do not imply a guarantee of partnership success. For example, if new competitors entering the market, it may impact the firm’s operation and expected outcomes such as losing access to raw materials towards the end of the partnership or increased risk of losing current market share. In this case, private partner may feel that its commitment and high-risk upfront investment are not rewarded adequately.

Inadequate Partner’s expectation management

Due to the differences between public and private sector in organization structure and culture, the Food Innopolis staffs have indicated that managing various expectations of their private partners was difficult as most companies expect government services to be swift, covering many needs, and flexible, while Food Innopolis still operating as public organization where limited manpower, budgeting and other limited capabilities issues persist. The challenge for public sector in this case is how to improve service levels. The customer's perspectives must be valued before and after the service, because if the benefits have been reduced, such as by delay process or overspending, it will affect the relationship between both partners and impact private sector satisfaction in terms of efficiency or the effectiveness of the service. This could potentially result in the complaint being returned to the organization after the service and lead to other problems in the implementation of the partnership in the future.

Inadequate Partner’s expectation management by the public partner reflects from the opinion of many entrepreneurs who see that the public-like operation of Food Innopolis is a hindrance to the implementation of the project; especially on the issue of slow decisions making and time-consuming implementation due to the complex project management rules and conditions. In addition, even though Food Innopolis is working as a coordinator and relay work between various government agencies and participating partners, but when entrepreneurs have to directly contact with other government agencies themselves, they usually found that many government agencies also divide the work into many specialized agencies. These specialized agencies will strictly handle only the tasks that they are responsible for. This administrative nature of public sector makes contacting with the government difficult and time consuming.Eventually, some entrepreneurs felt that the coordination that Food Innopolis has been offering has become a small step that has not helped deliver the expected completion of the needed operation.

Private Partner’s Inability to comply with quality standards or retain certification after the partnership ends

This problem can be more likely especially for value chain development partners who focus on high value markets, which all raw materials for production must be certified. When certification is becoming expired or manufacturers are unable to achieve compliance, end markets may be lost and private-sector partners, especially SMEs or start-ups companies, may start finding alternatives to find a source of supply with reduced transaction costs where farms or raw material sources are lowered in quality or non-certified. Continuous monitoring and technical support for these manufacturers is essential for capacity building and ensuring that regulatory compliance can be addressed. Labor shortages during periods were also reported as increasing the risk to the private partner through losses associated with deterioration of product quality and the operation of processing equipment below capacity. Labor shortages during the peak harvesting periods have also been accounted for the increasing risk of losses due to deterioration of product quality when manufacturers utilize lower-capacity processing equipment to lower transaction cost or accelerate production. These risks can be reduced by designing production and harvesting schedules, including machine and labor rotation based on appropriate cyclical cycles and harvest quotas that match daily processing or collection capabilities. The company needs to plan ahead to ensure that funding is available for the design and implementation of strategies to improve efficiency and productivity so that certification can be maintained after the partnership ends.

Problems of recruiting and retaining qualified public officials

Recruiting and retaining qualified staffs are another key element in driving the Food Innopolis project. The project staff must have a deep understanding of R & D and digital technologies and must be able to apply those insightful capabilities into the management within the organization and partnership. Despite that the government has accelerated the production and development of human resources in science and technology continuously by allocating scholarships and increased training in both domestic and international research, but the severe shortage of science and technology personnel still persists as the number of research project is growing rapidly with the launching of Thailand 4.0 policy. The Food Innopolis project, which is a public sector project that requires departmental staff who familiar with researchers or scientists R&D project as well as administration work that related to research and development subject. This causes the difficulty in recruiting qualified people working in this field that will be willing to work on the Food Innopolis project, especially considered the inferior salary and compensation system comparing to private sector and the heavy workload.

Staff of Food Innopolis expressed that they are suffering from work overload and sometimes the limitation of necessary work tools to response to the work requirement, especially from their private partner who are expecting them to promptly response. The heavy workload and inadequate manpower also lead to the problem of retaining workforce. With limited manpower in the organization, coping with the diverse needs of private partners, which are so numerous and diverse, the problem of heavy workload could possibly result in a long-term human resource problem to recruit and retain qualified workforce for Food Innopolis in the future.

Extreme weather and Natural Disaster

Extreme weather and natural disaster crucially affect the agricultural sectors in terms of production efficiency, production costs, and including harvest patterns of and crop seasons. Not only that climate change that result in rainfall changes, droughts, floods, encroachment of saltwater, etc., which impacts the quality and moisture of soil, but pests and plant diseases are also the main challenges that Thai farmers usually have to deal with.And because Thailand’s the agricultural production is still heavily relying on climate and natural resources, when there is extreme weather, agricultural and food industries will have been critically impacted. One entrepreneur pointed out that more than 80 percent of the total of Thailand agricultural area are still rely mostly on seasons and rainwater with low productivity outside of irrigation system. Thus, the management of agricultural production in Thailand is difficult to control. And when the flows of raw materials, the primary sources of the food industry are uncertainty, improving production efficiency in agriculture and industry becomes very difficult. The issue of uncertain flow of raw materials led to several production risks, such as the temporarily production pause, the inability to deliver the product to the target customer on time, and financial risks such as sinking costs, inadequate working funds, or decreasing of profit per unit, which resulting in the long-term risk to the company's reputation, reduced customer satisfaction, and complications in quality control, etc. In the last few years, climate change, natural disasters, floods, droughts, and storms have had damaged Thai agricultural production with an average value of 4 billion baht per year. In this sense, research and development can play a big part in this; with a right technology, scientific development will help the agricultural sector and food industries to adapt to the changing climate and can help prevent damage in the long run.

Contextual Limitations of Public-Private Partnership under Food Innopolis Project

Limitation of Infrastructure

Thailand'slimited infrastructure is a long-standing issue due to the centralized development policy. Bangkok and large provinces have relatively good utilities and infrastructures compared to smaller provinces and people who want to join a state-sponsored program often have to travel to use utilities in the central area. Since the project’s infrastructures, such as the laboratory, machinery, plants, and rental areas, are located in or nearby Bangkok; the centralized infrastructure has become one of the limitations of Food Innopolis projects as well. Private entrepreneurs who want to use the service or rent space under the project need to move production site and move some staff and personnel to Bangkok. This can increase the cost of operation and discourage some smaller companies who have less resource to join Food Innopolis.Therefore, in the future, Food Innopolis should expand its infrastructure to different regions of Thailand so that the opportunities for entrepreneurs in different areas can be facilitated and expand.

Moreover, there are times when the existing infrastructure is not fully functional or not available due to the lack of effective infrastructure management. This leads to delays of project implementation and unnecessary additional cost for the participant.

Limitation of Bureaucratic System

The nature of administrative structure of the government has resulted in a lack of flow in the government's management and working system. Actions on almost all matters in the public sector will require steps or processes; whether it is project selecting, project approval, budgeting, contract writing, coordinating with other organizations, performance evaluation, or reporting, these are all limits that does not correspond to the changing trend of society in a timely manner. These administrative issues make the public sector's work flow incompatible with private sector and oftentimes lead to complications in partnership operations and cause difficulties in expectation management.

Limitation of Human Capital and Acknowledgement

In general, Thai entrepreneurs are still trying to compete with the advantages of raw material variety and the production efficiency, not the value-added product, and have not been able to raise their exports to high added value. This resulted from the fact that many entrepreneurs are still not aware of the importance of innovation to help businesses compete in the long run and reflected in the low R & D investment in private and public research and development, number of patent registration, and number of publications in science and technology.

And although Thailand's agriculture and manufacturing sector are constantly growing in its knowledge base, innovative production output of small-scale farmers, community enterprise, and SMEs are still low. The government still lacks effective policies to link the thinking processwith research and development including the way to optimize productivity, especially through the support and cooperation of the private sector with educational institutions and government agencies, which is truly beneficial to the private sector.

Limitation of Inaccurate Informationand Data Connectivity in the Value Chain

The upstream of the agri-food value chain of Thai food industry consists of many small processors and retailers of food products who often lack the information to use in business decision making; for example, data on demand in the short and medium term, list of partners who are interested in importing Thai products, analysis of the impact of policy change in the country that will affect the market demand, list of competitors in the market, details on strength and weaknesses of its production and so on.Although lack of insights is not a major issue for the large and medium-sized exporterswho often has a strong network to provide information and source of marketing data such as the Chamber of Commerce and other trade associations, However, it can be a major constraint or obstacle that prevent the midstream and downstream producers to completely connect with the farmers upstream.

However, this lack of information or incomplete information does not only apply to the private sector. It also happens to government agencies as well.It was found that the government data collection on qualityand quantity of raw materials in Thailand (prepared by the Ministry of Agriculture and Cooperatives), market trends (prepared by The Ministry of Commerce), as well as many other information from relevant agencies, such as information on technology and innovation (prepared by the Ministry of Science and Technology) and information on agricultural products exporters (prepared by the Thai Chamber of Commerce) was lack in systematic linkage and accuracy. The duplication of government data has prevented the formation of “Market Intelligence" and lead unnecessarily cost.

The lack of accurate data and lack of data connectivity between upstream raw material producers and downstream food processors and exporters may cause Thai food producers to face the risk of producing substandard products and services that fail to meet market demand and directly affect the performance and competitiveness of the country.

Limitation of Financial Resources

Innovative research or newly invented technology often take long lead times to develop and may require more investment after the process takes off which impact directly on company's financial planning both on fixed cost and working funds cycle. In addition, the inability to perform accordingly to a business or financial plan, such as applying borrowed funds outside the business plan or overspending on one of the company's projects, may also perceived as lacking of financial planning reliability and may be a hindrance to future credit approval from financial institutions.

In general, while large enterprises have the advantage and opportunity to access to credit or loans from banks, approval conditions for financial support are still considered unsupportive among SMEs and Startups. The major problem that causes SMEs to have less access to financial institutions is due to three main factors; firstly, the problems from the company itself, such as the lack or insufficient of collateral and mortgage securities; secondly, limitation or financial institutions, such as insufficient capital and inflexible regulatory; lastly, infrastructure problems such as scarcity of financial advisers to mentor or absent of financial incubator that suited to SME needs. The lack of financial resources may result in constraints in operations or lower efficiency production after research and development.

V. DISCUSSIONS

This research provides a first attempt to better understand how public and private sector perceive their role to operate, pertain, and deal with relationship arrangement and given tasks. The findings point out that there were issues and limitations that the public and private sector organizations have encountered in their relationship in the partnership process. The in-depth interviews with both sectors also reveals that, while personnel from public sector expects direct outcome from the partnership as were more likely to better service/product provisions and more opportunities to expand their public interests, respondents from private sector, on the other hand, were more likely to perceive direct partnership performance based on better investment potential and more opportunities to expand their business interests.

Various problems and constrains of partnership under the PPP project are results from the differences of environmental, organizational structure and culture between public and private sectors, including the way both sectors prioritizing their tasks. Public sector is governed by a range of laws and regulations resulting in centralized decision-making processes that sometimes lacking in speed and not flexible and unresponsive to change; while the private sector is focused on speed of decision-making process, efficiency, capital returns and competitiveness in business. In implementing partnership in Food Innopolis, the staffs have expressed that managing expectation from potentials private partners was difficult, as most companies expect government services to be swift, covering many needs, and flexible. It is often forgotten that Food Innopolis has some form of governmental management, whether it is decision-making, financial management, operation rules and conditions, and decision-making that requires hierarchy of command among other issues such as limited manpower, budgeting and other limited capabilities.

To enable collaboration, each party must recognize their position as part of a larger system: one in which both partners influence each other and their environment, compete and collaborate, share and create resources, adapt to emerging challenges, and jointly lead ambitious efforts to transform the sector. Together, these stakeholders can develop stronger partnership and working system that lead to improved outcomes at each stage of the collaboration. Key activities that may lead to successful partnerships and should be undertaking along the partnership journeys are suggested as follows:

Adopt a participatory approach during the design phase: Multi-stakeholder meetings/consultations are important for PPPs. These partnerships require participation at all levels of the chain and negotiations need to be transparent about expected costs, revenues, returns on investment, market demand forecasts, and the expectations of participating actors. Having administrative-level staff from both sides of the partnership lead the consultations is seen as useful in demonstrating the importance of the partnership to all actors.

Creating synergies with other public-sector programs and/or networks: In addition to collaboration with the core public partners involved in the agreement, linkages to other public-sector networks such as research institutions and trade promotion agencies were also highly valued by private partners. Where such linkages were possible, the private sector considered them a positive externality of the PPP. That is, the link with the initial public partner opened avenues for the private partner to obtain access to other public services previously unavailable/unknown to it.

Addressing issues in the enabling environment to improve the potential for long-term impact: To achieve broader-based impact from value chain PPPs, a supportive regulatory environment with appropriate financial and non-financial incentives for private-sector investment needs to be developed in conjunction with PPP programs or through the learning-by-doing process associated with the PPP.

Clearly defined roles and responsibilities: Contracts must include clearly defined roles, financial contributions, expected outcomes, management responsibilities, and agreements related to ownership of IP rights/licensing. Output-based contracts should be used to guide the project through phased stages that are connected to funding release, such as laboratory work and field trials to select the best seed varieties; multiplication and purity testing of seeds; advocacy and awareness raising; and commercialization and distribution of technology.

Flexibility: Because of the often-unpredictable nature of agricultural R&D, a well-designed legal and regulatory framework is needed that is flexible enough to allow for timeline extensions and similar amendments. However, extension periods should be limited and based on expert opinions from the project manager and third-party evaluators. While they are necessary in many cases, timeline extensions can be risky in high technology projects, mainly because fast-moving technological development threatens to make new products obsolete before they even get to market.

Sound project definition and planning: This is by far the most important factor in determining the success of PPP. A well-developed business plan was a key element for successful project. Essential components of the business plans included thorough market identification, clearly defined target beneficiaries, and an offer of services that was realistic in relation to the resources available to support the partnership and the time available for implementation. Other selection criteria included the level of organization and synergies of the operator with other partners, and the implementation of a sound environmental and social feasibility study.

However, since this study placed a special emphasis on the collaborative relationship between the public and private sectors in the Food Innopolis project, therefore, further empirical testing of generalization is essential and necessary in building up a more prominent comprehension and better understanding of how relationship between public-private partners are carried on in broader market or in other industry and value chains.

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The Effects of Fasting Program on the Concept of Intermittent Fasting according to Buddhist Integration

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Abstract— ***The purposes of this research were 1) to study the fasting concept in Theravada Buddhism, 2) to study the concept of intermittent fasting, and 3) to propose the effects of fasting program on the concept of intermittent fasting according to Buddhist integration. Mixed methods research was used in this research by using a quantitative method to extend qualitative results. The research instruments were the fasting program on the concept of intermittent fasting according to Buddhist integration, Health record form, 3) the Thai depression inventory for assessing depression score emotional state when fasting for 16 hours, Nutrition Alert Form (NAF), and daily diaries. Results indicated that 1) The Buddhist way to solve the imbalance problem is fasting. The Lord Buddha gradually introduced fasting to his monastic disciples by mentioning that he was at ease and healthy by taking only a single meal per day. 2) Intermittent fasting can be defined as an eating pattern where one alternates between periods of eating and fasting. Anytime that they are not eating, it means they are intermittently fasting. Intermittent fasting is not unusual but a part of everyday normal life. There are a lot of benefits of intermittent fasting including, weight and body fat loss, increased fat burning, lowered blood insulin and sugar levels, the reversal of type 2 diabetes, improved mental clarity and concentration, increased energy, improved growth hormone, improved blood cholesterol profile, possibly longer life, possibly activation of cellular cleansing by stimulating autophagy and reduction of inflammation. 3) The fasting program on the concept of intermittent fasting according to Buddhist integration aims to change dietary habits to achieve good health and longevity. The level of depression after joined the program had shown a decreasing level of depression at the non-significant level.***

Index Terms— ***Fasting Program, Concept of Intermittent Fasting, Buddhist Integration***

I. INTRODUCTION

The food industry contributes to abundant consumption. It can be said that fertility is more than need. So far as we know, the mortality rate from NCDs (Non-Communicable diseases) caused by eating habits is increasing every year, even though we have a highly effective treatment technique. The world is facing a natural resource crisis, global warming, climate change, pandemics, and other factors that covering new regions Which had never occurred before as a result of human activities. We consume a lot of natural resources in the world so we cannot disclaimer responsibility. However, it is time to look back at the root of all problems. Throughout history, humankind cannot find food easily as it is today. Therefore, fasting is the nature of humankind who could survive when facing only fasting conditions. The ability to survive is body uses the intake energy that we accumulate in different parts of the body to boosting our immunity, building body mass, and restores broken cells for preparation to survive for as long as possible until hunting for the next meal which has the effect to help us long live and stay healthy. Most of our ancestors experienced fasting was a regular basic way of life. [1]

In the Tipitaka also report the Buddha gradually introducing fasting to his disciples, designating certain times when food should not be eaten. Even for disciples to refrain from food at the wrong time, vikāla, namely afternoon, became the mode of conduct to be undertaken on special observance days. The Lord Buddha did not talk about fasting, but the Buddha's methods of consumption of food were significant to fasting. The Buddha had formulated this rule by mentioning that he was at ease and healthy by eating only one meal per day. [2] In Aggaññasuttavaṇṇanā says about the evolution of life on

Earth that originated from animals that have lust, desire to consume the ground as food and are fascinated by the taste resulting in a coarse body Has been continuously consuming for a long time. From this sutta, consumption directly affects the evolution of various living things and humans. Consumption is considered the origin of life. If we aim to have good health, strong, and good quality of life should consider the method of consumption first to cure many diseases. [3].

Not over the past 10 years, Intermittent fasting is a popular concept in the health-conscious group, regenerative medicine, and biohacker. Various researches support fasting to increase longevity. In the medical and alternative medicine, this concept is recommended for patients to reduce chemical medication and consumption behavior modification of patients to recover from NCDs. There are many popular patterns to practice Intermittent fasting. The main character of the intermittent fasting that we focus on is the key hormone involved in both insulin and Growth Hormones, which occurs in reverse when we diet and fasts. [3] After meals, glucose is used for energy and fat is stored in fat tissue, but during fasts, once glucose is depleted, fat is broken down and used for energy. Most definitions of fasting allow noncaloric drinks only. The benefits of intermittent fasting that have been supported by research are: reduce body fat, reduces inflammation, resist free radicals, related to being healthy and looking younger, reduce the chance of cancer Which is a degenerative disease of cells, the efficiency of the brain's health. intermittent fasting is also popular in the new generation of executives and those who require creative thinking at work.

Therefore, researchers have realized the importance of problems and from the above information was corresponded with Buddhist scriptures related to fasting and intermittent fasting concepts originating from the Western world. The researchers found that the study of intermittent fasting with fasting in Theravada Buddhism was given empirical data that can be proven by scientific processes, allowing us to see various dimensions. Deep understanding to disseminate information, knowledge, and results from the study to spread for the benefit of those interested in health care and study the teachings of the Lord Buddha to prosperity and stability for the future.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the fasting concept in Theravada Buddhism, 2) to study the concept of Intermittent fasting and 3) to propose the effects of fasting programs on the concept of intermittent fasting according to Buddhist integration.

III. RESEARCH METHODS

Mixed-Method Research Design [7] was used in this research by using a quantitative method to extend qualitative results. The qualitative method was used to study the fasting concept in Theravada Buddhism and the concept of intermittent fasting. Experimental Research was used as a quantitative method. Steps were shown as follow: phase 1st qualitative research design

A) To study and analysis the fasting concept in Theravada Buddhism from the tripitakan, books, textbooks, articles, journals and related researches.

B) To study the concept of intermittent fasting and collect data from related documents, books, articles, journals, related researches, and the internet where is a great source of information about intermittent fasting that has been popular for no more than 10 years. Many colleges and universities, the most common source of reliable, and credible have arrangements scholarly journals and databases on the internet.

C) To deeply analyze data from a documentary study by synthesis both of fasting in Theravada Buddhism and intermittent fasting called fasting program on the concept of intermittent fasting according to Buddhist integration.

The researcher is determined to organize raw data by using classification, reduction, Checking and analytic according to issues in which all processes are done in parallel with the data collection.

The process of qualitative data analysis will be carried out until the desired information is completed and cleared. The data has been developed into the fasting program on the concept of intermittent fasting according to Buddhist integration. Experimental Research was used as a quantitative method and the participants were 15 of Volunteers who prefer to attend the program. The qualifications of volunteers are older than 20 years old, not pregnant, no underlying disease and no mental health problems.

IV. RESEARCH INSTRUMENT

1) the fasting program on the concept of intermittent fasting according to Buddhist integration
2) Health record form
3) the Thai depression inventory for assessing depression score emotional state when fasting for a period of 16 hours

4) Nutrition Alert Form (NAF)
5) Daily diaries

DATA COLLECTIONS

This research is mixed-method between Documentary Research and Experimental Research. Its procedures emphasized analysis and participation in collecting data from tripitakan, documents and scholarly journals. The researcher applied a variety of data collection as follow:

1) Collecting data from primary sources, here the researcher applied the Tripitaka, the Buddhist scriptures and the data of Medical research articles. Secondary sources were to explore data related to the thesis title, which involved books, textbooks, articles, journals and various documents related to fasting according to the Buddhist discourse and the principles of modern Western medicine. However, there are issues that the researcher is interested in which include the definition, meaning, characteristics or symptoms of the physical and mental state of those who follow this approach.

2) Integration of all data collected in terms of similarities and differences points, the advantages and disadvantages of fasting.

3) Constructing the work's outline. The researcher created the model of the fasting program on the concept of intermittent fasting according to Buddhist integration and Research Instruments then are checked by experts at the beginning. Improve the ambiguous questions and contents for completeness.

4) human research ethics -"Behavior Modification the fasting program on the concept of intermittent fasting according to Buddhist integration" is considered as human research and subject to be approved from a research ethics committee before commencing research procedures.

5) Coordinate for cooperation related to

6) Once agreed to cooperate in the joint program The researcher announced the participants as specified criteria.

A) participants sign to Informed consent to participate in the study. Research ethics committee and participants were distributed Research Subject Information Sheet.

B) participants will receive a basic health assessment. (weigh, measure height, measure waist circumference, measure blood pressure and draw blood at your fingertips)

C) pretest-posttest research has required the assessment of a dependent variable before and after a program is implemented.

7) Conclude the research, presenting conclusions in terms of a composition table, and suggestions for further research.

V. RESULTS

The presentation of this research is divided into 2 parts: part 1 is a summary of preliminary data analysis and part 2 is a summary of data analysis to answer research questions. The research can be summarized as follows

PRELIMINARY DATA ANALYSIS

The results of the analysis of basic statistics about general characteristics were performed to most of the participants were male, 66.73%, aged between 20-40 years, representing 46.6%. The second group is between 51-60 years and 61-70 years, with the same percentage of 20%, other occupations can be divided into 60% of monks, followed by nuns and students with 20% percent were shown in Fig. 1

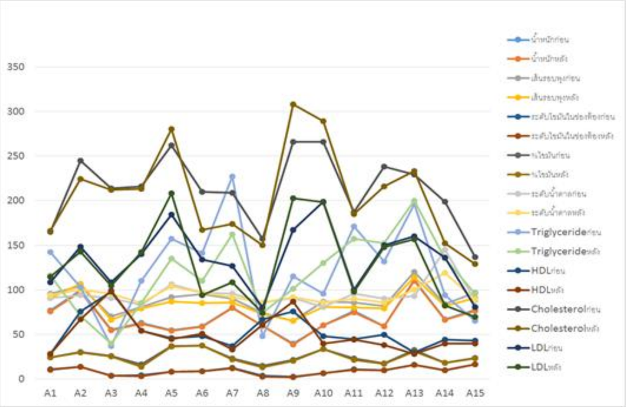

Fig.1 Health information before and after joining the program

The results of the analysis of depression when fasting of participants

Assessment of depression when fasting using emotional assessment form (Thai Depression Inventory, TDI) By evaluating before and after the score and comparing the scores with the severity of depression Detailed analysis results can be shown as follows

Table I shows the level of emotional variability when fasting before and after participating in the program

depression	before	after	p-value
score $\bar{X} \pm$ SD	28.88± 5.10	23.32 ± 4.47	0.000*

emotional variability			
-No depression	15 (100)	15 (100)	
-Mild	-	-	
-Moderate	-	-	
-Major depressive disorder	-	-	
-Critical	-	-	

*p<0.01

Table I can be explained to the level of emotional variability of participants in a fasting program on the concept of intermittent fasting according to Buddhist integration that The mean scores before and after are equal.

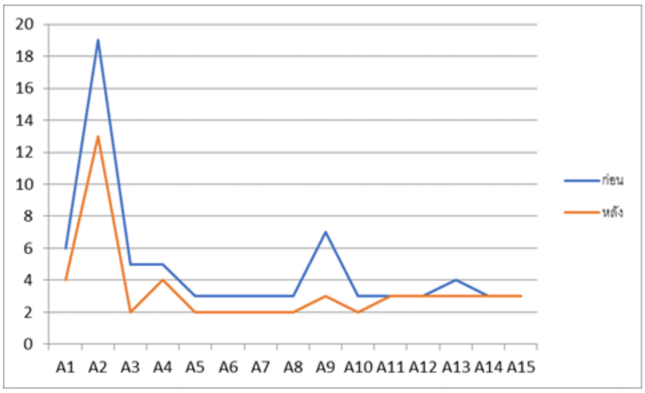

Fig. 2 The graph shows the level of emotional variability when fasting before and after participating in the program individually.

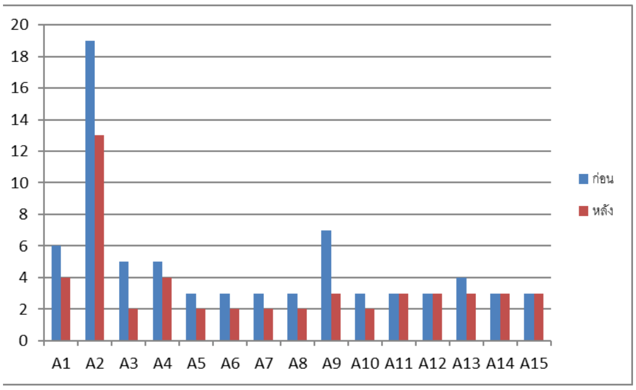

Fig.3 The bar chart shows the level of emotional variability when fasting before and after participating in the program individually.

From the bar chart Shows the level of emotional variability when fasting before and after participating in The fasting program on the concept of intermittent fasting according to Buddhist integration individually found that The total scores before joining the program were greater than or equal to after the program participation.

Data analysis results to answer research questions

The researcher presents the analysis content from qualitative and quantitative methods. Classified by research objectives into 3 parts which are 1) Fasting in Theravada Buddhism. 2)The second aspect, fasting based on the Intermittent fasting concept and 3) the effects of fasting program on the concept of intermittent fasting according to Buddhist integration.

1) Fasting in Theravada Buddhism

The study found that fasting in Theravada Buddhism is an emphasis on food intake balancing. The imbalance in consumption whether overeating (Kamasukhallikanuyoga) or too little (Attakilamathanuyoga) is a cause of physical and mental suffering. In early Buddhism, the Buddha practiced extreme fasting by limiting to just a few drops of bean soup a day that did not lead to purifying the spiritual but did cause him to become so emaciated. It was only after he gave up the practice of extreme fasting and instead focused on the practice of meditation, that he attained awakening. The Lord Buddha offers a detailed description of the exemplary way in which the Buddha took his food by eating only one meal a day and the result is a healthy body, no disease, refreshing, more working power, creative thinking, and long life. An illustrative case of overeating (Kamasukhallikanuyoga) can be found in a discourse in the Saṃyutta-nikāya that reports a visit paid by King Pasinadi to the Buddha. The king had greatly overeaten and was panting. Seeing him in this condition, the Buddha is on record for pronouncing the following verse: "People who are constantly mindful, know their measure with the food they have gotten their feelings to become attenuated; They age slowly and guard their longevity". The Buddhist way to solve the imbalance problem is eating at the right time with mindfulness and fasting to allow the body to adjust the balance. At the beginning of the world, food has been with humankind. There are many kinds of things that humans can eat on earth, but humans should have the wisdom to think about whether the food we can eat or not. Food will lead to a long and healthy life as well.

2) Intermittent fasting

Intermittent fasting can be defined as an eating pattern where one alternates between periods of eating and fasting. Anytime that you are not eating, you are fasting. In the complete guide to fasting, Dr.Jason Fung provides a significant perspective on fasting. Fasting as such is not starvation; in fact, fasting is the voluntary abstention from eating for spiritual, health, or other reasons. Food is readily available, but you choose not to eat it.[4] Intermittent fasting is not something unusual but a part of daily living.

Intermittent fasting is popular because it is free, does not need equipment, can start anywhere anytime, can quit immediately without side effects, and just start eating. Most definitions of fasting allow noncaloric drinks only. This means that water, tea, and black coffee are allowed during fasting. Break your fast gently. There is a natural tendency to overeat as soon as the fast is over. Try breaking your fast with a snack or small disk to start. Intermittent fasting is not an excuse to eat whatever you like. During eating state, the nutritious diet was recommended are refined carbohydrates and low sugar stuff. There are a lot of benefits of intermittent fasting including, weight and body fat loss, increased fat burning, lowered blood insulin and sugar levels, a reversal of type 2 diabetes, improved mental clarity and concentration, increased energy, improved growth hormone, improved blood cholesterol profile, possibly longer life, possibly activation of cellular cleansing by stimulating autophagy and reduction of inflammation.

3)the effects of fasting program on the concept of intermittent fasting according to Buddhist integration

the fasting program on the concept of intermittent fasting according to Buddhist integration Aim to change dietary habits for good health and longevity by limiting eating time and changing your attitude towards fasting in the psychological and mental perspectives. From the quantitative analysis, it is found that health information before and after joining the fasting program on the concept of intermittent fasting according to Buddhist integration in all aspects, the mean scores before the program were significantly higher than after the program at the 0.05 significant level which was under the hypothesis. For the level of depression after joined, the program had shown decreasing in the level of depression at a non-significant level.

From the qualitative study, the reflection results were recorded from participation experience in the fasting program on the concept of intermittent fasting according to Buddhist integration. In conclusion, the physical dimensions show that the participants in the fasting program on the concept of intermittent fasting according to Buddhist integration take a good experience, new knowledge in health care, correct knowledge of nutrition, including control of eating time and fasting. Psychological and emotional dimensions, participants reflect on the idea of being allowed to practice themselves by using this time to consider the principles. Follow the Buddhism guidelines to develop the mentality.

Although the mind is still unable to balance. Sometimes when they fast still get angry, hungry, tired, or discouraged but the knowledge from this program combined with the Buddhist concepts got them through well. In this way, the daily meal can become an integral part of the path to awakening. All it takes is mindfulness in combination with a gradual fading of lust for tastes. Social dimension: reflect on thoughts about being allowed to share feelings with others by discussing health care, techniques, sharing experience with each other. Making new friends and encouraging one another.

From the above-mentioned studies was found that new forms or new knowledge as follow

F.E.B.D.T.C CONCEPT consisted of

F = Fasting, the periods when we are free from consumption

E = Eating, consumption of food in accordance with Buddhist principles of Paccaya paccavekkhana- taking food consumption with wisdom by emphasizing the essential values,

B = Balancing in eating window and fasting periods (Bhojanemattannauta),

D = Discipline, your level of success is determined by your level of discipline,

T = Time (Kalannuta) knowing the proper time,

C = Control various factors to hit the goal.

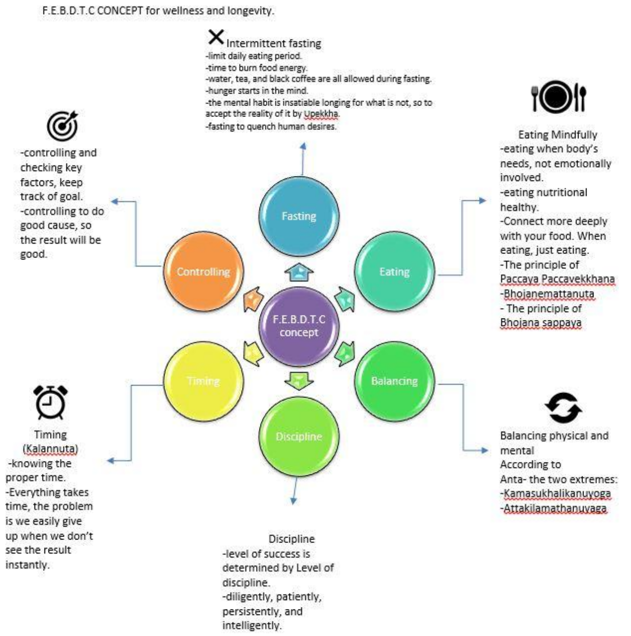
F.E.B.D.T.C CONCEPT for wellness and longevity.
Intermittent fasting
-limit daily eating period.
-time to burn food energy.
-water, tea, and black coffee are all allowed during fasting.
-hunger starts in the mind.
-the mental habit is insatiable longing for what is not, so to accept the reality of it by Upekkha.
-fasting to quench human desires.
-controlling and checking key factors, keep track of goal.
-controlling to do good cause, so the result will be good.
Eating Mindfully
-eating when body's needs, not emotionally involved.
-eating nutritional healthy.
-Connect more deeply with your food. When eating, just eating.
-The principle of Paccaya Paccavekkhana
-Bhojanemattanuta
- The principle of Bhojana sappaya
Fasting
Controlling
Eating
F.E.B.D.T.C concept
Timing
Balancing
Discipline
Timing (Kalannuta)
-knowing the proper time.
-Everything takes time, the problem is we easily give up when we don't see the result instantly.
Balancing physical and mental
According to
Anta- the two extremes:
-Kamasukhalikanuyoga
-Attakilamathanuyaga
Discipline
-level of success is determined by Level of discipline.
-diligently, patiently, persistently, and intelligently.

Fig.3 F.E.B.D.T.C CONCEPT

VI. DISCUSSIONS

The effects of fasting program on the concept of intermittent fasting according to Buddhist integration indicated that in all aspects of health data, the mean before the experiment was higher than after the experiment, ie the BMI decreased, lower body weight, waist circumference (belly) decreased, abdominal fat levels decreased, %fat reduced, lower blood lipid levels and lowering blood glucose levels which is according to the hypothesis.

Behavior modification by using intermittent fasting 16/8 regimen with participants who refrained from dinner in daily life so the results of the program can be seen clearly, although it only takes 14 days. Behavior modification of this program is to reduce sweets, snacks and sugary beverages in the feeding window. The level of depression and emotional disturbance of participants before and after joining the program concluded that the mean of depression in individuals decreased significantly at .01 level. Although the score before and after joining the program Will not find anyone in the criteria being depressed at all.

The individual analysis found that there are people in equal scores before and after. External factors that affect emotional state, such as there are competitive exams, there are tasks that must be settled in accordance with Bandura's self-efficacy concept. [9] who originally proposed the concept, personal judgment of "how well one can execute courses of action required to deal with prospective situations".

The participation of fasting program on the concept of intermittent fasting according to Buddhist integration takes into a good experience, new knowledge for health care, principles of nutrition, how to control emotionally when fasting and eating period, and fasting tips. Mindfulness eating is the discourse of Buddha even an ordinary activity like eating can be turned into a practice that leads onward to the final goal of full liberation by eradicating the influxes. The task here is mainly to partake of food with the motivation of providing sustenance to the body rather than for the sake of entertaining the taste buds.

RECOMMENDATIONS

The Effects of Fasting Program on the Concept of Intermittent Fasting according to Buddhist Integration "FEBDCT concept" is concerned about holistic health care and the Integration of various sciences. Since this study is a single-group experiment, health care guidelines should be adopted for repeating the experiment with other groups in different situations or other environments. There are long-term behavior monitoring and studies to find solutions and prevent health problems arising from the holistic consumption behavior of people in society.

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Community's Ordinance Process for Conservation, Utilization and Benefit Sharing of Ing Watershed Community Forest by Local Administrative Organization in Thailand

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Abstract— The purposes of this research were 1) to study the concept of the local ordinance and law that support local administrative organization in natural resource management, and 2) to develop local administrative organization and community ordinance in natural resource conservation, utilization and benefit sharing of Ing watershed community forest. Participatory action research and qualitative research were used, and research tools were interview and observation guidelines. Data were collected from in-depth interview, focus group discussion and participatory activities. Data were collected by in-depth interview, focus group discussion from 25 key informants, and qualitative data was analyzed by using content analysis. Results revealed that 1) the concept of local ordinance and law that support local administrative organization power in natural resources conservation according to community right and people participation to support status and utilization as well as community natural resource management. The Constitution of Thailand B.E.2016 that supports local administrative organization in natural resource conservation. It consists of the act that determines decentralization plans and processes B.E.1999, the act of sub-district Council and sub-district administrative organization B.E.1994 and the act of municipality B.E.1953. **2) The development of local** ***ordinance focuses on community data and natural resource survey, working mechanical management, act drafting, public hearing of act drafting, and council processes' introduction by proposing act drafting, list checking, act drafting consideration, passing the bill, asking an act approval of sheriff, and promulgation.***

Index Terms— ***Community Forest, Local Ordinance, Local Administrative Organization***

I. INTRODUCTION

Forest resource has many benefits to human both direct and indirect benefits. Forest in Thailand is tropical forest which abundant with plants, wildlife, insects, microorganism, and valued genetic resources. The ecosystems of tropical forest also support agricultural production providing food to nourish Thai population for generations [1].

In 1961, more than half of the area in Thailand was covered with forests spreading all over the country. During 1995, the amount of forests was decreased more than 25% of the total forest in the country. During 1981-1990, the rate of deforestation was 3.3% per year [2]. Forest encroachment was increasing every year due to changes in economic structure from agriculture to industry. Consequently, forests were degraded and decreased rapidly. Recently, it is found that the forest area in Thailand remains only 102,120,417.98 rai or 31.57% of the total area of Thailand. This means that the forest area has decreased by more than 6 million rai or 2.37 % of the area in Thailand, or 1 million rai per year in average. This is considered a crisis. The cause of this is continuing deforestation. As a result, the forests in almost every area are in a state of degradation and the ecosystems are imbalance [3].

Over the past years, information about forestry areas in Thailand is quite confusing. There are questions about the reliability of forestry numbers claimed by governmental agencies, about the definition of the forest, and about changing scales used for analyzing satellite images. In addition, the numbers of each department are not identical. However, the most official and confirmed forest information is the information from the Forest Land Management Office of Royal Forest Department. It was assigned to the Faculty of Forestry of Kasetsart University to publish the information in January 2015. According to the publication, Thailand has a forest area of 102.28 million rai or 31.62% of the area. The forest in this definition is the area covered by plants, classified as perennial plants, continuously not less than 3.25 rai. This definition includes natural grass lands and stone fields and those surrounded by forest areas [4].

In the report of the 3rd policy discussion, "People and Forests: Increasing Forest Land by People" organized by RECOFTC-Thailand in 2015, Warangkana Rattanarak and Rawee Thaworn [5] concludes about the reduction of forest areas during 1973 – 1998 that the reduction average is about 2 million rai per year. And the reduction average during 2000-2012 was around 300,000 rai per year, which were high rates. The main causes of the reduction and degradation were invasion and forest clearing for agriculture and resorts. The causes include development projects, such as dams, roads, mines. In addition, there are problems in the policy of conservation and economic development, that the state has a policy to promote economic crops but unable to control the impacts.

Community forest (CF) is alternative forest management with people's participation. It is the resource co-management of a community base on common property system. CF is an activity for forest and forest product management for the benefits of families and communities. It is an activity to support or give authority to people to participate in the management, prevention, and utilization of forest under sustainable management. CF is located around villages and communities, or near communities. It could be traditional or formal communities, such as village or Tambol Administration Organization (TAO). CF can be managed by one or more than one community. Using the forest for economy or conserving ecosystems depends on community's members. They will plan and make decision about what and how to use, what size they can manage, and how to protect, restore, and develop CF [6]

The Ing River, a tributary of the Mekong River, originates from Phi Punnam mountain range or Doi Luang in Phayao Province. The Ing enters into the Mekong at Pak Ing village in Chiang Khong district, Chiang Rai Province. The river is about 250 kilometers long. The basin area is 7,388 square kilometers covering Phayao and Chiang Rai Provinces [7] Because of diverse natural resources and environment, many communities aware about environmental conservation for community food security from both forest and rivers. Authorities, NGOs, and Local Administration Organizations (LAO) provide supports to community for establishing fish conservation zones and CF management. According to the online information of Royal Forest Department (2018), it is found that there were 400 CFs with the total areas of 230 Rai and 420 villages participated in a project during 1999 – 2016. In addition, there was also some CFs established by communities. To manage the CFs, different projects and activities were panned, such as making fire prevention zones, forest fire extinguishing, forest patrol, forest restoration, etc. The management also includes establishing rules and regulations for the protection and use of CF, defining community forest boundaries, establishing CF committee at the village, district, and provincial levels. It also includes CF classification according to types of use, such as usage, conservation, and traditional forests. In terms of policy aspect, there were different activities, for example, establishing CF networks in each province, establishing CF committee, meeting, and organizing CF forum. This included pushing the people's Community Forest Act in order that the community can truly protect, manage, and use the forest in accordance with the basic rights of the community.

Natural resource management is now centered at the state through law and policy to control and manage the resources. As a result, many communities in the forest become law violators, have no security, lack of rights, and lack of access to development. This factor causes conflicts in resource grabbing. The demanding processes through changing policy, especially pushing Community Forest Act, has never effected in practice. However, the movement has influenced public concern about decentralization and community rights in natural resource management. The Thai constitution in 1997 and 2007 were also changed, as stated in Section 66, 67, and 290, to recognize the rights of community, person, and LAOs in managing natural resources and biodiversity and preserving local knowledge and culture. Therefore, the communities having concrete practice are legitimate to develop local ordinance corresponding to the management based on cooperation with authorities, LAOs, NGOs, and other related people in local level [8]

Therefore, LAOs working closely with communities and understanding situations play important roles in managing natural resources and protecting community rights. This can be done by using local ordinance as a tool for decentralization in CF management. This will support the participation of LAOs and communities in the justified and equal conservation, utilization, and sharing benefits from CF.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the concept of the local ordinance and law that support local administrative organization in natural resource management, and 2) to develop local administrative organization and community ordinance in natural resource reservation, utilization and benefit sharing of Ing watershed community forest.

III. RESEARCH METHODS

A. *Research Design*

This is participatory action research for developing the ordinance of LAOs and communities for the conservation, utilization, and sharing benefits from CF in the Ing river basin in Phayao and Chiang Rai Provinces. Data were collected from desk study and field work by focus group and interviewing 25 key informants. It was also collected from participation in meetings of working group and advisories for drafting the ordinance about the management of community forest and natural resources in sub-district and a meeting with LAO council to approve the ordinance.

The study areas are San Makha sub-district in Pa Daet district in Chiang Rai province and Ton sub-district in Muang district in Phayao province. They were selected because of organizing conservation and restoration activities continuously, recognition of people's participation, and multilateral implementation of LAOs, local authorities, governmental organizations, NGOs, and community organizations. Qualitative Data Analysis by content analysis is used for data analysis to conclude, categorize, group, and check data correctness by Data Triangulation.

B. Research Process

1. Desk study and literature review from books, research reports, journal, and online sources about CF management by communities, local ordinance, and ordinance development processes.
2. Data collection in the fields by following steps
    1) Meeting with the executives of LAOs
    2) Creating database about natural resources in the sub-districts
    3) Appointing community research team and meetings for research planning
    4) Meeting of research team to learn about related law and developing ordinance for natural resource management.
    5) Community meetings to review rules for natural resource management in each community
    6) Meeting of community research team to draft the ordinance
    7) Organizing public hearing about the ordinance
    8) Printing the draft ordinance
    9) Presenting the ordinance to LAO council for approval and Chief District Officer
3. The LAO declare the ordinance
4. Conclude the lessons learned about ordinance development
5. Research conclusion and writing research report

IV. RESULTS

It is found that local ordinance is law issued by legislative power of LAOs supported by law and signing a petition of local people under the constitution of the Kingdom of Thailand. The goal of developing the ordinance is 1) to certify the status, utilization, and management of community, 2) to decentralize and transfer the power of natural resource management to the community, 3) to empower from action, learning process, and social movement processes, and 4) to empower from data obtained from joint operations and from creating a database system of local communities. This will lead to solving problems together in policy level.

Basic principles of the participatory process of issuing local ordinances were as follows:

1) It is a new and efficient problem-solving process in different aspects. For examples, preventing forest encroachment, developing opportunities for access to citizen rights, improving farmers' quality of life based on participation in a democratic regime, and Local autonomy.

2) Focusing on the learning process of community organizations and partners. For instance, decentralization, self-reliance, power of citizens, constitutional rights, community rights, joint management, direct democracy, representative democracy, deliberative democracy, etc.

3) Focusing on creating a learning process for the executives, members, and staff members of LAOs to clearly understand the goals, participatory-developing processes, and principles of ordinances.

4) The executives have to regulate this as a clear policy of the LAO, present the ordinances to council mechanism for consideration, establish a working group officially, and appoint an advisory committee from the relevant authorities.

5) Having participatory survey process about physical data, map, utilization chart, historical data, economic and social data of the community, community rules, etc. This will focus on the participation of stakeholders in order to be beneficial to the legislative process and effective enforcement.

6) Focusing on enhancing capacity and certification of community organization status, as it is a main organization for the control and management of each village.

7) Development of systematic-monitoring and reporting processes after the enforcement of local ordinances to be able to check the results and report to public.

The laws that support power of LAOs to issue the ordinance for the management, conservation, and utilization of natural resources are 1) *Constitution of the Kingdom of Thailand B.E. 2560 (2017)*. In Section 43 (2), individuals and communities have the right to sustainably and harmoniously manage, maintain, and utilize natural resources, environment, and biodiversity. In Section 57 (2), the state has to conserve, protect, maintain, and restore natural resources, environment, and biodiversity by having people and communities to participate in the operation and to get benefits. In Section 254, the people who have the right to vote in a LAO have the right to sign a petition to propose local ordinances. 2) *Defining Plans and Procedures for Decentralization to Local Administration Organization Act B.E. 2542 (1999)*. In Section 16 (24) and (27), it is ordain that Pattaya Municipality and Tambon Administration Organization (TAO) has authority to management, maintain, and utilize forests, land, natural resources, and the environment. 3) *Tambon Council and Tambon Administration Organization Act B.E. 2537 (1994)*. In Section 67, TAO is responsible for protecting and maintaining natural resources and the environment. 4) *Municipal Act B.E. 2496 (1953)*. In Section 60, the municipality has the power to enact the ordinance without contradicting the provisions of law. Or when the law provides that the municipality has the power to issue ordinances.

The process of developing the ordinance of LAOs and communities for the conservation, utilization, and sharing benefits from CF in the Ing Basin in Phayao and Chiang Rai Provinces has developed into 6 steps;

The first step is preparing thought by setting the goals of LAOs and communities for developing local ordinances on the management of natural resources and the environment. This step includes determining the composition of the content in the local ordinance in the natural resource management of LAOs and communities.

The second step is preparing information by studying documents about local ordinances and the process of developing the ordinances. This step includes creating a database of the sub-district about natural resource areas, natural resource management, management mechanism, and regulations for managing the resources. This also includes organizing village meeting and reviewing community information and the management rules.

The third step is establishing a committee and working group to draft and develop the management rules. This step includes assigning roles and responsibilities.

The fourth step is creating an understanding with partners by different ways. For examples, meeting to learn about the laws related to issuing the ordinances, sub-district meeting with relevant agencies to brainstorm about suitable guidelines for issuing the ordinances, and organizing a study trip to TAO or municipality that has the ordinances.

The fifth step is operation in the areas by 1) presenting the ordinance draft to community meeting for consideration, 2) meeting of the LAO Council to consider the draft, 3) improving and then submitting the draft to the Chief District Officer for approval, 4) the Chief District Officer approve the ordinance, and 5) declaring the ordinance.

The sixth step is summary and evaluation by analyzing lessons learnt about the processes, factors, and development of the ordinance for the conservation, utilization, and sharing benefits from CF in the Ing basin.

The issues to be considered when issuing local ordinances for managing natural resources

1) Focusing on the learning process from joint operations. For instance, joint study, management, analysis of lessons learnt, verification, correction, modification, and operation to create acceptable rules.

2) The participation of existing community based organizations (CBOs) and community networks in issuing the ordinances. To make it easier to be accepted and driven to LAOs, issuing ordinances should be driven continuously by the CBOs and community networks.

3) Having clear, credible, and accepted information from all parties. This includes acceptable processes for obtaining data. For example, using geographic information systems for a survey, and verifying data by different parties to have standards and be accepted by government agencies and society.

4) Participation and collaboration both from the operation party such as community leaders, committees, and working groups, and from supporting party including non-governmental organizations, LAOs, related government organizations, and academics.

5) Improving the ordinance-issuing process to be a participatory process by, for example, having a letter from the LAO to appoint a working group on information preparation, letters for collaboration with relevant agencies in the local areas, and declaring it as a policy of LAOs.

The model of participatory action research for developing the ordinance of LAOs and communities for the conservation, utilization, and sharing benefits from CF in the Ing basin as shown in Fig.1.

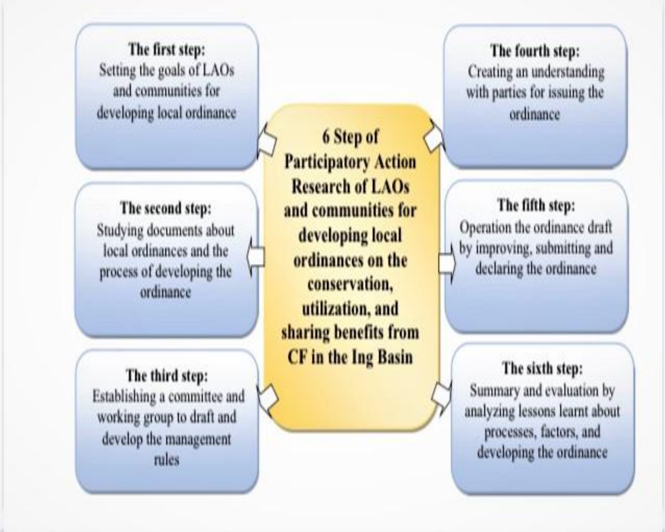
The first step:
Setting the goals of LAOs and communities for developing local ordinance
The second step:
Studying documents about local ordinances and the process of developing the ordinance
The third step:
Establishing a committee and working group to draft and develop the management rules
6 Step of Participatory Action Research of LAOs and communities for developing local ordinances on the conservation, utilization, and sharing benefits from CF in the Ing Basin
The fourth step:
Creating an understanding with parties for issuing the ordinance
The fifth step:
Operation the ordinance draft by improving, submitting and declaring the ordinance
The sixth step:
Summary and evaluation by analyzing lessons learnt about processes, factors, and developing the ordinance

Fig.1 The Model of participatory action research for developing the ordinance of LAOs and communities for the conservation, utilization, and sharing benefits from CF in the Ing basin

V. DISCUSSIONS

According to Municipality Act B.E. 2496 (1953), Section 50-56, the municipality has the duty to provide and maintain land and water. In Section 60, the municipality has the power to enact ordinances without contradicting the provisions of law. Or when the law provides that the municipality has the power to issue ordinances. According to "The Law Reform to Promote the Efficiency and Innovation of Natural Resources Management of LAOs" [9], in general, decentralization in the management is still centralized. The decision about access and resource use is centralized at central and provincial agencies. Although the law has not been amended to decentralize to LAO, the central government has issued regulations to enable LAO and the community to participate in the decision making process about natural resources in some levels. In this regard, the participation depends on the types of the resources. In this regard, the legislating power and duty of LAO under these laws is giving general powers without clearly specifying the powers and duties in managing natural resources. This is especially in the cases of authority conflict between the central and provincial agencies from different specific laws.

The goals of issuing local ordinances of the community and LAOs in the management are to certify the status, utilization, and management of communities, to decentralize and transfer resource management power to the community, to empower from action, learning process, and social movement processes, and to empower from data obtained from joint operations and from creating a database system of local communities. The process of producing data about managing and utilizing natural resources requires cooperation from community's members and government agencies. This corresponds with Soparatana Jarusombat [10] stating that the goal of decentralization in the resource management of LAO in the next decade is that local governmental model has to be effective and has management potentiality. The differences forms, organization sizes, political environment, and economy of LAOs affect the ability to manage and drive environmental policies. Environmental problems will be big problems and very severe. LAOs are therefore in a position to help improve the quality of life and services and to close those unfair gaps.

In the process of developing local ordinances, a learning process for the working group on drafting the ordinance is created by different activities. For example, creating databases about community information and natural resources in the sub-district, working group meeting for mutual understanding, exchanging knowledge, capacity building, study trip, and concluding lessons learned about the process and factors in the development of the local ordinances in natural resource and environmental management. This finding corresponds with the study of

Paisit Panitkul and Tossapon Tassanakunlapan, "Guidelines for Issuing Ordinances of Local Administration Organization to Support Housing and Arable Land Development" [11]. It states that the guidelines need to be implemented for issuing ordinances to support housing and arable land development are 1) creating mutual understanding for the cooperation between communities and LAOs, 2) regarding establishing a working group, there should be multiple support teams both within and from outside the community, 3) creating a database system, 4) communication for interaction with relevant parties, 5) designing and testing the working system within the community, and 6) summary and evaluation of the system and processing for drafting ordinances.

Regarding to the legislative process of LAOs and communities in the management of natural resources and the environment, Pisanu Poonpethpan and Kamonwan Yoowattana [12] find that it has to truly consider about people's participation. The issues about people's participation to be considered are 1) the process of considering the local ordinances of the local council, 2) numbers of people to sign a petition for proposing local ordinances, 3) processes, forms, and procedures for granting citizens the right to vote for certifying the ordinances, 4) having the Election Commission carry out a referendum to certify the ordinances, 5) public knowledge and understanding about signing a petition for proposing a draft ordinances, and 6) having a people's representative to participate in giving an opinion, explaining, or giving information at the local council meeting.

The issues to be concerned for developing the ordinances in the management are 1) Non-rushing and taking the time to develop local ordinances for the understanding of community's members. This includes learning from other areas of leaders, 2) studying documents, concepts, theory, principles for issuing local ordinances, and laws related to legislating local ordinances, 3) creating mutual understanding of law about decentralization or LAO, and 4) Misunderstanding and non-acceptance on decentralization to local governments. This concern corresponds with the study of Kritsada Boonchai, Piyaporn Arunpong, and Tanapoom Chanprapai [13], "Improving and Developing Laws on Forest Resource and Wildlife". It is found that legal problems are the spirit of the law and legal concepts that focus on fragmented management. The problems of administrative mechanisms include fragmented management, government structure, the limitation of forest management in local level of governmental agencies, the state lacks of understanding about forest conservation, and the role of the government that has the power to manage the natural resources based on the needs to control the power.

CONCLUSION

The processes for developing ordinances of LAOs and communities for the conservation, utilization, and sharing benefits from CF in the Ing River Basin in Phayao and Chiang Rai Provinces are

1. Setting up goals for the development of local ordinances in natural resource management and the environment of LAOs and communities, which are

1) To certify the status, management, and use of natural resources and the environment of LAOs and communities

2) To decentralize and transfer power of natural resource management to communities

3) To empower from learning processes and operation through action research by the participation of people in the community and LAOs.

2. Determining the composition of the content in the local ordinance on natural resource management and the environment of LAOs and communities. It will be the same as other local ordinances, which is divided into categories. It will be arranged in the order of main and secondary issues. In addition, the other contents which are not law will be put in the annex.

3. The development of local ordinances of the LAOs and communities in the Ing River Basin has 4 main steps and 15 sub-steps, which are.

1) Data and working group preparation by (1) studying documents related to local ordinances and the development processes of the ordinance on natural resource management by communities and LAOs, (2) creating a database of the sub-district on area condition, natural resources, natural resource management, management mechanisms, and regulations for natural resource management, (3) village meeting to review community information and rules about natural resource management, and (4) establishing a committee to draft and develop the ordinance on natural resource management. This includes dividing roles and responsibilities.

2) Creating understanding by (1) meeting to create understanding about laws related to issuing the ordinance on natural resource management, (2) sub-district meeting with relevant agencies to brainstorm about appropriate guidelines to issue the ordinance on managing natural resources and the environment, and (3) organizing a study

trip to Tambol Administration Organizations or Sub-district Municipality that have the ordinance on managing natural resources and the environment.

3) Action by (1) the committee drafts the ordinance on managing natural resources and the environment, (2) village meeting to consider the draft ordinance on managing natural resources and the environment, (3) Meeting of the LAO Council to consider the draft ordinance on managing natural resources and the environment, (4) revising and submitting the draft ordinance to Chief District Officer for approval, (5) the Chief District Officer approve the ordinance on managing natural resources and the environment, and (6) the LAOs promulgate the local ordinances on managing natural resources and the environment.

4) Summarization and evaluation by (1) concluding about the process, factors, and lessons in developing the local ordinances on managing natural resources and the environment.

In summary, many LAOs are alert about the natural resource management with the participation of community and all sectors, including LAOs, governmental sector, NGOs, community organizations, and educational institution. In this regard, local ordinances are the methods and tools for creating participation and learning processes. However, the legal rules for issuing local ordinances in the management vary according to the type of local government organization. It can be done according to the establishment law and specific laws. These show the roles of communities and relevant sectors that recognize the importance of natural resource management. This can be done through enhancing social agreement and rules to become local ordinances by using the authority based on community rights. In this regard, every sector must place importance on participation and accept each other. This will make the management truly benefit community and inherit the natural resources to the next generation.

The body of knowledge of Community's Ordinance Process for Conservation, Utilization and Benefit Sharing of Ing Watershed Community Forest by Local Administrative Organization as shown in Fig.2.

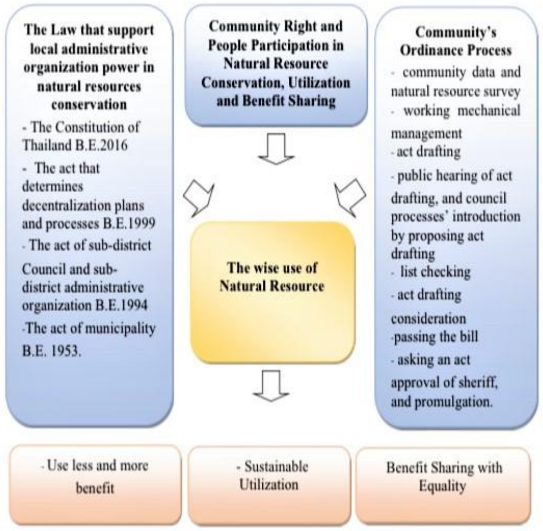
The Law that support local administrative organization power in natural resources conservation
- The Constitution of Thailand B.E.2016
- The act that determines decentralization plans and processes B.E.1999
- The act of sub-district Council and sub-district administrative organization B.E.1994
-The act of municipality B.E. 1953.
Community Right and People Participation in Natural Resource Conservation, Utilization and Benefit Sharing
Community's Ordinance Process
- community data and natural resource survey
- working mechanical management
- act drafting
- public hearing of act drafting, and council processes' introduction by proposing act drafting
- list checking
- act drafting consideration
-passing the bill
- asking an act approval of sheriff, and promulgation.
The wise use of Natural Resource
- Use less and more benefit
- Sustainable Utilization
Benefit Sharing with Equality

Fig 2: The body of knowledge of Community's Ordinance Process for Conservation, Utilization and Benefit Sharing of Ing Watershed Community Forest by Local Administrative Organization

VII. RECOMMENDATIONS

A. Recommendations for Practices

1) Creating understanding to governmental agencies about the concepts and importance of developing local ordinances for the conservation, utilization, and sharing benefits from the resources of community and LAOs. This is decentralization and showing community rights in the management of natural resource and the environment.

2) In local legislative development process, we must give importance to the database of natural resources of the community in different areas. This can be done by encouraging the community to participate in data collection, data analysis, community learning, and concluding lessons learned from developing local ordinances.

3) Monitoring and evaluation of the application of local ordinances in parallel with the application of government laws, social measures of the community, and the awareness of people in the community about the conservation, utilization, and sharing benefits from the resources.

B. Recommendations for Further Research

1) Participatory action research for monitoring and evaluation of the use of local ordinances in the management of natural resources and the environment. The research will also help to get information and feedbacks from people in the community and LAOs.

2) Research to compare models and the ordinance-developing processes of different types of LAOs in Thailand.

3) Research and development of local laws suitable for the conservation, utilization, and sharing benefits from natural resources.

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Factors Affecting the Organizational Commitment of Operational Personnel in Local Administrative Organizations, Thailand

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Abstract— The objectives of this research was to study the factors affecting organizational commitment of operational personnel in local administrative organizations, Thailand. The research methodology was quantitative research using survey research. The data was collected from a sample of 288 operational personnel computed by Taro Yamane's formula from a population of 1,022 operational personnel of local administrative organizations. The data were collected by using questionnaire. The data analyses were descriptive statistics by frequency, percentage, mean, and standard deviation, and inferential statistics by simple linear regression analysis and stepwise regression analysis. From descriptive statistics, it was found that the average opinion of selected operational personnel on overall job characteristics and on overall organizational climate were appropriated at the moderate level, while average opinion of selected operational personnel on overall working motivation was appropriated at the high level. The average opinion of selected operational personnel on overall organizational commitment was appropriated at the high level. For hypothesis testing by simple linear regression analysis, it was found that individual factor (job characteristics, organizational climate, and working motivation) had statistically significant affected on organizational commitment of operational personnel of local administrative organizations. When applying stepwise regression analysis, it was found that only two factors, organizational climate and working motivation, had statistically significant common affected on organizational commitment of operational personnel of local administrative organizations. For recommendation from this research, the local administrative organizations should promote organizational climate and working motivation in order to improve the organizational commitment of operational personnel of local administrative organizations.

Index Terms—***organizational commitment, operational personnel, local administrative organizations.***

I. INTRODUCTION

The human resource is the important factor in organizational management. The key function of human resource management include recruiting people, training employees, performance appraisals, motivating them as well as workplace communication, workplace safety, and so on. For recruitment, the human resource managers should come up with plans and strategies for hiring the right people. After recruitment, there should be training the employees according to the requirement of the organization. The employees should be encouraged to work according to their potential in the organization. The increasing of employee knowledge and experience should be carefully considered in which it will help them working until achieve the goals of organization. The performance of employee in organization is largely depended on work atmosphere or work culture of the organization. The appropriate performance appraisal will motivate the employees to work in the organization.

At present, the scope of human resource management has been widely extended. The last phase of human resource management process is maintenance. The main objective of this function is to do such activities that maintain employee commitment and royalty with organization. The organization will attain its goals and objectives more efficiently and effectively by ensuring that it has a team of dedicated and competent employees. The organization should utilize all available human resource.

Scholars such as Mowday, Porter and Steer (1982) [1], Northcraft and Neale (1994) [2], and Steers (1991) [3], have defined the organizational commitment as a view of employees on an organization that they are working for. Organizational commitment plays the important role whether the employee will stay with organization for a long period of time and work intentionally until achieving the organizational goal. It is necessary to determine the organizational commitment because it will help predict employee satisfaction, employee engagement, job performance, job insecurity and similar attributes. The employee's level of commitment towards their work are important to know in order to know their dedication to the work assigned on daily basis.

According to the theory, there are 3 components of organizational commitment.

(1) Affective commitment; this is the emotional attachment that employee has towards organization. If an employee has high level of this commitment, then, the chance of employee staying with organization for long period of time is high. (2) Continuous commitment; this is the level of commitment where an employee would think that leaving an organization would be costly. If an employee has continuous commitment he/she wants to stay in the organization in a longer period because he/she has already invested enough energy and feel attach to the organization. And (3) Normative commitment: This is the level of commitment where an employee feel obligated to stay in an organization, because he/she feels that staying in the organization is the right thing to do.

The local administrative organizations in Thailand have main responsibility on public service provision and education for most of the people who are living in up-country [4]. There are 7,852 local administrative organizations in Thailand in the year 2017. These compose of 76 provincial administrative organizations (0.96%), 2,441 municipalities (31.09%), 5,333 sub-district administrative organizations (67.92%), and 2 special local administrative organizations (0.03%). There are approximately 135,218 operational personnel, both permanent and temporary, working in all local administrative organizations. [5]

Then, it was an interesting issue to study how the commitment of these operational personnel on the local administrative organizations were. What would be the factors affecting their organizational commitment on the local administrative organizations. At last, there should find out the guideline for improvement of the organizational commitment of these operational personnel.

II. RESEARCH OBJECTIVES

This research had the following objectives;

2.1 To study the effect of job characteristics on organizational commitment of operational personnel of local administrative organizations.

2.2 To study the effect of organizational climate on organizational commitment of operational personnel of local administrative organizations.

2.3 To study the effect of working motivation on organizational commitment of operational personnel of local administrative organizations.

2.4 To study the common effect of job characteristics, organizational climate, and working motivation on organizational commitment of operational personnel of local administrative organizations.

2.5 To find out the guideline for the improvement of organizational commitment of operational personnel of local administrative organizations.

III. RESEARCH METHODS

A. Research Design

This research methodology was quantitative research using survey research. The sample consisted of 288 operational personnel computed by applying Taro Yamane's formula from the population of 1,022 operational personnel in a selected province of Thailand. The sampling method was proportional stratified random sampling.

The research instrument for data collection was questionnaire concerning with; Section 1. Job characteristics consisting of 5 components: (1) skill variety, (2) task identity, (3) task significance, (4) autonomy, and (5) feedback; Section 2. Organizational climate consisting of 7 components: (1) organizational structure, (2) responsibility, (3) warmth, (4) support, (5) reward and punishment, (6) conflict, and (7) standard; Section 3. Working motivation consisting of 6 components: (1) achievement, (2) recognition, (3) progress, (4) relationship with leader, (5) working condition, and (6) stability; and Section 4. Organizational commitment consisting of 3 components: (1) affective commitment, (2) continuous commitment, and (3) normative commitment.

The questionnaire was tryout and yielded the Chronbach's Alpha reliability coefficients of job characteristics, organizational climate, working motivation, and organizational commitment as 0.818, 0.856, 0.838, and 0.907, respectively. The data collected were analyzed by descriptive statistics (frequency, percentage, mean, and standard deviation), and by inferential statistics (simple linear regression analysis and stepwise regression analysis).

B. Research Process

Research process of this study consisted of 5 steps; (1) Analysis of the problems, (2) review of literatures and related researches, (3) research design and instrument construction, (4) data collection and analysis, and (5) conclusion, discussion and recommendation. Details were shown in following Fig. 1.

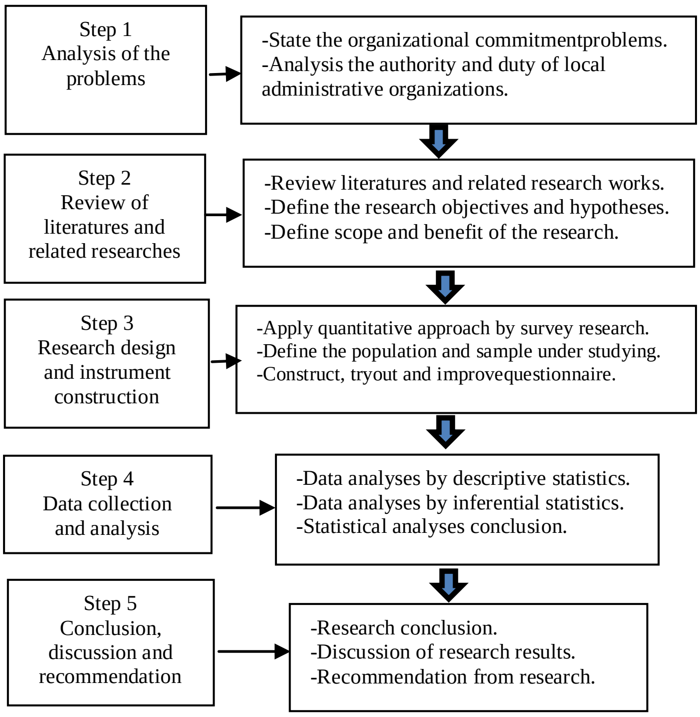
Step 1
Analysis of the problems
-State the organizational commitmentproblems.
-Analysis the authority and duty of local administrative organizations.
Step 2
Review of literatures and related researches
-Review literatures and related research works.
-Define the research objectives and hypotheses.
-Define scope and benefit of the research.
Step 3
Research design and instrument construction
-Apply quantitative approach by survey research.
-Define the population and sample under studying.
-Construct, tryout and improvequestionnaire.
Step 4
Data collection and analysis
-Data analyses by descriptive statistics.
-Data analyses by inferential statistics.
-Statistical analyses conclusion.
Step 5
Conclusion, discussion and recommendation
-Research conclusion.
-Discussion of research results.
-Recommendation from research.

Fig.1 Research Process for Organizational Commitment of Operational Personnel in Local Administrative Organizations

IV. RESULTS

4.1 From data analyses by descriptive statistics, it was found that average opinion of selected operational personnel on overall job characteristics was appropriate at the moderate level (mean = 3.63). The average opinion of selected operational personnel on overall organizational climate was also appropriate at the moderate level (mean = 3.62). While the average opinion of selected operational personnel on overall working motivation was appropriate at the high level (mean = 3.67). The average opinion of selected operational personnel on overall organizational commitment was appropriated at the high level (mean = 3.74).

4.2 From hypotheses testing by inferential statistics, it was found the followings:

(1) Hypothesis 1. Job characteristics has affected on organizational commitment of operational personnel of local administrative organizations.

Testing of the effect of job characteristics (X1) on organizational commitment of operational personnel of local administrative organizations (Y) by simple linear regression analysis, it yielded the following simple linear regression equation;

$$Y = 50.600 + 0.306 (X1)$$

With F = 16.135, p-value = 0.000, and R-square = 0.053 (5.3%)

This indicated that job characteristics (X1) had statistically significant affected on organizational commitment of operational personnel of local administrative organizations (Y) at 0.01 level of significance. The job characteristics (X1) can explained the variation of organizational commitment of operational personnel of local administrative organizations (Y) by 5.3%.

(2) Hypothesis 2. Organizational climate has affected on organizational commitment of operational personnel of local administrative organizations.

Testing of the effect of organizational climate (X2) on organizational commitment of operational personnel of local administrative organizations (Y) by simple linear regression analysis, it yielded the following simple linear regression equation;

$$Y = 16.015 + 0.672 (X2)$$

With F = 264.983, p-value = 0.000, and R-square = 0.481 (48.1%)

This indicated that organizational climate (X2) had statistically significant affected on organizational commitment of operational personnel of local administrative organizations (Y) at 0.01 level of significance. The organizational climate (X2) can explained the variation of organizational commitment of operational personnel of local administrative organizations (Y) by 48.1%.

(3) Hypothesis 3. Working motivation has affected on organizational commitment of operational personnel of local administrative organizations.

Testing of the effect of working motivation (X3) on organizational commitment of operational personnel of local administrative organizations (Y) by simple linear regression analysis, it yielded the following simple linear regression equation;

$$Y = 33.567 + 0.383 (X3)$$

With F = 57.881, p-value = 0.000, and R-square = 0.168 (16.8%)

This indicated that working motivation (X3) had statistically significant affected on organizational commitment of operational personnel of local administrative organizations (Y) at 0.01 level of significance. The working motivation (X3) can explained the variation of organizational commitment of operational personnel of local administrative organizations (Y) by 16.8%.

(4) Hypothesis 4. Job characteristics, organizational climate, and working motivation have common affected on organizational commitment of operational personnel of local administrative organizations.

Testing of the common effect of job characteristics (X1), organizational climate (X2), and working motivation (X3) on organizational commitment of operational personnel of local administrative organizations (Y) by stepwise regression analysis, it yielded the following linear regression equation;

$$Y = 5.283 + 0.607 (X2) + 0.178 (X3)$$

With F = 150.023, p-value = 0.000, and R-square = 0.513 (51.3%)

This indicated that only two factors, organizational climate (X2) and working motivation (X3), had statistically significant common affected on organizational commitment of operational personnel of local administrative organizations (Y) at 0.01 level of significance. The organizational climate (X2) and working motivation (X3) can explained the variation of organizational commitment of operational personnel of local administrative organizations (Y) by 51.3%. When considering each variable, it was found that organizational climate (X2) had standardized regression coefficient ($\beta2$) of 0.627 and working motivation (X3) had standardized regression coefficient ($\beta3$) of 0.191.

V. DISCUSSIONS

5.1 From descriptive statistical analyses of variables under this study, it was found that; the average opinion of selected operational personnel on overall organizational commitment was appropriate at the high level. This might be because the personnel feel satisfy in working within the organizations. They might think that the organizational problems were their own problems. They seemed to satisfy with salary and benefits received which might be appropriate for them and their families. They seemed to work in the organization until the retirement.

This finding was in accordance with the research work of Phuttapong Songsee, on the study of the factors affecting organizational commitment of municipality personnel in Muang District, Pathum Thani Province. In which the research found that overall organizational commitment of municipality personnel was appropriate at the high level. [6]. Similar, this finding was, also, in accordance with the research work of Parichart Ritsongmuang, on the study of the relationship between working motivation and organizational commitment of government officials in the Department of Agricultural Extension, Ministry of Agriculture and Cooperatives. In which the research found that overall organizational commitment of government officials was appropriate at the high level. [7].

5.2 From analysis of individual effect on the organizational commitment by simple linear regression analysis, it was found that every individual factor (job characteristics, organizational climate, and working motivation) had statistically significant affected on the organizational commitment of operational personnel. When comparing the degree of these effects, it could be seen that organizational climate had the highest affected on organizational commitment (R-square = 48.1%), follow by working motivation (R-square = 16.8%), while job characteristics had the least affected on organizational commitment (R-square = 5.3%). These indicated that organizational climate had the most importance on organizational commitment. The working motivation had some importance on organizational commitment while job characteristics had only a few importance on organizational commitment. From analysis of common effect on the organizational commitment by stepwise regression analysis, it was found that only two factors (organizational climate and working motivation) had statistically significant common affected on the organizational commitment. These two factors could explain the variation of organizational commitment by 51.3%.

This findings concerning with individual and common effects was in accordance with the research work of Phuttipong Songsee on the study of the factors affecting organizational commitment of municipality personnel in Muang District, Pathum Thani Province. It was found that organizational climate had statistically significant positive relationship with organizational commitment of municipality personnel. [6]. It was, also, in accordance with the research work of Parichart Ritsongmuang on the study of the relationship between working motivation and organizational commitment of government officials in the Department of Agricultural Extension, Ministry of Agriculture and Cooperatives. In which it was found that working motivation had statistically significant positive relationship with organizational commitment of government officials. [7].

VI. RECOMMENDATIONS

From the study of the common effect, it was indicated that the organizational climate and working motivation had statistically significant common affected on organizational commitment of operational personnel of local administrative organizations. This means that if organizational climate and working motivation are promoted then the organization commitment of operational personnel would be improved. Thus, human resource management of local administrative organizations should pay more attention on promotion of these two factors, organizational climate and working motivation in order to improve the organizational commitment of operational personnel.

Considering individual factor, the average opinion of selected operational personnel, on overall organizational climate was appropriated at the moderate level. Then, every components of organizational climate of the local administrative organizations should be promoted. If the organizational climate are promoted, then the organizational commitment of operational personnel would also be improved.

Although the average opinion of selected operational personnel, on overall working motivation was appropriated at the high level, every components of working motivation should also be considered for more promotion. Because if the working motivation become more appropriate at the higher level, the organizational commitment would also be increased. Then, if the operational personnel have more organizational commitment on the organizations, they would continue to utilize their knowledge and experience for working until the retirement in their own organizations.

CONCLUSION

This research considered three factors, job characteristics, organizational climate, and working motivation, which had affected on the organizational commitment of operating personnel in local administrative organizations. From basic data analyses, it was found that the average opinion of selected operational personnel on overall job characteristics and overall organizational climate were appropriated at the moderate level. While the average opinion of selected operational personnel on overall working motivation was appropriated at the high level. The average opinion of selected operational personnel on overall organizational commitment was appropriated at the high level.

From analysis of individual effect on the organizational commitment by simple linear regression analysis, it was found that every individual factor (job characteristics, organizational climate, and working motivation) had statistically significant affected on the organizational commitment of operational personnel. When comparing the degree of these effects, it could be seen that organizational climate had the highest affected on organizational commitment, follow by working motivation and job characteristics, respectively. From analysis of common effect on the organizational commitment by stepwise regression analysis, it was found that only two factors (organizational climate and working motivation) had statistically significant common affected on the organizational commitment.

This research recommends that there should be promotion of organizational climate and working motivation in order to improve the organizational commitment of operating personnel of local administrative organizations.

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Integrating Governance for Good Life in the Current Thai Societies

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Abstract* - This research was to investigate theintegrating governance principlesfor good life achievement in the current Thai societies and to find directionstoback-up its accomplishment. As such,in-depth interview,focus groups, and non-participatory observation were qualitatively employed for data collection during July-December 2019. The ten interviewees comprising two each with the entitled monks, scholars, laities, MCURK postgraduates and undergraduates mostly prioritized equity and inclusiveness (opportunities to improve wellbeing) while human rights was the last priority and proposed Rājadhamma 10 to replace the existing governance.The four focus groups eachassembling anentitled monk, ascholar, alaity, anMCURK postgraduate and anundergraduate, similarly prioritized as the interviewee group. In Rājadhamma 10, every focus group prioritized Attha (advantageous welfare) followed byDhamma-vepulla(life value enhancement);Kāmabhogīsukha (happy family life) and Vimokkha (sense of public). With non-participatory observations, the entitled monks were prone to Buddhist Dhamma and Ethics.The rest partly agreed with the Venerables but weighed more on rule of law, transparency, participation, accountability and cost-effectiveness.Somevoiced governance indicators, application process and publicity. Two directions were found, first theimperative participative leadership (democratic) training and second, behaviorism and cognitivism training since the former was responsive to rule of law while the latter was the mindfulness and wisdom development. Researches if any should pursue on impacts of governance application and add more factors e.g. welfare equality, social responsiveness and why human rights were least recognized so on.

***Keywords:* Governance, Good Life, Rājadhamma 10, Current Thai Societies.**

I. INTRODUCTION

> *"…Governance by UN, EU and TH was for public good and gain. Yes, blissful life would not certainly be born from bad governance. Yet, His Lord Buddha former king turned to religious advocated Rājadhamma 10 an imperialgovernance as the blissful bond for public good and gains…" Thoughtfully, Ven. PhramahaYotaPayutto (Chaiworamankul) observed, "Heavenly fruits were never yielded from hellish trees…"* [1]

Good Life/Eudaimonia

"Call no man happy until he's dead or call no man happy until he's long dead," said the Greek. But Epicurus, Socrates, Plato and Aristotle agreed that happiness involved virtuousness, health, prosperity, friendship, respect, luck and engagement. The Chinese influenced by Confucianism however emerging into the lead in happiness not through acquiring wealth but knowledge and arts. Significantly, good life must be free from extreme nationalism, extreme xenophobia, extreme racism, extreme religious fanaticism, and extreme politics. It was witnessed by many researches since 1973 until today that wealth or high GNP success like the Japanese and US received just average happiness. As such the Maslowian's Hierarchy of Needs [physiological, safety, love, esteem and self-actualization] may reflect hierarchical good life well. However, Eudaimonia or good life flourished with wellbeing of plentitude, harmony, like Buddhist Noble Eightfold Path. In the fall of 20th Century, Carl Rogers defined good life as enriching wealth amid life experience diversion with happiness, blissfulness, condiment and enjoyabilityabundant with excitement, enrichment, reward, meaningfulness thought and challenges. Rogers encouraged to fully launch oneself into the rivers of life for Becoming. A humanistic geographer Yi-Fu Tuan referred good life as an arch of choice fully experiencing living well through human contact erotically, affectionally, courtly, and intellectually. Nearing defined good life as an ideal to which people looked and for which they strived while its reward contributed good life to those who pursued after it. Good life since Chinese civilization to the Hellenistic until today evolved worldly gratifications of good and gains but unlikely envisioning of the afterlife, wherewith today good life combined worldly happiness and spiritual life to attain peaceful afterlife [2].

International Good Governance

In 1992, UN initiated good governance for sustainable development goal with eight principles: participation [opinion voiceability], rule of law [impartial law enforcement], consensus orientedness [community best interests], equity and inclusiveness [improving-wellbeingopportunities], effectiveness and efficiency [performance results best meet community's needs], accountability [the entire national sectors are accountable to every stakeholders], transparency [information accessibility by all], responsiveness [activities serving all stakeholders] [3].

In 2008, the Council of Europe at the local level embraced the Strategy for Innovation and Good Governance and its 12 Principles, agreed upon in the 2007-Ministerial Conference in Valencia, Spain. AlinaTatarenko, Head of the Centre of Expertise for Local Government Reform, Council of Europe proposed to impose the 12 Good Governance principles, i.e., participation, representation, fair conduct of elections, responsiveness, efficiency and effectiveness, openness and transparency, rule of law, ethical conduct, competence and capacity, innovation and openness to change, sustainability and long-term orientation, sound financial management, human rights, cultural diversity and social cohesion, and accountability [4].

The Thai government enacted good governance in the Constitution of the Kingdom of Thailand 1997 found in Section 71 Paragraph 1 and Section 78 with major principle of creating administrative transparency, inspection of the state powerenforcement, participation of all national and local sectors, and also enacted in the Constitution of The Kingdom of Thailand AD 2007[5]. In 1999, the Prime Minister Office has regulated its ministerial rules on systematizing the Good Administrative Affairs on Homeland and Societies, B.E. 2542 (1999) and became effective since 11th August 1999 (but already dissolved) for the state agencies with six significant principles of rule of law, integrity, transparency, participation, responsibility and cost-effectiveness [6].

Religious Good Governance

His Lord Buddha for over 2,600 years ago advocated that good life is through moderate life -*Majjhimāpaṭipadā* (Pāli) involving*Antā 2* [not living in any extremes of either *Kāasukhallikānuyoga*[extreme of hedonism] or *Attakilamathānuyoga*[extreme asceticism][7]. Second, it was *Ariyasacca 4* [the Four Noble Truth] to enhance good life which included the truth of *Dukkha*[sufferings and miseries],*Dukkha-samudaya* [causes of sufferings and miseries], *Dukkha-nirodha*[cessation of sufferings and miseries], and *Dukkha –nirodha-gāminīpaṭipadā*[path leading to the cessation][8]. The Buddhist Dhamma for good life in fact pertained 27 Dhammas in the Dhamma to Lead Growing Life for the Purpose of Happy Utilization and 8 Dhammas for Economic Welfare [9].

As in the Bible, a good life was to '*Keep your life free from love of money, and be content with what you have, for God has said He will never leave you nor forsake you*." [10]. This statements was scribed around 7th Century BC but the phenomenon was in the 3rd Millennium BC or the Bronze Age or around 2,054 - 1,544 BC (or about 4,500-4,000 years ago to now). Still the promise was still active witnessed with Israel.

For over 1500 yearsall Muslims believe that rising in the morning and to going bed at night with worldly concerns attacking the minds. Each day, all pursue 'the good life', hunting happiness in external objects to escape the internal emptiness. For Muslims, the paradigm leading to good life is so diverse; Allah says:

> *Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life.*
> [Quran, Surah Nahl: 97]
>
> مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَة
> (quran.ksu.edu.sa › tafseer › tabary › sura16-aya 97)

The Islamic good life happens when a faithful Muslim recognizes Allah has created her/him and made everything in heavens and earth useful to her/his part of Allah's favors, when his/her body, mind and soul are not possessed by material and worldliness[11].

Dhammafelicitasbeatus (beneficial happiness) involves 27 dhammaof the growing life for achieving beneficial happiness and 7dhamma for economic wellbeing economy. However, the Buddhist [imperial] governance bringing public good and gains was the 10 Royal Virtues – *Rājadhamma 10* or *Dasabidha-Rājadhamma* exercised by the leaders or rulers. They are (1) *Dana* [philanthropic deeds] - it is the leadership duty to secure welfare for the needy by feeding, clothing and providing them with other necessities. (2) *Śīla*[morality or beneficence] - the leader must behave himself in public and private life in an exemplary way. (3) *Pariccaga* [donations] – privileges are granted by the leader to the ones who loyally serve the homeland and acknowledges their loyal services while encouraging all people to act in the same way. (4) *Ajjava*[uprightness and kindness] – the leader, the rulers must be unconditionally straightforward, never having recourse with any unfair means to attain their ends. (5) *Majjava*[gentleness and impartiality] - the leader's candidness and rectitude, should require firmness but with gentleness rather than harshness and cruelty. A corresponding balance is demanded between firmness and gentleness. (6) *Tapa* [self-control/composure] - the leader must control his/her five senses, avoid excessive indulgence, and walk the middle path. (7) *Akkodha*[non anger and hatred] – a leader should not anchor grievances but forbearance and affection. (8) *Avihimsa*[nonviolence] – leader must observe nonviolence to the maximum extent reconcilable with his/her obligations. (9) *Khanti*[forgiveness, tolerance and patience] – a leader must behave himself/herself with courage, patience, and fortitude, in time of joy, sorrow, victory and defeat, and act consciously with calmness, magnanimity and dignity. (10) *Avirohata*[Non-revengefulness, non-enmity, non-vindictiveness, but friendship] – a leader must never indulge in 'bheda' [divide and rule] but always act with spirit of benevolence and amity[12].

His Lord Buddha has experienced emperorship or kingship, He should have been the world emperor if He chose kingship. From His Lord teachings, as the Enlightened One; He preachedcommon people, arahants and devas. The principle of the 10 Royal Virtues [*Rājadhamma 10 or Dasabidha-Rājadhamma*] is the Dhamma, the missions of the king and administrators and in the Buddhist polity [government] it is founded on the Buddhist understanding of the mind; and historically speaking, the Buddhist view of mind is best exemplified in the emperor Asoka's understanding of good governance and polity by way of his understanding and definitions of Dhamma[13].The evidence is in the Rock Edict XIII: Kalsi Version, which sculpted Asoka's vision of good governance: "…*Visiting Sramanas [labors] and Brahmanas [religious persons] and making gifts (to them), visiting the aged and supporting (them) with gold, visiting the people of the country, instructing (them) in morality, and questioning (them) about morality, as suitable for this (occasion)….*".

The Buddhist principle of good lifewaspopularly eyeing the Middle Way and the Four Noble Truth reinforced by *Rājadhamma10* while Christianity encouraged their believers to unchain oneself from mammonadded with contention with what one had and left the rest to God through the 10 Commandments. In Islam too, Allah convinced that He shalt bring good life for His true believers through abide in 10 Furūʿal-dīn (Arabic: فروعالدين). Then UN emphasized 8 principles while EU imposed 14 principles and the Thai government enforced 6 principles. However, if as such World Data Lab disclosedworld poverty trends that early 2019, around 600 million individuals (exempted Syria) faced extreme poverty [14]. Were global governance principles likely unfit as one shoe or multiple shoes unlikely fit some. Thailand imposed just 6 principles since 1997, still around 1.85 billion people, or 36% of the world's population lived in extreme poverty and nearly half the population in developing countries lived on less than $1.25 earning a day[15]. To a certain extent, the *paracetamol* Governance drove Thailand from 2015 to 2018, the climbing poverty rate from 7.2% to 9.8% and deprived people surged from 4.85 million to around over 6.7 million [16]. The team found from in-depth interview that UN+EU and Thai might have been inadequate to enhance the Thai good life which by rationale the 10 interviewees decided to propose *Rājadhamma 10* as [*imperial*] governance that few investigations have been conducted. The team was as such curious which principles of the integrating UN, EU and Thaigovernance were priority and then added with *Rājadhamma 10*as imperial governance, an approach engulfing religious and worldly principles which might have been at least the limelight to a certain extent alleviate deprivation and bring good life to the current Thai societies.

At the same time, the team was wondering; were there any approachable directions to back-up the good lifeachievement beside religio-terrestrial governance.

II. OBJECTIVES

As above, the objectives were (1)to investigate the integrating governance principles for good life achievement and (2) to find approachable directions to back-up the achievement of good life in the current Thai societies.

III. METHODOLOGY

This ethnographically qualitative research employed in-depth interview, focus groups, and non-participatory observations to collect data. 10 willful interviewees were two entitled monks, two scholars, two laities, two postgraduates and two undergraduates who were different from the 40 focus group participants. 40Participants in four focus groups for triangulation were willfully attended by four entitled monks, four scholars, four laities, fourpostgraduates and four undergraduates. The 4 researchers coordinated eachfour focus group and attended as the non-participatory observers. These 50 participants were 32 years old by average and mostly were the personnel and students in the Buddhapanya Sri Thawaravadhee Buddhist Monastic College: Mahachulalongkornraja-vidyalaya University in the programs of Certificate in Saṅgha Affairs Administration, Master in Buddhism in Social Development and Bachelor in Public Adminsitration. The team began with interviewing 10 volunteers;then process and exegesize the interviewed data. Apart of integrating governance principles, the team found *Rājadhamma 10* proposed by interviewees. In data analysis, the researchers have employed Content and Discourse Analysis with descriptive explanatory exegesis and presentation[17].

IV. RESULTS

4.1. Good life achievement through integrating governance

4.1.1. The priority principle reflected by interviewees

a). Most interviewees prioritizedtheequity and inclusiveness (opportunities for improving wellbeing) followed by cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management and sustainability and long-term orientation. However, majority of interviewees remarked individuals had to adhere to rule of law, accountability, ethical conduct, integrity, openness and transparency, responsibility and responsiveness. In long-term, most interviewees moderately agreed with consensus-orientedness, cultural diversity and social cohesion, participation, representation and fair conduct of elections and least agreed with human rights to draw good life. 90% of interviewees proposed *Rājadhamma 10* which might contribute both good worldly life and blissful afterlife.

b). Most members of each focus group prioritizedthe equity and inclusiveness (opportunities for improving wellbeing) followed by consensus-orientedness, responsiveness, cultural diversity and social cohesion, participation, representation and fair conduct of elections. Still, each democratic community members either individually or wholly should abide in rule of law, accountability, ethical conduct, integrity, openness and transparency and responsibility. For long-term good life each societal individual should be well mindful about or otherwise trained on cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management, sustainability and long-term orientation, and human rights (see the Table 1, below)

Table 1: Prioritization of the Integrating Governance Factorsof UN-EU-TH by IW and FG

No	The integrating governance factors of UN-EU-TH	UN	EU	TH	IW	FG
1	Accountability	6	14	-	9	8
2	Competence and capacity	-	8	-	3	14
3	Consensus-orientedness	3	-	-	15	2
4	Cost-effectiveness	-	-	6	2	13
5	Cultural diversity and social cohesion	-	13	-	16	4
6	Efficiency and effectiveness	5	4	-	4	15
7	Equity and inclusiveness	4	-	-	1	1
8	Ethical conduct	-	7	-	10	9
9	Human rights	-	12	-	19	19
10	Innovation and openness to change	-	9	-	5	16
11	Integrity	-		2	11	10
12	Openness and transparency	7	5	3	12	11
13	Participation	1	1	4	17	5
14	Representationand fair conduct of elections	-	2	-	18	6

15	Responsibility	-	-	5	13	12
16	Responsiveness	8	3	-	14	3
17	Rule of law	2	6	1	8	7
18	Sound financial management	-	11	-	6	17
19	Sustainability and long-term orientation	-	10	-	7	18

NOTES: UN = United Nations; EU = European Union; TH = Thailand; IW = Interviewees; FG = Focus Group

4.1.2. Rājadhamma 10 as the imperial governance

His Lord Buddha practiced*Rājadhamma 10* during his reign before this imperial governance and his kingdom was orderly, prosperous and peaceful before he left his worldly life to search approaches to overcome birth, aged, infirmity and death for the permanent happiness not only for himself but to all beings. The proposal was *Rājadhamma 10* as the imperial governance pertaining*10 Dhamma*, i.e. *Dana* [philanthropic deeds], *Śila*[morality or beneficence], *Pariccaga*[donations], *Ajjava* [uprightness and kindness], *Majjava*[gentleness and impartiality], *Tapa* [self-control/composure], *Akkodha* [non anger and hatred],*Avihimsa*[nonviolence],*Khanti*[forgiveness, tolerance and patience] *Avirohata*[Non-revengefulness, non-enmity, non-vindictiveness, but friendship]. Had either seculars or religious leaders exercised it, certainly it drew *Attha*(advantageous welfare); *Kāmabhogīsukha* (happy family life); *Dhamma-vepulla* (life value enhancement); and *Vimokkha*(sense of public).

Attha(advantageous welfare) was worth $\bar{x}$ = 4.26(85.20%) which included 1) associating with philanthropist, 2) healthily long life, 3) security of life and property, 4) co-existence with trust, and 5) bridge interrelationship. *Kāmabhogīsukha* (happy family life) was worth $\bar{x}$ = 4.17(83.38%) which involved1) Happy family life, 2) blissful worldly life and afterlife, 3) rewarded higher position and sit in the heart to people, 4) successful in career life, 5) new life creation and more social fairness, 6) Safeguard and balance life and societies. *Dhamma-vepulla* (life value enhancement) was worth $\bar{x}$= 4.24 (84.80%) which engulfed 1) precept upholder, 2) heavenly afterlife, 3) turning enemy to be friend, 4) Creating mutual delight, 5) counter-corruption and distrust, 6) alleviate retaliation, 7) promote acceptance, respect and harmony, 8) being revered, 9) being morally prudent, 10) able to restrain greed, hatred, delusion, conceit, wrong view, suspicion, sloth/disheartenment, restlessness/ distraction, shamelessness to immorality, and dread to immorality, 11) internalize non-violence, and 12) forgiving forbearance. *Vimokkha*(sense of public) was worth $\bar{x}$ = 4.11 (82.20%) which embraced 1) becoming the beloved to public, 2) gloriously famous in public, 3) accountably impressive and euphonic speech, 4) being mindful and moral erudite for public, 5) beneficial lucks and happiness sharing, 6) enemy free, 7) emersion of group solidarity and true friends, 8) rise to civil right, 9) support NGO activities, 10) encourage researches in the fields of history, sociology, religious studies, theology, and comparative political philosophy, 11) popular community natural leader and guardian, and 12) having mental health (see Table 2 below).

Table 2: Contributions of *Rājadhamma10*

N	Contributions *of Rājadhamma10*	$\bar{x}$ & %
1.	*Dhamma-vepulla* (life value enhancement) 1) preceptupholder, 2) heavenly afterlife, 3)turning enemy to be friend, 4)creating mutual delight, 5)counter-corruption and distrust, 6) alleviate retaliation, 7) promote acceptance, respect and harmony, 8) being revered, 9) being morally prudent, 10) able to restrain greed, hatred, delusion, conceit, wrong view, suspicion, sloth/disheartenment, restlessness/ distraction, shamelessness to immorality, and dread to immorality, 11) internalize non-violence, and 12) forgiving forbearance.	$\bar{x}$ = 4.24 84.80%
2.	*Vimokkha*(sense of public) 1) becoming the beloved to public,2) gloriously famous in public, 3) accountably impressive and euphonic speech, 4) being mindful and moral erudite for public, 5) beneficial lucks and happiness sharing, 6)enemy free, 7) emersion of group solidarity and true friends, 8) rise to civil right, 9) support NGO activities, 10) encourage researches in the fields of history, sociology, religious studies, theology, and comparative political philosophy, 11) popular community natural leader and guardian, and 12)having mental health.	$\bar{x}$ = 4.11 82.20%
3.	*Kāmabhogīsukha* (happy family life) 1) Happy family life, 2) blissful worldly life and afterlife, 3) rewarded higher position and sit in the heart to people, 4) successful in career life, 5)new life creation and more social fairness, and 6)Safeguard and balance	$\bar{x}$ = 4.17 83.38%

	life and societies.	
4.	*Attha* (advantageous welfare) 1) associating with philanthropist, 2) healthily long life, 3) security of life and property, 4) co-existence with trust, and 5) bridge interrelationship	$\bar{x} = 4.26$ 85.20%

Sources of sub-principles: [18]

4.2Approachable directions to achieve good life.

Most focus groups finalized four leading practical directions to back-up the good-life accomplishment and they were first participative leadership (democratic) training because consensus-orientedness, responsiveness, cultural diversity and social cohesion, and participation requiredlifelong trainings and exposures to various experiences.Second, behaviorism and cognitivismshould be trained since the former was responsive to adherence to rule of law while the latter was conducive to mindfulness and wisdom development. Third, amid volatile economic environment, societal members particularly leaders should be educated on sound financial management and cost-effectiveness because both were helpful in budgeting and financing. Finally, natural-born leader was a person who displayedhis/her vision, effectiveness, socially skills, self-confidence, assertiveness and boldness, whomsocieties should exploit for the common good.

V. DISCUSSIONS

5.1. Good life achievement through integrating governance

a)Most interviewees prioritized equity and inclusiveness (opportunities for improving wellbeing) followed by cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management and sustainability and long-term orientation. It was certainly true that an army marched on its stomach said Napoleon Bonaparte[19]. Had armforces, workforces or everyone expected to fulfill tasks, to be competitive, efficient, effective, innovative, creative to change, sound financial management and sustainable only if they were well fed. Majority commented also anomie and anarchism would outbreak if civilians thought “Rule is to Break”[20]. Had it been so, there would be despair,unaccountability, unethical conduct, non-integrity, reservedness and non-transparency, irresponsibility and irresponsiveness, which would then be a fail state and max-underdeveloped country. It was surprised that over half of interviewees reserved to share on topics consensus-orientedness, cultural diversity and social cohesion, participation, representation and fair conduct of elections and human rights. Even these topics were democratic and the talk of the nation but almost 90% of the interviewees proposed to apply *Rājadhamma 10* because it was prone to be republican governmental system since His Lord Buddha enthroned [21].

b) With the triangulated four focus groups, most members believed that equity and inclusiveness (opportunities for improving wellbeing), should be the prime concern. The focus group participants commented “hunger leads to anger.”All knew hunger could occasionally affect human perceptions and emotions of the world around, but just not long ago the hangry, is a bad-tempered or irritating caused by hunger [22]. If as such, it was imperative to break discussions on consensus, responsiveness, cultural diversity and social cohesion, participation, representation and fair conduct of elections because all participants would fight rather than talks. Still, rule of law, accountability, ethical conduct, integrity, openness and transparency and responsibility were needed else, the community would have been anomic, distrustful, immoral, close and non-transparent and irresponsible if community activities had been assigned [23]. For sustainability and long-term orientation, societies should otherwise trained on cost-effectiveness to be capable to calculate break-even point and profits, to upgrade competence, capacity, efficiency and effectiveness for greater performance. Societal members should learn innovation and be ready for change while studying sound financial management to help budgeting and financing. Had all these sustainability and long-term orientation been fulfilled then human rights would automatically be recognized – survival first human rights later, if one died one could not claim one’s rights.

It was observed that most interviewees and focus group members prioritized equity and inclusiveness (opportunities for improving wellbeing) while human rights was the last thing they recognized. It was assumed that the nature of underdeveloped and developing countries prioritized their family daily living: stomach to be filled and full; survival first human rights later. Therefore, they needed such opportunities while other topics or encouragement were second or the last one. It was witnessed with this research that ten interviewees and the forty focus group members recognized 'Human Rights" as the last account to be discussed or never because human rights were claimed most in the developed countriesbut Thailand the land of freedom enjoyed human rights since 1932; had all levels and systems of the government authorities imposed rigid laws to all.

c) In the proposed of *Rājadhamma10* for good life; we found that the priority was *Attha* (advantageous welfare) was worth $\bar{x}$ = 4.26 (85.20%) followed by Dhamma -vepulla (life value enhancement) was worth $\bar{x}$ = 4.24 (84.80%); *Kāmabhogīsukha*(happy family life) was worth $\bar{x}$ = 4.17(83.38%); and *Vimokkha* (sense of public) was worth $\bar{x}$ = 4.11 (82.20%). It is observed that worldly welfare came first which was corresponded with the integrating UN, EU and Thai governance. The rationale was at least one third of citizens in the underdeveloped and developing countriesstruggled in their daily living; it is common that their welfare and wellbeing (*Attha*: $\bar{x}$ = 4.26) should come first. Here we found that though they struggled still they never left gods or their beliefsto enhance their value of life (*Dhamma-vepulla*: $\bar{x}$ = 4.24). TheBuddhists believed that everything was impermanent and changeswere alwayspossible. The way to Enlightenment was through the development and practice of morality, wisdom and meditation.The Buddhists believed life was endless and susceptible to impermanence, misery and uncertainty [24]. It seemed that participants were mindful to the religious belief and rites were in their DNA since birth showing that worldly life was walking to the afterlife which motivated them to endeavor the religious final goal - *Nibbāna*. Nevertheless, participants still longed for happy family life which would support them to engage themselves religious activities while they could at the end help public in the practices of *Vimokkha*(sense of public) that was worth $\bar{x}$ = 4.11. It was observed that when coming to Dhamma, the participants weighed so very high of its nobility which reflect the background of participants who were all Buddhists and involved in the Buddhist College personnel. It reflected that participants who depended on Dhamma, honored Dhamma, paid respect to Dhamma, esteemed Dhamma, worshipped Dhamma, venerated Dhamma, had Dhamma as the flag, had Dhamma as the banner, and had dhamma as the authority [25].

5.2. Approachable directions to achieve good life.

The participants finalized four leading practical directions. They were first participative leadership (democratic) training was necessary because to lead communities in order to host consensus, to brainstorm responsiveness amid cultural diversity and social schism demanded for well-equipped and experienced leaders and significantly failure or success were weighed much on leaders [26]. Second, training on behaviorism and cognitivism should be staged since behaviorism was a systematic method to comprehend the beings' behaviors though behaviorists usuallyaccepted the leading role of heredity in specifying behaviors, they primarily focused on environmental phenomenon[27].Cognitivism as a learning theory was focused on the processes to accumulated knowledge not behaviors and the cognitivists did not need an external learning exhibition but eyed more on inward processes and nexustaken place while learning [28].Third, amid volatile economic environment, community members and leaders should be educated on sound financial management and cost-effectiveness. They were the prudent tracking and management of the financial resources and cash-flow.Would absence of sound financial management exist, decision-making might have been flawed and opened doors to trifle issues to becoming critical problems and risks[29]. Fourth, natural-born leaders contributed vision, effectiveness and equipped with social ability, self-confidence, assertiveness and boldness, which were useful andsocieties should exploit such traits for the common good. They dared to fail in experiment, they followed their purposes, they gave, they gave themselves a break, they really listened, they sought out new experiences and ways of thinking, and they empathized with others [30].

VI. RECOMMENDATIONS

A. Recommendations for practices

1. Participative leadership (democratic) training was to help leverage good life in societies because participative leadership could better flow consensus, responsiveness, cultural diversity and social cohesion, and participation.
2. Training on behaviorism and cognitivism should be staged since the former was responsive to rule of law while the latter to mindfulness and wisdom development and knowledge is power to help leading and to good life.

3. Amid volatile economic environment, community members and leader should be educated on sound financial management and cost-effectiveness since they help budgeting and financing.

4. Leader could be trained but natural leadership was a person who displays he/she has a vision, been effective, social ability, self-confidence, assertiveness and boldness, which communities should exploit such traits for the benefits of the societies.

B. Recommendations for further studies

1. Researches if any should pursue on impacts of both worldly governance application and Buddhist imperial governance particularly on the stability of the state, corrupt leadership and its adverse consequences for society and nature, noble duties and moral qualities of the leaders and so on.

2. In future researches, the researchers or ay research teams should more factors e.g. welfare equality, social responsiveness and so on.

CONCLUSION

The findings with integrating governance, most interviewees prioritized equity and inclusiveness (opportunities for improving wellbeing) followed by cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management and sustainability and long-term orientation. However, majority of interviewees remarked individuals should adhere to rule of law, accountability, ethical conduct, integrity, openness and transparency, responsibility and responsiveness. Nevertheless, in long-term good life was similar to the priority of the focus groups. The wonder was 90% of most interviewees proposed *Rājadhamma 10* which might fit worldly and path to the afterlife. Most members of each focus group prioritized also equity and inclusiveness (opportunities for improving wellbeing), followed by consensus-orientedness, responsiveness, cultural diversity and social cohesion, participation, representation and fair conduct of elections. Still, they agreed to adhere to rule of law, accountability, ethical conduct, integrity, openness and transparency and responsibility. For long-term good life either individuals or societies should be well mindful to cost-effectiveness, competence and capacity, efficiency and effectiveness, innovation and openness to change, sound financial management, sustainability and long-term orientation, and human rights. The proposal*Rājadhamma 10*would contribute primarily*Attha* (advantageous welfare) followed by followed by *Dhamma-vepulla* (life value enhancement), *Kāmabhogīsukha* (happy family life) and *Vimokkha*(sense of public). Finally the approachable directions were training and educating on participative leadership (democratic), behaviorism, cognitivism, financial management and inviting natural-born leader to work for the common good.

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Educational Management Model of Temples for the Quality of Monks and Novices in the Future

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Abstract— The purpose of this research article was to study characteristics and quality of monks and novices desirable in the future. This is the qualitative research using documentary study and in-depth interview for research design. A research tool was interview form, and data was collected from in-depth interview and observations. Qualitative data from 5 key informants were analyzed by using content analysis and analytic induction. Results indicated that the desirable characteristics and quality of Buddhist monks and novices in the future consisted of 9 items: 1) being a good practitioner, 2) being a direct follower, 3) being a right conductor, 4) being a suitable practitioner, 5) being a person worthy of the things offered, 6) being a person worthy of respect and welcome, 7) being a person to worthy of making merits, 8) being a person worthy of paying homage, and 9) being a place to cultivate and spread the world's great virtues. The desirable qualities of monks and novices were shown in three essential factors: 1) a study of the text or scriptures, 2) a practical aspect of the true doctrine, 3) the true doctrine of attainable aspect. In addition, the temple must be provided educational management to develop Buddhist monks and novices in order to be effective in the future.

Index Terms— ***Educational Management Model, Quality of Monks and Novices, Characteristics***

I. INTRODUCTION

Education took hold in Thailand in the Sukhothai period by Buddhist temples as the main venues for the teaching and training of youths. All Thai men aged 20 were obliged to be temporarily ordained as Buddhist monks. While in the temple, they would learn reading and writing, as well as various crafts suitable for men. From this word clearly indicates that the temple was a wise source for teaching and various sciences from Thai wisdom, always supported by all Thai kings. Thai society at that time hold on that the temple was the center of the community and was the property of everyone in the community .Therefore lifelong education was provided by to all members of community, wherever the community can go to study. Temples of that community are the places to study and listen the Dhamma (Phra bramma gunabhorn [1].

The King Rama V period , Thai education progressed, and was added Western civilization, which may be one of the reasons that temple education was separated from the government.When education began to separate the educational administration from the temple, the temple conducted education for monks and novices following to the situations. However, the temple was abandoned and the Sangha have always conducted education in accordance with the Buddhist doctrine.

As speech of Phra bramma gunabhorn (P.A Payutto), that education of monks in despite of being was abandoned, remaining according to this tradition was able to help restore or sustain the society By performing duties that are most important to be expected, is to help solving important problems that the education government system has created for Thai society by providing educational opportunities for poor farmers and rural people .They were provided equality of opportunity for education while the education system of the country seems to be destroying this equality every day even inadvertently.

If there aren't many temples, rural people and the poor men would not have the opportunity to study and temples in Bangkok. In addition, the providing opportunities for education to rural people in the status of monks and novices are also regarding for rural children to have the opportunity to study. The above problem was reflected that the temple is an educational institute for more than two hundred thousand monks and novices. They were educated in the teachings of Buddhism in order to study the principles of Dhamma and discipline. Especially education of the Tripitaka which is expected of the Buddhist people who want to see monks and novices with good knowledge, good conduct, faithful and desirable to the patronage people. Monks and novices are supported by people with the 4 requisite necessaries i.e. food, housing, clothing and medicine for truly facilitate the education of monks and novice.

In the present time, people and government have given more importance for supporting the management of monastic education in the temples. There is a budget for educational management of temples in Thailand. The Office of Buddhism throughout the country gradually gives advice and supports monk education as well for aiming's to produce monks and novices who have desirable characteristics according to the discipline code and have the knowledge to teach the children and people. They live a good life according to the teachings of Buddhism and keep up with the changes in the modern time. The researchers were interested to study the educational management model of temples for the quality of monks and novices in the future. For this research paper, the study based on the characteristics quality of monks and novices desirable who are desirous and propose good practices."

II. RESEARCH OBJECTIVES

The objective of this article was to study characteristics and quality of monks and novices desirable in the future.

III. RESEARCH METHODS

This is the qualitative research using documentary study and in-depth interview for research design. A research tool was interview form, and data was collected from in-depth interview and observations. Qualitative data from 5 key informants were analyzed by using content analysis and analytic induction.

IV. RESEARCH RESULTS

The results of the study of the desirable characteristics of monks and novices in the Buddhist scriptures showed that 1) Noble Sangha and 2) Conventional Sangha with details of each item as follows:

1. Noble Sangha

1.1 Noble Sangha can be divided into 2 types as follows [2].

Characteristics 1: Sekha means those who still are learners, there are 3 types namely,

1.1 Sotapanna means those who act correctly according to the true path is able to do it completely in the precepts, moderately in meditation and moderation in wisdom. In addition, they are able to leave more craving in 3 items.

1.2 Sakadagami is a person who is perfect in the precepts, meditative and able to use wisdom sufficiently and able to leave craving in 3 items; namely, one of lustful, one of hating, and one of deluded temperament.

1.3 Anakami who is established in the fruition of Once-Returning. He is completed in precepts and meditation but able to do enough intelligence in 5 items.

Characteristics 2: Asekha means the one who does not need to study, who is an Arahanta or a perfect one in all three disciplines: precepts, concentration and wisdom and high level of benefits, including 5 items (including all 10 benefits)

From the above statement, it can be analyzed that Sekha means that the learners who still have to study the activity regarding the training that he must continue which must be practiced for achieving higher Dhamma until becoming Arahanta, while Asekha means those who do not have to study. The Asekha has finished his training to the Worthy One because there is no desire to continue [3].

In addition, the Sanghaguna showed that they were 4 types of Buddhist monks who were truly equal in precepts and qualification of achieving Dhamma is at the level that is Sotapattipol, Sotapanna, who is the 1st group. This is the equal precepts, the same as Sakadagamipol-Sakadagami who is the 2rd group. Anagamipol – Anagami is the 3rd group of Noble Sangha. Arahantapol and Arahanta is the 4th group who is equal in all precepts. Therefore, these provide a community and freedom without the dominance of mundane social structure which is the external condition and the moral deeds within the mind. thoughts and ways of life that are conditions or internal factors.

Therefore, the four types of Ariya Sangha can be summarized as follows.

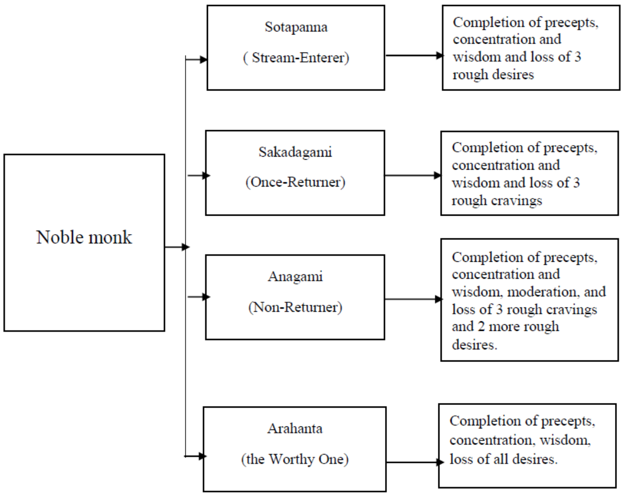

Noble monk
Sotapanna
(Stream-Enterer)
Completion of precepts, concentration and wisdom and loss of 3 rough desires
Sakadagami
(Once-Returner)
Completion of precepts, concentration and wisdom and loss of 3 rough cravings
Anagami
(Non-Returner)
Completion of precepts, concentration and wisdom, moderation, and loss of 3 rough cravings and 2 more rough desires.
Arahanta
(the Worthy One)
Completion of precepts, concentration, wisdom, loss of all desires.

Fig. 1 Four types of Ariya Sangha

2. Convention Sangha were composed of monks who were qualified after having studied the proper qualifications and passing the Buddhist activities which completely according to discipline [4] concluded as below:

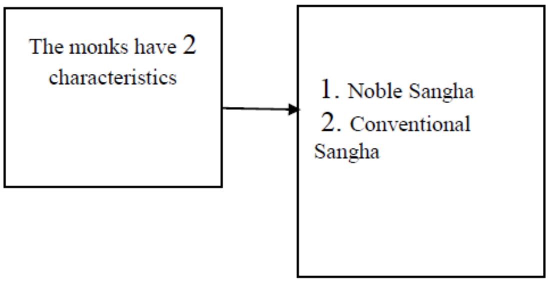

The monks have 2 characteristics
1. Noble Sangha
2. Conventional Sangha

Fig. 2 Characteristics of Monks

The word "good Characteristic monks" means the value of monks was a remembrance of 9 virtuous virtues of the monks can be divided into 2 points:

1. The virtues of monks who are the 4 reasons [5].
   1) Buddhist Monks who are good practitioners
   2) being a direct follower
   3) being a right worker
   4) being a suitable practitioner and
2. The goodness of the monks are 5 virtues as follows,
   1) being worthy to bow and receive the gift from Buddhists
   2) being a welcome person
   3) being worthy of merit
   4) being worthy to pay respect
   5) being a place of cultivating and disseminating the great virtues in the world as in the 3rd figure as follows

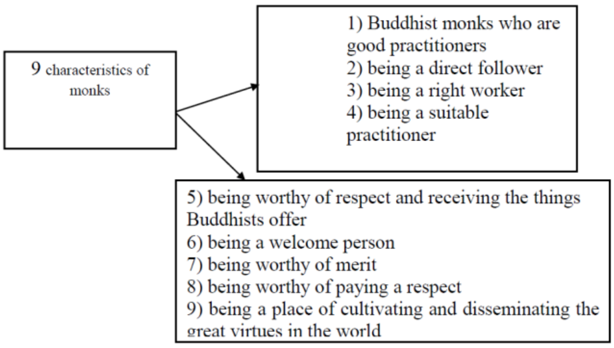
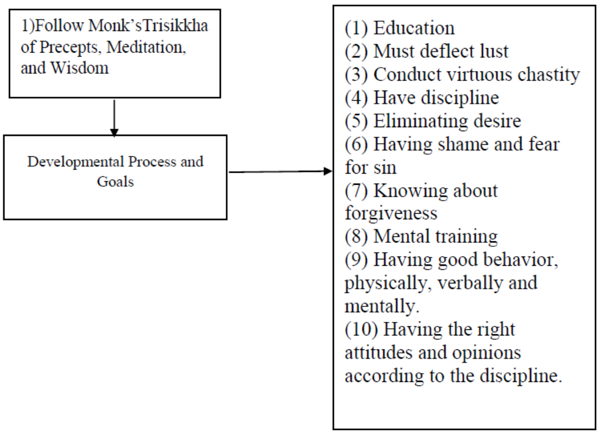
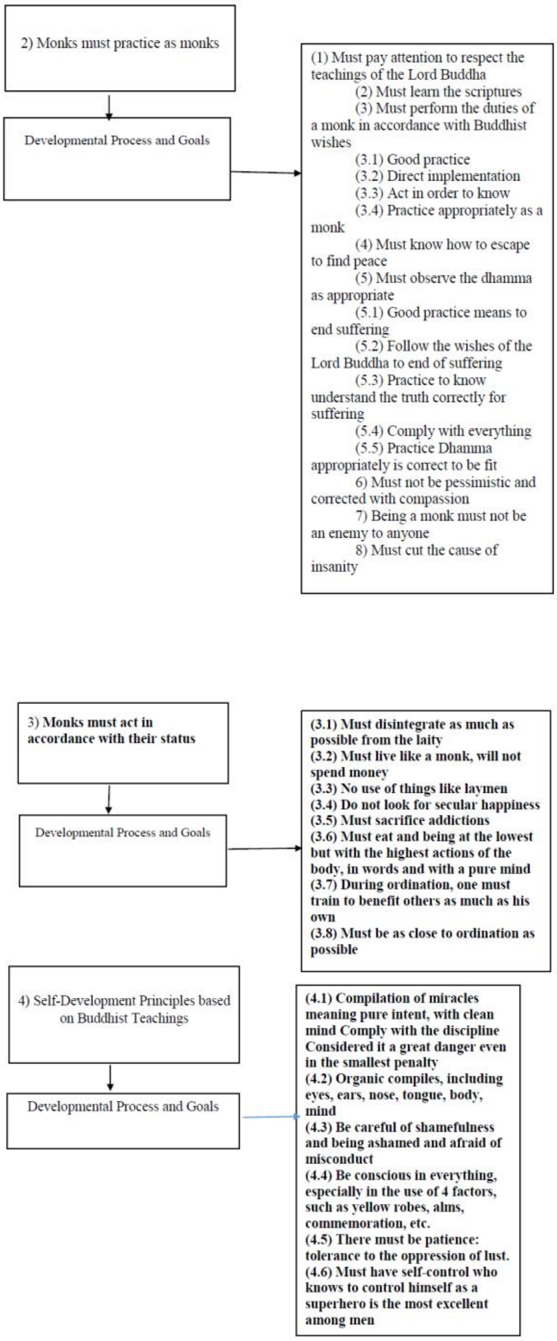

9 characteristics of monks
1) Buddhist monks who are good practitioners
2) being a direct follower
3) being a right worker
4) being a suitable practitioner
5) being worthy of respect and receiving the things Buddhists offer
6) being a welcome person
7) being worthy of merit
8) being worthy of paying a respect
9) being a place of cultivating and disseminating the great virtues in the world

Fig. 3 Nine Characteristics of Monks


1)Follow Monk'sTrisikkha of Precepts, Meditation, and Wisdom
Developmental Process and Goals
(1) Education
(2) Must deflect lust
(3) Conduct virtuous chastity
(4) Have discipline
(5) Eliminating desire
(6) Having shame and fear for sin
(7) Knowing about forgiveness
(8) Mental training
(9) Having good behavior, physically, verbally and mentally.
(10) Having the right attitudes and opinions according to the discipline.



2) Monks must practice as monks

Developmental Process and Goals

(1) Must pay attention to respect the teachings of the Lord Buddha
(2) Must learn the scriptures
(3) Must perform the duties of a monk in accordance with Buddhist wishes
(3.1) Good practice
(3.2) Direct implementation
(3.3) Act in order to know
(3.4) Practice appropriately as a monk
(4) Must know how to escape to find peace
(5) Must observe the dhamma as appropriate
(5.1) Good practice means to end suffering
(5.2) Follow the wishes of the Lord Buddha to end of suffering
(5.3) Practice to know understand the truth correctly for suffering
(5.4) Comply with everything
(5.5) Practice Dhamma appropriately is correct to be fit
6) Must not be pessimistic and corrected with compassion
7) Being a monk must not be an enemy to anyone
8) Must cut the cause of insanity

3) Monks must act in accordance with their status

Developmental Process and Goals

(3.1) Must disintegrate as much as possible from the laity
(3.2) Must live like a monk, will not spend money
(3.3) No use of things like laymen
(3.4) Do not look for secular happiness
(3.5) Must sacrifice addictions
(3.6) Must eat and being at the lowest but with the highest actions of the body, in words and with a pure mind
(3.7) During ordination, one must train to benefit others as much as his own
(3.8) Must be as close to ordination as possible

4) Self-Development Principles based on Buddhist Teachings

Developmental Process and Goals

(4.1) Compilation of miracles meaning pure intent, with clean mind Comply with the discipline Considered it a great danger even in the smallest penalty
(4.2) Organic compiles, including eyes, ears, nose, tongue, body, mind
(4.3) Be careful of shamefulness and being ashamed and afraid of misconduct
(4.4) Be conscious in everything, especially in the use of 4 factors, such as yellow robes, alms, commemoration, etc.
(4.5) There must be patience: tolerance to the oppression of lust.
(4.6) Must have self-control who knows to control himself as a superhero is the most excellent among men

Fig. 4 Development Process of Monks and Novices Desirable in current Thai Society

1) Act as a monk [6], namely the precepts, concentration and wisdom, must have a clear goal according to the following development process as follows:

(1) Education
(2) Must deflect lust
(3) Conduct virtuous chastity
(4) Have discipline
(5) Eliminating desire
(6) Having shame and fear for sin
(7) Knowing about forgiveness
(8) Mental training
(9) Having good behavior, physically, verbally and mentally.
(10) Having the right attitudes and opinions according to the discipline.

(1) Must pay attention to respect the teachings of the Lord Buddha
(2) Must learn the scriptures
(3) Must perform the duties of a monk in accordance with Buddhist wishes
(3.1) Good practice
(3.2) Direct implementation
(3.3) Act in order to know
(3.4) Practice appropriately as a monk
(4) Must know how to escape to find peace
(5) Must observe the dhamma as appropriate
(5.1) Good practice means to end suffering
(5.2) Follow the wishes of the Lord Buddha to end of suffering
(5.3) Practice to know understand the truth correctly for suffering
(5.4) Comply with everything
(5.5) Practice Dhamma appropriately is correct to be fit
6) Must not be pessimistic and corrected with compassion
7) Being a monk must not be an enemy to anyone
8) Must cut the cause of insanity [7] 3) To become a monk, you must act in strict accordance with the following this topics. [8] as namely:
(3.1) Must disintegrate as much as possible from the laity
(3.2) Must live like a monk, will not spend money
(3.3) No use of things like laymen
(3.4) Do not look for secular happiness
(3.5) Must sacrifice addictions
(3.6) Must eat and being at the lowest but with the highest actions of the body, in words and with a pure mind

(3.7) During ordination, one must train to benefit others as much as his own

(3.8) Must be as close to ordination as possible

4) Principle of becoming more conqueror by developing oneself in accordance with that discipline [9] must act as follows

(4.1) Compilation of miracles meaning pure intent, with clean mind Comply with the discipline Considered it a great danger even in the smallest penalty

(4.2) Organic compiles, including eyes, ears, nose, tongue, body, mind

(4.3) Be careful of shamefulness and being ashamed and afraid of misconduct

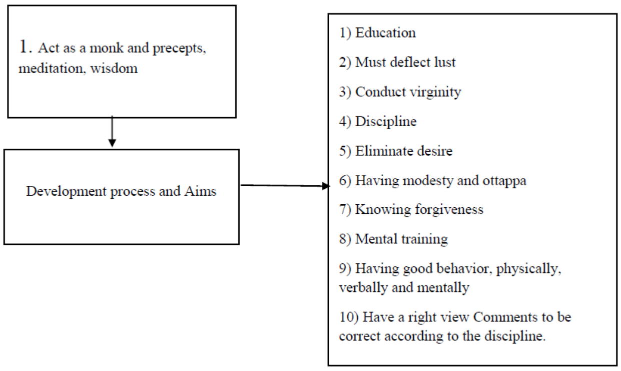
(4.4) Be conscious in everything, especially in the use of 4 factors, such as yellow robes, alms, commemoration, etc.

(4.5) There must be patience: tolerance to the oppression of lust.

(4.6) Must have self-control who knows to control himself as a superhero is the most excellent among men.

The above analysis showed that characteristics of monks in accordance with Dhamma and discipline to be accepted by ordinary people must have characteristics consisting of well education, have knowledge both of the world and Buddhism as goodness. Focus on Dhamma as appropriate must be firmly trained to be a person who has morals, learns, knows with a focus on the correct opinions according to the teachings of the Lord Buddha and able to spread the Buddhist principles to the people in various ways, such as sermons, lectures, discussions, and the use of modern media appropriately such as the use of technology media to spread the dhamma and provide distance education, etc.

Summary of Development Process of Monks and Novice was shown as expected of current Thai Society.


1. Act as a monk and precepts, meditation, wisdom
Development process and Aims
1) Education
2) Must deflect lust
3) Conduct virginity
4) Discipline
5) Eliminate desire
6) Having modesty and ottappa
7) Knowing forgiveness
8) Mental training
9) Having good behavior, physically, verbally and mentally
10) Have a right view Comments to be correct according to the discipline.

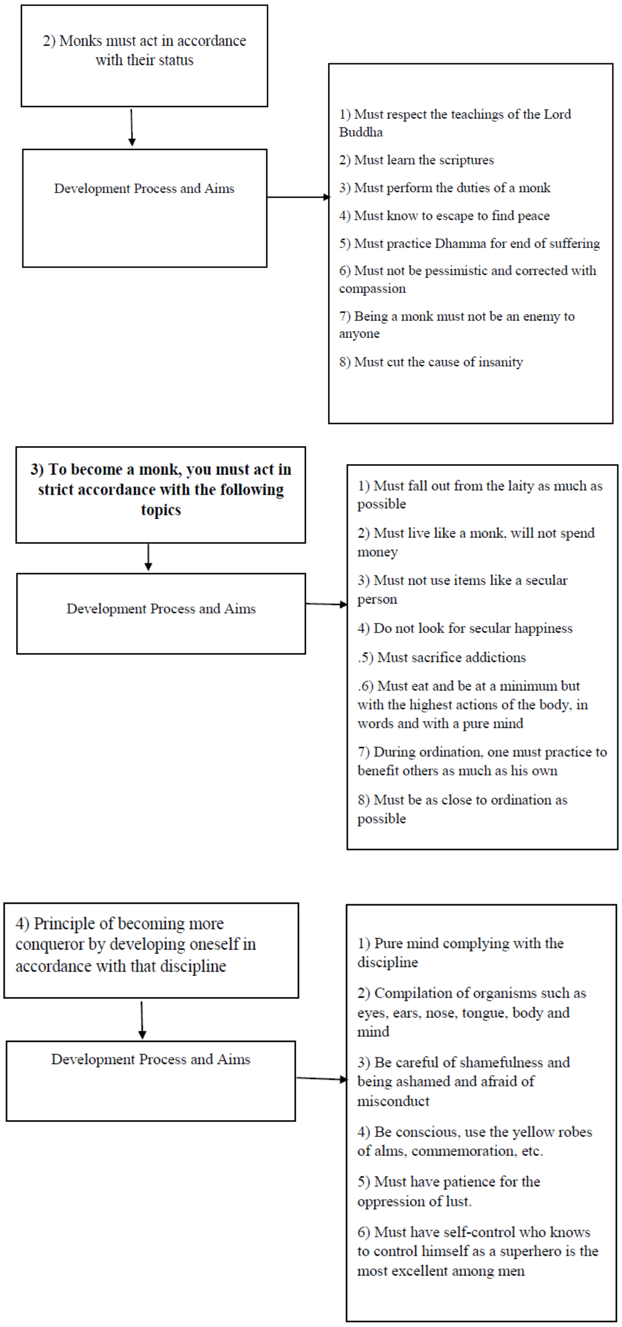

2) Monks must act in accordance with their status
Development Process and Aims
1) Must respect the teachings of the Lord Buddha
2) Must learn the scriptures
3) Must perform the duties of a monk
4) Must know to escape to find peace
5) Must practice Dhamma for end of suffering
6) Must not be pessimistic and corrected with compassion
7) Being a monk must not be an enemy to anyone
8) Must cut the cause of insanity
3) To become a monk, you must act in strict accordance with the following topics
Development Process and Aims
1) Must fall out from the laity as much as possible
2) Must live like a monk, will not spend money
3) Must not use items like a secular person
4) Do not look for secular happiness
.5) Must sacrifice addictions
.6) Must eat and be at a minimum but with the highest actions of the body, in words and with a pure mind
7) During ordination, one must practice to benefit others as much as his own
8) Must be as close to ordination as possible
4) Principle of becoming more conqueror by developing oneself in accordance with that discipline
Development Process and Aims
1) Pure mind complying with the discipline
2) Compilation of organisms such as eyes, ears, nose, tongue, body and mind
3) Be careful of shamefulness and being ashamed and afraid of misconduct
4) Be conscious, use the yellow robes of alms, commemoration, etc.
5) Must have patience for the oppression of lust.
6) Must have self-control who knows to control himself as a superhero is the most excellent among men

Fig. 5 Development Process of Good Monks and Novices.

V. DISCUSSIONS

Results of a study of the desirable quality of monks novice in the future:

The results of the interview and documentary study showed that Buddhist scholars like Buddhadasa Bhikkhu, [10] and Phrabhramghunabhorn [P.A. Payutto] [11], consented that Buddhism would prosper in the future. Monks and novices should have the quality based on doctrines of Buddhism. They have 3 abilities; namely, 1. Pariyatti-Saddhamma means to study the Tipitaka to understand the true doctrine of Buddhism, 2. Patipatti-Saddhamma means practical aspect of the true doctrine that is the true doctrine of good practice according to the discipline, 3. Pativedha –Saddhamma states that monks and novices can attain aspects of the true doctrine and spread the teachings of Buddhism to all Buddhists.

From the above study, this is consistent with the concept of Phrabrahmabundit (Prayoon Dhammajitto) [12] that Pariyatti (study) Patipatti (practice) and Pativedha –Saddhamma (the true doctrine of penetration) is very important because Buddhism will deteriorate from any country for 3 reasons: 1) lack of education in Buddhist teachings according to Tipitaka, 2) lack of correct practice according to true Dhamma and discipline, 3) there is no way to achieve the outcome of the practice. If we arrange the number of reasons which can start to deteriorate first, he said that it began with number 3, number 2, and number 1 respectively. This revealed that when the way of Nirvana was not conducted because of lacking proper Vipassana practice due to lack of education following the true doctrine of Buddhism.

In addition, monks and novices were good characteristics and qualities desirable in the future according to the threefold principle. It was precepts, concentration and good intelligence. For students were all temples. They should learn the way of educational development monks to catch up with the 21st century world change and acceptation in the new concept of Thailand 4.0. Technology and innovation should be developed by monks and novice to be able to apply knowledge for educational administration and dissemination of Buddhism to the Buddhist people. They can be able to access the principles of Buddhism and practice easier and more convenient in accordance with the words of Phrabrahmabundit (Prayoon Dhammajitto) [13] that the study of the Scriptures of Dhamma, therefore, is education in Buddhism for everyone and everyone has access to Buddhist education for all and for Buddhist education.

Interview of the Buddhist scholars were found as below:

Their opinions were that the quality of monk and novice in the future derives from:

1. Pariyatti-Saddhamma which is the important way to develop monks and novices for having knowledge and understanding of Buddhist doctrines, Dhamma, Pali and general education sections. Both Buddhist universities, i.e. Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University which the king Rama 5th of Rattanakosin period had the resolution to establish for monks and novices including lay followers to study Tipitaka and advanced academic subjects. It showed the vision of H.M. King Rama 5th for developing monks and novices in the future in time of changing in the 21st century and Thailand 4.oo. It emphasized on innovation in technology including foreign languages for preaching, instructing and guiding people.

2. Patipati-Saddhamma, it is the way to develop monks and novices including others based on the 3 benefits, i.e. the world benefit, people benefit, and individual benefit in reducing defilements. From this thought, it showed that monk and novice development to be able in bringing knowledge to apply, they must have the knowledge of English, know how to use techniques for applying media technology and innovation in peaching, instructing and guiding people in the 21st century and Thailand 4.oo.

3. Pativedha-Saddhamma, it is the path (Magga), the result of the study and practice in the present time. It is the way to develop monks and novices in Buddhist propagation in various methods, e.g. associations, Buddhist temple organizations, Dhamma Duta and individual sector, etc.

It is important to strictly follow the 3 Saddhamma as the Buddha said. These are ideal ultimate goals of monks and novices. The desirable characteristics of monks and novices in this level are curiosity and strict practice until specific attainment, i. e., the path (Magga), fruition (Phala) and the supreme goal of Buddhism (Nibbana). It is called intelligence, goodness and happiness of the supermundane (Lokuttara) happiness, education management of Buddhist temple has to follow the threefold training or noble paths. The administrator has to manage the doctrine of Buddha and practice meditation for them in order to promote monks and novices to have potential ability for propagation and help society. It is necessity to study general education and learn modern technology for teaching and propagation.

If, we also bring the 3 Saddhamma for applying in accordance with the modern age without emphasizing on the Nibbana (the final goal) idea, then the goal and virtue of monks and novices is at the mundane level. The desirable characters of monks and novices are based on the 3 Saddhamma, such as curiosity to study and practice meditation for getting virtue or extraordinary state but not for Nibbana attainment. It can help to spread religion and improve society. This education management will be useful for helping the lay people as well.

VI. RECOMMENDATIONS

Recommendations for implementing research findings were as follows:

1. Every temple abbot in Thailand must pay attention to the systematic education of monks and novices and have a network to help each other, such as exchanging teachers and budgets.
2. Private and government offices must provide financial support for the monk's education adequately in the present day.
3. For developing the monk's educational management system and an equal quality of Thai education by Buddhist universities. It is Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University which should guide and lead all temples in Thailand for Buddhist education to increase quality and efficiency.

CONCLUSION

The study on the educational management model of temples to develop desirable characteristics and qualities of monks and novices in the future indicated some appropriate characteristics to be followed by monks and novices. The characteristics are the 9 disciplines and these are regarded as important tools to improve the quality of monks and novices. Regarding the technique of improvement, it can be achieved through quality educational improvement process, which is considered to be an important part in Buddhism. Regarding the meaning of the word Nibbana or Nirvana, it is the doctrine of Dhamma and discipline, ideal for all Buddhists. For this reason, the educational management of temple must be based on threefold training, namely precepts, concentration and wisdom. The result of the practice is the achievement of the way of Buddhism. Therefore, monks and novices can arrange the knowledge of Buddha's teaching to Buddhists people to keep up with societal changes in terms of innovations in technology. Therefore, monks and novices must be able to bring modern tools to spread Buddhism in the world sustainably and to bring all round stability to society and the world as a whole.

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Approaches for Strengthening Community Organization by Resolving Poverty Problem a Case Study of Don Mod Daeng District, Ubon Ratchathani Province.

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Abstract— ***The purposes of this research were to investigate the strength of community organization for resolving the poverty problem of Donmoddaeng District, Ubon Ratchathani Province, to explore for the approach to promote strengthening community organization for resolving the poverty problem of Donmoddaeng District, Ubon Ratchathani Province, and to promote strengthening community organization and cooperate a community network in planning, stating vision and policies and strategic planning including developing the integrating plan for resolving poverty problem of Donmoddaeng District, Ubon Ratchathani Province. Effects of the implementation of community master plan and management patterns in community organization of Donmoddaeng District, Ubon Ratchathani Province which promotes strengthening community organization was also concluded. Research samples were 378 community organization members in Donmoddaeng District. Data were analyzed using percentage, mean, and content analysis. The results found that; (1) the strength of community organization for resolving the poverty problem of Donmoddaeng District was marked at a high level. People were members of various community organizations according to personal interests. (2) They wanted to develop the strength level through the process of learning together with members of community organizations and government agencies. People, government agencies, and community organizations in Donmoddaeng District had a unified level of participation in social activities. (3) They shared the goal in common in developing Donmoddaeng District. They cooperated in planning the strategical development plan in community organizations in Donmoddaeng District, which related to the area-based development plans of the government organization in Donmoddaeng District.***

Index Terms— ***Community organization strength, poverty problem solving, Don mod daeng District.***

I. INTRODUCTION

Poverty (Poverty) is an important issue, the economy, politics and society in developing countries and developed countries. Poverty is therefore an international problem. Poverty is linked to inequality. Poverty is a complete consideration of poverty. But inequality is a relative consideration of poverty. Poverty is a condition in which people feel inferior. The poor have no choice or lack of opportunities. Poverty therefore covers a wide range of dimensions, from the shortage of Food clothes Lack of clean water, sanitation, inaccessibility to medical care Lack of education, lack of land for farming or inaccessibility to capital for production and unemployment, as well as a great sense of insecurity, the local authority to negotiate and was excluded from the community and society that reflects the violence. [1]-[2] The identified poverty as the lack of opportunities and choices. To make decisions Human will lead to the making living longer, are healthier and stronger. Quality of life is better than a lack of freedom, a feeling devoid of dignity as a human being. Poverty also reflects the emergence of new circumstances are not enough resources. In life Including environmental capital Cultural capital, social capital craving that may have been caused by the impact of the phenomenon that occurs not foreseen such a catastrophic illness, violence, loss, lack the power to negotiate and lack of capacity. In claiming rights, the political, social and economic rights in the normally exist in society, [3] The World Bank organization explained that poverty is a state of shortage. Poor quality of life is earning less access to goods and basic services necessary to live with dignity and happiness, health, low or no access to clean water access to the health system, basic or there were massacres. Nutrition has a low level of education, lack of basic safety in in terms of safe housing, lack of right to express opinions, lack of potential and opportunity in life

[4] The definition of poverty that has 3 levels of poverty, especially extreme (Extreme Poverty) poverty level (Moderate Poverty) the poor by comparison (Relative Poverty) by the poor most severely. Means the family's inability to live because of the lack of basic necessities, hunger, lack of food throughout their lives, lack of opportunities for medical and public services point b There is no clean drinking water, hygienic, homeless, with the primary qualifications of being a true human residence. No clothes Most of these extreme poverties occurs in developing countries only. Moderate poverty means conditions that do not lack basic necessities but have basic imperfections. People struggle to find basic necessities and poverty by comparison. Is taken to measure with Poverty line standard from sufficiency and sufficiency but measure this kind of poverty based on incomes set by each country as the middle standard of Average national income in countries such as rich countries the poor are those who lack access to quality of service. Substandard health Low quality education Lack of access to cultural products, lack of opportunities for entertainment the lack of time to rest like normal people.

Poor type There are scholars in the definition of the type of poverty. Interestingly, Poor physical position within the (Basic, / the Physical / Poor's), which refers to the lack of basic livelihoods. The poor General (Basic, Poor's) are those with inputs such as land, capital inadequacy. No savings or no fixed assets or are low-skilled workers receiving a minimum wage the chronic poor (CHRONIC Poor's) or mired in poverty (Community Development Department nature CHRONIC Poverty is fundamentally poor or those living in poverty. Lack of basic living factors Have low education level, have no savings, no assets and have a high family burden Risk poor or near poor (Conjectural Poor's), a group that tends to become poor with a simple external circumstances or external factors. Such as experiencing disaster Have land but the quality of soil and unfavorable weather conditions Has an informal debt or is an employee with an unstable job and low compensation Old age and lacking skilled labor or lacking skills suitable for modern technology Have health problems or accidents at work, etc. The poor in society (Relatively Poor) refers to a group of people without a home lacking basic factor. But lacking opportunities to access Information technology and the benefits to be gained from the development of an education is not high, [5]-[6] and [7]

In summary, the types of the poor can be divided into 3 groups, which are the physical poor, a group of people who lack basic living factors. Relatively poor or structural poor Meaning people who do not lack basic living factors but lacking social factors such as education or connections, etc., and risk groups until Not considered poor but tend to become poor in the future

The cause of poverty consists of economic factors which are people lacking assets to generate income. Lacking ownership of land, good size or quality of land that is not suitable for agriculture. Or those who have residences with accommodation in the northeast Lack of opportunity to invest and lack of production resources Human Resources Capital Lack of production factors Being cut off from the resource base Was cut from farming resources, lack of funds, lack of technology, population structure factors Larger families are more likely to fall into poverty than small families. In a number of the economic burden to the adult labor force is very high. In Thailand, the risk of poverty increases to 56 percent, while if living in Bangkok and perimeter the chance of becoming a poor person is greatly reduced by 80 percent. Social factors and households that are likely to receive an education. Adults who have received an education at the end of primary or lower secondary education are at least 66-74 percent lower at risk of poverty compared to households without education. And if educated to the university level, the chances of becoming poorer are reduced by 90 percent. However, this result is somewhat more evident in urban areas than rural areas and cultural factors, including their attitude towards life. Or their own attitudes, looking at the world, their determination and determination to overcome obstacles Including the lack of local knowledge or basic wisdom is a factor that leads to poverty Structural issues lead to unequal relationships, resulting in a disadvantage. Inequal relations exist both at the state and state levels. State and people and between people in different groups and communities the lack of social welfare to make some poor endure living with the hard times also causes that because poverty is an unemployed person hired because no so-called Unemployment or for making low level. Education of workers called under employment or unemployment because of their low proficiency Lack of opportunities for education and skills development Moreover, the ratio of workers to the size of the land is reduced (Labor Land, Ratio,) the increase of the population (Population The Explosion) expansion of the habitat of a population the size of agricultural land decreased. resulting in the production of agricultural shortages caused existential experience food shortages in the impoverished region. Low economic growth compared to population growth the problem of unfair income distribution Laziness and Sloth Of people in certain working age groups Problems arising between employees and employers. Cultural and social factors in developing countries, certain beliefs that influence poverty, incomplete income distribution systems, or not being distributed to all classes of people. There was also a factor in the development policy of the government is not balanced. Which focuses on urban development rather than rural development or rural development policies that focus only Physical infrastructure but lacking promotion of social capital Emphasizing the promotion of industry rather than agriculture or natural resource allocation policies for commerce that do not consider sustainability. Focusing on economic growth goals rather than income distribution Legal process that creates inequality in society And the bureaucratic system is not conducive to problem solving, there are complicated and delayed procedures Including redundancy of various departments, including inconsistent work plans and budget plans Are all factors Imbalanced development policy Causes poverty Sophisticated more [8]-[9]

In summary, the causes of poverty can be categorized into 2 factors which are individual factors which are low knowledge and vocational ability. Due to the lack of opportunities for education and skills development, and other factors, the development policy of the government is not balanced. Bureaucratic and legal systems that are not conducive to poverty and not fair to the poor etc.

Poverty indicator is used to check or describe poverty and identify which person is poor There must be clear indicators and can be considered to distinguish between the poor and non-poor in the past as follows: Absolute poverty measurement Poverty line threshold Poverty threshold the basic needs. Indicators of productivity metrics group. Income and employment in the indicators of public health and health indicators of water indicators, the educational and cultural indicators of the environment and natural resources. Which is considered Measuring absolute poverty using the poverty line as a measure Shows that the water amount and proportion of the population. Considering the above criteria, it can be seen that the poor still exist, especially in rural areas and in agriculture. And most of the poor are domiciled In the northeast, though there are areas for agriculture A lot, but the quality of the soil is not suitable for the cultivation of crops with consistent income throughout the year Lack of water sources for agriculture It can be said that people in the Northeast is the poorest of the poor general status of the current poverty measure. Current poverty indicators Consider the concept of poverty as a tool in making the poverty rate. The poverty line is a tool of government and academia regarding economic and social development. Individual poverty status assessment in each household can be classified by area, province and region. The poverty line is the average income per person per month that people can use to find food. And basic goods in the water to maintain adequate living. Which, on average, across the country calculates that people with an average monthly income of less than 4,166 baht or less than 50,000 baht per year are considered " poor " [10]

In summary, the current poverty indicators mentioned above are as follows: education, occupation, income, health, government welfare, debt, environment in the community is not pleasant and unhygienic. Climate change and natural disasters Economic crises and price fluctuations in the world market the deterioration of natural resources Indicators poverty line, the importance of past and current human resources crisis and the variability of the product price in the world market. But found that at present the poverty line will be adjusted according to the changing economic conditions. The political and sociological conditions that play a role in reflecting the needs. The basic necessity to continue the life of minimum one year in Thailand. More than in the past.

Poverty situation in Thailand Will be a state of poverty for income in the period before the 8th National Economic and Social Development Plan, the country had a high level of economic growth. Causing people to have full-scale jobs and higher incomes Resulting in poverty alleviating quickly, resulting in the number of poor people in terms of income or those with incomes below the poverty line There is a tendency to decrease rapidly and continuously from having a proportion of up to 32.6 percent of the population nationwide, or 17.9 million people in 1988, reduced to only 11.4 percent of the population or about 6.8 million people in 1996, but when the crisis occurred The economy in 1997, the economy is in a recession. The rate of economic growth is shrinking, the number of unemployed increases, income levels begin to decline. While inflation is as high as 8.1 percent, some people are unable to adjust to the economic conditions. Affecting the proportion of the poor to rise to 13.00 percent or the number of 7.9 million poor people in 1998, which clearly shows that economic stagnation has a direct impact on the problem of poverty. When the economic system began to show signs of recovery the proportion of the poor began to decline in accordance with the direction of the economic growth to 14.2 percent in 2000, equivalent to 8.9 million poor people. The ongoing economic recovery during 2000-2002 resulted in the expansion of income levels. Get better Thai people While the economy is stable, inflation does not change much, causing the problem of poverty to fall sharply. In 2001, the proportion of poverty was 13.00 percent, equivalent to the number of 8.2 million poverty. Said to be reduced to 9.8 percent, equivalent to 6.2 million people, or 2 million people compared to the year in 2001. It is a success that exceeded the goals set in the Social, Economic and No. 9 national societies to reduce poverty to 12 percent by the end of 2006, including achieving the development goals of the United Nation organization of century of UN support to the country. Poverty reduction, as in 1990 (27.2 percent) halve for the year in 2015, over time, a full decade. The situation of poverty and income inequality at the regional level in Thailand in 2016 found that in the overall situation of poverty in Thailand Poverty tends to decrease. By the proportion of the poor or the proportion of the population that is below the poverty line Decreased from 42.3 percent of the population in the year 2000 to 8.6 percent in 2016 or the number of poor people decreased from about 25.8 million people to about 5.8 million people in the same period. However, when considering the poverty situation in each region, it was found that Central level of poverty in the whole of the region is very low, less than 4 percent, the region accounted for 3.7 percent of the poor in Ang Thong and Thailand accounted for the part. Until relatively high 14.5 percent and 14.1 percent, with three central provinces of Nonthaburi, Samut Prakan and Nonthaburi, a province that does not have poverty eastern poverty level in the whole of the eastern region is low, about 5.3 percent, but still. There are some provinces in the eastern region that have relatively high poverty. The eastern region has a poor ratio of 5.3 percent of the total population in the eastern region. In 2016, when considering the provinces in the eastern region, it was found that Sa Kaeo Province and Trat province has the highest poverty in the eastern region. Chon Buri province is a province that does not have poverty. In the northern region, the overall poverty level of the northern region is slightly higher than the national average, with the proportion of the poor being 9.8 percent in 2016. Some provinces in the north have very high poverty. Province in northern poverty is very high in Mae Hong Son province, Tak province and Nan province, this offense also accounted for the poor, for example, is 15.8 percent, higher than the national average of 1.8 times reach the turn in the northern province that is. poverty is very low, less than 4 percent of Kamphaeng Phet province, Phichit province, Phetchabun province and Phitsanulok province security of the northeast. Poverty level Is at a level higher than the national average of 1.5 times, with the proportion of the poor 13.0% in 2016 and there are 4 provinces in the north-eastern region, namely Kalasin province, Nakhon Phanom province, Buriram province and Amnat Charoen province ranked the highest poverty province of Thailand in 2016. The Northeast region has an average proportion of the poor at 13.0 percent of the total population in all 20 Northeastern provinces. Only 5 provinces have below-average poverty level. the country is yet Roi Et province, Chaiyaphum province and Nong Khai province, Bueng Kan province also has a very poor province accounted for 20.1 percent, which is higher than the value. The average of the Northeast, 1.6 times higher than the national average of 2.3 times and is the province with the highest poverty as No. 12 of the province's proportion of poor people reached 16.7 percent and is the province with the highest poverty respectively. 13 provinces within the southern -level poverty in the whole of the south at a level lower than the national average, with a ratio of 7.5 per cent until the year 2016, but it is. None of the three provinces with high poverty than the national average, Ranong province , Trang province and Phatthalung province in 2006 by Phuket province no poverty. Surat Thani province accounts for only 1 percent very poor, less a province where poverty is higher than the national average, Ranong, Trang and Phatthalung border guards in the southern level of poverty in the whole of the southern border is a very high level. The proportion of the poor 32.8 percent in 2016 and 2 of the 3 provinces of the southern border are ranked 1 out of 5 provinces with the highest poverty of Thailand in 2016. The southern border is Narathiwat province and Pattani province, which are ranked as no.1. In 5 provinces with the highest poverty of Thailand

The southern region has the highest poverty. The central region has the lowest poverty. When comparing regional poverty, it is found that in 2016, the southern border region has the highest poverty. Followed by the northeast region While the central region has the lowest poverty. Considering the total population in the province, in 2016, there are a total of 12 provinces consisting of Chainat Province Mae Hong Son Province, Tak province, Nan province, Kalasin, Nakhon Phanom Province Buriram Province Amnat Charoen province of Mukdahan province of Narathiwat Province, Pattani provinces of Yala province, a province with high poverty that is 7 provinces, the province has a chronic poverty of provincial poverty. violence is the province of Mae Hong Son province Narathiwat province turvy set. This province, Kalasin, Nakhon Phanom province of Tak province, Buriram Province, the government and the development partners will be featured in the water -level in development to alleviate poverty. [10]

Poverty The problem of inequality between the rich - the poor, the urban - the rural people, the collapse of the countryside and migrating to the big cities to be a lack of skilled labor with cheap wages. This is a structural problem of government policy that cannot allocate resources fairly. Some groups of people therefore Gathering movements, calling for negotiations, gathering resources for social movements and develop into a social organization with members with the same objectives and goals to drive change in the direction that can meet the needs of members of the organization according to the set goals. Therefore, the problem of community poverty Must be done in the form of grouping together as an organization to create driving power Push for the desired result [11]

Community organization means a group of people with a management system established by members of the community. To perform together With the objective of career benefit, career development, increasing income, housing and environment development Or improve the lives of group members or a network of community organizations that are organized together with the objective of carrying out an activity For the benefit of community organizations in the area and for strengthening the community or as a process of empowerment of the community based on the holistic knowledge and roots of the community The said process causes changes in development guidelines that are appropriate for the society or community, which is established under the supervision of the Community Organization Development Institute. (Public Organization) or the Police Department that is responsible for supporting community organizations and networks of community organizations Career development Revenue increase Housing and environment development and quality of life development for community members in both urban and rural areas Focus on integrated development There is support for financial assistance to community organizations and community organization networks. As well as coordination, support and assistance from government agencies the region itself, at the local, provincial and national levels.[12]

Ubon Ratchathani province in the northeast of Thailand, with an area of approximately 15,774 square kilometers. It is the 5th largest provinces in Thailand and has a total population of 1,869,633 peoples. It is the 3rd most populous province in the country. The population density is 118.52 people per square kilometers. The administrative division of Ubon Ratchathani province. Can be divided into 25 districts. The landscape is conducive to international trade. Because there are territories connecting with two neighboring countries which are Lao People's Democratic

Republic and the Kingdom of Cambodia Which has convenient land transportation linking both countries Through a permanent border crossing between the links Lao People's Democratic Republic and the Kingdom of Cambodia Ubon Ratchathani Economic potential Trade investment The tourism Agriculture and other management aspects can develop to be a transportation hub of the Mekong Sub-region in the future. [13]

When analyzing the spatial potential of Ubon Ratchathani, it is found that there is a gross domestic product of the province. Ubon Ratchathani (GDP) is increasing in value every year. The agricultural sector, service and commercial sectors with high added value increased steadily during 2012 - 2014, the average income of people in Ubon Ratchathani 2016 (isolated rural - urban) found. people in the provinces with an average income of 73,822 baht per person per year by residents in urban areas have a median income of 109,640 baht per person per year (equivalent to 9136 baht per month) and rural areas have an average income of 69,749 baht. Signings per year (each representing 5,812 baht per month) and on the local level. It found that on the average income per capita, the highest 5 First District, will cast a (177,780 baht per person per year) Muang Ubon Ratchathani (114,817 baht per person per year) Warinchamrab (86,582 baht per year) district Det (73,340 baht per person per year) and district Pigeon Abu wind de sa division (68,321 baht per person per year), respectively, on the average income per capita least Buntharik respectively. (53,741 baht per person per year) per district. Each of crops (54 746 baht per person per year), Thung Si Udom (54,919 baht per person per year) City Natal (55,008 baht per person per year) and Don Mod Daeng District (55,100 baht per person per year) from the data side. Ton will find that the districts that have a high average income per person per year Will be a large district Is a city or economic zone or is a district that has tourist attractions the districts with average incomes per person per year are less. Will be a district in the suburbs Or in the countryside Or is a district that is far away from commerce sources Is a border district or border that does not have Tourist attractions or service businesses Or is a small district When considering the districts that have a high average income per person per year The district has an average income per capita, the lowest found that the average income per capita is 124,039 baht, the gap between income per capita away. very Ubon Ratchathani Office Government and private agencies in the province have a meeting to jointly determine the development plan of Ubon Ratchathani Province. And establishing a provincial strategic plan for solving the income distribution problems of rural people Or find ways to reduce the income gap per person Of people in urban and rural areas continuously But the implementation of the plan will take time And cooperation from all relevant sectors Including communities that are target areas. Don Mod Daeng District It is one of the five districts with the lowest average income per person per year. The landscape of Don Mod Daeng District is semi-rural. With boundaries of the district adjacent to the Ubon Ratchathani city Convenient transportation and located only 20 kilometers from the city district. There are various intellectual or cultural scholarships. Considering the geographical characteristics, it is found that it is suitable for agricultural production and processing. Or cultural tourism But still have a relatively low level of income per person per year Causing the researcher to be interested in the operation of community organizations in Don Mod Daeng District As well as the strength of various community organizations in Don Mod Daeng District that have a group of people in the form of community organizations and registered as a community organization council. There is a total of 43 places that have been working with Government organizations in the area will help to support or promote economic, social and cultural development of the community continuously and sustainably. Therefore, Ubon Ratchathani Rajabhat University Which is an educational institution in the area Have potential and ready to be a collaborative agency With the Department of Local Administration Department of Community Development And related agencies Together with the plan integration Budget for community development and community organizations to be able to manage various problems within the local government. From the sub-district level to the provincial level.

II. RESEARCH OBJECTIVES

A. To study the strength of community organizations to solve the poverty problem of Don Mod Daeng District Ubon Ratchathani
B. To find ways to strengthen community organizations to solve the poverty problem of Don Mod Daeng District Ubon Ratchathani
C. To strengthen the organization of the community and build a network in planning Defining the vision, policy and strategy setting and formulating an integrated plan for solving poverty in the community of Don Mod Daeng District Ubon Ratchathani
D. To summarize the lesson on the implementation of the community master plan and the management style of community organizations That makes the strengthening of community organizations successful or failed in Don Mod Daeng District Ubon Ratchathani

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III. RESEARCH METHODS

A. Research Design

Action research and quantitative research were used and research tools were interview form and questionnaires. Data were collected form in -depth interview, focus group discussion and quasi-experimental design. Qualitative data from 30 key information's was analyzed by using content analysis, quantitative data collected from 378 samples was analyzed by using descriptive statistic.

B. Research process

The researcher finds the ways to strengthen community organizations. To solve the poverty problem of Don Mod daeng district Ubon Ratchathani Province will be develop community organizations by strengthening the group process to analyze the weaknesses. And strengths of community organizations. Use AIC and SWOT techniques to find strengths and weaknesses. Key informants were leaders of community organizations. Representing community organizations, community leaders, representatives of the Tambon Administrative Organization in Don Mod Daeng District 30 persons. In the third phase to strengthen the organization of the community and build a network. In planning Defining the vision, policy and strategy setting And formulating an integrated plan for solving poverty in the community of Don Mod Daeng District Ubon Ratchathani Province is to follow the evaluation of the improvement of community organization in accordance with the joint guidelines in Phase 2 to improve the guidelines for strengthening the community organization and creating a more complete network. Research provider Community organization leader Representative of community organization members, community leaders, representatives of sub-district administration organizations Within Don Mod Daeng District, amount 30 people. Finally, to summarize the lessons of the implementation of the Community Master Plan. And the management style of community organizations That makes the strengthening of community organizations successful or failed in Don Mod Daeng District Ubon Ratchathani Is to take lessons or summarize the results of lessons learned in the activities of community organizations and networks. This lesson gives you knowledge about ways to develop community organizations to be strong. Is a way to develop towards the success of community organizations and contribute to strengthening the organization and community in the future Representative of community organization members, community leaders, representatives of sub-district administration organizations Within Don Mod Daeng District, amount 30 peoples.

C. Research process

Research process of this research has developed into 4 steps consisted of analyzed concept, created research tools, conduct the experiments, and to assess experimental results. Steps were show in fig.1 Conceptual Research for Approaches for Strengthening Community Organization by Resolving Poverty Problem a Case Study of Don Mod Daeng District, Ubon Ratchathani Province.

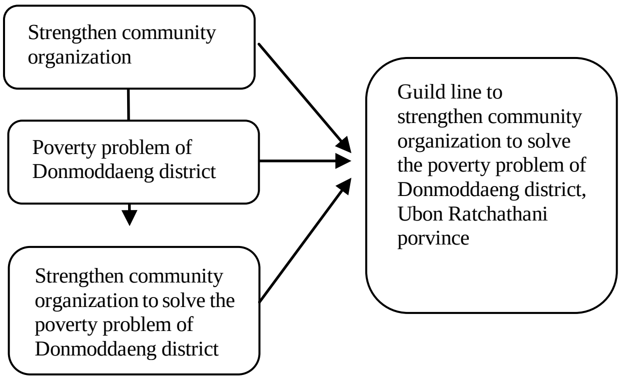
Strengthen community organization
Poverty problem of Donmoddaeng district
Strengthen community organization to solve the poverty problem of Donmoddaeng district
Guild line to strengthen community organization to solve the poverty problem of Donmoddaeng district, Ubon Ratchathani porvince

Fig.1 Conceptual Research for Approaches for Strengthening Community Organization by Resolving

Poverty Problem a Case Study of Don Mod Daeng District, Ubon Ratchathani Province.

IV. RESULTS

Results indicated that follows:

1. The strength of the community organization to solve the poverty problem of Don Mod Daeng District Ubon Ratchathani. The community organization of Don Mod Daeng District Ubon Ratchathani the overall opinion on the moderate level of the state or poverty of the community in Don Mod Daeng District is general poverty is fundamental to life. But the size of the land or the quality of the land is small Most people have relatively little income. Government agencies and Don Mod Daeng District community organizations within a project on the economic development of the community. To solve poverty by promoting people to have savings in the form of savings cooperatives for production Professional development for community organization members with consistent income, household debt management Application of the sufficiency economy philosophy to life Community organization groups in the form of community enterprises in order to create product standards and be able to set prices for members' products and networks at fair prices, with activities for youth and youth health development that are appropriate for their ages There is a youth network in Don Mod Daeng District for conducting local development activities. And in terms of culture, traditions, natural resources and the environment Should maintain the important places in Don Mod Daeng District as a tourist attraction or organize important traditional activities and should conserve water sources Community forests to always be in perfect condition To provide social and environmental grants to people And the youth will continue

2.Guidelines for strengthening community organizations To solve the poverty problem of Don Mod Daeng District Ubon Ratchathani Development of physical structure or economic infrastructure Transportation within Don Mod Daeng District Develop the central market of each community to Supporting the distribution of agricultural crops Or having a community market near a community source or main road The community members, community organizations have marketing costs less the products are suitable criteria that can be purchased or consumer goods has developed a reservoir for water used for consumption and agriculture in the dry season. And develop irrigation systems from the Mun River flowing south to the Sebok River and with Na Kham Creek. To farmers thoroughly in all areas Development opportunities of community organizations in Don Mod Daeng District Is a district that is located near Mueang Ubon Ratchathani District The terrain is suitable for agriculture. Transportation is connected to the main road. The historical significance of the founding of Ubon Ratchathani or 236 years (1783 - 2020) . Including a village committee working with the community Development of Don Mod Daeng District May promote as agricultural tourist attractions Cultural tourist attraction near Mueang Ubon Ratchathani District and can be a link to nearby districts as well as being a source of agricultural produce that is safe for consumers in Ubon Ratchathani Province

3. The lessons follow a master plan community. And the management style of community organizations That makes the strengthening of community organizations successful or failed in Don Mod Daeng District Ubon Ratchathani consists of the participation of the community organization members at the highest level. In every process of operation Open minded and follow the agreement of the community leaders with leadership. Or community organization leaders who are talented, good people, have creativity A community organization working group that has volunteer spirit to make sacrifices for common interests. Community organization members have knowledge and understanding of the goals of the master plan or the strategic organization plan. When there is a need to Mobilization of resources and resources in the community for development Which starts with the things and various networks of cooperation, both government, private and civil society Government policy And related agencies In Don Mod Daeng District And external agencies that are networks of development cooperation Proactive work and integration of departments in the area With the same goal of essentially resolving people's poverty.

V. DISCUSSION

1. The condition or type of poverty of the communities in Don Mod Daeng District is a general type of poverty, that is, there are basic factors in living. But the size of the land or the quality of the land is small Most people have relatively little income. Government agencies and community organizations within Don Mod Daeng District Gave importance to Addressing poverty By promoting

people to have savings in the form of savings cooperatives for production Professional development for community organization members with consistent income, household debt management Application of the sufficiency economy philosophy to life Integration of community organization in the form of community enterprises in order to create product standards and be able to set prices for members' products and networks at fair prices There are activities for the development of children and youth well-being to suit the age. There is a youth network in Don Mod Daeng District for conducting local development activities. And in terms of culture, traditions, natural resources and the environment Maintain important landmarks in Don Mod Daeng District To be a tourist attraction or an important traditional event And should conserve water sources Community forests to always be in perfect condition To provide social and environmental grants to people This is consistent with the study of public opinion on policy to social problems and poverty, integration of government: The case of Governance Sub-Tepa Thepa province sends the value. Found that the solution to physical poverty or infrastructure Causing the people to have more opportunities for economic development and access to new career opportunities and development of work skills. Resulting in reduced poverty

2. Guidelines for strengthening community organizations to solve the poverty problem of Don Mod Daeng District, Ubon Ratchathani Province Developing physical infrastructure for or economic infrastructure. Transportation within Don Mod Daeng District Develop a central market for each community to support the distribution of agricultural produce. Or having a community market near a community source or main road to enable community organization members and community organizations to have less marketing costs The price of the product is within the reasonable price that can be bought, consumed or consumed Develop water reservoirs for use in consumption and agriculture during the dry season. And develop irrigation systems from the Mun River flowing south to the Sebok River and with the Nam Kham Creek for farmers in all areas. Development opportunities of community organizations in Don Mod Daeng District Is a district that is located near Mueang Ubon Ratchathani District The terrain is suitable for agriculture. Transportation is connected to the main road. The historical significance more than 236 years (1783 - 2020). Including a village committee working with the community Development of Don Mod Daeng District May promote as agricultural tourist attractions Cultural tourist attraction near the Ubon Ratchathani city and is a route Can link to nearby districts as well as being a source of agricultural produce that is safe for consumers in Ubon Ratchathani Province

3. lessons of community master plan implementation and the management style of community organizations That makes the strengthening of community organizations successful or failed in Don Mod Daeng District Ubon Ratchathani There should be integration of plans, budgets and mobilization of resources and resources. Of community organizations to achieve the development goals of Don Mod Daeng District in unity in practice. The goal is to make poverty disappear. Which in accordance with the sustainable development of United Nations Development Program: UNDP.By encouraging. People in Don Mod Daeng District, most of which are general poverty. The solution is to check With a steady income Have a source of funds for a career Various collaborations, both government, private and civil society Government policy And related agencies in Don Mod Daeng District And external agencies that are networks of development cooperation Proactive work and integration of departments in the area With the same goal of essentially resolving people's poverty

VI. RECOMMENDATIONS

A. Recommendations for Practices.

1.Community organizations should develop a community organization master plan or strategic plan for community organization together with government agencies in the area. In order to integrate activities, budgets, and resources into a coherent development in all development issues

2. Local administrative organizations in the area should be established as regulations to bring the community organization strategic plan into the district development plan.

3.There should be a follow-up and evaluation of the implementation of the community organization strategic plan in accordance with the established community development goals.

B. Recommendations for Further research

1.There should be research on guidelines for strengthening community organizations to solve poverty in other areas that are experiencing the same problems as Don Mod Daeng District

2.There should be a study of human resource development of community organizations in order to solve poverty.

3. Should study about ways to develop local youth to have leadership for local development

CONCLUSION

In conclusion, the findings from the analysis of quantitative and qualitative showed that the lesson on the implementation of the community master plan and the management style of community organizations That makes the strengthening of community organizations successful or failed in Don Mod Daeng District Ubon Ratchathani The researcher analyzed and summarized the lessons learned from the operation of successful community organizations. With the following conditions

1. Participation of community organization members at the highest level. In every process of operation
2. Community leaders or community organization leaders who are talented, good, creative. Working group of community organizations with volunteer spirit
3. The community organization members have knowledge and understanding of the goals of the master plan or the strategic plan of the community organization.
4. Mobilization of resources and resources in the community for development Which starts with the things and various networks of cooperation, both government, private and civil society
5. Government policy and related agencies
6. Proactive work and integration of departments in the area with the same goal of essentially resolving people's poverty.

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Analytical Study of Buddhism-Based Good Governance Application in Public and Private Sectors Management

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Abstract*— *Objectives of this research were to study concepts, principles and Buddhist methods related to good governance, to analyze the Buddhism-based good governance application at public and private organizations and to propose the Buddhist principles and methods related to good governance for capability development by using the qualitative research, collected data from documents and 35 key informants who were religious and political leaders from 5 organizations by in-depth interviewing and focus group discussion. Findings were as follows: 1. The Buddhist concept and principles related to good governance as appeared in Buddhist scriptures are the principles of self-management, human management, and administration consisting of principles of service and welfare, prosperity and Royal virtues , etc and. the management by wisdom, non-violence, honesty, sharing, responsibility, self-reliance, sufficient livelihood and happiness. 2. The Buddhist good governance application for public and private organizations management were found that the good governance could be applied by: 1) the rule of law; laws and power were used for integrity 2) the ethics; peaceful society by knowledge and virtues. 3) Transparency; clarified and verified work process, 4) participation; important decisions being made collectively. 5) accountability; daring to accept the operational results and 6) money for Value; worthy values for sustainable learning. 3) The Model of Buddhist principle and method-based good governance for organizational development were found that, the 2CP-go model consisted of 2 concepts; Buddhist principles and good governance being implemented in 7 steps, resulting 3 outcomes; stability, sustainability, and happiness of all. The model was consistent with modern organization management that aims for the benefits and happiness for all in accordance with Buddhism.

Index Terms— ***Buddhism, Good Governance Application*, *Public and Private Sectors***

I. INTRODUCTION

"Good Governance" is the administrative principle in accordance with Dhamma supremacy. It is the just and good way to administer the country and society with overall development including organizing and systemizing all organizations in public sector, government, local administrative organizations, independent organizations, private sectors, associations, legal entities and civil society.

Government legalized the good governance into rules and regulations of the Office of Prime Minister on the good governance of public and society B.E. 2542 for the state organizations to practice and use as the core course for development and promoting the good governance in Thai society. The B.E. 2542 Regulations of the Office of the Prime Minister emphasized all government sectors to run all affairs aiming to meet 6 basic targets as: the rule of laws, virtue ethics principles, transparency, participation, responsibility and money for values. The principle of good governance is also applied in all organizations in Thailand, both public and private sectors.

However, most academician see the importance of the good governance without questions. They see the good governance as the main key to unlock the door to the good administration of the state affairs that are likely to cover up the economic data for the political benefits of their own and that of the kin. The principle of the good governance is the opposite sides of the same coin of democratic government as Anant Panyarachoon confirmed that there are some countries that do not practice democratic administration as done in the west, but they give collective benefits to the whole rather than individual freedom. [1] Because the states have the good governance and majority of people are satisfied to let the present govern to run the country without requesting more than the limits. Those countries are not democratic countries and they cannot maintain the sustainable power. The countries must have both good governance and democracy. They cannot have just one side. The democratic system must remain side by side with the good governance. [2]

The concept of good governance is still the topic of dialogue about the neutrality of its origin and meaning, as Borvonsak Uwanno[3] noticed that Good Governance is the Western concept in the context of marketing economy and democratic political system that make one group of Academician suspect that this concept is pushed forward by the Western economic big power for their own economical interest. Is the application of the good governance the practice along with the new freedom or not ? Is it only beneficial for some groups of the elites, the rich and the capitalist or the big power countries including the developed countries ? Because the good governance leads to economic data disclosure and is the equipment for serving the economic benefits.

Administration or organizations management cannot avoid the need to use administrative arts, because the present world is under the capitalism or consumerism seeking profits with high competition to be at higher level than the competitors in the administration and organizational development to meet the organizational targets. New administrative principles are used as the strategies for new administrative management. Meanwhile, the Western academician are interested in integrating Buddhist principles with the Western management principles that had been developed less than 100 years and they were the management principles that attach to the materially benefits with winning and loosing games by ways of the management for profits and competition. When the Western academician came to study Buddhism and then realized that the management science that will remain and maintain humanity to live together with peace and harmony, is the Buddhist management science. The good governance emphasizes knowing the present to achieve the work performance effectively, efficiently for the highest benefits of the whole people and for the people's participation in the public administration. In order to make the good governance successful, the administrators or leaders must play the important roles in setting the good examples, must lead and educate people to understand the principle of good governance and practice the principle of the transparency in the public administration in line with the good governance that is still practiced at the low level.

Transparency International Organization studied the transparency of all countries in the world with the Corruption Perception Index=CPI to set the level of transparency revealed that Thailand and other countries in Asia had different scores. Singapore was at the high level while Thailand was at the 85th order with the score of 38 from 100 scores that was regarded as the middle level. When compared with the Asian group, it was found that Thailand was at the lower rank than Singapore, Japan, Brunei, Malaysia, Taiwan, Hong Kong and South Korea, etc. This indicated that Thailand as well as other countries in Asia still have corruption at the high level.

Thailand is the land of Buddhism that the majority of Thai people are Buddhists and worship Buddhism. Thai ways of life is under the influence of Buddhism teachings that have been taught for more than 2500 years and still are modern and up-to date and can be very well applied in the public and private organizations administration. The fact is that the principle of good governance prevailed in Thailand for a long time. Good governance existed since the Buddha's time that the Buddha had taught all principles of administration by Dhamma, by virtues for the King in the past that was called Dasapitarâjadhamma, the Ten Virtues for the King with other principles as the additional components. This indicated that the good governance had the root from the governing body for the governed. In the absolute monarchical system, the King had absolute power in governing the country. The good governance of the country for Thailand is called Dasapirãjadhamma that existed for a long time since Sukhothai period. At that time the governing system was the father and son relationship. The governor had absolute power by virtues in accordance with good governance based on Dasapitarajadhamma and Jakkavaddivatra 12. This can be seen that the belief system of Buddhism reflected the principle of good governance at a certain level. Even though it reflected the concept of heroism, but there was a slight indication of effort to integrate the good governance of the leaders. Concerning the good governance in other areas, local culture may be the answer to the in-depth study to create the appropriate good governance that is appropriate to the local cultures of each areas.[4]

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) To study concept, Buddhism, doctrine principles and Buddhist methods relating to the principle of good governance., 2)To analyze the application of the principle of good governance in accordance with Buddhist methods for the public and private organizations management., and 3) To propose a model of Buddhist teachings and Buddhist methods for potentials development of public and private organizations based on the principle of good governance.

III. RESEARCH METHODS

Research Process

The process of this research was conducted in 5 steps: step 1.Data related to Good Governance were collected from the primary and secondary sources such as Tipitaka, Buddhist Pali Canon and research works and academic texts 2. 20 key informants from 2 groups were purposefully selected; 15 key informants from the group of Buddhist academicians, Political Science, Laws, Public Administration and Social Development and 5 from the case organizations that applied the principles of Buddhist Good Governance for in-depth-interviewing 3. 15 participants in focus group discussion to confirm the findings and 4. Academic meeting and workshop with 35 representatives from related organizations to discuss, analyze and synthesize the research findings to propose a model of Buddhism-Based Good Governance for Public and Private Sectors Management. The steps were shown in Fig. 1.

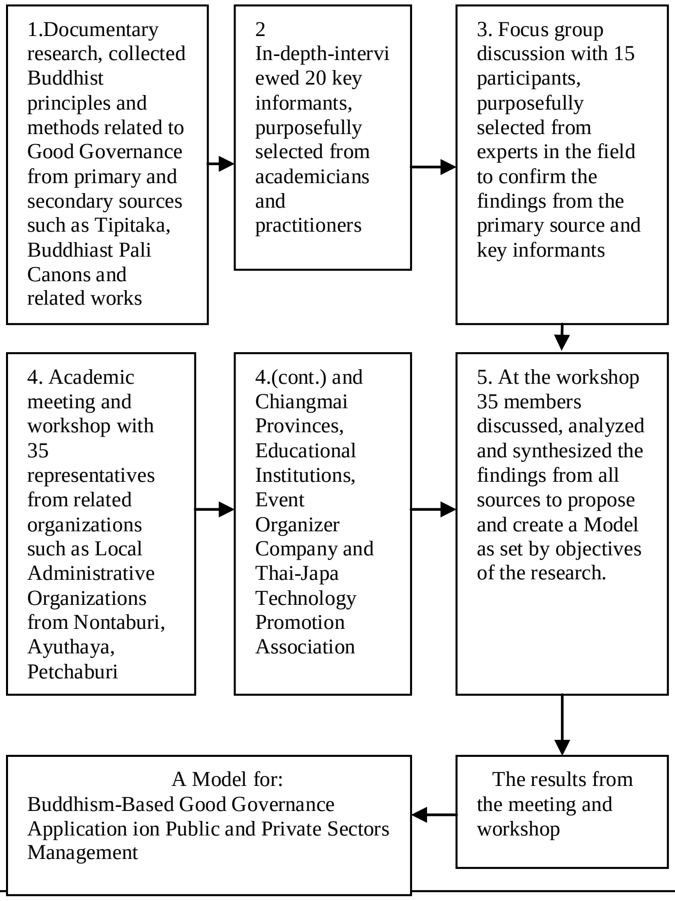
1.Documentary research, collected Buddhist principles and methods related to Good Governance from primary and secondary sources such as Tipitaka, Buddhiast Pali Canons and related works
2 In-depth-interviewed 20 key informants, purposefully selected from academicians and practitioners
3. Focus group discussion with 15 participants, purposefully selected from experts in the field to confirm the findings from the primary source and key informants
4. Academic meeting and workshop with 35 representatives from related organizations such as Local Administrative Organizations from Nontaburi, Ayuthaya, Petchaburi
4.(cont.) and Chiangmai Provinces, Educational Institutions, Event Organizer Company and Thai-Japa Technology Promotion Association
5. At the workshop 35 members discussed, analyzed and synthesized the findings from all sources to propose and create a Model as set by objectives of the research.
The results from the meeting and workshop
A Model for: Buddhism-Based Good Governance Application ion Public and Private Sectors Management

Fig.1 Research process for Buddhism-Based Good Governance Application in Public and Private Sectors Management

IV. RESULTS

Results indicated that Concept, Buddhadhamma principle and Buddhist methods related to the good governance revealed that Buddhism emphasized the administration for human resource and organizational development towards the goals. That is to say being real human is human beings perfected with virtuous ethics, morality and happy life with mindfulness, wisdom that promoted living together in peace and harmony and promoted the creative, helpful and benefit oriented organizations to protect the good life in the same directions of the good governance as follow:

Administration in accordance with wisdom; Buddhism considers the wisdom the most important asset inducing self and social understanding and liberation from the cycle of rebirth. Wisdom induces the right attitude, belief, value and right thought. Wisdom is the control mechanism to let things into life. One with wisdom can protect oneself, see things as they are. In the aspect of administration, Buddhism emphasizes individual’s intellectual development for consumption and utilization literacy. Administration in accordance with Ahimsadhamma, non-oppression; not to oppress oneself, others and all things to suffer. This principle appeared in the five precepts principle that promote non-oppression of each others, promoting living together in peace and harmony. Dasapitarâjadhamma, ten royal virtues for the King to practice regularly. It is the Dhamma for the country administrators or the good governance of the administrators as mentioned above

Administration in accordance with Appamâda, heedfulness. Being heedful in living with mindfulness, the effort with mindfulness as the accelerator and controller. Living one’s life using mindfulness as the governing body of behavior and all actions, being careful, resisting the way to ruins. It is the readiness preparation, being careful, improving the faults, enhancing the wisdom to be ready for any circumstances in the changing world. There was an appropriate risk management of any activities about the existence and risk distribution by not to be too indulging, but to live a life with heedfulness.

Administration in accordance with Right Livelihood; to conduct livelihood with Right, good and virtuous conducts along with the Noble Eightfold Path, the most important

Dhamma in Buddhism, consisting of 8 paths. They are right view, right thought, right speech, right, right action, right livelihood, right effort, right mindfulness and right concentration, The administration along with these paths concentrates on the promotion of the righteous, clean just and honest occupations, avoiding the occupations that are cheating, oppressing others or destroying life and environments, especially avoiding engagement in five occupations: such as selling weapons; selling human beings; selling animals; selling liquor and intoxicants and drugs; selling poisons like insecticide or other chemicals that have adverse effects in destroying human beings and environments. Not to produce, to consume or to conduct business using resources to destroy environment and eco-system.

Administration in accordance with Self Reliance; The important Buddhist principle to train people and organizations to be able to help themselves with self help virtues. Long term self-help or sustainable development for self refuge with goodness. Buddhism has one Dhamma called Nathakaranadhamma, Self-Refuge, consisted of 10 refuges with important principles to develop people to have happiness, security and sustainability that all induce self help capability such as diligence, association with good persons, knowledge, mindfulness, heedfulness, etc. Development based on self help is geared to create self refuge so that one can run business by oneself reducing the risk caused by external resources dependence that cannot be controlled. Self help also reduce unequal bargaining power in society. Self help reduces environment destruction, because self help consists of diligence, learning, knowledge, association with good persons, knowledge, mindfulness, heedfulness, and wisdom to run small and big business for self and society.

Administration in accordance with principle of Sufficiency; This principle appeared in the Noble Eightfold Path, called Majjimâpatapadâ, moderation practice, referring to practicing in the middle way, avoiding two extremes, Attakilamathanuyoka, self torturing and Kamasukhallikanuyoka, self indulging in sensual happiness. The Buddha set this principle in the Noble Eightfold Path and can be concluded in 3 principles: Sila, morality, Samadhi, concentration and Panna, wisdom. Majjimâpatapadâ, moderation practice is considered the balance, appropriateness, equality and preciseness that are the harmony among all minor details. People working together know the moderation such as budget management, not to go over the line or budget management for values for money. This style of administration emphasizes moderation, appropriateness, not too much or too little, that leads to self or others oppression, but adhering to the middle way with no greed.

Administration in accordance with the principle of Sharing and Responsibility. This principle is important in creating the equality in consuming and living together with wisdom as appeared in Sangkahavattu 4: 1) Dana, giving and sharing, 2) Piyavaja, sweet words, pleasing speech, 3) attajariya, useful conduct, rendering private and public services including moral problem solving and moral standard setting up, 4) Samanattata, even and equal treatment, equality consisting in impartiality, behaving oneself properly in all circumstances, behaving properly to status, position and person. This principle emphasizes giving and sharing with others with materials, knowledge and instruction. Social development by this way means creation of helpful, sharing, appropriate allocation and responsibility for the actions one has conducted. There is appropriate giving and sharing to create the society one lives in the evenly grown-up society.

Administration in accordance with the principle of Honesty. This principle appeared in Succarita 3, good conduct in 3 ways; 1) bodily good conduct in act, doing the right things with body, 2) Vacisujjarita, good conduct in words, speaking only the right and good words, good conduct with words, 3) Manosucarita, good conduct in thoughts, thinking only good and right things, good conduct with thoughts. This principle of honesty is very important to human and social development. If persons and business system operate in the honest, transparent and fair ways, all business operations will only be good and beneficial to all mankind, society and nation. In the opposite, business operation in the crooked, dishonest, corruptive ways bring disasters to persons and society. Existence with righteous and honest ways, bodily, verbally and mentally in living and livelihood with moral dread and moral shame is the only way to the sustainable development.

Administration in accordance with the principle of Happiness. Buddhism looks at Life with 4 sides for development: body, morality, mind and wisdom development. If persons are developed in these 4 sides, persons will have happiness with the developed life in 4 sides; bodily happiness, mental happiness, wisdom happiness and social happiness.

Administration in accordance with Buddhism looks at the end result of existence with happiness, the happy organizations that creates benefits for society, the organizations that understand working system, satisfy with the appropriate ways of life that does not seek for the high profit, moderately spending, sufficiently, not so luxuriously. Persons and organizations that live life in accordance with this principle will reach the core essence of life ad good administration.

The application of the principle of Good Governance in accordance with Buddhism in the public and private organizations administration. Findings were that public and private organizations can apply the good governance in administration.

Application of the rule of laws in administration. Organization can operate the business by honesty, equality and fairness of society and organizations to create equality in administration with the criteria for legal check and managerial system. When organizations stipulate the fair legal standard, fair protective system and equality before laws and enhancing honest values for all department concerned, the administration by rules of law will arise.

Application of the virtues in administration. Organizations can operate aiming at developing virtuous ethics and morality to make people the virtuous people along side with virtuous system in the organizations by creating virtuous conscience, virtuous network, sufficient values and ethics and happiness for society.

Application of the principle of Transparency in administration. Organizations can Operate business with honesty, transparency and justice. Every body can have opportunities to participate in administration, people-centered. News and information of administration can be dispatched to the public continuously and regularly. There are checking and assessment system, quantitatively and qualitatively.

Application of the principle of participatory administration. Organization can operate business emphasizing data and information dispatch for decision making. Advisory board is appointed from various divisions. There are internal system development, public hearing arena, participation from every step, cooperative network, people's power empowerment including esprit de corps.

Application of the principle of Responsibility in administration. Organizations can operate aiming at creating public mind ,self duty responsibility awareness, administrative and legal responsibilities including bewaring the effects that may arise from the operation by sharing the responsibility.

Application of the principle of Money for Values. Organizations can operate the business aiming at saving, sufficiency, resources fully uses, personnel's potentials development, mental and wisdom value creation, appropriate business value creation, violence and destruction reduction, in order to lead to the target sustainably.

Model of teachings and Buddhist methods in line with the principle of Good Governance for potentials development and public and private organizations administration. Findings were that the Model of integration of Buddhism and good governance for potentials development and public and private organizations consists of 2 concepts; principle of Buddhism and good governance consists of 7 steps leading to 1 goal and 3 outcomes inducing security, sustainability and happiness, collectively called 2CP-Go, as demonstrated in the following table.

Table I 2CP-Go Model

2 Concepts	Buddhist Management -Administration in accordance with wisdom -Administration in accordance with non-oppression -Administration in accordance with heedfulness -Administration in accordance with right livelihood -Administration in accordance with self-reliance -Administration in accordance with sufficiency -Administration in accordance with sharing -Administration in accordance with responsibility -Administration in accordance with Honesty -Administration in accordance with Happiness	Principle of Good Governance -Administration in accordance with the Rules of Laws -Administration in accordance with the virtuous ethics -Administration in accordance with transparency -Administration in accordance with participation -Administration in accordance with the responsibility -Administration in accordance with money for value -Administration in accordance with effectiveness -Administration in accordance with efficiency -Administration in accordance with responsiveness -Administration in accordance with empowerment
7 Process	1. Administration with big data for right decision making 2. Administration with money for value and social responsibility 3. Administration with participatory system and networking 4. Administration with honesty,	

	transparency and checkable for money and values 5. Administration with heedfulness, risk reduction, adaptation to changes 6. Administration with virtues that aims to create good man with equality and justice 7. Administration with mind and wisdom to create happiness and sustainability
1Goal	Management and protection of good life and good society together
3 Outcomes	Security Sustainability and happiness

From this model (1CP-go), it can be explained that the integration of Buddhist management and good governance for potentials and new management can be applied by the important steps as follows: 1) administration with real data base and knowledge, 2) administration with money for value and responsibility, 3) administration with participation, 4) administration with honesty and transparency, 5) administration with heedfulness, 6) administration with virtues, 7) administration with mind and wisdom.

Two concepts: the concept of good governance and the concept of Buddhist management lead to 7 steps for effective organization administration and to Buddhist development goals that is the management and protection of good life. Therefore, organizations applying good governance in accordance with Buddhist method can lead the organizations to sustainability and happiness resulted from good administration.

V. DISCUSSIONS

Findings from *Buddhadhamma* and good governance that were the constituent with the principle of sufficiency, called *Majjimapatipada*, middle practice, practicing along with the middle way concept that is considered the balance, appropriateness, equality and preciseness that are the harmony among all minor details. People working together know the moderation, saving and responsibility which were in line with *Sanghahavattu* 4 and related to the study of KingdaoJinddevin who studied " study and development of good governanace for Suib-Districr level local administrative organization in Uttaradit Province" that was found that good governance of local administrative organization consisted of 7 components in line with the Regulations of the Office of Prime Minister which consisted of 6 components and one additional component from the study that was the principle of the Good Friends indicating that leaders or administrators must have leadership dedicating for the benefits and welfares of others instead of benefit for oneself and the associates. This type of leadership induced the faith and confidence from others yielding good cooperation from all parties concerned. Also the findings were related to the study of Vorapat Totankasem [5] stating that good governance meant using the right of ownership power to protect one own interest through managerial mechanism, the good governance: transparency, justice and the responsibility for the results of decision making. Good governance is necessary for both public and private sectors. The case of public sector, it is called Good Political Governance. People own this right by using their right voting for representatives to work in the parliament. The main function is to control, check and scrutinize administrators, the government to administer the country conforming to the people's need.

Study findings of application of good governance in accordance with Buddhism in public and private organizations administration were found that the application of Buddhist principles and Buddhism supporting good governance to develop the potentials of public and private organizations in line with the rules of laws, the virtues, transparency, responsibility, money for values were related to the study of Pittaya Suntornvipak [6] mentioned the application of the good governance in the administration of sub-district local administrative organizations that 1) administration by the rules of law was the operation concerning the issuing of modern laws and law enforcement that the sub-district administrative organizations have authority to issue and enforce the laws in accordance with their powers that aided to create social justice and maintain people's interests.

Study findings of the Model of the integration of Buddhist principle and good governance to develop the potentials and administration of public and private organizations that consisted of 2 concepts: Dhamma in Buddhism and good governance in 7 steps towards 1 goal with 3 outcomes that induced security, sustainability and happiness, together is called 2Cp-go were related to the study of OrapinSobchokchai that indicated that good governance must consist of 6 components: 1) public participation, 2) honesty and transparency, 3) accountability, 4) political mechanism of legitimate government or governing body, 5) just and clear regulations, 6) effective and efficient mechanism of work process, organizing, staffing, worth valued and appropriate public resources using, satisfactory public service and outcomes that aroused social development in all aspects (politics, socio- culture and economy)

VI. RECOMMENDATIONS

Administration in accordance with the good governance is the necessary function of public and private organizations. Organizations with good governance received trust and confidence. Therefore the policy making level organizations such as Office of the Prime Minister and Ministries should declare the good governance as one part of public administration as required by laws.

Organizations at the policy making level such as PhrapokKlao Institute should set up the indexes for the good governance and the concrete ways to correctly implement the good governance as required by rules, laws as well as supporting the administrator.

Organizations at the policy level should act as the good examples for opening opportunities for the public to check misconducts and to prevent corruptions.

Organizations at the policy making level should create administrative networks of the public organizations, local administrative organizations and private organization that received the good governance awards as the modeled organizations with good governance to magnify the outcomes of these models to all organizations

There should be central organizations to check, assess and evaluate the application of good governance in each organization to present awards to those organizations that that criteria regularly and continuously.

Local organizations such as local administrative and private organizations at each area should open opportunities for local people to participate in administrative activities especially misconduct and corruption check and prevention. This would be the network of working together.

There should be training curriculum for administrators and personnel to apply the good governance in work places systematically and each curriculum should be conducted regularly and continuously.

Local administrative and private organizations should work cooperatively in the areas to save money and resources and for the local development together.

There should be central committee from each network to follow up and evaluate the application of good governance in duty performance, administrators' authority uses and to give awards to those that meet criteria regularly and continuously.

CONCLUSION

Good Governance is the administrative principle in accordance with Dhamma Supremacy or Dhammadhipateyya.. It is the just and good principle for administering the country and society. Thai government realized this truth and legalized the good governance into rules and regulations of the Office of Prime Minister on the good governance of public and society B.E. 2542 for the state organizations to practice and use as the core course for development and promoting the good governance in Thai society. . The Buddhist concept and principles related to good governance as appeared in Tipitaka, Buddhist scriptures are the principles of self-management, human management, and administration consisting of principles of service and welfare, prosperity, Royal virtues, sufficient livelihood and happiness, etc. The Buddhism-Based Good Governance for public and private sectors management is appropriate and can be applied by the rule of law for integrity, the ethics for peaceful society, transparency for clarified and verified work process, participation for important decisions making collectively, accountability for accepting the operational results and money for Value. The Model of Buddhism-Based Good Governance was found that, the 2CP-go model, consisted of 2 concepts; Buddhist principles and good governance being implemented in 7 steps, resulting 3 outcomes; stability, sustainability, and happiness of all. The Model was consistent with modern organization management that aims for the benefits and happiness of all.

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Educational Administration Leadership in the 21st Century

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Abstract— ***The purpose of this research article was to report on the study of educational administration leadership in the 21st century. It is based on the qualitative research using documentary study and in-depth interview for research design. Research tool was interview form, and data was collected from in-depth interview and observations. Qualitative data from 7 key informants were analyzed by using content analysis and analytic induction. Results indicated that leadership in educational administration according to the theories and concepts of the scholars was varied in methods when synthesizing the contents into context in the 21st century. Leadership in education administration must have 6 aspects consisting of 1) planning, 2) good characteristics, 3) good communication, 4) human relations, 5) daring decisions, and 6) using of innovation and technology at a very good level. In addition, the educational leader was important key man for sustainable education reform. All educators were believed that school administrators must have management skills in all dimensions especially the academic administration, personnel management, budget management, and general administration. The most important aspect for educational administration leadership was to have a knowledgeable and professional academic leader in the 21st century schools.***

Index Terms— ***Leadership, Educational Administration, the 21st Century.***

I. INTRODUCTION

School administration is the educational administration process of educational institutions or the school where the administrators conduct activities or using various processes through the cooperation of the management and those involved in the study beginning with the planning, command, administration, control, and management for the learners to have knowledge, ability, quality and have the desired characteristics according to the educational intent, for peaceful coexistence in society. When studying the concepts according to the educational administration theory, the interesting issues are found as follows: [1].

Hoy and Cecil [1] and AmornchaiTantimet [2] showed that school administration is managed through collaborative work as well as values to meet the needs of society related with the concept of WichitSrisa-an [3] which revealed that management is an activity of groups of people working together to achieve common objectives by using appropriate processes and resources. The objective of the administration is to coordinate people's efforts for the achievement of their goals, while PhraDharmakosajarn (PrayoonDhammajitto) [4] said, "Successful management by getting things done through other people, management is seen as being accomplished by others to achieve common objectives by planning, organizing, commanding and controlling the organization so that it can work together to achieve maximum efficiency and effectiveness.

Taylor's 6 scientific management theories [5] were as follows: 1) the principle of time is considered a measure of productivity, 2) principle of wage determination most suitable for their work and ability, 3) the principle of separating planning from operations is that management should perform planning and coordination to allow the operations department to work flexibly efficient, 4) working principles by scientific methods by using scientific methods for maximum productivity, 5) principle of work control by management, the management must also be the department controlling the operations of the operations department, 6) principles of organizing operations by adhering to strict discipline to promote work efficiency and participatory management which is consistent with the concept of Fayol, quoted in ParadeeAnanavani [6] as the following power distribution: 1) division of work and responsibility, 2) discipline, 3) Considering the common interest, 4) There is a chain of command, 5) equity is the principle of justice that executives must treat all subordinates, including compassion and loyalty to everyone equally, 6) security in work, 7) unity of personnel in the organization.

Therefore, the concept of educational administration in the 21st century must be flexible and adhere to the vision in order to achieve the objectives, goals and operations of the school administrators towards change by focusing on the development of executives based on morality, ethics, bringing knowledge to the world, keeping up with technology and living sufficiently, self-moderation, professional management, from the concepts and theories mentioned above.The researcher was interested to study educational leadership in the 21stcentury to propose the ways to develop educational conditions of school administrators to keep up with changes in the context of new ideas and create new administration innovations professionally.

II. RESEARCH OBJECTIVES

The purpose of this research article was to study educational administration leadership in the 21st century.

III. RESEARCH METHODS

This research was a documentary research consisting of research methods by collecting primary sources and documents related to education administration. This research was a qualitative research focusing on educational leadership in the 21st century. Research tool used in this documentary research was the interview form for 7 informants. For data collection, the researcher collected data from documents by studying from the Tipitaka and interviewing, observing, as well as other documents related to educational administration leadership. Method of data analysis was content analysis by inductive method.

IV. RESULTS

The results of the study of educational administration leadership in the 21st century from the study of leadership theory showed the following.

A. Educational administration leadership according to the following concepts and theories was as follows.

First, the academic perspective on the concept of educational leadership was the belief that Thailand has reformed education many times to provide professional education requiring leadership with knowledge and competency based on School Based Management (SBM) in line with the concept of [7] that the leadership of the school administrators of the educators must decentralize management in accordance with the management principles as good governance. It was the foundation of education administration that educational leadership must truly understand in this era.

Second, in the conceptual framework of educational leadership theory which can be divided by development phase as follows [8]:

1. Trait Theories
2. Behavioral Theories
3. Situational or Contingency Leadership Theories
4. Transformational Leadership Theories

The principles of educational administration in the 21st century that the leaders need to understand deeply were 6 elements as follows: 1) planning, 2) supervising Operations, 3) good communication, 4) human relations, 5) daring decisions, and 6) using of innovation and technology in the details as follows:

1.Planning is an important issue for school administrators to have leadership that is knowledge of planning for educational administration as in the description of Somkid Promjui and Sukhapibun [9] which showed that the administration is the process of operation for the school to achieve the desired objectives, consisting of 4 steps: plan, do or implementation and check or evaluation and action or adjustment, called as the short circuit Deming management (PDCA).

1.1 Planning is to prepare in advance to work successfully and efficiently with the planning process to set goals and guidelines for operations or procedures, timing budgeting, defining responsibility.

1.2 Do or implementation by promoting and encouraging all personnel to work happily.

1.3 Check or evaluation as an important mechanism to stimulate development.

1.4 Act or adjust.

2. Good characteristics emphasized the general characteristics of leaders. It was believed that leaders have different qualities from the general people as follows: 1) physical characteristics, 2) ability characteristics such as intelligence and knowledge, 3) personality traits such as emotional control and emotional expression. Therefore, different leadership traits of leadership are as follows:

1. Physical characteristics consisting of activity, energy, appearance grooming, height, and weight.

2. Social background characteristics consisting of education, social status and mobility.

3. Intellectual characteristics and ability which Bass (1990) concludes that knowledge leaders have judgment.

4.Personality trait which Bass and Avolio (1990) commented that personality consists of having self-confidence, integrity, tolerance of stress, emotional control, enthusiasm, alertness, original, originality adaptability were introvert and extroversion, etc.

5. Task-related characteristic consisting of drive to achieve responsibility, persistence against obstacle, must be

highly focused, initiating new jobs, those who can be good leaders must have these qualities.

6. Social characteristics consisting of popularity and interpersonal skills attractiveness, cooperativeness, social participation, and diplomacy. For leadership development in the 1980s, Kouzes and Posner studied the characteristics of leadership in chiefs that executives admire inquiring from more than 7,500 executives across America across the board. It was found that these characteristics were: 1) honesty, 2)capability, 3) capability of looking ahead or farsightedness, 4) inspired, and 5) having intelligence .

3. Good communication based on the ideas of David K. Berlo, [11] who developed the theory in which the sender will send messages and how the receiver will interpret and interact with that substance. The S M C R theory consists of:

1. The Source must be skilled in communication and the culture that was consistent with the recipient as well.

2. Message or information regarding the content, symbol, and method of sending news.

3. Channel of transmission through coordinating all 5 senses, namely hearing, watching, touching, tasting or smelling.

4. Receiver must be skilled in communication and capable with attitude, level of social and cultural background as same or similar to the sender, so the meaning or that communication was effective.

It can be said that leadership requires communication skills, attitudes, understanding socio - culture systems in each country were the factors that define the behavior of the organization in order to understand good communication.

4. Human relations [12] refers to a concept of human relations to individuals, organizations and methods of building relationships that the educational leadership must build and develop. Therefore, building good human relations consists of 4 components: 1) to have self-understanding, 2)must understand other people, 3) must accept individual differences, 4) understand the good environment.

In addition to having a good human relationship, it is necessary to have knowledge and understanding of the elements that will help promote good human relations as follows: 1) human behavior, 2)motivation in the operation, 3) team work, 4) interaction between person to person, person to organization or joint organization.

5) Daring decisions were the concepts of decision leadership. It is a systematic and analytical method in order to study decision-making using systematic methods, namely input, process, and output with an analytical method using logic, which has quantitative techniques for 6 decision-making processes including as follows:

1. Define the problem clearly
2. Identify possible alternatives
3. In each of the options, indicate the results.
4. Show advantages - disadvantages in each ingredient of choice including advantages and disadvantages of results.
5. Choose one of the appropriate mathematical decision techniques
6. Apply techniques and make decisions [13].

6.Using of innovation and technology is very important today, as Thomas Huez says, innovation is the introduction of new methods after going through the experiment or being developed. Keerati Yotyingyong [14] agreed that innovation is a creative and inventive process, it can be put into practice by adopting technology to catch up with the modern trend, which is convenient and fast, especially in the 21st century, emphasizing the fact that leadership in education in this era must have knowledge and can use new technology and innovation to manage education.

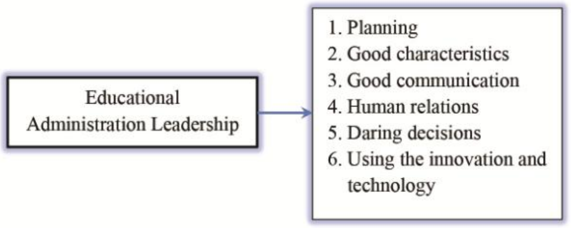

Fig. 1 The component of educational administration

B. Guidelines for the development of educational administration leadership in the 21st century.

Interviews of 7 scholars have gained ideas about leadership and ways to develop educational administration leadership in the 21st century showed that:

1. Leadership of the school administrators in the 21st century. The interviews of the 2 teachers show the idea that Thailand is in the age of Thailand 4.0 where leadership of executives must change in the field of communication that requires technology to help manage, especially in the crisis of Covid-19 as pandemic in this period. Administrators need to have leadership skills to make decisions about the changes in online teaching and learning to solve educational management problems according to the situation.

2. Leadership of school administrators in the 21st century from the interview of 5 teachers demonstrates that leadership in educational administration during this period must have the following characteristics as follows:

2.1 To make the change and decision making in managing to keep up with global situations.

2.2 Administration flexible and adapted to the situation.

2.3 Leadership during this period must be equipped with the ability to use technology and new innovations in educational administration.

2.4 Self-management with the ability to control one's emotions, it can be said that leaders today must know how to manage their own emotions with the simple concentration of each individual.

When asked about the ways of leadership development of school administrators in the 21st century, it was found that everyone gave consistent ideas which were:

1. Leaders must demonstrate leadership by pursuing self-learning by changing the way of thinking with discipline in self-development in English. The technology media should be able to be used appropriately for their duties.
2. Leadership must be able to integrate Buddhist principles to practice the skills of peaceful coexistence and create unity in the organization to be able to work effectively.
3. Good leadership must always be learned by attending training, seminars and study visits in order to develop new vision.
4. The development of physical and mental personality through the creation of volunteer or public mind to realize the common good.
5. School management leadership in Thailand must adhere to the principles of the sufficiency economy and be a model for understanding in the beautiful way of life in their organization.
6. Good leadership requires religious principles to be respected as a guideline for human development, job development, and environment development to support education management in accordance with good governance.

In addition, the Buddhist leadership of the 21st century that the Thai society expects is the leadership with morality and ethics according to the threefold principles, namely good behavior, a space for society, a kind heart that is friendly to others, and have the knowledge and ability to lead the organization to advance in the administration of education which is in line with the concept of PhaibunWattanasiritham that the Thai leaders in the future are important and should promote more of the following 5 things which are:

1. The mental state should be stable or brave.
2. Be a benevolent person who love the truth and make sacrifices.
3. Be an attitude person heading forward, geared towards, creating heading for a solution, focused on the way, there is a way to look at the world, how to look at people more positively than negative.
4. Being a person with ability to speak fluently because leaders have to talk to people about or related to people.
5. Be a person who does serious work and has work achievements, can manage, can do anything by himself and can solve the problem. Leadership must build up the capacity of management.

This concept is in line with the concept of SippanonKetuthat that those who have the potential to succeed in their careers, as the foundation, must have the following 9 basic principles: 1) Being a smart person, 2) being a good person, 3) can work with other people, 4) Being courageous, 5) having patience and perseverance, 6) management is based on system understanding, 7) critical decisions, 8) a sense of responsibility to society and, 9) ever been successful enough before.

From that concept, Mecauley says that leadership development is a process that increases the ability of people to manage their roles, both in the role of leadership and the lead process. Therefore, he proposed the following basic principles for leadership development. That is, leadership development must have 3 important components: 1) leadership development is a characteristic of developing the ability of each individual person, 2) leadership development is a characteristic of effective human development, and 3) leadership development is believed that people can develop leadership abilities.

School leaders in the 21st century believe that self-development is a very important model in order to create good qualities for themselves, and must be aware of the importance of basic principles of learning, and try to use it to create operational competency. From this concept, it is believed that leadership of school administrators can be developed according to the current global situation, new way of life as in Fig. 2.

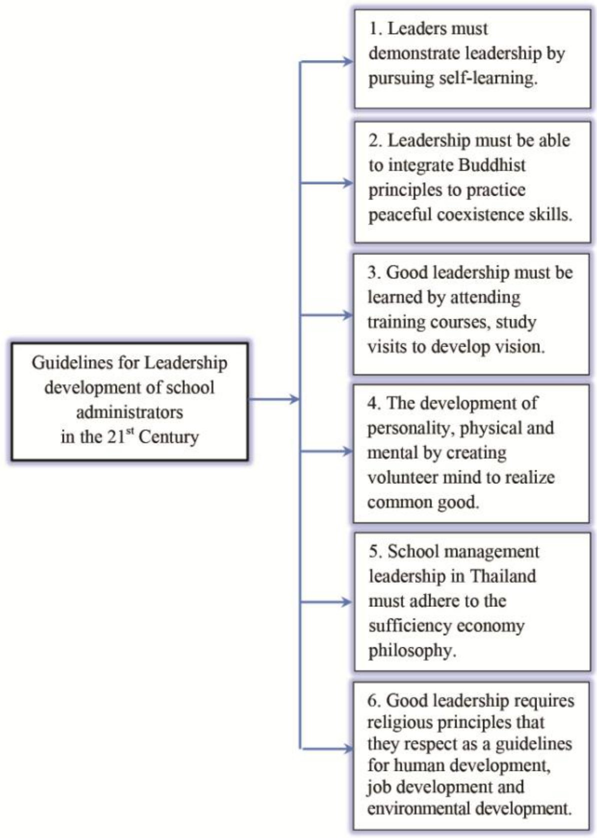
Guidelines for Leadership development of school administrators in the 21st Century
1. Leaders must demonstrate leadership by pursuing self-learning.
2. Leadership must be able to integrate Buddhist principles to practice peaceful coexistence skills.
3. Good leadership must be learned by attending training courses, study visits to develop vision.
4. The development of personality, physical and mental by creating volunteer mind to realize common good.
5. School management leadership in Thailand must adhere to the sufficiency economy philosophy.
6. Good leadership requires religious principles that they respect as a guidelines for human development, job development and environmental development.

Fig. 2 Guidelines for leadership development of school administrators in the 21st century.

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V. DISCUSSIONS

The results of the study of educational administration leadership in the 21st century, from the study of the theories of leadership, found that there are 6 elements which are:

A. Planning

The planning principles with 4 steps which are 1) plan, 2) do or implementation, 3) check or evaluation, and 4) amendment the act, abbreviated as PDCA, for administrators and teachers use the planning process to achieve the goals as planned, both short-term and long-term plans, and then evaluate the work. Therefore, a good plan must be consistent with the mission, vision and strategy of the school or organization. The school's leadership must understand the strategic planning process according to the steps from the question: 1) Where are you now?, 2) Where do you want to be?, 3) How do we get there?, 4) How will we know that we are getting there, and 5) How to make everyone implement, How to make everyone implement their planned strategy [14].

B. Good characteristics

The study of the good characteristics of the school management leadership showed that:

1. Physical characteristics consisting of activity, energy, appearance grooming, height, weight.
2. The social background characteristics consist of education, social status and mobility.
3. Intellectual characteristics And ability (intelligence and ability), which Bass (1990) concludes that knowledge leaders have judgment
4. Personality characteristics (personality) found that Bass and Avolio (1990) commented that Personality consists of having self-confidence, integrity, tolerance of stress, emotional control, enthusiasm, alertness, original, originality, adaptability is open and extroversion, etc.
5. Task-related characteristic consisted of drive to achieve responsibility, persistence against obstacle must be highly focused Initiating new jobs, those who can be good leaders must have these qualities.
6. Social characteristics consisted of popularity and interpersonal skills, attractiveness, cooperativeness, social participation, diplomacy, leadership development. In the 1980s, Kouzes and Posner studied the characteristics of leaders in chiefs that executives like in America [15] found that 1) honesty, 2) capable, 3) Having the ability to look ahead or farsighted, 4) inspiration and 5) intelligence.

C. Good Communication

Leadership of school administrators must understand principles of good communication in the 21st century that must be changed according to the situation and quickly because this era requires the use of technology, technology and modern new innovations In line with the idea that David K. Berlo developed the theory that the sender will send messages and how the receiver will interpret and interact with that substance which is consistent with the leadership characteristics in the digital age that must create a work culture and atmosphere in the school to use communication technology and computer technology (ICT) in educational administration. Teaching and learning of teachers, educational administration in various fields to be effective [16]. Communication will have important components. Chiyaphariya, et al. said that communication consists of various components [17] as follows:

1. A sender / encoder is a person or group of people who initiate or initiate messages to another person, whether intentionally or not. For the person who delivers the message through one channel to the message, the messenger

plays a role in guiding how the communication behavior in a given situation will affect and in other words, a messenger is a stimulus that produces a response from a receiver, or the messenger may call an encoder who is responsible for bringing the originator's ideas. The idea or source is sent to those who want to communicate by the use of signals and symbols, or encodings, which indicate the target or the source of the message.

2. The receiver or decoder is the person receiving the message from one person or group of people. Upon exposure, the message will be interpreted and responded, whether intentionally or unintentionally and send feedback to the messenger or the receiver, also known as the decoder, is the person who transcribes the signal or symbol sent by the encoder. In other words, the person is responsible for the decoding of a message so that the receiver / destination or the receiver that the messenger wants to receive his or her message.

3. Message means the message that the sender sent to the receiver in the form of a code. The word "code" means a signal or symbol or a group of symbols that are created in a manner that is Meaning to people And the receiver can understand its meaning only when the meaning of the signal or symbol is transcribed The signs or symbols here may be words, letters, pictures, symbols or gestures, etc. which are things that express or convey the thoughts, feelings, needs, and objectives of the messenger. Which in most cases the substance is the language

4. Channel (communication) is an intermediary that helps to deliver messages from the messenger to the receiver. A channel is like a way or vehicle between communication partners

D. Human relations

Leadership of executives in this era requires skilled people to build interpersonal relations, organizations and methods of building relationships. [18] Building good human relations has 4 components which are 1) must have self-understanding, 2) must understand other people, 3) must accept differences of people, 4) understand the good environment. It can be seen that the administrators of the school have a good bachelor's degree to the organization will drive the promotion to get good cooperation. In addition, according to Buddhism principles, creating good human relations with the organization leaders must rely on morals that are accepted in society, the principles of adults including compassion, merit, equality and equality. Sangahavatthu IV sets of principles: giving alms, speech, and speech. Getting to know oneself properly and sacrifice for the common good is an important goal by human relations. It is very useful in the workplace and living together as a society Because it helps humans to learn to accept the opinions of others And adjust oneself to join the society and join activities in peace Human relations are like magic, helping to reduce hatred. Even our enemies who are in conflict with us will turn into sympathy, friendship, and bad things turn out to be good, [19] will produce good results, useful for a career, and the way of life, obstacles and complications will be smooth, having good human relations, will help to benefit themselves, and the general in terms of benefits for oneself, people with good relations with friends will create mutual understanding and sympathy, help each other, able to be good associations with people at various levels, achieving success in education and occupational activities or careers as a whole. Having good human relations will help create unity among the faculty, working together to achieve success without conflict, able to live together happily and ultimately help develop society and the country to progress.

If focusing on benefits in terms of administration human relations is one of the most important factors that will make a supervisor succeed and progress supervisors should pay attention to the art of building relationships in departments. Understand human nature, especially human needs and motivation. Currently, there are new ideas which is challenging for executives to apply for the benefit of the organization. The heart of human relations in an organization is the supervisor is someone who knows him. Know colleagues and know the importance of human relations in management In building relationships Supervisors have to use many methods because the collaborators are very different. Application of various principles and methods Carefully Will help supervisors make choices that can lead to greater success [20].

E. Daring decisions

Leadership of school administrators must be brave to make decisions in a systematic and analytical way. In order to study decision-making using systematic methods, which include inputs, processes, and outputs.analytical methods are logical reasoning. There are 6 quantitative techniques for making decisions [21] include:

1. Define the problem clearly
2. Identify possible options
3. In each of the options, point the results.
4. Can show results - disadvantages in each ingredient of choice including the benefits - the disadvantages of results.
5. Choose one of the appropriate mathematical decision techniques to use.
6. Apply techniques and make decisions. Therefore, in this process, leaders must learn to change operations to achieve the goals of school administration to have the least

negative impact on operations by decision. It is the main task of executives and leaders that must be done by themselves. Decisions are the main activities of leaders of all organizations. The result from management decisions will change to policy plans as well as to continue working. Therefore, "decision making" is considered the core competency of every executive. Executives who make quality decisions efficiency is appropriate, time, opportunity, potential and the needs of all parties involved, will inevitably cause the administration to proceed well effective, good managers must have the skills and ability to make good decisions [22].

F .Using of Innovation and Technology

Leadership of School Administrators in the 21st Century using technology and innovation is very important today, as Thomas Huez says that innovation is the introduction of new methods. After being tested or developed and KiratiYiyingyong agrees that innovation is a creative, inventive development process, can be put into practice especially in the 21st century, emphasizing leadership in education at this time, must have knowledge and can use new technology and innovation to manage education well And in line with the concept of PaitoonSinlarat [25] says that the big trend of the world in the 21st century is the technological world (technologicalization) will play a very important role because technology will greatly contribute to human work especially information and communication technology. For this reason, leadership is unavoidable in using technology for school management today and in line with the direction of Khammanee, said that innovation or innovation educational circles use this word in the meaning of "Making new" which are concepts, guidelines, systems, forms, methods, processes, media and techniques relating to studies which have been invented and created to help solve various educational problems. When considering the meaning of the word "innovation", "innovation" that many Thai and foreign educators have given the meaning and described. It can be concluded that innovation is what causes positive results when implemented, can solve the problem appropriately. Resulting in higher efficiency than before can help reduce labor burden and time very well regardless of the innovation that appears in the form of ideas, actions or objects. "Education innovation" is the form, concept, process or any media related to education, consistent with the curriculum and can solve problems or improve the ability of learners efficiently with the characteristics of innovation that have different characteristics of educational management generally has the following characteristics [26] [27].

1. An innovation that is not too complicated and too poor. The difficulty of innovation has a great influence on adoption. If the innovation has characteristics that are easy for users to understand, easy to use, convenient to use, acceptance, and use can often occur. Do not need much time to publish.
2. It is an innovation that does not cost too expensive innovations that require high-cost materials and maintenance will be accepted and used less than innovations that are cheaper because many users have budget restrictions although there is a need for use but lack of budget, it is not available.
3. It is a finished innovation. Innovations that facilitate the use are more likely to be accepted and used than innovations that users will have to create more, which users will need to spend more time preparing.
4. It is an innovation that does not affect the original context much innovation that has a great impact on the original context need to adjust or change the original context a lot applying is more difficult than innovation that does not have much impact on the original context.
5. It is an innovation with not many people involved. What innovations require many groups to help with causing users to have to coordinate with multiple parties. The use that depends on many people will cause inconvenience in using. Therefore, it makes the acceptance or use of innovation more difficult.
6. It is an innovation that gives clear results innovation with tangible results often accepted higher than the innovation that gives unclear results.

VI. RECOMMENDATIONS

Recommendations for implementing research findings are as follows:

1. Leadership must understand the needs of society in the 21st century as well as develop oneself in time.
2. Leadership of education administrators in the 21st century must accept their own change, good work with others and understand the modern environment.
3. The approach to the development of education administration in the 21^{st} century requires many skills, both physical and mental personality, based on Buddhist principles.
4. The key to leadership in educational administration in the 21st century is to manage professionally using new technologies and innovations.

VII. KNOWLEDGE FROM RESEARCH ARTICLE

Leader should have leadership for school administrator for developing themselves to adjust for the world change and will be accepted in the organization as shown in Fig.3.

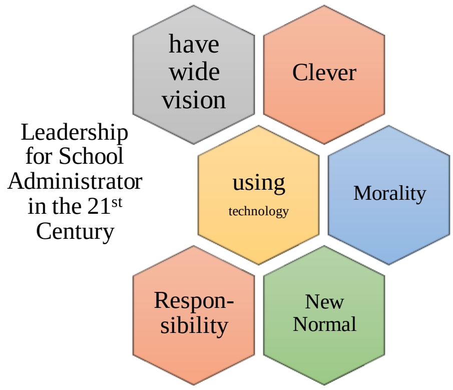

Fig.3 Leadership for School Administrator in the 21st Century

CONCLUSION

Leadership of education administrators in the 21st century must have a professional executive heart, have management skills by using media, technology, and innovation as tools to manage and accept good lifestyle changes based on Buddhist principles. In addition, executives must have knowledge, ability with working plan, dare to make decisions and create good human relations in the organization. Providing education administration is to achieve the goals as specified in the mission an effective vision of their organization and organization.

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Key Stakeholders Network Management Process in the Area of the World Heritage Sites in Ayutthaya

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Abstract - ***The research's objectives are 1) to study the relationship of key stakeholders including government sector, local government organizations and people in the World Heritage sites management in Ayutthaya province and 2) to give some suggestions for managing the World Heritage sites in Ayutthaya province. For this qualitative research, the researcher conducted in-depth interview with the key informants, who are responsible for the management of the World Heritage sites in Ayutthaya province. The researchers analyzed, categorized and systematically synthesized content before presenting the information through this descriptive research. The research found that 1) the government organizations, private organizations, religious organizations, local government organizations and people in the communities should jointly push forward and develop the World Heritage sites as the cultural conservation tourist sites by using application as well as promoting the historical World Heritage sites in Ayutthaya as the learning sites. 2) The researcher suggested that the model for promoting the participation of all stakeholders should be developed. Moreover, application should be developed as an information source to fulfil four objectives 2.1) to promote basic information on the World Heritage conservation tourism 2.2) to develop a plan into practical steps 2.3) to create awareness among general public and youth and encourage them to love and cherish the historical World Heritage sites in Ayutthaya and 2.4) to distribute information via application or motion graphic.***

Index Terms— ***Stakeholdersม Network, World, Heritage, Ayutthaya***

I. INTRODUCTION

In 1991, the United Nations Educational, Scientific and Cultural OrganizationConvention concerning the protection of the world cultural and natural heritage, world heritage committee fifteenth session in Carthage, Tunisia, registered Phra Nakhon Si Ayutthaya Historical Park as a UNESCO World Heritage Site under the name of "Ayutthaya Historical City and Satellite Town". Ayutthaya has specifications and criteria considered to be a world heritage site with cultural evidence or civilization that appears today.Ayutthaya is an island terrain, with three surrounding rivers; Pasak, Lop Buri, and Chao Phraya. For further description, the Lopburi River is in the north of the island, the Pasak, in the east, and the Chao Phraya, in the west and the south. The city of Ayutthaya island is located in 1,810 rai area. It is approximately 75 kilometers north of Bangkok. The shape of the Ayutthaya island, according to the erosion of water, looks like the shape of a gourd.Phra Nakhon Si Ayutthaya Province was a 417 years-oldformer capital of Thailand, from 1923 to 1917. As the capital of the country, Ayutthaya, then, was the center of architecturalarts. These unique fine arts and artefact culture has passed down to the present. In addition, the majorculture of Ayutthaya has become the prototype of Bangkok arts as well. For this specific reason, in 1976, the Fine Arts Department of Thailand announced Phra Nakhon Si Ayutthaya Province as aHistoric Park by the area of 1,810 rai. Later, in 1997, additional zoning ofthe historic park was announced. The announcement stated that the whole Ayutthaya island including the outskirts area of the island is Phra Nakhon Si Ayutthaya historical site. The additional announcement included all the area of historical sites, archeology, and archaeological area. The additional zone in the city of Ayutthaya and the outskirts of the island is approximately 3,000 rai.

Accordingto Ayutthaya's specified characteristic as stated earlier, the UNESCO'sinternational regulations for the protection of monuments, groups of buildings and sites recognized that if the management failsin following the recommendation and policies related to the subject, UNESCO would announce the sites to be withdrawn. Ayutthaya Historical Park, as a World Heritage Site, is also under these regulations. In accordance with the UNESCO guideline, the

Ayutthaya World Heritage Site would be monitored every three years term. Currently, the administrative committee of Phra Nakhon Si Ayutthaya Province has immediately undertaken on the problems of street shops includingthose who take advantages of the area that do not follow the regulations of the World Heritage site.Thus, if the problem is not solved, the United Nations Educational, Scientific and Cultural Organization (UNESCO) would remove Phra Nakhon Si Ayutthaya Historical Park from the list of the World Heritage City. Director of Phra Nakhon Si Ayutthaya Historical Park, Mr. Methadone Wishek, confirmed the qualification ofPhra Nakhon Si Ayutthaya whyit is registered as a World Heritage by the UNESCO. Primarily, Phra Nakhon Si Ayutthaya is a water city. Next, it was a popular center of trading and business in those days. Therefore, Ayutthaya was called a dead city because it was destroyed by fire. Compare to the World Heritage site of Luang Prabang, Laos PDR, that is called an alive World Heritage site, because it has never been destroyed before.However, the conservation methods for each site and people’s way of life are different. At present, the administrative committee of Phra Nakhon Si Ayutthaya Province is restricted to the 1,810 rai area, the specific area of the World Heritage site, according to the 1991 UNESCO Convention in Carthage, Tunisia [1].

Significance of problems mentioned earlier were the reason of the research. The research focused on obstacles and how the management was carried out for conservational work of world heritage sites. Researcher team is the network partners of government organizations, local government organization,andprivate sectors. World Heritage conservation would be great benefit to various departments,further knowledge development, cultivate awareness, and participatory peoplein conserving historical sites as national cultural heritage.

II. RESEARCH OBJECTIVES

1. To study the problems in managing the World Heritage Sites in Phra Nakhon Si Ayutthaya Province
2. To study relationship of government organizations, local government organization, and private sectors in managing the World Heritage Sites in Phra Nakhon Si Ayutthaya Province
3. To propose further guidelines in managing the World Heritage Site in Phra Nakhon Si Ayutthaya Province

III. SCOPE OF RESEARCH

3.1 Scope of Content, research titled "World Heritage Ayutthaya Province: problems, obstacles and management processes of network partners in the area" is a qualitative research following three research objectives. They arecontext in solving problem, participatory of government sectors and private sectors, and further suggestions.

3.2 Scope of area, the scope area of the research is the World Heritage Historical Park in Phra Nakhon Si Ayutthaya Province. They are consisted of the ancient palace, Wat Phra Sri Sanphet, Wat Mahathat, Wat Ratchaburana, Wat PhraRama and Vihara PhraMongkhonBophit.

3.3 Scope of Key Informant, keyinformants and in-depth interviews by purposive selection are 1) ten representatives responsible for tourism from government sectors, and 2) eleven representatives in World Heritage site tourism communities.

IV. RESEARCHPROCEDURE

1. Research Methodology Research subject "World Heritage Ayutthaya province: problems, obstacles and management processes of network partners in the area" is a qualitative research.

2. Research instruments

1) In-depth interview: The interview form for in-depth interviews collecting data, and Focus Group Discussion covers the issues studied.

2) Data collection: Data collection for in-depth interview followsthe specified procedures. 1) Request a letter for permission to collect data for information used in interview preparation from the Buddhist Research Institute, Mahachulalongkorn-rajavidyalaya University, 2) Making appointment for interview, stating: date, time and place. Technicalequipment are voice recording and photograph.

3) Focus Group Discussion: Data was collected from 12 Purposive Sampling key informants

4) Data analysisQualitative analysis obtained from documents In-depth Interview, Focus Group Discussion and Content Analysis is used to categorize systematic synthesis descriptive writing.

V. CONCEPTUAL FRAMEWORK

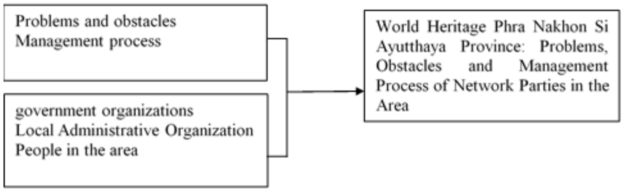
Problems and obstacles
Management process
government organizations
Local Administrative Organization
People in the area
World Heritage Phra Nakhon Si Ayutthaya Province: Problems, Obstacles and Management Process of Network Parties in the Area

Fig. 1 Conceptual Framework.

VI. RESEARCH CONCLUSION

Main problems and obstacles in management and maintenance the World Cultural Heritage Sites in Phra Nakhon Si Ayutthaya Historical Park are as follows:

A. Problems within the island of the Phra Nakhon Si Ayutthaya city.

Management of land used is lack of the quality of being coherent of conservation guidelines, the city plan and regulations. Modern development alongRojana Road towords the east side of the island is promoted as a development zone. Soil fillingfor construction in the historic area by both government and private sectors destructs of the city morphology and the drainage direction. The soil filled area keepthe historic remains lower than the filled one and they could be under water in rainy season. Lack of the quality of being coherent of conservation guidelines are as listed in the following:

1)**Specific Condition of the Archaeological Site:** Theproblem isdeteriorated the archaeological site, according to the period of time, environment and atmosphere, and the present public accommodations. The present public accommodationsม andshop and store buildings had been built on and over the land of the historical ground.

In addition, the historical road has been renovated into concrete pavement,and is used as a public transportation route nowadays.

2) **VariousConditions of Basic Structure:** Basic structure of the archaeological site are:- roads, sidewalks, ditches, and bridges. Some of the sites have been restored by using cement concrete. In addition, the road is asphalt one. That affect the identity of the historical city. That means it is being destroyed by new, modern design building. accommodations and business buildings. Responsible departments must take action, shops and people who take advantages over the sites should concern and take serious responsibility of the national and community property.

3) **Management of responsible departments:**Responsible local government departments do not clarifythe management plan, then, insufficiency financial supports and supportive authorities leads to operational conflicts. Responsible departments for historical sits inPhra Nakhon Si Ayutthaya Province are Phra Nakhon Si Ayutthaya Municipality, the Fine Arts Office. Developing management in renovating areas in Phra Nakhon Si Ayutthaya Historical Park is rather delayed. That is because, according to the world heritage site's regulations, responsible local government departments will have to ask the Fine Arts Department for permission, if they want to develop or renovatesomething in the area of the Historical Sites.

4) **Law enforcement conditions:** The 1961Act on Ancient Sites, Antiques, Artifacts and National Museums(Amendment Act No. 2, 1992), is the Govern law for management of archaeological sites, antiques, artifacts, and sacred places throughout the country. Moreover, most sacred objects and sitesregistered as world heritage are located in the center of Ayutthaya city.In addition, the world heritages objects and sites mentioned earlierare under responsibility accountable of the local government organization; the Provincial Administrative OrganizationofPhra Nakhon Si Ayutthaya Municipality, and the sub-district Administrative Organization. The law mentioned in this section explained that both Administrative Organizations, and Fine Arts Departmentmust plan as co-partners inmanagement and development of historical archaeological sites and others of significance value. Accordingly, problems caused by law would be solved.

B. Relationship among government sectors,Provincial Administrative Sector, and local people's participation in managingPhra Nakhon Si Ayutthaya Historical sites:

A multilateraldiscussion processshould be carried in management of Phra Nakhon Si Ayutthaya Historical site. Authorized and responsible offices and sectors are Office of Phra Nakhon Si Ayutthaya Historicalsites, division sixth of the Fine Arts Department, Phra Nakhon Si Ayutthaya Administrative Offices Organizations, and stakeholders of government sections, private sections, religious sections, including local administrative offices, and people in community.Nonetheless, as mention before, there still are constantly problems. Followings are problems described in three issues.

1.**Capital management:** The Fine Arts Department is authorized the management of Phra Nakhon Si Ayutthaya

Historical site in many different ways. They could possibly be the renovation, protection, retention, maintenance, restoration.The amount of funding designated under decision of Central Government. The amount of funding designated in accordance with Ministry of Finance regulations.

2. Participating in Educational Management: Education and knowledge on administrative managementof world heritage site should be provided to people in community in the form of the seminar project.Sectors, offices and organization, for example, the Sub-district, the municipality and the Provincial Administrative Organization including the private sectors should be responsible for the issue.

3. Participating in Marketing Management: Private sectors and local administrative office should be co-operation in contributing media planning, for e.g., brochures, direction signpost, tourist destination post, tourist destination website, tourist information counters or desksfor visitors

B. Proposition for Historical Site Management of Phra Nakhon Si Ayutthaya Province:

Analysis data of key informant in World Heritage Management are categorized in three stages. **First stage:** Knowledge base of Historical Site Management of Phra Nakhon Si Ayutthaya Province is provided. **The secondstage:** action and practice are taken. **The third stage:** motivating awareness of love, care and cherish the prosperity of their world heritage site home.

VII. RESEARCH DISCUSSION

Discussion on research titled "Key Stakeholders Network Management Process in the Area of the World Heritage Sites in Ayutthaya"was discussed in the following key points:

A.Problem and obstacle condition inparticipatory management processes of a World Heritage Site within thePhra Nakhon Si Ayutthaya city:

The main problems at presents are as shown in the following:

1. **Problems within the island of the Phra Nakhon Si Ayutthaya city:** It wasrevealed that people and private sectors invaded and trespassed into or over the area where announced as a Historical site. Crowded of buildings for business and accommodations' have constructedon and nearby the Historical sites itself. Moreover, some of the business buildings attached their walls to the historic remains.The result was that responsiblegovernment agencies and related sectors did not enforce to use the law successfully. Those buildings block the beautiful arts landscape of the historic sites and cause visual pollution. Authorities mustcommand law enforcement seriouslyto effective action.

2. Specific Condition of the Archaeological Site: The problem is thedeterioratedarchaeological site,according to the period of time, environment and atmosphere, and the present public accommodations. The historic remains are abandoned and collapsed. RunjuanPrawatmuang, (2010), reported, in "the Potential of Tourism Management on the World Heritage Sites: Case of the Ayutthaya and Sukhothai-Si Satchanalai - Kamphaeng Phet" that tourists preferred travel on their own, by car, bus, or plane. More tourists do not take the tour agency. Meanwhile, necessities for travelling on one's own is brochures, direction signpost, safety signpost, Communication signpost and safety trust worthy while visiting Phra Nakhon Si Ayutthaya city [2].

3) **Various Conditions of Basic Structure:** Basic structure of the archaeological site are:-sidewalks, ditches, bridges are also called of the historic type. Some of the sites have been restored by using cement concrete or asphalt. In addition, some of the historic roads were soil filling. That affects the identity of the historical city landscape. Though it is renovated into a better scenic.Responsible departments must take action in taking care of the sites, that means the historic remains must be well conserved of their identities in order not to destroy the long live historic remains. The long live historic remains ofPhra Nakhon Si Ayutthaya city is the main reason tourists visit Thailand.

4) Law enforcement conditions: The 1961Act on Ancient Sites, Antiques, Artifacts and National Museums (Amendment Act No. 2, 1992), is the enforcement law for management registered archaeological sites, antiques, artifacts, and sacred places throughout the country. Moreover, most sacred objects and sites registered as world heritage are located in the center of Ayutthaya city. In addition, the world heritages objects and sites mentioned earlier are under responsibility accountable of the local government organization; the Provincial Administrative Organization of Phra Nakhon Si Ayutthaya Municipality, and the sub-district Administrative Organization. The law mentioned in this section explained that Administrative Organizations, and Fine Arts Department must plan and manage development of historical archaeological sites and others of significance value together for the achievement of the management.

B. Relationship among government sectors, Provincial Administrative Sector, and local people'sparticipation in managing Phra Nakhon Si Ayutthaya Historical sites:

Administration and management in various issues, e.g. sites, resource management, protection and conservation, and land space used, relate to many different departments and sectors. Management is operatedby inter-organizationsaccording to responsibility of each organization. Main points are as follows:

1.Capital management: Managements of financial would support effective staffs and administrators inmanagements from various departments authorized in historic sites on the renovation, protection, retention, maintenance, restoration. Main financial amount based onfiscal year budget from the government.According to KulkaewKlaykaew (2014), reported "Cultural Tourism Management in the Context of World Heritage Cities: Guidelines for the Management of the Capital City Community of Phra Bang Lao People's Democratic Republic and Old Town Community", that stakeholders are government officers. They are responsible to touristic sites in Luang Prabang city under the conditions and management methods of the UNESCO. The Ministry of Culture and Tourism of Laos, the Department of Advertising and Tourism Promotion, Laos is an agency that promotes and encourages tourism to be more interesting. While in Thailand, theauthentic old town community of Sukhothai is supported and managed by Tourism Authority of Thailand, Ministry of Tourism and Sports, and the Fine Arts Department [3].

2. Participating in Educational Management: Government organization,the Sub-district office, the municipality and the Provincial Administrative Organization are co-workers in providing education and knowledge on the issue of enhancing responsibility in caring and conserving the Ayutthaya historic sites in the form of a seminar project. Moreover, private sectors are invited to participate in Educational Management too. PatanitSupakitkosol (2013) found that people in general are encouraged to study and learn about the World Heritage Sites. It is a way to urge participation from community. Later, they would integrate the new knowledge to the local wisdom.

3. Participating in Marketing Management: Private sectors and local administrative office co-operates in contributing media planning, for e.g., brochures, direction signpost, tourist destination post, tourist destination website, tourist information counters or desks for visitors. In addition, PattaranitSupakitkosol (2013) found that people in community must participate in management the World Heritage Sites. Focus should be respectively on conserving the historic remains, promote marketing management, educate the public on historic sites information.Networking between communitieswould encourage people in community to take action in being a hospitality host to visitors, promoting local wisdom around or adjacent to the historic site areas. Government sectors must provide opportunity topeople in community and private sectors as managing representative committee [4].

B. Proposition for Historical Site Management of Phra Nakhon Si Ayutthaya Province:

Analysis data of key informants and Focus Group Study in World Heritage Management are categorized in three stages. First stage: Knowledge base of Historical Site Management of Phra Nakhon Si Ayutthaya Province is provided. The second stage: action and practice are taken. The third stage: motivating awareness of love, care and cherish the prosperity of their world heritage site.

VIII. RECOMMENDATIONS

A.Recommendations for Policy

Master plan for the Ayutthaya world heritage sites should be managed by authorized sectors.Ayutthaya world heritage sites is important and an outstand historic site of the country. Clarification on which sectors is the leading or authorized one in administration of the Ayutthaya world heritage sites. In addition, the Fine Arts Department must be main co-operating sector in architectural drawing, maintenance supervision, and budget management.

B.Recommendations for FurtherResearch

The following research related to "Phra Nakhon Si Ayutthaya World Heritage: Problems, obstacles and management processes of local network partners" should be conductedas follows:

1. Participatory Action Research should be conducted. The action practice, process of development,improvement, and some specific changesin operational the World Heritage Area in Phra Nakhon Si Ayutthaya province would be more effective.
2. Research studies of historical sites in other parts of the country, Thailand, should be carried out in orderto increase knowledge of cultural practice, knowledge and management styles of other world heritage sites.

CONCLUDSION

Problemsencountersthe Ayutthaya World Heritage are management processes of network partners. At present, sometimes conflictsof process in managing the World Heritage Sitesoccurred between government organizations, supremacy or sovereignty personal, and private sectors.In reducing disagreement inmanagement ofAyutthaya World Heritage Sites,participation and relationship must be encouraged among centralgovernment organizations, local government organizations, and private sectors. Co-operation of the sectors mentioned earlier would promoteconsistency andcorrespondence ofauthentic image of the landscape and scenic of Phra Nakhon Si Ayutthaya World Heritage Sites as the main attraction of Phra Nakhon Si Ayutthaya Province.

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An Analytical Study of Using English of Tourist Guides at Buddhist Tourist Places in Bangkok Thailand

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Abstract—***The purposes of this research were 1) to study using English of tourist guides at Buddhist places; 2) to analyze using English technique for international tourism; and 3) to propose guideline of using English for international tourism of tourist guides at Buddhist tourist places in Bangkok Thailand. Qualitative research was used and data were collected from 15 key informants by using in-depth interview. Participatory observation was also used for data collection. Content analysis and analytic induction were used for data analysis. Results indicated that 1) Using English of tourist guides at Buddhist places showed that tourist guides should be able to explain specific words and technical term, to give basic knowledge in Buddhist places, speak with correct grammar, and to use simple and general conversation. They also need to make it simple in order to explain Thai culture and tradition including Buddhist philosophy. They used books and brochure to enhance their knowledge and ability to entertain and make tourists laugh and to explain the history of Buddhist places. 2) Using English technique for international tourism should ask the tourist about general information, show the symbol of Thai, speak in general words and sentences, explain the meaning of Buddhist places, explain the correct information, and to focus on the important place relating to Buddhist places and Thai cultures. 3) For guideline of English used for international tourism used by tourist guides at Buddhist tourist places in Bangkok Thailand, it can be suggested into 2 aspects. The first guideline was using English for the new tourist guide. It showed that guides tried to use English as Thai people. They should take course and learn from native teachers, should have knowledge about grammar and vocabularies. The second guideline was the best way of English development for being a tourist guide. Guides should use simple vocabularies, show good manner and be polite to tourists, study more vocabularies relating to Buddhist tourist places, and keep on practicing of using English at Buddhist tourist places until having confident.***

Index Terms--*Analytical Study, Using English, Tourist Guides, Buddhist Tourist Places*

I. INTRODUCTION

Thailand is the country that has many tourist foreigners. Tourist guides are needed to develop to be ready for the tourist especially in Buddhist tourism. Guides are very important group of people who can express the image of Thai tradition, religions and cultures. Therefore, guides should have knowledge of English language for communication with tourist foreigners. This is the reason that showing how important of English language for tourism.

Most of tourist guides in Thailand used quite long sentences of English language for communication because they were lack of knowing specific vocabularies for that tourist place. This can cause the difficulty of communication and needed quite much time to explain about information related to tourist places especially in Buddhist tourist places. According to research study of Wanwisa Meunchong [1] indicated that the level of tourist guides for foreigners was at intermediate to low levels that was the problem to provide information that related to tourist places. Therefore, the ability of using English at good level is still needs more development for being a guide because it is very important to transfer knowledge of interesting things that located in Buddhist tourist places.

The correct using English language for tourism and the understanding of communication with clearly is also important for tourist guides. The correction of express information about tourist places will make Thai tourism gain higher quality and being trust for the tourist foreigners especially the using of English language related Buddhist tourist places. It is full of architecture and sculpture that having specific characteristics which need to use correct vocabularies and meaning. This is the important of using English language for Buddhist places in Thailand.

There are many interesting Buddhist places that located in Bangkok, Thailand. These Buddhist tourist places have shown many areas of architectures and sculptures and being a knowledge center especially in Thai tradition medicine that shows the identity of Thailand. These aspects are quite hard to explain in English language for the guide or Thai people. However, if the guide understand and know English language that related to each place, they can express their idea and knowledge that related to that place. Then, most of tourists will be enhanced their understanding not only about the architectures or sculptures, but they also will understand about value and culture behind visiting that places. As a result, to study using English is very necessary for the tourist guide who have to work and being a guide at Buddhist tourist places in Bangkok Thailand.

Therefore, this research is interested in studying of using English for international tourism of tourist guides at Buddhist tourist places in order to study the context of using English from tourist guides who always working with foreign tourists who visiting Buddhist tourist places in Bangkok, Thailand. Technique of using English language for communication is also studied in order to propose a model of using English for international tourism of tourist guides in Thailand. Thai tourist guides are the group of Thai people who play an important role of promoting Thai cultural diplomatic including Buddhist culture and tradition. Therefore, the study of this research was mainly to study and analyze using English for international tourism and also to develop a model for the young generation of tourist guides.

II. RESEARCH OBJECTIVES

The purposes of this research were 1) to study using English of tourist guides at Buddhist places; 2) to analyze using English technique for international tourism; and 3) to propose guideline of using English for international tourism of tourist guides at Buddhist tourist places in Bangkok Thailand.

III. RESEARCH METHODS

A. Key Informants

The key informants of this research are ten tourist guides who work in Buddhist tourist places in Bangkok, and they are being selected by using purposive sampling. The qualifications of tourist guides are as follows:

1) They have experience of being tourist guide at least five years.

2) They always take the tourist to visit temples and cultural places in Bangkok and metropolitan area.

3) They use English language as a medium of communication.

There are five Buddhist and tourist experts who are going to assess a model of English for international tourism used by tourist guides at Buddhist tourist places.

B. Tools for Data Collection

Interview schedule and field note forms were designed as research tools. Developed model of using English for international tourism of tourist guides at Buddhist tourist places will be assessed by using the assessment form.

There were 4 parts of interview guideline as follows:

Part I: General information

1. How long do you work for tourist guide?
2. Where do you normally take the tourist to visit in Bangkok?
3. What countries do the most tourists come from?

Part II: Using English of tourist guides at Buddhist tourist places

1. How do you use English language to communicate with the tourist?
2. How do you know specific English words for Buddhist places?
3. How do explain information of Buddhist places to the tourists?

Part III: Using English technique for international tourism.

1. How do you motivate tourists to interest this place (Buddhist tourist places)?
2. How do you tell the story of each tourist part in Buddhist tourist places?
3. How do tourists reflect their understanding of Buddhist tourist places?

Part IV: Guideline of using English for international tourism of tourist guides at Buddhist tourist places.

1. Do you have any suggestion of using English for the new tourist guide at Buddhist tourist places?
2. Please help to suggest the best way to develop English for being a tourist guide at Buddhist tourist places?

C. Data Collection

1. Request the permission to do data collection at Buddhist tourist places in Bangkok Thailand.
2. Submit the letter from faculty of humanity to the head or leader of Buddhist tourist places in order to enter to the Buddhist tourist place.
3. Interview key informants who are tourist guides and officers including participatory observation.
4. Take note during interview and attend arts and cultural activities at Buddhist tourist places, Bangkok Thailand.
5. Take photo that related to Thai arts, cultures and history at Buddhist tourist places, Bangkok.

D. Data Analysis

Qualitative data were analyzed by using content analysis and analytic induction. Triangulation technique was used for the data correction before the analysis. Data from the assessment of the experts was analyzed and proposed by using descriptive writing.

For the data analysis from field study, there were three processes that conducted simultaneously with data collection which were data reduction, data validation, and data analysis. The first process was data reduction which comes from field study. This data was set into related topics and to interpret into interested variables. The second topic was data validation that was the process of assessment, correction and reliability by considering the task from conversation and the sufficiency of information. The third process was data analysis. Coding interviewees were set before the analysis such as 10 guides were set "Tourist guide A1 to Tourist guide A10", and 5 experts were set as "Expert B1 to Expert B5" that were referenced as a footnote in chapter IV.

Model of using English of tourist guides at Buddhist tourist places, Bangkok Thailand was developed from qualitative data and assessed by experts who were given an interview related in English for international tourism.

IV. RESULTS

There are 3 items of conclusion relating to objectives as follows:

1. Using English of tourist guides at Buddhist tourist places showed that tourist guides should be able to explain specific words and technical term, to give basic knowledge in Buddhist places speak with correct grammar, to use simple and general conversation. They also need to make it short and simple in order to explain Thai culture, tradition including Buddhist philosophy. They used books and brochure to enhance their knowledge and ability to entertain and make tourists laugh and to explain the history of Buddhist places.

2. Using English technique for international tourism should ask tourist general information, show the symbol of Thai, speak in general words and sentences, explain the meaning of Buddhist places, explain the correct information, and to focus on the important place relating to Buddhist places and Thai cultures.

3. For guideline of English used for international tourism used by tourist guides at Buddhist tourist places, it can be suggested into 2 aspects. The first guideline was using English for the new tourist guide at Buddhist tourist places. It showed that guides try to use English as Thai people. They should take course and learn from native teachers, should have knowledge about grammar and vocabularies, should speak clearly and make it easy to understand, and always search for the new information related to tourist places. The second guideline was the best way of English development for being a tourist guide at Buddhist tourist places. Guides should use simple vocabularies, should show good manner and be polite to tourists, study more vocabularies that related to Buddhist tourist places, and keep on practicing of using English at Buddhist tourist places until having confident. It can be summarized as the below figure.

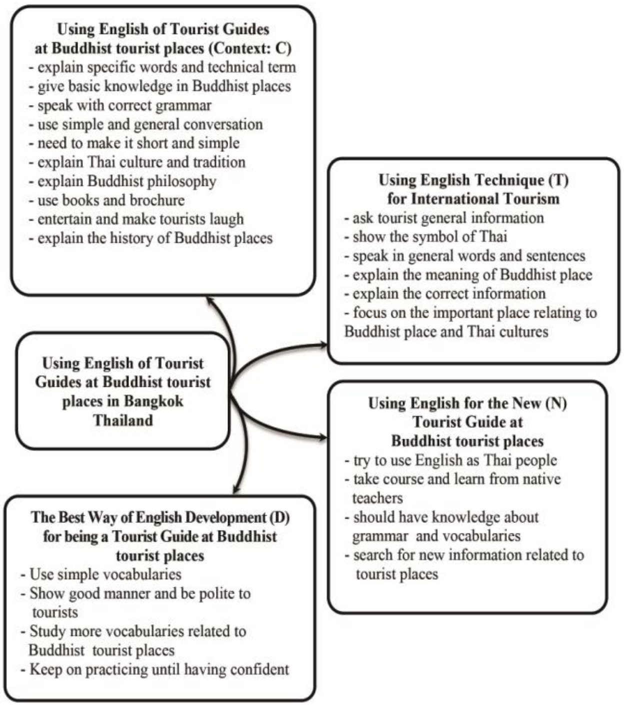
Using English of Tourist Guides at Buddhist tourist places (Context: C)
- explain specific words and technical term
- give basic knowledge in Buddhist places
- speak with correct grammar
- use simple and general conversation
- need to make it short and simple
- explain Thai culture and tradition
- explain Buddhist philosophy
- use books and brochure
- entertain and make tourists laugh
- explain the history of Buddhist places
Using English Technique (T) for International Tourism
- ask tourist general information
- show the symbol of Thai
- speak in general words and sentences
- explain the meaning of Buddhist place
- explain the correct information
- focus on the important place relating to Buddhist place and Thai cultures
Using English of Tourist Guides at Buddhist tourist places in Bangkok Thailand
Using English for the New (N) Tourist Guide at Buddhist tourist places
- try to use English as Thai people
- take course and learn from native teachers
- should have knowledge about grammar and vocabularies
- search for new information related to tourist places
The Best Way of English Development (D) for being a Tourist Guide at Buddhist tourist places
- Use simple vocabularies
- Show good manner and be polite to tourists
- Study more vocabularies related to Buddhist tourist places
- Keep on practicing until having confident

Fig. 1 CTND Model - Using English of Tourist Guides at Buddhist tourist places in Bangkok Thailand

V. DISCUSSIONS

The first discussion issue related to the first objective and result showed that English used process of tourist guides at Buddhist tourist places include explain specific words and technical term, give basic knowledge in Buddhist places, speak with correct grammar, use simple and general conversation, need to make is short and simple, explain Thai culture and tradition, explain Buddhist philosophy, use books and brochure entertain and make tourists laugh, and explain the history of Buddhist places. These results indicated that English used for tourist guide was not difficult language used. This result related to a study of Pairote Bennui [2] who has studied on “Speaking Tinglish for Professional Communication: A Reflection of Thai English Used by Tour Guides along the Andaman Sea” which showed that The local identity of English emerges when non-native speakers express the language different from Standard English Currently, the term ‘a Thai variety of English’ seems to be marginalized because of the controversial notion of ‘Thai English’. Moreover, many Thais use ‘Tinglish’ or broken English, rather than correct English. However, such ‘rotten English’ is structured for professional communication and implies a range of Thai English. This is evident in the features of spoken English by Thai tour guides in provinces along the Andaman Sea.

The second issue of discussion related to the second objective and results showed that English used technique for international tourism should ask tourist general information, show the symbol of Thai, speak with nature, explain the meaning of Buddhist place, explain them the right information, and to focus on the important place relating to Buddhist place and Thai cultures. These results showed that the most important English used technique was to communicate with the language that correlated to the places. This result related to Klara Machalova [3] who has studied called “Improvement of English proficiency of local guides in Langsaka District”, and result showed the process of communication when tourist guides should give brief description of Thailand and its general information of tourist places. After that guide can provide the tourist deep information such as the information showed at the research of Bell, John Barry [4] called “Wat Phra Chetuphon: the narratives of form, symbol, and architectural order in the Thai temple”, which showed as the following passage. This descriptive strategy proposes Wat Pho's architecture as the primary document available for study, with its specific forms and experience orienting the supporting textual research. Existing scholarship, canonic Theravada Buddhist texts, Brahmanic mythology and the specificities of Siamese history and culture are brought into the discussion as directed by the architecture's particularities. Those forms such as the bai sema and the chofa, which identify the temple's indigenous character and symbolic potential without, however, having universally accepted meanings, are of particular significance to the argument. Equally the complexities of Wat Pho's plan and its experience are considered in relation to their narrative potential. This descriptive foundation establishes the facts of the architecture and its associations in order to ground the identification of a range of possible narratives. These are reviewed in relation to the symbolic assumptions regarding the Thai temple and Wat Pho that exist.

The third discussion issue was related to the third objective, and results indicated that the first guideline of using English for the new tourist guide at Buddhist tourist places, it showed that guides try to use English as Thai people, they should take course and learn from native teacher, should have knowledge about grammar and vocabularies. They also try to speak clearly and easy to understand, and always searching for the new information related to tourist places. The second guideline of the best way to develop English for being a tourist guide at Buddhist tourist places, using simple vocabularies instead of difficult words, should encourage ourselves by study more words especially Buddhist words, and should go and practice at the temple. These results correlated to the study of Supaporn Suksriluang and others [5] who studied about “Freelance tour guide competency development guidelines for ecotourism”, and results showed that the development of freelance tour guide competency should be 1) Knowledge training-the tour companies should provide training courses on the essential knowledge related to environmental preservation and eco-system to freelance tour guides. 2) Standard allowance and welfare-the concerned government sectors should set the same standard of wages, allowances and other fringe benefits to freelance tour guides. 3) Motivation and primary welfares-the tour companies should provide primary welfares to create motivation to freelance tour guides for the sake of their security in career and their loyalty to the company. 4) Regularly provide trainings on both ecotourism and ethics in career to freelance tour guides. 5) It is advisable for freelance tour guides to exchange ideas, point of view among themselves and share working experience or the problems occurred while working in order to find possible solution in particular issue. Lastly, a foundation should be established to assist the freelance tour guides in need such as when sick, hurt, handicapped or get laid off from their job. In addition, the foundation will also increase the job security and help out during retirement, especially for a freelance tour guide. In addition, Buddhist tourist places do not have only in Thailand. Studying about using English of tourist guide has also shown in the work of Thavisack Dhirapuñño [6] which conducted a research called "A Study of English Usage by Tourist Guide at Tourist Sates in Luang Prabang City". The result of the research is found that most of the tourist guides have been taught the skills. Most of the tourist guides get knowledge from developing skills for 93.33%, followed by using the experience from developing skills to adapt with the tourist guides the high level of the 86.67 %. Get knowledge from speaking skills at high level for 76.67%. Get the experience from developing skills at high level for 83.33%. The structure of English helps in describing about the tourist sites at level of up to 66.67%. The suitable time to developing skills at the highest level by 66.67% and confidence in describing about the tourist sites at the highest level by 63.33%. The appreciation with developing skills and suggestion for all the ways of developing skills was at the highest level by 96.67%. All satisfied with the proposed acquisition which reaches 94 percent of the expectation After the acquisition of the development of skills in English communication of the tourist guides, this research has shown the achievement for the statistical record at the first time before learning tactics at 67.13 percent and 88.37 percent after learning tactics. The statistical significance of dissatisfaction at .001 percent has been recorded.

VII. RECOMMENDATION

A. Recommendation for Applying Results into Practice

1) Results of this research can be used for being guidance for the new generation of Thai tourist guides who interested in being a guide at Thai temples, traditional and cultural places.

2) Temples and related organizations should apply the guidance of using English from this research to train local people in their areas in order to be local guides that can communicate to foreign tourists.

3) Buddhist organizations should develop the program or workshop for training people of using English technique for international tourism in order to apply work of using English for Buddhist tourist guides.

B. Recommendation for Further Research

1) This research was conducted by using qualitative method, it will be the best way to conduct research by using quantitative method by survey the opinion of Thai tourist guides who work all over the places in Thailand and being a guide at traditional and religious places. Then, develop a model by using quantitative data.

2) The idea from tourist guides from this research can use for the development program or workshop in order to train the new generation of tourist guides to practice English language that normally uses in the context of temples and Buddhist historical places.

3) Mixed methods research design should be considered for conducting for future research in order to study both qualitative research and quantitative research. This method will receive both wide and deep new body of knowledge that relating to using English for Thai tourist guides.

CONCLUSION

This paper focuses on using English of tourist guides at Buddhist places, English technique for international tourism, and guideline of using English for international tourism of tourist guides at Buddhist tourist places in Bangkok Thailand. Finding of this study is very useful for tourist guides to develop themselves for their skills of using English with international tourists. Tourist guides should be able to use English for communication at Buddhist tourist places in order to explain specific words and technical term, to give basic knowledge in Buddhist places speak with correct grammar, to use simple and general conversation. They also need to make it short and simple in order to explain Thai culture, tradition including Buddhist philosophy. Tourist guide should be able to ask tourist general information, show the symbol of Thai, speak in general words and sentences, explain the meaning of Buddhist places, explain the correct information, and to focus on the important place relating to Buddhist places and Thai cultures. For guideline of using English for the new tourist guide, guides should try to use English as Thai people, take course and learn from native teachers, should have knowledge about grammar and vocabularies, should speak clearly and make it easy to understand, and always search for the new information related to tourist places. The best way of English development for being a tourist guide at Buddhist tourist places are to use simple vocabularies, show good manner and be polite to tourists, and keep on practicing of using English at Buddhist tourist places until having confident. Then, they will be the representative of Thai people who can propose Thai cultures and tradition through Buddhist tourist places for international tourists.

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Exploratory Factors and Indicators of the Process for Creating Honesty Values of Rajabhat UniversityStudents

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Abstract-The purposes of the research were to design and develop the assessment instrument for creating honesty values and investigate exploratory factors and indicators of the process for creating honesty values of Rajabhat university students. The samples were four hundred and fifty research participants selected by simple random sampling. The instrument was a five-point-rating scale questionnaire with IOC index between .67-1.00, .981 reliability index, value of r-range between .067 and .493 and t-values between 3.17 and 17.28. The data was collected by questionnaires from four hundred and fifty students from five Rajabhat universities. Analysis of content validity, item-objective congruence index, discrimination of power and exploratory factor analysis: (EFA) were employed for the study. Results were as follows: (1) The assessment instrument for creating honesty values was thirty items of a questionnaire. The items were selected from fifty items based on the standardized criteria. The values of IOC were between .67 and 1.00. The value of reliability regarding the correlation coefficient was .681, and the t-values of discriminant of power were between 7.544 and 17.282.(2) the exploratory factors and indicators regarding the exploratory factor analysis (EFA) consisted of five factors with eleven indicators. The values of the indicators were between .509 and .879, and the percentage of the appropriateness of the questionnaire was 58.52%.

Index Terms- ***Process for Creating Honesty Values, Rajabhat University Students***

I. INTRODUCTION

The prevention of corruption is an important mission of all Thais because the corruption affects directly and indirectly their living. The national budget should be managed carefully and efficiently for national development and improving life quality of Thai people. It is obvious that the natural resources have decreased. Therefore, all Thai people should protect and utilize the resources within the country carefully and effectively. Creating conscious mind in protecting and using the national resources is a necessary strategy for the sustainability. It is obvious that the conscious mind of the participation of all Thais in protecting and using the resources is not a simple mission for the government, particularly the corruption in Thailand. Therefore, one of the major problems in the country should be solved and eliminated completely by creating the awareness of all Thai people for the high-level corruption in Thailand. In this regard, the author has realized the problem mentioned above. As a result, he mainly conducted a research on creating honesty value of Rajabhat university students. The research focused on analyzing survey factors and indicators for creating the honesty of the students, including improving the effectiveness and efficiency in corruption prevention. Additionally, the research data would be useful for instructional management in creating honesty value of Rajabhat university students and students of higher education institutions in Thailand. Corruption has remained a major problem in Thailand for a long time. It affects both the country and the people. Preventing corruption is an important mission of all Thai people, since it affects all Thais directly or indirectly. Raising public awareness for everyone to pay attention and participate in the issue is not that easy. However, it is important to raise this awareness in the minds of all Thais, otherwise, Thailand will never be able to be free from corruption. Research and development on creating good conduct of students in Rajabhat University studied the effective students' good conduct process to be applied in the curriculum management for honest conduct of students in Rajabhat University.

II. RESEARCH OBJECTIVES

the objectives of this study were as follows: (1) To design and develop the assessment instrument for creating honesty values of Rajabhat university students, and (2) To investigate exploratory factors and indicators of the process for creating honesty values of Rajabhat university students.

RESEARCH FRMEWORK

The process of creating honesty values among Rajabhat University students referred to human resource preparation and capacity improvement for people of all ages. The process focuses on improving national human quality with people development by age, in order to grow up with quality, good social norms, good values, good morality and ethics, strong discipline and have good sense of society responsibility. Developing skills to support the needs in the labor market and skills necessary for living in the 21st century of each age group as appropriate (Office of the Prime Minister, 2016). Thus, there are 5 processes of creating honest conduct as follows: honesty, public mind, social justice, responsibility and sufficiency. Therefore, the conceptual framework for creating honesty values of Rajabhat university students consisted of five factors: honesty, public mind, social justice, responsibility and sufficiency.

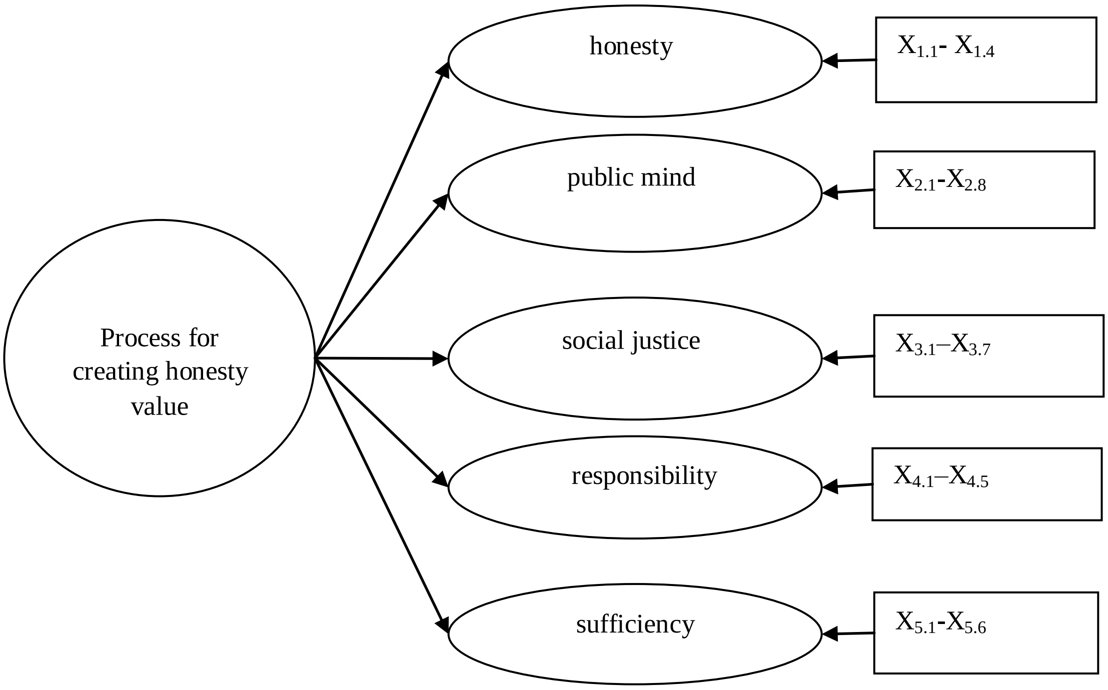

Figure 1: Research Conceptual Framework

III. RESEARCH METHODS

A. The population and samples

The population of this study consisted of 148,145 Rajabhat University students in northeastern group. The sample size was determined based on a Taro Yamane table at 95% confidence level. The sample size was 399 individuals. The sample was selected based on a simple random sampling to obtain 450 individuals.

The samples were four hundred and fifty participants, and they were selected from 1st - 4th year students of Rajabhat university students by simple random sampling.

B. the instrument

The instrument was a questionnaire with the qualified values of IOC, reliability, r-range and t-values of discriminant as presented in table 1.

Table 1 Quality of the assessment instrument

Process for creating honesty value		Items	r- value	t-value	Alpha value
1.	Honesty	4	.401 - .493	9.37 - 13.25	.675
2.	Public mind	8	.166 - .482	7.54 - 12.93	.556
3.	Social justice	7	.201 - .372	7.58 – 12.55	.521
4.	Responsibility	5	.106 - .290	3.17 – 17.28	.335
5.	Sufficiency	6	.236 – 560	7.20 – 16.63	.675
	Total	**30**	**.067 - .424**		**.681**

C. Data Collection

The author studied theories and research on the process for creating honesty values, and he synthesized and concluded the data for designing and developing a questionnaire. The data was collected from four hundred and fifty students of five Rajabhat universities by the questionnaire.

D. Data Analysis

In the first phase, the author designed and developed the research instrument, and the content validity of the questionnairewas assessed. In the second phase, the analysis of Item-Objective Congruence Index (IOC), correlation coefficient, reliability discrimination of power was employed for assessing the questionnaire. In the third phase, Exploratory Factor Analysis (EFA)was employed for the study.

IV. RESULTS

1. The analysis of content validity, reliability and discriminant of the questionnaire

The findings showed that the values of IOC were between .67 and 1.00. The value of reliability regarding the correlation coefficient was .681, and the t-values of discriminatory power were between 7.544 and 17.282.

Table 2 Values of reliability (r) and discriminant(t)

Items of the process for creating honesty value	$\bar{x}$	SD.	r	t
X1.1 Self-honesty	4.39	.739	.307	13.254
X1.2 Honesty in teachers	4.27	.772	.275	12.478
X1.3 Honesty in friends and yourselfค	4.37	.711	.196	9.371
X1.4 No cheating on friends	4.39	.679	.230	11.632
X2.1 Giving advices to friends	3.71	.950	.257	10.089
X2.2 Being helpful and giving benefits to the society	4.16	.867	.157	8.999
X2.3 Spending free time on participating social development activities	4.24	.824	.233	8.199
X2.4 Taking care of society and assistance based on your abilities	4.35	.787	.338	11.363
X2.5 Responsibilities for social assistance	3.73	.866	.225	8.805
X2.6 Sacrifice to society	4.38	.751	.424	12.933
X2.7 Sincere generosity towards others in society	3.72	.915	.251	9.506
X2.8 Unselfishness	4.34	.734	.268	7.544
X3.1 Self-discipline and responsibilities for social benefits	3.75	1.167	.221	8.297
X3.2 Morality of public benefits not personal benefits	3.71	.803	.202	9.666
X3.3 Sympathy for other people	3.86	.832	.113	7.580
X3.4 No taking advantage of other people	3.88	.963	.189	12.555
X3.5 Sharing ideas and accepting others' criticism	3.68	1.124	.067	10.610
X3.6 Being grateful with reasons for other people	3.79	.932	.295	11.309
X3.7 Awareness of the justice	3.85	.823	.210	8.212

X4.1 Recognizing self-responsibilities	4.41	.717	.322	5.822
X4.2 Obeying regulations of the institution	3.73	1.039	.173	9.946
X4.3 Accepting the punishment for self-making mistakes	3.78	1.276	.248	17.282
X4.4 Accepting and correcting mistakes	3.66	.982	.133	11.178
X4.5 Daring to do the right things	4.47	.677	.258	3.177
X5.1 Spending money sufficiently	4.01	.954	.175	7.200
X5.2 Making daily income and expenditure	3.90	1.072	.149	12.096
X5.3 Considering the usefulness and necessity for goods purchasing	3.78	1.066	.232	16.319
X5.4 Non materialistic person	3.94	1.114	.108	16.635
X5.5 Planning for daily expenditure	3.91	1.010	.222	11.240
X5.6 Efficient Utilization of personal and public properties	3.90	.995		

2. Exploratory Factor Analysis (EFA)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was used for assessing the appropriateness of the data. The finding showed that the appropriateness of the data was .527, and the data was used for factor analysis. The results were presented in the table 3.

Table 3 Survey factors and indicators of the process for creating honesty value

	Items of factors and indicators of the process for creating honesty value	**Level of Assessment**					**Mean**
		1	**2**	**3**	**4**	**5**	
	Public Mind						
X2.1	Giving advices to friends	.879					.790
X3.6	Being grateful with reasons for other people	.851					.747
	Honesty						
X1.2	Honesty in teachers		.844				.741
X2.8	Generosity and unselfishness		.821				.695
	Sufficiency						
X5.3	Considering the usefulness and necessity for goods purchasing			.885			.790
X5.4	Non materialistic person			.603			.385
X5.2	Making daily income and expenditure			.501			.263
	Responsibility						
X4.5	Daring to do the right things				.804		.651
X2.4	Participation in caring society and assistance				.758		.638
	Social Justice						
X3.4	No taking advantage of other people					.676	.465
X2.5	Responsibilities and sacrifice to social assistance					.509	.275
	Rotation Sums of Squared Loadings	1.51	1.45	1.41	1.27	.77	6.41
	Percentage of trace	13.72	13.24	12.87	11.61	7.08	58.52

Extraction Method: Principal Axis Factoring.Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 5 iterations.

Regarding the exploratory factor analysis of five factors with eleven indicators, the findings indicated that the values of the indicators were between .509 and .879, and the percentage of the appropriateness of the questionnaire was 58.52% at the .05 level of the statistical significance. Regarding each factor, 1) the two high rated items of the public mind were giving advices to friends (.879) and being grateful with reasons for other people (.851). 2) The two high rated items of the honesty were honesty in teachers (.844) and generosity and unselfishness (.821). 3) The three high rated items of the sufficiency were considering the usefulness and necessity for goods purchasing (885), non-materialistic person (603 and making daily income and expenditure (.501). 4) The two high rated items of the responsibilities were daring to do the right things (.804) and participation in caring society and assistance (.758). 5) The two high rated items of the social justice were no taking advantage of other people (.676) and responsibilities and sacrifice to social assistance (.509).

V. DISCUSSIONS

The process for creating honesty value consists of five factors with eleven indicators: 1) public mind, 2) honesty, 3) sufficiency, 4) responsibility and 5) social justice. The public mind includes giving advices to friends and being grateful with reasons for other people. The honesty includes honesty in teachers and generosity and unselfishness. 3) The sufficiency consists of considering the usefulness and necessity for goods purchasing and non-materialistic person. 4) The responsibilities consist of daring to do the right things and participation in caring society and assistance. 5) The social justice includes no taking advantage of other people and responsibilities and sacrifice to social assistance. The process for creating honesty value is consistent with the principles of creating honesty focusing on corruption prevention and campaign in schools and honesty network through the coordination between schools and communities. SansernKaewkhamnerd (2018)[1] states that five key factors for Thai people of Thailand 4.0 are sufficiency, discipline, honesty, public mind and responsibility. According to the 12th national social and economic plan, the national plan emphasizes preparation of human resource quality for all in Thailand focusing on good person, well-being, morality, discipline and social awareness and life skills in the 21st century. WirachaiKamthorn and et.al (2011) [2] assert that creating the required public mind should be based the human right and responsibility for society. Seri Chatcheam (2004)[3] claims that the five key factors with the eleven indicators for creating honesty value indicate the structural validity of the instrument.

VI. RECOMMENDATIONS

a. the Suggestions for applying research results

1.According to the findings, sufficiency in life is the final mean, in which sufficient living needs to be cultivated and developed, since sufficiency helps to reduce excess in Live life or reduce greed. Therefore, virtue will follow automatically, meaning discipline, patience and honesty in accordance with the philosophy of the sufficiency economy.

2. Family institutions are an important institution to instill morality and ethics for students, especially the parental care needs to be developed. Although life is currently competing with many things, but to develop students with morality and ethics, it is very important that parents give time to regular activities.

3. Educational institutions are very important in instilling morality and ethics among students, especially teachers who must give a warning or warning when a child commits an offense and encourage students to participate in public service activities to train to be a sacrifice. In addition, the educational institutions must not only be responsible for providing academic knowledge, but also morally and ethically.

4. the communities, the mass media including the government, are all very important in cultivating morality and ethics especially in the mass media should use the advantage to present information that promotes morals and ethics, It is not just about providing entertainment, because this behavior may be imitated without considering whether it is appropriate or not. Including the government need to be aware of the influx of unwanted culture that will affect the morality and ethics of students.

5. Religious institutions must show that religion is still an anchor for students, therefore religious institutions must focus on organizing activities to cultivate and develop morals and ethics because of the research, it is found that, when students encounter problems, they tend to rely on their friends as a solution to their problems without having to apply the principles to solve the problems, therefore religious institutions have to play a lot in this issue.

b. Suggestions for further research

1. Should study external factors and the environment that is conducive to learning and the cultivation of morals for students by using quality research regulations.

2. Should study the sufficiency economy factors in order to realize the virtuous and ethical living of students

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The Development for Peace Building Process: Knowledge Integration of Principles and Practicing according to Religious in Thailand

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Abstract- This research aimed 1) to study the principle and the practical method for making peace on religious, 2) to compare the principle and the practical method for making peace on religious, and 3) to integrate principle and the practical method for making peace on religious. Qualitative research was conducted, and data were collected from the document consisting of the primary source, secondary source, and interviewing the experts who have the mastery knowledge in various religions. Results found that 1) the principle and the practical method for making peace on religious. The basic principles of man is loving happiness and hate the suffering as well, need safety and happiness in life. The peace concept is the goal of all religions. The truth of all religions is opposite with war, violence, conflict. Overall ideology or ideology of religions is without conflict which the cause is suffering or encroachment. In the doctrine of religions may accept human conflict but not accept taking violence, principles and practices to prevent violence and can live together peacefully. 2) Comparative the principle and practical method for make peace of religions indicated that the accessing to peace in the life of each religion have different styles or practices. 3) The integration the principle and the practical method for make the peace on the religious showed that all religions have the ideology to humanity that can live together peacefully. Integration of religious doctrines contributes the universal principles. It is a teaching that can be practiced together which direction leads to practice or develop of the physical, behavior, mental and intellectual. For the principles of international practice revealed that: 1) Abstain from evil and do good, 2) give loving, mercy, forgiveness to each other, 3) making sacrifices, welfare, volunteerism for create happiness for others, 4) have perseverance, patient, painstaking and developing themselves to learn, and 5) hold justice, respect for rights and honor to fellowman.

Index Terms— ***Peace, Religions, Knowledge Integration, Peace Building Process***

I. INTRODUCTION

Religion and peace are considered issues that society expects. The desire for religions is to play a role or participate in peace-making and conflict management in society because conflicts tend to be followed by violence that is one of many options. To resolve conflicts [1]in the past, conflict resolution often choose to use violence as a tool for countering violence [2] which will upgrade to killing or destroying opponents, and it is classified as a cycle of destruction will never end as long as society accepts that violence is a way to solve crime resulting in the creation and improvement of military forces and equipment to secure the country [3].

For Buddhism, it presents the middle way of life which is the Middle Way. This principle is the main way of life causing to be aware of life without being ignorant, aiming for success is happiness, clean, bright, peaceful, namely precepts and concentration or threefold wisdom that will help humans achieve external peace and inner peace. Buddhism emphasizes the importance of external peace as an important foundation for inner peace by developing at the fundamental level of precepts to meditation and wisdom, which is a high level of peace or the ultimate goal of Buddhism because "conflicts arise from the interaction between internal factors, such as merit, merit and wisdom, as well as passion and external factors are facts, relationships, interests, values, and inappropriate structure [4].

While Christianity Bicoblos Philippe Jimenez Belo discusses the context of Christian spirituality, spiritual theology distinguishes between individual peace or internal peace with social peace or external peace that person's peace is a peace that is born from the inner spirit and awareness of one's relationship with god and with others. As for social peace being together under peaceful social rules for Islam teach to have pure faith accept the unity of the master, it aims to create a balance of life that is the object and the mind pointing the way for humans to follow for peace both refined the mind and maintaining peace between fellow humans.

SuchartSetthamaninee studied the violence peace and diversity in the Islamic world which reflects Islamic teachings as a source of value for peace building, such as values about justice (adl), virtue, virtue (ihsan), and the use of intelligence (hikmah) are all universal values that are an important element of conceptual frameworks and strategies for creating peace [5].

The Brahmin or Hindu religions teach to maintain and perform the duties between person to person by performing duties according to the hermitage, speaking good to one another, sacrificing honesty to friends, focus on sacrificing life for the religion. Hinduism teaches to love peace, do not use violence, do not harm each other, to do things that are beneficial to humans, for example. Developing religions combine the spirit of Hinduism and Islam together, so Sikhism is a religion that reconciles the various religions in India especially Hinduism and Islam in order to create unity which will bring true peace [6].

Peace is therefore a condition in which people can coexist peaceably, a condition that human beings need. It is a condition that does not hurt or use violence against one another. On the other hand, if the conflict is suppressed from violence, it is considered to be on the same side as peace. However, when used by any violence, it shows that the conflict with peace is separated from violence. Therefore,it can see the other being or the opposite besides peace also include the unity of all mankind cooperation to eliminate selfishness as a hope of peaceful coexistence"[7], reduce selfishness, love others like yourself, belief in peace is therefore a partnership to help the less fortunate,[8] so that the inferior, both economically and socially, can coexist with the superior resulting in the sharing and use of resources with value is peace in the good dimension, beauty and truth that is a goal of life. It is happiness to receive a physical response with 4 factors.

When peace is creative, it is a historical fact that confirms that peace is real. It does not just a fantasy because humanity aims to live together happily and it is the goal of life and society even animals want to live a happy life. It is a public goal that life wants to touch and try to seek peace is therefore the desire of all. Regardless of gender, age, occupation, class, ethnicity, religion, if there is no peace, it will cause violence, hurt the Bain together. For this reason, the researcher is interested in studying the concepts, theories and methods or processes of peace building in each religion, namely Buddhism, Christianity, Islam, Hinduism, Sikhism in order to compare peace principles and practices between various religions. As well as integrating principles and practices for peace building of various religions to cover all areas with the hope of being a guideline or a form of conflict management or a new set of thinking methods to use as a tool for managing conflict and creating peace in human society.

II. RESEARCH OBJECTIVES

The objectives of this research were 1) to study the principle and the practical method for making peace on religious, 2) to compare the principle and the practical method for making peace on religious, and 3) to integrate principle and the practical method for making peace on religious.

III. RESEARCH METHODS

This research was a qualitative research using document research and the research methodology as follows.

1. The first step: Compile and study the information, concepts, theories related to the ways to enhance peace of Buddhism, Christianity, Islam, Hinduism, Sikhs by collecting data including documents, texts, and related research, and do interviews to collect data from leaders in each religion to confirm the correct doctrine or methods of peace in the dimension of that religion.
2. The second step, comparing the principles and practices for creating peace between Buddhism, Christianity, Islam, Hinduism, Sikhs, classifying, comparing, differentiating content, explanations, interpretation, synthesis, and finding appropriate common points for application and to find patterns, guidelines, and methods that are used to enhance a peaceful society.
3. The third step, the process of integrating and presenting knowledge principles and practices to develop peace-building processes of various religions and make recommendations as a model for implementation in accordance with or suitable for the problems and crises of society. All summarized in a frame to make it visible. Scope of research can be explained as below:

A. Scope of Content

The researcher will focus on concepts and theories or principles about ways to create peace in Buddhism, Christianity, Islam, Hinduism and Sikh. That is to say, research is aimed at studying concepts, theories, principles, guidelines and procedures for creating peace as well as removing lessons from events in each religion that there are different, or consistent, ways of creating peace. What are the principles and procedures? This research study is a qualitative field research. Therefore, it is based on data from documents and scriptures of each religion including interviews with leaders in each religion.

1. Primary source documents are from the scriptures of each religion such as Tripitaka, which focuses on studying content related to building a peaceful society or peace.
2. Secondary source, including commentary, petition, and scripture books or texts that have been translated or explained the meaning of teachings in each religion

including documents, journals, articles and information from websites related to peace in each religion.

B. Scope of Area

In studying and collecting that information the researcher will have to interview Buddhist, Christian, Islamic, Sikh, Hindu, in order to find and examine the information, theories and theories related to peace building of each religion. The said religious people lived in the Bangkok area. Therefore, the researcher set the area for interviewing the religious people, which is the Bangkok area. Interviews with religious people will focus on interviewing all 5 religions which are Buddhism, Christianity, Islam, Hinduism and Sikhism.

C. Scope of Time

In studying and interviewing Buddhist, Christian, Islamic, Hindu, Sikhs to find and examine principles theories and concepts related to peace building in each religion which will take a total of 6 months to complete, namely.

Phase 1 Document collection period 4 months from February - May 2016.

Phase 2 Field time for interviewing Buddhist, Christian, Islamic, Hindu, Sikh for 2 months from June - July 2016.

Phase 3: Study and analyze comparative concepts of peace between religions. To find principles, patterns, guidelines, or criteria for peace-building during standard religions that is acceptable to all parties, take one month of study, namely August 2016.

Phase 4 Summary of integrated content and presentation of knowledge concepts and practices for developing peace-building processes by using standards, practices in the dimension of religion, takes 1 month, September 2016.

Phase 5 Present the complete research report.

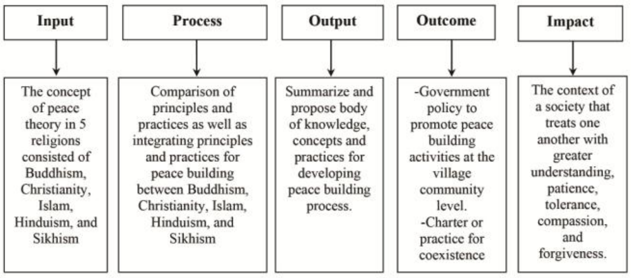
Input
Process
Output
Outcome
Impact
The concept of peace theory in 5 religions consisted of Buddhism, Christianity, Islam, Hinduism, and Sikhism
Comparison of principles and practices as well as integrating principles and practices for peace building between Buddhism, Christianity, Islam, Hinduism, and Sikhism
Summarize and propose body of knowledge, concepts and practices for developing peace building process.
-Government policy to promote peace building activities at the village community level.
-Charter or practice for coexistence
The context of a society that treats one another with greater understanding, patience, tolerance, compassion, and forgiveness.

Fig. 1 Framework of research process

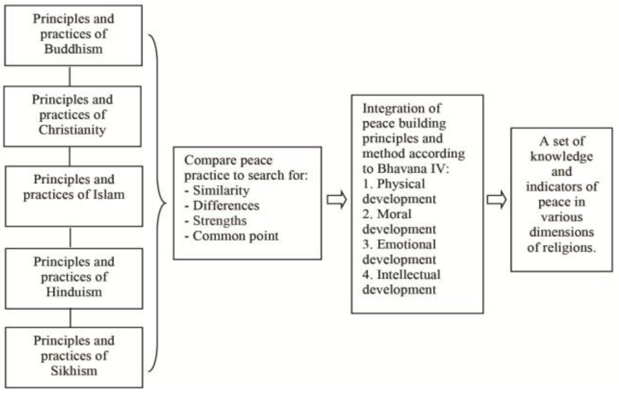
Principles and practices of Buddhism
Principles and practices of Christianity
Principles and practices of Islam
Principles and practices of Hinduism
Principles and practices of Sikhism
Compare peace practice to search for:
- Similarity
- Differences
- Strengths
- Common point
Integration of peace building principles and method according to Bhavana IV:
1. Physical development
2. Moral development
3. Emotional development
4. Intellectual development
A set of knowledge and indicators of peace in various dimensions of religions.

Fig. 2 Conceptual Framework of Research.

IV.RESEARCH RESULTS

A.The principle and the practical method for making peace on religious.

Context of peace concepts is the natural reality of all humans or animals. All desire peace and security and happiness in life, happiness is an implication of peace the word peace therefore has a wider meaning and scope than war-free or non-violent conditions that is human beings can conflict. It does not mean that humans lack peace as long as he has not chosen to use radical methods to deal with conflicts. Overall, ideal peace or ideology without conflict with peace does not deny conflict and peace at a level that is in conflict by not using violence against each other. Demand or desire for peace arises from the state of the conflict. There are many occurrences in many societies such as interpersonal conflicts, conflict between organizations until the international conflict. There was a battle fight together, therefore resulting in war.

Characteristics and types of conflict are related to the behavior (action) of a person and conflict is the feeling or reaction of a person or group of people. Whose opinions, values, and goals are not the same such conflicts may be reflected in two ways which are positive characteristics and negative traits.

Theory of peace means peace, a state of resolving problems without violence whether structural violence orviolence in various dimensions that happened and made the society without peace cannot happen by accident. But, it can be achieved through systematic and systematic processes and methods that are clearly and verifiable. In addition, peace also includes ways or ways to act, ways to induce peace, such as negotiating peace with peaceful means peacefulness has many meanings, including "non-violent methods, non-violent practices to solve problems or live.

Peace is the way that groups of people or the public fight to get what they want. Therefore, peaceful means non-violent means directly and indirectly in managing one's own life and society. It is a tool to deal with conflict with peace and non-violence including living in a peaceful way.

Peace in the dimension of academics making peace happen in that society, most scholars believe that peace comes from the knowledge and intent of creating it that is to say, peace building is a theory that has principles or procedures is a process and a definite and varied approach as shown in the global society, 3 methods or 16 methods, such as conflict management through diplomatic methods or conflict management through legal methods, and other peaceful alternatives, etc.

Peace in the dimension of religion is human trust. It is an anchor to the mind and a guideline for a good life. Every religion aims to teach people to be good people can live together happily the cause of the founding of religion is to make the world peaceful. The ideology of religion is not to be destroyed. It is a relationship between humans and humans, humans and animals or between humans and their surroundings. The value of religion plays a very important role in helping to restore and connect to the global society to adjust the way of thinking and the attitude of being together in peace can accept and tolerate cultural differences, religions, languages, ideologies and beliefs consciously. Creating peace in the dimension of 5 religions, namely Buddhism, Christianity, Islam, Sikhism, Hinduism, as a choice and a way of salvation for the world society in peaceful coexistence because even though how far the world has advanced religion is also an important factor for human life that cannot be overlooked. Therefore, the peaceful way in the dimension of religion will be the guideline for daily life and will be a foundation for lasting peace.

There are many ways to create peace or peace in human society, but peace is not the only thing that can happen. Therefore, the dimension of peace should also have religion. For the majority of humans, it has already professed religion as a way of life. In addition, each religion has its goals and aspirations for founding, in order to create happiness for humans. Therefore, we should help each other to find tools or ways to create peace from the context of each religion. In truth, if religion is not able to make people happy in living together or living, it unable to reduce paranoia and afraid of humans together the value of religion to be reduced. Therefore, aside from relying on religion as an alternative on the other hand, it also helps all religious people to turn to study their religion completely. To understand their religion deeply, believes that when everyone sees the value of a religion that can make peace will try to study and practice to gain access to the essence or the essence of religion. When everyone attaches importance to religion, it can be sure that everyone finds a way to access happiness because all religions have implications that focus on human beings to live together in peace as well as to support and promote peace, peaceful method of reconciliation and the harmony of people in the nation and the world society.

The importance of religion is to stand by the teachings and help spread the teachings that create peace widely. If religion has little or no education, it will cause some people to distort or transform valuable religious teachings or principles into the service of ideology. Benefit requirements and the power of one's own group or their organization which religion can become a tool used to create conflicts. Therefore, the dimension of religious peace is certain just not being propagated widely all parties, whether religious or individual religious organizations. It must try to induce and led the respected and respected religious leaders to escape from the trap of conflict bring religious teachings to serve humankind to be aware and develop oneself and society to live happily together andcome together to find ways or promote the creation of love, compassion, sharing, help, tolerance, forgiveness and widespread, believing that when religion plays a central role in creating peace. The state of thought caused by hatred malice is reduced and does not appear. It will create a society of forgiveness and tolerance towards one another.

B. Compare the principle and the practical method for making peace on religious.

The value and importance of religion understanding of each religion will lead to adaptation or practice and use religious teachings to bring peace to society in many dimensions, such as to maintain the purity of the teachings. Study the teachings so that we can fully understand the teachings of each religion. To prevent the use of religion as a tool for self-interest such as politicians and others which may cause problems in the future all parties that should guide all parties to adhere to religious principles. Therefore, the development, training and training for human beings are knowledgeable, ethical, and stable in religious doctrine, namely understanding the problems of life and realizing the value of the principles. Therefore, it is necessary to create a development towards peaceful coexistence in human society.

Religious principles and practices human history have shown many different religious beliefs. This leads to different and different ways of practice. Each religion has an ideology committed to preserving the purity of the religion and the principles of faith causing a situation of adherence leading to incompatibility in the end. Apart from the differences between nations Traditions, culture, and alienation are based on religious prejudices concealed with feelings of resentment, hostility, holding him, holding us the opportunity to make a wound easily even in a small matter which leads to insulting feelings and violent acts. Religious conflict is a conflict that occurs easily and violently because religious adherents believe that religion or creed is better than others, and do not accept people of different religions and creeds. This is because they have different beliefs and interpret the religion according to their beliefs. The result is divided, compete, trust each other. When competing, they form a fortress and do not trust each other and want to destroy the opponent.

In studying the concepts and practices of Buddhism, Christianity, Islam, Hinduism and Sikhism, the researchers found similarities and differences between interesting religions which is considered a good thing for understanding identity and learning to accept or for peaceful coexistence based on an understanding of the ways and forms of each religion not seeing differences as a source of conflict. It can apply those principles to solve the problems of today's society, consisting of the master of goodness, the ultimate goal important doctrine principles in life, ethical principles for coexistence in society, beliefs about life after death and practices and rituals to enhance life and society for peace.

In summary, the similarities and differences between religions is the consistency of the doctrine, that all religions focus on doing good and refrain from evil, showing love, kindness and selflessness to improve oneself, diligent to live together in peace, not encroaching upon each other. Every religion aims to teach good people, no malice for others.These are just basic objectives, but if we study ultimate aim of each religion not the same from the context, each religion has an important part in defining ideas, beliefs, traditions, and social norms if society has seriously turned to education and practice teaching. It is believed that society will inevitably lead to peace.

The common point of universal doctrine, human society needs to have criteria to measure or classify what is good and what is right and what is right and what is wrong, what should and which should not be found in religious teachings. Since every religion is meant to teach people to be good people, therefore, each religion has its own rules and principles that can be practiced together. Here means international standard practices that everyone can accept and used as a basis for deciding morality or classify good and evil because every religion has teachings that aim to teach good and refrain from evil helping the members of the society to be peaceful it is a way to lead a happy life[9]. Therefore, each religion teachings become the rules of society. It is the source of ethics, art, culture, and tradition, and this has become the norm of society used in practice to be in line with as follows.

In short, religion is a matter of the mind and the emotions. When people are born in any religion, they will respect that religion and behave according to their religion. Religion therefore influences human being and behavior. Although religion is different in many teachings but even this, there is still a section that can be regarded as a universal doctrine with a certain purpose, meaning that all religions are harmonious in coexistence in a peaceful society. To sum up, therefore, teachings of every religion have similar teachings, which appear in every religion that can be considered as an internationally accepted principle which can be compiled into big principles as follows.

1) Doing good, refraining from evil, such as the 5 precepts of Buddhism, 10 principles of Christianity, and 6 principles of faith and 5 principles of Islam.

2) Self-development and self-reliance, such as Buddhism teaches that they are self-reliance. Brahmanism has 4 ashram principles. Islam teaches people to pursue knowledge from birth to death.

3) Justice, equality and freedom. For example, Buddhism teaches the principles of prejudice 4, namely, prejudice caused by love, prejudice caused by hatred, prejudice caused by delusion, and prejudice caused by fear. Islam teaches justice, not following the emotions of keeping justice.

4) Sacrifice or social work, such as Buddhism teaches Sanghavatthu IV principles, such as charity, kindly speech, useful conduct, and even and equal treatment. Islam offers zakat to those in need; Christianity will emphasize human sacrifice, forgiveness and generosity.

5) Perseverance and effort, such as Buddhism teaches the doctrine of the Four path of accomplishment which consisted of aspiration, effort, thoughtfulness, and reasoning. Islam, there are 5 prayers a day, so it is considered an attempt to purify the mind.

6) Love and compassion, such as Christianity, emphasizes love and compassion. Buddhism teaches the principle of compassion and Dharma as a sustenance for the world, etc.

7(Morality, patience and tolerance, such as precepts of Buddhism, the 10 commandments of Christianity, Fasting of Islam, etc.

8) Praise and respect for parents. For example, Buddhism says that father and mother is the Brahma of children. Christianity is in the 4th commandment No. 4, respect parents.

9) Not categorizing caste such as Buddhism teaches that birth of a clan does not make a person a Brahmin, a king, a father. The behavior of a person determines the person. Everyone is equal. Islam is an important principle that the doctrine and principles must be in a condition that does not clearly classify caste, etc.

10) Not drinking alcohol or gambling and does not elucidate, such as precepts of Buddhism, the 10 commandments of Christianity, and the doctrine in Islam.

From the teachings, it appear that every religion has a doctrine that is in line with want everyone to be a good person, do good things, seek peace, love peace, therefore, regardless of religion, anyone can live happily together. Importantly, religion is a sign of acceptance and understands or respects the ethnicity and the uniqueness of each religion[10]. Religion can cultivate understanding and learn in other people's cultures being a person with diligence and patience. When humans accept different characteristics, good relationships will arise friendship and generosity will follow[11]. Participation in raising awareness and acceptance of diversity can lead to peace that will be created in the global society or the adherence to religious teachings is therefore an excellent tool for training people to develop quality both physically and mentally and will guarantee respect for cultural identity participation in creating a sustainable creative atmosphere.

C.Integration of principles and practices for peace building in religion.

The true purpose of each religion in order to be self-reliant without having to depend on everything outside will rely on external objects in the event of necessity for sanitation, necessity in factors 4, with clothing, shelter, and medicine but not seeking to indulge the mind to accumulate until not sufficiently known. Therefore, the purpose of religious teachings is to know the importance of living will be able to solve the problem correctly, and in the time for the incident, not negligence in doing business by going through the systematic training process in order to live a good life that is good and affects the coexistence of people in the society in peace. The arrangement of teachings and practices of each religion according to the conceptual framework for enhancing society to create peace that is round, comprehensive, or all round and throughout the cycle, called prayer, means the development of life for the prosperity in a good way. According to the principles of Buddhism, peace is divided into 4 aspects which are physical development, the development of morality, mental development, and intellectual development as follows.

1. Avoid from doing bad action and focus on doing good action, every religion teaches to refrain from doing evil and do only good in order that all religious people are good people although the guidelines of each religion may be different.

2. Love and compassion each religion speaks of love and kindness including principles, teachings in the scriptures and the teachings inserted in each part of that teaching sometimes there are teachings and rhetoric[12].

3. Sacrifice or social work when humans have love and compassion will have generosity and provide relief to each other.

4. Perseverance and self-development various religions teach people to be patient, patient, diligent, and diligent, with efforts to help people succeed and always develop themselves, including the four virtues, including Chanta, ViriyaChitta, Vimangsa, and motto such as perseverance lies in success there.

5. Justice, all religious teachings emphasize justice because of the peaceful coexistence of society. There must be a central principle of justice.

Problems and obstacles in the construction of peace in the dimension of religion according to religious principles and practices, it is found that all religions have teachings that promote peace at both the social and personal levels [13].However,in today's society, religion has become a part of conflict that means the purpose of religion has not yet been adopted. Problems and obstacles in bringing peace to teachings are caused by many reasons such as (1) social injustice, (2) social problems, social illness, and lack of happiness, (3) corruption, (4) instability, (5) lack of sustainability, and (6) lack of peace.

Factors affecting the success of peace-building in religion, (1) Peace is a society with a goal in which humankind aims to live happily together. Some peace hunters may interpret peace as "Goals" of life and society. (2) Peaceful means an extremely important tool that leads to "peace" in various dimensions whether internal or external dimensions or individualistic, and (3) Reconciliation in essence, some of these words are interpreted as "reconciliation" in particular. Compromising interest groups or conflicting groups to be able to live happily together. (4) Harmony or may interpret the meaning of this word as "A harmonious unification of all groups of people in society. This term has implications that reflect both internal and external dimensions.

Establishing a relationship between Buddhism, slaves and monks suggests that peace will come and to achieve the desired results, individuals and society as a whole must establish three common aspirations: (1) making everyone reach the heart of their religion, (2) understanding between religions, (3) out of power materialism "The 3 universal concepts will be an important tool to create peace: (1) universal truths that are neutral principles that have the same effect on everyone, everywhere including all religions. (2) International humanity is a human being that must be seen, understood and respected equally injuring and destroying human life regardless of their affiliation or not, (3) universal compassion and 6 principles of merit.

Ways to live together between religions consisted of1)the source of love, religion focuses on humans to love and love others,2)giving and sharing and giving for others. The existence of humanity, which must be related to the way of the world, is inseparably linked to the 4 factors and the worldly world. 3)Having volunteering for happiness for others. Every religion has a goal to be happy whether it is heaven or any blessing is the goal of happiness that human beings need. 4) Model of benevolent and helpful communication religious processes have principles of verbally or charity communication or a standard of graduate. 5)Center of internal and external peace every religion has a principle in determining one's physical and mental state to be pure. However, it can be seen that all 4 religions, if cooperated, can contribute to human development of world society in peaceful coexistence both external and internal.

V. RECOMMENDATIONS

A. Recommendation for Practices

1. The research results will be very useful for consideration in order to apply in the context of the truth and the environment including places and people. However, every society has its own beliefs that are fundamentally different religion that can be considered a part of a social community but in the midst of a change in the physical world. That technology can inevitably interfere with people's way of life if technology is to be used in the good way, it will have the power to benefit oneself and the community, society. However, if it is not, then it will cause harmful consequences to each other.

2. Fundamentally human, the four factors are food, medicine, clothing and housing is an important thing that humans must have and can be living. The mind and spirit are an important part that humans must seek. At least it helps to train the mind to be together with othersto create a society of peaceful coexistence by sharing of dialogue with one another. Therefore, understanding the essence of one's religion and consideration of the contexts of the surrounding society will lead to an understanding of the existence and existence of use religion to benefit both you and others harmoniously to understand each other

B. Recommendations for Further Research

1. The next research shouldstudy the application of religious principles in daily life in order to see the influence of religion from birth until death in various religious aspects.

2. Participatory action research should conduct for participation in state support for promoting good understanding between religions in situations of conflict in the area of interfaith issues by involving people in the area.

3. Study of the influence of technology which causes conflicts in public areas such as online and leads to impact in daily life of people that is how much and how to prepare in case of problems**.**

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The Process of Becoming Marginalized in the Sexuality of Human Trafficking: Case study Thailand

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Abstract—This article needs to reflect the sexuality linked to the process of becoming the marginalized of sex workers or those in a sex trafficking situation by looking through the concepts of Foucault and Feminist as the main framework of analysis together with the actual phenomenon of the situation of human trafficking amidst the mainstream culture of society. By collecting data from people who recognize themselves to be in the network of prostitution both female and male, amount 30 persons by using qualitative research methodology. The result of the synthesis of data shows that human trafficking in Thailand is considered a problem of homogenization amidst the gender of the mainstream society and is also part of the problem of human rights violations from the information found, it is believed that in the midst of being made different. These groups have responded through the perspective of human trafficking in a dimension that believes freedom of human trafficking is a challenge and an important aspect of liberation and the release of one's own sexual orientation.

Index Terms— ***Marginalization, Sexuality, Human Trafficking***

I. INTRODUCTION

The situation of human trafficking is an important issue at the international level and still a problem of violation intense human rights. Although, today it is found that offenders or transnational criminals have changed the way to make mistakes with the use of psychology new technology in luring people into the human trafficking process in many ways, which has caused many people; especially children and women who are exploited and abused human rights damage both body and mind. Must, lose opportunities and future including loss and damage to people around the community and society, not even Thailand. Found that there is still a high risk of the trafficking situation because it still has status as both the origin country pass and destination country in which the injured party has both children women and men which occurs in a form that the victim is voluntary due to demand for better quality of life.

The term "human trafficking" is defined in Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children, stating that "human trafficking" means the procurement, transportation, transit, rely or the acceptance of threats through intimidation or by using force or by coercion in any other form by kidnapping with fraud by deception by abusing power or by using risk status from illegally trafficking or receiving money or benefits for obtaining consent from persons having control of other persons for exploitation, exploitation at the very least, including exploitation. from prostitution of another person or exploitation sexual intercourse in other forms forced labor or services enabling slavery or other acts like slavery subverting or cutting of organs from the body [1].

Although, there are many methods of human trafficking as defined but this research needs to analyze the phenomenon of human trafficking situation that appears in Thai society, whether it is rubbing from the society discrimination against people in human trafficking situations. In the analysis process, it will be seen through the social, cultural, and meaningful dimensions and being marginalized as well as defying the challenge from the perspective of Foucault and Feminist, with this qualitative research. There are guidelines for participatory and non-participatory observation and the interviewing approach as a tool, which collects data from 30 target groups, including people in the human trafficking process which are female, male, and persons of various sexes.

A prostitution never disappearing from Thai society and the world society, changing the pattern of prostitution for the existence of this profession is therefore things are happening continuously. To explain the process of entering into a sex trade situation encountered in Thai society. It is necessary to attention to gender and the sexuality that sexual diversity is marginalized. This article therefore aims to present the phenomenon of human trafficking that occurs in Thai society, along with understanding the effects of social actions that result in GLBTQ group being made different and not received equal help from society.

II. RESEARCH QUESTION

In the current situation, what are the patterns of human trafficking processes in Thai society, and in the midst of this phenomenon, the GLBTQ group how was marginalized.

III. RESEARCH OBJECTIVES

The research objective was to study the process of becoming marginalized under the human trafficking process in Thai society.

IV. RESEARCH METHODOLOGY

In the analysis process, it will be seen through the social, cultural, and meaningful dimensions and being marginalized as well as defying the challenge from the perspective of Foucault and Feminist, with this qualitative research. There are guidelines for participatory and non-participatory observation and the interviewing approach as a tool, which collects data from 30 target groups, including people in the human trafficking process which are female, male, and persons of various sexes.

In data analysis, the researchers used the information in each time to classify and check the accuracy and analyze the relationship of the data in order to use the research results to explain the phenomenon as clearly as possible. If any information is missing or there is insufficient reason to explain the phenomenon, additional areas have been organized into categories based on educational objectives. The researcher was presented the data analysis with descriptive method and verify the accuracy of the data with the triangulation method.

V. RESEARCH LIMITATIONS

This research is to study the process of becoming marginalized in human trafficking that occurs in the context of Thailand at the time of the research only. This research cannot be used to refer to phenomena occurring in other areas.

VI. RESULTS

A. History of human trafficking in Thai society

In the history of sexual culture has a long history. The ancient traditions of Babylonian religious beliefs from Herodous's records indicate that Babylonian women must come perform a ceremony in the Ishtar Church, for the men to choose through the ritual worship of the goddess Mylitta, in which the man is interested or wishes to choose any woman to throw the coin on the woman's lap and followed by offering the virgin to the man who threw the coin. But the money received from the ritual does not belong to the young woman but is a religious maintenance fund [2].

In the cultural dimensions related to the giving of the celibacy found in Thai society will be like sex teaching, in which the tribe has chosen a man who is responsible for teaching the woman to know sexual feelings, called "*Kajirakra*", where the man is the first female celibate virginity. This ritual is based on beliefs inherited from ancestors.

From the ritual of raising the chastity according to belief, religious ritual, is the primary cause of sexual intercourse through the exchange of material possessions and important evidence. The story came about in concrete in 639 - 559 BC. An important lawyer named Solon set up the first office of the lady prostitute in the world in Athens, Greece, under the control of the government. The City of lady prostitute was built to prevent less prostitution with Solon set. He is the master controlled the prostitution systematically by those prostitutes.[3] However, the establishment of the post prostitute is not only in European culture but according to Buddhist records believe that in the modern era. India honored prostitution as a person belonging to high society because the beliefs of society at that time that prostitution was a profession as can be seen from evidence in many sermons and allegations that call these names in different ways, for example; Kanicka, the beauty of the city, and the differences between these women are divided according to the value of beauty. However, in that era, these prostitutes were considered to decorate the city beautifully. [4]

In Thailand, there is no clear evidence of the origin of prostitutes. But is believed to have originated in the 16th -17th century during the period of western country contact. The important evidence indicating the origin of prostitutes in this era is modern vocabulary King Narai the great is called "*a contractor for men*". Later, in the Rattanakosin period, in the first Thai enacted law, in the reign of King Chulalongkorn, there is an establishment called "Nakhon Sohpaynee" and this place have a green lantern in front so-called "Bann Kohm Kieow". Although before 1956, prostitution was not considered illegal, but at the beginning of the Prevention and Suppression of Prostitution Act, B.E. 2503, it was stipulated that prostitution but in modern society, it became more widespread during the Vietnam War. During that time, prostitution is smuggled and now the prostitution business in the country started to have prostitution to be seen clearly in the reign of King Chulalongkorn (Rama V), which was the result of the abolition of slavery in 2448 B.E. The main event that followed was the struggle to make money by herself and a large number of Siamese prostitutes were born and then followed by an epidemic arising from sexually transmitted infections.

B. Becoming a male of the sexual dimension with human trafficking

Looking through the phenomenon of human trafficking through gender, it is important to pay attention to the historical dimension and history of prostitution that has occurred in many cultures from the past to the present. From the incident, whether the story of the ancient record of Herodotus, the emergence stories can be believed that human trafficking arises from the development of prostitution in the cultural and political dimensions. That is, in truth, about sexuality and human trafficking not a natural activity. It is a power and knowledge operation that society controls and manages the rules, behavior, and lust. In the conceptual view of Michel Foucault (1978)[5], it is believed that the social processes involved in sex are aimed at examining and controlling the dimensions of sex, from private spaces to public spaces. Foucault believes that sexual life, whether it is physical sex that can be identified by the division of sex and gender and sexuality of a person, is not personal but there is an overlap with the dimensions of the power to intervene at any time. For this reason, the viewpoint of sex cannot be without sexual repression, as can be seen from the use of scientific knowledge and advanced technology as a tool to organize the society of sex. The knowledge of science plays a role in guiding the right of gender and sexuality through the process of exercising power and facilitation of influence by state power. In which these are the political mechanisms of sex that do not need the power of law to support, it can be fully operational these things are hidden in almost every culture around the world.

Looking through the phenomenon of sexual trafficking must also focuses on the cultural dimension of morality established by societies that see sexual trafficking prostitution is a decline in society, although in the past it was acceptable. But as the times have changed, the meaning has changed with the connection of the moral dimension into sex.

Since the reign of King Prajadhipok (Rama VII) there is an important enactment called Amending the Spouses Act, B.E.2473; "The essence of the law is that it is the first law that recognizes the status of a woman as a wife with a marriage certificate and divorce,[6] and followed by the question of the existence of many single-wife culture and the creation of a new state of Siam. Causing problems of gender and nationality that other problems that follow such as the status of women, mistresses, illegitimate children and questions about "Moral sex" that is having sex with other women other than their wives especially with the sale of sexual services. That is a moral decline, people who have this behavior are seen as "bad people" (evil women or evil men). Thai culture is divided into black and white and definition of good sex is a relationship on married according to tradition. As for other sexual relations, other than this, whether it is sexual relations with one's partner but not yet married or the purchase of sexual services will be blamed on the evil and the source of the contagious disease. It is desirable to be eliminated and strictly organized.

However, attacks on sex trafficking or the sale of sexual services does not have only the power of science, state power, and power in the social and cultural dimensions. Feminist views, especially in the extreme concepts, believe that female trafficking in women is a phenomenon of marginalization of women who have been deprived of value is just a sexual object. The concept of feminist then tried to liberate this set of discourses by trying to get rid of prostitutes from society. This is because feminists believe that human trafficking and prostitution is a glorification of the power of men that support the patriarchy system. [7] But in the opposite direction, the group of gender diversity especially the group of women who love women (Lesbian) came back to believe that women should be free to seek sexual pleasure without being attached to any culture or power framework. Women can have sex with women or free to sleep or have sexual relations with anyone, that they love and desire without marriage. The group of female homosexuals provides a view of prostitution that sexual businesses do not have only one economic dimension but it frees women from dealing with their bodies and feelings, even leading to the social movement of calling for the legalization of prostitution in some cultural societies.

C. Patterns and channels of Prostitution found in Thai society

The prostitution found in Thai society are dynamic, which change over time according to the environmental factors of society in each era, which can be divided as 1) direct prostitution is a sex worker who advertises to sell services directly to customers in public places or various facilities, which may have a guard called *"Mang-Da"* waiting for customers or controlling service offering such as in a brothel. 2) Prostitution is a prostitute who engages in other professions, but there is a potential for selling sex in the massage parlor, karaoke, Thai massage, barber shop, beauty salon, a go-go bar, beer bar and some hotels**.** [8]

In addition, the advancement of technology in the globalization, especially in the information technology of communication such as Facebook, Line and various applications was coming to facilitate communication, resulting in changes of service behavior. Technology has facilitated the sale of services, not only to be confined to closed areas. The service provider can directly communicate with the sex buyer, no need to perform service sales through a broker. It can also negotiate the price of compensation as much as the service provider is satisfied. The use of this technology has resulted in widespread prostitution not just female as understood in the main society but GLBTQ's group is able to access service through technology not even among children and youth.

Technology comes into play for prostitution, but at the same time it makes it more difficult to control and protect against the law. The complexity of how to evade the law can be a way to entice more youth into selling their services. Whether it is bringing children into sex trafficking or other exploitation. However, the technology of online society reflecting the sex of the GLBTQ group openly on public spaces as sex is normal. People can fully communicate, express themselves about sex and this is the opportunity to enter GLBTQ's sex trafficking group easier than in the real area. The impacts of phenomena the creation of social relationships and resulting in sex becoming a material object in the human trafficking process.

D. The diversity of human trafficking phenomenon in Thai society

Trafficking for the purpose of sexual exploitation in Thailand has long been a heated topic widely discussed in many trafficking-related research studies. Part of this is related to the magnitude of the sex trade activity, which can be found to occur throughout the country in a "socially acceptable". The growing debate that a large number of sex workers, alternatively termed prostitutes, entertainers, hostess, or hospitality companions, among other euphemisms, enter the "sex industry" on their own initiative and therefore should not be considered trafficked victims. The reality is that there exist unfortunate women, and in the worst cases children and GLBTQ, all of whom are actually forced into situations of sexual exploitation by their lack of choice, compensation and legal status [9].

Prostitution does not occur only in women, but, it is found the sale of sex services, or even the sexual trafficking by all genders, including GLBTQ who enter into the process of selling sex. However, in the study of understanding prostitution, there is often debate about marginalization and injustice that is given only to women, especially in the view of the feminist concept. The debate about the start of prostitution occurred in every subculture, although mainstream societies believe that prostitution for women is primarily due to economic problems and male sex trafficking comes from a preference based on the taste of homosexuals in gay culture [10].

The phenomenon of male prostitution is often linked to prostitutes of boys or overbearing terms such as "Tui Dek", as can be seen from news on TV screens or newspaper pages frequently. Since the middle of the 20th century, start there laws of child protection and children's rights has made society more aware of youth problems. Especially with young boy, that is often focused on the likelihood of breaking the law very often than girl. Beliefs from the mainstream society view that the state needs to protect and organize with the intervention of various measures to prevent the dangers that occur to these children and youth, such as the establishment of the Children and Youth Council Center for the protection and control of Children's Rights, including the Child Protection Act and many other measures, whether legal institutions Institute of Mental Health Educational institution. It is a process of using the power of the state to control various measures that will occur to children including definition selling services in children by looking at juvenile trafficking or prostitution is a decline in society. Whether looking through the power of knowledge in science, biology systems or behavioral issues, that is seen as deviant behavior all of this is the power of the state to create discourses for children and youth to a legitimate power for manage.

Looking at the phenomenon of selling child services is a discourse linked to drugs and gambling. Looking at the problematic abnormality is a consequence of the use of knowledge of psychiatrists and behavioral scientists. Through the concept of Foucault convinced that creating a discourse on the image of unruly children comes from broken families belonging to a group of hooligans, drug addicts, same-sex groups, GLBTQ groups and sex sales. These portraits were reproduced in textbooks educational activities, news, dramas, being made into bad guys, as well as in the mainstream media, which calls for management by the government until the concept of behavior change, such as the behavior modification of Probation camps, training for the habit in an Orphanage home by providing vocational training and education to work in other faithful ways.

VII. CONCLUSION

The issue of sexuality and the sale of sex is an issue that cannot be summed up by looking through any one concept. Because there are differences in the framework of various concepts and cultures, but even though sex in almost every dimension not a natural phenomenon but was stigmatized and created a discourse from the power of scientific knowledge. Which Foucault points out that scientific knowledge in the 19th century made sexual matters morally through the classification into the sexual arousal and the natural sexual orientation male and female and unnatural sexual orientation or deviant behavior that is different from the first type.

In addition to dividing using sexuality, the overlapping dimensions of sexual intercourse are still contradictory and are always done by society. That is beyond the normal gender having sex is also laid down on the moral dimension, there must be a relationship under the monogamy law. Aside from this, it is considered immoral, there were created discourses in different forms of each culture, Therefore, human trafficking or the sale of sexual services in society is therefore beyond the acceptable level although it was acceptable in the past. The discourse of sexually transmitted diseases and epidemics is made available through lovemaking with people other than spouses. The power of medical science is also used as a legitimate tool to deal with sexuality. However, under the mainstream society, there is still controversy over the views on trafficking and sexual sales by Feminists and Foucault concepts, who believe that the sale of services is not made in exchange for money or objects but it is the pursuit of happiness and liberation from control and challenge to the moral standards of the mainstream society [11].

At present, Thai society has a wide negotiation about the trade of sex. Especially pushing the trade of sex services is legal. The phenomenon of negotiation is based on the idea that Thai society still considers prostitution to be illegal. But there has been a constant effort to push for this career to be recognized for control. However, there is still a moral point of view that comes into force as well as many dynamic contexts if legalizing this profession [12].

Key points driving the sex worker, commonly known as prostitution is a legal thing for a long time. Throughout the period of this push in Thai society, it is found that there are groups of people who agree and disagree as a result, the negotiation is not settled.

Most recently, the topic has been discussed again at the seminar 'Should Thai society have prostitutes legally? The key points that can be summarized are sex worker, if really registered as one of the legal profession. How will these things be controlled or maintained in the framework? In this debate, there has been reference to events in foreign countries that if you take the point of view of freedom with sexual sales it can be considered that the sex workers are legal and can provide safe protection for service providers and clients in both social and health dimensions. But in the Thai society, this is going to be difficult. Because most government agencies and societies believe that the sexual services negatively affects the image of Thailand, because Thailand is the land of Buddhist society and is against morality.

However, there are still many academic studies or even the mainstream media of the world such as the Mirror website in England, presents news reports about Thailand as *"in the area of Pattaya, there are more than 2.7 thousand sex workers and 1 in 5 people do this occupation and live permanently in the Pattaya area."* In the dimension of the moral perspective towards sex trade, especially with the GLBTQ group is seen to be worse than the female group. Thai society has created a lot of words for GLBTQ groups that are in the sex industry such as *"men selling water" "men selling ass"* all of which are creating a meaning for the sex trade in a GLBTQ group was become to marginalization.

Regarding the attitude of morality, it is still debated whether prostitution is illegal? The answer is in 2 ways, the first answer is believed that the sex trade is contrary to public order and good morals, and the second answer is that sex trade is linked to freedom and is a legitimate right to work deserves to be supported and supervised by the government. The second concept is a clear challenge to the mainstream society. In the past, it was believed that individuals entered the sex trade because of economic problems and poverty. But now believe that entering into the cycle of sex trade is rights and freedoms, it is righteousness that chooses to do and does not monopolize the sex trade to women only. The GLBTQ group believes that the sex trade is a liberal of the body. Is the freedom of sexual relations deserving of certification and assistance such as preventing complex and illegal business practices and develop into a transnational crime organization, as well as the law to protect the occurrence of problems that cover people of all groups, genders and ages.

VIII. RECOMMENDATIONS

Human trafficking may be difficult to end, if there is still a need will continue to be procured, sold and distributed like that a sustainable solution to human trafficking. That is to see the value and equality of fellow human beings, stop the need for sex, stop responding to needs without paying attention to the effects, stop bringing humans together come to find benefits, help to shorten the trafficking cycle at the root cause, even if preventing and suppressing trafficking. There are still some challenges and limitations, but if both the public, private and public sectors committed against human trafficking with serious law enforcement by prosecuting offenders according to the law on prevention and suppression of human trafficking, prevent human trafficking and protect victims from the human trafficking process [13].

The solving of human trafficking problems, most important thing must begin by understanding the patterns of human trafficking in all dimensions. The relevant government and private agencies should work together and law enforcement should be taken seriously. Public relations should be publicized to recognize the problem of human trafficking in society and to find common ways to get involved in prevention and resolution.

Government officials or agencies involved in the prevention and suppression of human trafficking should be serious and do not ignore the suppression of all groups. Also, there must be cooperation with foreign countries in solving problems together, campaigning to encourage participation at the local community level to prevent juveniles from being tempted into the human trafficking process.

In the social dimension, priority must be given to operations under the 5P principles, including litigation and law enforcement as prevention, protection, policies, prosecution and partnership to participate in the prevention and solution of human trafficking in both Thai and global society [14] .

In the dimension of the next research, there should be a study of ways to promote cooperation international through bilateral agreements between regions and mutual agreements from many parties regarding methods of prevention, investigation, prosecution, and punishment of persons involved in commercial sexual exploitation. As well as providing assistance to victims both physical and mental rejuvenation return to society and return home as appropriate.

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Learning of Thai Youths in New Generation as Citizens in Digital Age

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***Abstract** -The academic article was named with topic on Learning of Thai Youths in New Generation as Citizens in Digital Age. In this studies, there were objectives to study, analyze on an education, learning and skills in new age of Thai students who are walking into the digital citizens. The studies' results were found that the learning and skills with new contexts across Thai communities in the new age were used the model from the countries where had the success on an education that was the meaningful and developed education and process. Exactly, Thais would apply on the real situations and the way of life, including to increase the strong points as the unique by using the STEM an education system in Thailand. Many types of an education would be applied from the foreign countries by emphasizing the contexts or contents of Thai education and integration on the sciences of the Buddha and the educational innovation will be created on time and this educational model is the effective work. With the most importance, Thais' education and learning have to realize the people every sex and age and they can learn for long life. It was well-known that the policy of Thai government was announced to set the foundation of an educational development for long time when it was the beginning point to move forward for the stability, prosperity and sustainability.*

Index Terms—*Leaning, Youths in New Generation, Citizens, Digital Age*

I. Introduction

An education and a learning was the process handing the knowledge, skills, tradition and valuation that were collected by a generation into another one. With definition of words "an education" and "learning" were defined by professionals and experts in many ways. Definitely, an education means that the learning processes comprised of selection, interpretation with creation and new knowledge applied in daily life. With some definition of learning, it means that the processes of behavioral development of human beings were managed on ideas, understanding, sense and one's action after they learnt from n former experience and developed to quite stably create the new behavior. Therefore, it was said that persons' learning was created by a part of education, learning or training to develop the persons' ability in many skills and also connect the learning theory with pedagogy. That learning was usually inquired the purposes and inspiration to support students on a topic. Consequently, the education and learning could be designed to practice or act and it became the skills.

When the black ground of an education in the first age was interested, it started at the skill development in 1970. In Netherland, an educational system was said because the students and consultors by leader as LennartRohlin of Mil Institute participated and developed the learning concept of Revan[1] to use it with their work. This was an Action Reflection Learning (ARL). Both of concept between Revan's Mil model and ARL were new model as Leadership in International Management (LIM) by leader of ErnyTurner in United States of America. In 2000, [2] enlarged his concept into the practice again. It was important the learners have got the knowledge by an active learning and training from work more than old teaching meant to the lecture. Then he presented the learning equation as follows.

$$L=P+Q$$

When L means to Learning,
P means to Programming and
Q means to Questioning.

Markward[3]explained Revan's learning modelas $L=P+Q+R$. When R was reflection. That was the black ground of an education system to drive, support and develop the learning to the practice and lead to create the educational system and new learning called "an Education and Learning in Digital Age".

II. Learning to Develop the skills and Ability of Thai Youths in New age:

Process of an Educational Management (STEM)

Revolution of Thai Youths in Different Ages

Thai youths in the first age were conservative with the conserved educational system that made the students as only holder from the old heritage of former persons. This education was popper in the former society because it had little of some changes. The process of learning was used the lecturers and memorization and the teachers was the center of learning. It was well-known that they had the knowledge and monotonous teaching. Whole of teaching was let by the only teachers who were teaching or not. All of things dependent upon the teachers. After students had graduated from an institute, they worked for wage according to the owner of business. In the market of labor, they did along with the order of the business owners and they had not the other skills. Finally, they had no creative thinking.

In the second age,Thai youths had the open source as internet or telephone with wire. They could communicate on the communication instrument and the society began at rapider change. It became a tool to find the knowledge out of the classroom. An internet had many roles in Thailand. Mega information flowed into the Thai communities until the new youths had touched and learnt it from many websites. The new sources of information or knowledge had been open. With that data base, the Thai youths had participation to create and make the new change.

In the third age,Thai youths were interested in the learning sources on the wireless internet from the mobile. That thing covered on the Thailand. The classroom was not necessary to enter or take any longer. The youths had the opportunity to create the new knowledge in the creative society, but not only at coffee shop, sport ground, travelling, teachers, friends and also they could use the technology adding the knowledge with their friends on the internet from mobile that they bought. Moreover, some teachers could develop themselves as the revolution and reformation into the most important learning in Thailand again from the consumer to innovative creation in the next age.

In the fourth Thai youths age had entered the advanced technology and could develop the knowledge better than the third age. Learning in this age emphasized to the individual needs and create the innovation by adding values and new things coming from the old base that they had ability and expert. Those factors of knowledge were appeared by learning by themselves and from other sources such as platform, learning by doing and trail-error in resolving the problems that they found, including the creative thinking, producing the useful invention and increasing the life quality in the society.

Innew society, technology, knowledge and sciences happeneveryday and it made the former knowledge as the obsoleted one. In the same way, the good aspects and valuation were made change in order to connect the new age of society. In the life, the learning and work had absolutely to use the different knowledge and skills to the former age. So the Thai youths have to qualify the skills to find the knowledge and learning for long life. Especially, the basic skills were reading, writing and literacy in mathematics. These help the learners or youths find the new wisdom from many subjects and communicate those things with other people. Besides some career skills were necessary to communicate and cooperate with foreign countries because of living in the new social network, including cross cultural communication skill. It was basic for achievement of communication in the twenty first century because the youths understood the culture of other ethics who were different to the Thai tradition and they could do it right to foreigners, no conflict each other in the future.

With needs and importance in living, they have to depend upon the holistic learning integration by adding knowledge with many sciences together for smartly resolving the problems and self-development. The different types of an education happened and it was the learning STEM (Science Technology Engineering and Mathematics) that comes from four sciences and from abbreviation with four alphabets as Science, Technology, Engineering, and Mathematics. Knowledge and skills were produced and learnt and they would be applied in earning life and working. On the first time, the word “STEM” was named by the National Science Foundation: NSF. With references, the group o career related with four kinds of work by method of an educational system management as STEM.[4] Then it was referred to in may institutes in Thailand. Moreover, its objectives were to support the students love and know the values of learning, critical skill, questioning, problem solution, research and thinking processes. Finally, they could use the knowledge and skills to live and work.

In overview, many countries succeeded by STEM. For an instance, Finland used the principle of an education and life quality of population for people by change on time and time to gain the most benefits for students. Now people in the Finland prepared and revised the lists of subjects as the significant topics or issues. It was the good results that they did not spend long time in learning, but much of learning in the real life, including the framework of strategy in development of Thailand's education for 20 years (2016-2036). On this policy of Thailand, the problem-based learning was emphasized and specified to develop the human resource by the education system on account of both knowledge and skills.

For an example, self-knowledge, family warm, communities have been interested and understood in order to respond the situations and incidences to the economic and social problems. Basically, people were smart in technology and communication and necessary contents for working. For an example in the skill development, systematically thinking, effective communicational skill, analytical and planning thinking in the future, critical thinking skill, interpersonal relationship and safely social and environmental life skill.By the way, Krammer[5]&[6]used the STEMand developed this theory to create the leadership and emotional controlling of administrators in Washington D.C. of USA. Its result was quite good. In Thailand, the practical learning would be applied to develop the officials and executives in the organizations such as teachers, school administrators, governmental officials and managers in the private companies.

However, in the Thai contests the learning management could be model of STEM to integrate in resolving the problems of science, mathematics, social science, history, Thai language, English language, technical career, arts and others, besides it could be managed every time when they were learnt deeply.

III. Thai Children and Youths' Learning: Digital Citizen

In the twenty first century, Thailand moved the societies and economy with some innovations for leaving the trap of counties with the low and middle incomes into the high one. However, its innovation products were made by depending upon the human resource which people have the specific knowledge and skills. With the questioning how we will create Thais? They can move the societies and economy according to the government policy in the 21st century. Now in the human resource development, the significant factor is the education with creating the innovation b adding and producing things as own innovation. Particularly, the products or work pieces will be created by the knowledge and skill integration of the learners who have seriously aptitude and interesting, because they used their knowledge and other learning resources what could easily be entered from platforms. Thai students learnt by doing and trial-error among the resolving the problem that they might see by directing to analyze the found incidence and problem. Then learning purposes have been proceeded by the creative thinking for finding the methods to get rid of the problem. In the final process, the useful products and life's quality of people will be made as the basic foundation of development any longer.

If the educational and learning direction of children and youths in Thailand were contemplated in the 21st century, the government has to increase the educational quality of people in the nation for knowledge, potential and skill in using the technology and innovation. In the first term, stakeholders would be taken the enough information and cooperation from the policy and system for the right practice. For an example, the learning management under the government's framework has to begin with learning by doing and teachers change the roles as coach with developing the learning model that is the holistic integration by processes that are to convey with an imagination and knowledge for producing the realistic learning accomplishment. The students were really emphasized and focused on the creative thinking, interpersonal relationship and successive communication. Importantly, the educational performance has to increase the satisfaction and happiness of learners with continuously research or seeking it by themselves. Exactly, the teachers were the advisor to tell the path. With this model, they had the ability and skills in the multiple choices and strong point. Then they worked together and work can be responded and finished in a short time because it was effective. But if the educational management focus on producing the persons with only similar knowledge in the same framework in an accordance with the wanted curriculum. Unfortunately, they might lose the opportunity to develop themselves with their fulfilment of ability. In the short way, the processes could be concluded as the digital citizen as following information.

1. Know how to realize the appeared problems what is complex, trouble and affective in the wide area and how to understand for learning the methods of problem solution

2. Participation in a group with 4-8 persons to help and resolve the problem by presenting the concept and ideas to leave it

3.Questioning to make the deep understanding in the problem for finding the path of resolution because it is the important key of practical learning

4. Action now along with the best system and it is the most possible in the practice.

5. Need the learning among action or performance by doing it

5.1 Learning from some experience in working on the problem-base and every one as the member in the group help and think how to overcome it

5.2 Learning by exchange the experience from members in a group and brainstorming to find the progress and practice for facing to the problem

5.3 Learning by an opportunity from the members in a group to present and improvement in doing

6. Coaching by the inside persons or out of some organizations in order to do the duty and stimulus for the members in a group questioning, breaking time or consulting for everybody who thought and learnt different because the coach will not be doer by himself, but learners need learning by themselves.

7. Steps in an active learning beginning at the members in a group who presented the appeared problem to other member questioning for finding the causes of own its trap. By necessary point, the members in a group have rightly to understand the problem together and in the same dimension then they suddenly start at resolving it.

8. Final step that every member in a group has to review and recheck that they learnt what and how to, besides they cooperate and work to resolve the problem, but also give the importance between the balance of practice and learning as well.

Therefore, an education and learning in the 21st century would emphasize the importance, methods and processes in the educational management in the right issue. Consequently, the teachers would be developed on the models of teaching and consulting to students. Although the teachers did not be good at such that matter, they can give the advice and progress to train the students as the smart person in that issue. However, the students would be interested and developed by repeated practice until it became the stable knowledge and skill because they have acted and practiced for long time so that their knowledge and skill became the sustainable mechanism.

VI. Conclusion

From all information, the meaning, learning and skill development could be summarized in two points.

1. Physically, the people can express out with the good action or deed by limiting the violence of other persons, creating themselves in the morality, relating with persons in the communities, working and living together happily and respecting the social law.

2. Mentally and intellectually, the persons have the good mind, understand others, able to resolve the problem and correctly judge the matters every situation, effective in working and life and develop the human resource and make the communities sustainable. In our roles in the learning institute, so the educational develop will be created continuously. The problems when it happened have to resolve and the good models will be used by the way for an experience and studies. This good models named “PMS model”.

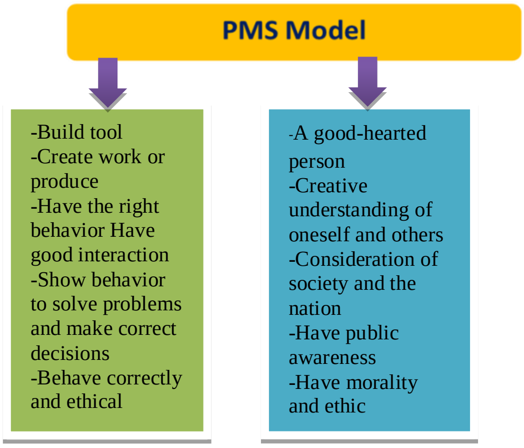
PMS Model
-Build tool
-Create work or produce
-Have the right behavior Have good interaction
-Show behavior to solve problems and make correct decisions
-Behave correctly and ethical
-A good-hearted person
-Creative understanding of oneself and others
-Consideration of society and the nation
-Have public awareness
-Have morality and ethic

Fig.1PMS model

Therefore, the education was integrated with different sciences, including the Buddhism emphasized on the ethics withinthe education all times for producing the good and smart students. By this path, it connected with the article of Hongthong, Thanapaporn[7] who said in the article on the “Buddhist Ways to Solve the Educational Crisis: Recuperate Thai Education”. It is the fact that the Buddhism changed and resolve the crisis by studying the original causes by applied the principles to manage the crisis or problem for making the human beings perfect with the education. When they had completed an education or learning only a part of lesson, they could understand and act along with the Buddhist dhamma and they became the good and happy every situation that they have faced. Hence, Thai youths are passing into the citizen in the digital age and they can produce the integration and innovation about the knowledge in other subjects until they dared to stipulate the new vision and improve themselves to contest in the world where is full of rapid change and new innovated things, although the new culture happens. Exactly, they will have to respond the society and develop country for stability, prosperity and sustainability, including leaving the trap in some countries with the low income, becausepeople or thai youths can develop or create the innovation in every field of career. This will become the adding values on the economy and friendly environment. Finally, all of the good results will increase the standard of life and working.

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The Water and Environmental Resource Management in the Suay River Basin Area by the Integration of Local Knowledge to Support Sustainable Agriculture in Nong Khai Province, Thailand

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Abstract— ***The purpose of this research was to study the water resource management and environment of the Suay river basin area by integrating local wisdom and analysis of water resources and environment management in the Suay river basin by integrating local knowledge. Qualitative research was used for the design. In-depth interviews of 20 key informants and 20 experts of focus group discussion were conducted. Research tools were semi-structured interview questions and guidelines for focus group discussion. Data were analyzed using content analysis and Triangular techniques. Research results found that in the past, villagers had managed water resources and the environment with local knowledge, in general they were simple, relying on existing things inherited from their ancestors, such as concepts, methods, materials, and tools which was not suitable for the current situation, unable to solve the problem, and did not directly to the point. Suggestions for the community needs were as follows: (1) river dredging, (2) projects due to the royal initiative, (3) local knowledge, (4) irrigation structure system. Therefore, appropriate management model including (1) the irrigation structure development, (2) the participatory management, (3) the legal fishery management, (4) the agricultural land allocation, (5) establishing suitable systems and mechanisms, (6) the area base management, and (7) the sustainable agriculture development.***

Index Terms— *Water and Environmental Resource Management, Suay River Basin, Local Knowledge, Sustainable Agriculture*.

I. INTRODUCTION

At present, the water situation in Thailand is entering a crisis both quantitatively and qualitatively. Many areas in the country are experiencing an imbalance between demand and supply of water due to the continuously increasing population, industrial production and food production systems, including the management of inefficient water resources and the use of natural resources without human awareness causing many problems from the use of water resources such as water shortage is caused by deforestation, resulting in less rainfall, resulting in drought, damage to cultivation and animal husbandry, too much deforestation. In addition to drought, it also causes flooding, wild water flows during the rainy season, causing damage to life and property. Also, the sewage problem, which is a new problem that occurred in recent years, which is caused by waste water from houses, waste and sewage that is dumped into rivers, canals, industrial wastewater and rainwater, taking toxic residues from agricultural sources into rivers and canals. Therefore, polluted water is harmful to health and is harmful to aquatic animals and humans, for example, causing bad odors, including the inability to bring water from that source for using, consumption, agriculture and industry[1] However, the Suay river is a small river, approximately 80 kilometers long, with watersheds originating from a watershed line connecting Ban Phue District and Kut Chap District, Udon Thani Province, it flows to the northeast, passing through plains in Phen, Udon Thani and Mueang districts, Nong Khai Province. Then, flows into the Mekong River in Mueang District, Nong Khai Province. It has a total basin area of 1,737.67 square kilometers, The Suay river basin area is flat at an altitude of 160–220 meters, above the average sea level, most of which are agricultural areas and sparse forests. Most of farmers use the Suay river basin for the agriculture, the average income per head is 40,484 baht. The problems that occur in the Suay basin area that have long been such as 1) the water shortage for consumption and agriculture in the dry season, which is caused by insufficient water sources, reservoirs but without a water supply system, shallow water makes it unable to fully contain water, some areas do not have water to flow through, especially during the flooding season, flooding in agricultural areas in the lowland areas will occur. The area adjacent to the river often floods suddenly due to the shallow river and the invasion of public land such as Farming in waterfront banks narrowed the natural areas, leading to not releasing. 2) Flooding during the flood season in areas located along rivers, there will be floods causing damage to farmers in the surrounding areas. 3) the wrong use of the Suay river basin causes deterioration in water resources and the environment, as well as ecological deterioration. However, having a long river suitable for a variety of agriculture can be developed as a water tourism destination for environmental conservation and agricultural tourism become the land mark, In this way, local wisdom can be integrated into each area which the river flows through, resulting in increased incomes for people. However, for the local community development context, there must be at least 4 dimensions, which are; Economy, Society, Politics and Natural Resources and the Environment which has interrelated relationships, with politics being the administrative department, from the local community to the national level, politics acting in the allocation of social benefits through the determination of activities in every aspect. The allocation power must be fair and sustainable [2]. That is, the expression of actions or practices that cause development, cooperation or conflict and the ways of living in most societies, which will definitely affect the individual, society and political system [3]. Therefore, the research project of “the Water and Environmental Resource Management in the Suay River Basin Area by the Integration of Local Knowledge to Support Sustainable Agriculture in Nong Khai Province, Thailand”, will lead to an important strategy for watershed development by using the development mechanism in the spatial context, which will contribute to the distribution of income to the people, create stability, wealth and sustainability for people in the country.

II. RESEARCH OBJECTIVES

This research has important objectives, which are (1) to study water and environmental resource management in Suay river basins by integrating local knowledge to support sustainable agriculture, and (2) Analyze water resources and environment management in the Suay river basins by integrating local knowledge to support sustainable agriculture to upgrade economic development.

III. RESEARCH METHODS

This study was hold at the Area of Nongkhai province, Thailand, it is the top of Northeastern region, and conducted two phases which are;

The first phase: to study water and environmental resource management in Suay river basins by integrating local knowledge to support sustainable agriculture by the in-depth interviewing with 20 key informants, divided into 3 groups consisting of (1) 3 representatives from government agencies according to the mission in charge of the area, (2) 13 representatives from local administrative organizations in the area (3) 4 representatives from community leaders or local philosophers. This research was during October 2018 to February 2019.

The second phase: to analyze water resources and environment management in the Suay river basins by integrating local knowledge to support sustainable agriculture to upgrade economic development by using the a meeting of 20 experts, selected through purposive selection sampling, divide for 5 groups; (1) 6 persons of the local expert in spatial responsibility, (2) 6 persons from the expertise in fishery, irrigation, agriculture, natural and environmental resources, Office of Water Resources Region 3, (3) 5 persons from the experts in spatial government, (4) 2 persons form the expert in folk wisdom or local wisdom, (5) 2 of the spatial research expert. This used times from March 2019 to July 2019.

Data were analyzed using the content analysis Techniques by M.B. Miles, & A.M. Huberman [4] who present the methods for managing quality data from research in detail that consists of 3 steps: (1) data reduction, (2) data display, and (3) conclusion drawing and verification. Moreover, the inductive analysis, integrate, including the quality control of the research is also used. The triangulation techniques, and present the data analysis according to the research phase.

IV. RESULTS

The findings of the research are as follows:

The first phase: to study water and environmental resource management in Suay river basins by integrating local knowledge to support sustainable agriculture found that;

From past situations, villagers manage water resources and the environment. Suay river basins generally use simple methods that rely on only what is inherited from their ancestors such as all Concepts and methods that are consistent with the area, using materials and equipment available in the community as tools due to their ability and experience which is considered management in accordance with traditions, culture, beliefs and way of life of the villagers, in order to allocate water and use of Suay river basins to nourish life. However, this river basin area is rich in water resources and the environment, ecosystem, and living organisms that have nourished the villagers for a long time, As the phrase said that “there are fish in the water, rice in the rice fields, mushrooms and bamboo shoots in the forest” There are various kinds of fish in the river that villagers can provide for themselves and their families throughout the year. In the rice fields, there is rice by using water from the Suay river that occurs naturally, in addition, the forest also found mushrooms and bamboo shoots that nourish life and make money in every season. Therefore, the villagers get benefits from the banks of the Suay riverbank, doing agriculture and fishing such as grow rice, grow sugarcane, cassava, corn, tomatoes, pumpkins, rubber, eucalyptus, raise fish, floating cages, fish trap nets, etc. by being a household, it was also farmers' groups. This is because the rate of resource use in the area is increasing every year but the lack of maintenance and systematic management, resulting in deterioration respectively, In addition, the economic, social and political conditions in those days were not as great as they should have been, so accessing the area to develop was difficult. Villagers, therefore, find methods that are concepts or knowledge that exist in the community, known as local knowledge, to apply and solve problems. Local knowledge that solves problems is only available during the dry season, while the rainy is not able to fix the flood. Methods of managing water resources and the environment by integrating local knowledge, including 1) Weir overflowing with sack soil, 2) build a ditch, 3) planting second rice, 4) dredging the creek, and 5) dig shallow wells.

Such local knowledge is a method that helps villagers to collect water for agricultural use during the dry season. Most of them are able to solve problems only at household level, but cannot cover all areas that are affected by drought because the river basin's flow paths have unequal water levels, some areas are shallow or deep different. Sometimes, water retention at certain times will affect another area or if water is collected in central, the upstream may be flooded or the downstream area will lack water etc. Therefore, the method of the villagers can summarize the methods as a whole as follows 1) Dredging the river deep and wide, including building a bank on both sides for convenient communication. 2) Make monkey cheeks to store water for use in the dry season.3) Periodically build dams and build a reservoir near the dams. 4) Constructing reservoirs and water pipes in agricultural areas. 5) the government pay special attention to solving problems seriously. 6) The government must continuously provide knowledge on water resources and environment management. 7) All agencies involved in the area to provide legal knowledge to villagers. 8) Formulate a concrete action plan for water and environmental resource management, including establishing rules for punishing violators. 9) Allocate budgets to solve problems efficiently without having to ask for budgets every year to solve problems repeatedly.10) Check the budget fraud in drought or flood action to fully solve.11) Solving problems by working integrated with all departments involved in the Suay river such as Regional Water Resources Office 3, Agriculture Office, Irrigation Office, Town Planning Office, Provincial Administrative Organization, Subdistrict Administrative Organization, Community etc. 12) Diversion of water from the Mekong River to Suay rivers for off-season farming and integrated agricultural crops, and 13) monthly report to relevant departments.

It can be seen that maintaining a natural resource base in order to maintain a balance between conservation and using can be able proceed by developing a database and creating knowledge, promoting management participation, developing a joint management system and spatial management under agreements with local communities to oversee and use natural resources (soil, water, forest) including the establishing measures to stop the use of important resources that are temporarily destroyed, establishing mechanisms for peaceful conflict resolution, including the development of disaster management and prevention systems.

The results of the research can be summarized as a concept map as Fig. 1.

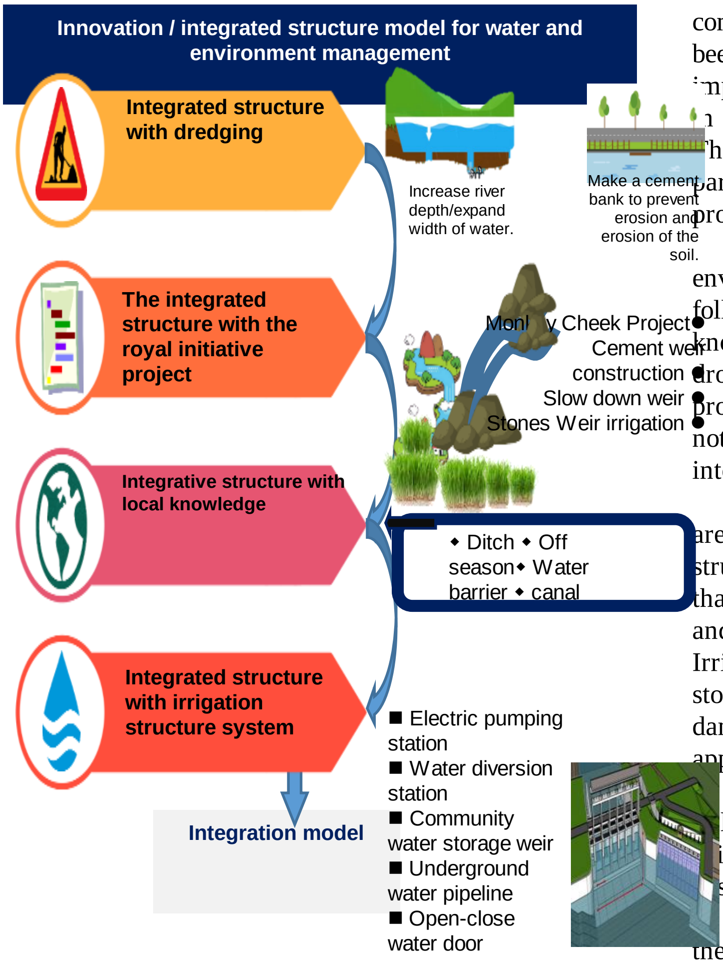
Innovation / integrated structure model for water and environment management
Integrated structure with dredging
Increase river depth/expand width of water.
Make a cement bank to prevent erosion and erosion of the soil.
The integrated structure with the royal initiative project
Monkey Cheek Project
Cement weir construction
Slow down weir
Stones Weir irrigation
Integrative structure with local knowledge
◆ Ditch ◆ Off season◆ Water barrier ◆ canal
Integrated structure with irrigation structure system
Integration model
■ Electric pumping station
■ Water diversion station
■ Community water storage weir
■ Underground water pipeline
■ Open-close water door

Fig. 1 Management of water resources and the environment of the Suay river basins by integrating local knowledge to support sustainable agriculture.

The second phase: to analyze water resources and environment management in the Suay river basins by integrating local knowledge to support sustainable agriculture to upgrade economic development found as below:

Results of water resources and environmental management in the Suay river basin area, overall, have not been successful because the problem is not resolved as a result of lack of participation and integration, the different law of each department agencies, problems in the use of the law, each department will hold different laws such the Irrigation Department and the Department of Water Resources will have laws in different hands, for example If there is a return of land, the Department of Water Resources will not have a land expropriation or compensation because it is considered that the area has been developed. But, the Irrigation Department, when the implementation of large-scale projects will be compensated in the case of affecting the area of the community. Therefore, entering the area to survey requires genuine participation of the people in order to be able to solve the problem directly.

Therefore, the management of water resources and the environment, Suay river area can be summarized as follows: The Academic knowledge leads to ready-to-use knowledge, as a way to find ways to prevent and solve drought, floods, land problems in arable land. Such problems may be caused by the use of local wisdom that is not permanent, so the solutions need to be done in an integrated manner consisting of;

1) The Irrigation structure is divided into 2 parts which are (1) the Large and medium-sized irrigation engineering structure, this was to considering about the amount of rain that should be collected and the amount of water to be used and the important points for storing water, and (2) Irrigation systems based on local knowledge in order to store water for off-season farming by means of small-scale dams periodically, along with the construction of appropriate monkey cheeks.

2) The participatory management should be accepted by llagers, the community proposes development needs, and is necessary to raise awareness and participation in river sin maintenance.

3) the fishery system reform by villagers have to respect the law on fish keeping, especially in the season when fish lay their eggs will increase the number of aquatic animals, including creating wildlife conservation spots.

4) The allocation of agricultural land by the responsible department must oversee the invasion of utility public areas, which, if developing areas related to irrigation systems, the government will be land expropriation.

5) The management system construction for 2 components which are (1) The utilization methods include relevant laws, water source development processes, watershed committees, participatory management methods. And (2) The community fishery consists of regulations on utilization, prohibition and permission to catch fish, prohibiting the construction of water obstacles.

6) The Management techniques and processes including (1) creating a strategic plan from community participation, (2) seeking development alliances such as the Irrigation Department, the Department of Water Resources, etc., and (3) techniques for making weir / small reservoirs.

7) the water management for agriculture including (1) adding the water from the Mekong river to the Suay rivers, (2) the hybrid water pumping systems, and (3) the pipeline underground water delivery systems.

These are important strategies for managing water resources and the environment of the Suay basin area as shown in the following diagram;

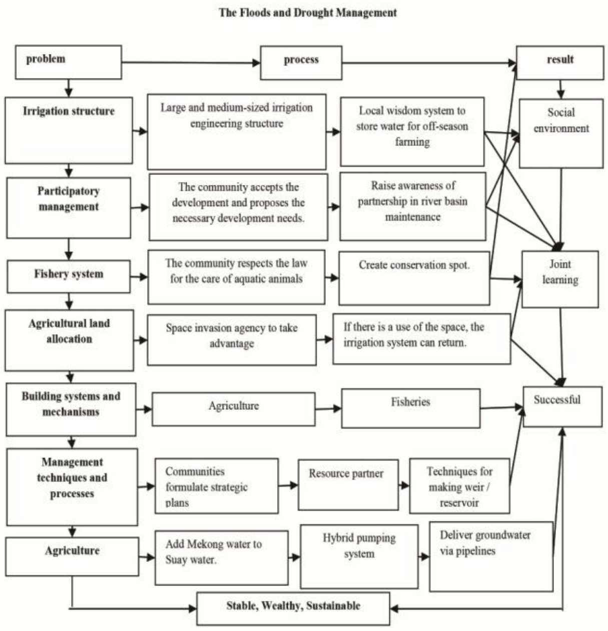
The Floods and Drought Management
problem
process
result
Irrigation structure
Large and medium-sized irrigation engineering structure
Local wisdom system to store water for off-season farming
Social environment
Participatory management
The community accepts the development and proposes the necessary development needs.
Raise awareness of partnership in river basin maintenance
Fishery system
The community respects the law for the care of aquatic animals
Create conservation spot.
Joint learning
Agricultural land allocation
Space invasion agency to take advantage
If there is a use of the space, the irrigation system can return.
Building systems and mechanisms
Agriculture
Fisheries
Successful
Management techniques and processes
Communities formulate strategic plans
Resource partner
Techniques for making weir / reservoir
Agriculture
Add Mekong water to Suay water.
Hybrid pumping system
Deliver groundwater via pipelines
Stable, Wealthy, Sustainable

Fig. 2 The water resources and the environment Management of the Suay river basins by integrating the local knowledge to support sustainable agriculture

V. DISCUSSIONS

The research results found interesting issues leading to discussion of the results as follows

A. Management of water resources and the environment of Suay river basins by integrating local knowledge to support sustainable agriculture.

The local administrative organization has made MOUs from 6 sub-districts. Currently, only 4 sub-districts are able to solve some problems, resulting in improved water retention, however, when there is a flood season each year, this area still faces the same problems because this area is actually utilized from all 6 sub-districts or It may be due to the lack of standardized solutions which may result from insufficient budget for management, however, if water can be stored in this area, farmers will have sufficient water for agriculture, create agricultural added highly values. In addition, the watershed problem has been reported about flooding which has widespread agricultural disadvantages, Thai news agency (2018) reported the flood situation in 2018 that "the Suay river basin was affected by the Mekong River, supporting the branches of the river until it could not be drained in time, the Mekong water in Nong Khai has increased to over 10 meters, it can be seen that after the rain in the area and the north makes draining water from branches without water gates more difficult, because the northern water is at Chiang Khan Station, Loei Province has increased by 28 centimeters, due to the rising levels of the Mekong River, the drainage of tributaries without water gates and low-lying water is supported by the Mekong River so that the water in the creek is less able to drain into the Mekong River, and flooded into a wide agricultural area in the area of Ban Chiang At, Loatang Kham, Phon Phisai and Ban Don Sud, Hat Kham, Amphoe Mueang, Nong Khai", in accordance with Wittayapak, Chusak (2004) [5] Explained the obstacles or the problems in watershed management in Thailand with a sociological point of view that The watershed management system in which the state uses large physical units and establishes a watershed committee to integrate marginalized groups in the watershed area or upper watershed as part of more government-controlled units and Will transfer the ownership of the resources to the state, which will cause alienation from the local community and cause unequal relationships between the center and the margins. For this reason, it can be seen that the watershed management of the state is a problem of power relations in many areas, including class, ethnicity, the relationship between the planner and the affected, and the lack of knowledge and understanding of the watershed in deep of social and cultural ecology issues. However, Adil Al Radif [6] study the integrated water resources management (IWRM): an approach to face the challenges of the next century and to avert future crises found that The growing population of people all over the world and the pressures of the production sector have produced a record amount of demand for water for both consumption and consumption in all sectors. These crises are due to the reduction of clean water that is limited to water consumption per capita in many countries to a scarce level, this also results in deterioration of the quality of water use in large areas of the world. Therefore, the overall objective for water management, which appears to be an integrated approach, is to meet the water needs of all countries for sustainable development, the integrated water resources management is based on an understanding of water as part of an ecosystem, natural resource, society and good economy, so, an integrated approach that includes policy options that recognize these elements. The development of national policies and the basis for the demand for and use of water resources in the use and efficiency of integrated water resources management (IWRM) which if used, it must take into account the strengthening of human resource development in terms of raising awareness, knowledge, understanding, teaching courses, training for both water users and water administrators, the development institutions or organizations that will be able to meet the integration and meet the goals as much as possible, including efficient data management and the development of integrated processes in the country's water planning. Thus, this research discussed water problems, including (a) increasing water shortages, (b) deterioration of water quality, and (c) focusing on water use and the challenge to integrate the approach of water management to ensure true resource sustainability.

A. The water resources and environment management in the Suay river basin by integrating local knowledge to support sustainable agriculture.

The result of water resources and environment management in the Suay basin area, as a whole, has not been successful because the solution to the problem does not match the needs in the area which may be caused by Lack of participation and integration. Therefore, solving problems must truly understand the problems of farmers and rely on community participation in the area to carry out the activities of solving problems that meet the needs most, one good way is the integrated water resources management (IWRM) is the process of promotion, coordination, development and management of water, soil and other related resources in order to bring about maximum economic benefits and social well-being equally without affecting ecological sustainability [7], consistent with the research of Lertwicha, Pornpilai and Wichiankhieo, Arunrat [8] “Khan River Basin Dynamic” found that the social power arises from the form of water management in the form of mining, which is a form of water management that the community has revived. Reproducing and adapting to new situations such as in the case of the Boyen weir has been in decline for many years, but for the new weir have to revive the weir force among the farmers, they still have a common understanding of destiny, and many cases, there are disputes about weir. Although the rules of the weir can still be managed, but the state dominance is a challenging condition for how powerful a community can be and how flexible it is to face the situation. In addition, even though community organizations have changed a lot, farmers' ideologies for community resource management are reproduced with other resources such as the community forest management, the community land management, etc. all of which are based on the ideology that appears in the community organization system. There are also studies that attempt to explain the limitations of traditional water resources management, and try to present an appropriate management model under the social, economic, and cultural conditions of the local community. Laura German et al [9] studied the participatory integrated watershed management : Evolution of concepts and methods in an ecoregional program of the eastern Africa highlands found that this research will focus on the evolution of the concept of watershed management under the content of action research in the Eastern Plateau Project of Africa which there is studying both theory and practice, in which the content that This watershed management uses the concept of "participation" and "integration" in watershed management, including the methodology of agreements of river basin operation processes in order to create the common understanding in watershed areas. In addition, " the participation" in problem determination and project implementation must be coordinated from all levels, then "the integration" requires clear analysis and cooperation to prevent intervention measures for construct the diverse system components and strategies for defining various activities in order to achieve integrated management goals and other relevant methods such as เช่น Increasing efficiency of using incentives and rewards for various social groups in the watershed etc..

VI. RECOMMENDATIONS

A. Recommendation for applying research results

1. Strengthen the network of stakeholders from the use of water resources and the environment.
2. Establishing a group of water users to conserve and restore natural resources.

B. Recommendation for further research

1. Should research and development be carried out in the Suay Watershed area continue to monitor changes and solutions to sustainable water resources and the environment?
2. Should integrate science and departments at the provincial level to support sustainable agriculture to be developed in all economic, social and political dimensions.

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Speed, convenience and accuracy of service: a case study of a restaurant in Northeast Thailand

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Abstract— The objectives of this research were to reduce weaknesses of service in a case study restaurant for local food in northeast Thailand. The research methodology was divided into 10 steps, with each step following the framework of 5 Lean Principles applied to reduce 7 wastes in the service process. The operation steps were as follows: 1. Understand Value 2. Product family 3. Go to Gamba 4. Identify the proper communication methods between kitchen and customers about food item needs. 5. Define the Value Stream Mapping 6. Fill in Queue Times: Cycle Time, Efficiency, FTQ -First Time Quality, Set up Time. The majority of waste are associated with the order transfer between customers and the kitchen, and with the billing process. This potential source of error frequently occurs in situations when many customers come together. 7. Fill in Process Data: Manpower, Workplace, Overall Equipment Effectiveness (OEE), Production Control. 8. Flow: Multi skill One Piece Flow, Takt time. The average takt time was found to be 6 minutes, but the cooking time was 22 minutes per bill which is more than the takt time. 9. Pulling 10. Continuous Improvement: The authors brainstorm session with the business owners has already concluded that to improve the taking of the order and presentation of an accurate food bill, three types of methodological conducted studies were required: 1. Input the data to the computer by the waiter. 2. By portable two-way radio. 3. By smartphones. The evaluation of the study was implemented after this. The evaluation form was the speed time in part 1 using the watch as a tool, then comparing three modes from the minimum to maximum and getting 5, 3, and 1 score, respectively. Part 2 is about Ease to perform level, part 3 is Accuracy in service and part 4 is ease of maintenance. This evaluation was undertaken by the chefs. If the respondents agreed, they scored the item five or four points. If they were not sure they gave a mark of three points and if they did not agree, a score of 2 or 1 was given. Part 5 was an assessment of the capital recovery period conducted by the business owners, if they thought it was a cost-recovery method. Five points were awarded for the fastest anticipated cost recovery, then based on the rate of return in 3 and 1. Part 6 is OEE that evaluates the same areas as part 1. The study found that the highest score was achieved by adopting the Type 3 methodology with a score of 23.34 points, which was ordering via smartphone.

Index Terms— ***Lean principle, Kaizen, restaurant, 7 wastes (weaknesses)***

I. INTRODUCTION

This review and case study was undertaken before the global COVID-19 pandemic. Restaurants will still have a chance to grow amidst the inevitable economic fluctuations. The Siam Commercial Bank's Economic Intelligence Center (EIC) [1] expected restaurant growth to be 4-5% in 2019-2020 with supporting factors being city growth and changing consumer lifestyle. Although the restaurant business has continued to grow, there are still several unsuccessful entrepreneurs and failing businesses. The key to the success of a restaurant is not only food quality but also the response to the high increase in competitiveness in various fields: speed, convenience and accuracy in service are still very necessary. A restaurant owner must attempt to find new ways to evolve the business and stay ahead of the competition. Markoic et al (2010) [2] explained that, under conditions where a number of customers come to the restaurant at the same time, Croatian restaurants performed rather well and found that amongst customer's major expectations was an accurate bill. If the bill is *erroneous, this causes* the customer to be dissatisfied. Customers have access to word of mouth reviews, via social media, which has a rapid impact on a large scale [3]-[5]. These indicate that accuracy in service is a major quality trait.

Another negative trait in restaurants is a delay in taking food orders from customers or missing information that leads to failure in delivering food to the customer according to their expectations. Waiting is one of the seven wastes because it consumes an important non-renewable resource - time. Chefs must wait for food orders to be taken before the next step can begin. This waiting time is not only costly due to the labor costs but also as a loss of opportunity. Every idle minute means that no product is being produced and that a customer is not being served. *W*aiting can be obvious when a customer *asks* the waiter why the food is *taking long to be served*. Wait time is often a component of cycle time. If a process takes many minutes to complete an amount of waiting is inevitably embedded in the operation. If a process is governed by a takt time, there will be some waiting time between the end of a cycle and the beginning of the next takt. Reducing waiting time is a challenge because it is hard for an individual to remove it *from* service. Devices and employees can be a challenge to reduce stages between customers and chefs. It is speed and convenience.

If the restaurant owner views the sudden rush as a small matter, due to customers coming in at the same time, but if you look at it as a whole in terms of quality of service, it might affect the reputation of the store. Many restaurants are trying to solve potential mistakes in the food bill by getting employees to input the food items of on the computer or calculate the cost by a calculator. However, this can still result in errors. Although, you can use a computer to operate the food bill process at the restaurant. Accuracy in service level requires keeping running at their best. As a result, you can increase customer engagement and satisfaction with your devices and create new monetization opportunities for your business. Technological devices are common in big restaurants and can easily be applied by an employee to reduce the number of steps it takes for the order from the customer to reach the chefs more quickly and with fewer returns. They reduce errors in the food bill by the uploading of information by employees when receiving *an* order from the customer, but there are concerns from small restaurants about the cost of applying technological devices and how long its payback period *is*. Another question is how to maintain the technological device when they fail because employees lack the skills to provide targeted maintenance. Some restaurants will require an outsourced specialized professional to maintain devices which will incur considerable costs. Also, the simplicity of device operation has to be considered: the initial set up and the use *of* an employee's mobile connecting to the restaurant Wi-Fi. Small restaurants have limited resources and budgets and if operation changes or device investment are made, the restaurant must be confident that the new operation or device can reduce or eliminate the wastes and make the restaurant more efficient and productive.

Therefore the restaurant must find *an* appropriate methodology to meet customer requirements with regards to speed, convenience and greater accuracy by reducing the wastes. It is becoming increasingly valued in the service sector for driving greater efficiency with associated cost reductions.

II. RESEARCH OBJECTIVES

The objective of this research is the reduction in negative traits in a case study of a restaurant in Northeast Thailand. It is an investigation into the usefulness and application of the Lean production in service methodology within this sector of the restaurant industry to demonstrate the ease of operation of lean production and to identify the individual restaurants' waste regarding aspects of service.

III. RESEARCH METHODS

The paper describes the design of an approach to research which includes analysis of creating value for customers in the case of a restaurant in Northeast, Thailand. Currently, the ambiguity of restaurant operation in practice means that the main operational links between production and service which both of them can create to underpin sustainable competitive advantage. Although the physical environment in production and service is not the source of differences in major overall components, many concepts may influence the production and service, but these are separated. The lean concept of many organizations focuses on manufacturing companies, but it can also impact on service. The operation of restaurants simultaneously links two actions: service and production. Lean manufacturing is a conceptual methodology used in this research. Bowen and Youngdahl (1998) [6] defend a production line approach to service by arguing that services can reindustrialize by applying revised, progressive manufacturing technologies. Par Ahlstrom [7] concluded that general operations avoid differentiating clearly between manufacturing and services by focusing on the similarities between the two and thus the possibility to learn from each other. Linda R. and Laganga [8] investigated customer service satisfaction and analysed service process that was conducted to reduce the inefficiencies of a healthcare service operation system. The results of the study found an effective alignment of resources, developed new strategies for service operations to respond to no-shows, revealed time-related variables that had been overlooked in appointment scheduling research, and challenges traditional OM scheduling performance measures. In the past, it was applied in medium to large organizations in which lean production can be really applied to organizations of all sizes.

A. Research framework

This paper was not only applying lean production to service but also undertaking a reassessment between service operation and 5 lean principles with 10 implementation steps.

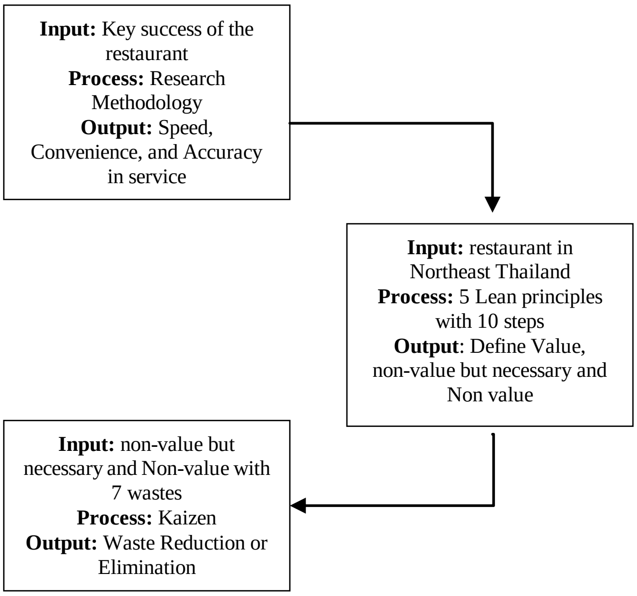

Input: Key success of the restaurant
Process: Research Methodology
Output: Speed, Convenience, and Accuracy in service
Input: restaurant in Northeast Thailand
Process: 5 Lean principles with 10 steps
Output: Define Value, non-value but necessary and Non value
Input: non-value but necessary and Non-value with 7 wastes
Process: Kaizen
Output: Waste Reduction or Elimination

Fig.1 The Conceptual Framework of this Research.

Figure 1 is the conceptual framework of this research. It consists of 3 initial variables, which are speed, convenience and accuracy of service in the restaurant. The 5 lean principles are methodology to control variables and reduce inefficiency which makes the customer satisfied.

B. Research Process

The procedure was divided into 10 steps to assess the restaurant process with the goal of finding waste and reduce/eliminate inefficiency.

Value definition, Step 1, *was* to obtain an understanding of the values by establishing the preconditions of the restaurant which are speed, convenience and accuracy in service. Step 2 *was* selecting the product family, where food is eaten at the restaurant, not taken away. It *was* targeted at four customers per table. Step 3 *was* going to GAMBA, *which* is obtaining the fundamental information. There *were* 17 tables and 30 menus. Open *hours were* Monday-Saturday from 08.00 - 17.30 hrs. There *were* 6 employees, excluding business owners.

Table I shows the customer’s need for product demand in the restaurant. There *were* 5 most popular menus that customers order per day: A: 20 sets, B: 30 dishes, C: 32 dishes, D: 35 bowls, and F: 70 dishes. This information *was* used to calculate the average takt times of product demand, which is the amount of time that food takes to reach a customer. Therefore in this study a minimum target takt time of 6 minutes was set.

Identification of the value stream, (Step 4), involved drawing a diagram of a value stream mapping as detailed in Figure 2.

Table I The average time taking of product demand.

Products	Average of product demand		Target Takt time	
	Monthly	Day	Monday-Friday	Saturday
			11.30 - 15.30	10.30-16.30
A	480	20	0.08	0.06
B	720	30	0.13	0.08
C	768	32	0.13	0.09
D	840	35	0.15	0.10
F	1680	70	0.29	0.19

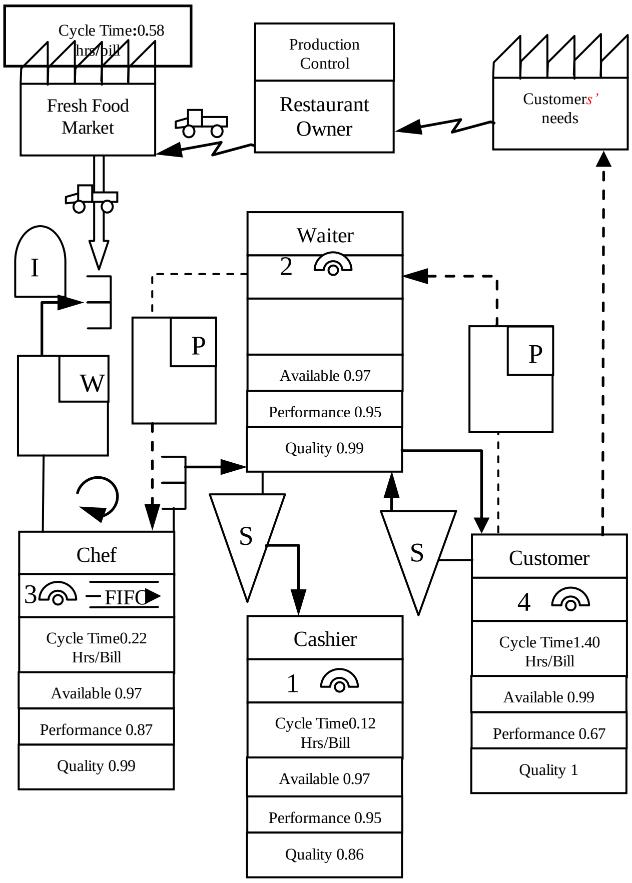

Cycle Time:0.58 hrs/bill
Production Control
Fresh Food Market
Restaurant Owner
Customers' needs
I
Waiter
2
Available 0.97
Performance 0.95
Quality 0.99
P
W
P
Chef
3
FIFO
Cycle Time0.22 Hrs/Bill
Available 0.97
Performance 0.87
Quality 0.99
S
S
Cashier
1
Cycle Time0.12 Hrs/Bill
Available 0.97
Performance 0.95
Quality 0.86
Customer
4
Cycle Time1.40 Hrs/Bill
Available 0.99
Performance 0.67
Quality 1

Fig.1 The current state of value stream mapping (VSM) of the restaurant

Step 5 *was the* definition of value stream mapping (Figure 2) The internal process consists of the Kitchen, Waiter, Cashier, and Customer. The service process of the restaurant starts with customers choosing their favorite table and then studying the menu and ordering foods from the waiter. Typically, the waiter writes food order lists on a paper, or customers can also write by themselves in the case of customers entering *in* multiple groups at the same time. After that, the waiter will take the order to the kitchen. The chef reads the order and cooks in sequence as first in first out. When an item is finished cooking, it will be sent to the waiter to serve the appropriate customer.

When the customer *finishes* eating and *wants* the bill, they will notify the waiter. Next, the waiter will inform the cashier citing the table number. Then the cashier will calculate the cost and bring the bill back to the customer via the waiter. The customer reviews the detail of the bill and makes the payment, and the waiter takes the money back to the cashier. If there is any change, it must be returned to the customer. Step 6 Fill the time duration involved in each step, Cycle Time, Available time, Performance Time, and Quality (Figure 2).

Overviews of the restaurant process found that value-added (VA) in service process is an average of 2.13 hrs. (28%). Necessary but Non-value added (NNVA) in service process is an average of 4.01 hrs. (53%) and Non-value added (NVA) in service is an average of 1.43 hrs. (19%). Then, *an* in depth analysis of problems found that 1) many arose from the transfer of the order from customers to the kitchen by way of the waiter. 2) Another problem is the cashiers making the wrong bill in the event that customers request at the same time.

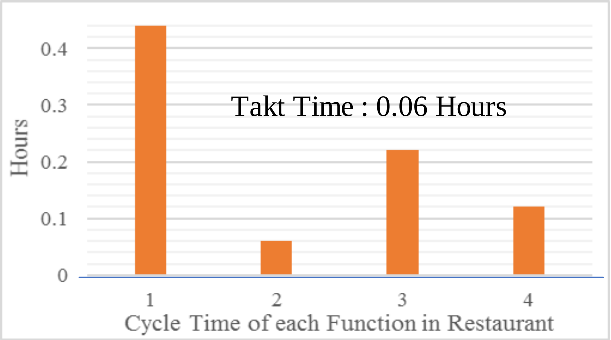


Fig.3 Takt time values below the cycle time value

Figure 3 shows that takt time values below the cycle time value are in the function of the kitchen (3) of 0.22 hrs and the cashier (4) of 0.12 hrs., which are impacting on the customer waiting so long time for food (1) - 0.44 hrs.

Step 7 *was* filling in the data process. Here, kitchen operate with at least 3 people, but it *was* calculated that *the* manpower in this function must be 3.67 or 4 people (Cycle time: 0.22/takt time 0.06). Overall Equipment Effectiveness (OEE) *was at* 83%, which suggest*ed* a need to focus on the kitchen both inside and outside.

Step 8, *was* flow, the serve time in the restaurant *was* 1.24 hrs. Customer waiting time for food arrival *was* 0.44 hrs. The restaurant *had* 6 staff. Thus line balance efficiency = (1.24 hrs. / (0.44hrs. x 6)) x 100 = 46.9 or 47%. This must be considered if the process is to be improved.

Table II shows a summary of the problems in the restaurant

Item	Problem	Function	Waste/Impact
1	The customer has been waiting for the food from	Kitchen	Waiting/Customer’s dissatisfaction

	the kitchen for a long time		
2	Wrong calculation of food cost on the bill	Cashier	Quality/Lack of credibility from customers
3	Low Overall Equipment Effectiveness rate	Kitchen	Waiting/ Customer's dissatisfaction

Step 9, *was* the pull system used to focus on the number and size. The restaurant case study has already set the Kanban system by following the customer's order in steps but not the standard of time yet to implement the target.

Perfection, Step 10, is *a* continuous development using Table II which shows a summary of the problems and weak links in the restaurant.

A brainstorming operation with the owners was undertaken to review VSM. The implementation and schematic representation of the future state of VSM are shown in Figure 4.

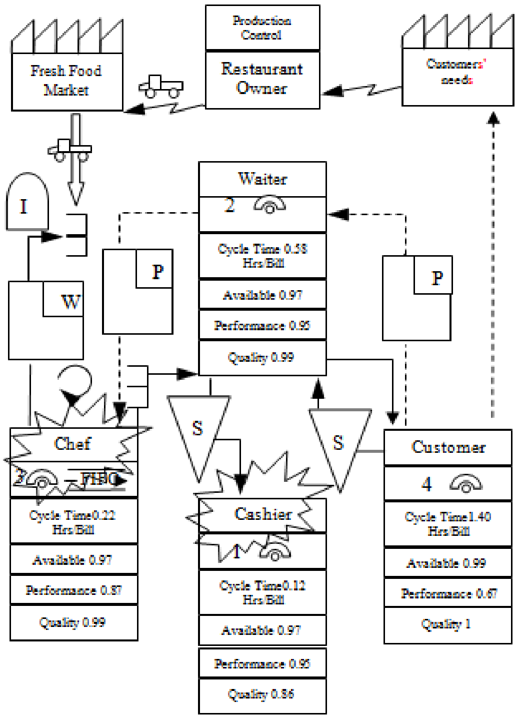


Fig.4 The future state of VSM

It *was* concluded that the areas to improve are the wait for the food items which customers ordered for a long time and the wrong calculation of food cost on the bill. Thus three approaches *were* adopted to find the appropriate methodology to reduce *the* weaknesses in the system.

Type 1 involves data input to the computer by the waiter after the customers have ordered their food items, and then the waiters bring a sheet to input the food item to the point of sale program. Next, the waiter's order will be printed and placed in the kitchen both inside and outside.

Type 2 involves using radio mobiles after the customers have ordered their food items and then the waiters will use the radio mobile to the chef. The waiter will then scan the barcode of the food item into the point of sale program.

Type 3 involves using the smartphone. After the customers have ordered their food items, the waiters will input the food item on their smartphones and the chef will print out the food order.

Experiments were conducted with food orders and the billing process to evaluate the three suitable methodological processes each with three sections.

The operating speed level used a stopwatch as a measuring tool, with results then ranked *them* in ascending order to a full score of 5, 3 and 1 points, respectively. The 1st assessment topic, the operating speed level, investigates 30 different stages, and presents the value obtained for the average of each workflow.

Assessments 2-4 *were*: 2) Ease to perform level or convenience 3) Accuracy in service level and 4) ease of maintenance level. If there *was* agreement *to* the question then the score level *was* 5 or 4, if *there was uncertainty*, then level *would be* 3.

Assessments 5-6 *were*: 5) The capital return period *was* assessed with the owner of the company. If there *was* an opinion that with such a method the money charged can quickly be paid back - to a level of 5 points, and then the points *would be reduced* by increasing duration of capital repayment and 6) OEE.

Formula of Payback period

$$\text{Payback Period} = \frac{\text{Initial Investment}}{\text{Net Cash Flow per Period}} \qquad (1)$$

Formula of OEE

$$\text{OEE} = \text{Available} \cdot \text{Performance} \cdot \text{Quality} \qquad (2)$$

IV. RESULTS

Sampling tests, 30 times for each scenario, *showing* the maximum and minimum time are *displayed* in Table III. Type 3 methodology showed a minimum of spending time average of 0.22 hrs. It was maximum time average of 0.03

hrs and minimum time average of 0.014 hrs. Type 3 was also *the* lowest in maximum time level and minimum time level.

The 3 chef employees in the kitchen were questioned about suitable scenarios which are shown in Tables 4-6 with a 5 point score for each. Table IV presents convenience evaluation. There are 3 evaluation items. Type methodologies 1 and 3 were awarded the same 3 scores in average from the 3 chefs and type 2 was one less. Evaluated items of ease to operation and ease of device cleaning were also awarded the same 3 scores with the 3 types of methodology but ease of device keeping got one different score.

Table V shows accuracy in service level and indicates *the* different scores. Type 2 methodology got high scores, an average of 4.33 points, followed by type 3 and Type 1 respectively. Evaluation of items of quality during receiving customers' food order and quality during preparation of the food bill had identical low scores for Type 1 methodology followed by Type 3 and Type 2 respectively.

Table VI shows scores for ease of maintenance level. Type 3 methodology was awarded the highest score, an average of 4.67 points, followed by Type 1 and Type 2 respectively. Evaluation of ease of installation showed the highest scores *at* Type 1 methodology followed by Type 3 and Type 2 respectively. Evaluation of ease of repair when broken and ease of device setup had highest score *at* Type 3 methodology followed by Type 1 and Type 2 respectively.

Table VII shows the payback period evaluation. Type 1 methodology is associated with much faster payback than the others at 3.21 month*s* as calculated by formula (1) which calculated a profit of 2,000 baht per month, divided by the cost of investment.

Table III The maximum and minimum time.

TIME	TYPE 1	TYPE 2	TYPE 3
MAX (HOURS)	0.034	0.040	0.030
MIN (HOURS)	0.022	0.025	0.014
AVERAGE	0.025	0.032	0.022
+/-STANDARDIZATION	+/-0.0037	+/-0.0036	+/-0.0038

Table IV Convenience evaluation.

	Type1	Type2	Type3
Ease of operation	3	3	3
Ease of device keeping	3	2	3
Ease of device cleaning	3	3	3
Average	3	2.67	3
STANDARDIZATION	0	0.57	0

Table V Service level evaluation.

	Type1	Type2	Type3
Quality during receipt of food order	1	3.67	2.67
Quality during food bill presentation.	1	5	2.67
Average	1	4.33	2.67
STANDARDIZATION	0	0.94	0

Table VI Maintenance level.

	Type1	Type2	Type3
Ease of installation	4.67	3	4
Ease of repair when broken.	4.00	3	5
Ease of device setup	4.33	3	5
Average	4.33	3	4.67
STANDARDIZATION	0.33	0	0.58

Table VIII presents data from OEE evaluation. The OEE is the only device that will operate in the reduction of weaknesses in this research and was calculated by Formula (2). Type 3 methodology has an OEE of 0.85.

The evaluation results were summarized by totalling the scores obtained from reporting the evaluation scores of sections 1, 2 and 3, respectively, Type 3 methodology received the highest overall score from the combined assessment with 23.34 points. Type 2 gave a score of 19 points and Type 1 a score of 13.33 points, as detailed in Table IX.

Table VII Payback period evaluation

	Cost (Baht)	Payback period (Month)
Type1	฿6,425.00	3.21
Type2	฿7,770.00	3.89
Type3	฿9,695.00	4.85

Table VIII OEE evaluation

	Available	Performance	Quality	OEE
Type1	0.75	0.88	0.77	0.51
Tpye2	0.88	0.95	0.92	0.77
Tpye3	0.98	0.93	0.99	0.90

Table IX Evaluation of receipt of orders and bill preparation.

Scenarios	1) Speed Time (Point)	2) Easy to perform level or Convenience (Point)	3) Accuracy in service Level (Point)	4) Ease of Maintenance Level (Point)	5) Payback period (Point)	6) OEE (Point)
Type1	3	3.00	1.00	4.33	1	1
Type2	1	2.67	4.33	3.00	5	3
Type3	5	3.00	2.67	4.67	3	5

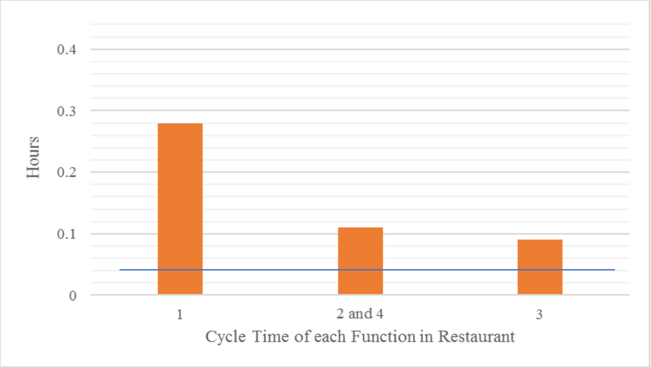
Remark: This approach assumes equal weighting of the factors.

Type 1 Methodology *was* time consuming in that it *required* the food order sheet to be taken to the kitchen but Types 2 and 3 *were* sent through the radio mobile and internet through mobile phones. Many steps *had to be* taken and also Type 2 encountered *a* problem *in* that the radio transmission results in wasting time *when* listening and repeating the food orders *to* the waiter for confirmation. With Type 3 methodology, it *was* not easy to find the menu on the mobile phone because the letters are small. Also the radio communication create*d* a sense of importance to customers while eating at the restaurant and if the radio mobile *broke*, it *had to* be outsourced for a solution. Methodology 3 *involved* repackaging *which* reduced the setup-time in the kitchen. All of the bills *would* be printed from the computer to avoid any potential mistakes in the food cost calculation.

Figure 5 shows that takt time values are below the cycle time, but the time of the function of the kitchen is reduced *to* 0.28 hrs. *T*he function between cashier and waiter *were combined which resulted in a reduced* wait *time* from *0.44 hrs to 0.16 hrs.*

For improvement, the OEE is currently 85 percent. Developments in the ergonomics of cooking in order to improve the cooking speed using 3 methods were investigated. Methodology 1 was a rearrangement of seasoning on the mobile cart. Methodology 2 was a rearrangement of seasoning on the shelf. Methodology 3 was re-design*ing* of the packages and an employee joining as a chef in the kitchen.

There were 3 employees as chefs in the kitchen but if it is analyzed by takt time, the kitchen must contain 3.67 or 4 people. The procedure to develop the performance of preparing food with appropriate seasoning and equipment from condiments into containers *was through* filling the ingredients in to a plastic bag in a finished package such that when the chef is cooking, all that is required is to tear the sachet and pour it all out.



Takt Time: 0.06 Hours

Fig.5 The takt time values after kaizen

V. DISCUSSION

Appropriate communication between the customer and kitchen involves speed, convenience and accuracy of service. The weaknesses of the service process in the restaurant are reduced by Kaizen activity followed by applying lean principles.

The minimum operation time could be reduced to 0.28 hrs per bill on average or by [10] Data collected from plant 'XYZ' building a turbocharger. The experimental results of the case study problem show that line efficiency is obtained 86.50% for model A and 80.75% for model B *resulting* in a reduction from 1038 minutes to 969 minutes or 6%. A total of 22 tasks were identified for the assembly of the turbocharger. Another study [11] showed that the minimum cycle time decreased by 19.12% less than *in* this paper. It exploited a U-shaped assembly line which has a better balance and a more compact space. This approach affected the time spent in the kitchen and installation of new equipment to receive food orders and food bill preparation including convenience and accuracy in service level and maintenance level.

The payback period is one of all interesting points of discussion. *This* study indicated a payback period of not more than 1 year whilst the majority of studies indicate higher figures [12]-[13]. The current study obtained an OEE of 90.2% which is more than the findings in another study [14]. OEE and availability were predicted to achieved *a* maximum target of 78.99 percent in Jun 2020 and a practical integrated overall equipment effectiveness (OEE) framework that encompasses the core characteristics of OEE and also more than [15] show that before the implementation of TPM the OEE was 64.29% and after application of TPM, it increased to 80.80%.

VI. RECOMMENDATIONS

A. Recommendations for Practice.

1. This study is a real and empirical operation *which* must be monitored continuously. This is especially true to collect data to analyze for a specified period of time.
2. Data analysis of the food order process should *be collected* from the beginning of the customer waiter interface, the waiter and downstream until the food is brought *to be* served *to* the customer*;* to continuously analyze the balancing line to avoid bottlenecks.
3. Training for employees must be conducted every year. In order to adjust the work style and *have* a work communication to understand that everyone is progressing in the same direction.

B. Recommendations for Further Research

1. Employees experience considerable hassle and hustle during periods when many customers come simultaneously. Therefore, the Kanban system requires research to support future work.
2. The cellular production system in the kitchen requires research to reduce bottleneck rates during production and the number of employees.
3. Visual control in restaurants is necessary to conduct research since sometimes chefs may *be looking for* something or search for some devices - there may be wasted time in *the search*.

CONCLUSIONS

The objective of this research was to reduce the weaknesses of a restaurant in northeast Thailand to serve the customer needs *on* speed, convenience and accuracy in service. The weaknesses in the service process in the restaurant *were* reduced by Kaizen activity followed by lean principles. The framework of 5 Lean Principles were applied to reduce 7 wastes in the process of service. It was found that the highest score, and therefore the optimal approach, resulted from using the Type 3 methodology with 23.34 points. This was the order via smartphone to reduce the poor quality in preparation of the food bill and to prevent the customer waiting excessively for the food.

It was found that customers' waiting time for the food was reduced by 0.28 hrs. Errors in calculating food cost on the bill *was* reduced to zero because the order is generated from the customer via smartphone and not manually. Addition of employees also *reduced* waiting time and *increased* OEE as *did* the chef in the kitchen repackaging food flavoring. These combine*d* the functions of waiter and cashier leading to a multi-skill approach which means the previous weaknesses of waiting and quality in the service process are eliminated in the restaurant as detailed in Table X.

Table X Summary of problem-solving

Item	Problem	Time spending/Frequency	
		Before	After
1	The customer has been waiting for the food from the kitchen for a long time	0.44 hrs. per bill in average	0.28 hrs. per bill in average
2	Wrong calculation of food cost on the bill	2 times per month and worth 2,500 baht per month	Nothing
3	Low Overall Equipment Effectiveness rate	OEE is currently 83 percent.	OEE is 0.98x0.93x0.99 =90.2

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Effect of Management Factor and Team Working on Good Governance Management of a Public Organization in Thailand

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Abstract— ***The objective of this research was to study the effect of management factor and team working on good governance management of public organization in Thailand. The research design was quantitative method by using survey research. The sample consisted of 162 personnel computed by applying Taro Yamane's formula from the population of 270 personnel of a public organization in Thailand. The research instrument for data collection was questionnaire. The statistical methods used for data analyses were descriptive statistics (frequency, percentage, mean, and standard deviation), and inferential statistics (simple linear regression analysis and multiple linear regression analysis. From descriptive statistical analysis, it was found that the average opinion of selected personnel on overall management factor and on overall team working of a public organization were appropriated at the moderate level. The average opinion of selected personnel on overall good governance management of a public organization was also appropriated at the moderate level. From simple linear regression analysis, it was found that the individual factor (management factor and team working) had statistically significant affected on good governance management of a public organization. By multiple linear regression analysis, it was found that the two factors (management factor and team working) had statistically significant common affected on the good governance management of a public organization. The guideline for improvement of the good governance management of public organization should be promotion of management factor and supporting of team working of organization.***

Index Terms—***management factor, team working, good governance management, public organization.***

I. INTRODUCTION

In 2017, the government of Thailand has started Thailand 4.0 scheme in which the country's national strategy is focused on added-value, high technology and innovation including socio-economic reforms. According to this Thailand 4.0 scheme, the bureaucratic system should be modernized and more accommodating, cutting out red tape. The new bureaucracy should be highly efficient and caliber to support the scheme. [1].The Office of the Public Sector Development Commission will be tasked with acting of a core state to implement bureaucratic reform. State institutions or organizations will be required to revise their duties and their services and submit their revisions to the commission. To support the Thailand 4.0 scheme, state institutions or organizations have to manage based on good government principles for the happiness of the people. The state institutions or organizations have to reform themselves to be credible and trusted government agencies. These state institutions or organizations have to reform to be open, connected, citizen-centered, smart, and high performance government agencies. [2].

Good governance is a way of measuring how public institutions or organizations conduct public affairs and manage public resources in an efficient and effective way. Governance is the process of decision-making and the process by which decisions are implemented (or not implemented). The term governance can apply to corporate, international, national, local governance or to the interactions between other sectors of society. [3]. Good governance is used to describe how public institutions conduct public affairs and manage public resources. The concept of good governance often emerges as a model to compare ineffective economies or political bodies with practicable economies and political bodies. The concept of good governance focuses on the responsibility of governments and governing bodies to meet the needs of the masses as opposed to select groups in society. [4]

Good governance management consists of 6 principles: (1) Rule of law means legal frameworks that are enforced by impartial regulatory body for the full protection of personnel and general people. (2) Morality means organization should provide equal and fair opportunity for its stakeholders to maintain, enhance, and improve their well–being. (3) Transparency means that the information should be provided in easily understandable forms and sources. The information should be freely available and directly accessible to those who will be affected by rules, regulations and practices. The decisions taken and their enforcement should be in compliance with established rules and regulations. (4) Participation means both male and female should have the chance to participate either directly or through representatives. Participation should be organized and informed, including freedom of expression concerning with the interest of personnel, organization, and society in general. (5) Accountability is the key remark of good governance. Who is accountable for what should be clearly stated. An organization should be accountable to those who will be affected by its decisions or actions as well as rules and regulations. And (6) Worthiness means that organization should produce favorable results which meet the needs of its stakeholders. In such producing, the organization should use the minimized human, technological, financial, natural and environmental resources. [5], [6].

Thus, it was an interesting issue to study how good governance management of public organization was. What were factors affecting good governance management of public organization? What was the appropriate common factors affecting good governance management of public organization? The result from this study would be benefit to find out the guideline for improvement of good governance management of public organizations in Thailand.

II. RESEARCH OBJECTIVES

This research had the following objectives;

(1) To study the management factor, team working, and good governance management of a public organization in Thailand.

(2) To study the effect of management factor on good governance
management of a public organization in Thailand.

(3) To study the effect of team working on good governance management
of a public organization in Thailand.

(4) To study the common effect of management factor ad team working on
good governance management of a public organization in Thailand.

(5) To propose the guideline for improvement of good governance management of public organizations in Thailand.

III. RESEARCH METHODS

A. Research Design

This study was quantitative research applying the survey research. The sample consisted of 162 personnel computed by using Taro Yamane's formula from the population of 270 personnel of a public organization. The sampling technique was stratified random sampling procedure.

The data were collected by using questionnaire concerning with 3 sections; Section 1. Management factor of organization consisting of 4 components: (1) leadership, (2) personnel, (3) budget, and (4) material and equipment. Section 2. Team working of organization consisting of 5 components: (1) clear common objective, (2) understanding of team member's behavior, (3) acting of team member, (4) team regulation compliance, and (5) within team communication. Section 3. Good governance management of organization consisting of 6 principles: (1) rule of law, (2) morality, (3) transparency, (4) participation, (5) accountability, and (6) worthiness.

The questionnaire was tryout and the Chronbach's Alpha reliability coefficients were computed. It yielded the reliability coefficients of management factor, team working, and good governance management as 0.836, 0.946, and 0.951, respectively. The data collected were then analyzed by descriptive statistics with frequency, percentage, mean, and standard deviation, and by inferential statistics with simple linear regression analysis and multiple linear regression analysis.

B. Research Process

Research process of this study consisted of 5 steps; (1) Analysis of the problems, (2) Review of literatures and related researches, (3) Research design and instrument construction, (4) Data collection and analysis, and (5) Conclusion, discussion and recommendation. Details were shown in following Fig. 1.

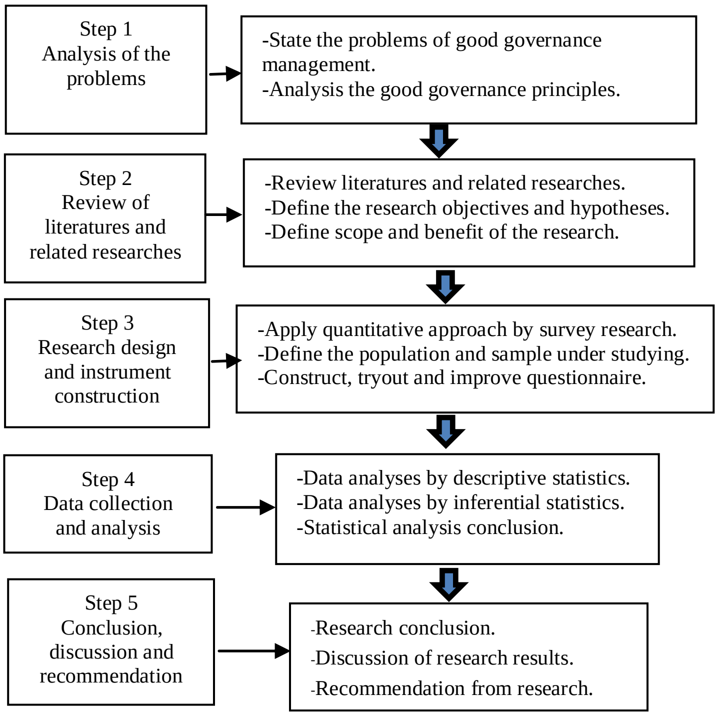
Step 1
Analysis of the problems
-State the problems of good governance management.
-Analysis the good governance principles.
Step 2
Review of literatures and related researches
-Review literatures and related researches.
-Define the research objectives and hypotheses.
-Define scope and benefit of the research.
Step 3
Research design and instrument construction
-Apply quantitative approach by survey research.
-Define the population and sample under studying.
-Construct, tryout and improve questionnaire.
Step 4
Data collection and analysis
-Data analyses by descriptive statistics.
-Data analyses by inferential statistics.
-Statistical analysis conclusion.
Step 5
Conclusion, discussion and recommendation
-Research conclusion.
-Discussion of research results.
-Recommendation from research.

Fig.1 Research Process for Good Governance Management of a Public Organization

IV. RESULTS

4.1 The results of analysis by descriptive statistics were as followings;

(1) From the analysis of selected personnel's opinion on management factor of a public organization, it was found as followings:

Table I. Mean, standard deviation, and level of opinion on management factor. (n=162)

Management factor	mean	std. deviation	level of opinion
(1) leadership	3.565	0.683	moderate
(2) personnel	3.567	0.594	moderate
(3) budget	3.611	0.616	moderate
(4) material and equipment	3.531	0.545	moderate
overall	3.569	0.473	moderate

From Table I, it indicated that the opinion on overall management factor was appropriated at the moderate level. When considering each component, it was found that the opinion on every component (leadership, personnel, budget, and material and equipment) was also appropriated at the moderate level.

(2) From the analysis of selected personnel's opinion on team working of a public organization, it was found as followings:

Table II. Mean, standard deviation, and level of opinion on team working.

(n=162)

Team working	mean	std. deviation	level of opinion
(1) clear common objective	3.547	0.737	moderate
(2) understanding of team member's behavior	3.621	0.762	moderate
(3) acting of team member	3.704	0.665	high
(4) team regulation compliance	3.641	0.678	moderate
(5) within team communication	3.740	0.751	high
overall	3.650	0.625	moderate

From Table II, it indicated that the opinion on overall team working was appropriated at the moderate level. When considering each component, it was found that the opinion on two components (acting of team member and within team communication) were appropriated at the high level. While the opinion on the rest (clear common objective, understanding of team member's behavior, and team regulation compliance) were appropriated at the moderate level.

(3) For analysis of selected personnel's opinion on overall good governance management of a public organization, it was found as followings;

Table III. Mean, standard deviation, and level of opinion on good governance management. (n=162)

Good governance management	mean	std. deviation	level of opinion
(1) rule of law	3.499	0.827	moderate
(2) morality	3.762	0.694	high
(3) transparency	3.309	0.906	moderate
(4) participation	3.480	0.778	moderate
(5) accountability	3.759	0.728	high
(6) worthiness	3.714	0.786	high
overall	3.588	0.620	moderate

From Table III, it indicated that the opinion on overall good governance management was appropriated at the moderate level. When considering each component, it was found that the opinion on three components (morality, accountability, and worthiness) were appropriated at the high level. While the opinion on the rest (rule of law, transparency, and participation) were appropriated at the moderate level.

4.2 The results of the testing of research hypotheses by inferential statistics were as following;

(1) For Hypothesis 1. Management factor had affected on good governance management of a public organization.

Testing of the effect of management factor (X_1) on good governance management of a public organization (Y), by simple linear regression analysis, it yielded the following simple linear egression equation;

$$Y = -0.539 + 1.516 (X_1)$$

With F = 234.046, p-value (Sig.) = 0.000, and R-square = 0.594 (59.4%)

This indicated that management factor (X_1) had statistically significant affected on good governance management (Y) at 0.01 level of significance. The management factor (X_1) could explain the variation of good governance management (Y) by 59.4%.

(2) For Hypothesis 2. Team working had affected on good governance management of a public organization.

Testing of the effect of team working (X_2) on good governance management of a public organization (Y), by simple linear regression analysis, it yielded the following simple linear egression equation;

$$Y = 17.106 + 0.992 (X_2)$$

With F = 364.970, p-value (Sig.) = 0.000, and R-square = 0.695 (69.5%)

This indicated that team working (X_2) had statistically significant affected on good governance management of a public organization (Y) at 0.01 level of significance. The team working (X_2) could explain the variation of good governance management (Y) by 69.5%.

(3) For Hypothesis 3. Management factor (X_1) and team working (X_2) had common affected on good governance management of a public organization (Y), by multiple linear regression analysis, it yielded the following multiple linear regression equation;

$$Y = 2.328 + (0.551)X_1 + (0.723)X_2$$

F = 207.083, p-value (Sig.) = 0.000, R-square = 0.723 (72.3%)

This indicated that management factor (X_1) and team working (X_2) had statistically significant common affected on good governance management of a public organization (Y) at 0.01 level of significance. Both variables, management factor (X_1) and team working (X_2), had common explanation the variation of good governance management of a public organization (Y) by 72.3%, while the rest (27.7%) was the explanation by other variables not included in the regression equation.

V. DISCUSSIONS

5.1 From the analysis of selected personnel's opinion on overall good governance management of a public organization, it was found that the opinion on overall good governance management was appropriated at the moderate level. For each component, the opinion on three components (morality, accountability, and worthiness) were appropriated at the high level. These seemed to be alright. But the opinion on the other three components (rule of law, transparency, and participation) were appropriated at the moderate level. This might be because the personnel had thought that the rule of law which was the important matter but administrators did not utilize them in management. Similar, there was a problem of transparency because some kind of management were not clearly revealed. Most of personnel did not have the chance to participate in management. This result was in accordance with the research work of PrapapornRoopsoong on the study of management based on good governance of the Office of Permanent Secretary, Ministry of Finance. In which the research found that the personnel's opinion on overall good governance management was appropriated at the moderate level. [7]. Similar, it was also in accordance with the research work of SomchatBurakorn, on the study of the relationship between team working and job performance according to good governance principle of personnel in Local Administrative Organizations of LatBuaLaung District, PhraNakorn Si Ayuthaya Province. In which the research found that the personnel's opinion on overall job performance according to good governance management was appropriated at the moderate level. [8].

5.2 From the testing of research hypotheses by simple linear regression analysis, it was found that individual variable (management factor and team working) had statistically significant affected on good governance management of a public organization. For multiple linear regression analysis, it was found that these two variables (management factor and team working) had statistically significant common affected on good governance management of a public organization. This might be because these two variables (management factor and team working) were the important factors for achievement of good governance management of an organization. Appropriate management factor and good team working could lead organization management to achieve the designed goals. An organization with appropriate management factor and good team working would have effectiveness in good governance management.

These findings were in accordance with the research work of PrapapornRoopsoong on the study of management based on good governance of the Office of Permanent Secretary, Ministry of Finance. In which the study indicated that management factor had statistically significant positive relationship with good governance management of Office of Permanent Secretary, Ministry of Finance. [7]. This conclusion was also in accordance with the research work of SomchatBurakorn on the study of the relationship between team working and job performance according to good governance principle of personnel in local administrative organizations of LatBuaLaung District, PhraNakorn Si Ayuthaya Province. In which his study found that team working had statistically significant positive relationship with job performance according to good governance management of personnel in local administrative organizations. [8].

VI. RECOMMENDATIONS

From analysis of personnel’s opinion on management factor, it was found that overall management factor including every component (leadership, personnel, budget, and material and equipment) were appropriated at the moderate level. Then organization should pay more attention on every component of management factor. Leaders should stimulate, guide, and push their subordinates to work intentionally willingly until achieve the organizational goals. There should be human resource planning. Recruitment and selection should have the right people with appropriate number. Selected personnel should sacrifice and willing to work. Personnel should have good relationship with their colleagues. Suitable amount of budget should be planned and allocated. The expenditure should be efficiently and worth. Modern material and equipment should be provided in adequate number.

From analysis of personnel’s opinion on team working, it was found that overall team working was appropriated at the moderate level. Only two components (acting of team members and within team communication) were appropriated at the high level while the rest (clear common objective, understanding of team member’s behavior, and team regulation compliance) were appropriated at the moderate level. The common objective of team should be clearly defined. Personnel have to know and perform according to objective until achieve the goals. Personnel should pay more attention and understanding on themselves and colleague’s behaviors. Every personnel should know working psychology and their colleague’s personalities. There should be clearly defined team regulation and standard in order to control all members to behave in the same pattern.

From analysis of personnel’s opinion on good governance management, it was found that overall good governance management was appropriated at the moderate level. Only three components (morality, accountability, and worthiness) were appropriated at the high level. While the rest (rule of law, transparency, and participation) were appropriated at the moderate level. The rule of law should be fairly and clearly defined by considering the right and liberty of personnel. There should be the establishment of mutual trust among organizational personnel. Every section of the organization should have transparency by disclosure the right information. Personnel should have easy chance to access to the information. The organization should have transparently decision on management factor. The organization should let the personnel take part in participation and propose their opinion concerning with the important issue of the organizational management.

From this study it was found that management factor of organization and team working of organization had statistically significant common affected on good governance management of a public organization. Thus, in order to improve the effectiveness of good governance management of public organization, promotion management factor should be considered together with the supporting of team working of organization.

CONCLUSION

From analysis by descriptive statistics, for management factor, it indicated that the opinion on overall management factor was appropriated at the moderate level. When considering each component, it was found that the opinion on every component (leadership, personnel, budget, and material and equipment) was also appropriated at the moderate level. For team working, it indicated also that the opinion on overall team working was appropriated at the moderate level. When considering each component, it was found that two components (acting of team member and within team communication) were appropriated at the high level while the rest (clear common objective, understanding of team member’s behavior, and team regulation compliance) were appropriated at the moderate level. For good governance management, it indicated that the opinion on overall good governance management was appropriated at the moderate level. When considering each component, it was found that three components (morality, accountability, and worthiness) were appropriated at the high level while the rest (rule of law, transparency, and participation) were appropriated at the moderate level.

From the testing of research hypothesis by simple linear regression analysis, it was found that individual variable (management factor and team working) had statistically significant affected on good governance management of a public organization. For multiple linear regression analysis, it was found that these two variables (management factor and team working) had statistically significant common affected on good governance management of a public organization.

For recommendation from this research, the organization should promote management factor and support team working of organization in order to improve the effectiveness of good governance management of organization.

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The Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province

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Abstract— This research article was supported by the Buddhism affaires reform that was a policy of the Sangha Supreme Council of Thailand. The objective of this research was to propose the process of the creation of reconciliation by driven with five precepts village project in Ayutthaya province. Qualitative research was conducted by documentary study and in-depth interview of 18 key informants on the general condition and problems in the creation of reconciliation by driven with five precepts village project in Ayutthaya province. Focus group discussion of participants was held for approving. Data were analyzed by using content analysis. The research findings showed that the trend of the creation of reconciliation by driven with five precepts village project in Ayutthaya Province consisted of 4 strategies; 1) setting the center of direction and convenience center for push this project and continuous drive all activities; 2) training the people such as in school, government department, company and community for the understanding in five precepts; 3) development the potential of both monks and layman for the volunteer jobs by emphasizing with the coordination between home, temple and community (Boworn); and 4) building the quality tools by the specialist for evaluation this project that cooperation with the university and setting the quality report that can be shown both quality and quantity of this project.

Index Terms— ***Buddhism Affaires Reform, Reconciliation, Five Precepts Village Project***

I. INTRODUCTION

Thailand is the Buddhism country and people love to live together in peaceful since they need to make merit and good deeds according to Buddha's teaching guide which concentrates to leave out of any encroachment and carry on an honest occupation. Anyway after time had changed, people were intensely in conflict especially political conflict phenomenon during 2006 – 2010 that caused over 100 deaths and many injured people including some of disappeared citizens. Moreover, there were many damages of object, building, and place. At that occasion, Thai people were frightened and nervous since they were not able to express any feelings or opinions about politics even talking this concern with their relatives or friends. There were many residents who had obvious different political perspective that caused hatred to each other. These people had only received their own political perspective information from abettor media so they obviously divided from the other side. Both sides once battered with many deadly weapons even guns so it caused deaths. Moreover, this violence also harmed family units until deaths and dissention had occurred. From this mentioned violence, it also caused invaluable losses and distrustful society. The question is which origin that caused this problem to Thai society? Therefore, many sectors intended to describe this issue was caused from an usurpation, dishonest actions of powerful persons, unfair abuses, discriminate actions, economic and Buddhist supreme patriarch of the Buddhist monks that informed to every provincial Sangha and National Office of Buddhism applied 5 percepts to every residential areas through creation of reconciliation by driven with Buddhism Dharma principles "five percepts village" project in order to offer King Rama IX and Her Majesty the Queen merits. In addition, this project was conducted to build people reconciliation, interest and good living quality according to the Buddha's teaching that caused our nation prospect of peace and focused on "five percepts village" campaign, promotion, and support throughout the country according to the intention of Buddhist Monk Lord SomdejPhramaharatmangalachan on 17th November 2013 that "5 percepts were important for people since they shall be happy and peaceful. If it is possible, village should be named as "five percepts village" to conform to National Council for Peace and Order (NCPO) policy which appointed to the provincial government sectors for national reconciliation throughout 76 provinces as the target areas. Previously National Office of Buddhism cooperated with each provincial municipal office to launch and provide the pilot projects which driven by provincial lords of Buddhist monastery, district lords of Buddhist monastery, sub-district lords of Buddhist monastery, temple superiors, provincial governors, government sectors, educational institutes, local government offices, private sectors, village chiefs, heads of village, and local network institutes. [2]

Ayutthaya Province administrative districts are divided into 16 districts, 209 sub-districts, 1,459 villages, 1 provincial organization, 1 city municipal office, 4 municipality offices, 31 sub-district municipal offices, and 121 sub-district organizations. The total population was 803,773 people; 387,518 males and 416,255 females. Most residents believe in Buddhism for 92.12% and the others believe in Islam for 7.53% and Christianity for 0.34% respectively. There are 576 religious places; 505 Buddhist temples, 60 Muslim mosques, and 11 Christian churches. Currently, Sangha in Ayutthaya Province was directed by His Excellency Phratheprattanakorn, Ayutthaya provincial lord of Buddhist monastery, PhananChoeng Temple superior, who provides "five percepts village" policy. From current statistics, there were 220,445 participants or 28% of total population and ranked in 26th of the country from 90% of population as project achievement. [3]

From this mentioned issue, the researchers needed to study national reconciliation direction by driven with five percepts village in Ayutthaya Province in order to observe how its composition, factor, and working processes are accomplished.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study creation of reconciliation by driven with five percepts village project in Ayutthaya Province processes, and 2) to represent creation of reconciliation by driven with five percepts village project in Ayutthaya Province directions.

III. RESEARCH METHODS

A. Research Design

This study was qualitative research through documentary research and in-depth interview methods from the key informants and non-participant observation.

Research Instruments are as follows;

1) Interview: The interview of this study was Structure In-depth Interview which conducted to study creation of reconciliation by driven with five percepts village project in Ayutthaya Province ideas through these 5 questions;

1.1 How was the environment condition of WatThaKaRong Community, Ban Pom Sub-District, PhraNakhon Sri Ayutthaya District, Ayutthaya Province, before this project?

1.2 How was the environment condition of WatThaKaRong Community, Ban Pom Sub-District, PhraNakhon Sri Ayutthaya District, Ayutthaya Province, after this project?

1.3 How to manage five percepts village project of WatThaKaRong Community, Ban Pom Sub-District, PhraNakhon Sri Ayutthaya District, Ayutthaya Province process?

1.4 How five percepts village project of WatThaKaRong Community, Ban Pom Sub-District, PhraNakhon Sri Ayutthaya District, Ayutthaya Province management should be?

1.5 How many directions of five percepts village project of WatThaKaRong Community, Ban Pom Sub-District, PhraNakhon Sri Ayutthaya District - Ayutthaya Province? The Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province

2) Research Instruments Creation: The researchers studied ideas and theories of the creation of reconciliation by driven with five percepts village project in Ayutthaya Province and drew into interviewing questions in order to be revised for data collection instrument.

Data Collection

1) Primary Data: This kind of data was collected from various Buddhism textbooks like Tripitaka; (Pali Edition) MahachulaTripitaka Edition 2500, Tripitaka (Thai Edition), Mahachulalongkornrajavidyalai University, glorifying Her Majesty the Queen.

2) Secondary Data: This kind of data was collected from the creation of reconciliation by driven with five percepts village project in Ayutthaya Province theory books, journals, and researches including government sectors or educational institutes and acceptable data sources.

3) Interview

This research applied Semi-formal Interview and Informal interview for all interviewees.

Data Analysis

1) The data from documentary research was analyzed through Content Analysis method in form of descriptive presentation.

2) The data from interview was analyzed through Analytic Induction method in form of systematic arrangement and classification. After that this kind of data was interpreted in order to connect and provide its summaries along with the data collection process for the purpose to study each issue profoundly. From this action if any analyzed data was not explicit, it was collected in order to meet the qualitative research objectives as correlation and theoretical relation findings.

B. Research Process

Research process of this research has developed into 6 steps consisted of tostudying documentary analysis, studying general conditions and contexts, Observing, Interviewing, Analyzing, and Represent Steps were shown in Fig. 1.

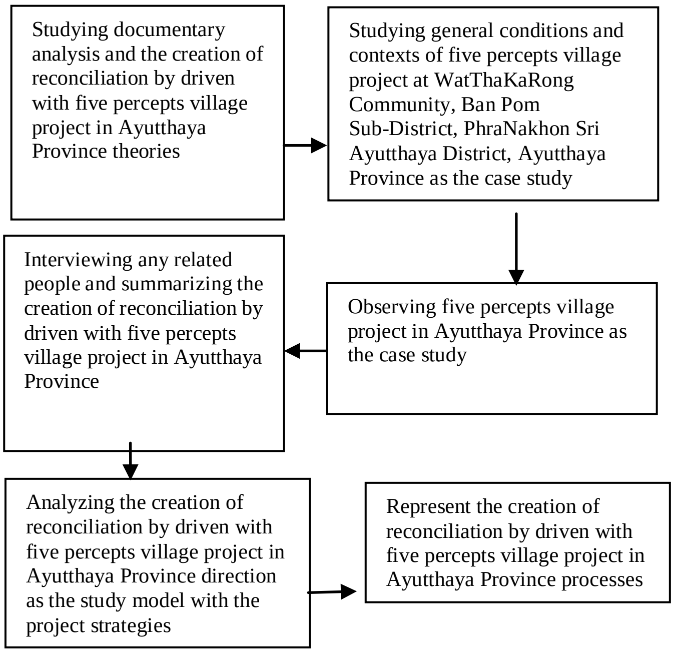
Studying documentary analysis and the creation of reconciliation by driven with five percepts village project in Ayutthaya Province theories
Studying general conditions and contexts of five percepts village project at WatThaKaRong Community, Ban Pom Sub-District, PhraNakhon Sri Ayutthaya District, Ayutthaya Province as the case study
Observing five percepts village project in Ayutthaya Province as the case study
Interviewing any related people and summarizing the creation of reconciliation by driven with five percepts village project in Ayutthaya Province
Analyzing the creation of reconciliation by driven with five percepts village project in Ayutthaya Province direction as the study model with the project strategies
Represent the creation of reconciliation by driven with five percepts village project in Ayutthaya Province processes

Fig.1 Research process for the Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province

IV. RESULTS

Results indicated that 1) The Administrative Processes of Five Precepts Village Project, WatThaKaRong Community, Ban Pom Sub-District, PhraNakornSriayutthaya District, Ayutthaya Province

In terms of administrative processes of five percepts village project of WatThaKaRong Community, Ban Pom Sub-District, PhranakornSriayutthaya District, Ayutthaya Province, after interviewed the key informants found that the project directors were TahKaRong Temple superior, Ban Pom Sub-District village chief, head of Village No.6, and residents to follow 7 principles of project administrative processes; 1) Planning, 2) Organizing, 3) Staffing, 4) Directing, 5) Coordinating, 6) Reporting, and 7) Budgeting with these followings details;

WatThaKaRong Community appointed project committees and provided board meeting to analyze the project necessities and needs from the local residents, provide the related sectors correct information, and define the project objectives.

The committees of five percepts village project of WatThaKaRong Community included; A. Local temple superior as the consultant, B. head of village as the director, C. sub-district organization or municipality office members as the vice-director, D. 3-5 authorized village residents as the committees, E. other village residents were appointed as secretary and secretary assistant by the committees and the administration center was located at non-formal education center building of WatThaKaRong Community, Ban Pom Sub-District, PhranakornSriayutthaya District, Ayutthaya Province.

In term of WatThaKaRong Community, Ban Pom Sub-District, PhranakornSriayutthaya District, Ayutthaya Province staffing processes; director and committees were appointed from both Sangha and local village including Sangha and village sector meeting should be provided regularly. However there were insufficient staffs to provide people correct information and conduct online data collection as well as lacking of facilitates and motivations for lower level project staffs.

In term of directing processes, Sangha and government sectors were responsible to appoint committees and staffs to plan, define explicit policies and practices, regularly provide board meetings, periodically summarize the progresses, and often improve project performance. About resource limitation, it was issued as the meeting topic in order to find any resolution directions for the project achievement.

The project participation of Sangha, Ayutthaya Provincial Buddhism Office, educational institutes, related government sectors, private sectors, community, and local residents were as follows;

1) Providing project supports and promotes; budgets, staffs, instruments, etc.

2) Project committees; being project committees, attending the meeting and consulting, etc.

3) Providing project public relations like advertisement media, public relations billboards, voice announcement, websites, etc.

4) Project outcomes monitoring and evaluation; project monitoring, evaluation, summarization and reporting.

The residents and related sectors who participated in the creation of reconciliation by driven with five percepts village project in Ayutthaya Province provided well project and social acceptances and coordination. However, some of them informed that the project was still inexplicit and insufficient of public relations since Sangha and related sectors had to immediately provide people appropriate public relations and further develop the project.

The Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province

In term of budgeting processes, Sangha supported the project operation budgets and government sectors also allowed the specific project budgets. However due to low amount and insufficient budgets, the major budget was from temple in addition, the activities were already provided by temple and government sectors.

WatThaKaRong Community applied Buddhism principles for creation of reconciliation by driven with five percepts village project through fairness, appropriateness, honesty, justice, sublime states of mind, and sacrifice as follows;

1. Fairness: referred to leader or governor/ administrator of all level sectors who needed to follow “Fairness” principles and make an exception of “Unfairness” as the mentioned above.
2. Appropriateness: referred to working flexibility and mitigating with proper principles according to 7 Sappurisa Dharma (Virtuous Qualities); knowing the cause, knowing the consequences, knowing individual, knowing oneself, knowing the society, knowing the proper time, and knowing sense of proportion, etc.
3. Honesty: referred to physical, verbal, and mental Dharma practices and/or business management including country administration with honest, clean, clarified, and verifiable actions.
4. Justice: referred to anyone who treated the others with justice according to legal state and rule of laws called “Justice” indiscriminately or depends on 4 Kinds of Prejudice
5. Sublime state of mind (adult’s moral principles): referred as loving-kindness; wishing the others to be happy, compassion; wishing the others to be free from sufferings, sympathetic joy; to be happy from the others’ happiness without any jealousy, and equanimity; to be economized, neutral, and inattentive from the others’ sufferings which unavailable to help and did not insult, abuse, and intensify to the others.
6. Sacrifice: referred as leader or governor/administrator and powerful persons who needed to reduce their grit and misbelief through sacrificing self-interests and selfishness for the others and/or country and people benefits.

From the mentioned good morals of leaders and all sectors, people shall live together peacefully without any suffers.

In conclusion, to create reconciliation, people needed to start from own oneself in order to provide the others peace. In addition, reconciliation was conducted to focus on understanding, accessible, and developing principles.

2) **The Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province Directions**

The process of the creation of reconciliation by driven with five precepts village project in Ayutthaya Province was drawn from the key informants’ interview analysis and the researchers’ non-participation observation. The project driven directions were described as follows;

First Direction: Five percepts village project of WatThaKaRong Community, Ban Pom Sub-District, PhranakornSriayutthaya District, Ayutthaya Province, consisted of First Strategy: to establish effective local administration and facility centers with sufficient data collection and storage devices as the project driven coordination center with consecutive performances, Second Strategy: to provide people, educational institutes, government sectors, hospitals, and communities five percepts possession through in forms of documents, brochures, and instruction media in order to educate and publicize level 2- five precepts village project consecutively according to the Sangha policy, Third Strategy: to develop staffs capability; both Buddhist monks and residents and recruit more volunteers which focusing on household, temple, and community and Fourth Strategy: to create effective project monitoring and evaluation instruments, ask educational institutes; university(s) and colleges for cooperation to create effective project monitoring and evaluation instruments, and evaluate the experts’ effective outcomes through quantitative and qualitative project outcome reports consecutively.

The Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province

Second Direction: Effective project administration according to these following principles;

1. Planning: to direct the effective operation practices in order to meet any project objectives.
2. Organizing: to provide administrative power structures and divide appropriate tasks.
3. Staffing: to manage personnel or staffing matters through staffs performance controlling and motivation providing.
4. Directing: to make any decisions and order any tasks in order to meet the operational plans; usual and specific tasks, including give some suggestions and control all aspects of task.
5. Coordinating: to coordinate with the other staffs in order to perform each project task with corresponding consistency from villagers, temple, community, school, and related sectors.
6. Reporting: any sectors should report to the administrators and members the project results in order to inform their activity movement and progress as well as the outcomes.
7. Budgeting: the project budgets were carefully controlled as well as budgeting and accounting.

Third Direction: this direction was conducted to strictly create community reconciliation with 5 precepts since these 5 precepts were regarded as the human living assurances; 1st precept is a life assurance, 2nd precept is an asset assurance, 3rd precept is a family assurance, 4th precept is a society assurance, and 5th precept is health assurance. The community leaders followed 6 principles of reconciliation creation as follows; fairness, appropriateness, honesty, justice, sublime states of mind, and sacrifice, in order to have the community solidarity environment.

Fig.2 The Process of the Creation of Reconciliation by Driven with Five Precepts Village Project in Ayutthaya Province Directions

According to the Fig.2 found that the process of the creation of reconciliation by driven with five precepts village project in Ayutthaya Province was drawn from the key informants' interview analysis and the researchers' non-participation observation. The project driven directions were described as follows; 1. Planning: to direct the effective operation practices in order to meet any project objectives.
2. Organizing: to provide administrative power structures and divide appropriate tasks. 3. Staffing: to manage personnel or staffing matters through staffs performance controlling and motivation providing. 4.Directing: to make any decisions and order any tasks in order to meet the operational plans; usual and specific tasks, including give some suggestions and control all aspects of task. 5. Coordinating: to coordinate with the other staffs in order to perform each project task with corresponding consistency from villagers, temple, community, school, and related sectors. 6. Reporting: any sectors should report to the administrators and members the project results in order to inform their activity movement and progress as well as the outcomes.7. Budgeting: the project budgets were carefully controlled as well as budgeting and accounting.

V. DISCUSSIONS

1. The process of the creation of reconciliation principle was firstly conducted from our mind reconciliation in order to provide our society peace. Moreover, the creation of reconciliation focused on understanding, accessible, and development principles which conformed to the research of PhramahaHunsaDhammahaso (Nithibunyakorn) who studied "A Pattern of Conflict Management by Buddhist Peaceful Means: A Critical Study of Mae Ta Chang Watershed Chiang Mai" through conflict theory. Due to the fact that conflict was a human deviation between group (human) and over two groups (people, society, people group, ethnic group, country, state, culture) so the researchers applied the conflict theory for this research. Including, the different benefit holders had varied purposes and values so that they depended on deviation, discordance, or confrontation between groups. These perspectives and interests turned from conflict into confrontation and were going to be human perceptional, feeling, emotional, and problematical conflicts. Therefore, these feeling and problem perceptions needed to be consecutively solved through agreement or compromise findings. In addition, these arguments and conflicts were furthered until they become violence [4] and conformed to the research of ChamniannoiSingharak who studied "The Study of Harmony Practice in Theravada Buddhism". The results found that 1) Harmony in Theravada Buddhism teaching referred to any activity performances in harmony from self-action to the others, community, society, and country to have the Harmony in Theravada Buddhism outcomes as much as possible so that in earthly aspect, everyone should have lived together in peach while the super-mundane was the world of sufferings free ultimately, 2) Buddhism harmony principles were divided into 3 aspects; harmonic physical, verbal, and mental actions according to 10 principles of an honest man; related: DasaKusala-karm which referred to 3 honest action principles; 3 bases of meritorious action; giving, precept, and mental development, .the high level of Dharma practice for most effective outcomes, and 3) the 3 outcomes of harmony practices in Theravada Buddhism were the interests of oneself, others, and both parties or regarded as public peace. There were many interests of harmony Dharma practice from current living, after life in heaven, and going to final stage of life, Nirvana. Therefore, harmony Buddhism Dharma studies and practices were applied for the living, consulting, and forgiving directions. These factors were going to lead Thai people happiness and peace in order to have interests for oneself and public in balance. If people prioritized on harmony Dharma practice study and behavior, the outcomes would be the actual interests of oneself and public.[5]

2. The driving directions of five percepts village project of WatThaKaRong Community, Ban Pom Sub-District, PhranakornSriayutthaya District, Ayutthaya Province, consisted of first strategy: to establish effective local administration and facility centers, second strategy: to provide people five percepts knowledge training, third strategy: to develop staffs capability; both Buddhist monks and residents and recruit more volunteers which focusing on household, temple, and community and fourth strategy: to create effective project monitoring and evaluation which conform to the research of PhrawimanKhamphirapanyo (Trikamol) who studied "An Analytical Study of the Five Precepts in terms of the Base of Peace". The result found that five percepts were applied as the base of peace along with horizontal social structures; generous and peaceful cultures leading and vertical social structures; pyramid-formed social foundation that were going to restructure politic, economic, society, process of judgment, and education in order to support micro – macro social structures as the structure and social institute connection

with five percepts as the base of peace. Meanwhile the other was a valuable base of peace which was the conscience of the worldwide humanity and human right concerns such as equality, justice, fraternity, relationship, equilibrium, and human dignity respect. From these previous concerns, our society was going to have welfares with equal rights and life value awareness without any violence in order to avoid any threatened matters and support the suffers for their living welfare and quality as well as life and property safety for positive peace meanwhile these concerns were able to resolute origin conflict and violence problems in forms of desire, grit, and misbelief and roots of hatred such as greed, anger, and ignorance. The five percepts were conducted to inhibit and demolish roots of conflict and violence. The constructional root constructed violence free society while valuable root motivated the life value awareness in order to be available for living with human dignity, the humanity root. Moreover, any roots of conflict and violence were going to be solved throughout human value and human mental desire control structure in order to be secure bases of peace for both further micro and macro sustainable base [6].

VI. RECOMMENDATIONS

A. Recommendations for Policies

1. The Sangha Supreme Council of Thailand should cooperate with National Office of Buddhism to provide any good behavior supporting projects by five percepts village to have more concrete aspect.
2. The Sangha Supreme Council of Thailand should cooperate with National Office of Buddhism to provide annual practical and long-term development plans, and appoint project committees to monitor the outcomes consecutively.
3. The Sangha Supreme Council of Thailand should cooperate with National Office of Buddhism to report the project progression and achievement for the Council of Ministers as well as to publicize people the project achievement.

B. Recommendations for Practices

1. Related sectors like provincial Sangha, government sectors, provincial National Office of Buddhism, provincial cultural office, district office, community and educational institutes should cooperate and coordinate to perform the project consecutively and give all related sectors the opinions in order to be further developed.
2. Community should apply all of 4 strategies; first strategy: to establish effective local administration and facility centers with sufficient data collection and storage devices as the project driven coordination center with consecutive performances, second strategy: to provide people, educational institutes, government sectors, hospitals, and communities five percepts possession through in forms of documents, brochures, and instruction media in order to educate and publicize level 2- five precepts village project consecutively according to the Sangha policy, third strategy: to develop staffs capability; both Buddhist monks and residents and recruit more volunteers which focusing on household, temple, and community and fourth strategy: to create effective project monitoring and evaluation instruments, ask educational institutes; university(s) and colleges for cooperation to create effective project monitoring and evaluation instruments, and evaluate the experts' effective outcomes through quantitative and qualitative project outcome reports consecutively.

C. Recommendations for Further Research

1. The researchers should study the creation of reconciliation by driven with five precepts village project within specific areas in order to develop any province aspects for more explicit.
2. The researchers should analyze other creation of reconciliation by the other Dharma or moral principles such as Twelve Values Announced by the Head of the National Council for Peace and Order (NCPO).
3. The researchers should study the creation of reconciliation by driven with five precepts village project efficiency after applied the research in the actual circumstances.
4. The researchers should study the creation of reconciliation by driven with five precepts village project problems and obstacles.

CONCLUSION

WatThaKaRong community residents always followed and held the five percepts with ThaKaRong Temple superior as their spiritual leader and role model. In addition the researchers found that the residents loved to work as a team and had reliable and strong leaders as we saw from many key informant interviews which informed about the harmony and problem solutions including WatThaKaRong community residents had their common sense to sustainably develop the community through providing children and youths good values until they got the perspective foe following the five precepts, any conflicts were lost and their community were greater in harmony, unity, and accordance that caused the peaceful life.

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Development of Activities for Health Being Promotion and Social Network for Reducing Alcohol Smoking Cessation according to Buddhist Integration in Nonthaburi Province

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*Abstract— **The purpose of this research article was to develop activities for Health Being Promotion and Social Network for reducing alcohol smoking cessation according to Buddhist Integration in Nonthaburi Province. Mixed methods research was used for research design. Qualitative data were collected by in-depth interview from 18 key informants and focus group discussion from 12 targets group whereas quantitative data was collected from 400 samples. Research tools were interview form, questions for focus group discussion and questionnaires. Qualitative data was analyzed by using content analysis, and quantitative data was analyzed by descriptive statistics. Results indicated that 1) monks must be set dynamic network that drive preventive and proactive for set campaign with participation of party in public that must be integrated in problems in community, process and the model of activities. 2. The activities for health being promotion and social network for reducing alcohol smoking cessation according to Buddhist integration in Nonthaburi Province found that people had opinion of the participation for this case were at middle level (Mean = 3.43). When consider each item, it found that all items were at middle levels. 3. The monks who participated in health being promotion and social network for reduce alcohol smoking cessation according to Buddhist integration in Nonthaburi Province such as Provincial public health, Local government organization for consultant, motivation both body and mind to people who alcohol smoking cessation via activity that can be called " Pray in Buddhist Lent for reducing alcohol and smoking for Buddha" which made them having high quality of life.***

Index Terms— ***Development of Activities, Health Being Promotion, Social Network, Reducing Alcohol Smoking, Buddhist Integration***

I. INTRODUCTION

Alcohol and tobacco were regarded as human health "hazard". From World Health Organization's report in 2018 showed that alcohol was a cause of death for 1/20 world population every year or 2% including drunk driving, violence, and assault. About tobacco, it was also regarded as a cause of many respiratory organ diseases like cancer according to the quote of one researcher "tobacco smoking harms to smokers and surrounding people. Nicotine has both direct and indirect effects. Cigarette smoke toxin has carcinogen and inflammatory chemical mediator. It also affects to human fat metabolism and pregnant woman's fetus development. Smoking does not improve memorizing potential. Tobacco is savored and flavored through its filter and low-nicotine tobacco does not reduce toxin" [1] Therefore, any causes of disease from alcohol and cigarette were considered as world's hazard according to World Health Organization's report especially it affected to Thai people after these 2 kinds of drug are permitted. According to National Statistical Office's survey findings from Thai population tobacco smoking and alcohol drinking behaviors in 2017 found that from 55.9 million people of over 15-year old population, 15.9 million people (28.4%) were alcohol drinkers and divided as 6.98 million people (12.5%) were regular drinkers, and 8.91 million people (15.9%) were infrequent drinkers. 25-44 year-old population was the highest rate group of alcohol drinkers (360.%) while 20-24 and 45-49 groups had nearly rates (33.5% and 31.1 % respectively). Elders group (13.6%) had 15.2% as alcohol drinking rate and youth (15-19 year-old) was the lowest drinking rate group (13.6%). There were 5 provinces that had over 40% of alcohol regular drinker rate; Chiang Rai (45.3%), Lamphun (44.1%), Phayao (44.0%), Nan (42.4%), and Surin (40.6%).

In term of Thailand's tobacco consumption rate in 2017 found that from 10.7 people of over 15-year old population (19.1%), 15-18 year-old group had 7.8% of tobacco smoking rate and overall smoking rate had a tendency to be lower excepted 19-24 year-old group. During 1991-2017 male smoking rate had been lower as female for 36.42% and 66% and female smokers was in the lowest rate ever with 1.7%. In 2017, there were 10 provinces that had highest smoking rates; 1) Krabi, 2) Nakhon Si Thammarat, 3) Satun, 4) Sakon Nakhon, 5) Ranong, 6) Songkhla, 7) Udon Thani, 8) Surat Thani, 9) Phatthalung, and 10) Trang respectively while the provinces that had lower rates from 2011 were Satun; 29.42% to 26.9%, Ranong; 27.64% to 25.5%, Surat Thani; 26.97% to 24.4%, and Trang; 26.39% to 24.2%. The other 6 provinces were in top-ten of higher second-hand smoking rates. From mentioned rates, they conformed to provincial tobacco consumption rates (Tobacco Control Research and Knowledge Management Center (TRC), 2019 Thailand's tobacco consumption rate in 2018). Alcohol and tobacco were the problems that needed to be managed and solved to decrease addiction risk factors and alcohol / tobacco consumption. The final result shall be national holistic health according to any solving measure and direction researches like Assessing tobacco smoke situation among smokers and secondhand smokers in a hospital [2] and The Development of Practice Guideline for Smoking Cessation among Clients of Smoking Cessation Clinics [3] The Result of Smoking Cessation among Clients of Smoking Cessation Clinics from University Drugstores and Mahasrakham Hospital [4] , Effects of School-based Smoking Initiation Prevention Program on Tried Smoking among Early Adolescents [5] , The Relationship Between Knowledge and Attitude of Cigarette Smokers toward Protecting Family Members from Secondhand Smoke [6], Research Report of Communication Way; Abstinence from Alcohol for Blessing; Persuasive Discourse Analysis: A Case Study Alcohol Abstinence Campaign of the State Agencies during Buddhist Lent Period in Mueang District, Nan Province [7], Situation Study of Alcohol Outlets and Pubs Near Universities and Changes After Law Enforcement in Bangkok and other Provinces in Thailand [8], Alcohol-Free Boat Racing in Nan province [9], Communication Process to Transform Meanings of "Alcohol" in Funeral Rituals[10], The Strategies of Alcohol Outlets and Pubs Near Universities to Motivate Students' Demands [11], Hello… 1413 Helpline for Stop Drink [12]. From the researches' results and objectives were referred as case studies to promote knowledge, cessation, and abstinence for both alcohol and tobacco with the result; "Reduce – Depart - Quit". The final expectation shall be Thai people good healthy and holistic health and to educate people the danger of alcohol and tobacco which affect to Thai people and holistic health.

Moreover with current alcohol and tobacco crisis and after the researchers surveyed in Samut Songkram Province found that from over 15 year-old residents; there were smokers as 17.29% which lower from 2011; 18.32% of smoking rate [13]. From this lower rate there were alcohol and tobacco risks reducing actions and some actions were from field studies or surveys of Provincial Public Health Medical officers and village health volunteers to promote and educate about tobacco and alcohol risks intensively through various learning processes like confidence motivation process. From earliest stage of these mentioned processes focused on providing field survey and campaign to educate residents in order to meet project's objective but due to the fact that the target group was elder population thus alcohol and tobacco information surveying was not successfully achieved. Therefore, community history was studied to build up friendship between the residents so "Talking about any happiness from pasts shall build up good relationship between the residents". From this aspect, any residents' communication shall be in good and friendly environments including talking about campaign set up that focused on participation beside data collection interview since the campaign set up was about happiness and opened for opinion exchange as well as to express their own feelings after conducted it frequently. It would not be the problem if campaign focus was changed into history for tobacco and alcohol consumption data collection since everyone loves to reveal own feelings openly [14].

Due to the fact that any activities were based on Buddhism since Thai people have bonded with Buddhism for a long time therefore we could not deny that Buddhist monks shall attend the campaigns. Therefore, the researchers needed to study the participation for health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration in Nonthaburi Province, investigate role model temples and villages for health being promotion and social network for reducing alcohol-smoking Cessation according to Buddhist integration in Nonthaburi Province, and lastly to provide further activities for health being promotion and social network for reducing alcohol-smoking Cessation according to Buddhist integration in Nonthaburi Province.

II. RESEARCH OBJECTIVES

The objectives of this research article was to develop activities for health being promotion and social network for reducing alcohol-smoking Cessation according to Buddhist integration in Nonthaburi Province.

III. RESEARCH METHODS

A. Research Design

This study was Participation Action Research which had been conducted to collect and analyze both quantitative and qualitative data for 10 months (2018, November – 2019, September) in order to investigate the role model villages of health being promotion and social network for reducing alcohol-smoking Cessation according to Buddhist integration in Nonthaburi Province and develop policy recommendations for health being promotion and social network for reducing alcohol-smoking Cessation according to Buddhist integration in Nonthaburi Province with these 3 followings;

1. Documentary Study: This study was conducted to explore the aspects of role model temples and villages of health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration in Nonthaburi Province with 2 aspects as follows;

(1) General contexts of temples and villages (physical context)

(2) Temples and villages alcohol and tobacco addiction circumstances

Studied from related documents and researches

2. Action Study: This study was categorized into these 4 phases;

1st Phase: Learning the contexts from temples and villages of health being promotion and social network for reducing alcohol-smoking Cessation according to Buddhist integration in Nonthaburi Province. The researchers chose Bang Aoi Chang Temple, Bang Si Thong Sub-District, Bang Kruai District, Nonthaburi Province as the role model temple for this study. The in-depth interview was provided to 18 key informants; superiors, Buddhist monks, head of villages, and villagers of Bang Aoi Chang Sub-District.

2nd Phase: Providing “Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha with Buddhism networks” activity. The researchers coordinated “Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha with Buddhist network members” activity with Buddhism networks; Faculty of Social Sciences; Mahachulalongkornrajavidyalaya University, Bang Aoi Chang Temple, Wat Bang Aoi Chang School, Bang Si Thong Sub-District Municipal Office, Bang Si Thong Sub-District community, and Bang Si Thong Sub-District Health Promoting Hospital. This activity consisted of special topic lectures; Dangers and Risks of Alcohol and Tobacco from Bang Si Thong Sub-District Health Promoting Hospital’s nurses, and Alcohol and Tobacco Consumption Laws by police officers including praying merit activity to reduce, depart, and quit alcohol-smoking for offering to Buddha by Bang Aoi Chang Temple’s superior.

3rd Phase: Expanding the activities throughout all areas within the province: The researchers selected 8 temples within Nonthaburi Province areas; 1) Choeng Lane Temple, 2) Poh Pueak Temple, 3) Uam Ong Temple, 4) Molee Temple, Cholpratan Temple, 6) Tanod Temple, 7) Boh Temple, and 8) Hong Thong Temple to provide “Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha with Buddhism networks” activity with Bang Aoi Chang Temple, Nonthaburi Province as role model to perform this activity within each mentioned temple The objective aimed to have over 200 Buddhist participants in each temple or 1,600 participants in total.

4th Phase: Making of Memorandum of Understanding (MOU) of academic and research: The researchers invited 6 network parties; Faculty of Social Sciences; Mahachulalongkornrajavidyalaya University, Bang Aoi Chang Temple, Bang Aoi Chang School, Bang Si Thong Sub-District Municipal Office, Bang Si Thong Sub-District community, and Bang Si Thong Sub-District Health Promoting Hospital to make the Memorandum of Understanding (MOU) of academic and research which aimed to develop knowledge and process of health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration, provide and develop the networks of health being promotion and social network for reducing alcohol-smoking cessation in Nonthaburi Province, and develop health being promotion and social network for reducing alcohol-smoking cessation in Nonthaburi Province policies.

3. Policy Study: This study was conducted to recommend health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration in Nonthaburi Province policies. Key informants were interviewed and their information was represented in complete research paper.

Since this study is Participation Action Research, the researchers chose Bang Aoi Chang Temple, Bang Si Thong Sub-District, Bang Kruai District, Nonthaburi Province as the role model for learning and providing "Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha with Buddhism networks" activity and also expanded this activity to 8 temples in Nonthaburi Province; 1) Choeng Lane Temple, 2) Poh Pueak Temple, 3) Uam Ong Temple, 4) Molee Temple, Cholpratan Temple, 6) Tanod Temple, 7) Boh Temple, and 8) Hong Thong Temple.

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In terms of representative samples and key informants: This action research defined representative population and samples through Purposive Sampling like; 1,800 Buddhists who visited Choeng Lane Temple, Poh Pueak Temple, Uam Ong Temple, Molee Temple, Cholpratan Temple, Tanod Temple, Boh Temple, and Hong Thong Temple for making merit during Buddhist holidays.

Key-informants consisted of superiors, head of villages, network members and villager representatives for 18 persons in total.

B. Research Process

Research process of this research has developed into 3 steps consisted of to Learning and providing activities from role model temples, Buddhism network temple activities providing, Policy recommendation development of health being promotion and social network for reducing alcohol-smoking cessation in Nonthaburi Province. Steps were shown in Fig. 1.

1st Phase: Learning and providing activities from role model temples:
The researchers collected data from in-depth interview through voice and photos/videos recording and notes taking

↓

2nd Phase: Buddhism network temple activities providing:
The researchers collected data from in-depth interview through voice and photos/videos recording and notes taking including questionnaires via online data storage platform; Google Form

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3rd Phase: Policy recommendation development of health being promotion and social network for reducing alcohol-smoking cessation in Nonthaburi Province:
The researchers collected data from in-depth interview through voice and photos/videos recording and making academic and research MOU

Fig.1 Research process for the development of activities for health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration in Nonthaburi province

IV. RESULTS

Results indicated that Activities for health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration in Nonthaburi Province were; Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha at Bang Aoi Chang Temple, Bang Si Thong Sub-District, Bang Kruai District, Nonthaburi Province from 2018, November – 2019, September. The purposes of this activity were; (1) to design activities for health being promotion according to Buddhist community and network contexts, (2) to induce Buddhists to participate praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha activity, and (3) to assess the results of praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha activity participation. The activity processes were; (1) provided Buddhist network meeting to reduce, depart, and quit smoking in Nonthaburi Province with 10 monks/persons at Bang Aoi Chang Temple on 1st May 2019, (2) designed directions and activities to reduce, depart, and quit smoking according to community contexts by the experts and Buddhist network members and provide each member's responsibility, (3) launched project "Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha" and invited people to attend this activity, (4) followed and assessed 1st phase project outcomes after 1 month of activity period through in-depth interviewing from the target group and collected surveyed data from 200 representative samples, (5) summarized the results and provided meeting with Buddhist network members to expand 2nd phase project throughout 10 temples, (6) provided "Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha” activity and induced the Buddhist to join this activity, (7) followed and assessed 2nd phase project outcomes after 1 month of activity period through in-depth interviewing from the target group and collected surveyed data from 400 representative samples, and (8) conducted complete version research. The activity results were; (1) 2,200 Nonthaburi Province residents were able to reduce, depart, and quit alcohol-smoking, (2) 2,200 Nonthaburi Province residents had better living quality, (3) people had role model temples for reduce, depart, and quit alcohol-smoking activity promotion, (4) villages, temples, and communities recognized about risks of alcohol and tobacco and were active to sincerely reduce, depart, and quit alcohol-smoking. The Buddhist network members from this activity were; (1) Bang Si Thong Sub-District Municipal Office, (2) Bang Si Thong Sub-District Health Promoting Hospital, (3) Elder Care Centers, (4) Wat Bang Aoi Chang School, and (5) Nonthaburi Provincial Sangha.

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After interviewed the participants’ opinion found that the opinion level of activities for health being promotion and Social Network for Reducing Alcohol-Smoking Cessation according to Buddhist Integration in Nonthaburi Province was in moderate level (means = 3.43). After considered the aspects found that they were all in moderate levels.

Table I: Mean, Standard Deviation, and participants’ opinion level of activities for health being promotion and Social Network for Reducing Alcohol-Smoking Cessation according to Buddhist Integration in Nonthaburi Province

ACTIVITIES	Opinion Levels		
	$\bar{x}$	S.D.	Level
1. Before activity: You already realized about risks of alcohol and tobacco	*3.41*	*0.62*	*Moderate*
2. Before activity: You never have consumed alcohol and tobacco	*3.44*	*0.628*	*Moderate*
3. Before activity: You have promoted family members and community residents to realize about risks of alcohol and tobacco	*3.43*	*0.62*	*Moderate*
4. Before activity: Sangha already announced you about the project	*3.43*	*0.621*	*Moderate*
5. Before activity: You have volunteered to attend this project	*3.41*	*0.637*	*Moderate*
6. Temples well provided “ Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha”	*3.41*	*0.637*	*Moderate*
7. There were many people to attend this activity	*3.39*	*0.598*	*Moderate*
8. You had been acknowledged and educated from this activity	*3.38*	*0.611*	*Moderate*
9. The lecturers were able to describe the risks of alcohol and tobacco	*3.39*	*0.583*	*Moderate*
10. The lecturers were able to induce and persuade people to reduce, depart, and quit alcohol-smoking	*3.46*	*0.904*	*Moderate*
11. The Buddhist monk masters were able to instill Dharma teaching about praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha so well	*3.29*	*0.778*	*Moderate*
12. The Buddhist monk masters invited Buddhists to observe Buddhism percepts, pray, and induce people to reduce, depart, and quit alcohol-smoking	*3.29*	*0.778*	*Moderate*
13. Project staffs provided many public relation documents and media which meet the people’s demand	*3.48*	*0.84*	*Moderate*
14. People had appropriate activity venues	*3.45*	*0.872*	*Moderate*
15. Activity duration was effective	*3.45*	*0.813*	*Moderate*
16. After activity: You had more knowledge	*3.39*	*0.778*	*Moderate*
17. After activity: You were motivated to reduce, depart, and quit alcohol-smoking	*3.43*	*0.825*	*Moderate*
18. After activity: You were able to educate any knowledge from this activity to the others	*3.42*	*0.83*	*Moderate*
19. “ Praying along Buddhist lent period to reduce, depart,	*3.43*	*0.831*	*Moderate*

ACTIVITIES	*Opinion Levels*		
	$\bar{x}$	*S.D.*	*Level*
and quit alcohol-smoking for offering to Buddha" activity was good and shall be consecutively provided as annual activity			
20. From your opinion " Praying along Buddhist lent period to reduce, depart, and quit alcohol-smoking for offering to Buddha" activity was able to help people	*3.49*	*0.778*	*Moderate*
Total Means	***3.43***	***0.620***	***Moderate***

V. DISCUSSIONS

People expressed their opinions about activities for health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration in Nonthaburi Province in moderate level (means = 3.43) and after considered the aspects found that they were all in moderate levels as well. Therefore, people rarely needed to join activities for health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration it might due to the fact that the numbers of Buddhist monks who practiced this session were very low and most media channels tended to represent negative images of Thai Buddhist monks like drunken Buddhist monks, etc., thus these issues entirely affected to people's Buddhism perspective. The mentioned concerns conformed to the research of Netiphan Srimachan who studied "Alternative: The effectiveness of DNA (Drink No Alcohol) project-new generation with no alcohol". The results found that most students recognized more about alcohol but did not reach to the behavior change. However to change behavior, it needed to take time to study about alcohol consumption reducing consecutively. [15] In addition, it was also accord with the research of Phatthara Leelahawarong who studied "Economic Utility Value Evaluation of Thai Health Promotion Intervention model development: Case Study; Alcohol Use Behavior Measure". The results found that "No alcohol during Buddhist Lent" project was performed in national and community levels while male and female samples were being cost-effective with an incremental cost-effectiveness ratio up to 21,745 baht per Quality-Adjusted Life Years gained in male and 36,037 baht per Quality-Adjusted Life Years gained in female and Willing to Pay rate at 160,000 baht per year. The probability found that 99% of being harmful drinking and cost-effective in male was greater than 80% in female [16].

VI. RECOMMENDATIONS

A. Recommendations for Policies

1. Every related sector shall provide Action Plan with domestic and other sectors integration including defining policy indicator and conforming to each sector operational cost. 2. Provincial municipal committees, subcommittees, and officers shall be recruited to push forward integrated and related aspects. 3. All practitioners should be developed in knowledge, skill, and expertise. 4. Public relations and information operation or IO, should be applied to every process in order to build people acknowledgement and cooperation. 5. All processes shall be performed together from every social sector. 6. Alcohol-smoking cessation center should be immediately improved. 7. Local network members and volunteers capability should be improved in order to support people. 8 Alcohol-tobacco addicts care management efficiency should be improved in order to be integration solving and sustainable living quality. 9. Private sectors and business firms, community sectors, and people; children, youth, and adults, need to be supported in order to take a part in consecutive family living development.

B. Recommendations for Practices

1. Buddhist monks should provide protection and solving networks as well as promotion and solving units to corporate with sector members and people networks. 2. To protect and solve community alcohol-smoking risks, Buddhist monks should integrate activities processes and directions in order to conform to actual problems appropriately. 3. Buddhist monks should do meditation for recovering addicts' condition. 4. Buddhist monks should apply herbs and folk wisdom to detoxify local addicts' alcohol and tobacco toxin. 5. Buddhist monks should gather villagers or community development stakeholders in order to provide them alcohol-smoking protection and solving measures. 6. Buddhist monks should educate more about community alcohol-smoking problem protection and solution including any virtues in order to be applied for teaching Dharma principles consecutively. 7. Buddhist monks should be the lecturers of Buddhist moral treatment for community alcohol-smoking problems project, Roaming with Dharma project, or any alcohol-smoking concerned projects by the government sectors. 8. Supporting all sectors cooperation to protect and solve community alcohol-smoking problems even raw betel nuts and tobacco offerings for Buddhist monks shall be prohibited. Due to

the mentioned issue, people need to change their perspective even it is a cultural matter or an inherited value, they need to be warned about any health, social, and environment harms. 9. Holding "Confiding – Bonding – Generalizing - Settlement" principle in other words, the practitioners should be familiar with traders, addicts, and government sectors in order to perform with all sectors and find the resolutions together. 10. Government sectors like Provincial Public Health Office has to provide operation budget to solve community alcohol-smoking problems consecutively since this money is able to encourage the activity providers.

C. Recommendations for Further Research

1. Any projects and activities for health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration should be furthered throughout nationwide areas.

2. Buddhist monk achievement from health being promotion and social network for reducing alcohol-smoking cessation according to Buddhist integration should be further studied.

CONCLUSION

Community alcohol-smoking problem protection and solution ideas and approached included; (1) Buddhist monks need to corporate with government sectors for providing people risks of community alcohol-smoking training activities. Since Buddhist monks are regarded as community leaders and spirit supporters therefore community should be improved in order to avoid any alcohol-smoking concerns, (2) Buddhist monks realized that they were the role models to solve community alcohol-smoking problems, (3) Buddhist monks were the role models to perform any good morals like avoiding from community alcohol-smoking problems, (4) to provide body of knowledge, Buddhist monks should apply self-development approaches in order to have community alcohol-smoking problem protection and solution knowledge before attending government sector trainings which studying from documents and textbooks. After that any studied knowledge shall be magnified to people (5) in term of perspective change, Buddhist monks intended to change people's perspective in order to instill them about the risks of community alcohol-smoking problems, (6) Buddhist monks needed to be the community role models before teaching people about community alcohol-smoking problems, (7) government sectors provided explicit measures; revising legal contents in order to extend any penalties and to be effective for offenders including both major and minor dealers, (8) temples should be permanent non-alcohol and non-smoking places since having alcohol-smoking problems within the temple was the major concern therefore Buddhist monks needed to monitor this concern even during annual or any kinds of religious ceremonies, (9) free-time occupation was promoted since people were able to gain income, have good living, escape from community alcohol-smoking problems, and provide social service after alcohol-smoking addiction treatment. These actions supported people to have better living quality, and (10) everyone built children and youth immunity and provide community and school alcohol-smoking problem promotion activities in order to inform them how serious of alcohol-smoking problem.

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A Model of Development in Morality and Learning Behavior of Children and Youth with Process Buddhist Media Application

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***Abstract*— The purposes of this article were 1) to study good practice model of morality and learning behavior of children and youth with process Buddhist media application, and 2) to develop and propose model of morality and learning behavior of children and youth with process Buddhist media application. Mixed methods research was used for research design. The first phase was quantitative research. Simple random sampling was used and 355 students were used for data collection. Research tool was questionnaires, and data were analyzed using descriptive statistics. The second phase was qualitative research, and the target group was 14 experts. Interview form was used for data collection and analyzed by content analysis. Results indicated that: 1) overall result of good practice model of morality and learning behavior of children and youth with process Buddhist media application showed at high level ($\overline{X}$=4.14, S.D.= .60). Considering in each aspect, all aspects were at high level. The first highest level was honestly, and the lowest level was responsibility. 2) Result of model utilization showed that students who attended 6 activities have increased level morality and learning behavior consisted of 1) discipline, 2) responsibility, 3) honestly, 4) public mind, 5) patience, and 6) diligent. Students showed good participation on group activities which came from good role of model of as "Training good human/youth and children". The main contents focused on morality, virtue and discipline that initiated faith into practice. Therefore, Bloom's taxonomy which consisted of cognitive domain, affective domain, psychomotor domain was developed in the model of morality and learning behavior of children and youth with process Buddhist media application..**

Index Terms— ***Morality, Learning Behavior, Process Buddhist Media application.***

I. INTRODUCTION

Nowadays, using education to develop people will help people use their full potential and being creative is a person who can act as a good member of the society completely importance about youth development building morals and ethics which appears in the definition of education in Section 4, first paragraph, "Education means the learning process for the growth of personnel and society by transferring knowledge, training, cultural inheritance, the creation of academic progress, the creation of knowledge resulting from the arrangement of the environment learning society, and factors contributing to continuous learning throughout life", which can be seen from the mention of education management. In the nature of the teaching and learning process, educational management has shown guidelines learning process management, and the essence of the course and evaluation. The characteristics of behavior based on the above abstract although society has clear norms that which subject is a desirable feature? But, it is difficult to develop internal characteristics which are abstract (morals) to be able to be the basis and direct the desired behavior together with the desired characteristics in certain matters such as honesty, discipline, honestly, etc., need to translate into behavior and organize activities to suit the development of those characteristics.

Society today experiencing severe moral and ethical degeneration and day by day intensifying, children have inappropriate behavior reflecting the shortcomings of the education system that have lost what is called refining process "Human" already or at least fully. The value of an object is an indicator of social prosperity rather than value of goodness and moral decline. The practices of people are neglected or forgotten because saw that morality does not promote material prosperity materialism with strong influence over morality. Therefore, it is requiring more restoration of morality and ethics [1].

Strengthening the morality and ethics of the youth requires many factors and many parties in thinking, collaborating, solving problems together, creating a body of knowledge, cooperation to immunize the youth, to be good behavior and being an example of society in order to be an important force for further development of the nation. It is a solution to problems of children and youth properly. Therefore, relevant factors such as social environment, community, family and youth, cultivating life skills in teaching close attention that helps to purify the personality and cultivate morals and ethics. Therefore, important inevitably is a factor that encourages youth to have the characteristics that they want in their own development, family, and society.

From the above importance, the research team is interested in studying the model of moral development and learning behavior of children and youth with Buddhist creative media movement in children and youth by applying principles to the media to reach children and youth about how to develop morality and ethics for children and youth encouraging children and youth to have emotional stability, the ingenuity of consuming media creatively that is appropriate for one's own benefit, and others. Therefore, the youth can live in a quality and happy society to be able to learn and adjust themselves to the changing situation truly.

Therefore, the research team has studied causing the research team to be interested in studying the model of moral development and learning behavior of children and youth with Buddhist creative media movement. The results of this research will be an important database for the development of morality and learning behavior of children and youth through the Buddhist creative media process.

II. RESEARCH OBJECTIVES

The objectives of this research articlewere1) to study good practice model of morality and learning behavior of children and youth with process Buddhist media application, and 2) to develop and propose model of morality and learning behavior of children and youth with process Buddhist media application.

III. RESEARCH METHODS

A. Research Design

Mixed methods research was used for research design. The first phase was quantitative research. Simple random sampling was used and 355 students were used for data collection. Research tool was questionnaires, and data were analyzed using descriptive statistics. The second phase was qualitative research, and the target group was 14 experts. Interview form was used for data collection and analyzed by content analysis.

B. Research Process

The presentation is in the form of a descriptive presentation with tables and descriptions of events related to basic information of children and youth. Model and learning process of the moral and behavioral development of children and youth with creative media movement as in Fig. 1.

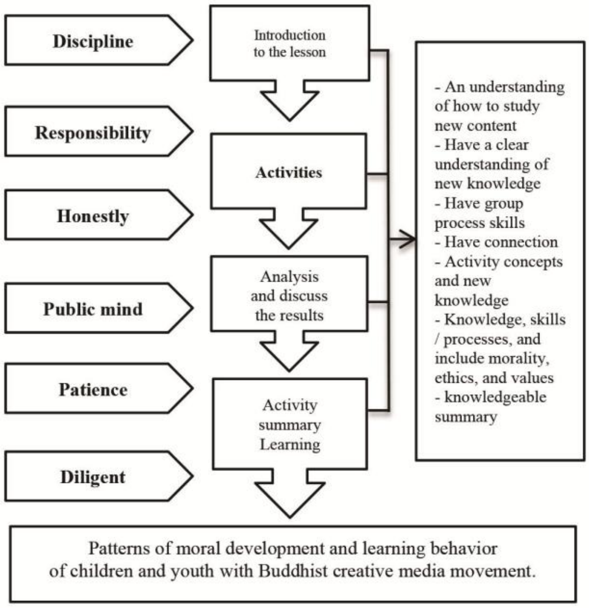
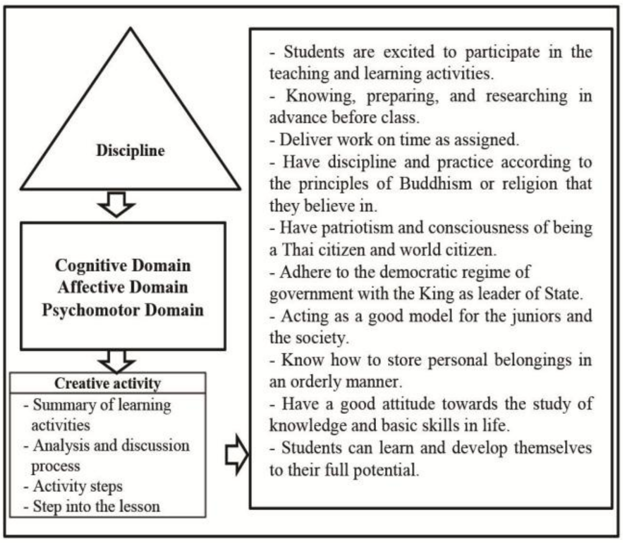

Discipline
Responsibility
Honestly
Public mind
Patience
Diligent
Introduction to the lesson
Activities
Analysis and discuss the results
Activity summary Learning
- An understanding of how to study new content
- Have a clear understanding of new knowledge
- Have group process skills
- Have connection
- Activity concepts and new knowledge
- Knowledge, skills / processes, and include morality, ethics, and values
- knowledgeable summary
Patterns of moral development and learning behavior of children and youth with Buddhist creative media movement.

Fig. 1 Research Process

IV. RESULTS

The results of the research were as follows: 1) the model of moral development and learning behavior of children and youth by the creative media movement of the model organization in general, at a high level which has an average value ($\bar{x}$= 4.07, SD = 0.52). 2) The development of the moral and behavioral development model of children and youth with Buddhist creative media movement found that the learning styles in all 6 areas are 1) aspects of discipline, 2) responsibility,3) honestly, 4) public mind, 5) patience , and 6) diligent relying on various activities of morality and learning behavior of children and youth have a higher level of development. 3) The model of moral development and learning behavior of children and youth through Buddhist creative media movement. The model of moral development and learning behavior of children and youth with Buddhist creative media processes as follows:

1) The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement Discipline can be shown in Fig.2.

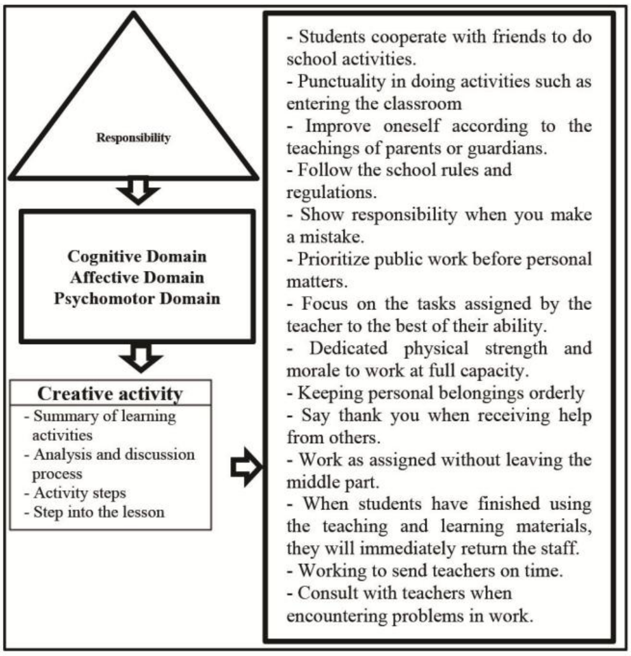


- Summary of learning activities
- Analysis and discussion process
- Activity steps
- Step into the lesson

- Students are excited to participate in the teaching and learning activities.
- Knowing, preparing, and researching in advance before class.
- Deliver work on time as assigned.
- Have discipline and practice according to the principles of Buddhism or religion that they believe in.
- Have patriotism and consciousness of being a Thai citizen and world citizen.
- Adhere to the democratic regime of government with the King as leader of State.
- Acting as a good model for the juniors and the society.
- Know how to store personal belongings in an orderly manner.
- Have a good attitude towards the study of knowledge and basic skills in life.
- Students can learn and develop themselves to their full potential.

Fig.2 The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement "Discipline"

2) The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement Responsibilitycan be shown in Fig.3.

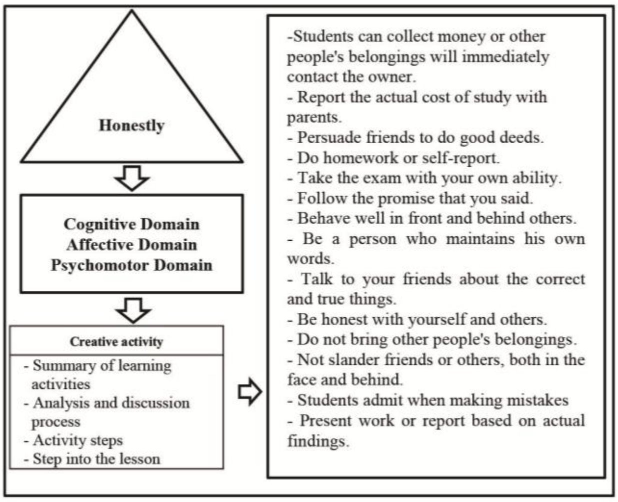


- Summary of learning activities
- Analysis and discussion process
- Activity steps
- Step into the lesson

- Students cooperate with friends to do school activities.
- Punctuality in doing activities such as entering the classroom
- Improve oneself according to the teachings of parents or guardians.
- Follow the school rules and regulations.
- Show responsibility when you make a mistake.
- Prioritize public work before personal matters.
- Focus on the tasks assigned by the teacher to the best of their ability.
- Dedicated physical strength and morale to work at full capacity.
- Keeping personal belongings orderly
- Say thank you when receiving help from others.
- Work as assigned without leaving the middle part.
- When students have finished using the teaching and learning materials, they will immediately return the staff.
- Working to send teachers on time.
- Consult with teachers when encountering problems in work.

Fig.3 The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement "Responsibility"

3) The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement honestycan be shown in Fig.4.

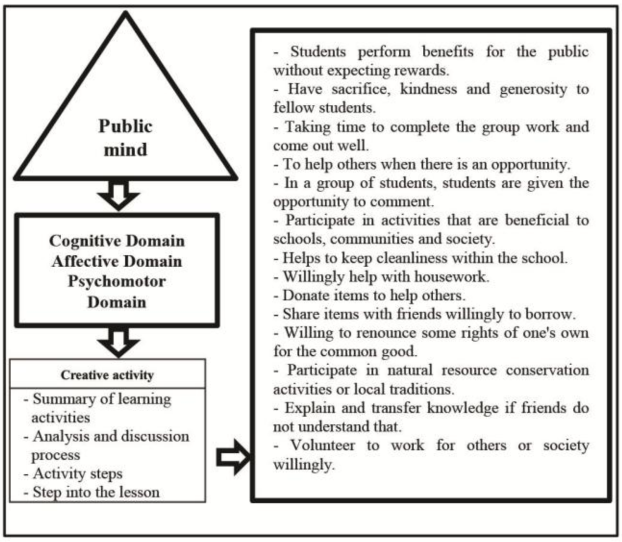


- Summary of learning activities
- Analysis and discussion process
- Activity steps
- Step into the lesson

-Students can collect money or other people's belongings will immediately contact the owner.
- Report the actual cost of study with parents.
- Persuade friends to do good deeds.
- Do homework or self-report.
- Take the exam with your own ability.
- Follow the promise that you said.
- Behave well in front and behind others.
- Be a person who maintains his own words.
- Talk to your friends about the correct and true things.
- Be honest with yourself and others.
- Do not bring other people's belongings.
- Not slander friends or others, both in the face and behind.
- Students admit when making mistakes
- Present work or report based on actual findings.

Fig.4 The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement "Honestly"

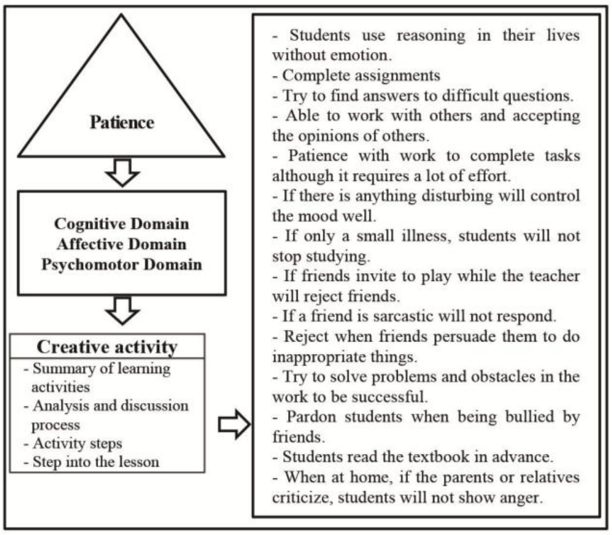
4) The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement Public mind can be shown in Fig. 5.


Public mind
Cognitive Domain
Affective Domain
Psychomotor Domain
Creative activity
- Summary of learning activities
- Analysis and discussion process
- Activity steps
- Step into the lesson

- Students perform benefits for the public without expecting rewards.
- Have sacrifice, kindness and generosity to fellow students.
- Taking time to complete the group work and come out well.
- To help others when there is an opportunity.
- In a group of students, students are given the opportunity to comment.
- Participate in activities that are beneficial to schools, communities and society.
- Helps to keep cleanliness within the school.
- Willingly help with housework.
- Donate items to help others.
- Share items with friends willingly to borrow.
- Willing to renounce some rights of one's own for the common good.
- Participate in natural resource conservation activities or local traditions.
- Explain and transfer knowledge if friends do not understand that.
- Volunteer to work for others or society willingly.

Fig.5 The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement "Public mind"

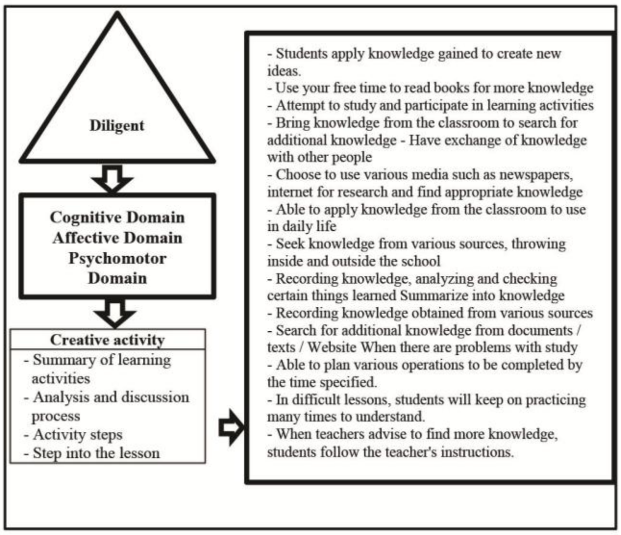
5) The model of moral development and learning behavior according to the theory of Bloom of children and youth h Buddhist creative media movement Patience can be shown in Fig.6.


Patience
Cognitive Domain
Affective Domain
Psychomotor Domain
Creative activity
- Summary of learning activities
- Analysis and discussion process
- Activity steps
- Step into the lesson

- Students use reasoning in their lives without emotion.
- Complete assignments
- Try to find answers to difficult questions.
- Able to work with others and accepting the opinions of others.
- Patience with work to complete tasks although it requires a lot of effort.
- If there is anything disturbing will control the mood well.
- If only a small illness, students will not stop studying.
- If friends invite to play while the teacher will reject friends.
- If a friend is sarcastic will not respond.
- Reject when friends persuade them to do inappropriate things.
- Try to solve problems and obstacles in the work to be successful.
- Pardon students when being bullied by friends.
- Students read the textbook in advance.
- When at home, if the parents or relatives criticize, students will not show anger.

Fig. 6 The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement "Patience"

6) The model of moral development and learning behavior based on the Bloom's theory of children and youth with Buddhist creative media movement Diligent can be shown in Fig.7.


Diligent
Cognitive Domain
Affective Domain
Psychomotor Domain
Creative activity
- Summary of learning activities
- Analysis and discussion process
- Activity steps
- Step into the lesson

- Students apply knowledge gained to create new ideas.
- Use your free time to read books for more knowledge
- Attempt to study and participate in learning activities
- Bring knowledge from the classroom to search for additional knowledge - Have exchange of knowledge with other people
- Choose to use various media such as newspapers, internet for research and find appropriate knowledge
- Able to apply knowledge from the classroom to use in daily life
- Seek knowledge from various sources, throwing inside and outside the school
- Recording knowledge, analyzing and checking certain things learned Summarize into knowledge
- Recording knowledge obtained from various sources
- Search for additional knowledge from documents / texts / Website When there are problems with study
- Able to plan various operations to be completed by the time specified.
- In difficult lessons, students will keep on practicing many times to understand.
- When teachers advise to find more knowledge, students follow the teacher's instructions.

Fig.7 The model of moral development and learning behavior according to the theory of Bloom of children and youth with Buddhist creative media movement "Diligent"

From concepts, theories and literature reviews related research including data collection from a sample of 355 people and interviewing a panel of 14 people and from activities, the research team has summarized it as body of knowledge from research as shown in Fig.8.

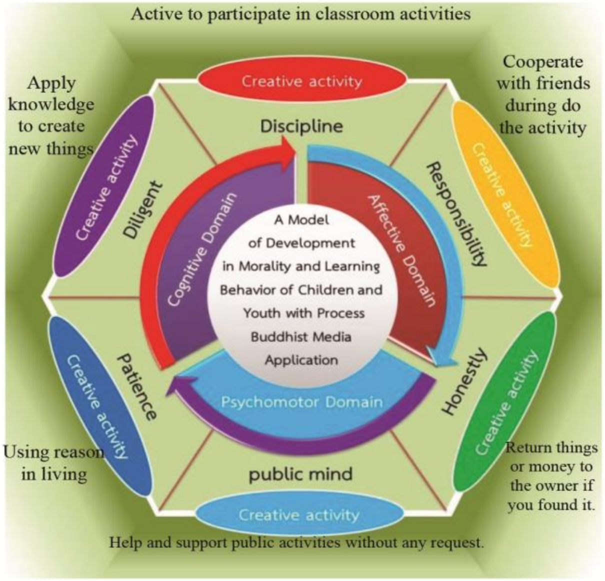

Active to participate in classroom activities
Apply knowledge to create new things
Cooperate with friends during do the activity
Creative activity
Discipline
Responsibility
Diligent
Cognitive Domain
Affective Domain
A Model of Development in Morality and Learning Behavior of Children and Youth with Process Buddhist Media Application
Psychomotor Domain
Patience
Honestly
public mind
Using reason in living
Return things or money to the owner if you found it.
Help and support public activities without any request.

Fig.8 Body of knowledge from research on "The model of moral development and learning behavior of children and youth with the Buddhist creative media movement".

V. DISCUSSIONS

From the study of phenomena concerning according to the moral development and learning behavior of children and youth through Buddhist creative media movement, the research team brought the results of the research to discuss as follows:

1. The model of moral development and learning behavior of children and youth with creative media movement of the model organization in the aspect of discipline as a whole, at a high level. Youth development needs to develop cognitive ability because cognitive ability is an integral part of intellectual development that is important in the development of children's potential. Cognitive ability leads to other developments that helping children to improve their existing knowledge and create new knowledge endlessly cognitive ability. Therefore, it is an important issue in the development of modern Thai people in order to become a person with a curious personality by having discipline in self-learning and able to continually search for knowledge throughout life, being analytical, problem-solving, creative, public-minded, disciplined taking into account the common good, can work as a group with good morals, morality, ethics, values, consciousness and pride in being Thai Respect the teacher, even if that teacher never taught, and also demonstrated the morality that has been cultivated by teachers. This resultsis consistent with the research of SuraOnpaengon administrative styles for the development of morality and ethics of elementary school students in schools under the jurisdiction of the Office of Primary Education. The results of the research showed that the administrative model for the development of morality, ethics of primary school students in schools under the jurisdiction of the Office of Primary Education Area, which consists of morality, ethics of primary school students, namely 1) Patriotism, King's Science, 2) kindness, 3) honesty, 4) discipline, 5) diligence and determination to work, 6) gratitude and love being Thai, 7) responsibility, 8) patience and tolerance, 9) respect and humility, 10) sufficiency, 11) public consciousness, 12) justice, 13) unity, and 14) desire to learn [2].

2. The model of moral development and learning behavior of children and youth through creative media movement of the model organization, the overall responsibility is at a high level. This may be due to learning process management. Teachers play a role in encouraging and encouraging motivation in all activities to find answers and solve problems by themselves and to review the content that teachers have taught in the class and participated in work as a group, organized activities to instill moral in working responsibilities. Students have the opportunity to assess themselves and improve themselves to accept help from others, awareness of citizenship and globalization, learning can occur anywhere, at any time, at many levels, both in the learner, in the classroom and outside of the classroom. All parties must be involved and the students must have the opportunity or participate in the formulation or participate in determining the aims, activities, and methods of learning, think by yourself, practice yourself, learn by yourself including evaluating the development of learning according to the potential, needs, interests, and aptitude of each person which related to the research of SutthiwatTantirajawong and SasikarnThawisuwan on effective moral promotion: a case study of children / youth and government officials. The results of the research were as follows: 1) Moral characteristics of students before development in general were at a moderate level and when considered in each aspect, it was found that saving had the highest mean, followed by unity, responsibility, sufficiency, honesty, public mind, patience, gratitude, consciousness perseverance, diligence and discipline that have the lowest mean. 2) Moral characteristics of students after development, the overall picture was in a high level. When considered in each aspect, it found that gratitude had the highest mean, followed by unity, saving honesty, responsibility consciousness sacrifice, diligence, sufficiency, perseverance, patience and discipline had the lowest mean. 3) Comparison of moral characteristics of students before

development and after development as a whole and in each aspect was significantly different at the level of .05 [3].

3. The model of moral development and learning behavior of children and youth through the creative media movement of the model organization, the overall honesty was at a high level, probably because the school has instilled morality and ethics. For students to hold fast to righteousness honest responsible for duty impatient debug improve yourself progress with intelligence focus on intelligence with diligence, perseverance, intense determination and determination being fair and understanding others, such as storing other people's stuff, didn't think of bringing it into one's own, and is thought to be returned to the owner. This result related to the research of Office of the Permanent Secretary for Education Office of Policy and Strategy Studied Moral education Ethics of learners in schools under the Ministry of Education found that the moral characteristics ethics of elementary learners in educational institutions under the Ministry of Education, found that in general and each discipline responsibility sufficiency and honesty is at a high level [4].

5. The model of moral development and learning behavior of children and youth through the creative media movement of the model organization in overall sacrifice at a high level, probably because in working with others, we must look for the common good more than our own unselfish, know about giving and sharing, help others without expecting compensation, sacrificing personal happiness for the common good, dedicated to work,so will receive love and respect from colleagues which related to the concept of SinabhornHuitem studied moral behavior and moral of students at the bachelor degree level, Rajapruek College.The result of the research showed that the student sacrifice behavior was at the high level. In addition, Rajapruek College there was suggestions to promote moral behavior. The ethics of students was that the college should organize activities to instill moral and ethical behavior for students by making merit and offering food offerings to monks every morning and the college should promote and support the cultivation of ethics in working together as a team in order to accept the opinions of others. Students should behave in accordance with the rules and regulations of the College in order to be a good person in society, do not make others suffer, was a sacrifice by helping others in every way [5].

6. The model of moral development and learning behavior of children and youth with creative media movement of the model of the organization of patience in general at a high level, probably because of patience in working will make a commitment to the work that we have been assigned in order to achieve that goal when encountering problems or obstacles at work, bring those problems or obstacles to improve and improve them. In which those problems or obstacles will be lessons that will make us strong and ready to steadily move forward which was consistent with the research of Office of the Permanent Secretary for Education Office of Policy and Strategy Studied Moral education Ethics of learners in schools under The Ministry of Education found that the moral characteristics ethics of elementary learners in educational institutions under the Ministry of Education, found that in general and by discipline, responsibility, sufficiency and the honesty were at a high level. For patience and sacrifice is at a moderate level on both sides [6].

7. The model of moral development and learning behavior of children and youth through creative media movement of the model organization regarding the desire to learn in general at a high level, it may be due to many teachers are not familiar with the various teaching methods, but try to find out what methods are needed to make it work well with students and to have good relationships. The concept of teaching and learning that is student-centered may not be the only answer for teachers, or it may not be the most effective method, there may be other methods. There are many different methods that are suitable for different learning situations. Student is important and is one method that is valuable because it is a learning management method to support the belief that every human being has the right to achieve their full potential. In this way, the learners will be trusted and trusted in this way, thus pushing the learners to reach their potential by promoting ideas and facilitating convenient to fully develop your potential. Teachers should rely on their own discoveries as an important means of learning, in which teachers must try and organize teaching and learning that encourages learners to find answers by themselves because finding any truth by yourself learners tend to remember well and has a direct meaning to the learner and the persistence of knowledge. This result related to the research of RungrudeeKlaahan and her team studied the development of behavioral measurement and evaluation model to enhance the desirable characteristics of Thai upper elementary school students in the 21st century. In the 21st century, there are 5 aspects of responsibility, honesty, discipline, patience and a desire to learn at level results. The desirable characteristics were that the sample groups of students in every region having an average score of self-evaluation in all 5 desirable characteristics were at a fair level. When considered in each aspect, it found that the average score assess oneself in desirable characteristics of responsibility at highest level, next is the pursuit of learning integrity, discipline and patience [7].

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. Related organizations should promote and support the budget for the project or activity to strengthen the morality and learning behavior of learners according to the context and needs of each area.

2. The policy should be set to practice at the local level. There must be an extension for the development of administrators, teachers, with budgets allocated for schools to organize activities that are appropriate to the context.

3. Schools should promote public relations for learners with morals learning behavior that can be used as a model (Best practice).

4. Education institutes should specify guidelines or measures at departments at all levels under the Ministry of Education must focus and drive to be in the same direction and achieve the set goals.

5. The Ministry of Education must have monitoring and evaluation of educational management to continuously develop the morality and behavior of students in order to obtain useful information for policy formulation, program planning, and activities of related agencies at all levels.

6. The central unit should be assigned to take care of moral promotion student behavior to complete the activity collaboration with networks in all sectors and mobilize resources for operations to be effective and to see concrete results.

B. Recommendations for Further Research

1. The study of the morality and behavior of the learners should be focused by studying variables that have context in relation to the learners and educational institutions, such as the size of educational institutions, economics, etc., in order to obtain information useful to moral development and learners' behavior more clearly.

2. There should be developed a set of national standard tools for assessing and behavior of learners classified by age of learners.

3. There should be an in-depth study of each and every level of education in terms of morality and behavior of learners.

4. The study of the factors that influence the morality and behavior of learners at the elementary, secondary, vocational and tertiary level of the Ministry of Education should be focused for further research.

CONCLUSION

Summarize the overview of the model of moral development and learning behavior of children and youth with Buddhist creative media, both quantitative and qualitative from the change of children and youth. The activity of moral development and learning behavior of children and youth found that the moral development and learning behavior of children and youth were able to perform the activities successfully. The achievement was achieved according to the objectives of the activity and most respondents were satisfied with all such activities. In overall, at a high level the average value ($\bar{x}$= 4.31, S.D. = 0.78) is because the research team has realized and recognizes the importance of promoting children and youth knowledge about moral development and good behavior, behave correctly as according to Dhamma not against morality and customs, good culture the children and youth who participated in the activity were able to incorporate the Buddhist teachings into their guidelines in the right way of life and continue to be good role models.

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Human Development in Accordance with Buddhist Strategies

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Abstract— This research article aimed to convey the knowledge based on the research entitled: Buddhadhamma for Administrators conducted by the researcher in 2020 with 3 objectives: to study the Buddhadhamma, appropriate to public and private administrators, to compile the Buddhadhamma into categories for administrators and to propose the findings to the concerned organizations to apply the Buddhadhamma in public and private organizational administration including human development. Research methodology was the documentary research collected data, the Dhamma topics, from Suttantapitaka, one of the Tipitaka, the most important Pali Canon of Buddhism, in line with Kermis S. McTaggard, R.(1988) and Scott J.(1990) who formulated quality control criteria for handling documentary sources. These are authenticity, credibility, representativeness and meaning. Suttantapitaka meets all these criteria. Findings were as follows: from Suttanta Pitaka Ankuttaranukaya,in main Tipitaka Pali Canon, volume 20 to volume 25, there are 21 Dhamma topics that are most suitable for administrators of public and private organizational administration. In main Tipitaka volume 25; Suttanta Pitaka voulume 17, Mangalasutta, there is Dhamma principle for human development, called Mangala, blessings. This principle is considered by Buddhist academicians the human development strategies. In this Mangalasutta, Buddha had laid down the methods or strategies for human development from the very basic to the highest level, consisting of the thirty eight strategies with blessings as the outcomes. When one practices along these strategies from very basic to the highest level, one will have a good life, eliminate sufferings, gain liberation and become the full developed, the enlightened one.

Index Terms— ***Human Development, Buddhadhamma, Buddhist Strategies***

I. INTRODUCTION

"*TantŌ SetthŌ Manussesu*: Among men, those who are fully trained are the most excellent" [1]

Human development, in general sense, is a process of enlarging people's choices ,the three essential choices for people to lead a healthy and long life, to acquire knowledge and to have access to the resources needed for a decent standard of living. Human development is about giving people more freedom to live lives they value. Three foundations for human development are to live a long, healthy and creative life, to be knowledgeable, and to have access to resources needed for a decent standard of living [2]. Development is not purely an economic phenomenon but rather a multi-dimentional process involving organization and reoprientation of entire economic and social system. Development is process of improving the quality of all human lives with three equally important aspects: raising people's living levels, i.e. incomes and consumtion, levels of food, medical services, education through relevant growth progresses, Creating conditions conducive to the growth of peoples, self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect and increasing people's freedom to choose by enlarging the range of their choice variables, varieties of goods and services [3]. Human resource concept was first introduced by Leonard Nadler in 1969 in a conference in US. "He defined HRD as those learning experience which are organized, for a specific time, and designed to bring about the possibility of behavioral change"[4]. Human resource development is a process of training and system developing and unleashing human expertise through organizational development and personnel training and development for the purpose of improving performance [5].

In Buddhism, human development is a training process which can be called Strategy but in Buddhism, called *Sikkhā,* consisted of three main strategies: strategy for morality training, called *Sila Sikkha*, concentration training, called *Samādhi Sikkhā*, and wisdom training, called *Panyã Sikkhā*. These three trainings are very important in human life by the purpose of life is to learn to live a good to perfect life. From these three main strategies, the Buddha had laid down the ways, the methods or tactics.

II. BUDDHISM IN MANY PERSPECTIVES

Buddhism can be looked at from many perspectives. Buddhadasa Bhikkhu [6], one of the famous Thai monks mentioned at least three perspectives as follows:

1) Buddhism as Religion: Buddhism as a system of practice based on *Tisikkhā; Sila*, morality, *Samadhi*, concentration and *Panyā*, insight, a system when practiced to the completion enables one to break free from suffering, entering Nivāna. This is Buddhism as a religion.

2) Buddhism as Philosophy: Some religious scholars, especially Westerners look at Buddhism from philosophical point of view. Philosophical knowledge can be clearly seen by means of reasoned logical proofs but cannot be demonstrated experimentally. It contrasts with science, which is knowledge resulting from seeing something clearly.

3) Buddhism as the art of living, as skill and competence in being a human being, living a good and righteous life, living to cultivate the moral purity, then training the mind to be tranquil and steady and fit to do the job, and finally developing wisdom and clear insight.

III. OBJECTIVES OF THE RESEARCH

Objectives of the research were to study the Buddhadhamma, appropriate to public and private administrators as appeared in Suttantapitaka, to compile the Buddhadhamma into categories for administrators, and to propose the findings to the concerned organizations to apply the Buddhadhamma in public and private organization administration for administrators, especially in the areas of Human Resource Development.

IV. RESEARCH METHODOLOGY

A. Research Design.

This was the documentary research collected data, the *Dhamma* topics, from *Suttantapitaka*, one of the *Tipitaka*, the most important Pali Canon of Buddhism, in line with Kermis S. McTaggard, R.(1988) [7] consisted of 4 steps: planning for the research to get the best result, action, doing along with the plan, observation by scrutinizing the Dhamma topics and reflection on the research results for further re-planning. Also in line with Scott J.(1990) [8] who formulated quality control criteria for handling documentary sources. These are authenticity, referring to the truthfulness of origins; evidence is genuine. Credibility, referring to believability of the source. Representativeness, referring to the evidence is typical of its kind. Meaning, referring the evidence is clear and comprehensible. *Suttantapitaka* meets all these criteria.

B. Research process:

The research process was divided into 4 steps:

Step 1. Select the document that are authentic, that are Suttantapitaka, in Tipitaka volume 20 to volume 25. These six volumes contain Dhamma topics, teachings topics, related to administration and development.

Step 2. Studied and categorized the Dhamma topics into sections and summarized the topics that are the most suitable for public and private organization administration, especially for human development.

Step 3. Consulted the Dhamma topics with 3 Buddhism academicians for the authenticity and appropriateness for the public and private organization administration and human development.

Step 4 Analyzed the Dhamma topics be descriptive interpretation.

V. RESEARCH FINDINGS

From study and scrutinizing Suttantapitaka, Tipitaka volume 20 to volume 25, the results revealed that there are 22 Dhamma topics that are appropriate for the public and private organization administrators and one topic for human development [9].

A. Dhamma, virtues that are appropriate for public and private organization administrators. These are:

Lokapaladhamma, virtues protecting the world, 2 topics: Hiri, moral shame, Ottappa, Moral dread.

Dhukkhata Pukala, rare persons, 2 topics: one who is the first to do a favor, previous benefactor, and one who is grateful and repay the done favors.

Patisantara, hospitality, 2 topics: worldly hospitality, material or carnal greeting and doctrinal hospitality, spiritual greeting.

Dhamma, phenomina, 2 topics: mundane state and supermandane state.

Sobhanakara dhamma, gracing virtues, 2 topics: patience, tolerance and modesty, meekness.

Bahukaradhamma, virtues of great assistance, 2 topics: Sati, mindfulness, Sampajanna, clear comprehension.

Sujarita, good conduct, 3 topics: good conduct in act, good conduct in words and good conduct in thought.

Papanikadhamma, quality of a successful businessman that can also apply for administration, 3 topics: Chakkhuma, shrewd, vision, Vithuro, capable of administrating business and Nissayasampanno, having good credit rating.

Adhipateyya, dominant influence, supremacy, 3 topics: Attâtipateyya, supremacy of self, self dependency, Lokâtipateyya, supremacy of the world, public opinions and Dhammâdhipateyya, supremacy by Dhamma or righteousness.

Agati, prejudice, 4 topics: Chantâgati, prejudice caused by love, desire, partiality. Dosâgati, prejudice caused by hatred or enmity. Mohâgati, prejudice caused by delution or stupidity. Bhayâgati, prejudice caused by fears.

Sangahavathu, bases of sympathy, virtues making for group integration and leadership, 4 topics: Dana, giving, Piyavâcâ, kindly speech, convincing speech, Attacariya, useful conduct, rendering services and Samânattatâ, even and equal treatment, behaving oneself properly in all circumstances.

Itthipåda, path to accomplishment; basis for success, 4 topics: Chanda, will, aspiration, Viriya, effort, exertion, Citta, active thought and Vimamså, investigation.

Ariyavathi, noble growth, development of a civilized man, 5 topics: Saddhå, confidence; Sila, morality; Suta, learning; Cåga, liberality and Pannå, wisdom.

Brahmavihåra, holy abiding; sublime state of mind, 4 topics: Mettå, loving-kindness, friendliness, Karunå, compassion, Mutitå, sympathetic joy and Upekkhå, neutrality.

Vajji Aparihåniyadhamma, principles leading never to decline but only to prosperity with 7 topics: (1) to hold regular and frequent meetings; (2) to meet together in harmony and disperse in harmony, do business and duties in harmony; (3) to introduce no revolutionary ordinances, or break uo established ordinance, but abide by the original norm and principles, (4) to honor and respect the elders among the Vajjians and deem them worthy of listening to, (5) the women and girls of the families are to dwell without being forced or abducted, (6) to honor and worship Vajjian shrine, monuments and objects of worship, both central and provincial and do not neglect those righteous ceremonies held before for them, (7) to provide the rightful protection, shelter and support for Arahants and wish that the Arahants who have not come may enter the realm and those who have entered may dwell pleasantly therein.

Råjadhamma, virtues of the king, virtues of the ruler, 10 topics: Dåna, charity; Sila, morality; Pariccåga, self sacrifice; Ajjava, honesty, integrity; Maddhava, kindness and gentleness; Tapa, austerity, self control, non-indulgence; Akkōdha, non-anger,non-fury; Avihimsō, non-violent,non-oppression; Khanti, patience, forbearance, tolerance; and Avirōdhana, non-opposition, non-deviation from righteousness, conformity to the law.

B. Dhamma, virtues for human development

In Pitaka, Thai version, Mahachulalongkorn rajavidhayalaya University, volume 25, Suttantan Pitaka volume 17 , in Mangalasuta, from page 561 to 563,
Appeared Mangala, blessings, the human development strategies the Buddha answered the Devas and men who argued about the the blessings, the real essence of life. These Mangala or supreme blessings are considered the Human Development Strategies, consisting of 38 strategies, from very basic to the highest levels. When one practices to the fullest, one will attain the highest developed state of beings, the enlightened one.

The thirty eight strategies of human development for supreme blessings are as follows:

1. The first strategy is *Asevanå ja Palanang*, to abstain from association with wicked persons. the fools. Characteristics of the wicked persons are to think wickedly, speak wickedly and act wickedly.
2. The second strategy is *Panditā Nanja Sevanã,* to associate with only the wise persons. The wise persons are the ones with knowledge, wisdom, good hearts and live life righteously.
3. The third strategy is Pujâ ja, to worship those who are worthy, suitable of honor and worship
4. The fourth strategy is Patirupadesa, to live in a suitable place and good environment
5. The fifth strategy is *Puppe ja Katapunyatã*, to have well accumulated virtues from the previous life
6. The sixth strategy is Attasammāpaniti, to appropriately conduct self-development in beneficial courses; faith, precepts, learned, sacrifice and wisdom, the real essence of Dhamma
7. The seventh strategy is Pahusajja, to be the learned person. The qualifications of the learned person are: 1) all around knowledge to higher levels, 2) Good memory of both characters and contents, 3) Fluent presentation with good supportive examples, 4) gained experiences from practice, and 5) know all true nature of things with wisdom.

8. The eighth strategy is Sippanja, to be skilful in arts and craft with esthetic, creative and value added.

9. The ninth strategy is Vinayō, to be well trained, well disciplined persons.

10. The tenth strategy is Supâsitâ Ja Yãvåcã, to be developed to be well spoken persons with good and sweet, pleasing to ears words

11. The eleventh strategy is Mãtåpitu upattâna, to look after the parents, take good care of the parents, make them happy and have peace of mind, making merits dedicating to them after they passed away.

12. and 13. Twelfth and thirteenth strategies are Putta tãrassasangaha, to take care of children and spouses, looking after them with loving care.

14. The fourteenth strategy is Anãkulâ Ja Kammantâ, to be developed to work earnestly with great effort to finish the work, not left work undone.

15. The fifteenth strategy is Dãnan ja, to be developed to be a person who donates, sacrifices and shares with others, conducts charity, give helping hands.

16. The sixteenth strategy is Dhammajariyâ, to develop a person to practice Dhamma, practice virtuous conduct and practice observance.

17. The seventeenth strategy is Yâtakãnan ja Sangkahō, to develop a person to be a person who knows how to help his relatives and cousins.

18. The eighteenth strategy is Anavajjâni kammãni, to develop human to engage in only clean work, honest and harmless occupation.

19. The nineteenth strategy is Arati virati pâpâ, to develop human to refrain from doing all sins, all bad deeds.

20. The twentieth strategy is Majja Pãnã ja Sanyamo, to develop human to abstain from drinking alcoholic beverage and addicted intoxicants

21. The twenty first strategy is Appamâtō ja dhammesu, to develop human to be heedful at all times, in doing, speaking and thinking, is to develop mindfulness.

22. The twenty second strategy is Karavo, to develop human to be respectful in body, speech and mind. Persons with respect never be disrespected.

23. The twenty third strategy is Nivato, to be humble, polite, not to be so proud, so haughty and arrogant

24. The twenty fourth strategy is Santutthi, to be self content, satisfied and grateful with what one has.

25. The twenty fifth strategy is Katanyuta, to be developed to be persons with gratitude, gracefulness and moderation.

26. The twenty sixth strategy is Kâlena Dhammatsavanang, to develop persons to know how to listen to Dhamma in an appropriate time

27. The twenty seventh strategy is Kanti, to have tolerance, endurance and patience,

28. The twenty eighth strategy is Sovajatsata, to be obedient, willing to obey and willing to learn

29. The twenty ninth strategy is Samanã nan ja Tassanung, to see, consult and associate with ordained monks, Brahma and ascetics

30. The thirtieth strategy is Kâlena Dhamma sâgajjâ, to listen to Dhamma discourse, religious sermons and to have doctrine dialogues at an appropriate time and appropriate place

31. The thirty first strategy is Tapō ja, to practice exertion, mental devotion and religious austerity.

32. The thirty second strategy is Bramajariyan ja, to practice Holy life, sublime life or celibate life.

33. The thirty third strategy is Ariya Sajjâ na Tassanang, to be developed to see the four Noble Truths; Suffering, the causes of suffering, the cessation, the path to the cessation.

34. The thirty fourth strategy is Nibbãna Sajjigiriyâ ja, to be developed to the state of clearly comprehension of Bibbãna. To the state of extinction of all defilements and suffering

35. The thirty fifth strategy is Puttassa Lokidhammehi, to be free from worldly conditions: gain, loss, dignity, obscurity, blame, praise, happiness and pains. These worldly conditions cannot shaken the mind, stable mind of the developed persons.

36. The thirty sixth strategy is Asokang, to be developed to the state of not to be sad, bot to be glad when touched by worldly conditions, mentally healthy, to be calm and tranquil at all circumstances.

37. The thirty seventh strategy is Virachang, to be developed to the state of being free from attachment, to have the pure mind with no defilement attached.

38. The thirty eighth strategy is Khemang, to be developed to the state of having the blissful, stable mind, Arahanta's minds with no defilements attached, the mind that is not wavered by the worldly conditions.

These thirty eight strategies with blessing as outcomes, when one practices from very beginning at one's immediate environment to the highest level, Nibbhana, the ultimatum goal of Buddhism, one will be victorious, happy and peaceful at all times. This is the supreme blessings and ultimatum goals of every human and Deva's lives.

VI. DISCUSSION

MANGALA SUTTA: The Discourse on Blessings

Mangala Sutta is generally considered a list of thirty-eight blessings. The present public administration academicians considered these blessings the strategies to reach those blessings. The Buddha wanted His devotees to be victorious and happy everywhere and every time. To achieve such a state of universal victory and happiness, development or action is needed to be taken in regard to every aspect of one's life. So, the Buddha begins with one's immediate environment, both human and material.

By not associating with the foolish, associating with the wise and honoring and worshiping those worthy of honor and worship constitute the main elements of the ideal human environment conducive to achieving the goal set before the devotee. To reside in an appropriate locations is the fourth strategy emphasizing material environment. The next strategy for the blessing is inherited merits accumulated from the previous life. So, one is lucky and easy to be developed in this life. It is important asset for those lucky persons to maintain accumulating the merits in this life.

The sixth strategy Attasammapaniti, is considered to be pre-requisite for all strategies. In order to perform any duties and responsibility, one must set one self at the right direction.

In order to be developed, one must be eager to learn, Pahusajja, to be the learned person, seeking for new knowledge continuously. Otherwise one will be stagnant.

By being the learned persons, one will be skilful in arts and craft with esthetic, creative and value added mind.

The important discipline of the developed man is Vinayō, being well trained, well disciplined persons. With good discipline one will be successful in all endeavors.

Besides good discipline, the developed administrators must have Supâsitâ Ja Yãvâcã, to be well spoken persons with good and sweet, pleasing to ears words. The developed persons are till obligated in day-to-day life as supporting one's parents, cherishing one's wife and children, engaging in uncomplicated or unconfused occupations, being generous and of righteous conduct, tending one's relatives and performing blameless deeds. Then, the developed persons participate in Dhamma discussion from time to time as to pave the way to the next state of development, Brahmajariya, that signifies self-control, celibacy, to enter into religious life as a monk-an essential preparation for the accomplishment the perception of the noble truths of suffering, the cause of suffering, the cessation of suffering and path leading to cessation of suffering, and the realization of Nibbana, The ultimatum goal of human development is to be developed into the person who has realized Nibbana, the ultimatum goal of Buddhism, the person whose mind is unruffled by the turbulence of life, that is free from sorrow, defilements, and sufferings.

These remarkably cogent lists of strategies that the Buddha laid down to bring mankind to the safe and secure sanctuary of the tranquil state of Nibbana, the highest state of development. There could be no other strategies by which the devotees, the followers should culminate.

CONCLUSION

Human development, in the worldly sense, is a process of enlarging people's choices, the three essential choices for people to lead a healthy and long life, to acquire knowledge and to have access to the resources needed for a decent standard of living. Buddhism, human development is a life-long learning process that never ends until one reach the highest state of beings that is Nibbhāna. There are many Buddhist methods and strategies that fit human attributes. The Buddha has laid down from the very basic to the highest strategy to bring mankind to the safe and secure sanctuary of the tranquil state of Nibbana. There is no other strategies that can help devotees and followers to culminate in the point of highest development.

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A Model of Faithfulness for Buddhist in Scandinavia Countries

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Abstract— ***The purposes of this research were 1) to study circumstance/condition 2) to develop the model, and 3) to examine and propose the model of faithfulness building for Buddhists in Scandinavian countries. Research Methodology is mixed methods with the qualitative and quatitative data analysis. The Qualitative data collection including literature review, in-depth interviews (6 key-informants) and focus group (17 key-informants) with content analysis interviews. The Quantitative data were collected by questionnaires from 300 samples, which were the Buddhists in Scandinavian countries and analyzed by mean and standard deviation. The results found that 1) The circumstance/condition of faith building of Buddhists in Scandinavia: The monks manage the monk's business in accordance with their roles and responsibilities in all respects. However, problems and obstacles were found, including Compensation to the missionaries. The Temple lacked the personnel to produce a variety of lecture media. And some temples still emphasize oral teaching, which does not contain media. 2) The Process consists of 4 components which are: (1) Regularly perform activities regularly (2) Conducting 5 universal virtues as a habit (3) Be knowledgeable in Dharma and (4) Act as a good friend(kalayanamitr). 3) The model has 3 main components, which are: 1) preface part 2) model 3) implementation process. For presenting an evaluation of Buddhist faith-building patterns in Scandinavian countries. The Overall picture is in a high level. When considering in each aspect from high to low, it was found that Suitability Useful and Accuracy respectively.***

Index Terms— ***Faithfulness, Buddhist, Scandinavia Countries.***

I. INTRODUCTION

Countries in Scandinavia Reputed to be a prototype of many countries around the world due to the quality of life of the population Democratic government that gives people full freedom Social equality of people, including the ability to compete with other countries. In addition, these countries also known for transparency no problems with human rights violations and is also ranked as the happiest country in the world. Is a minimalist group or those who live a simple life, considering the people around them and respect the rights and freedom of others another outstanding feature of the Scandinavians. The obvious is the concept of environmental conservation. And living without encroaching on nature or affect the nature to a minimum Scandinavian Countries give special importance to this. To the point of being the main person in the training organize a meeting and various environmental campaigns. Until the idea of environmental conservation spread around the world in addition to the traits of the Scandinavians. Another most important factor is an open society and give freedom of opinion. Which is considered as an important foundation of national development Political participation of citizens and tolerance with ethnic and religious differences. Including accepting migrants from other nations to live in the country without discrimination is considered another feature of the Scandinavian society. In accordance with the teachings of the Lord Buddha and the way of life of Buddhists who live in morality, love peace, live a simple life. Therefore is a group of countries suitable for spreading Buddhism.

The researcher has the idea that the propagation of Buddhism to prosper in Scandinavia is sustainable. Probably not caused by a Thai diplomatic mission or Thai people that live for sure. Because it does not take turns, come to live, come to practice causing Buddhism to not settle down if people in the area still do not have faith Buddhism in the area progressed by people in that area, it would be more stable.[1] That foreign people come to manage People outside the area can't do much. The important thing is to create local people to have knowledge of Buddhism and able to follow correctly, without distortion, and have faith, determined to propagate Buddhism. With sacrifices without benefits as a catalyst.

The researcher realizes that in the process of instilling the faith of Buddhist organizations in the propagation of Buddhism, Inevitably there is a form of process for the implementation of expertise. But there are principles of building faith according to the teachings of the Tipitaka, Which must be done to convey the teachings that the practitioner can measure by himself and behaving as a role model. Causing spectators to believe in faith in their practice. Including creating activities to build and preserve faith for Thais in the Scandinavian countries, which are the main provisions and people who will become Buddhists and be a friend to the people in the area.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the circumstance/condition of faithfulness building for Buddhists in Scandinavian countries, 2) to develop the model of faithfulness building for Buddhists in Scandinavian countries, and 3) to examine and propose the model of faithfulness building for Buddhists in Scandinavian countries.

III. RESEARCH METHODS

The researcher conducted a mixed method research by analyzing data from review literature such as documents, textbooks, statistical data, research reports. Reports from various departments, academic articles, dissertations, as well as research related both domestically and internationally and in-depth interview formally. By interviewing the researcher to study the opinion of the Abbot in Scandinavia the target group is the case study, the researcher has determined the methodology, research methodology in the following steps.

Step 1: Study the current circumstance/condition, problems of faith of Buddhists in Scandinavia by 1) studying textbooks, academic papers, online media and related research, and 2) interviewing key informants in the form of 6 persons by purposive selection.

Step 2: Develop a model of faith building for Buddhists in the Scandinavian countries by: 1) Draft the development of a form of faith building for Buddhists in a Scandinavian country. 2) By focus group discussion 17 key informants / person with purposive selection.

Step 3. Examine and present the forms of faith building of Buddhists in the Scandinavian countries. 1) checked by answering quantitative assessmentment forms. 2) edit, improve and present the form of creation Buddhists' faith in the Scandinavian countries.

IV. RESULTS

Document analysis results

The results of the analysis of documents regarding the circumstance/condition of faith building of Buddhists in Scandinavia. Can be summarized as follows

1. Format refers to things that show the structure and relationship of factors or variables or components of the study. By going through the systematic testing process in order to be accurate and reliable. And then use it as a guideline for one operation.

2. Faith means factors that directly and indirectly affect the process of building faith. The devotion of Buddhism of each individual is the factor that the Sangha Administrative considers to affect the process of building faith in merit-making. As the Lord Buddha mentioned in the formula Regarding the 4 types of devotional persons, look at all the monks. These 4 types of persons appear in the world. Approximate holder in the picture Faithful in figure 1, the bearer in the voice Faithful to the voice 1, bearer in sorrow Crediting in melancholy 1, holder of the fair estimate Faithful to theology, 1 see all the monks. These 4 persons appear in this world[2]

3. Creating faith means the method, method and process of developing faith for Buddhists in organizing temple activities that are merit-making.

4. The form of Buddhism propagation of the Lord Buddha After studying the Buddhist methods of teaching the propagation of the Buddha able to synthesize Buddhist teaching methods and the form of Buddhism propagation of the Buddha Through the process can be summarized into the following steps.

4.1 Developing yourself to be a vision until becoming a person with knowledge is determined to reason beyond the emotions until he develops himself to achieve his intended goal, without being discouraged, but is determined to fulfill his dream. Until achieving success as intended.

4.2 Develop other people to have the right opinion and create knowledge and then take those people to help society as an important force in spreading religion. To achieve the Buddhist teaching methods.

4.3 Send the person who arrived with the right attitudes and have the knowledge called Anuputtāsa who saw the Noble Truth according to the Lord Buddha as a dharma. Is a unified publisher or speaker of the truth of life and the truth of all things Through the Buddhist policy of announcing the religion of the Lord Buddha

4.4 When someone has attitudes came to request ordination to develop himself into a greater number of Buddhas Therefore, physical boundaries have been established with the provision for participation in society in order to control and support each other in that particular society, which is called Sangha and the mental image to support the propagation. By being a role model society is an example to the villagers and the world society through discipline

4.5 Create a network of people outside the Buddhist community or Sangha with criteria and fair practices to control qualifications. To be a participant in religious preservation call those groups of worshipers through monarchs, rich monks, scholars, graduates, and the villagers. To be multilateral.

4.6 Praising Dharma to become a Master in place of the Lord Buddha. Which is a tribute to the principles instead of praising the person to prevent problems that should occur in the future. Then allow Buddhists to respect, preserve, and inherit for the benefit for support and for happiness for both yourself and others.

5. There are 4 indicators of faith indicators:

5.1 Belief in Karma; Believing that karma exists, that is, to do something with the intention of intentionally deliberately doing it, knowing that it is karma, that is evil, and goodness is in itself. Which is a factor causing continued good and bad effects. Action is not empty and believe that the desired result. Can be achieved by doing not by begging or sleeping for luck, for example.

5.2 Belief in the consequences of actions: believes motocross believes the effects of karma. Believe that the true karma is true and the result must have a reason good results come from good karma. Evil results from bad karma.

5.3 Belief in the individual ownership of action: Believe that the animals have their own karma. Believe that each person is the owner. Will be responsible for the motocross According to their karma.

5.4 Confidence in the Enlightenment of the Buddha: Believe the enlightenment of the Lord Buddha confidence in the Lord Buddha. That is the Buddha Grace in all 9 directions. Disciplined rules well. Is the leader who shows that this human being is us all if practicing well, they can reach the highest level of morality. Can be liberated as he had practiced.

6. The result of faith have characteristics that a person should know by oneself as follows

6.1 Having faith in charity as a characteristic

6.2 A devotional mission

6.3 Not having frustration as a result

6.4 There is an object which is the location of faith that is the cause

Interview results

The results of the interview about the condition of faith building of Buddhists in Scandinavia. Which can be summarized by the following interview form Building faith in Buddhists in the Scandinavian countries with the following

1. The conditions of faith building of Buddhists in the Scandinavian countries as for the dharma, it was found that the missionaries who came to practice in Scandinavia Have the potential to teach sermons Providing compensation to missionaries such as salaries or compensation and eligibility as appropriate for the work load to be able to help.
2. Conditions of faith building of Buddhists in Scandinavia in the teaching of sermons, it was found that the monks were experienced, had a variety of techniques that can be taught to be attractive, clear, courageous and acceptable quality. Causing more Buddhists to enter the temple.
3. Conditions of faith building of Buddhists in Scandinavia regarding the teaching media, it was found that the temple lacked the personnel to produce a variety of lecture media. And some temples still emphasize oral teaching, no media.
4. Conditions of faith building of Buddhists in Scandinavia activities of the temple. Every temple has important Buddhist activities for Buddhists to make merit. And still have important national events According to various festivals such as New Year's Day, Songkran Day, Mother's Day, Father's Day, Chulalongkorn Day, Loi Krathong Day, and there are also special activities such as Mahachat sermon. Fundraising events allow Buddhists to also participate in temple activities. There are regular relationships with temples and monks.
5. Conditions of faith building of Buddhists in Scandinavia in evaluation, the monks lacked planning. In the annual auditing and evaluation that is tight and serious for supervision lacking a system and mechanism for fair evaluation to those who make merit at the temple.

V. DISCUSSIONS

In the focus group of experts has the same opinion that the development of a Buddhist faith-building model in Scandinavian countries. That is suitable can be utilized, useful, and accurate, consisting of 3 parts as follows

Part I Preface: 1) Environment 2) Principle 3) Object

Part II The model consists of 1) System 2) Management Process

Part III Application procedures consist of 1) Structure 2) Decision making 3) Assessment

Part I Preface

1. Environment is a general condition that affects the use of the form. 1) Internal environment and outside must be facilitated such as policy, vision, mission, etc. and 2) the difference between the factors of the monks and Buddhists

2. Principle: Basic concepts and the terms of use, conditions that will make the model successful use and precautions to prevent problems that may occur, including.

2.1 Monks must behave themselves as a creator of devotion to Buddhists, consisting of 1) Monks are believers 2) Precepts 3) Become a scholar 4) Be a sermon 5) The association 6) Be courageous to do dharma 7) Be disciplined 8) Stay calm.

2.2 Buddhists should have faith that consists of Faith, Perseverance, Ashamed, Fear of sin, Consciousness, Concentration and Wisdom.

2.3 Buddhists should have the merit of 5 things which are

1) When they will help would help those who have faith first.

2) When going in naturally approached the believer first.

3) When he was greeted would welcome the faithful first.

4) When the dharma would show the dharma to those who believe first.

5) When each world would occur in the paradise of heaven

3. Object is the goal of developing a model to solve a problem or in order to ensure good results which is a benefit of building the faith of Buddhists

3.1 To ensure that Buddhists who regularly come to the temple continue to come to the temple regularly by using the form of faith building of Buddhists in the Scandinavian countries

3.2 In order for Buddhists who have never made merit to have faith, come to make merit with the temple. By using the form of faith building of Buddhists in the Scandinavian countries

3.3 In order for Buddhists to return to the temple to accumulate merit again by using the form of faith building of Buddhists in the Scandinavian countries

3.4 For the general public visiting the temple Participated in the ritual join in the Dharma practice and merit with faith

3.5. In order to have participants to support the activities organized by the temple

Part II Models

1. Operation system

The process of building the faith of Buddhists in the Scandinavian countries consists of the following details

1.1 The executive committee of the association has appointed a working group to be responsible

1.2 Working group meeting on directions, policies and measures for building faith of Buddhists in joint management planning

1.3 Join the budget procurement Inspect budgets and materials used in operations to manage the faith building of Buddhists Systematically, honestly, transparent, verifiable

1.4 Explanation meeting of Buddhist monks and network communities, listen to opinions and plan together jointly manage the building of faith of Buddhists according to the joint plan

1.5 Conduct the management of faith of Buddhists together. With evaluation summarize the overall performance report and continue to distribute it to the public.

2. Management Process Building Faith Including methods of operation, activities, and others that must be implemented to achieve the objectives of the model. It consists of the following four main components:

2.1 Regularly perform activities regularly

2.2Conducting 5 universal virtues as a habit

2.3 Be knowledgeable in Dharma and

2.4 Act as a good friend (kalayanamitr

Part III Application procedures

1. Structure is the connection between each other. And the combination of various elements that will help make the format work

2. Decision making means the process of choosing one or more alternatives from many options which are considered or assess well that is a way to achieve objectives and the goal of the model. There are criteria for decision making. Which are the basic factors that make each temple successful in implementing the forms of faith building of Buddhists in Scandinavia as follows:

1) Monks have knowledge, ability, good behavior, knowledge and wisdom

2) Have Dhamma principles have a training system requires training concrete and the creation of Buddhists' faith in the Scandinavian countries. clearly concrete

3) Must have a place have equipment to facilitate media production suitable for the building of faith of Buddhists in the Scandinavian countries

4) There is a budget to support projects, activities, and welfare.

3. Assessment guideline and the form evaluation tool for the sake of verifying how much the pattern functions as designed, monks and Buddhists must coexist in harmony. Based on the dharma principle is firmly believe in wisdom and enlightenment of the Lord Buddha

The researchers used the data from the components of the faith building model of Buddhists in Scandinavian countries. Have been written in a diagram the development of a form of faith building among Buddhists in Scandinavia as follows

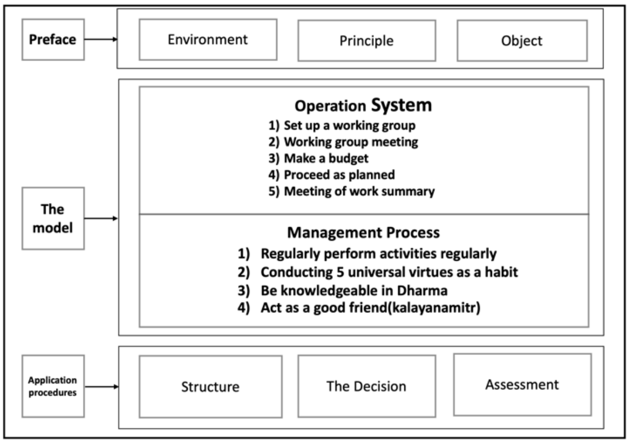
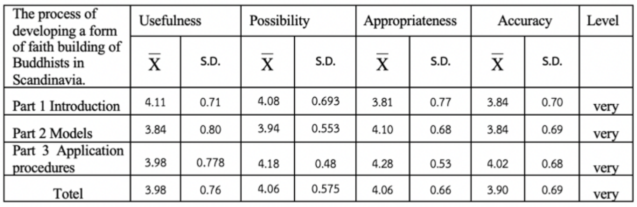

Preface
Environment
Principle
Object
The model
Operation System
1) Set up a working group
2) Working group meeting
3) Make a budget
4) Proceed as planned
5) Meeting of work summary
Management Process
1) Regularly perform activities regularly
2) Conducting 5 universal virtues as a habit
3) Be knowledgeable in Dharma
4) Act as a good friend(kalayanamitr)
Application procedures
Structure
The Decision
Assessment

Fig.1 The development of the Buddhist faith building model in Scandinavian countries

The results of the examination examined the forms of faith building of Buddhists in the Scandinavian countries. By distributing the evaluation forms



The process of developing a form of faith building of Buddhists in Scandinavia.	Usefulness		Possibility		Appropriateness		Accuracy		Level
	$\overline{X}$	S.D.	$\overline{X}$	S.D.	$\overline{X}$	S.D.	$\overline{X}$	S.D.	
Part 1 Introduction	4.11	0.71	4.08	0.693	3.81	0.77	3.84	0.70	very
Part 2 Models	3.84	0.80	3.94	0.553	4.10	0.68	3.84	0.69	very
Part 3 Application procedures	3.98	0.778	4.18	0.48	4.28	0.53	4.02	0.68	very
Totel	3.98	0.76	4.06	0.575	4.06	0.66	3.90	0.69	very

From Table 1, it is found that the mean values and standard deviations check the forms of faith building of Buddhists in the Scandinavian countries. In overall, at a high level considering in each aspect from high to low, it was found that the possibility ($\overline{X}$ = 4.60, SD = 0.555) suitability ($\overline{X}$ = 4.66, SD = 0.66), the benefits ($\overline{X}$ = 3.98, SD = 0.776) and accuracy ($\overline{X}$ = 3.90, SD = 0.69)

Part I Introduction of the Buddhist faith building model in Scandinavian countries in overall, at a high level considering in each aspect from high to low, it was found that the benefits ($\overline{X}$ = 4.11, SD = 0.771), the possibility ($\overline{X}$ = 4.08, SD = 0.693), the accuracy ($\overline{X}$ = 3.11, SD = 0.77) and suitability ($\overline{X}$ = 3.81, SD = 0.77)

Part II: The overall picture of the Buddhist faith building model in Scandinavia is at a high level. When considering in each aspect from high to low, it was found that the suitability ($\overline{X}$ = 4.10, SD = 0.68), the possibility ($\overline{X}$ = 3.94, SD = 0.53), the accuracy ($\overline{X}$ = 3.84, SD = 0.69) and benefits ($\overline{X}$ = 3.84, SD = 0.80)

Part III. The application process of the form of faith building of Buddhists in the Scandinavian countries as a whole is at a high level. Considering in each aspect from high to low, it was found that the suitability ($\overline{X}$ = 4.28, SD = 0.33), the possibility ($\overline{X}$ = 4.18, SD = 0.48), the accuracy ($\overline{X}$ = 4.2, SD = 0.68) and benefits ($\overline{X}$ = 3.98, SD = 0.77)

VI. RECOMMENDATIONS

A. Recommendations for Practices

1) Monks must develop themselves in terms of knowledge and proper conduct in order to be a location of faith.

2) Personnel in charge of persuading Buddhists to persuade Buddhists to believe must practice to develop oneself along with controlling faculty 5 qualities which make a couple well matched 4 qualities making for intrepidity 5 and qualities of a good man 7

3) The abbot should have a role in the development of their temple personnel and the temple committee or association committee members should be involved in the development In order to create mutual understanding and realize the importance of building faith of Buddhists in performing the duties of the dharma missionaries and householders.

4) Activities for ordination, should be conducted regularly at every occasion on important days.

5) National Buddhism office there should be a follow up supervision to measure in foreign countries. Report on the performance of the temple continuously. To support the budget improve and develop while also increasing the efficiency of the operation

6) Build faith for Buddhists by building a network of Buddhas expand the network by expanding the whole house.

7) The temple should have a coordination with the private sector. In order to ask for support raise funds for creating activities to build faith of Buddhists.

8)Apply the principles for cross-disciplinary development in the creation of a quality of life in morality and the way of life of Scandinavian people.

B. Recommendations for Further Research

Buddhist faith building patterns in Scandinavian countries Which is the result of this research it is mainly to build faith by the monks and Dhamma missionaries. The researcher therefore recommends conducting research on the creation of other forms of faith, such as the form of faith building by the householder. In order to create a different perspective on the planning of temple development and solving the problems of remote people distant by using the householder who has been trained to act to build faith

CONCLUSION

In conclusion, the findings from the analysis of both quantitative and qualitative showed that from the study of the concepts, theories, the problems of the faith building of Buddhists in the Scandinavian countries, it is found that the conditions of the people away from the temples rarely go to temple do not know the traditional customs and traditions hidden in the teachings of Buddhism. As well as having to work professionally for the survival of oneself and family causing no time to come to measure in addition, being a society in the materialistic age and seeing money is important. Make people choose to seek money first in addition, going to the temple also requires money as well. Is an important part that makes going to temples difficult the more news about the behavior of the monks, the more famous news, the more the faith of Buddhists to decline. Therefore, monks must have a form of building faith through proactive work. Approached the Buddhists to bring the Buddhists to the temple, make merit, study the Dharma, practice the dharma, which is consistent with the research of Surat Paknoi who studied the image of Buddhism from the perspective of Thai Buddhists.[3] One condition that is important is living and money, which most people are determined. And spend a lot of time in making a living in order to have an income and low. The position is so high that it is abandoned and there is no time to participate in the ritual. According to the way of the Thai Buddhists Most Buddhists who come to temples in Scandinavia come to make merit according to tradition on important religious days. Still have faith and faith in merit cultivated from thailand people who come to measure are positive people. Consistent with the research that Image of a religious person and religious sites that appear in the eyes of Buddhists as a positive image, such as monks adhering to strict discipline. Have the ability to propagate the doctrine, teachings and to be relied on the minds of Buddhists, etc. From this practice, the Buddhists who know experience these images naturally thought good feeling towards Buddhism. Until causing faith and unceasing faith consistent with the work of Chantima Poolsap that studied the factors deciding to make merit by Buddhists at Wat Champa, Taling Chan District, Bangkok, found that most Buddhists have faith in Buddhism. This is because the teachings of the Lord Buddha are practical and auspicious and promote Prosperity in life.[4]

From the development of a form of faith building for Buddhists in the Scandinavian countries The components of the model are 3 parts which are (1) Perface part (2) Model and (3) Implementation procedure Which corresponds to Phra Kru Sangkharak Suphotphhayayano (Sian Don) who studied "The model to promote morale in the performance of teachers according to the Buddhist educational administration principles Buddhist Scripture School General Education Department "[5]found that the form of morale promotion and morale in the performance of teachers in accordance with the Buddhist Educational Management Principles Buddhist Scripture School The General Education Department consists of 3 parts, which are Part 1, Introduction: 1) Environment 2) Principle 3) Object Part 2 Objective 1) System 2 Management process Part 3 The implementation process consists of 1) Structure 2) Decision Making 3) Assessment guidelines which are similar in composition development model. After examining the Buddhist faith building patterns in Scandinavian countries, it was found that the Buddhist faith-building patterns in Scandinavian countries consist of parts, models, and procedures. The inspection was conducted in 4 aspects, in general, at a high level. When considering in each aspect from high to low, it was found that the Possibility Suitability Useful and Accuracy. Ranked at the high level respectively.

The results of the examination of the components of the 3 parts (1) Perface (2) Model and (3) The application process showed that (1) Perface part of the form of faith building of Buddhists in the group countries Scandinavia by overview In the high level, it was found that the Usefulness Possibility Accuracy and The suitability, respectively, shows that in the perface section consistent with the needs and interests of the faith-building of Buddhists and can be used in practice resulting in the effectiveness of the temple activities, found that (2) the model of the Buddhist faith building model in Scandinavian countries as a whole in the high level, it was found that the suitability possibility accuracy and benefit. Ranked at the high level respectively Show that in respect of that model is appropriate according to the theoretical concepts and consistent with the actual situation of the way of creating faith of Buddhists. It is possible with the context of the temple. Can be developed and improved to be effective in creating benefits for building faith and found that parts of (3) steps to be implemented of the form of faith building of Buddhists in the Scandinavian countries as a whole, in a high level, it was found that suitability possibility accuracy and benefit was at a high level respectively indicating that it was in line with the need for faith building and build confidence reliable and consistent with the model and there are clear ways to carry out the faith building of Buddhists in Scandinavia.

The process of building the faith of Buddhists in the Scandinavian countries consists of (1) activity planning (2) teaching and examination of Dharma problems (3) development of basic goodness. 5 universal principles and (4) the duty of good friends (kanlayanamitr).

In terms of activity planning, it was found that suitability useful and the validity, respectively, shows that it is very likely to be used as a process of building the faith of Buddhists first. Because each temple has its own routine of prayer, morning chanting already having regular evening chores and there are also important Buddhist activities in every festival. All temples are already the same. As for the suitability, it depends on the context of each temple and how much it will be in teaching and answering questions on Dharma for building the faith of Buddhists in the Scandinavian countries possibility useful and the correctness respectively, indicating that each temple should provide teaching and testing for Dharma answers or the dharma talk, so that Buddhists have faith in the teachings of the Lord Buddha believe in the enlightenment wisdom of the Lord Buddha. Able to apply Dharma to make life happy and prosperous as appropriate for the practice of that person regarding the development of 5 universal virtues to build the faith of Buddhists in the Scandinavian countries, the overall picture shows that the suitability possibility accuracy and the benefits, respectively, show that Buddhists should develop themselves according to the 5 basic principles of goodness suitable for practice in daily life. In order to build faith in oneself in good conduct for the happiness of himself and his family and for the act of goodwill for the building of faith among Buddhists in the Scandinavian countries. Possibility accuracy and the benefits, respectively, show that Buddhists, in addition to believing in doing good by oneself must also be responsible for persuading people around to study the principles of good deeds persuade him to do good create a network of good people to happen in society.

In the process of implementing the model, it was found that the structure of the form of faith building of Buddhists in Scandinavian countries as a whole shows that the suitability possibility accuracy and benefit. The decision of the Buddhist faith building model in Scandinavian countries as a whole shows that the suitability possibility accuracy and on the usefulness and evaluation guidelines of the Buddhist faith building model in the Scandinavian countries. Overall, it is found that the possibility suitability useful and accuracy respectively.

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A Causal Relationship Model of Accessing Academic Positions of Lecturers in Buddhist Universities

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Abstract- The purposes of this research were 1) to study the correlation of a causal relationship model of accessing academic positions of lecturers in Buddhist universities, and 2) to validate and propose a causal relationship model of accessing academic positions of lecturers in Buddhist universities. Mixed methods research using the quantitative research to extend the qualitative research results was used for research design. Key informants were 6 experts of position specification standards, human resource development, and Buddhist studies and they were selected by purposive sampling. For quantitative research, simple random sampling was used and there were 370 samples. Research tools were guideline for interview and questionnaires. Qualitative data were analyzed by using content analysis and analytic induction whereas quantitative data were analyzed by using descriptive statistics and correlation with computer package program. Validation analysis of the causal model and the analysis of direct and indirect effects were used LISREL. Results indicated that 1) the correlation between variables was different from zero at .01 significant level, and there were 105 pairs. Rank of correlation coefficient was between 0.377 to 0.819. The correlation between observed variables showed that all variables were correlated at .01 significant level. 2) A causal relationship model of accessing academic positions of lecturers in Buddhist universities showed that model fit with empirical data ($\chi^2 = 35.09$, df = 20, p = .05, GFI = .99, AGFI = .93, RMSEA = .038), accounting for the variations in academic personnel in Thailand 4.0, Buddhist universities equal 100 percent. Two mediators were found consisted of motivation and Buddhist attribute that showed analysis result of indirect effect was higher than direct effect. It can be interpreted that a causal relationship model of accessing academic positions of lecturers in Buddhist universities have motivation and Buddhist attribute as mediators.

Index Terms— ***A Causal Relationship Model, Accessing Academic Positions, Lecturers in Buddhist Universities***

I. INTRODUCTION

Education is a very important factor in the development of quality human resources. It is an important factor for sustainable social development and the nation until able to increase the ability to compete on the world stage. Therefore, the education that will develop the learners to have desirable characteristics and quality as according to the objectives of the course is the teacher. If the teacher hasa good quality, has the ability, has high potential, and can teach the students correctly according to the principles, then educational management is effective [1].

The World Bank's study, "Putting Higher Education to Work: Skills and Research for Growth in East Asia", addresses the problems of higher education institutions: The tertiary education sector is an agency that "Being alone" without any connection to anyone. Therefore, affecting the building of the university's competitiveness in which the report states that the tertiary sector does not connect graduates with the problem of disconnect, resulting in the university being a centered and difficult organization. The world has changed, but the university still hasn't changed accordingly. Therefore, the merger of this ministry is only the first step in reducing the disconnect of the university with research agencies and funders (only in the third area). This new ministry will allow the university to be able to break free from the island especially when the technology world has changed dramatically, it is not yet clear that graduates from the university will have the skills. They need from the labor market, and it is not yet clear whether the research or innovation that was created will actually be used as well. In addition, innovations that are not related to science such as social sciences and humanities research that will help local and community development will receive much attention. Therefore, it is necessary that this new ministry should pay more attention to the delivery of work transportation research or innovation out of production to create commercial benefits(Commercialization) or have indicators to create benefits for the community and society. In this respect, it would be a challenge to upgrade the university to be a creator of people, create research and deliver those people and research that can really benefit the country[2].

Suchatawee Suwansawat, rector of King Mongkut's Institute of Technology Ladkrabang (KMITL) after urging worldly universities to adapt to overcome the Disruption era as the technology developed rapidly into the whole digital age Artificial intelligence or AI 5G, for example, by creating an example that the KMC has adapted the curriculum to support AI. There is also opening an astrology course. After that, universities, educational institutions have adjusted themselves to accommodate the era when the worldly awakening is complete and had the opportunity to encourage the dharma, that is, the clergy to adapt[3].

Chinnawon Boonyakiat, Education Minister (MOE) has a policy to support the work of the two monastic universities, Mahachulalongkornrajavidyalaya University (MCU) and MahamakutRajawittayalai University, especially to upgrade the quality to be equal to the main university and would like the monastic university to do research on knowledge of morality and morality in social conditions that have changed into the practice of the people even more[4].

For the reasons mentioned above, researcher is interested in studying the a causal relationship model of accessing academic positions of lecturers in Buddhist universities. which aside from being beneficial to the master. At present, it is also a KPI in evaluating the quality of education [5] in order to use the educational results as a guideline for more teacher development and entering the academic position to achieve the results of the specified mission.

II. RESEARCH OBJECTIVES

1) To study the correlation of a causal relationship model of accessing academic positions of lecturers in Buddhist universities.

2) To validate and propose a causal relationship model of accessing academic positions of lecturers in Buddhist universities.

III. RESEARCH METHODS

This research is a mixed method research by using quantitative research to expand the qualitative results, and divided the research methodology into two phases. Phase 1 uses the qualitative research method in studying of factors to establish the relationship of the causal model of access to academic positions of professors in Buddhist universities, and in Phase 2 using quantitative research method to validate a structural equation model and propose a model for the causal relationship of access to academic positions of professors in Buddhist universities the details of the research methods are as follows.

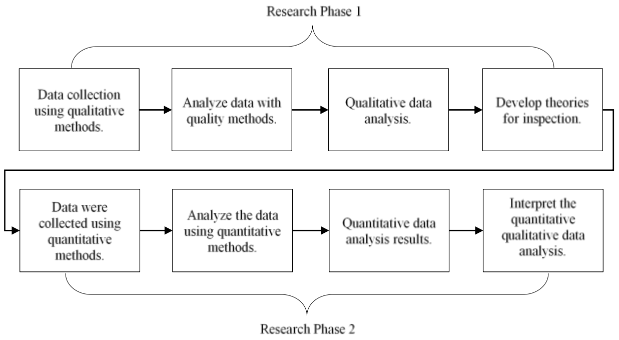
Research Phase 1
Data collection using qualitative methods.
Analyze data with quality methods.
Qualitative data analysis.
Develop theories for inspection.
Data were collected using quantitative methods.
Analyze the data using quantitative methods.
Quantitative data analysis results.
Interpret the quantitative qualitative data analysis.
Research Phase 2

Fig. 1 Research process[6].

From Fig. 1, researcher has provided details in the research design by designing the sample design, the design of the development of measurement design and analysis design as follows.

Research Phase 1: Qualitative research design

In this phase, the research has designed by a qualitative study method consisting of document studies and related research and field studies in order to study the relationship between the causal model of access to academic positions of teachers in Buddhist universities as follows.

Target group definition For the Phase 1 study, in the part of the study, in-depth interviews were made with 2 position setting standards experts, 2 persons with human resource development experts, and 2 Dhammaexperts, in overall with 6 key informants and they were selected by using purposive sampling.

Research Phase 2: Quantitative Research Design

In this phase, the data from the qualitative analysis results from Phase 1 will be used to study the relationship of the causal model of access to academic positions of professors in Buddhist universities with the variables passed and examined the validity of the model by finding the developed causal relationship. Details of research design were shown as follows.

1. Population and sample groups of this research consisted of lecturers of Mahachulalongkornrajavidyalaya University specifying the sample size. The researcher determined the sample size by using the formula of Hair and

the others[7], which was the sample size of 10 persons per 1 parameter that needs to be estimated or number of paths that showed relationships between variables, models, concepts. In this research, there are 15 observed variables that need to be estimated or there are 37 paths showing the relationship between variables in the conceptual framework model. Therefore, the size of the sample group was suitable with the sample size of 370 people and obtaining a sample of this quantitative research through simple random sampling.

2. Factors and variables imported for analysis in the model since this research was a mixed research method by using the study method of qualitative research methodology.Itwas an important part of the development of theoretical framework before being developed to be academic lecturers in the Thailand 4.0as follows.

The causal model of access to academic positions of lecturers in Buddhist universities, there are Buddhist characteristics as passive variables, consisting of 4 latent variables, divided into 3 endogenous latent variables, 1 exogenouslatent variable and 15 observed variables as shown in detail of the variables.

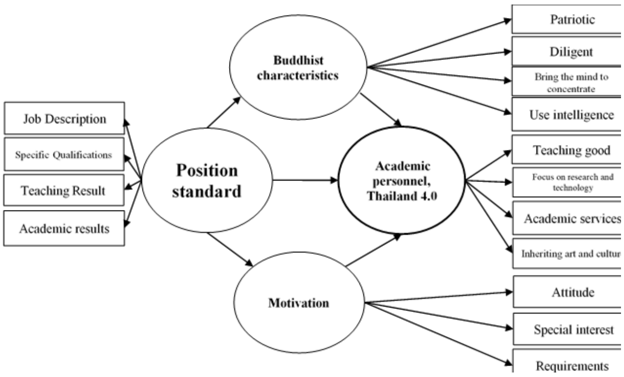
Patriotic
Diligent
Bring the mind to concentrate
Use intelligence
Teaching good
Focus on research and technology
Academic services
Inheriting art and cultur
Attitude
Special interest
Requirements
Buddhist characteristics
Job Description
Specific Qualifications
Teaching Result
Academic results
Position standard
Academic personnel, Thailand 4.0
Motivation

Fig. 2 Conceptual framework of research.

IV. RESEARCH RESULTS

A: The relationship between the causal model of access to academic positions of teachers in Buddhist universities

When examining the correlations between 15 observed variables, it was found that the relationship between the variables having statistically significant differences ($p < .01$) was 105 pairs with the correlation coefficient range in the range of 0.377. to 0.819. When considering the relationships of variables, it was observed that all of them had statistically significant differences ($p < .01$) and were positive relationships indicating that the relationship the variants of all variables were in the same direction. The variable that has the highest relationship was bringing the mind to concentrate and work diligently which has a statistically significant relationship at .01 level equal to 0.819, indicating that increased interest in the mind becomes more diligent and the variable that has the relationship was the second aspect to teach good and use wisdom to consider the relationship size was statistically significant at .01 level equal to 0.798, indicating that teaching was good at using intelligence, and will increase as well.

The relationship of the causal model of access to academic positions of professors in Buddhism University concluded that the analysis showed that Bartlett's Test of Sphericity, which was a statistic test to test the hypothesis that was the correlation matrix an identity matrix or not, with test statistics equal to 4680.772 ($p = .000$) indicating that the correlation matrix between all observed variables of the sample was different from the identity matrix statistical significance at the level of .01 and the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was equal to .943 with a value close to 1, indicating that the variables in this data set are related. Health promotion was well suited to analyze the model LISREL.

B: examine and propose a model for the causal relationship of access to academic positions of lecturers in Buddhist universities.

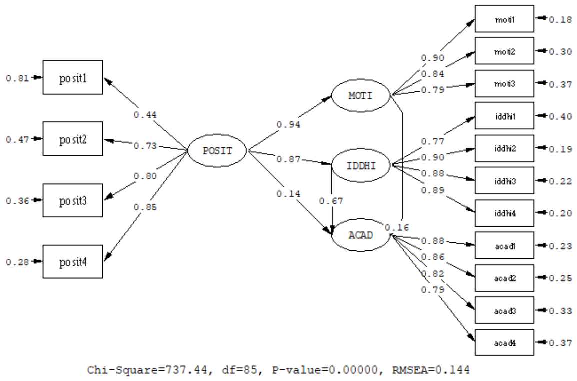
0.81
posit1
0.47
posit2
0.36
posit3
0.28
posit4
0.44
0.73
0.80
0.85
POSIT
0.94
0.87
0.14
0.67
MOTI
IDDHI
ACAD
0.16
0.90
0.84
0.79
0.77
0.90
0.88
0.89
0.88
0.86
0.82
0.79
moti1
moti2
moti3
iddhi1
iddhi2
iddhi3
iddhi4
acad1
acad2
acad3
acad4
0.18
0.30
0.37
0.40
0.19
0.22
0.20
0.23
0.25
0.33
0.37
Chi-Square=737.44, df=85, P-value=0.00000, RMSEA=0.144

Fig. 3A causal relationship model of accessing academic positions of lecturers in Buddhist Universities (before adjusted model)

A causal relationship model of accessing academic positions of lecturers in Buddhist universities that have motivation and Buddhist characteristics as a passing variable can be summarized as a causal relationship model that showed the influence of the causal relationship of access to academic positions of teachers in Buddhist universities. The motivation and Buddhist characteristics were transmitted variables consisting of 4 latent variables, divided into 1 latent exogenous variable, 3 latent endogenous variable and 15 observed variables.

A causal relationship model of accessing academic positions of lecturers in Buddhist universities with motivation and Buddhist characteristics was a mediator variable consistency and fit with empirical data.

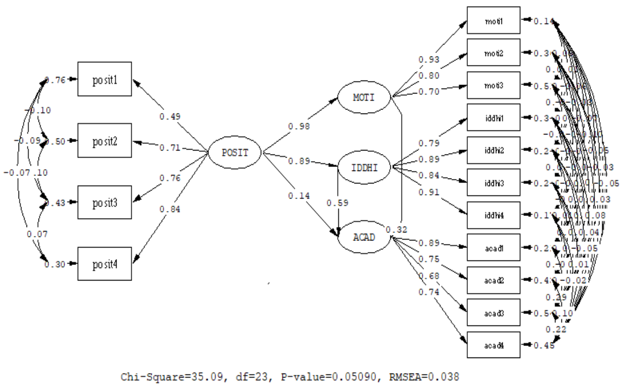

Fig.4 A causal relationship model of accessing academic positions of lecturers in Buddhist Universities (after adjusted model)

The validity examination of the developed model concluded that chi-square $\chi^2 = 35.09$, df = 20, p = .05, GFI = .99, AGFI = .93, RMSEA = .038. The reliability of the observed variable showed that the observed variable had the reliability between .24 and .86, with the highest precision being attitude, followed by intelligent thinking and good teaching and the variable with reliability. The lowest wasthe work characteristic that was practiced. In the overall, the precision of the observed variable have a medium to high level.

Table I Results of Statistical Analysis

Effect Variable	MOTIVATION			IDDHIPADA			ACADEMIC		
Scene Variable	TE	IE	DE	TE	IE	DE	TE	IE	DE
POSITION	.98** (.05)	-	.98** (.05)	.89** (.06)	-	.89** (.06)	.98** (.05)	.84 (1.10)	.14 (1.11)
MOTIVATION	-	-	-	-	-	-	.32 (1.10)	-	.32 (1.10)
IDDHIPADA	-	-	-	-	-	-	.59** (.15)	-	.59** (.15)
Statistics	χ^2 = 35.09 df = 23 p = .062 GFI = .99, AGFI = .93 RMR = .018								

Variable	posit1	posit2	posit3	posit4
Precision	.24	.50	.57	.70
Variable	moti1	moti2	moti3	
Precision	.86	.64	.49	
Variable	iddhi1	iddhi2	iddhi3	iddhi4
Precision	.62	.79	.71	.83
Variable	acad1	acad2	acad3	acad4
Precision	.79	.57	.46	.55

Variable Structure Equation	MOTIVATION	IDDHIPADA	ACADEMIC
R SQUARE	.96	.79	1.00

Correlation Matrix Between Latent Variables

Latent Variable	MOTIVATION	IDDHIPADA	ACADEMIC	POSITION
MOTIVATION	1.00			
IDDHIPADA	.87	1.00		
ACADEMIC	.97	.99	1.00	
POSITION	.98	.89	.98	1.00

When considering the prediction coefficient (R-SQUARE) of the internal variable structure equation, it was found that the variables within the model consisted of position determination standards 96 percent of the variance in motivation could be explained variance in Buddhist characteristics at 79 percent standards for determining positions and Buddhist characteristics able to explain 100percent of variance in academic lecturers in the Thailand 4.0.

When considering the correlation matrix between latent variables, the correlation coefficient range between latent variables is in the range of .87 to .99, with every pair having a positive relationship. The variable with the highest correlation coefficient was the academic lecturers of Thailand 4.0 and the Buddhist characteristics showed that when the Buddhist characteristics increased, an academic lecturer in Thailand 4.0 was also increasing. In addition, the variables with the correlation coefficient, followed by 2 pairs of correlations which were1) position determination standard and motivation and 2) position determination standard and academic personnel in the Thailand 4.0 showed that when the standards set more positions, motivation and academic personnel in Thailand 4.0 also increased.

When considering the direct and indirect influences that affect the academic lecturers in Thailand 4.0, it is found that these variables were directly influenced by the positioning standards with an influence size equal to .14 with no statistical significance at the level of .01 and being indirectly influenced by Buddhist characteristics of influence size equal to .84 with a statistical significance at the level of .01.

Considering the mediators, the motivation and characteristics of Buddhism having higher influence than direct influence means that the causal model of access to academic positions of professors in developed Buddhist universities good motivation and Buddhist characteristic was a good mediator.

CONCLUSION

A Causal Relationship Model of Accessing Academic Positions of Lecturers in Buddhist Universities can be written as a diagram as follows.

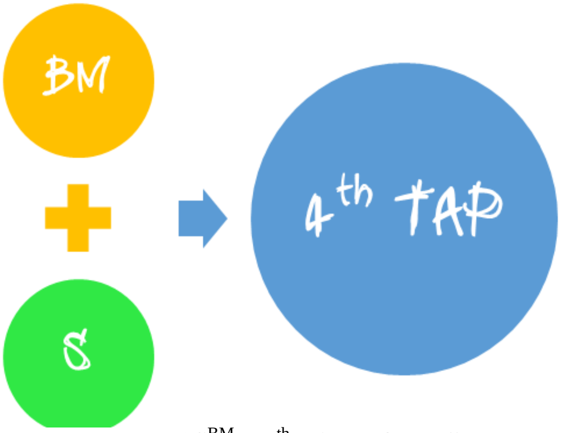

Fig. 5"S^{BM} = 4th TAP MODEL"

A causal relationship model of accessing academic positions of lecturers in Buddhist universities is S^{BM} = 4th TAP MODEL, which is an integration of Buddhist principles and motivation in order to benefit teachers in Buddhist universities to be academic personnel in the Thailand 4.0.

S^{BM} (Standard Buddhist Motivation) means entering an academic position requires integration with Buddhist principles 4 and motivation as in order to be a mechanism to develop personnel to enter academic positions efficiently and the important thing that was indispensable and academic personnel must have the desire to do that including special interest in matters relating to assignments and still need to be open to new information. It can be integrated to be used to develop research knowledge that was beneficial to academic circles.

4th TAP (Thailand Academic Personnel) means the academic personnel of Thailand. 4.0 will be personnel that need to adapt and to be able to adapt to learning and keep up with the changing times by continuously developing various skills especially in information technology and research which comes in to play a great role in the present and the future in order to be able to promote learners and be able to guide solutions to solve problems in society and for further development of the country.

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The Process of Seeking Nine-Keys Philosophy of Palangjit Dhamma Jakrawan Institute and Utilization for Human Development

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Abstract —*The purpose of the research article was 1) to study the process 0f seeking nine-keys philosophy 2) to study utilization nine-keys philosophy for human development 3) to present the nine-keys philosophy of the Palangjit Dhamma Jakrawan Institute. Qualitative research was used for research design. Twenty key informants research tool is semi-structure interview were selected using purposive sampling by in-depth interview qualitative data were analyzed using content analysis and typological analysis by conceptual framework and analytic induction. The research found that 1) The process of seeking nine-keys philosophy start for used qualitative data by observation the people come to training mental development how the people have suffering after that was used the quantitative data for keep suffering statistics and extraction is nine-keys philosophy 2) for utilization nine-keys philosophy can change behavior, mental development, and mindfulness to solve problems. The outcome for nine-keys philosophy it can be used for self-development, mental development, and help the people have mindfulness to solve problems in this life more than used the emotion to solve problems.*

Index Terms— ***Seeking, Nine-keys philosophy, Human development***

I. INTRODUCTION

Philosophy is the intellectual effort to understand one's happiness, in the past Greeks did not classify philosophy because all knowledge was philosophical. Christian Wulf has divided the philosophy content into 4 branches 1) metaphysics 2) epistemology 3) Logics 4) political, ethics and aesthetics. John Pasmer proposed that the knowledge mentioned above has already been learned, therefore proposed philosophy is divided into 2 types which are pure philosophy and applied philosophy. In addition, Bermudaz has proposed the framework of philosophy being the philosophies of metaphysics or epistemology because the result of philosophy is activity of cognition as it is an explanation of the way behavior becomes wisdom [1].

The question of classic philosophy comes from a philosopher "Thales", a philosopher born in a land part of Ancient Greece civilization. Thales was influenced by Egyptians and Mesopotamians. Thales is the one who questioned the world and nature. He proposed that the occurrence of natural phenomena was not caused by gods or supernatural beings but because nature is like that, for example the Greek earthquakes not caused by Poseidon's anger but Thales believed "because the world is on a large surface of water, Earthquakes are caused by waves moving the world". Thales proposed that things in nature are "substance". The next period was the era of Plato and Socrates it's a question that doesn't look at the world and nature, it's a question about ethical issues "what is such a good thing? And what is justice"? Socrates is not interested in substance, but Socrates seeks answers from philosophies by collecting information by asking people in Athens to stimulate their thoughts. Thales pursuit is in the form of pure philosophy to explain the reality of nature, but Socrates focused on epistemology because it is the process of collecting observations, asking questions, and summarizing thoughts.[2]

In addition, philosophy and conceptual concepts change over time. The first period was called Classical philosophy with Socrates being the creator and developed by Plato, Enlighten philosophical by Aristotle. Medieval philosophy developed in Europe from the 5th-15th century beginning at the end of the western Roman Empire until the beginning of the Renaissance period in the 18th century, in this era it was more logical to use reason than traditional beliefs and it promoted advanced scientific knowledge over superstition, Philosophers of this period include John

Locke, Pierre Bayleon, Isaac Newton, Voltaire, St. Augustine. In addition, the start of the moderate postmodernism philosophy concept needed compromise between modernism, the concept of modernism belief about knowledge and truth as universally different from the extreme modernism, believing knowledge and truth are universal while specific to each person. Philosophers of extreme modernism reject all concepts for modernism, the philosopher's moderate postmodernism believing the concept of extreme modernism doesn't cause development or academic progress because it emphasizes rejecting the philosophy of thought rather than correcting it. Therefore, philosophers of moderate postmodernism propose 3 main concepts is

1) Non-attachment, what you believe in ang Neutralization, no bias, and non-attachment for knowledge

2) Reread all and Reject non open minds, to rethink the thoughts of the whole world for all culture and all belief.

3) Seek common points and preserve different points, being the pursuit of cooperation from all parties by facing each other and open communication.[3]

In Buddhism epistemology is important especially in Theravada Buddhist philosophy because it's considered knowledge and is the key to achieving the goal of life, therefore epistemology or knowledge theory is the ultimate aim of human intelligence. The process of seeking Theravada Buddhist philosophy places importance on the source of knowledge in order to answer the question "What kind of knowledge Caused by any source that make human desires to know Nibbana". Theravada Buddhist philosophy attaches importance to people, focusing on the body and mind because the mind examines and recognizes the emotions that affect people. But Theravada Buddhist philosophy does not reject the body because the body is the dwelling place of the mind, the body and mind must proceed together and emotional awareness therefore occurs, which is the nature of the mind.[4]

At the same time, there is still the question "What does philosophy study about? And how methods of philosophy seeking the knowledge?". The basic answer of the metaphysics group is study, truth, interrelatedness, finding the syllogism through the form of Aristotle. Metaphysics is divided into 3 groups, the first group believes that all things are mental where the mind has only one genuine truth, matter or object being just temporary phenomenon of the mind, this group of philosophers is "Metaphysics of the spiritualism". A second group believes that matter and mind are true, but the mind is more important than matter and the mind perceived with intelligence but does not reject matter, this group of philosophers is "Metaphysics of the dualism". The third group believed that truth sensed in the mind was because of the effect of matter on the mind, this group of philosophers is "Metaphysics of the materialism" [5]

The progress of various sciences is a result of the seeking and accumulating knowledge in response to curiosity to improve and solve human problems. Argumentation by reasoning is the method of education in philosophical knowledge or epistemology and theory of knowledge which is a philosophy of natural science considered "What is knowledge?". Philosophy begins with analysis and debating from knowledge conditions, therefore conditions or elements in accepting "What is knowledge" as "belief", "truth", and the reasoning, because belief is a necessary condition. The first element is "knowledge" because the nature of human truth will not be possible without belief, the truth is the second important condition in confirming "What is knowledge" because belief without truth cannot be developed into knowledge. Reasoning is the last factor in accepting "What is knowledge" and that belief has good reason to support it, including being able to give an argument about the reason or evidence used to confirm the belief. [6]

In addition, the current of philosophy is not seeking knowledge, debating through public spaces and limited to the circle of philosophers. But philosophy has been developed for the seeking of happiness and personal development. Such as the applying of the sufficiency economy philosophy to study leadership development the results found that This philosophy can help organizational leaders analyze the situation without biased, including the ability to develop themselves and the organization logically, and impacting the effectiveness of the organization. The use of Theravada Buddhist philosophy as a model for human resource development of Inmates in the Prison Environment, use of Buddhist philosophy to study the human nature of what people want in life and use philosophy for the education of those with problems to realign beliefs before returning to society. Comparing the philosophy of Taoism and Confucius with love in this article the philosophers suggested that both Tao and Confucius Philosophy emphasize that humans love their families and love themselves. In which the love of "Tao" love must manage the position as for the Confucian philosophy that love can be only when the person who uses it has to be humanitarian or tradition. Therefore, the love of Chinese philosophy must learn, practice and refined through the ways of Chinese philosophy in each school.

Found in each country, each school of philosophy will be used in different ways in which the result is the existence of a happy human life with the rules and guidelines set by the philosophy.[7]

The Nine-Key Philosophy guides the way of living in society by secularity which is a specific philosophy of Palangjit Dhamma Jakrawan Institution and used in the training that the institute organized. The Nine-Key Philosophy has been used in society, in work and daily life until it becomes efficient and effective in work and life. Each key philosophy was developed from human problems for individual. One human being will have many problems therefore the nine key philosophies arise from failure brought in society by humans, in order to think and create philosophy from Palangjit Dhamma Jakrawan. Every day we meet people who are suffering from mental problems therefore we collect data each day, analyze and create philosophy because we found the truth in the people who want to be mentally released to have the same goal of “Desire for success in life”. Therefore, human achievement must come from the use of philosophy. The result of the analysis of data collection in people mental relief is the source of the Nine-Key Philosophy, which are 1) The key of perseverance, 2) The key of intellectual, 3) The key of self-exploration, 4) The key of communication and intellectual skills, 5) The key of problem solving, 6) The key of Positive Thinking and Forgiveness, 7) The key of leadership 8) The key of accepting diversity, 9) The key of Giving and Sharing. [8]

Therefore, researchers have interest to study the process of seeking the nine-key philosophy from Palangjit Dhamma Jakrawan and applying it to human development. In which this research will show how the process of seeking philosophy, how it will affect people and present the Nine-Key Philosophy for those people interested in using in a secular lifestyle.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) To study the process of seeking the nine- keys philosophy of the Palangjit Dhamma Jakrawan Institute 2) To study utilization nine-keys philosophy for human development 3) To present the nine-keys philosophy of the Palangjit Dhamma Jakrawan Institute

III. RESEARCH METHODS

A. Research Design

1) It is a qualitative research by studying research papers, articles and academic textbooks relating to the process of seeking philosophy. This research uses the model of epistemological of philosophy and the Threefold principles in setting up the conceptual framework Consists of, belief, truth, and reasoning. While the use of philosophy in human development consists of, the precepts ask questions about behavior, concentration ask questions about the mind, intelligence ask questions about intellectual development.

2) This research use twenty key informants by purposive sampling which is a group that has been through meditation practice, divided into four groups consisting of, 1)Administrator group 2) The group is an organization leader who has been practicing Dharma 3) academic groups 4) General public groups.

3)The research was used semi-structural interview form the equipment used is voice recorder.

4) After receiving the data, the researchers used individual word-by-word transcription.

5)The information has been obtained, the data will be coded and truncated. By analyzing it by classifying the data according to the research conceptual framework.

6) Create an inductive approach it is a way of interpreting data when saturated data is obtained and used descriptive statistic to explain the data.

7) Using the triangulation method consist of, Data triangulation by returning the information to the sample for consideration, Researcher triangulation by used the 3 researcher to observation and interview in the different time, Theory triangulation it is a concept checking while summarizing the information whether the theory analyzed in each event.

B. Research Process

The process of seeking nine-keys philosophy and utilization for human development for Palangjit Dhamma Jakrawan is qualitative research study in the form of a case study. In this research, those who participated in spiritual practices and activities in Palangjit Dhamma Jakrawan and were used 20 samples. Creswell notes that the sample size of the qualitative research in a specific case study should be around 4-5 people. In this research, the sample is divided into 4 groups, and has 5 people per groups according to Creswell's design. [9]

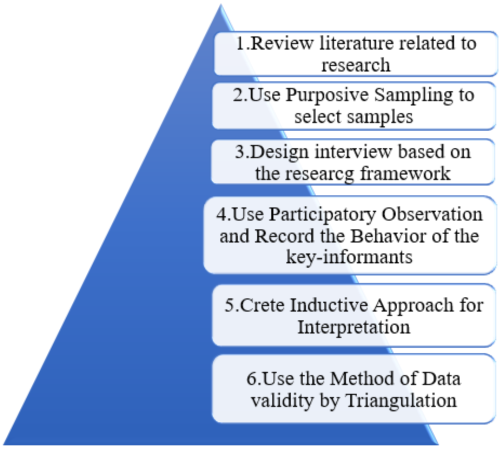
1.Review literature related to research
2.Use Purposive Sampling to select samples
3.Design interview based on the researcg framework
4.Use Participatory Observation and Record the Behavior of the key-informants
5.Crete Inductive Approach for Interpretation
6.Use the Method of Data validity by Triangulation

Fig. 1 Research process for the process of seeking nine-keys philosophy of palangjit dhamma jakrawan institute and utilization for human development

IV. RESULTS

From the research that has collected data, the researcher has divided the presentation as follows

1) The Process of Seeking Nine-Keys Philosophy of Palangjit Dhamma Jakrawan Institute.

2) The Utilization for Human Development

The research study is The Seeking Process Nine-Keys Philosophy of Palangjit Dhamma Jakrawan Institute and Utilization for Human Development need to consider about the fundamental beliefs, The truth discovered in belief, Support Reasoning, The process of seeking knowledge, and the testing process as follows

1) THE PROCESS OF SEEKING NINE-KEYS PHILOSOPHY

From the interviews key-informants was found that the fundamental beliefs human needs. When humans have a need for love, work, money, and health. They are seeking how can be the successful and bringing about the suffering as interview show that

“.... The traditional belief is humans are suffering in love, work, finances, and distance disease ....”

In addition, key-informants said that the suffering that occurs in human life. Most of them need successful demand from external factors, Survival in what them want for Happily and feeling safe as interview show that

“.... The truth is human suffering that concerns about love, work, finance, health, and distance disease, and fear of death. And the fact was found that thet humans want to survive and happiness in life....”

At the same time, key-informants say that, the beliefs and facts that are supported by reason is the truth of human life is were born and will grow up old, suffer and die. And the law of nature is every human being has a desire to meet his needs of the senses for satisfaction and to survive in the society in which they were born as interview show shat

“....Humans have a desire to end of suffering, fulfill what they lack, fulfill the desire to be free from suffering or to struggle to survive happily, Such as in the matter of love, When humans need to find love they will struggle to find someone to fill the love story or in the matter of physical survival that humans believe that it is necessary to eat food and will make it survive. Therefore, when in a food shortage condition Will struggle to find food in order to survive humans who are suffering physically need to adapt to the environment in their habitat such as hot weather and cold weather when there is a change in the environment Learned to struggle to find a way to survive in cold weather, find a jacket or warm clothing to wrap around the body or create a fire to alleviate the cold. Therefore, the truth that happened regarding human needs humans can try to find pleasure or find their way to survive in this world resulting in the idea of finding a way to successfully solve human needs to be able to live happily considered l and successful....”

In addition, key-informants say that, the seeking of knowledge in obtaining the nine key philosophies is learn in the field of problems, find the cause of suffering and solve the problem that causes, Invented a solution and guide them through experiences that encountered problems in the same way in the past as interview show that

“....The process of seeking is, learn the problems that occur in those human lives and find the ways to solve problems, find ways to change the mind, find a way for those people to improvement and develop themselves. After learning the problems of those people then brought those people into the problem-solving process by making recommendations can lead him out of suffering or out of trouble....”

At the same time, key-informants say that, Philosophical testing the key to patience is open training course and monitoring of behavior through work, activities by grouping and recording daily behavior that who successful and unsuccessful groups how are they organized in an event or activity to achieve the set goals as interview show that

"...We bring people to training camps, create jobs, create careers, practice skills development, create working skills to see perseverance and determination. In which the participants of the activity will learn this philosophy and perseverance from the activity itself and was tested for perseverance. Which will have a group of people who are successful and a group of people who are not successful in activities. Those who lack patience often fail to do activities to achieve the activity goals that have been defined...."

In addition, key-informants say that, the test of the keys intellectual is the problem solving and observing each group of behaviors about how to solve the problem and record the success of the group that can solve problems successfully as interview show that

"....We test this key philosophy by providing solutions to problems the person who can solve the problems that are set up who understands problems Will have the intelligence to solve problems, and have witty esprit able to solve immediate problems...."

At the same time, key-informants say that, the philosophy test of self-exploration is measurement from people with social problems when attending practicing dhamma and learning the nine-keys philosophy can be used until it is effective for yourself and others as interview show that

"...The test is followed and assess those who have social problems that was introduced into the learning process to solve problems and make changes to oneself according to the key philosophy of self-exploration. We found that people who have learned and understood the philosophy can adapt in every situation and adapt to every society that has changed always and able to live normally in society with others not creating problems and being accepted by those around...."

In addition, key-informants say that, the key test of communication and intellectual skills is we found the potential of individuals with different aptitudes expressed through activities such as activities that require communication skills, analysis, and planning. The key of communication and intellectual skills will enable everyone to discover the hidden potentials and abilities, covert and hidden within the person and apply these skills to society as interview show that

".... The fourth key test is after bringing skilled people into the process of finding their true identity and find potential develop existing skills to extract their potential. When trained and developed according to this key philosophy will be able to apply the maximum potential that they have and will find that those people will achieve what they intend to achieve...."

At the same time, key-informants say that, the key test for problem solving is bringing problems in individual weaknesses to be strengths in creating opportunities through of the thinking system to have confidence in yourself. It is a solution by bringing things that fail in life and find the cause of unsuccessfulness and solve the problem. Which is the creation of problem-solving skills from what is problematic as an opportunity for self-development as interview show that

".... Leading a group of people who have failed in society, Bankrupt People, and who have been deceived of all kinds. After being introduced into the learning process and practiced, create new skills and knowledge until having a system and discipline, have new rules for living. When these people come back into society will be able to unflinching again and no more failing lives Is a test of this key philosophy that successful...."

In addition, key-informants say that, the key test of positive thinking and forgiveness is a group of people with diverse experiences have the same concept and want peace in life. The key of positive thinking and forgiveness are the groups that have a fair mind in their application to develop oneself and others, Is a group of thinkers that have to meet groups with diverse ideas. Therefore, the key number six is to think positively and forgive others when encountering a stimulus to prevent the centrifugal force of the collision and the loss of the public as interview show that

".... The philosophy test in this article is follow-up from people who like peace and need freedom. We have brought these groups into the learning process, develop

concepts and behavior. Which when performing the test will find that those people express their thoughts, actions, or show their potential and can be released and used for creative benefits. Those groups can accept each other open mind and living with people in this society, freedom and peace....”

At the same time, key-informants say that, the key test of leadership is test from a group of organization leaders to be used in the organization for efficiency and effectiveness in the workplace. A person who using the key leadership philosophy can create unity in the organization and develop their organization successfully according to the organization policy as interview show that

“.... The philosophy test in this article is, measured by a group of leaders who want to create unity in the organization and want to create unity or solidarity to occur in the organization. Test and evaluation of those leaders who have applied this knowledge and philosophy learned from activities, In which the leader group executive or organization leader That has been through the process of learning and development will be able to apply knowledge and skills Problem resolution process applied to develop your own organization able to create organization, creating collaborative work until finally being successful....”

In addition, key-informants sat that, the key test of accepting diversity is a journey to learn the core of Dharma in every religion to be adapted for use with the key to accepting diversity philosophy as interview show that

“.... We have traveled to seek knowledge from all over the world and learn all religions by pilgrimage. Which the next step is to apply knowledge and what has been learned to analyze process and find the true conclusions. Once found Must analyze and bring to synthesize new knowledge so that it can be adapted and applied to human life objectively, applicable to all nationalities, religions....”

At the same time, key-informants say that, the key test of sharing and giving caused by bringing the family institution to receive training and activities together is activity to build relationships between mother and child. Which the main finding is, Mothers can sacrifice everything for their children unconditionally, regardless of the situation or activity they encounter. The mother always protects her children as interview show that

“....Was born from the discovery of the great love mother has for her children, In which the steps to discover the truth is take the sample group is a mother and child group come to participate in activities together and conducting observation tests and recording the results of each activity which made discover the truth of this nine-key philosophy about the great love that mother has for her children Is pure true love and mothers can sacrifice everything for their children. And can do everything for the child without fear of any discomfort or obstacles....”

From the interview, the researcher can summarize as the model to find the nine-keys philosophy of the Palangjit Dhamma Jakrawan Institute as follows

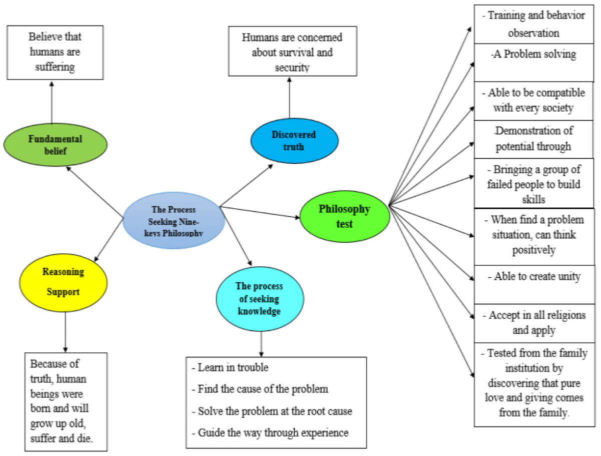
Believe that humans are suffering
Humans are concerned about survival and security
Fundamental belief
Discovered truth
The Process Seeking Nine-keys Philosophy
Philosophy test
Reasoning Support
The process of seeking knowledge
Because of truth, human beings were born and will grow up old, suffer and die.
- Learn in trouble
- Find the cause of the problem
- Solve the problem at the root cause
- Guide the way through experience
- Training and behavior observation
-A Problem solving
- Able to be compatible with every society
Demonstration of potential through
- Bringing a group of failed people to build skills
- When find a problem situation, can think positively
- Able to create unity
- Accept in all religions and apply
- Tested from the family institution by discovering that pure love and giving comes from the family.

Fig.2 A Model the Process of Seeking Nine-Keys Philosophy

2) THE UTILIZATION FOR HUMAN DEVELOPMENT

2.1 Behavior development (Precepts)

From the interviews key-informants was found that, the nine- keys philosophy that are used in behavior development is the key of self-exploration. Because it to be used to develop others must be able to be used to develop ourselves behavior first and after can be used as a guideline for others as interview show that

“.... When using the key of self-exploration to use in self-analysis and then correcting and improving ourselves behavior first. when we understand ourselves behavior, we can understand other people’s behavior as

well and which will be able to help bring people in trouble. Most people are not even aware of what problems they have until others said and told and if other people do not understand will be angry. In which, as a teacher, sometimes we point out mistakes in his life he may be angry and do not listen to us either Therefore must use the nine-keys philosophy doctrine as the common language of communication and associate in teaching.... "

As the same time, the key-informants say that, the nine-keys philosophy can be used to adjust emotional behavior, taken to survey themselves when making mistakes and fixing and able to suppress his own anger as interview show that

".... The nine-keys philosophy that has been applied to our own is in the past, ourselves is a snappish person, and often acted in an unpleasant manner immediately. Therefore, the philosophy that is used to improve emotional behavior is philosophy of self-exploration. This philosophy allows us to use it to explore ourselves is we are good people who have resolved ourselves or not or is that a person who is just waiting to make excuses. Before learning the philosophy, we do not have self-exploration and showing various behaviors that are negative...."

In addition, the key-informants say that the nine- keys Philosophy is also used as a work life philosophy such as practicing patience on the job, determination when facing problems Obstacles are not to give up and can have the life power to work successfully as interview show that

" **....** *The nine-keys philosophy is applied to myself, the first is the matter of perseverance. I have proven that this philosophy is true because if people do not have perseverance doing things is difficult to accomplish. Which most people, when doing anything After doing it for a while and still not being successful Will be discouraged and do not want to do and finally will gave up and failed. But if we have patience, perseverance, determination, continue to do in the end, we will succeed.... "*

At the same time, the key-informants sat that, the nine-keys philosophy of problem solving can be used to analyze problems, understand the social structure, Therefore, is gained from the use of philosophy is a role model including to have the oath that makes people in the organization believe and can follow as interview show that

".... The philosophy of problem solving has been used in the structure of life and makes us understand the social structure, understand the problem and what will cause the problem. Therefore, the philosophy in this section has been used in laying out the organization model to be safe and continuous development until stability. In the key of problem solving to be applied is the being a good model, have oath with others, neutral Have self-discipline system to make yourself an example for others to follow.... "

2.2 Mind development (concentration)

From the interviews key-informants were found that, the philosophy used to develop the mind is the key of self-exploration and key of acceptance of diversity because mental development must begin with Emotional Quotient and will affect the thinking and judgment of others. The development of the mind from the use of the philosophy of accepting diversity is to be a listener in order to be more aware of the problem than to judge the action because most of them will judge others based on their actions as interview show that

".... Normally, the mind is associated with emotions. When falling into the pit of emotions is cannot do not the control, especially when the emotions erupt to the peak the chances of controlling emotions are exceptionally low. Therefore, to control your own emotions, you must catch your emotions before the emotions erupt. Therefore, the keys of self-exploration can help with this matter of mental development. And the keys of accepting diversity can be used to help with mental development about positive thinking because most humans must think negatively, like finding fault. Especially when we do not have knowledge, no information to judge anyone we take small standards in our lives go and put and judge other people. Therefore, to help us control and develop our own minds will requires listening rather than speaking.... "

At the same time, the key-informants say that in developing minds philosophy the key to positive thinking and forgiveness can make to understanding of human nature, create a good society and create peace for themselves and others as interview show that

"....The philosophy that is adapted for mental development is forgiveness in accordance with the philosophy of positive thinking and forgiveness by trying to

understand the nature of each person and believe that everyone who makes a mistake may be due to ignorance or for some reason it will help us to forgive those we used to feel bad for them, and no malice or retaliation like in the past. This philosophy helps us refine our thought processes, change to have a new perspective, to be positive, creative, not destroying anyone. This philosophy makes us want to be good people with morals in mind, so it makes us practice forgiveness. Until the development can improve the level of themselves and look more optimistic and happier.... "

In addition, the keys of positive thinking and forgiveness can elevate the mind to change negative thinking thought processes with others and come to understand and forgive what you feel is bad for the actions of others. Including the nine-keys Philosophy, also promoting Buddhism doctrine of forgiveness as interview show that

".... Is the philosophy that is in the key of positive thinking and forgiveness was matches our problem very much. When we have brought the word forgives everyone Integrated with Buddhist teachings taught to forgive is the same. After using this philosophy continuously Helps me to develop myself, feeling like forgiving someone, we used to feel bad about them and made us try to think positively and looking for the good part of him to replace the bad part. Because of the nine-keys philosophy we believe that humans are both good and bad and can help us rearrange our thinking processes into positive thinking, there is better mind than a negative thought... "

2.3 Intelligence development (Wisdom)

From the interviews key-informants were found that, the nine-keys philosophy to use in intellectual development is the key of intellectual. Which is used to analyze the cause of the problem consciously and thoughtful, not rush to judge the problem but use reason more than emotions. When using the key of intellectual as a basic for problem analysis can create more skills and expertise in problem solving as interview show that

".... The keys of intellectual can be use intellectual in thinking analyze the cause of the problem and training in problem resolution, use mindfulness to control emotions and carefully solve all problems. When training to learn to solve problems finally became proficient and will be able to think of solutions to problems faster and smarter.... "

At the same time, the keys of leadership have effect on the intellectual development of the key-informants. Because the keys of leadership can be creative thinking and interacting with others to succeed in the organization including the use of creative intelligence and new concepts in work as interview show that

".... The keys of leadership giving an idea to establish a connection with every group for the creation of work or create more success in work and creating new ideas for better society.... "

In addition, the key-informants say that, the nine-keys philosophy especially the philosophy of leadership helps themselves to have both mental and physical strength and fight the external stimulation that affect able to be ready with every situation that comes into life as interview show that

"....The keys of leadership helps to create our intelligence in a creative thinking have both mental and physical strength, and ready to create good things for social groups, used in the intelligence of dealing with the external environment that will cause us suffering, teaches us to be patience and able to handle changes in every situation.... "

From the interview, the researcher can summarize as the full model the process of seeking nine-keys philosophy of palangjit dhamma jakrawan institute and utilization for human development as follows.

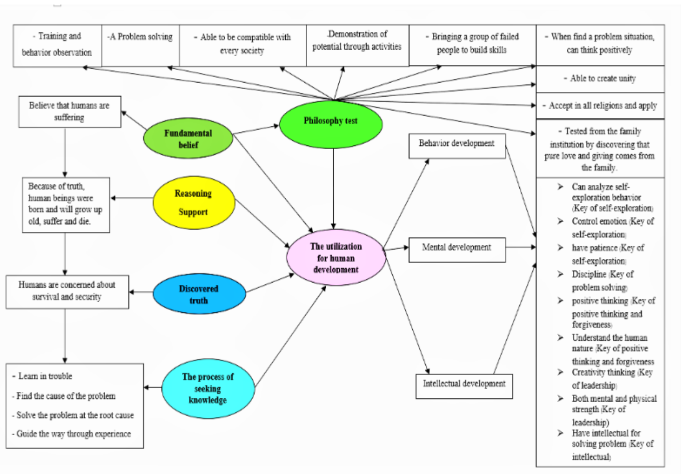
- Training and behavior observation
-A Problem solving
- Able to be compatible with every society
Demonstration of potential through activities
- Bringing a group of failed people to build skills
- When find a problem situation, can think positively
- Able to create unity
- Accept in all religions and apply
- Tested from the family institution by discovering that pure love and giving comes from the family.
Believe that humans are suffering
Fundamental belief
Philosophy test
Behavior development
Because of truth, human beings were born and will grow up old, suffer and die.
Reasoning Support
The utilization for human development
Mental development
Humans are concerned about survival and security
Discovered truth
- Learn in trouble
- Find the cause of the problem
- Solve the problem at the root cause
- Guide the way through experience
The process of seeking knowledge
Intellectual development
➢ Can analyze self-exploration behavior (Key of self-exploration)
➢ Control emotion (Key of self-exploration)
➢ have patience (Key of self-exploration)
➢ Discipline (Key of problem solving)
➢ positive thinking (Key of positive thinking and forgiveness)
➢ Understand the human nature (Key of positive thinking and forgiveness
➢ Creativity thinking (Key of leadership)
➢ Both mental and physical strength (Key of leadership)
➢ Have intellectual for solving problem (Key of intellectual)

Fig.3 Full model the process of seeking nine-keys philosophy of palangjit dhamma jakrawan institute and utilization for human development

V. DISCUSSIONS

The Nine-Keys Philosophy is seeking philosophy of epistemology because is seeking has processes and procedures. The research was found that, the seeking of the nine-keys philosophy begins with the fundamental belief that human beings are suffering. Which the important thing is, what is the true cause of human suffering and can discover that human suffering is the need for survival and safety in life. When humans want to survive therefore struggling to respond their needs and after the researcher began to collect information through participants in Dharma practice in each group such as, leader organization group, teachers at educational institutions group, Family institution group, and general public group and tested the nine-keys philosophy in order to evaluate how effective they are. Which the process of seeking the nine-keys philosophy this was congruence with previous research of the principle of the four noble truths consist of, the truth of suffering (Dukkha), the truth of the origin of suffering (Samudaya), the truth of cessation of suffering (Nirodha), the truth of the path to cessation (Magga). That principle makes humans discover what problems of suffering and find the root cause of suffering, what is the true cause that brings suffering to human life. There is also search for a way to solve problems to match suffering and occurs in humans through experiences and sensory. At the same time, will have tests and actions are taken to eliminate the problem to repeatedly prove that the problem is really resolved or not [10] and was congruence with previous research of the Maslow's Theory hierarchy of needs is a psychological theory say that: Humans have 5 basic needs consist of, Physiological Needs, Safety Needs, Love and Belonging Needs, Esteem Needs, Self-Actualization Needs [11] and was congruence with previous research of the Principle of Kalama Sutta consist of, 1. Be not led by report, 2. Be not led by tradition, 3. Be not led by hearsay, 4. Be not led by the authority of texts, 5. Be not led by mere logic, 6. Be not led by inference, 7. Be not led by considering appearances, 8. Be not led by the agreement with a considered and approved theory, 9. Be not led by seeming possibilities, 10. Be not led by the idea, "This is our teacher." [12]

The introduction of the nine-keys philosophy in human development this research uses threefold principles to measure effectiveness consist of, behavior (precepts), the mind (concentration), the intelligence (wisdom). The research was found that, the nine- keys philosophy that key-informants lead to apply is: The key of self-exploration which is self-development from internal behavior and the key of solving problem which results in self-discipline. When using the nine-keys philosophy in behavior development, it results in getting to know oneself and do not encroach on others, able to live happily together in society and know when to commit wrongdoing this was congruence with previous research of the Phra Maha Anon Chavanapiphu (Saen Pae) say that the self-development process according to the threefold behavioral principles is: Precepts can develop relationships and conduct to coexist by setting up discipline, do not take encroach of one another. [13]

In addition, the nine-keys philosophy applying to the psychological development (concentration) can helps to recognize positive thinking and understanding the nature of others. The nine-keys philosophy that key- informants lead to apply is: The key of accepting diversity and the key of positive thinking and forgiveness which affects the decisions that should or not should be done such as judging others for unknowable actions this was congruence with previous research of the Phra Kru Phisai Pariyaritkij and Sarawut Prodphai say that: the threefold principles of concentration is the principle of developing the mind to have capability and the efficiency in thinking and making decisions. [14]

At the same time, the research was found that, nine-keys philosophy lead to apply intellectual development (wisdom) can help the people have creativity, both mental and physical strength, including intelligence in solving problems. To obtain wisdom, it is necessary to go through the process of practicing precepts to adjust behavior, concentration for mental development and therefore effecting able to produce wisdom. When a person concentrates on thinking will create new creativity and not sensitive to stimulation that affect this was congruence with previous research of the Phrakrusiripanyaporn et al say that: The use of threefold principles in developing wisdom requires development along with precepts and concentration will lead to intelligence in creative thinking, flexible and independent thinking. [15]

VI. RECOMMENDATIONS

A. Recommendations for Practices

1) The nine-keys philosophy should be distributed for education and use for organizations to see how effective for each key.

2) Should make a book or documents to disseminate the nine-keys philosophy.

3) Palangjit Dhamma Jakrawan Instutute should be organize training for those who are interested in the nine-keys philosophy to be used with organizations or interested person.

B. Recommendations for Further Research

1) There should be research studies that use higher research methods such as, Mixed method research.

2) The research found that, the nine-keys philosophy there is a similar principle in Buddhism, Therefore, should conduct comparative research that the nine-keys philosophy and religious principles similar or different.

CONCLUSION

The process of seeking the nine-keys philosophy of Palangjit dhamma Jakrawan Institute caused by want to understand the fundamental belief that what is the cause of suffering and what are human seeking. Which the reason for supporting the traditional beliefs of the nine-keys philosophy is: the natural of law that believes every human being has a life cycle is human beings were born and will grow up old, suffer and die. In addition, the truth discovered in the nine-keys philosophy is: the human want to survive and be safe in life. At the same time, the seeking nine-keys philosophy of palangjit dhamma jakrawan has been tested to prove the effectiveness how to effect of each key. From the fig 2, the researchers can conclude as follows 1) The fundamental beliefs of the nine-keys philosophy are believed that every human being has suffering. 2) Reasoning supports the nine-keys philosophy is believe in the truth of human that beings were born and will grow up old, suffer and die. 3) The truth discovered in the nine-keys philosophy is humans are concerned about survival and security. 4) The process of seeking knowledge is learn in trouble, find the cause of the problem, solve the problem at the root cause, guide the way through experience. 5) The process of testing the nine-keys philosophy consists of, training and behavior observation, a problem solving, able to be compatible with every society, demonstration of potential through activities, bringing a group of failed people to build skills, when find a problem situation, can think positively, able to create unity, accept in all religions and apply, accept in all religions and apply, tested from the family institution by discovering that pure love and giving comes from the family.

In addition, the use of the nine-keys philosophy in human development was found that, the nine-keys philosophy that affect behavior development (precepts) are the key to self-exploration and the key to problem solving which causes self-exploration of behavior, control the emotions, have patience and self-discipline. At the same time, the nine-keys philosophy that affect mental development (concentration) are the keys to positive thinking and the keys to accepting diversity which causes positive thinking and understanding of human nature. And the nine-keys philosophy that affect intellectual development are the keys of intellectual and the keys of leadership which bring about creativity including intelligence in solving problems.

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A Model of Learning Management to Create the Thai Buddhist Sangha

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Abstract— The purposes of this research were 1) to study the state of learning management to create the Thai Buddhist Sangha, 2) to create a model of learning management, and 3) to propose the learning management model. Mixed methods research was used for the design. The quantitative data were collected by questionnaires from 222 samples studying in Pali and the qualitative data were collected by in-depth interviews with 10 key-informants and by focus group discussions with 17 experts. The tools used in the data collection were questionnaires, interview form and questions for focus group discussion. Qualitative data were analysis by using content analysis and quantitative data were analyzed by mean and standard deviation. Results indicated that 1) the state of learning management to create the Thai Buddhist Sangha was not in line with that of the state education management in term of target and direction for creating the religious heirs. The weak points in the Thai Sangha learning management were on education administration and learning management, unskillful teachers, teaching and learning management, teaching and learning media, learning support activities, budget, educational personnel security and welfare, and measurement and evaluation system. 2) The development of learning management to create the Thai Buddhist Sangha based on the Pali study curriculum of Phrapariyattidhamma integrated with the principles of the Threefold Training and Saddhamma consists of 3 main factors; 1) Introduction, 2) Learning process, and 3) Implementation. 3) The learning management model to create the Thai Buddhist Sangha consists of 3 main factors. 1) Introduction consists of the principles for creating the religious heirs, the objectives, and the school contexts, 2) Learning process consists of learning management method, operation, learning support activities, and Dhamma principles for developing humans and desirable behaviours, and 3) Implemenation has 3 steps; preparation, operation, and evaluation.

Index Terms— ***Learning Management, Buddhist, Sangha***

I. INTRODUCTION

Religious heirs must carry on the teaching and learning of Buddhism. Both the instructor and the learner must have good friendliness in order to receive the result of the ordination. That is to say, Buddhism has the dharma, heirs, and renewal of Buddhism. Pali education is the foundation that the monks attach great importance to, therefore, must promote the creation of the heir of religion through this channel. When the administrators of the Thai sangha saw the importance of the Buddhist scriptures, it is a great knowledge in creating and developing personnel, namely monks and novices to become Buddhist heirs. Therefore requires the study of the Buddhist scriptures for monks and novices for the development of the educational model. Later, it was organized to develop education according to the resolution of the Krom Phraya Wachirayannawarorot.

The study of Pali is considered a gateway to the study of the teachings of the Lord Buddha that is recorded in deep Pali language which is considered as something which has helped to preserve the teachings of the master to be sustained until today. It can say that civilization advancement in Pali education is the stability of Buddhism as well. The study of Buddhist scriptures Pali department, Therefore, it is considered as the heart of the education of the clergy that affects the stability of Buddhism. Because important scriptures, such as the Tripitaka of Theravada, are written in Pali and preserving the original text which is in Pali language to prevent the Buddha's words from being incorrectly called truth reform requires the study of the Buddhist Scriptures in Pali.

Today is worrisome to religion, and there is a suggestion to think that today Buddhist scripture is unlucky. Practice was phenomenal indeed, it is ill. It is not a practitioner because he knows, but does not know the truth. He was not a parapetist because he knew the truth, knew it, but did not know it. It is only a thinker and a talker both unknown and unknowable but if studying the Pali Buddhist scripture department and practice to clearly see the truth according to the Dharma will be both a ruler and a practitioner. Because both know, remember, be enlightened, and that are endless [1].

Therefore, the study of the Pali scripture is an important part of maintaining the Dharma completely. For this reason, the King who has been a Buddhist since ancient times, such as King Rama IV, saw the importance of studying Pali. During the time that His Highness was ordained for a long time. He was interested in studying and being proficient in Bihar, Pali, and therefore was able to thoroughly investigate all the texts of the Tripitaka as well as being able to learn and set memorize according to his own commentary. Therefore, granting patronage for education organized it as a large ceremony. His Majesty presiding over the ceremony of setting up the Buddhist sermon, giving a certificate-blowing theology. Offering to the sermon examiner granting royal patronage in all respects to the study of the teachings of the Sangha in order to praise the students to see the importance of the study of the scriptures [2].

The Pali Scripture Department in Pali is still a system "elder sibling" lacks teaching skills, no development, no improvement in teaching methods. The use of threefold principles is very important for the teaching and learning of the Pali Scripture department. Because the cultivation of threefolds will make students who study the Buddhist Scriptures in Pali with true goal of ordination. There is a sense of religion as an heir, better knowledge and understanding of the Buddhist Scriptures of Pali until allowing him to learn the teachings of the Buddha's teachings. The teacher should then use the threefold principles and the doctrine 3 to be used in the teaching and learning of Pali Scripture. Another important reason is the administration or operation of the School of Scripture there must be a quality, with the goal of creating clear religious heirs, which are power and responsibility directly for the school administrators [3].

The study of the Buddhist Scriptures in Pali, which is a high level of education accepted by the clergy completely that is a study of the Sangha and aims to develop the capacity of personnel to have knowledge and understanding of the teachings. For religious purposes and spread the teachings to the people, the peace of the society is as a whole, but the management of education in this department. There are still many problems waiting to be resolved as can be seen from the current obstacles, which are that the number of people entering monastic education decreases, parents encourages their children to go to school in compulsory schools under the National Education Act. Students lack motivation in education. The school has unclear vision. The mission of the school is not suitable for the era. In addition, the staff in the school are not ready, namely the teachers who teach each level of sentences. There is no development of operational styles in the subjects that they teach to be up-to-date and there is no comparison of qualifications to be clear etc. [4]

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the state of learning management to create the Thai Buddhist Sangha, 2) to create a model of learning management, and 3) to propose the learning management model.

III. RESEARCH METHODS

This research used mixed methods research which was qualitative research and quantitative research with a 3-step research methodology as follows:

Step 1: To study the state of learning management in order to build the religious heirs of the Thai Buddhist Sangha consisting of document study related research and interviews with school leaders who have outstanding achievements in the construction of religious heirs in the aspect of teaching and learning of Pali Scripture Division, Pali, amount 10 persons by purposive selection.

Step 2: To create a model of learning management for building the heir of the Thai Buddhist Sangha consisting of 1) Drafting the guidelines for learning management to build the heir of the Thai Buddhist Sangha and 2) Focus Group to create learning management model for building the heir of Thai Buddhist Sangha. Key informants included experts with expertise in production and personnel or experts with education knowledge or experts with management knowledge in the Pali School of Buddhist Scripture, Pali, amount 17 persons.

Step 3: To propose a learning management model for building the religious heirs of the Thai Buddhist Sangha by distributing 222 assessments of monks, novices, and Pali students to examine the learning management model for building the heirs of the Thai Buddhist Sangha.

IV. RESULTS

A. The research results about the state of learning management in order to build the religious heirs of the Thai Buddhist Sangha from the study of documents related research and interviews.

1) Learning management conditions for the construction of the religious heirs of the Thai Buddhist Sangha from the factors within the Paliatic Scripture School, Pali department.

1.1) Lacking teachers with knowledge and competency in learning and teaching. If the faculty has knowledge and ability to be a driving force for the Pali education system will have continuous growth and progress. The division of work is done systematically by the teachers. Consistency must be consistent with the content and the faculty working together to understand in the same direction.

1.2) Use the sibling system, which is the monk and novice who are examiners. Responsible for teaching juniors was conducted by the school manager and principal to arrange the course as appropriate for each person. Some people are both teachers and students. Regardless of compensation and at the end of every month there will be a faculty meeting to set up education guidelines, strengthening the weaknesses of teaching and learning.

1.3) The main obstacle in managing Pali education is students can't read books, not enough books for learners. Insufficient device media students lack motivation.

1.4) Teaching and learning of the school especially the administrators will focus on the main students. As can be seen from the administrators and teachers, all of you have to attend the meeting to summarize the results of the teaching, including obstacles and solutions including organizing examinations for students every week.

1.5) Creating an atmosphere in the classroom and outside of the classroom is also equally important. In which the teachers must act as teachers in the classroom as well. There will be a teacher assistant and the mentor monk, who is a senior who volunteered to take care of the younger. When the juniors have a problem, the seniors are ready to give advice and initial consultation. Then, extending the results of the problems reported to the faculty in order.

2) The condition of learning management to build the heir religion of Thai Buddhist Sangha from external factors with the Office of Pali and communities.

2.1) Educational management of monks separated from the national learning management system causing inconsistency, lack of goals and directions in the same direction and the educational program does not meet the needs of the learners. The course focuses vertically rather than horizontally, lack of flexibility and linked to public education.

2.2) The learning management structure belongs to the Thera, who wanted to preserve the original as for the new novice monks, it is necessary to make improvements in learning management to suit the changing era both using technology and the test assessment system that sees that there should be changed.

2.3) The school administrators should allow the community to participate in activities such as organizing the educational robes to take care of the school, finding a host to support the learning management of the clergy so that students do not have to worries about seeking factors for living. An important factor makes the school able to step up to succeed in building the heir of religion. The first is that the schools has the readiness for scholarship in educational management, and have the potential to allocate patronizing factors.

2.4) There is a shortage of welfare budget for educational personnel.

2.5) Currently, Mae Kong Pali Sanam Luang offers the opportunity to retest only on grade 5 or lower should consider extending the retest to the high sentence level so that students are more encouraged because sometimes people who diligently study all year may miss the exam.

B. The effect of building a learning management model for building the heir religion of Thai Buddhist Sangha

The results of the group discussion and the results of the study of the learning management for the succession of the Thai Buddhist Sangha have improved the learning management model for the succession of the Thai Buddhist Sangha in 3 parts as follows.

Part 1: Introduction part consists of 1) Learning Management Principles for Religious Heirs, 2) The objectives of learning management to build the heir religion, 3) The context of readiness of the Pali School.

Part 2: Learning Management Process for Creating Heirs of Religious Creatures consists of 1) Learning Management Methods for Creating Heirs, 2) Learning Management for Heirs Making, 3) Activities for Promoting Learning Management for Building Heirs, 4) Principles Dharma for human development and desirable characteristics.

Part 3: Implementation of the process, consisting of 1) preparation process, 2) operating procedure, 3) evaluation of learning management to build the heir.

Results of the study can be presented as shown in Fig.1.

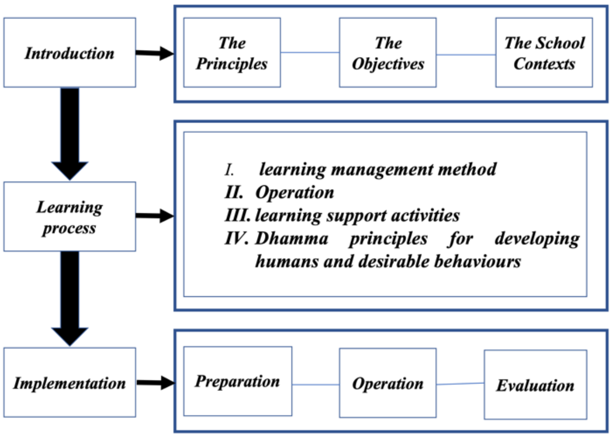
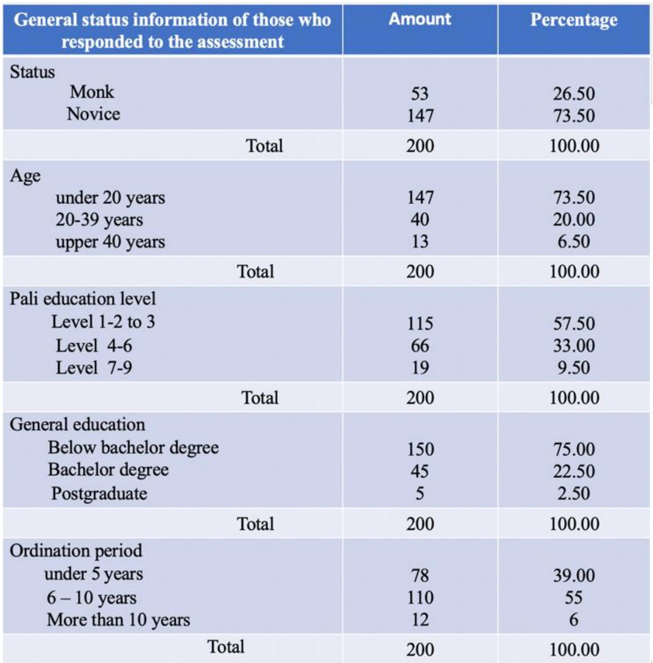


Fig.1 Learning management model for building the heir of Thai Buddhist Sangha

C. The results of the examination of the learning management model for building the heirs of the Thai Buddhist Sangha By distributing the evaluation forms.

This research requires that Pali students in the School of Dhamma Studies in Pali department is the answer to the assessment. The results of the analysis of the basic information about the general status of the respondents, 222 samples by simple random sampling received 200 assessments, accounting for 90.09%, classified by status, age, educational level, Pali. The experience of religious heirs by analyzing with the analysis program of ready-made social science to find the frequency and Percentage as shown in Table I as follows.

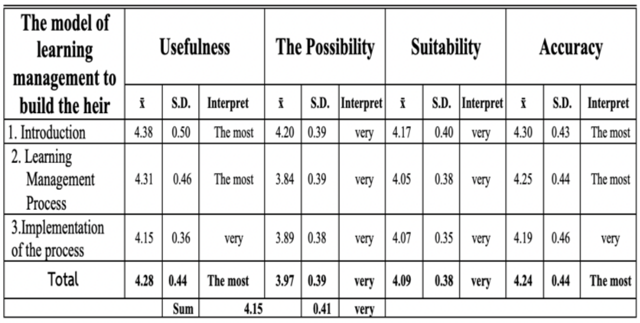
Table I Show the number and percentage of the respondents regarding general status



General status information of those who responded to the assessment	Amount	Percentage
Status		
Monk	53	26.50
Novice	147	73.50
Total	200	100.00
Age		
under 20 years	147	73.50
20-39 years	40	20.00
upper 40 years	13	6.50
Total	200	100.00
Pali education level		
Level 1-2 to 3	115	57.50
Level 4-6	66	33.00
Level 7-9	19	9.50
Total	200	100.00
General education		
Below bachelor degree	150	75.00
Bachelor degree	45	22.50
Postgraduate	5	2.50
Total	200	100.00
Ordination period		
under 5 years	78	39.00
6 – 10 years	110	55
More than 10 years	12	6
Total	200	100.00

The results of the analysis of the average ($\bar{x}$) and standard deviation (S.D.) of the learning management model for building the religious heirs of the Thai Buddhist Sangha in the overall picture are shown in Table II.

Table II The mean values and standard deviations of the learning management model for building the religious heirs of the Thai clergy.



The model of learning management to build the heir	Usefulness			The Possibility			Suitability			Accuracy		
	$\bar{x}$	S.D.	Interpret	$\bar{x}$	S.D.	Interpret	$\bar{x}$	S.D.	Interpret	$\bar{x}$	S.D.	Interpret
1. Introduction	4.38	0.50	The most	4.20	0.39	very	4.17	0.40	very	4.30	0.43	The most
2. Learning Management Process	4.31	0.46	The most	3.84	0.39	very	4.05	0.38	very	4.25	0.44	The most
3.Implementation of the process	4.15	0.36	very	3.89	0.38	very	4.07	0.35	very	4.19	0.46	very
Total	**4.28**	**0.44**	**The most**	**3.97**	**0.39**	**very**	**4.09**	**0.38**	**very**	**4.24**	**0.44**	**The most**
		Sum	**4.15**		**0.41**	**very**						

1. Usefulness the highest average ($\bar{x}$ =4.28) by considering each aspect found that Introduction ($\bar{x}$ =4.38), followed by the process of learning management to build the heir ($\bar{x}$ =4.31), in the high level, is the actual implementation ($\bar{x}$ =4.15) respectively.

2. Accuracy the highest average ($\bar{x}$ =4.24) found that Introduction ($\bar{x}$ =4.30), followed by the learning

management process for building the heirs ($\bar{x}$ =4.25), at the high level, the actual implementation ($\bar{x}$ =4.19) respectively.

3. In the aspect of suitability, the average is very high ($\bar{x}$ =4.09), considered by each aspect, found that at the high level, it is the introduction ($\bar{x}$ =4.17), followed by the actual implementation of the process ($\bar{x}$ =4.07) and the learning management process to build the heir ($\bar{x}$ =4.05) respectively.

4. In the aspect of feasibility, the average is very high ($\bar{x}$ =4.20), considering in each aspect, it is found that at the high level, it is the introduction ($\bar{x}$ =4.20), followed by the actual implementation of the process ($\bar{x}$ =3.89) and the learning management process to build the heir ($\bar{x}$ =3.84) respectively.

V. DISCUSSIONS

Learning management conditions for building the heir of Thai Buddhist Sangha use the elder system to teach younger people in which monks, novices, examiners, first-class theologians and level 3 are responsible for teaching juniors. By teaching in courses as appropriate for each person some people are both teachers and students. Regardless of compensation and at the end of every month, there will be a faculty meeting to set up education guidelines, strengthening the weaknesses of teaching and learning. Teaching and learning of the school especially the administrators will focus on the main students. As can be seen from the administrators and teachers, all of you have to attend the meeting to summarize the results of the teaching, including obstacles and solutions including organizing examinations for students every week. Consistent with Mongkolchai Srisabha conducted a research study on the administration style of the Buddhist Scripture School Dharma - Pali department [5] found that the process of teaching and learning like an elder. There are many factors that are tight, not conducive to teaching and learning. Academic still lacking media and equipment lack of supervision lack of internal quality assurance in personnel, lack of recruitment of executives and teachers lack of morale and work lack of development in learning lack of welfare in the work, the budget is not enough for the teaching and learning management governments and responsible agencies give undue importance. Administrators lack teachers with knowledge and ability in teaching and learning. If the faculty has knowledge and ability to be a driving force, the Pali education system will have continuous growth and progress. The division of work is done systematically by the teachers. Consistency must be consistent with the content and the faculty working together to understand in the same direction.

Corresponding to Jaruwan Thamwat, Associate Professor and faculty conducted research on "The pattern of educational management and propagation of the religion of the temples in Buddhism". The research found that management distribution is very necessary which is to assign the executive committee to participate in decision-making. The school staff must create personnel that can act in a manner that is representative of each other. For example, when the school staff is unable to perform their duties, there are personnel who can carry on the work to prevent disruption and continue to work efficiently. Another thing should allow all the board to get involved in management decision-making power by working in groups and executives should have a vision to plan management clearly both short-term and long-term in order to build strength and sustainability in the organization by analyzing the weaknesses, strengths of the organization. Then, it can solve problems in the areas that are weaknesses and strengthen in the areas of strengths which will be consistent with the educational quality assurance system in the organization, and which by the nature of the monks' educational organization is an organization that has a kinship management culture little conflict, high flexibility. If a management strategy is clearly planned, it will make education management successful, sustainable and effective. [6].

School administrators should allow the community to participate in activities, such as organizing a study of Buddhist robes in order to manage the school, finding a host to support the learning management of the Sangha, so that students do not have to worry about. Searching for factors for living an important factor that makes the school able to step up to succeed in building the heir of religion. The first is that the school has the readiness for scholarship in educational management have the potential to allocate patronizing factors. In line with Sarinthip Sathirathi, the artist and the group have researched on the model of educational management and propagation. Dharma of Buddhism in the Temple: A Case Study of Dhammakaya Temple Khlong Luang District Pathum Thani Province. In educational management, it was found that "The educational management model of Dhammakaya Temple comes from the concept of building temples of the pioneer team. The model consists of two important components: the temple executive committee and the four reforms, and the result are heir and a friend who has tremendous power to devote his life to inherit Buddhism. The administrators of the Dhamma Study School of Phra Dhammakaya School agreed to organize a training project on teaching techniques for Pali which is one way to support to increase the efficiency of education and propagation of dharma with the objective of increasing the capacity of existing Pali teachers to be able to organize the teaching and learning system. Curriculum creation and the art of transferring knowledge with monks and novices interested in receiving sufficient training [7].

The Buddhist doctrine and characteristics of learning management to build the heir religion “Threefold Training” consists of 1) Essential doctrine 3 used for learning management, 2) the Threefold Learning 3 used to build the religious heir according to Pornchulee Achavuamrung, and the group has conducted research on images Model for educational management and propagation Dharma of Buddhism in the Temple: A Case Study of Wat Sutthiwari, Muang District, Chanthaburi Province Regarding the educational management of the Buddhist Scriptures, it was found that "the educational administration style uses the form of participatory administration and divided the work according to the aptitude and knowledge of each monk, resulting in the operation of the Wat Sutthiwari is good for monks and novices who come to study. Wat Sutthiwari attaches great importance to the strengths of the Dhamma-Pali education management because it is the language used to inscribe the teachings of the teachings which are the roots of Buddhism the teaching and learning system will be in line with the administrative system of the clergy. And emphasize the training of monks and novices to be located in the threefold practice, namely the study of morality, theology, education, wisdom, and study the requirements, rules, regulations, and orders of the Sangha association and abide by the temple regulations. There is a semi-monthly chapel of miracles keep cleanliness within temples and housing areas. Educational Management of Wat Sutthiwari very successful monks and novices can pass the Sanam Luang mass amount each year. Because there is a form of educational management with regard to the importance of education management and educational administration as the key principles administrative use participatory management principles. The division of work for the monks and teachers according to their ability emphasize efficiency and effectiveness in management. Causing the monks at the level from the vice-abbot and the monks to give their opinions and make decisions in the educational management of the Phrapariyattidhamma School, Dhamma-Pali School. Therefore, the result of the successful educational management is satisfactory. Regarding the promotion of the Phrapariyattidhamma Schools of Wat Sutthiwari, there are strategies to provide monks and novices the opportunity to study. By conducting public relations to various temples both within the province and nearby provinces causing monks and novices from nearby provinces to join each year a lot of monks and novices come to study also attach importance to the Sanam Luang exam. Therefore, each year, the Pali training program is conducted before the Sanam Luang examination in order to improve and narrowing the novice monks before taking Sanam Luang examination. Therefore, the monks and novices of Wat Sutthiwari School of Buddhist Studies have a high number of exams to pass Sanam Luang each year. Promoting is therefore an important aspect of management factors that contribute to the success of the operation. "[8]

From examining the learning management model to build the heirs of the Thai Buddhist Sangha, the researchers found that the overall result of the model has the highest mean of two aspects. In descending order as follows the second usefulness is the accuracy. At the high level, there were two aspects consisted of suitability and the possibilities. Therefore, the learning management model for the succession of the Thai Buddhist Sangha showed that the form was consistent with the needs, interests, builds confidence, was valuable and builds credibility for learning management in order to build religious heirs of Thai Buddhist Sangha. Educational Learning Management of the Sangha separated from the national learning management system causing inconsistency, lack of goals and directions in the same direction and the educational program does not meet the needs of the learners. The course focuses vertically rather than horizontally, lack of flexibility and linked to public education.

Which is in accordance with Thanu Srithong,Taweesak Thongthip, Banjong Sodadee conducted a research on the study of development guidelines for the School of Dhamma Studies, Dhamma and Pali Departments in the Sangha region, Section 11, Pali has a problem condition. It is the general condition of the School of Dhamma Studies and the Pali, which the import factor is taking care of the readiness of the building and the unfavorable environment academic atmosphere. The number of students taking the exam and the student taking the exam tend to decrease in average. Lack of teachers in both quantity and quality administrative problems are solely responsible for evaluation, not responsible for education. Insufficient budget the course focuses vertically rather than horizontally. Lack of flexibility and linked to public education in the aspect of process factors, learning and teaching activities are not continuous. Regardless of student differences in the production factors, the school has produced a monk who has knowledge and understanding of the teachings of Buddhism have the ability to read and good interpretation of Pali impact factor, he clergy and communities were satisfied with the work of the clergy who graduated from the Dharma and Pali School [9].

VI. RECOMMENDATIONS

A. Recommendations for Policy

1. The clergy should adopt a learning management model to build the religious heirs of the Thai Buddhist Sangha. To proceed to create projects / activities in order to cultivate learning management to the Bureau of Dhamma Studies, Pali for teachers and administrators of the School of Scripture Education have shared their aspiration to create Religious heir to Buddhism.

2. Sangha and Buddhist Scripture School Should have a role in the personnel development of the school and communities to have knowledge and understanding about the pattern of learning management in order to create religious heirs in order to be able to act and act as a friend, looking far into the future of Buddhism.

3. Office of Learning Scriptures Should be aware of the decreasing amount of religious heirs, monitoring and control and increasing production by continuous evaluation in order to improve and develop the operation to be more effective so that there are continuously increasing heirs.

4. Office of Learning Scriptures should cooperate with government and private agencies to organize activities to support the creation of religious heirs seriously.

B. Recommendations for Further Research

1. Should study the forms of motivation in the creation of religious heirs to create incentives for the production of quality Buddhist personnel is the power to spread Buddhism throughout the world.

2. A comparative study of achievement motivation in learning management should be conducted to build religious heirs of the central clergy and regional clergy.

3. Should make a study of policy proposals regarding learning styles and curriculum for the development of model personnel in order to create effective and effective religious heirs.

CONCLUSION

The researcher can discuss the results of the learning management process in order to create the heir. The research results are in line with the Brahman Kunabhorn's story of life development based on the Threefold Principle. [10] The process of learning all activities is to promote the creation of each heir. 1) Activities for instilling ideology "Ordination to create merit", 2) Activities for participation in the organization "Buddhabutra must be one", 3) Activities for management strategies "Champion Camp", 4) Activities for organizational structure and culture "Change workers do not change", 5) Activities for the quality of education "Threefold brings success". It is a holistic learning process according to the principles of Buddhism and the characteristics of the building of the heirs. There are activities to adjust the attitude. Accumulate learning and nurture the stability of the mind in the ordination of Buddhism from the activities for the creation of each heir and behavior modification from the principles of Buddhism and the characteristics of learning management in each area to supplement, which is an activity that is a practice of stress, daily life goals that must be done regularly, practice through learning management. It is a learning process that has the opportunity to repeat continuously every day. It will develop behavior in monks and novices as a whole Beginning with changes in behavior of thinking, speaking and doing with the Dhamma 3 and Sikkha 3 principles respectively, allowing activities and Buddhist principles to be used to create religious heirs to the clergy very efficiently and ultimately.

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The Good Social Welfare Development Model for Children and Youth in SaBua Community, Kan Dong District, Buriram Province

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Abstract-This research aimed to (1) study the problems of children and youth, (2) study the Good Social Welfare Development Model for children and youth, this research was hold at Sabua Community, Kan Dong District, Buriram Province. The target population 50 key informant. The instrument including the Semi-structured interview and observation, and the data was analyzed by content analysis method. The research results were as follows: 1) the problems of children and youth were found for 4 issue; (a) drug problems, (b) premature pregnancy problems, (c) problem of quarreling among children and youths, and (d) the other misery problems. (2) the Model of the good social welfare for children and youth were "to organize the development activities through the Children and Youth Council". The Children and Youth Council is a system for participation of children and youth according to the law with interrelated structures throughout the country. The Subdistrict Administration Organization is responsible for promoting and supporting the policies of the central government. Therefore, the children and youth council must play the role in organizing self-development activities, communities, societies. In addition, it is also responsible for prevention and resolution of problems affecting children and youth both directly and indirectly in order to be suitable for current social conditions.

Index Terms- ***Development Model, Social Welfare***

I. INTRODUCTION

Under the influence of globalization that is changing rapidly, partly due to the advancement in information technology causing foreign cultures to influence Thai society,children and young people are affected by certain trends as part of their livelihoods which some trends or influences are inappropriate for the Thai society, causing problems that affect children and youth, behaviors that are inappropriate according to age and are faced with situations that are risky to life such as drunk, smoking, addiction, betting, gambling, premature sexual intercourse until becoming pregnant, becoming victim, consuming materialism, violence, contention, etc.For example, a report from the Department of Health for the year 2016 showed that almost all teenagers have sex before marriage, with teenagers having sex more often with their friends or lovers than having sex with a prostitute, in addition, it is found that teenagers who have had sex using a condom when having their first or last sex have a relatively small rate, which among students who have sex and not more than 65% who use condoms etc. This behavior will have a chain effect, leading to other problems such as premature pregnancy, sexually transmitted diseases such AIDS, venereal disease etc.(Ministry of Education. 2016)[1]. From the aforementioned situation causing problems of children and youth in local communities such as family disharmony, divorce, premature pregnancy, inappropriate media consumption, sexual violence, addiction, gambling, various forms of gambling. In addition, the environment in the community that is misery source will stimulate more risky behaviors such as night trips, drinking, substance abuse, brawl, sexual risk behaviors, setting up a group or gang to compete in street motorcycles etc.

There was, however, the Department of Social Welfare of the Sa BuaSubdistrict Administrative Organization, Khaen Dong District, Buriram Province that responded for allocating social welfare to prevent and solve social problems, communities and localities, including, promoting the social security so people can live their lives well and happily. The allocation of such social welfare must solve the problems and must respond to the basic needs of the people to get a better quality of life in many aspects such as public health, education, living conditions, general social services, etc. At presently, this organization pays the importance to provision of social welfare in various fields for children and youthin order to promote and develop the

Prevention and problem solving for children and youth in the community are quality people, good people, talented people, morality, ethics, discipline, respect for law, responsibility and awareness of unity as well as wanting children and youth to be far away from problems or behaviors that are at risk in many ways, that is consistent with the data obtained from the polite studying for reviewing the research data, it was found thatthe children and youth in Sa BuaSubdistrict face various problems such as drugs, premature pregnancy, controversy etc. (SabuaSubdistrict Administration Organization. 2016)[2].

Therefore, the researcher and the faculty are aware of the importance of problem solving and development through research on the topic of *" The Good Social Welfare Development Model for Children and Youth in Sa BuaSubdistrict, Khaen Dong District, Buriram Province"*Under the network of cooperative relations organizations, with the Office of Health Promotion Fund (HPF), RajabhatMahaSarakham University and the SraBuaSubdistrict Administrative Organization participate to create sustainable and suitable local communities.

II. RESEARCH OBJECTIVES

The purpose of this research was to study the problems of children and youth and to find a good model of social welfare for children and youth, by studying the community of Sa BuaSubdistrict, Khaen Dong District, Buriram Province.

III. RESEARCH METHODS

1. The target population

The target group are children and youth, community leaders, academics, citizens and all related parties, totaling 50 people.

2. Research instrument

The tools used in this research were the semi-structural interview and observation form.

3. Data collection

Data collection, the researcher will collect data from 2 sources which are1) theSecondary Datawere; Academic documents, books, textbooks, literature, academic articles, related research and online publications etc. 2)Primary Data were; field survey, data survey, small group meeting process, observation and interview etc.

4. Research process

The researcher has conducted the research process divided into 2 phases according to the objectives as follows;

4.1 Study of the problems of children and youth: conducting a review of relevant literature, then fieldwork, interviewing a specific target group of 20 people, with participatory and non-participant observation.

4.2 Establish a good social welfare model for children and youth: review relevant literature, based on field studies as follows: 30-group sub-group meeting of representatives of children and youth in community, and interviewing with specific target group, 20 persons

5. Data analysis

The researcher will analyze the data in quality from interview forms, observation forms and recording by Content Analysis method.

IV. RESULTS

The Good Social Welfare Development Model for Children and Youth in Sa BuaSubdistrict, Khaen Dong District, Buriram Provincewere;

1. Problems of children and youth found that were four aspects;

1.1 Drug problems were; the drug problem is a threat to peace and is spreading in many types of communities such as amphetamines, marijuana, alcohol, cigarettes, volatile and mixtures etc. Which is caused by curiosity, prank, dating, friends (being persuaded), a belief that is mistakenly thought to be addictive, more ever, easy to purchase. In addition, this research found Children and young people aged 8-15 years have an increasing rate of addiction or substance abuse (alcohol, alcoholic beverages and cigarettes), this is because of important reasons such as having imitation values, being friends, and being easy to find, etc.

1.2 Premature Pregnancy Problems (Young mother)were; the premature pregnancy problems are another important and continuously accumulated issue in the community which is caused by having a girlfriend or lover at an early age and when having sex, then does not protect both parties.This is due to the lack of carelessness of both parties, the lack of good understanding in life planning and acceptable family and community values.

1.3 Controversy regarding juvenile delinquency (teenagers) were; the children and young people have frequent arguments, especially quarrels, according to traditions and festivals in the community. There are 2 types of brawls: group brawl and single brawl (personal), The weapons used in the controversy including the long knives, logs, hardwood, glass bottles, steel or metal, guns etc. The factors that caused the controversy came from the children and youth have violent behavior in judging problems and leading to controversy; revenge between each other, hostility, emergencies, or Drunkenness, lack of consciousness, prank and dating friends etc.Therefore, every part of the community needs to find and find solutions to these problems quickly and urgently in order to create happiness, unity and harmony harmoniously.

1.4 Other misery problemswere; 1) Problems with gambling such as football gambling, underground lottery gambling, Gamecock gambling and Boxing gambling etc. 2) Problems causing disturbance and nuisance in the community, such as modifying a motorcycle to speed and then competing in the community or decorating, modifying the exhaust to make a noise, and making noise.3) The crime problems such as theft of goods or theft of other people's things. and4) Game addiction problems, etc.

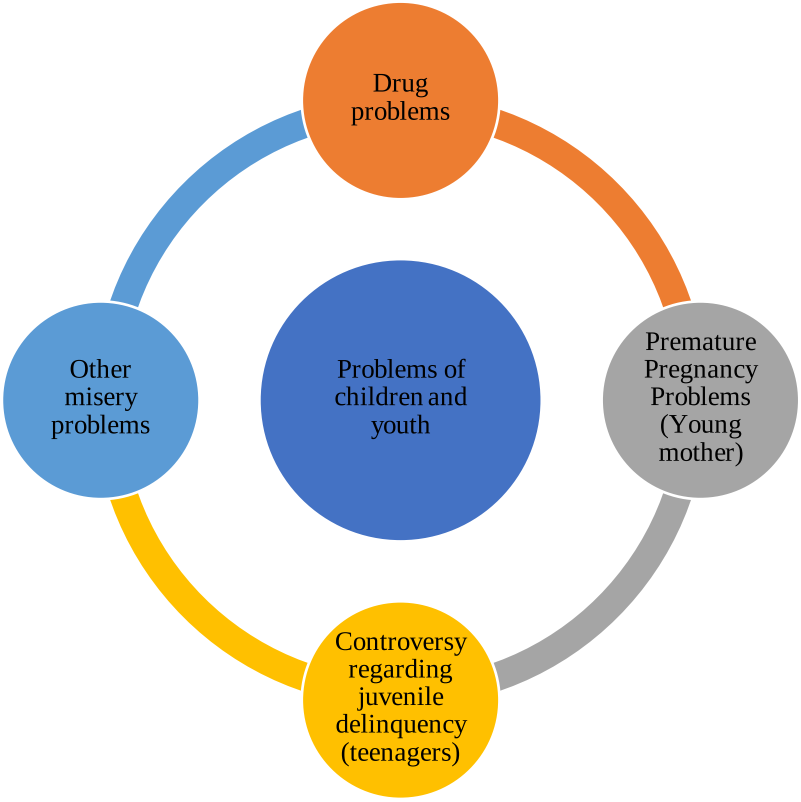
Drug problems
Other misery problems
Problems of children and youth
Premature Pregnancy Problems (Young mother)
Controversy regarding juvenile delinquency (teenagers)

Fig.1 Problems of children and youth

2. The Good social welfare Model for children and youth were;

The model of activity development through the Juvenile Council, which is in accordance with the needs of the area and the suitability of the need for prevention, solution and development as well as to comply with the principles of local administration under the constitution of 2017 under Article 249, the section 1, local government shall be managed in accordance with the principles of self-government according to the will of the local people, and the Sub-district Council Act and Sub-district Administrative Organization Act 1994 and amended up to version 6, 2009has the significant powers and duties, responsible for providing public services as required by law, for example, Section 67 has the powers and duties as follows:6) Promote the development of women, children and youth, the elderly, and the disabled etc. In addition, the Sa BuaSubdistrict Administrative Organization has promoted and supported the establishment of a juvenile council in the sub-district according to the government's policy to allow children and young people in the community to participate in self-development activities, communities, societies, and attend to prevent and solve problems that directly and indirectly affect him and her in accordance with current social conditions.

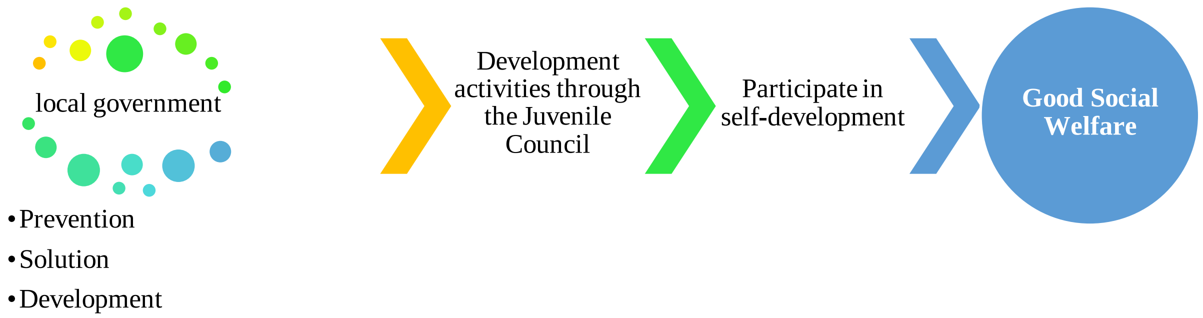
local government
• Prevention
• Solution
• Development
Development activities through the Juvenile Council
Participate in self-development
Good Social Welfare

Fig.2 Good social welfare Model for children and youth

V. DISCUSSIONS

There are the important issues of research results is interesting for discussion namely;

1. The problems of children and youth in the community of SraBua sub-district were studied in 4 aspects which are (1) the drug, (2) the premature pregnancy (Young mother), (3) the controversy of children and youth, and (4) the Other misery, in accordance with Rajanagarindra Child and Adolescent Mental Health Institute (2013) [3]said that Nowadays, violent behavior among teenagers tends to increase violence to the level of smackers, robbery, robbery, assault until death. According to reports, the number of offenses committed by children is likely to increase, especially physical offenses, second only to property offenses. Factors affecting the behavior of violence in children and youth are very closely related to family rearing and social rules. The domestic violence extends to community and social violence as is often seen, thus, the problem of violent behavior of children and youth at this time will affect the family and Thai society in the next 10 years because of foundation of learning for a moral partner occurs in children from the age of 25 years, if children and youth lack moral cultivation and do not receive proper care at the beginning of their lives,which will make future adults and non-moral families. Therefore,it is extremely necessary to rush to solve problems and provide guidance and assistance now, otherwise it will become too late in the future. And the Center for Research and Development of Educational Innovation for Children and Special Needs (2017)[4]reported situations related to children and youth in urban and local communities that are growing into large cities with risky behaviors that need to be resolved urgently, including premature sexual intercourse, violent behavior, drug problems, morality and ethics, less creative leisure time, and organized crime which classifies risk behaviors among children and youth between rural areas and large cities; the children and young people in urban communities have risky behaviors such as adherence to materialism, drug problems, free sex in adolescents, behavioral and emotional violence, addicted to inappropriate use of the internet, pornography and gangs of motorcycle. While the children and young people in the growing area are in big cities, there are risky behaviors such as high consumerism, late sleep behaviors due to spending the night with multimedia, weak physical condition, low physical activity, drug problems, and Emotional maturity and aggressive behavior,youthful youths who learn sex faster than age, seeking knowledge, happiness and making new friends on the internet, adhering to academic achievement

scores as a basis for creating quantitative values, Lack of volunteering spirit and public awareness etc.

2. The model of activity development through the Juvenile Council, which is in accordance with the needs of the area and the suitability of the need for prevention, correction and development, in accordance with the Department of Children and Youth Affairs (2017) [5]. As a result of the promulgation of the National Child and Youth Development Act 2007 and the amendment (Version 2) 2017 which came into effect on June 14, 2017 established guidelines and improved methods for promoting juvenile development to be suitable and in line with current social conditions; by establishing the Sub-district Juvenile Council, Municipal Juvenile Council, District Juvenile Council, District Juvenile Council, Provincial Juvenile Council, Bangkok Juvenile Council and Thailand Juvenile Council, these linked structure, including government agencies, local government organizations, private organizations, civil society participate together Promote and support the Children and Youth Council to participate in the development of children and youth under the principle of "the children leads, the adults supports"and also consistent with the Office of Welfare Promotion and Protection of Children, Youth, Underprivileged and Elderly (2016)[6]Has determined the direction of child and youth development according to the 2ndNational Youth Development Plan 2017-2021 ; has given importance to children and youth as a development center for improving the quality of human capital of the country by developing people appropriately according to the age to grow with quality. Forming Thai people with values based on social norms, being good people, good health, morality, ethics, discipline and have a good conscience for society as a whole. Development of skills that are in line with the needs of the labor market and the skills needed to live in the 21st century, Preparation of language, science and technology manpower that will change the world in the future, as well as raising the level of participation of children and youth as a powerful partner in the development process, which is a very important quality of children and youth that will be an important force of the nation in the future. The National Juvenile Development Plan 2017-2021 sets the framework for youth and youth development by placing emphasis on the juvenile, the context of the juvenile such as family, school, community, religion, society and media, promoting participation of children and youth as powerful parties in the social development process, mobilization of all levels of all parties and the design of innovative knowledge management for all departments allthe government, private sectors, business sectors, civil society, academics and networks of children and youth at all levels are used as a guideline for managing and executing the mission of the organization in accordance with the vision, mission and strategy of the plan.

VI. RECOMMENDATIONS

1. Suggestions for applying research results

Using the discovered patterns to try and develop in the research area, then there must be monitoring and evaluation in order to be aware of problems or defects and then can be used for further development, in addition, thesubdistrict administration organizations should develop short-term and long-term local development plans in order to ensure continuous operations every year.

The subdistrict administration organization should establish the budget allocation for continuous spatial research which will be aware of the real problems and needs of the people.

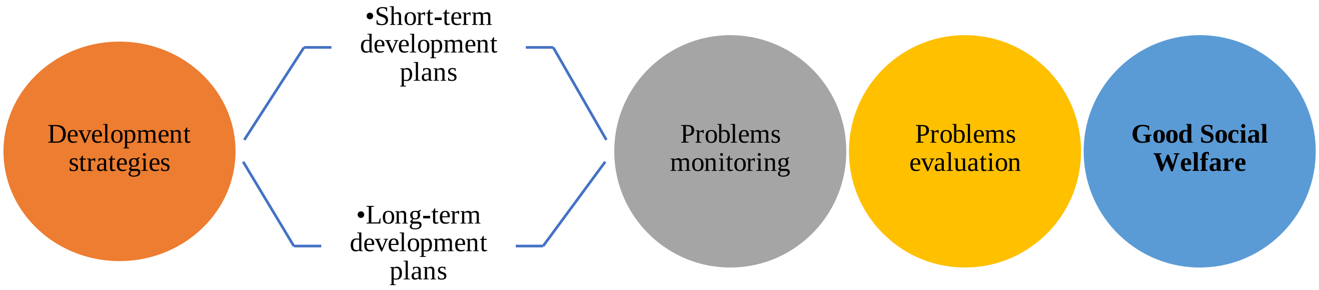

Fig.3: Good Social Welfare Model Applying

However, this research was operated under scholarship from Rajabhat University in the project of the Engagement Mission for local Development in collaboration with the Office of Health Promotion Fund and RajabhatUniversity, it found there were success and social impact substantially. Therefore, the involvement organization must follow on this approach namely;

1. The central government has to support the policies to drive agencies' mission conveniently such as to reform administrational systems, support the budget and management resource sufficiently, setting the public policies continually.

2. Provide the responded key person who has a role and duty for contracting and collaborating to other agencies on the way of local development such the University, the Local Government, the Civil Organization, the Community organization etc. in order to take a partnership to develop their area along together.

3. Especially the University have to run this engagement mission under the National Rajabhat University Strategies which there was the first strategy was "the Local Development Strategies", therefore, the Rajabhat University all 38 institutes go along as the same missions, they could set the mission into the research mission, the academic services, the Technology transformation etc. those focusing to develop the local area responded.

4. The community themselves must be awareness concerning "the Self-reliance", thus, they should first start all development tasks especially the quality of life, any mission or activity must be operated by participation of all stakeholders.

2. Suggestions for further research

It should be studied the factor affecting the success of operation for the Good Social Welfare Management of Local Government in the same area and others, in order to compare the results, and be the information for planning the local development strategies. In addition, should study the Good Social Welfare Management in other forms or methods because of difference area maybe difference condition.

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Participatory Action Research for Integrated Biodiversity Management in Highland Communities

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Abstract— ***This research aims to strengthen the local organization to protect, maintain, and restore the natural resources, wildlife, fish species, and biodiversity in local. It is to help community to know the rules of forest maintenance leading to announce the protected area of wildlife, fish species, and environment sustainably. In addition, it is for developing the machine of cooperation of government, non-government organization, and people to manage the natural resources sustainably. Research areas were at Ban Jan Sub-district, Jaem Luang Sub-district, Kanlayaniwattana District in Chiang Mai Province. Qualitative research was designed by using in-depth interview and focus group discussion to collect the data. Results showed that the strength of local organization to protect, maintain, and restore the natural resources, wild, fish, and biodiversity in local has to form the committee leading to success which was included the community leaders form government and spiritual organization, representatives from various communities who gained interest of the project. Furthermore, the machine of cooperation of government, non-government organization, and people to manage the natural resources sustainably has to draft the law in supporting the natural resources and environmental protection, biodiversity, and plant species of local organization in B.E. 2020 (Supported by IUCN).***

Index Terms— ***Highland Communities, Integrated Biodiversity, Participatory Action Research***

I. INTRODUCTION

The efficiency natural resources management systems and biodiversity caused by the centralization of monopolies of the state. Natural resource management practices in the past decades. Therefore causing the state to have management problems that have problems and failures because aside from being unable to preserve those natural resources and biodiversity. Also lead to other problems as the deficit of the natural ecosystem and complex conflicts Community, Capitalist State, and Ethnic groups. that have economic and power differences, which the development process is involved in the management of natural resources between the state and local communities NGOs and other civil society organizations, By using Co-management, toward the concept of participatory resource management is creating a space for power negotiation between citizens and central states. It is adjust the power relations structure of among all stakeholders because stakeholders have the right and power to access the resource base that is impartial and parallel. According to the social conditions that all parties have set and agreed together, States and peoples must always be aware that Stakeholders have parallel rights and authority. Which natural resources and is a treasure that all people should use to share thoroughly and fairly There are opportunities and equality in accessing natural resources without disparity. The government should manage to use the land resources in accordance with the said principle effectively in order to create a balance between the common interests and the interests of the community. With the process of participation of people and communities, naming rights, duties of the community to work together with government agencies in natural resources management systems and biodiversity sustainably [1].

Thailand is a country with high biodiversity. And attach importance to the conservation of biodiversity continuously. We found that there are a variety of plants and animals, not less than 7% of creatures in the world [2]. Biologists have agreed that the world is losing plants and animals in the tropical forest, at least 27,000 species per year. Aside from in the tropical forest, Biodiversity in other ecosystems is also decreasing. Biodiversity There is 3 levels of diversity which are variety of type, or species of life, Genetic diversity and diversity of ecosystems [3]. In each area of the country, there are still many diverse landscapes that are worth studying. As an area called Highland Communities Baan Chan Sub-district and Jam Luang Sub-district Kanlayaniwatthana District Chiang Mai.

From the primary survey, it was found that Ban Chan Sub-district and Jam Luang Sub-district, Kalayaniwattana District, Chiang Mai, has a problem Wild animals, Fish species, and biodiversity decline. There is an extension of arable land. Land is changed to a third party without legal support focusing on trade and investment too quickly affecting forests and fish species, biodiversity, Pakagayo Association for social and environmental development. Therefore, it is organized an exchange meeting discussion on solving problems in the area according to project activities, that have been done in the years 2009-2014 including a summary of lessons learned from previous projects and finding solutions to these problems by the process of community participation, including problem analysis assess the situation and discuss with Chiang Mai management on 26th November 2014 at Chiang Mai Provincial Office's reception room, Chiang Mai City Hall, and on 9th January 2015 at the meeting room 5, 5th floor of the Administration Building, Chiang Mai City Hall, with the governor of Chiang Mai as the president, to listen to problems and discussions with the department, educational institution and private organizations including Pakagayo Association for Social and Environmental Development, Raks Thai Foundation, Wuttisarn Chiang Mai Brain Bank, Forest Water Mountain Foundation, Center for Ethnic Studies and Development Chiang Mai University, the 16th Consevation Area Administration Office, Academic Faculty of Social Sciences, Chiang Mai University, Northern Sustainable Development Foundation, Director of Mattayom Kalayaniwattana School, Director of Community Forest, Director of Bureau of Community Forest Management, Chiang Mai Provincial Offices for Natural Resources and Environment, Ministry of Natural Resources and Environment, Be on duty Director of Khun Mae Ruam School, President watershed upstream network Kalayaniwattana, Chiang Mai found that the situation of natural forest resources in the area is forest area, 2 leaves and 3 leaves, biodiversity decline are many. From before setting up the district, 100% forest area is used as a farmland, residence and only 11%, water source. After establishing the district in 2010, With the expansion of the district 35%, utilities to support economic and social growth causing people both inside and outside the community to have a need for land, forest, and water use for housing Tourist accommodation and resorts. There is also a need for wood to transform furniture. Resulting in the forest source upstream especially wildlife and fish species including a decrease in the number of local marine species. Affect the biodiversity ecosystem, including forest, water, and soil affecting the lifestyle changes of tribal, ethnic, and wildlife communities Fish species Biodiversity. The reason of the 5 problems is:

1. Ignorance of the community By selling residential land and arable land And the forest areas that have no legal land for outsiders Will make the government issue land rights documents for arable land faster when many people are living in wildlife Fish Creek, every stream Illegally damaged biodiversity Which is a huge misunderstanding When implementing this project, many people will understand the correct information. There are common rules that are appropriate.
2. Coordination between community leaders Government agencies, there is still a gap. The lack of continuity in the understanding of work is the lack of coordination and mutual understanding.
3. The community lacks awareness of respect for rules. Rules for keeping the boundary line with an assortment of uses, clear fish and environmental protection area.
4. Roles of the Pakagayo women group with the involvement of maintaining protected areas, species and the environment are clear.
5. To expand the knowledge of inherited cultural beliefs, tribal way of life. Youth who do not come through clear and discrete particularly encouraging people in the community use the forest wildlife, fish species biodiversity each type of value and maximize benefits balanced sustainable.

Fig. 1 Meeting to explain the background and objectives of the project

For natural resource management and biodiversity, wild animals, fish species local fish species, environment and biodiversity will be covered the village committee sub-district and district level preserve animals, fish species and the environment biodiversity. Rules are areas protected animal species and the environment, community, cooperation with local governments. If this project is not supported, there will be no meeting for discussion for all sectors, animals, fish species, and the environment. Biodiversity is not protected and lack of cooperation. There will be no village level committee Sub-district and district level Preserve animals, fish species and the environment. Biodiversity There is rules for animal protection areas for fish species and the community environment in collaboration with local government organizations.

Fig. 2 Show integrated biodiversity management by highland communities Ban Chan Subdistrict and Jam Luang Subdistrict Kalayaniwattana district Chiang Mai Province

II. RESEARCH OBJECTIVES

1. To strengthen local community organizations to protect, maintain and restore natural resources, wildlife species on local biodiversity. Let the community know the rules and regulations to maintain the forest to contribute to the announcement of wildlife protection areas fish and environmental sustainability together.
2. To develop cooperation mechanisms between government Non-governmental organization People in managing natural resources for a balanced and sustainable forest.

III. RESEARCH METHODS

Management of biodiversity integrated community in the highlands of this. The researcher has collected data to get the most complete details by understanding the phenomenon of community organizations in the management of biodiversity through community forest management, wildlife and fish species decline by expanding more arable land. Land is changed to a third party without legal support. Focus on trade and investment too quickly affecting forests and fish species, biodiversity. The researcher was conducted as follows.

A. Research areas

This research, the researchers focused on a Northern District. The researcher has chosen Ban Chan Subdistrict and Jam Luang Subdistrict Kalayaniwattana district Chiang Mai. Consisting of 7 houses in Ban Chan Sub-district consisting of Moo 1 Baan Huay Hom Doi Tung, Moo 2 Baan San Muang huay Khrok, Moo 3 Baan Wat Chan huay aor, Moo 4 Baan nong chet noui huai bong, Moo 5 Baan Jam Noi, Moo 6 Baan Nong Dang Pong Khaw, Moo 7 Baan Den. And 7 houses in Chaem Luang Sub-district consisting of Moo 1 Baan Khun Mae Ruam, Moo 2 Baan Kio Pong, Moo 3 Baan Mae La Oop, Moo 4 Baan Huai Ya, Moo 5 Baan Huai Kaed Hang, Moo 6 Baan Chaem Luang, And Moo 7 Baan Seao Dang is a study area. The management of natural resources and biodiversity are the wildlife, fish species, local aquatic species, environment and biodiversity which will be protected. The village committee sub-district and district level treatment of animals and fish habitat biodiversity. There are regulations on animal protection areas, fish breeding and community environment together with local administrative organizations.

B. Research Instrument

Research Instrument in The qualitative research included in-depth interview. The structural design of the questions can be used to reach, and a semi-structured interview process or guided interview. The interview form that does not specify the structure of the question is fixed. It is only defined along an open question or the use of open-ended interviews. The procedure how to research the effect of questions, flexible and open by the technique of in-depth interview is a quality research technique and process that is suitable for use in personal interview in particular. A person who has knowledge is to expertise in the management of biodiversity by integrating the Highland communities. The opportunity for people who have knowledge and expertise or expertise, is able to express opinions in various aspects. The researcher is able to conduct interviews, inquire and follow up and facts or important minor details and interesting in each area of the answer from the respondents in the research or the interviewee which gives us information that is diverse in various dimensions and practical facts that are diverse in various dimensions, There are both dimensions of depth and dimensions of width that are relevant or relevant.

C. Data Collection

This research is to obtain holistic information. And the most complete, The researchers determined the procedure. And methods of data collection in various parts, consisting of Research from Secondary Data, It collects information from various academic documents such as Research papers, Thesis, Dissertation papers published both in print media and electronic media, from libraries of various educational institutions, and from government organizations and related private companies. And research from Primary Data, It collects from real phenomenon. However, the researchers have collected data manually. By the way, in-depth interviews

D. Processing and data analysis

For the process of analyzing the data obtained from the in-depth interview. The researcher used the information from in - depth interview to use in the analysis process and data processing Conducted by collecting data from documentary research. The process and how to analyze a process according to qualitative research including the analysis of data by major themes or major pattern found in the data received from the entire interview. After that take the major themes considered discrimination to sub themes or categories. Analysis process was conducted by starting from an analysis overview, to analyze the sub-themes of the analysis process according to the qualitative research guidelines. In addition, during the in-depth interview process, the researcher was conducted in conjunction with the reflective process especially with the implementation process reflected in each period or in each step in parallel with the operation research process. It is to strengthen the qualitative research process to complete by using the process of analyzing the data from in-depth interview.

Data analysis for this research Is a qualitative analysis, Which aims to analyze to meet the objectives set by means of inductive is the introduction of small concrete data or various events that occur in integrated biodiversity management by highland communities.

E. Research presentation

This research presentation, the researcher used presentation analysis description which is a lecture explain the facts as well as presenting information. Theoretical framework is to understand the management of biodiversity by integrating the Highland communities and to be concise and clear in the presentation. The researcher may use the image table, the accompanying chart in recital, and described the phenomenon as well.

IV. RESULTS

1. The strength of local community organizations in the prevention, care and rehabilitation of natural resources And local biodiversity, found that project implementation as planned by restoring the ecosystem Gather rice, seeds Local plants, and seeds in shifting cultivation fields, arrange a forum exchange between government, private and public sectors. Reconstruction, restoring the ecosystem gathers rice, seeds local plants, and seeds in shifting cultivation fields, and was declared a protected area for special ethnic culture. Seek forms and ways of understanding and cooperation in solving problems of forest areas, arable land, and habitats. In the cultural dimension, the Pakakayo tradition and plan works together in the future for the development of Kalayaniwattana district by tribal cultures as a restoration tool such as watershed forest ritual, water prediction, restoration of spiritual space and De Po Tu (Navel forest) and strengthen the local community organization, In the management of natural resources and the environment Biodiversity with a cultural dimension Pakakayo. The further development of cooperation mechanisms with the participation of all sectors by opening the listening area for problem conditions opinions and needs of the community, Including the development of knowledge and local knowledge in managing natural resources and the environment, Biodiversity with cultural

dimensions, and restoration of knowledge and wisdom, rituals beliefs. In order to create a local course, it is to be included in the teaching and learning program of academy for dissemination of academic information using mechanisms according to the cabinet resolution on August 3, 2010.

However, the contribution of the success of the project must establish a clear mechanism in the form of a working group consisting of community leaders both formal and spiritual leaders, that representatives from various sectors in the community that have a stake in the project. Such working mechanism has resulted in the working group having the same understanding and cooperation in driving the project well. If there are limitations on the duration of the project is too short. To improve the implementation of the project, it must proceed in accordance with the guidelines, with community-based principles. Set the target area clearly and use state mechanisms in parallel with the Pakakayo cultural dimension as work tools.

2. Cooperation mechanisms between government sectors Non-governmental organization People sector in managing natural resources for a balanced and sustainable forest.

2.1 Overall operations it was found that the operational partners for this project (Make a list of individual partners and explain how they are involved in the project). Participating agencies are part of the authorities and stakeholders. The set consists of the Working Party to the appropriate area of the project, nor the grip of the government or a government controlled project whatsoever. Every step of the decision depends on the proper and fair involvement of all sectors, based on information from the bottom roots of the people. Operations Working Group.

2.2 The actual progress towards the project goals showed that 1) the actual progress towards the project goals showed that, the goal of the project made a small capital. Summary of actual progress towards this goal, by establishing a working group from many parts and all sectors to jointly design, plan, formulate rules, and have village rules. There are rules of the agreement protected areas, fish, animals and the environment, next to the community of sub-district administrative organization council. 2) Describe a challenge or success of the project to achieve the overall goals of the strategic financial support for CEPF has the authority and stakeholders. The set consists of the Working Party to the appropriate area of the project, nor the grip of the government or a government controlled project whatsoever. Every step of the decision depends on the proper and fair involvement of all sectors, based on information from the bottom roots of the people. 3) Have unexpected effects (Plus or minus) found that it was not possible to proceed with the project as specified in the project contract because of the constant storm and heavy rain unable to enter the forest and explore the fish line and much rain causes a lot of damage to agricultural crops. Community leaders participating agencies can not participating because sheriff governor, prefect order to survey the damage agricultural crops rush around. In particular, flexibility should be extended to the project. The lack of monitoring and community forum on the draft local ordinances that support the management of natural resources, environment, biodiversity and plant species local or certification rules village.

3. The development of cooperation mechanisms between the public sector, non-governmental organization, people sector in managing natural resources for a balanced and sustainable forest. The study mechanisms for cooperation between the public sector, non-governmental organization, people sector in managing natural resources for a balanced and sustainable forest. The information in this chapter, researcher to study mechanisms for cooperation between the public sector, non-governmental organization, People sector in managing natural resources for a balanced and sustainable forest. To protect natural resources rehabilitation care. Local biodiversity found that it has established a working group to compile and summarize the rules and regulations have been prepared previously, collected as data, to create a draft ordinances, and provisions that support natural resource management and environmental protection. Biological diversity and local plant varieties, Baan Chan Sub-district administration organization 2019 (support by IUCN).

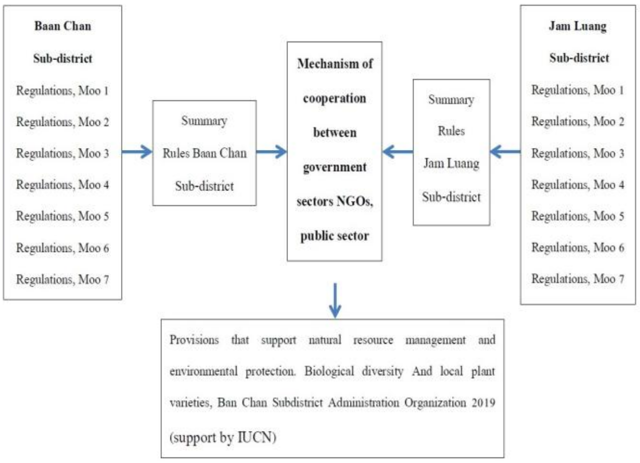
Baan Chan Sub-district
Regulations, Moo 1
Regulations, Moo 2
Regulations, Moo 3
Regulations, Moo 4
Regulations, Moo 5
Regulations, Moo 6
Regulations, Moo 7
Summary Rules Baan Chan Sub-district
Mechanism of cooperation between government sectors NGOs, public sector
Summary Rules Jam Luang Sub-district
Jam Luang Sub-district
Regulations, Moo 1
Regulations, Moo 2
Regulations, Moo 3
Regulations, Moo 4
Regulations, Moo 5
Regulations, Moo 6
Regulations, Moo 7
Provisions that support natural resource management and environmental protection. Biological diversity And local plant varieties, Ban Chan Subdistrict Administration Organization 2019 (support by IUCN)

Fig. 3 Show the process of creating provisions that support natural resource management and environmental protection. Biological diversity and local plant varieties, Ban Chan Sub-district administration organization 2019 (support by IUCN)

V. DISCUSSION

From the concept of participatory resource management, this is creating a space for power negotiation between people and central states. It is to adjust the power relations structure of the group and all Stakeholders because stakeholders have the right and power to access the resource base that is equal and equal. According to the social conditions, all parties have set and agreed together. State and people have to realize that stakeholders have equal rights and authority which natural resources and are a treasure that all people should use to share it thoroughly and fairly. In the initial survey, it was found that Ban Chan Sub-district and Jam Luang Sub-district Kalayaniwattana District, Chiang Mai still has problems of wildlife species, biodiversity decline by expanding more arable land and expanding more arable land. Land is changed to a third party without legal support focusing on trade, investment and much too soon affecting forests and fish species, biodiversity Pakagayo Association for Social and Environmental Development. Therefore, it is organized an exchange meeting discussions and solving problems in the area, according to project activities. This is consistent with the concept in [4] as mentioned in the preface to the study of Santthita Kanchanaphan that forest resource management is currently a matter of concern to Thai society today. The social problems Thailand is facing the loss of forest area and caused by problems in forest management. The problem of law and lack of awareness on conservation including the problem of the suffering of the people who have land in the forest area, and in line with the concept as in [5] saw that the government-sponsored policies for hill tribe people to grow economic crops instead of addictive crops. Researchers looked promoting careers in areas of the state, have a duplication of effort causing the promotion to not achieve government goals and objectives if you look back to the various units.

This issue of strengthening of local community organizations is to protect natural resources rehabilitation care and biodiversity in the region. Project implementation supported project coordination and understanding for cooperation in all sectors. In project management, it is the integration of biodiversity highland communities and guidelines for protecting animals, fish species, and community environments, and biodiversity. The survey was conducted to determine the scope of protected fish species, environment, and all types of biodiversity by analyzing, synthesis, belief, traditions, cultures, local knowledge, and developing action plans. It is the contributing to the protection of animals, fish species and biodiversity as well as problems and obstacles in the operation of the meeting project operations according to the plan laid out in the action plan projects and activities that have already taken. In line with the concept as in [6] explained that the diversity of forms of life caused by evolutionary changes both living things and the environment continuously, from the past to the present, and to continue endlessly. The creature appeared in today's world is expected to reach an estimated 5-30 million species which reflects the ecological diversity and habitats arising out of the back and forth between the living environment conducive to increasing the diversity of organisms of different species are balanced.

For issues of cooperation mechanisms between government sectors, Non-governmental organization, the public sector in managing natural resources and forests for balanced and sustainable. There are agencies that participate in the project in the area of authority and stakeholders that have stipulated that the project working group be suitable for the project's operation area and do not act on behalf of the government or give the government control over the project in any way. Every step of the decision depends on the sector at a fair and reasonable based on information from the foundation of the public, operations working group which is in line with the decentralization concept in [7]. It is providing opportunities for people in the area to govern themselves, Including being able to perform various activities freely, Non-guided government In addition to the concept of local government through decentralization, some countries also use other methods in organizing the administration of the State affairs, which are Centralization.

The working group have a role to support the project coordination, Create understanding for cooperation in all parts of the project, Management of integration of biodiversity Highland communities and guidelines for protecting animal fish species, Community and Environment, Biodiversity and conducted a survey to determine the scope of protected Fish species, Environment and Biological, Diversity of all types. By analyzing, synthesis, belief, traditions, cultures, local knowledge and developing action plans. It is contributing to the protection of animals, fish species and biodiversity as well as problems and obstacles in the operation of the meeting project operations which are in line with the views as in [8] explained that in operation must have independence in self-governing, Fiscal independence with income, budgets and freedom in authority that is a clear mission and the power to make decisions about planning policy in the administration of their own, and under the supervision of the state, which means the relationship between organizations, the results of the development of cooperation mechanisms between government sectors. Non-governmental organization, people sector in managing natural resources for a balanced and sustainable forest. Resulting in the draft law on supporting natural resource management and environmental protection biological diversity and local plant varieties, Baan Chan Sub-district Administration Organization 2019 (support by IUCN).

VI. RECOMMENDATIONS

A. Academic suggestions

1. To provide an opportunity for civil society in the highlands and has come to play a role in examining the operations of the government on biodiversity management.

2. To cultivate morality or to the collective consciousness as well as inheriting knowledge of culture, beliefs, and tribal life styles. For the youth in highland communities, these young people see the benefits for the country rather than success or personal progress alone.

B. Policy suggestions

1. From the research, it was found that There are some people who have a different opinion might be resisting. Should have to have a forum to clarify and understand the community individually and inviting groups with different opinions and resistance to participate in and express their opinions and needs to relieve concerns by training, Or training in management of biodiversity integration. Let's become a working group together.

2. From the research, it was found that biodiversity integrated upland still lacking cooperation between government agencies and the people sector. Should let all sectors see the problem together. Because wild animals, fish species decreased, some species are extinct causing biodiversity to decline environmental destruction. Therefore, it must proceed for all sectors to agree and to cooperate fully, the sustainability of wildlife, fish species, manage biodiversity, Environmental and food security in the future.

3. That provision should be drafted with support for natural resource management and environmental protection, Biological diversity and local plant species, Baan Chan Sub-district Administration Organization 2019 (support by IUCN). This project will be used for highland communities in Thailand.

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A Comparative Study of the Practice Forms to the Religions between Thailand and Singapore

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Abstract— ***The purposes of this research were 1) to study the encouragement of practice forms to the religions in Thailand and Singapore, 2) to propose the appropriate way by comparing between the two countries. Qualitative research using the case study research from Thailand and Singapore was designed. Data were collected from the related document and in-depth interview the representative from Buddhist, Christian and Islamic organization, the state agencies and religions affairs technical officers about 12 persons including focus group discussion. Qualitative data was analyzed by using content analysis. Result indicated that 1) Singapore is a secular state, there is a law preserving religious unity as a tool for religious affairs including the particular organization to encourage the reconciliation between the different religions. Singapore emphasize the prevention of religions problems and develop religions curriculums for people to learn as they needed. 2) Thailand promote religions in the form of subsidies for religions affairs to an administrative unit, religions education, and propagation. Moreover, there is coordination with the religions organizations to participate in driving social development projects defined by the government. 3) By compared with the Singapore model, there are 2 forms that Thailand should apply; 3.1 The effective promotion model is to develop the religious affairs that the state has already undertaken to have concrete and worthwhile results, 3.2) the model of creative religious control by using laws to prevent religions problems more than severe suppression in the religious crisis.***

Index Terms— ***The Practice Forms to the Religious, Religious control and promotion, Thailand, Singapore***.

I. INTRODUCTION

Religion arises to explain the true nature of things that occurred by given the reasons such as finding the cause of suffering and how to be liberated from suffering. At the same time, religion contributes to human morality and ethics, which results in peaceful coexistence. Religion helps to set good goals for human life to abandon mental harshness and bad behaviors, creating the principles of faith in good deeds and afraid about the consequences of doing bad things as well as to help people to create the values of thoughts and beliefs to follow the framework of morality. When humans encounter problems, religion will be brought as a mind reliance. Moreover, the role of religion is able to create things such as the creation of cultures, arts, literature, and traditions which are treasures of the world [1].

Religious affiliation starts with a small group and spread to a wider range in societies and many areas around the world. Religion plays an important role in human lives, which becomes to influences on politics, culture, economics and society. For example, “Al-Qaeda” is one of a religious group led by Osama bin Laden which drove their activities affected world affairs, from this case, it can be seen that religion is a great inspiration and has an influence on many things in the world [2]. Although, modern technology has come to play an important role in human life but cannot solve all of the human's problems, therefore they turn to focus on the importance of religion to find the solutions, especially the mentality problem which science cannot solve this problem. Aside from the importance of mentality, religion is a part of social development for instance, in the Middle East countries or many poor countries, religious organizations help to improve the quality of life by social work activities and public service such as establish the hospital for treating poor peoples, providing jobs to poor peoples, and so on. Therefore, one of the important roles of religion from the past to the present is to support human life by giving help and hope including provided four requisites for people to live with quality [3].

The goal of religion is to teach and train people to know themselves. Theism, people fear god because they believe that every action is in the eyes of God, therefore they are not daring to do bad things while Atheism, such as Buddhism teaches Hiriotappa principles to people. They will shame and fear of doing bad things as well as teach them to be responsible for themselves and others without using any rules of law to force. Thus, people who adhere to religion and apply religious principles to daily life are safe from evil. Moreover, they will able to use religions as a tool to manage and solve problems, improve themselves, and live with others in society happily. (Ibid.)

The religious affiliation of Thai people according to a survey in 2000 conducted by the National Statistical Office, 99.37% of the population are religious, divided by Buddhism 93.83%, Islam 4.56%, Christianity 0.80%, Hinduism 0.086%, Confucianism 0.011%, and others 0.079% And there were 0.27% and 0.36% of the population who do not affiliate in religion and do not know what religion they were affiliated [4]. However, according to surveys of non-governmental organizations, academics, and religious groups indicates that Thailand has approximately 85-90% of Theravada Buddhism, and Muslims may be up to 10%, for non-religion less than 1% of the entire population [5].

Thailand gives freedom to people both Thais and foreigners to affiliate religions and disseminating religions which have the King as the religious patronage. According to the statistics, approximately 80 percent of Thai people are Buddhists but the constitution of the Kingdom of Thailand has never specified Buddhism as a national religion because they do not want to discriminate people that will lead to a dispute between people in society. Moreover, the current constitution in article 30 is prohibited unfair discrimination of differences in religious beliefs [6].

Each religion has faith in worship, compliance ritual or religious principles, including various actions with a wide scope and varies. The idea of devotion has expanded to perform various rituals and performing rituals to express beliefs directly such as various practices as part of the ritual including the construction of a place of worship for example the establishment of a Catholic church, the using of the religious principles and purpose, the ritual symbolic expression and the compliance with regulations and so on. The doctrine or belief is not just an act of ritual form only but also including the traditions that have been passed down to the rules, for example, food consumption, different dress, the participation in the community to perform the rituals as a part of normal life and the use of a particular language which is spoken in certain groups of people, these things are the cause of differences in each religion which may cause misunderstandings of people of other faiths.

In fact, the subordinate laws and the process of government officers are still discriminated against and do not comply with freedom rights for religious affiliation of people which some of the minority groups became the target of the hatred of other religious groups. Although the majority of citizens of Thailand are Buddhists, but some people in society are Islam, Christianity, Brahmanism, Hinduism, and Sikhism. Each religion has different rules, regulations, practices, cultures, traditions, and rituals [7].

The reasons for not understanding the differences in cultures, traditions, and beliefs of the minority caused government officials to not understand how to treat people in that religion. Eventually, it leads to discrimination resulting in unfairness and disadvantage in living, including gaps or misunderstandings between people who believe in different religions. Sometimes it seems that the state neglects or ignores other religions who is minorities that are not Buddhism which is the main religion in the country, may cause a big problem and ultimately, becomes the religious war. (Ibid.)

While Singapore, a small country, covers an area of only 697.1 square kilometers and has a population of 4.2 million consists of Chinese 76%, Malay 13.7%, Indian 8.4%, and Others 1.9%. They live together without any problems or ethnic conflict. Singapore has official languages such as Malay, Mandarin, Tamil, and English, the state encourages people to speak two languages, especially Mandarin and English, which are used in communication and daily life. Regarding religion, Singaporeans believe in Buddhism, Taoism, and Confucianism, 51%, Islam 15%, Christianity 15%, Hinduism 4%, and the remaining proportion are other religions. For the governing system, there is a form of the Republic which the president as the head of state and the prime minister as the head of government. Singapore constitution specified that citizens and peoples who live in the country have the right to respect, practice, and propagation of their religion, but the religious activities must not violate the other laws related to public policy or morality. Singapore's constitution does not specify any religion as the national religion [8]. All religious groups are under government control and require thorough investigation including having to register according to the law under the Association Act and may be canceled if it violates the laws. The government of Singapore emphasizes on Singaporean nationality first but also to support people of various religions both in terms of policy and budget, following the ratio of the number of followers of that religion by going through associations or groups of religious organizations and having an organization dedicated to religious relations to prevent religious conflicts [9].

It can be seen that Singapore gives freedom of religion and support to each religion equally and fairly, each religion can propagate and teach their religion as they needed but must respect the laws and comply with the principles of human rights. Although Singapore focuses on religious issues, but they emphasize particular for the unity in the state by focusing on preventing conflicts and living happily in a society based on a multi-cultural. So, the same thing between Thailand and Singapore regarding to the religious policy is the state gives freedom to peoples in their country to affiliate in any religion they needed as long as not violate the rules of laws.

The research on this topic is to study the religious practices both of Thailand and Singapore government to analyze the guidelines for treating various religions that suitable for Thailand, and study the possibility that the state will play a role in supporting religious relations to prevent gaps between religions as well as to encourage each religion in Thailand as an institution that helps to create Thai society to be happy and peaceful.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the encouragement of practice forms to the religions in Thailand and Singapore, and 2) to propose the appropriate way by comparing between the two countries.

III. SCOPE OF STUDY

The scope of study consists of 1) Area scope: Thailand and Singapore. 2) Content scope: the practice forms to the religions in Thailand and Singapore from 2005 to 2020. And 3) Population scope: Chairman of the board or the agency committee that is responsible for the religious affairs in Thailand and Singapore.

IV. RESEARCH METHODOLOGY

Qualitative research using the case study research from Thailand and Singapore was designed. Data were collected from the related document and in-depth interview the representative from Buddhist, Christian and Islamic organization, the state agencies and religions affairs technical officers about 12 persons including focus group discussion. Qualitative data was analyzed by using content analysis.

V. CONCLUSION AND DISCUSSION

Singapore is a secular state, focusing on managing and controlling religious activities creatively in order to maintain religious and ethnic unity based on multi-cultural as well as to prevent conflicts in society. In accordance with Hassan Sharifah Zaleha Syed, who found that Singapore is trying to create a city different from some Western countries. The constitution of Singapore guarantees religious freedom and citizens are free to believe in any religious principles within the law. At the same time, Singapore has the ability to solve problems, conflicts about religious issues that may cause damage to people in society because Singapore is a society with a diverse culture. Therefore, the government emphasizes prevention and control measures first in order to prevent the spreading of problems [10].

Singapore does not use only the law as a tool for religious administration. But it also determines the role of religion with applying religious concepts and practices to create the ideal society of the state also known as "creating a charity by working for society and nation". However, the law enacted “The Maintenance of Religious Harmony Act” or MRHA and used it creatively as a tool to prevent the religious crisis because Singapore had experienced about religious chaos that many people died from that incidence. Creative control is also conducted in the cultural dimensions of each religion. With the approval of the role of each religion as a social welfare service to provide and strengthen social unity including the role as a partner of the state to cultivate a culture in a society that is conducive to nationalization.

While Thailand has a long relationship with religion in the dimension of helping each other especially Buddhism, the state has enacted laws for religious organizations, which have made them become a part of the state, in accordance with Wiroj Nakchatri who found that when religion becomes a part of the state, therefore the religious practices of Thailand are close to society in terms of support and promotion as well as the dimension of behavior control of people in society. The forms of management dealing with religion in Thailand consist of 1) the dimension of budget support in the management of organizations, personnel, buildings, and religious studies. 2) The dimension of promotion by subsidizing budgets for various religious organizations in order to drive the activities that each religious organization follow in their own culture such as the activities in Maulid day of Islam and the activities in the Important day of Buddhism. 3) The dimension of social creation is still allocated budgets according to the appropriate projects or activities that decided by the government which aims to solve problems and improve society such as the five precepts village project, the linkage of temple-state-people to create social happiness project, and 4) the dimension of control, the state has legislation as a tool to control various religions as well as preventing religious crisis [11].

For the appropriate model to promote and the practices to the religion in Thailand by comparing with the case study in Singapore, it is found that Thailand has a good management model especially by supporting various religions in terms of budget allocation for organization management, religion propagation, and religious studies. Moreover, Adisorn Muhammadaree found that Thailand gives importance to apply the religious principles to society widely, it can be seen from many projects which apply the Buddhist principles to social development such as “The Five Precepts Village projects” [12]. However, when compared to the practice forms to the religious between Thailand and Singapore There are important guidelines that Thailand should consider applying Singapore's religion policy to improve the management of religions in Thailand more efficiently, which has interesting issues as follows;

1) Quick solutions to religious problems; When a religious crisis arises, to prevent the problems are beyond redemption, the Singapore government will take action to solve the problem immediately. Moreover, Singapore has also prevented the problem by enacting religious reconciliation laws, but Thailand has not yet enacted the kind of these laws to use.

2) Treating all religions equally and promoting creative participation; Regarding the enactment of religious administration, Singapore found that only Islam had religious administration laws. While in Thailand, only Christianity is executing religious administrative laws which will be a part in creating religious equality.

3) Promote to apply religious concepts or principles in daily life; Singapore and Thailand have the same practice of encouraging people of each religion to apply the concept or the principles in their daily lives. However, Singapore focuses more on individual applications than organize big projects or activities to promote morals or ethics widely.

4) There are organizations in the administration and supervision of religious affairs; Singapore has enacted legislation to require and establish government agencies called mega-urban regions (MURs) as a center for supervision, coordination with various religious organizations. MURs 'law enforcement has creative practices. While, Thailand there are only the divisions to coordinate between religions.

5) Seek to the religious content to propel a peaceful society; Singapore agrees with religious organizations that apply the religious concepts that are consistent with the establishment of nationalization through organized religious activities. For this issue, Thailand is much better than Singapore in terms of promoting morality and applying it in life in order to create an effective nation. because there has been a promotion of this type of activity all the time. Then, Thailand should analyze the religious principles that are necessary for applying to Thai society as well as to promote the campaign to be used in many different levels including should to conduct the in-depth analysis to find ways to apply that principles efficiency and get the empirical results.

6) There is awareness about the strengthening of religious relations; In case of an event affecting the occurrence of religious problems issues whether outside or inside the country, Singapore has taken two measures simultaneously; Control and solve the problems that will adversely affect the country immediately. At the same time, there build immunity for religious organizations within the country to increase religious reconciliation.

7) Creative argumentation and driving the peaceful to society; Although Singapore seems to have intensive religious control but various religious organizations can freely require or argue with government agencies which the state will not arrest or punish them. There are cases that religious scholars argue to propose religious demands and the government has received a request and back to studies that requirement and explain politely. Singapore has a policy that encourages a new generation of religious scholars with the idea of applying religion to establish the nationalization.

8) Remedy and responsibility; Singapore aims to modernize the country to be an economic center which sometimes the policy of Singapore affects to the religion. For instance, the case of Singapore's city is planning reform policy affecting the removal of churches or mosques. The state has measures to assist with the budget allocation for the construction or repair of religious buildings to be useful and worthwhile.

9) Promote creative religious networks; In Singapore, many Chinese Buddhist societies operate social work which is considered as consistent with the government in helping and take care of people in the country as well as being consistent with the idea of using religion to create a nation.

10) Empower youth to create a peaceful society with religion; The significance of creating a nation and continuing religious education is a good seed creation which will be the hope of the Singapore government in creating the next generation. The youth of Singapore especially the Soka group see the value of religion along with patriotism. Youth compare the nation as a father, religion is like a mother which cannot be separated. Therefore, it is linked by following religious practices in line with the concept of nation-building.

VI. RECOMMENDATIONS

A. *Policy and action recommendations*

1) The state should give the importance to solve the religious problems immediately and efficiently. Because the prevention of the problems will have fewer losses than allowing the problems to occur and be resolved later. The resolution of Thailand about religious problems is still aggressive, in which religious organizations are related to Thais beliefs. therefore, the Thailand government should consider how to solve problems or prevent conflicts with carefully.

2) States should treat religion equally and creatively with participation especially the significance of religious minorities in order to prevent problems arising from not giving priority to minorities. So, the Thailand government should consider these issues as a measure to prevent religious problems.

3) The government should analyze the role of religious organizations as well as proactively changing the administrative structure to deal with future religious problems in a rapidly changing society.

4) The promotion of the application of religious principles in daily life should have a clear goal. And seriously to promoting and driving the policies to encourage people to apply religious concepts that start with the individual first by the appropriate religious activities to prevent the waste of budget from the policy that does not correspond to the increasing social problems.

5) The state should pay more attention to religious issues, both foreign and domestic. Including exchanging the ideas with the religious organizations In order to create measures to prevent and promote unity between religions

6) States should create religious seeds. By encouraging the youth to study religion and its principles. In this regard, the government should emphasize the study, analysis, and develop the religious content to more interesting that will attract the youth to study and see the importance of religion. When Thai youth have a good understanding and correct knowledge about religious that will benefit the development of the nation

B. *Recommendation for the future research*

1) Should to research on the issues of religious organization management in proactive missions of religious reconciliation.

2) Should to study and compare the curriculum development of religious education between Thailand and Singapore.

3) Should to study the religious development process of Singaporean youth under the concept of religious practice for national development.

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A Model of Key Success Factors in Public Policy of Marijuana in Alternative Medicine

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Abstract— The purpose of this research article was to develop a model of key success factors in public policy of marijuana in alternative medicine. Qualitative research was designed by using seminar, focus group discussion and documentary study. The target group were medical educators, traditional doctors, and related government personnel. Research tools were guidelines for seminar and focus group discussion. Data were analyzed using content analysis and analytic induction. Results showed that key success factors in public policy of marijuana in alternative medicine depended on National Strategy of Thai wisdom and health, Mediator of management, and integration with Buddhist principle of the Four Right Efforts. This Buddhist principle consisted of 1) the effort to prevent, 2) the effort to overcome, 3) the effort to develop, and 4) the effort to maintain. Mediator of management is an essential component to transfer the National Strategy of Thai wisdom and health into effective implementation composed of availability, acceptability, accessibility, affordability, and administration. There are four key success factors of public policy namely clearly goals, health politics and action, public health resources, community health issues. This developed model is the scenario for further research design for public policy of marijuana in alternative medicine.

Index Terms— *Alternative Medicine, Key Success Factors, Public Policy of Marijuana*

I. INTRODUCTION

In the past, cannabis was a medicinal plant that has been used for medical purposes both in Thailand or foreign countries that were accepted as medicines to help treat diseases in many countries.

For overseas from the evidence found that humans have known marijuana for over 10,000 years [1]. In the beginning, it was the production of fibers into rope. Later, evidence emerged in China around 6,000 B.C. The ancient Chinese people in this era will use seeds and hemp oil in food ingredients. However, there is no clear evidence that marijuana-based foods can cause psychosis.

Later, China took marijuana as a medicine in the reign of Emperor Shen Nung discovered that when eaten, causing intoxication, mind drift, as if dealing with supernatural things resulting in a connection with the legends and divine powers of the gods. Therefore, causing marijuana to be used as a plant for worship in rituals by using dried marijuana leaves, seeds and inflorescences in religious activities in India. regarded as a mood modifier in Persian religious rituals to spread throughout the world [2].

In addition, in the past until the 17th century Marijuana root was boiled with water to treat gout and joint pain. Studies have shown that from drugs used as a medical treatment. Some countries have made use of marijuana for recreation and stress relief. There are some medicinal substances in the cannabis root which confirms the healing properties of various symptoms used in the past and support the research of cannabis roots with current scientific principles.

Today, marijuana is widely accepted as a therapeutic drug while many countries have revised the law to remove marijuana including allowing people to grow marijuana at home for use as self-healing herbs.

According to knowledge and the advancement in medical research that causing an understanding of the subject Endocannabinoid system is increasingly new. Result of new knowledge in the development of medicines from cannabis herbs is developed which diseases using modern medicine to treat and still have limitations. There are research reports and experiences of patients who have no way to treat using medical marijuana as a last chance that found to be effective [3]. Governments in more than 30 countries around the world have passed legislation allowing medical marijuana use for treatment patients [4]. Thailand is an ASEAN country that allows the use of marijuana for medical and research purposes. In some countries, marijuana is considered an illegal drug such as Japan, etc. However, in some countries the law allows the use of marijuana legally both medical for entertainment such as the United States of America Netherlands Legalizing recreational use of marijuana has been legal and open for outdoor planting [5].

Marijuana industry is gaining popularity among entrepreneurs and investors in many countries which turned to capture the business and invest in the marijuana business as a result of the legal revolution on marijuana in many countries. In 2017, a study of American job search websites found that posting job applications in the marijuana industry nearly twice as high as the IT industry. The main factor is legalizing marijuana in many states especially California. There are 230,000 people working in the marijuana industry legally. In 2021, it was a year that many parties speculated that Marijuana is legal in every state of America and the value of this industry will rise to $ 21 million and more than 413,988 positions will be employed as well.

The marijuana market is worth watching. It has grown steadily due to the legal easing of Western countries such as Canada and America in some states with the prediction that the numbers of the marijuana market may be worth up to $ 45 billion and most importantly, the market value can overtake the soft drink industry in 2030 [6]. In Thai society, marijuana was once a part of everyday life of Thai people in the past both cooking ingredients, treating diseases and helping to relax. Then, during the years 1960-1970 or the Vietnam War era Thai marijuana was considered a popular crop of soldiers joining the war especially coming from the United States by "red thread hemp" or Thai Stick.

Thai Stick was a type of Thai marijuana that has been processed looks like a stick until it has been exported to the United States, including many countries such as Canada, Australia and Europe, until all over the world agree that Marijuana from Thailand was the best marijuana in the world at that time. After the US lost the Vietnam War, Thailand has supported and to suppress marijuana severely due to economic reasons. Thai marijuana sticks have become rare and were a wisdom that was still produced in only a few areas in the country. However, the production process has been extended to the United States of America which was presumed to be smuggling or from the United States military studying from Thailand both breeding and improvement [7].

In addition, marijuana has recorded traditional Thai medicine recipes from ancient times such as the book of medical medicine and the textbook of Phra Narai. Thai medicine has been identified as marijuana or marijuana has been used as an ingredient in treating diseases since ancient times. But in the Thai drug form, no marijuana is used as a single drug but will be used as part in combination with other herbs in the treatment of diseases which covers many symptoms from insomnia helps with appetite, spasms, paralysis, paralysis, diabetes to cancer [8].

Medical data showed that marijuana substances used in the treatment of diseases are good for those with metabolic disorders, diabetic patient, and inflammatory bowel disease in the digestive system. The use of marijuana as a food preparation and cultivated at the household level as a vegetable garden for 3-4 years until a change in the law-Making marijuana become a legal drug followed in 1934. The government saw the penalty for marijuana. Therefore, the Marijuana Act was enacted regarding the prohibition of use and possession.

Later, on February 18, 2019, the Government Gazette published the Narcotics Act which results in mitragyna speciosa and cannabis being used for medical purposes to be consistent with the current situation that many countries in the world have allowed people to use marijuana for medicine and recreation and with research results that marijuana extract can cure the disease which the essence is marijuana still has a status as a narcotics in the category of 5 but permitted in the case of government benefits, medical studies, including agriculture, commerce, science or industry for medical benefits including the urgent policy of the current government which is free medical marijuana policy. Resulting in a trend of use of marijuana, people seek marijuana products with the aim of treating or alleviating symptoms and diseases especially diseases that are difficult to treat with modern medicine. In addition, both the public and private sectors are increasingly interested in and researching and developing the use of marijuana.

Amendments to the law for bringing marijuana can conduct medical research in Thailand, and the main obstacles are Marijuana patent that foreign pharmaceutical companies have gradually written down in order to protect the drug patents that the company has received from research reports of marijuana in the treatment of the disease for a long time.

Therefore, the researcher is interested in studying the success factors of the liberal marijuana policy for alternative medicine in Thailand to be aware of the situation success factor and the direction and trend of free marijuana for Thai alternative medicine to set directions, plans, projects, and various activities of various government sectors to be in line with the current situation which will develop the promotion of free marijuana for Thai alternative medicine to be more successful. It will also help to understand the role and apply it in practice in government agencies.

II. RESEARCH OBJECTIVE

The objective of this research was to develop a model of key success factors in public policy of marijuana in alternative medicine.

III. RESEARCH METHODS

Qualitative research was designed by using seminar, focus group discussion and documentary study. The target group were medical educators, traditional doctors, and related government personnel. Research tools were guidelines for seminar and focus group discussion. Data were analyzed using content analysis and analytic induction.

IV. RESULTS

A. The Situation of Free Medical Marijuana.

For free medical marijuana situation, the results showed that going back to the beginning of 2019 after the promulgation of the Narcotics Act (No. 7) B.E. 2019 on February 17, 2019 to open the way for the use of marijuana for medical and educational purposes. Research in Article 26/2 states that" (1) In case of necessity for the benefit of the government, medical treatment of patients or research and development. This shall include agriculture, commerce, science or industry. For medical benefits which has been licensed by the licensor with the approval of the committee. "The policy on the amendment of the law is the intention of the government that really focuses on medical benefits, so all patients with cannabis need to have equal and equal rights to access marijuana for treatment and access to marijuana must not be limited to forms of medical grade marijuana products only but patients must have freedom to use all forms of marijuana products. Modern drug forms Pharmacopoeia according to the Thai traditional drug formula Special Access Scheme (SAS) for individual patients. The drug formulas is from knowledge and folk medicine wisdom, and on 27 February 2019, the Government Gazette issued 3 Notifications of the Ministry of Public Health as secondary law from the Penal Drug Act (Issue 7) B.E. 2019, which was amended to unlock. Medical marijuana uses the essence of all 3 versions is to inform possession by patients who need to possess marijuana must show the documents to the doctor and illness tenure define the units that can be occupied. Those who do not meet the conditions of possession return marijuana to government agencies for inspection and destruction. The possession must be reported at the Food and Drug Administration or FDA or the Provincial Health Office.

In this, issue 1, the prescription of drugs to be punished in category 5, specifically marijuana, belongs to the Ministry of Public Health, or to destroy the marijuana given by the person which do not have to be punished under Section 22 of the Penal Drug Act (Issue 7) B.E. 2562. As for Issue 2, possession of narcotics of category 5 is only marijuana for patients who need to use to treat individual diseases in which patients must use marijuana for treatment and possessed prior to applicable law to show medical evidence documents showing illnesses from the doctor and the 3rd notification of possession of marijuana. For those with qualifications under Section 26/5 and other persons who are not patients is to have the agency or person possessing marijuana before the law comes into effect For medical benefits, treating patients The use of individual diseases. Research must inform the nature and amount of marijuana that is in possession.

Currently, Thailand is the first country in Southeast Asia that liberalizes the use of medical marijuana. The issue of marijuana is popular and has been promoted by many institutions both public and private and able to successfully push marijuana for medicine. Many hospitals are able to dispense medicines from patients with hemp oil, such as epilepsy, Parkinson's disease. Alzheimer's disease Neuropathy, cancer and depression, with the Phumjai Thai Party is a leader in driving policy led by Mr. Anutin Charnverakul, Deputy Prime Minister and the Minister of Public Health who has followed up research and studies that have studied and developed marijuana extracts for medical use and many universities have researched such as Rangsit University Rajamangala University of Technology Thanyaburi collaborating with private companies to study marijuana The development and selection of species are also suitable for the Thai climate in order to select quality grading for medical extraction and planting. The public sector can be grouped into community enterprises or agricultural cooperatives with a community health promotion hospital (Health Promotion Organization) and village health volunteers (Or Sor Mor) providing knowledge on how to use, identify, and control that there are real patients let the community take care of themselves is a characteristic of decentralization and is to give people access to the right to self-treatment as a folk way.

Most recently, there has been a draft of the Act (Act) related to liberalization of Kanya, 2 copies, consisting of the draft Act Amendment to the Penal Drug (Issue ...) with the essence of Article 4, amend Section 26/2 by adding (4) namely unlocking the production, importing or exporting of the Penalty Type 5 drug, namely marijuana, kratom, opium, all parts of the cannabis plant and every part of Kratom. In the case of benefit for economic development, the right for a Thai individual to grow for personal consumption, medical treatment, production, and distribution of no more than 6 plants per family. In this regard, it is under the supervision and administration of the Thailand Institute of Drugs and the amendment. Section 26/5 gives the right to the Thailand Drug Plant Institute is one of those people who can apply for a license to be a manufacturer, importer, exporter, distributor or having possession of the five types of narcotics and the draft Drug Plant Institute of Thailand Act. To establish the Institute for Drugs, it is a new organization to control, supervise, research, develop and authorize drug plant.

From the above, it can be said that it is one of the advancements in the open policy on free marijuana for alternative medicine in Thailand. Regarded as a revolution in the Thai medical industry which leads to more relief in the regulation of medical marijuana use. There are still attempts to propel the knowledge of cannabis to the public continuously resulting in widespread acceptance of marijuana use as a medicine and a policy has been proposed to encourage Thai people to grow marijuana freely both in the medical field and is a plant that generates economic income for the country in the future.

B. Success factors of liberal marijuana for alternative medicine in Thailand.

The results showed that Public policy on the control of the use of cannabis extract for medical use is also very important for the development of the national health system. It can say that public policies related to marijuana use must be clear about the public health system, and ready to be responsible for the health impacts that may occur from the implementation of that policy. The scope of this public health policy must cover related policies such as social policy, economic policy, etc. The success of this public policy depends on many important factors.

The first on is clear objectives identifying objectives, implementing public policies is clearly control medical marijuana use. It is necessary to rely on the completeness of all data (totality of evidence), including clinical research evidence (research) knowledge, experience from other countries as a base and combined with the context of Thai society (local context) makes the policy to use marijuana for medical benefits in the form of evidence-informed policy-making which will show the degree of relief.

Appropriate to prevent discrepancies that may arise from misunderstanding. It also reduces the risk of failure when implementing the policy.

Second, Health Politics and actions which includes medical marijuana use supervision system the budget allocation supports the implementation of the policy appropriately such as the disbursement of marijuana medication according to social security rights.

Thirdly, the availability of public health resources which includes the human resources and relevant agencies responsible that is a potential national marijuana authority. It is directly responsible for the regulatory system to enable the control mechanism to inspect and evaluate the implementation of the cannabis policy to be properly and appropriately and is confident that the goal of medical marijuana use is to be effective. In addition, it requires cooperation from personnel with other knowledge and skills, such as academics, public health personnel, modern medicine, folk medicine or alternative medicine, etc.

Fourth, it must be well received by the community (Community Health Issues). The term "public" here includes all citizens that must participate in order for the system to move forward together by which people will support a policy shows that policy must comply with the attitude, basic values, ideas, understanding the needs of people and community ways, which the speed of sending and receiving information through communication technology in the present era. It is demonstrated that the media is an important mechanism affecting awareness. Public understanding includes determining the values of people in society. Therefore, the development of people in the field of communication to have correct knowledge and understanding before presenting the news to the public. It may be a good sign of creating unity in communication and driving public policy for effective use of marijuana extracts for medical benefits.

C. Directions and trends of free marijuana for Thai alternative medicine.

The results showed that Medical marijuana trends considered to have a good direction in many departments. Departments are alert aware of the benefits of using hemp herbs as an alternative treatment and received support from many parties and educational faculty resulting in academic information, medical benefits, treatment, and general public making. The cannabis extract has no longer underground by the Ministry of Public Health has announced the opening of a modern and Thai traditional medical marijuana clinic in regional hospitals and general hospitals under the Ministry of Public Health and Thai traditional medical marijuana clinics.

Today, marijuana is recognized as a medicine that can cure many diseases while many countries have amended the law to remove marijuana from drugs and used as a medicine. Some countries allow marijuana to be used for recreation, stress relief, as well as allowing people to grow marijuana at home for self-healing herbs. At present, the law has been revised to bring marijuana for medical research in Thailand which the Pharmaceutical Organization (APS) can grow and produce extracts from cannabis and distributed to the hospital of the Ministry of Health, along with training for doctors to be able to legally pay cannabis oil.

After the Phum Thai Thai Party joined the government began to follow the policies that were held during the election campaign since Mr. Anutin Charnvirakul, after working as Minister of Public Health for less than 1 month, has announced the Ministry of Public Health amendment of the Ministry of Public Health Announcement dated 29 March 2019. Prescribing Type 5 Drugs containing Marijuana Blended that is given for drug treatment or research study, 2019.

The Minister issued a new announcement to cancel this and use the following statement instead: "Article 5 Pharmacopoeia prescribed by Thai traditional medicine practitioners professionals in applied Thai traditional medicine and folk healers according to the law on Thai traditional medicine profession, prepared from clear knowledge and wisdom of traditional Thai medicine and has been certified by the Department of Thai Traditional Medicine and Alternative Medicine.

Nowadays, various medical institutions can pay for medical marijuana and increasing access to comprehensive marijuana services with a hospital center. General hospital and community hospitals opened a clinic for traditional Thai medical marijuana and Thai folk medicine, namely hospitals, centers / general in parallel with modern medicine 16 drug formulas ordered, 13 locations, community hospitals and 12 Thai and mixed medicine hospitals, 25 traditional Thai and mixed medical marijuana clinics, and 110 modern hospitals.

For marijuana-based drugs, at the moment, the Ministry of Labor is trying to push the production of 3 groups of drugs, namely hemp extract by the Pharmaceutical Organization and Chao Phraya Abhaibhubejhr Hospital Hemp oil is produced by the Department of Thai Traditional Medicine and Alternative Medicine, hemp oil recipes of folk healers, and traditional Thai marijuana drugs which the Department of Thai Traditional Medicine and alternative Medicine selected Thai marijuana formulas that were licensed for use by traditional Thai physicians who were trained in the knowledge of marijuana use in the treatment of the first group of diseases.

In terms of cultivation, research and development, the Ministry of Public Health has assigned agencies such as the Department of Medical Sciences to check the quality, study and research the drug formulas that contain marijuana as an additional ingredient to be sufficient for the needs and symptoms of patients including supporting and disseminating research results for medical personnel and the public to realize the benefits and use correctly by using raw materials from Maejo University the Government Pharmaceutical Organization and the Department of Medical Services jointly launched the project. "Planting 12,000 cannabis for medicine" at the Natural Agriculture Research and Development Center Maejo University is to be a raw material for marijuana extracts for medical use. Marijuana flowers were harvested on 6 January 2020. Thai traditional medicine and Thai folk medicine of the Department of Thai Traditional Medicine in collaboration with 6 educational institutions of the National Farmers Council and 3 community enterprise researching the best Thai marijuana strains to be used as raw materials for the production of traditional Thai medicine There are 6 public GMP-compliant government-owned factories producing 16 drugs distributed to Thai traditional medical marijuana clinics in government service units throughout the country.

In light of the law, the Ministry of Public Health tries to push for the amendment of marijuana and kratom from the

Drug Act 5, which the government is trying to push. In addition, the Ministry of Public Health With the goal of opening a marijuana clinic. All provinces and continue to push forward the marijuana-approved drugs into the health insurance system (gold card).

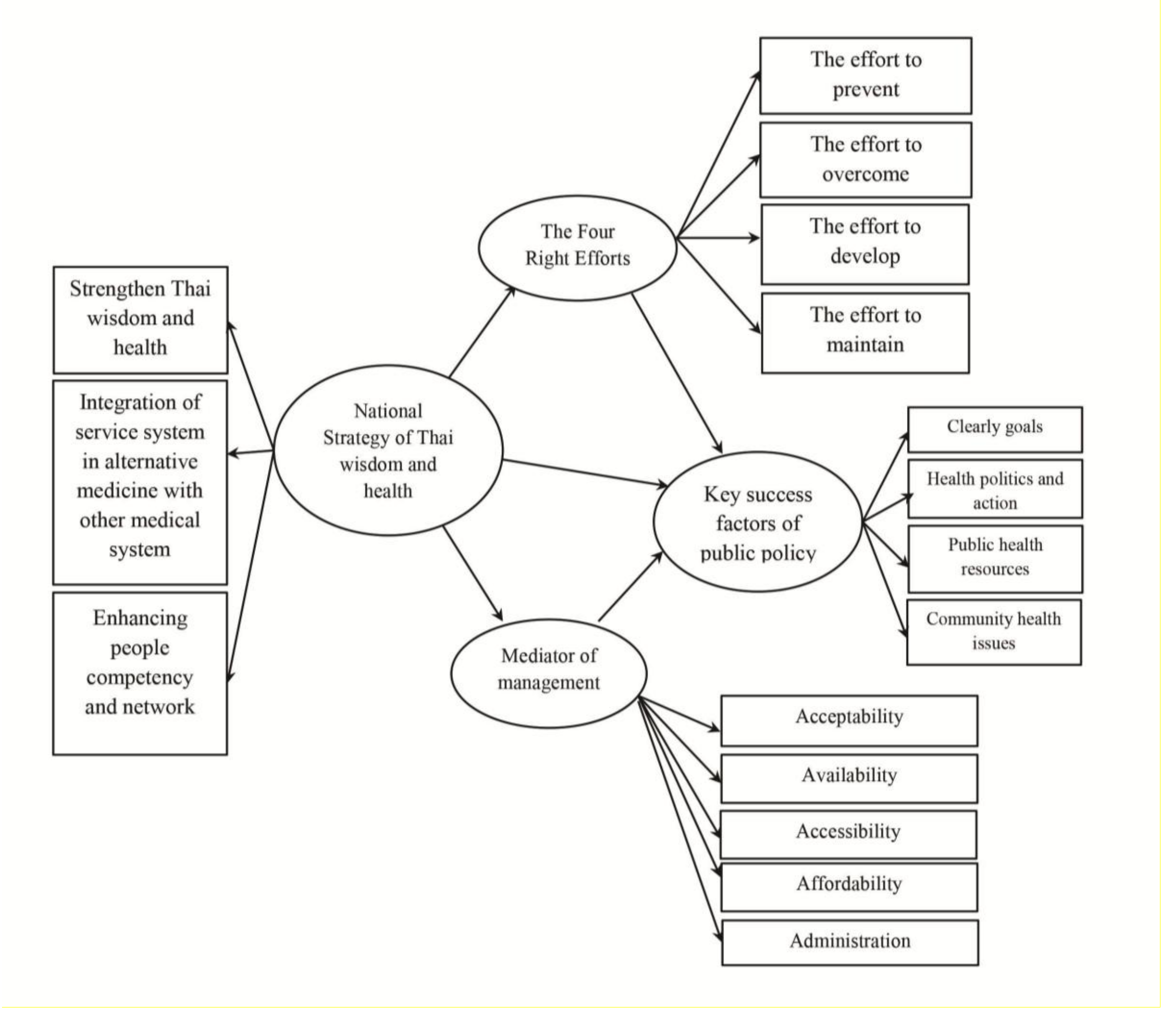
The effort to prevent
The effort to overcome
The effort to develop
The effort to maintain
The Four Right Efforts
Strengthen Thai wisdom and health
Integration of service system in alternative medicine with other medical system
Enhancing people competency and network
National Strategy of Thai wisdom and health
Key success factors of public policy
Clearly goals
Health politics and action
Public health resources
Community health issues
Mediator of management
Acceptability
Availability
Accessibility
Affordability
Administration

Fig. 1 A model of key success factors in public policy of marijuana in alternative medicine

V. RECOMMENDATIONS

1. The government should expedite the unlocking urgently for widespread medical use.
2. Important issues that prevent the medical and economic dimensions from being able to move forward but it's still a drug. Unlocking the drug, must have a thorough understanding of the benefits and harms of providing assistance with the prevention and suppression of drug use teaching before elementary, secondary, and vocational.

CONCLUSION

The successful form of Thai marijuana policy for alternative medicine in Thailand is based on government policies that have to be pushed forward to give patients the opportunity to use marijuana for medical purposes extensively. Everything is done legally under the strict control system. The medical marijuana policy is progressing, but there are many problems even though prescriptions that contain marijuana as an ingredient in modern medical that law cannot provide medicines to patients. There are traditional Thai medicine and folk healers only. There is not enough medicine to meet the needs, including planting problems. Currently, only government agencies and planted by community enterprises, depending on the urgent amendment of the Act 2, which has been submitted.

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Strategies of Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks Current Situation of Thai Children and Youth

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Abstract— This research article aims to study the strategy of ethics and morality and present the models of ethics and morality indoctrination in schools of Buddhist teaching monks. This is a mixed-methods research. As a result, it is found that 1. Buddhist teaching monks use the 4 strategies for indoctrinating ethics and morality to the students in the school including (1) establishing the immunity by earnestly enhancing ethics and morality (2) changing the behaviours of at-risk students to be good people with ethics and morality (3) enhancing the target students' group to have ethics and morality (4) enhancing the activities to develop the ethics and morality of the students cooperating with departments, schools, and communities. Next, 2. There are 4 models of ethics and morality indoctrination in schools including prevention model, improvement model, change model, and development model. According to the respondents, they contain the opinion of ethics and morality indoctrination in schools' models as overall in good level($\bar{x}$ = 4.06, S.D. = 0.510); additionally, when considering each aspect, it is found that every aspect is in a good level.

Index Terms—***Strategy, model, ethics and morality indoctrination, school, Buddhist teaching monk.***

I. INTRODUCTION

At the current time, Thai society has been changed from the past greatly, it could be said that the population in the past lived their lives with family together with containing the ethics and morality as a foundation of attitude and value for living in order to make people in the society happily live together [1], [2], [3], [4]. However, the increase of population along with the increase of economic condition and the use of technology as a role in daily life have turned the population to admire the material civilization and overpass the ethics and morality. In another word, people lack of realization about the ethics and morality which are extremely important things in society determining the peace of society, due to the fact that if the people in society contain the mental deficiency and lack of ethics and morality, even that society have economic wealth, it cannot find the happiness and the development will be hard to do [6]. Furthermore, in the group of teenager and youth which are the personnel of national development in the future, it is found that Thai youth at a present time contains the 'characteristics of penalty' for many aspects such as drugs addiction [7], [8], [9], strong aggression [10], lustful obsession [11], adolescent pregnancy [12], [13], [14], [15], [16] tendency to commit a crime [17], [18] material obsession, selfishness, unbelief in participation, absence of religion and culture, strain [19] finding success without choosing methods, always doing illegal [20], gambling [21], absence of work-hard ability; consequently, the environment in family is a cause to make the youths show the unwanted behaviours, it can be said that the youths will express what they want in order to receive the love or to replace the missed love and warmth [22], [23].

Education is one of significant factors in national development, in which countries can provide the education to the population thoroughly and correctly, that particular countries will succeed in every aspect of national development such as economic aspect, political aspect, or social and cultural aspect. It is because developing the country must use man power as importance which the most important process to develop humans is education management; therefore, every country must try to manage the education in their own countries as best as possible. To manage the education, apart from focusing on the knowledge of learners, the ethics and morality must be indoctrinated to the learners in order to be people who have good behaviours as the Royal Guidance of His Majesty the King BhumibolAdulyadej indicated that 'apart from teaching people to be smart from education, it is necessary to be trained to be good together so that Thailand will get the quality people who are smart and good to be the man power of the country providing the smartness to be the power of creativity and providing the goodness to be a factor navigating the smartness to be in the right way which can facilitate the wanted benefits' [24].

People who are associated with education management at the current time are trying to train the minds of youth to know conscience better. Moreover, many departments hope that ethics and morality trained in the schools will be a string which will help curb and pull the student to have the minds which can approach the virtue of life. Normally, when considering the education level covering all the country, the education managements are in every area and it is the responsibility of the government sector to operate providing the primary education to the population; thereby, it can be said that primary education is a fundamental education which is massively important to national development. Moreover, when considering the attributes of the students in each level, it can be seen that the students in the primary level are people who contain the greatly appropriate condition to be foundation in order to develop the desirable attributes in ethics and morality [25].

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the strategy of ethics and morality indoctrination in schools of Buddhist teaching monks, and 2) to present the models of ethics and morality indoctrination in schools of Buddhist teaching monks.

III. RESEARCH METHODS

A. Research Design

To study the research entitled 'the model of Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks', the mixed methods research is used including quantitative research and qualitative research as follows.

1) Quantitative research is from survey research, questionnaire, and the target group used in this research including the students chosen from the population in the amount of 20,071 people. According to the calculation, the formula of Taro Yamane is used to choose the target group in the number of 392 people by using cluster sampling, the target group are the students from Rajasitharam Technical College (Bangkok), Ayutthaya Technological Commercial College (Ayutthaya), Chiangmai Technical College (Chiangmai), North Eastern Technological College (Khonkaen), and Nakhonsithammarat Technical College (Nakhon Si Thammarat) as presented in table 1. Moreover, the instrument used in this research is the questionnaires which contain the reliability by using the methods of Alpha coefficient of Cronbach which is equivalent 0.964 collecting data by oneself, and analysing by using social science program; additionally, basic statistics are used in this research such as frequency, percentage, mean, and standard deviation as well as presenting in table and descriptive styles.

2) Qualitative research is from documentary analysis by studying the concepts, theories, and relevant research about the indoctrinating model of ethics and morality for modern Thai teenagers following Buddhist principles through the driving mechanism of virtue clinic project of Buddhist teaching monks including the concept and theory about ethics and morality enhancement, the concept and theory about the strategic management, the concept about indoctrinating model of ethics and morality for modern Thai teenagers following Buddhist principles through the driving mechanism of virtue clinic project of Buddhist teaching monks, and relevant research. Together with the in-depth interview from key informants in the number of 18 people which are the experts including executives, faculty, and provincial cultural officers, in order to synthesize to be a preliminary model; after that, arranging the focus group discussion to develop the model to be more complete before summarising as a body of knowledge in the research which the data is analysed by using contents analysis and presented in table, descriptive, and model styles.

B. Research Process

Research process of this research has developed into 3 steps consisted of to analyze current general condition and problems in Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks, represent management of the Thai Sangha administrative direction, and Confirm model. Steps were shown in Fig. 1.

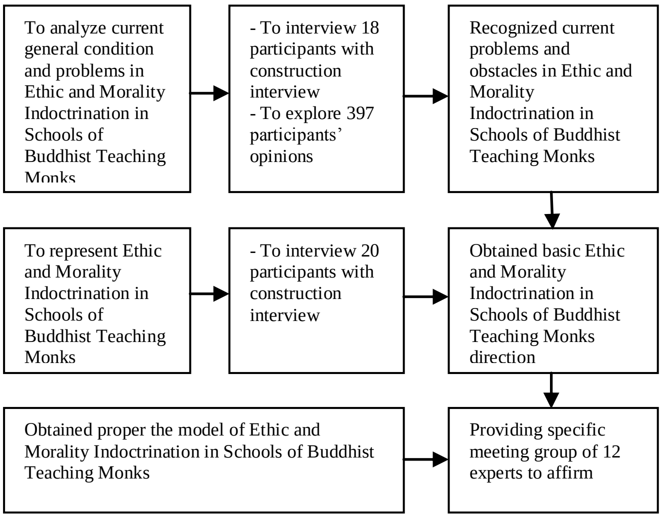
To analyze current general condition and problems in Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks
- To interview 18 participants with construction interview
- To explore 397 participants' opinions
Recognized current problems and obstacles in Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks
To represent Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks
- To interview 20 participants with construction interview
Obtained basic Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks direction
Obtained proper the model of Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks
Providing specific meeting group of 12 experts to affirm

Fig.1 Research process for an analysis of the model of Ethic and Morality Indoctrination in Schools of Buddhist Teaching Monks

IV. RESULTS

Results indicated that 1) the strategy of ethics and morality indoctrination in schools of Buddhist teaching monks.

The strategy of ethics and morality indoctrination in schools of Buddhist teaching monks presented in Fig. 2. The findings indicate that

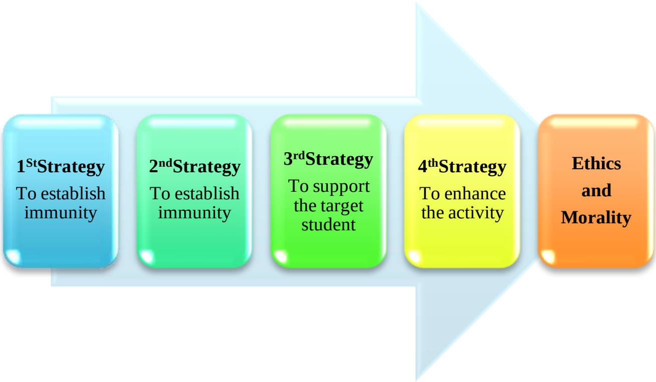

Fig. 2 The strategy of ethics and morality indoctrination in schools of Buddhist teaching monks

1.1 The strategies to establish immunity by earnestly enhancing ethics and morality can operate by arranging the 5 precepts maintenance activity which is a basic moral for human living, supporting the students to regularly maintain the 5 precepts, having the receiving precepts activity before entering the class, the making a merit activity on the Buddhist holy day, the 8 precepts maintenance activity, the right livelihood activity, the abstaining from alcohol activity on the Buddhist Lent day, the composing before driving activity, and so on. Arranging the schools without temptation activities includes supporting the students to notice the harms and penalty of being alcohol gangster, gambling gangster, gangster teasing women, being with bad friends, and so on. Moreover, those could be done by emphasizing the campaign activity to reduce, to abandon, and to quit to all the temptation, the activity presenting the harms and penalty of drugs, the to-be reserved activity, the activity of being with good friend volunteer, the good citizenship activity; additionally, the Buddhist principle used in these activities are the 5 precepts, the 5 ennobling virtues, abstaining from temptations, and the 4 Bhavana: growth; cultivation; training; development, including physical development, and moral development. Arranging the intellectual enhancement activities to the students; for instance, the way of Thai ethics activity, the campaign for students to acknowledge Thai culture, or their local cultures, the activity of Thai courtesy, the smile greeting and paying respect activities, and so forth. Apart from these, there are the activities in the local knowledge aspect, the activity for reserving various kinds of their own local science, the activity to support the sufficiency economy philosophy of King BhumibolAdulyadej, and etc. Furthermore, arranging the activities for training and teaching ethics and morality, or preaching/having Dhamma-conversation on the Buddhist holy day, the activity for learning Buddhism in the classroom, the activity for learning Dhamma-studies, arranging the test of Dhamma-studies, and etc. In addition, the activity of taking parents to the temples is an activity for cultivating the students to be interested in Buddhism and to invite parents to take them to the temples on weekend or any important days for the purpose of motivating parents to notice the Buddhist importance as well; moreover, the Buddhist principles used in these activities are the Threefold Learning, 4 Iddhipada: path of accomplishments, the 4 noble truths, Sangahavatthu: bases of social solidarity, and 4 Bhavana: growth; cultivation; training; development. To provide more, the 4Cs activity which is clean, clear, calm, and cultivate will prevent and establish the immunity to the students in every group to contain better behaviours, or it can be said that it is an enhancement for the students to have ethics and morality in their minds; additionally, the Buddhist teaching monks can use the Buddhist principles such as the Threefold Learning: morality, concentration and wisdom, 4 Bhavana including physical, moral, emotional, wisdom development, path of accomplishment, bases of social solidarity, and qualities of a good man for preventing the problem of the lacking the ethics and morality in students. All in all, it can be summarized as a prevention model.

1.2 The strategies to change the behaviours of at-risk students' group to be a good one with virtue can operate by 1) providing the advice for the various problems, especially the problems about lacking of ethics and morality of the students in the particular schools such as opening the virtue clinic twice a week according to the readiness of the Buddhist teaching monks or the determination of the particular schools, arranging the students or the target groups to join the activity following the determined date and time which they can be scored for the activity's score, campaigning to the students, who are interested, to use the providing advice service in the various problems, setting the member group for the virtue clinic in the schools due to the fact that all students who are members can join and can announce the operation result of the virtue clinic to other students and normal people and can invite them to join the aforementioned activities. Moreover, the strategies can be arranging the Facebook and Line group in order to be a way to provide the advice for the students after school or to survey the behaviours of each student, choosing the mainstay for cooperating between the target students' group and the Buddhist teaching monks in order to reduce the gap of each other, tagging good Dhamma posters or good quotes for the students to study, having a preach/Dhamma-conversation following the various principles which are relevant with the occur problems or following the wishes of the schools. To state the issues which should be focused, it includes gratitude, unity, patience, saving, sacrifice, volunteer, and precaution; additionally, it can be done by inviting the Buddhist teaching monks to train and preach to the study in the appropriate time and place, arranging the activities which focus on meeting between the Buddhist teaching monks and the students regularly such as the activity before going the class, the activity on the important Buddhist day, or the activity on the school's important day, training the youths in the particular schools by using training techniques which are relevant to the behaviours, chanting in the evening, meditating, arranging the ethics and morality camp. Altogether, it can be summarized as an improvement model.

1.3 The strategies to support the target students' group to contain the ethics and morality can operate by 1) establishing the young volunteers in order to enhance the operation in the virtue aspect for public, waking the conjointly conscious minds to see the values of oneself, and others, as well as not dividing and creating the equality of people by adhering the virtue principles, 2) establishing the virtue clinic club: friends help friend, seniors help juniors, in order to exchange the knowledge about ethics and morality for each other's by having the target students' group as a machinery to drive the virtue clinic project to succeed in the way of 'friends help friends' and 'seniors help juniors' which can reduce the gap between the target students' group and the Buddhist teaching monks; moreover, the activities can be arranged in the way of camp or can train the target students' group by developing following the Threefold Learning, and 4 Bhavana: growth; cultivation; training; development, 3) establishing the model youths in the aspect of ethics and morality. Totally, it can be summarized as a change model.

1.4 The strategies to enhance the activity of ethics and morality development of the students cooperating with departments, schools, and communities can be operated by 1) conjoining with the schools to create the operating plan of learners' ethics and morality development, 2) being a leader in the Buddhist activities such as the important Buddhist days, the important days of the King, the various important festival days which contain the Buddhist ceremony conjoining with the schools or communities, 3) supporting and developing the environment in the ethics and morality enhancement such as making merit, donating, practicing the religious affair, joining the religious activity, praising people who behave good, supporting, sharing, and helping each other, 4) establishing cooperating networks between virtue clinic in the school, the Buddhist teaching monks in the school including central and provincial areas, and nearby schools in order to exchange knowledge and complete the operation of virtue enhancement, 5) evaluating the target group cooperating with the schools. All in all, it can be summarized as a development model.

2)The model of ethics and morality indoctrination in schools of Buddhist teaching monks as in the diagram 2 includes the following.

The model of ethics and morality indoctrination in schools of Buddhist teaching monks or PICD: SCP MODEL is the virtue tree model which consists from the various elements of the tree presented in Figure 3. The findings indicate that

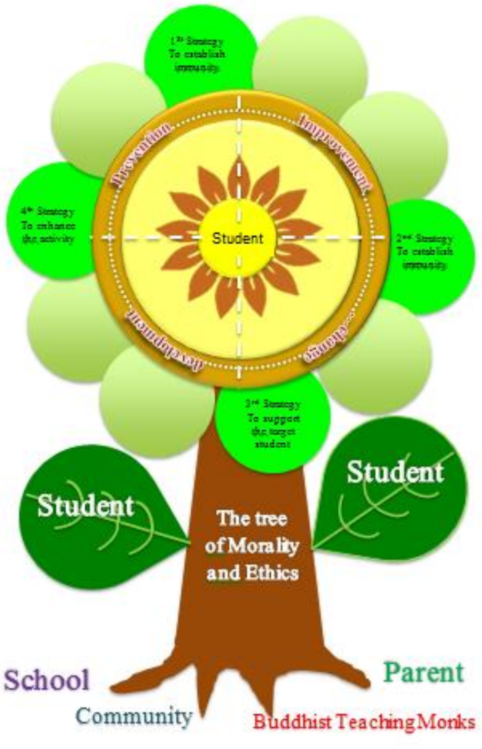

Fig. 3The model of ethics and morality indoctrination in schools of Buddhist teaching monks or PICD: SCP MODEL

The first part; the parts of root and soil means the Buddhist teaching monks are as a soil supporting the tree to grow and as the ethics and morality supporter in the schools conjoining with the schools, communities, and parents for driving the project and activity of the Buddhist teaching monks to reach the success; moreover, the ethics and morality which are supported are as a root of the tree which will make the tree stable and better grow.

The second part; the parts of trunk and leaf means the principles for supporting the ethics and morality are as the trunk which is nutrient tube enhancing and supporting flowers to be abundant and beautiful though the process of the enhancement from the Buddhist teaching monks, schools, communities, and parents; additionally, the students who are receivers of the benefits from ethics and morality enhancement are as a leaf, when receiving good soil, and good fertilizer, it will be exuberant.

The third part; flowers consisting of axis and petal means the model of ethics and morality for modern Thai teenagers following Buddhist principles through the driving mechanism of virtue clinic project of Buddhist teaching monks; to be visual, the axis is as target students' group, and at-risk group who are directly trained from the Buddhist teaching monks through the process of the Buddhist principles including the Threefold Learning, the 4 noble truths, 4 Iddhipada: path of accomplishments, and 4 Bhavana: growth; cultivation; training; development, mixing with the model which the researcher have synthesized from the research named the principle of PICD:SCP MODEL explained as follows.

'P' means the model 1 which is a prevention. The strategy is to establish immunity by earnestly enhancing ethics and morality; moreover, the population includes at-risk group, and target group. It is the ethics and morality enhancement to all students by establishing the ethics and morality aspects through various activities.

'I' means the model 2 which is an improvement model. The strategy is to change the behaviours of at-risk students' groups to be a good one; moreover, the population is the students' group which causes problems to the schools and communities. It is the improvement of the students who have bad behaviours to be a good one through the various activities provided by the Buddhist teaching monks.

'C' means the model 3 which is a change. The strategy is to support the target students' group to contain the ethics and morality; additionally, the population includes target groups such as students who have good behaviours, intend to study, attend the activities, and be volunteers. It is an enhancement and support for the students who have good behaviours to be a model for children and normal youths.

'D' means the model 4 which is a development. The strategy is to enhance the activity of ethics and morality development of the students cooperating with departments, schools, and communities; in addition, the population is total students by having the Buddhist teaching monks as a developer cooperating with 'S' which means school.

'C' means community and 'P' means parents following the principle of Borvorn including home, temple, school, and community which are a network sector conjointly supporting the ethics and morality.

V. DISCUSSIONS

From the study about the ethics and morality indoctrination in schools of Buddhist teaching monks, it is found that the schools in each area might contain many groups and kinds of the students; consequently, it would be difficult to the Buddhist teaching monks for publicising the virtue principle in the schools since they contains the many different goals. As in the model one which is a prevention model, the Buddhist teaching monks have used it for supporting 3 groups including normal student group, at-risk group, and target group by having the strategy 'to establish immunity by earnestly enhancing ethics and morality'. To describe 'to establish immunity', it means to cultivate the basic ethics and morality to the students as same as to prepare the seed to be strong in order to be ready to grow in the future with the ability of sun and rain resistance; moreover, it can be operated through the easy activity such as 4Cs activity (clean, clear, calm, and cultivate) and so on by emphasizing the physical, mental, and intellectual developments altogether so that it can enhance the ethics and morality to the students earnestly. Additionally, it is agreeable with the research of SathrianVipromhaet. al. [26] entitled 'the role of the Buddhist teaching monks about teaching the subject of Buddhism in Bangkok', the result found that the readiness of the Buddhist teaching monks' role for teaching the Buddhism is in the moderate level as overall which can arrange the highest average to lowest average as the readiness in knowledge, the readiness in teaching experience, and the readiness of teaching time condition per week. For the school factors which arranging teaching to support the Buddhist teaching monks for teaching Buddhism, the overall is in the moderate level which can arrange the highest average to lowest average as the acceptance of students, the acceptance of teachers, the acceptance of directors of the schools, and the acceptance of the ecclesiastical official monks. The role of the Buddhist teaching monks for teaching Buddhism is in the moderate level which can be divided as the roles of teaching management in the course and it is found that the Buddhist teaching monks teaching Buddhism had prepared the most are learning assessment, arranging the leaning and teaching activities in the class, and using the media and equipment for teaching; additionally, the second most is being a good role model of the Buddhist teaching monks to the students, and the very second most is the arranging of complement activity out of the course. Moreover, it is agreeable with the research of YanpratYodkeaw and PreapratYodkeaw [30] who are study about 'the relation between media exposure, knowledge with attitudes toward ASEAN community of the Buddhist teaching monks'; furthermore, the result found that 1) the Buddhist teaching monks contain the media exposure in the high level, the knowledge in the moderate level, and attitudes toward ASEAN community in the good level as well as 2) the media exposure and knowledge have a positive relation with attitudes toward ASEAN community in the statistical significance at .01 level.

Meanwhile, it is also agreeable with the department of Religious Affairs which said 'the Buddhist teaching monks' who have pass the knowledge providing following the Buddhist teaching monks' capability development project for publicising Buddhism of department of Religious Affairs in order to help the operation of ethics and morality training activities according to the 'virtue clinic in the school project' by using the Buddhist way and the sufficiency economy philosophy so that the youth will be able to absorb the modesty, having reasons, having thought to determine what should be done and what should not, seeing oneself value, and respecting others until the good immunity is created for living together in the society happily.

The 'virtue clinic in the school' project is a cooperation of many departments including department of Religious Affairs, Office of Provincial Culture, Office of the Vocational Education Commission, Office of the Private Education Commission, the schools under the Vocational Education Commission, the schools under the Private Education Commission, another departments in both government and private sectors, the Buddhist teaching monks, parents, students, and local community students in order to drive the virtue society for the youths in the name of 'virtue clinic in the school', promoting centre 'the light of wisdom', and 'sufficiency way' for the youth under the sufficiency economy philosophy.

By having the project objectives as follows.

1. Having the area for children and youths to inform the information about the life problems with Dhamma-conversation.
2. Guiding the ways to solve the mental problems by using the Buddhist principles by the Buddhist teaching monks.
3. Using the religious dimensions to establish the society of wisdom and knowledge, and to enhance the mental immunity with the Buddhist principles by the Buddhist teaching monks.
4. The target children and youths can use the Buddhist principles to develop their own selves and minds with reasons for living together with containing good conscious minds with awareness for living, having good ethics and morality toward other people including family, community, society, and country as well as adjusting the attitudes for living together in the society with happiness.
5. The behaviours children and youths will be changed to be good and contain ethics and morality. [31]

VI. RECOMMENDATIONS

A. Recommendations for Practices

The Religious Affairs Department should prepare an annual action plan manual of each moral clinic. In order to spread the knowledge to other centers and can apply it to their own centers

B. Recommendations for Further Research

Should study the effectiveness of morality and ethics in the educational institutions of PhraDhammakaya After the real research

CONCLUSION

The PICD:SCP models of ethics and morality indoctrination in schools of Buddhist teaching monks can be applied to fit with the context of each school; for example, for the primary students, it can focus on establishing good immunity or for the higher students, it can focus on the behaviour improvement and so forth. Furthermore, communities, and associated departments should pay attention in the matter of the ethics and morality, sponsor, help, and support in every activity which the Buddhist teaching monks created; additionally, parents should survey the students' behaviours and consult with the Buddhist teaching monks in order to solve and find the way to prevent the problems together.

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The Development of the Innovative Model of School Administration in the Secondary Education Area Office 18

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Abstract—The purposes of this research were to develop and to propose the innovative model of school administration in the secondary education area office 18. The sample group used in phase 1 consisted of 50 school administrators and 50 civil service teachers and teachers of the academic affairs division of the school under the Office of Secondary Educational Service Area 18. Focus group discussion was set in phase 2 and 9 experts were selected to assess the appropriateness and feasibility. Research instruments were questionnaires, interview forms, expert references, suitability assessments and possibilities. Reliability was assessed by using alpha-coefficient coefficient of Cronbach and has a confidence value of 0.98. Results of the study showed that 1) the development of the innovation model of the school administration in overall was very good. The aspect with the highest average value was the principle of learning organization and the aspect with the least mean was the principle of collective participation. 2) The developed model of school administration innovation under the Office of Secondary Education Service Area 18 consisted of 5 components which were (1) the principles of the model, (2) the purpose of the model, (3) the operation of the model, (4) the model evaluation, and (5) results of using the model. For the level of opinions of the experts regarding the appropriateness of the draft guidelines for model development, it showed that the overall innovation of school administration was appropriate at a high level. The opinions of experts and the assessing of the appropriateness were possible for the development of the innovation model.

Index Terms— ***Model development, Innovation, Management schools.***

I. INTRODUCTION

Education is an important factor in human resource development. People of any nation who have a high educational background can develop their country in every way. The speech of King Bhumibol Adulyadej regarding education stated that "Education is an important factor in creating and developing knowledge. The idea, behavior and virtue of any person, society and country can provide a good education to the youth in every way which is suitable for every society and that the country will have healthy citizens who can maintain the stability. Of the nation and continue to develop continuously [1]Education is a process that allows humans to improve the quality of life of people to live in peace, and after completing the curriculum, they can apply the knowledge they have studied in order to develop the country appropriately. Education must be to develop human beings to be perfect both physically and mentally, and must instill the right consciousness regarding politics, democracy and governance in the promotion of national art and culture [2] Is education management effective or successful? Administrators are an important part of teaching and learning in accordance with the curriculum set by the school and the teaching and learning process will not be effective if the teachers. There are no techniques, methods of teaching media and good methods for students to learn. Know how to solve problems to comply with the National Education Act and amendment (No. 2) 2002, Category 4 Educational Management Guidelines Section 22 stipulates that education should be based on the principle that all learners are able to learn and develop themselves, and that students are considered the most important. The educational management process must encourage learners to develop naturally, to their full potential, and Section 24 learning management process for educational institutions and related organizations to proceed as follows: provide content and activities in accordance with the interest and aptitude of the learners by Taking into account the differences between people, practice their thinking skills, management, coping, and applying knowledge To prevent and solve problems, organize activities for learners to learn from real experience, practice to be able to think, act as love to read and to continuously pursue knowledge, organize teaching and learning by incorporating various knowledge areas Balance, share, and instill morality, good values and desirable characteristics in all subjects. The environment, teaching media and facilities for the learners to be knowledgeable and able to use research as part of the learning process. In this regard, teachers and learners may learn together from various types of educational media and sources of learning to create learning at anytime, anywhere, with collaboration with parents, guardians and individuals in the community. All parties jointly develop learners according to their potential [3]

Administration in educational institutions to achieve the goals depends on many elements that will help the administration in the school to reach the goal and achieve the highest results by applying management theory. Or the administrative process, which requires good management to rely on the skills and processes of administration as well as the development of educational institutions, which the school administration principles consist of 4 work areas which consist of academic administration. Personnel management Administration, budget, and general administration, with the principles of management in all 4 areas by general administration and must be accepted by parents for a lot of general administration and there are many practices that must be Allowing the school administrators to have the duty to manage the work in various areas to achieve the stated objectives efficiently and to benefit the education With the need to use resources economically, which requires the co-operation of teachers and personnel in every department in the school, the school administrators must manage the work to be completed completely. And effective [4] Education reform aims to organize education to develop Thai people to be perfect human beings. Capable and happy The implementation of the goal with power and efficiency is necessary to have decentralization and to all parties to participate in accordance with the intent and in accordance with the principles of the National Education Act BE 2542 and As amended (No. 2) 2002, which has organized the structure and process of educational management of Thailand to have a policy unity and diversity in practice. Decentralization to educational areas and educational institutions as shown in the provisions of Section 39 showed that "Section 39 requires the Ministry to decentralize the administration and management of academic studies, budget, personnel administration and general administration to the committee and office area of education and educational institutions in the area of direct education. Such decentralization [5] makes all educational institutions have mobility, freedom of administration Management is based on the principles of management based on School based management (SBM), which builds the foundation of strength for the school to be able to manage education. Have quality standards and can develop continuously.

The administration of the educational institution is considered to be one of the most important elements that will help the teaching and learning process to be effective. Teaching to achieve full and effective results, it is very important to have the facilities of the school in good condition and sufficient quantity. Whether the learner classroom, laboratory, library, computer room, conference room, or even a restaurant you should have facilities such as sufficient. The stairs up to the table, the toilet chair, even the fire prevention system and various alarms, including the external environment, such as the walkway between the buildings, waiting seats between the classes, etc., to facilitate the teaching and learning activities for most buildings And the location of the educational institution is very important and influences the users very much. Cool factor, one that gives schools operate easily, so administrators need to focus on the job is no less than any other side. Within the educational institution because it is a source that helps support the learning of the learners and the teaching of the teachers to be a resource for transferring the knowledge of the community, buildings and places. Environment and safety are important tasks that executives must consider and analyze and manage for maximum benefit [6]

From the meeting of the Competitiveness Development Committee No. 1/2556, approved that the development guidelines for Thailand, entering into an innovative country with Wisdom and Learning Base which is considered as important factors for enhancing the country's competitiveness by raising the level of innovation ability which requires a strong foundation of knowledge. Also requires knowledge to be used as well as transferring knowledge from the education sector to the manufacturing sector and service sector, which has implications and meanings related to new things Or old things But bring them to think or make a new order in order to benefit the problem solving and proper life [7] In addition, small schools under the Office of the Basic Education

Commission with no more than 135 students searching for management methods and innovations to help solve problems in order to improve the quality of the school by Survey of the innovation of school development of educational service area offices throughout the country and the project "One school One innovation "is another project that focuses on raising the quality of education management of all schools to innovate, new methods that have never been before or have been used but have been improved. And develop to be a quality innovation that is suitable for the context of the school to improve or enhance management efficiency [8] Therefore, the role of school administrators must show professional management. Managed to make the school a learning school The next quality Which according to the performance standards of the school administrators and educational administrators of the Teachers Council of Thailand, 1997, are set to 12 standards, especially the 5th standard, said that developing and applying management innovation until high quality work results In the order of the school administrators' role in applying management innovation to improve the quality of education, stating that Executives must develop and use management innovation to achieve higher quality results in order of innovation management. Is an important tool for executives to lead to higher quality and higher performance respectively Professional managers must have a new knowledge of management. Select and update Use many innovations match the conditions Work and organization limitations leading to real results in order for the organization to progress continuously all colleagues have fully utilized their potential. There is a pride in the joint work that the Office of Innovative Education Management has given the meaning of management innovation that Is innovation about the system [9] In the role of leadership of school administrators Said about the innovation of organizing and managing education in the role of administrators and knowledge management that school administrators will make the school to be a school of continuous learning progress Management needs to have leadership characteristics as follows. There is a research and development in the school, management, assessment and evaluation results are continuously updated in the school, the pursuit of ideas and abilities of teachers, students and other stakeholders. Continuing training and personnel development, leading the school to progress And provide sustainable governance Take care of personnel with virtue Ethics motivate people to develop their work to better create a vision School values and commitment to work in schools, creating an atmosphere and environment that is conducive to learning of all personnel working by groups or groups of people as a location with sincerity, understanding and listening to opinions both Inside and outside the school, giving awards, admiring personnel, students and related persons, facilitating all resources for learning At present, it is accepted that all management organizations need to have their own management innovations for development and problem solving in organization management and management in order to focus on [10] Based on the results of the development of the educational innovation of the school in 2016, it was found that the school has developed innovation in the management of 345 schools. Management of 345 schools in teaching and learning, 1045 schools on moral and ethical issues, 376 schools of artifacts, 435 schools and total schools in all countries, with all types of educational innovation, including 1,689 schools (Office of Educational Management Innovation Development, Summary Number of educational innovations of the school in 2016 according to the promotion program of each educational area Found that the educational innovation of the school Most of them are teaching and learning innovations, 88.14%. In other areas, such as administration, there are only 8.78%. And the media of inventions Still at the same level and the educational innovation of the school still has a characteristic of innovation based on the assessment criteria at a rather different quality level Educational innovation of most schools still lacks learning (Learning Organization) As a system of awareness and importance that provides educational innovation as a driver to solve problems and quality of education is still low, should promote and support the implementation of projects at all levels continuously, the process of educational innovation development of the school also Not a comprehensive system as it should be linked or integrated, one school, one innovation to be consistent with the administration of the work Promoted reading as accreditation, professional development, professional standards and so on. At present, the basic education management characteristics of schools under the Basic Education Committee are divided into 4 groups: 1) 6-year-old primary schools and 6-year secondary education, divided into classes 3 years per class, 4 classes, 2 classes), special schools according to the policy of the Ministry of Education, such as Ingwithi School, Buddhism, public school (Charter School), intelligent children school, which focuses on teaching in 5 main subjects, bilingual schools. 3) Special schools, such as schools to study synthesis at home school (Home School), blind schools, schools, joint learning projects Schools for the mentally handicapped, school, schools in the area of danger, etc. 4) The school which has the condition of managing education on high areas along the border Thai people will have poverty, lack of educational opportunities, lack of occupation and stay away from schools, lack of media and educational equipment. Lack of teachers Thus the quality and standard of educational management of educational institutions should be improved [12]

From the importance and problems of the above operations, it is considered very important both in terms of efficiency and effectiveness, and there is no researcher in this matter. To study the development of the model of school administration under the Office of Secondary Educational Service Area 18 for use as a guideline for improvement and development Continue to improve the quality of educational management for efficiency and effectiveness.

II. RESEARCH OBJECTIVES

1. To study the implementation of the model development of school administration innovation under the Office of Secondary Educational Service Area 18
2. To develop the model of school administration innovation under the Office of Secondary Educational Service Area 18
3. To evaluate the suitability, feasibility of the Development of school administration innovation model Under the Office of Secondary Educational Service Area 18

Related Research Theories

The development of an innovative model of school administration is a process of operation of the educational institutions based on people which are School administrators and all personnel and rely on various resources to achieve the objectives of the school, achieving outstanding quality, superior quality, and being a model for other schools. The management of change to any condition comes from the 4 main changes:

1) Restructuring, creating the development of an innovative model for school administration

2) Adding new roles, duties and services in addition to the existing ones resulting in having a new work section or work process, including new skills and knowledge That needs more

3) Changing a new leader will always bring change to the organization, regardless of work style An environment in which leaders like or are familiar with the development of an innovative model for school administration.

4) Adaptation to catch up with technological changes technology makes work processes change patterns to be more efficient and faster, change styles to be more efficient and faster.

III. RESEARCH METHODS

This research aimed to study the development of school administration innovation model under the Office of Secondary Educational Service Area 18, which the researcher has defined as follows:

1. Content Scope This research is to study the development of the model of school administration innovation under the Office of Secondary Educational Service Area 18, by studying the administration innovation and the administrative innovation in 5 principles:

1.1) Principles of organizational structure

1.2) Principles of administration using schools as a base

1.3) Principles of training and development

1.4) Principles of participation and

1.5) Principles of learning organization, conceptual framework, form creation and Composition of model, creating elements of patterns derived from the synthesis of elements of scholars form

2. Demographic and sample boundaries / data contributors to this research, determine population and sample / data providers for data collection in 3 phases as follows:

2.1) Phase 1 study of the condition as a survey research The population consists of School administrators under the Office of Secondary Educational Service Area, District 18, and academic year 2018, 50 students and teacher civil servants, supervisors of the school academic work group under the Office of Secondary Educational Service Area 18, total of 50 students

2.2) Phase 2: Research in the form of focus groups discussions 9 experts

2.3) Phase 3: Appropriateness, feasibility of the draft of the school administration innovation model, the Office of Secondary Educational Service Area 18, is the 2nd Focus

Group Discussion. The informant group consists of 5 experts. And 5 qualified persons, a total of 5 people

3. Scope of time Research duration: March 2018 - February 2019

Tools used in education

In the study of the development of the innovative model of school administration under the Office of Secondary Educational Service Area 18, the questionnaires were created by the researcher under the objective framework. Data obtained from studies and research related to research by Use a questionnaire which has a closed end to collect data that will be analyzed by questionnaires.

1. The instrument used for data collection for this research is the Questionnaire created from the collection of theoretical concepts. Relevant documents and research were used to create questions in the questionnaire for the development of the innovative model of school administration under the Office of Secondary Educational Service Area 18, divided into 5 sections as follows:

Part 1 Personal status

Part 2 consists of text that is a measure of the operational level, the development of school administration innovation model under the Office of Secondary Educational Service Area 18

Part 3 consists of messages that measure the level of opinion about the development of the model of innovation in school administration under the Office of Secondary Educational Service Area 18

Part 4 consists of text that is a measure of the level of appropriateness assessment, feasibility of the development of an innovative model of school administration under the Office of Secondary Educational Service Area 18

Part 5 Suggestions which are open-ended questions

IV. RESULTS

Phase 1: Study of innovation implementation, development of school administration innovation model under the Office of Secondary Educational Service Area 18

1.1) The results of general data analysis about the status of respondents found that 100 respondents, most of whom worked 1-5 years Accounted for 65 percent of teachers, 63.5 percent and administrators 52.33 percent

1.2) The results of the analysis of the operational level, innovation, development of the model of school administration innovation under the Office of Secondary Educational Service Area 18 Overall, it is in a very good level, with the highest mean value, i.e. the principles of learning organization Followed by the principle of training and development and the least average aspect is the principle of participation and individual aspects.

1.2.1) The overall organizational structure is at a very good level. When considering each item, it is found that the highest mean value is teachers and educational personnel who are committed. And believe that organizational structure will be an inspiration In creating innovation, the next is the organizational structure, which supports and encourages teachers, educational personnel to work together to create innovation and the least average values are teachers and educational personnel giving importance to structuring. The organization has a common sense

1.2.2) The principle of administration by using the school as a whole base is very good. When considering each item, it was found that the highest average value was that the school gave priority to the administration by using the school as the base, followed by the school having decentralization, educational management of the school and the least average item. Is that the school has shown the workload that can be checked

1.2.3) On the principle of training and overall development at a very good level, when considering each item, it is found that the highest average value is always training and creating experience in school development, followed by the school. Has arranged for a person to go to see a job or field trip to increase work experience on innovation and the least average value is to prepare various equipment and technology systems for The information, such as e-learning for people in the organization learn about innovation.

1.2.4) The overall participation principle is at a high level, when considering each item; it is found that the highest mean value is the opportunity for personnel to participate in the analysis and improvement of the problem. Opportunities for personnel to participate in inventing new inventions or work processes and the least average item are to allow personnel to improve the quality of the performance. Ongoing

1.2.5) On the principle of learning organization as a whole is at a high level, when considering the details, it is found that the highest average value is the system that will be able to access And collecting information both inside and outside the secondary school Ie, exchanging learning from various project operations both inside and outside the school and the least average item, with a policy to develop personnel to have potential and determination to learn

Phase 2: Develop the innovation model for the development of school administration innovation model under the Office of Secondary Educational Service Area 18

2.1) Innovation model for the development of school administration innovation model under the Office of Secondary Educational Service Area, District 18, consisting of 5 components:

- 2.1.1) Principles of form
- 2.1.2) Objectives of the format
- 2.1.3) Method of operation of the model
- 2.1.4) Form of assessment
- 2.1.5) Results from using patterns

2.2) The level of opinion of the experts regarding the appropriateness of the draft, the development of the innovative model of school administration under the Office of Secondary Educational Service Area 18, as a whole is appropriate at a high level and when considering each item It was found that all of the results had a high level of assessment Appropriateness, feasibility of the development of school administration innovation model under the Office of Secondary Educational Service Area 18, found that the assessors had opinions on the development of the model of school administration innovation under the Office of Secondary Educational Service Area 18 by At the highest level, when considering each aspect, it was found that all aspects were at the highest level.

The development of the model of school administration innovation under the Office of Secondary Education Service Area 18 that the researcher developed is CL-2PM MODEL. It consists of 5 important components which are 1) organizational structure principles C (Creative Culture) 2) management principles Work using school-based L (Innovative Leadership) 3) principles of training and development P (Strategic Planning for Innovation) 4) principles of participation P (Innovation Processes) and 5) principles of organization parade Learning M (Innovation Measurement) The researcher presented a diagram showing the relationship of the individual components of the model are as follows.

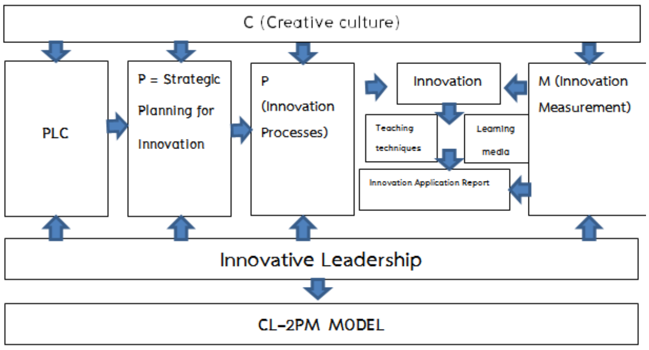

Fig. 1 The development of the model of school administration innovation under the Office of Secondary Educational Service Areas, Area 18

V. DISCUSSIONS

Based on the research on the development of the model of school administration under the Office of Secondary Educational Service Area 18, there are issues to be discussed as follows: The results of the analysis of the level of operating conditions, innovation, development of innovative model of school administration under the Office of Secondary Educational Service Area 18, in overall, were at a very good level. The highest mean values were the principles of secondary learning organization. Down is the principle of training and development and the least average aspect is the principle of participation. Assist administrators with regard to development of organizational learning is consistent with research in line with the Office of the National Quality Award. (2011, page 131) and the European National Quality Award (2010, page 141) said Analysis measurement and knowledge management is important in information technology including effective knowledge management of the institution, including measurement Analyze and improve the performance of the organization and management of information, knowledge and information technology, which is in line with the National Quality Award, Japan. Deming Price said that the ability to store and network information both internally and externally determines the state of application of statistical tools. To analyze data, the ability to use public information of computer utilization for the collection process Which is in line with the National Quality Award criteria, Singapore [13] , said that it is focused on information management and the use of comparable data and comparison with the best to support decisions at all levels of Organization Information system management Comparison with competitors and the best things in line with Barbara (2009) Found that in increasing the efficiency of education management, it is the use of technology in teaching and learning, increasing teaching skills for teachers, school administrators Support and promote resources, budgets, as well as allowing teachers to constantly develop their teaching and to adjust the organization to survive and compete under the changing environment. It is important to have a process that combines the ability of the information technology system to process information and the ability of people together appropriately and in accordance with [14] Research on innovation research. Administration of Western Border Border Schools, the sample group consisted of western regional border schools under the Office of the Basic Education Commission. 43 bases of informants comprising 564 school administrators and teachers. The results showed that there were 9 elements of innovation in western border border school administration, namely 1) leadership, 2) innovation development, 3) distribution Power 4) Planning 5) Knowledge management 6) Using school as a base 7) Using information technology 8) Taking students as important 9) Developing learning processes and images Which consists of 9 key elements that are accurate, appropriate, possible and can be utilized and individually found that 1) the organizational structure of the organization is at a high level when considering the details found that The highest mean is that teachers and educational personnel who are committed and believe that the organizational structure will inspire innovation. That is, there are activities or projects that encourage teachers, educational personnel to work together to create innovations and the least average mean is that teachers and educational personnel attach importance to the principles of organizational structure, have a common sense 2) On the principle of managing schools using the school as a whole base at a high level when considering each item It was found that the highest average value was that the school gave priority to the administration by using the school as the base, followed by the school having the analysis of the current condition, the problem is always in demand and the lowest mean value was the teacher, official. Study and join as a working group based on knowledge and skills 3) Training and development as a whole is at a high level [15]. When considering each item, it is found that the highest average is training and experience in school development, followed by the school. The person has to look at work or field trips to add work experience about innovation and the least average thing is to prepare various equipment and pouring systems. Information technology, such as e-learning, for individuals in the organization to learn about innovation 4) Participation in innovation at a high level Personnel are always involved in the analysis and improvement of the problem. Is the opportunity for personnel to participate in the invention of new inventions or work processes and the least average value is the opportunity for personnel to improve the quality of the performance continuously. 5) The overall learning organization At the high level, when considering each item, it was found that the highest mean value was the system that was able to access and collect information both internal and external. [16]

VI. SUGGESTION

From the results of the research, the development of the model of school administration under the Office of Secondary Educational Service Area 18 has the following suggestions: Policy recommendations, agency agencies.

1. Secondary Educational Service Area Office 18 should have a policy for schools, schools under the Office of Secondary Educational Service Area 18, to develop innovative school management that is suitable for the context of the school.

2. From the conclusion of the research that has proposed an innovative model of school administration that can be confident that it is appropriate, useful and possible in accordance with the current conditions and problems that will lead to the actual implementation of the research process. In each step, it can be considered that the process of innovation in the administration of educational institutions should adopt the innovative model of school administration from research to implement the implementation in Transportation to divide

Practical suggestions

1. School administrators should have a clear policy and direction of the school.

2. School administrators should encourage more people to use technology to apply to activities or operations in educational institutions for convenience and speed in operations.

3. School administrators should support training and development. School administrators should promote and support the provision of various equipment and information technology systems, such as e-learning, for individuals in the organization to learn about innovation.

4. School administrators should promote learning to students by supporting equipment. And modern technology to allow learners to learn more

Suggestions for further research

1. To study the development model that influences the innovation in social technology to develop the district non-formal education service center to be an innovative organization.

2. Study the management style and leadership of the administrators and the competency of the personnel regarding the role, skills and behavior of innovation in school administration which is conducive to the effectiveness and efficiency of the school.

3. The government should invest in allocating IT media to the school.

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Empirical Exploration of Environmental Green IT Awareness Influence on Individual’s Acceptanceof SaaS Cloud-based Applications

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Abstract

The technology has developed rapidly in recent decades and brought innovative ideas into practice. However, negative aspects have emerged caused by technological developments that triggered researchers to search for a technology that meets the performance, business needs, and environment-friendly technology. Consequently, SaaS (Software as a Service) cloud-based applicationswith variety of services emerged to meet these expectations. However, the connectedness between Green IT and cloud computing was not highlighted in literature. Therefore, research objective is to investigate the role of environmental and Green IT awareness on adopting SaaS applications and to examine the validity of the model connecting the two concepts. A quantitative survey instrument used on individuals (507) at 3 public Northern Malaysian universities. The analyses method followed Partial Least Squares- Sequential Equation Modeling (PLS-SEM) procedure with SmartPLS software. The results revealed positively significant relationships of Green IT level of awareness on the dependent variable and the validity of the model. This research is hoped to open new avenues of research on the connectedness between cloud computing and Green IT. Limitations reside on the number of constructs used. Future work is suggested to extend the model, while highlighting the role of Green IT on cloud-based services and applications.

Keywords: ***Environmental and Green IT Awareness, SaaS cloud-based applications,Smart PLS, Subjective norms, Acceptance model.***

Introduction

Since the beginning of the 21st century, the development of technology increased and the need for powerful hardware is becoming a must to cope with the fast pace of software development, database designs, and operating systems. In principle, there are new innovations every day that changed the course of our life. On the other hand, the technology has negative aspects that veil in silence (Ahmad, Bello, & Nordin, 2013). The issues of global warming, CO_2 emission, floods and droughts, pollution, toxic materials, E-waste, and energy crisis are some of the negative outcomes of technology advancement and production (Ahmad et al., 2013). These emerging issues are increasing to a warning level and, consequently, act as a catalyst for the interest and awareness of ecologists, green groups, practitioners, and academicians to look for solutions(Ahmad et al., 2013; Bose & Luo, 2011). Green technology, therefore, has become a crucial initiative that brings solutions for the above issues (Bose & Luo, 2011). Further, cloudcomputing, with its virtualized technology that brings efficiency to IT (Information Technology) equipment (Bose & Luo, 2011; Vouk, 2008), has become one of the emerging technologies to overcome the negative aspects of technology. Therefore, the research on solving these issues gain greater demand in different fields(Bose & Luo, 2011).

Furthermore, Green IT area of research still have a dearth of empirical studies that needs further investigation (Bose & Luo, 2011; Nanath, Pillai, & Supriya, 2014; Tushi, Sedera, & Recker, 2014). Besides, Green IT concept still at the early stages of its understanding (Al-Madhagy, Yousof, Hashim, & Alaswadi, 2015; Molla, 2009) and has not been investigated thoroughly on individuals' intention and behaviour(Al-Madhagy et al., 2015). Therefore, this research addresses this gap to be fulfilled by the current research. Likewise, cloud computing is an emerging innovative technology that did not reach the maturity level and needs further exploration on different aspects (Oliveira Tomás, Martins, Sarker, Thomas, & Popovič, 2019) in addition to the empirical studies (Hassan, Nasir, Herry, Khairudin, & Adon, 2017).Based on these arguments, the researchers conclude that cloud computing innovative technology with its partner Green IT concept provide together an area of research, either separately or jointly, to be investigated and to provide better insights of these nascent concepts. Addressing these two gaps in literature warrant further exploration on the adoption process from the perspective of individuals and not from the viewpoints of businesses management or technical staff.

The scope of the current research is focused on the individual of Malaysian higher education institutes in Northern Malaysian public universities that uses SaaS cloud-based applications in their daily tasks. With regards to the higher education sector, the universities are challenged to have better technology standards to help students learning with latest teaching methods, and to provide a good technical environment to help researchers and academics. Universities —by adopting cloud computing—can overcome financial issues (Massadeh & Mesleh, 2013) and, therefore, can facilitate the adoption of Green technologies (Okai, Uddin, Arshad, Alsaqour, & Shah, 2014).

The main objective of the study is to investigate the role of Environmental Green IT level of awareness on the acceptance of SaaS cloud-based applications as perceived by the individual. The second objective is to propose a model and test its validity, reliability, and appropriateness that explores the individual's perception in using and adopting SaaS cloud-based applications.To facilitate achieving these two objectives, the authors utilizes the theory of planned behaviour (TPB) as a lens to investigate the issues under study and propose amodified model.

The remainder sections are organized as follows: Firstly, the literature review is presented by addressing the cloud computing and its connectedness with Green IT, SaaS definition and taxonomy, the hypotheses developments, followed by the conceptual framework. Secondly, the methodology was delineated. Next, the findings and discussion are explained.After that, the conclusion is presented.

Literature Review

In essence, cloud computing concept encompasses many of the principles of Green IT. Moreover, cloud computing maintains IT sustainability and its technology of virtualization reduces floor space of datacentres by 80%, power consumption by 40%, while achieving cost-cutting benefits, preserve IT sustainability, and reduces carbon emissions that is caused by high energy consumption (Bose & Luo, 2011).

Cloud Computing Concept and Connectedness with Green IT

Kim, Kim, Lee, and Lee (2009) referred to cloud as a remote data center, and separated cloud computing with two parts. First, the access to remote computer processing and dynamically allocate/deallocate computing resources by means of Internet web browser; secondly, payment of the services provided. In addition, these services shifted the applications of millions of users from local computers to the cloud through internet accessibility. However, U.S National Institute of Standards and Technology (NIST) defines cloud computing as, "a model for enabling ubiquitous, convenient, on-demand network access to a shared pool of configurable computing resources (e.g., networks, servers, storage, applications, and services) that can be rapidly provisioned and released with minimal management effort or service provider interaction. This cloud model is composed of five essential characteristics, three service models, and four deployment models." (Mell & Grance, 2011, p. 2). The service model is categorized into three models, namely: Software as a Service (SaaS), (PaaS) Platform as a Service, and Infrastructure as a Service (IaaS) (Wang et al., 2011). However, the deployment model comprises 4 models, namely: Private, Public, Community, and Hybrid Clouds (Wang et al., 2011).

Murugesan (2008) defines Green IT as the design, manufacturing and usage of computers, network and communication with less harm on the environment. Another interesting definition based on empirical study by Al-Madhagy et al. (2015) defined it as, "any device, tool (software or hardware), or practices using information technology as a basic element of its components that produce usefulness, and is not harmful to the environment (i.e., air, water, and land) for the sake to facilitate life and conserve natural resources" (p. 5). In principle, SaaS cloud-based applications is argued to be a typical Green IT initiative. To explain, recent trend of smart phones, Tablets, and some models of laptops do not have hard drives with large capacities and the consumer isencouraged by the vender to transfer the data to a free offered space on theircloud. In conclusion, the research demonstrates that moving businesses to the clouds can reduce carbon footprint emissions up to 90 percent when using cloud Services (i.e., Large corporations can save 30-60 percent and mid-size businesses 60-90 percent) (Kumar & Buyya, 2012). More importantly, Green IT is an enabler to contribute to environmental protection (i.e., by minimizing the discharge of toxic materials and e-waste) and resource conservation by encouraging Greener practices. Therefore, it contributes to sustainable development (Harmon, Demirkan, & Raffo, 2012; Molla, Abareshi, & Cooper, 2014).

Software as a Service (SaaS) Definition and Taxonomy

Software as a Services is simply defined as using the applications on the cloud infrastructure provided to consumer (Mell & Grance, 2011). These applications can be accessed by client's devices using application such as a web browser- on laptop, computers, or smart devices- to access the resources offered and provisioned by the SaaS provider (e.g., e-mail or storage space).

SaaS services have different classifications that were found in literature. For example, Benlian, Hess, and Buxmann (2009) classified it as an office and collaborative applications such as Google packages (e.g., Google Apps), customer relationship management (CRM) applications (e. g. Salesforce.com), and enterprise resource planning (ERP) (e. g. SAP's Business by Design), whereasMarston et al. (2011) divided SaaS cloud computing applications into two simple categories, namely: enterprise-level applications (e.g., Salesforce, or Google Apps) and personal applications (e.g., Gmail, Facebook, or Twitter). In the context of individual of the current research, the categories that are focused upon are the personal level of SaaS applications that are used on daily bases. These services are the entertainment applications (e.g., YouTube or online streaming videos/audios), social applications (e.g., Instagram, telegram, and WhatsApp), collaborative services (e.g., Google Docs, Microsoft office 365 applications), e-mails and chat services running on SaaS clouds (e.g., WeChat), communication and calling services (e.g., Tango, imo, Viber, etc.), online storage (e.g., Dropbox, Google Drive, OneDrive, etc.), and most importantly the university portal services. Many of these services offered freely with limited features or fully with pay-as-you-use. By using the SaaS services, the user is actually having less need to buy new storage devices (e.g., USB external devices), less need to upgrade his/her computer on short term periods, and therefore prolong the life of hardware that leads to less consuming new hardware. This process in its sequence leads to a less manufacturing of new electronic device, less e-waste, and consequently, less CO_2which means Green practices goals are achieved.

Acceptance of SaaS Cloud-based Applications (AUSaaS)

The adoption, usage, or acceptance is defined in literature as the implementation, usage, acceptance, utilization, actual behaviour or use (Al-Jabri & Sohail, 2012) of an innovation. In the same sequence, Rogers (1983) affirms that acceptance or adoption behaviour toward a technology is a process that has many phases and needs to extend over time and under the individual’s will to perform or not to perform it. Further, it is defined as, “a decision to make full use of an innovation as the best course of action available” (Rogers, 1983, p. 172). In the context of this study, the acceptance of SaaS cloud-based applicationsis referring to the acceptance or usage of different SaaS cloud-based services (e.g., storing files/data on the cloud, using social media applications such as WhatsApp, e-mail, university portal, or communication services such as imo or Tango) that would lead to decrease the replacement of hardware devices by prolonging their usage, increase their efficiency, decrease power consumption, and consequently implement/practice Green IT concepts by individuals. Moreover, the actual behaviour is believed to be an outcome of behaviour intention and supported by many theories and models such as theunified theory of acceptance and use of technology (UTAUT)(Venkatesh, Morris, Davis, & Davis, 2003), and theory of planned behaviour (TPB)(Ajzen, 1985).

Behavior Intention (BI)

Behaviour intention has a crucial influence on the actual behaviour, and it is the main driver of behaviour. Moreover, BI increases the predictive power when included in any model or extending a theory, such as theory of reasoned actions (TRA) and technology acceptance model (TAM), compared with less predictive power when excluded from any model (Fishbein & Ajzen, 1975). Therefore, several empirical studies in different contexts included BI as a significant positive predictor of adoption, or actual behaviours(Ahmad-Raston, Mustafa, & Suradi, 2020; Alalwan, Dwivedi, & Rana, 2017; Taufiq-Hail, Ibrahim, & Yusof, 2017).Additionally, when the individuals are forming their future plans to use, accepts, or adopt SaaS services and applications, it is more likely to practice the behaviour under investigation. Hence, this study postulates the following:

H1.BI has a direct and significant positive relationship with AUSaaS.

Attitude (ATT)

Attitude has been defined as the overall evaluation of specific behaviour, either positively or negatively, after one evaluates the perceived consequences of an action (Ajzen & Fishbein, 1977). Also, it is “expressing the degree of favorability/unfavourability felt by the person in relation to that act or object”Bagozzi (1981, p. 2). In the context of the study, the attitude is the degree of favourability or unfavourability felt by the individual in relation to the acceptance or usage of SaaS cloud-based applications and services. Besides, Attitude is one of the main antecedents of BI as advocated by many theories such as TRA

(Fishbein & Ajzen, 1975), TPB (Ajzen, 1985), and DTPB (Taylor & Todd, 1995).

The conventional methods of using or accessing IT resources- using computers at office hours inside the university, accessing data using USB devices, or using limited sharing capabilities of files, data, or multimedia at premises-can be a source of disturbance to conduct certain tasks at specific times. However, SaaS online services provide 24-hour access to applications, storage at convenience of the location, time, and devices. This makes it advantageous compared with conventional methods. More importantly, when the user realises that by using these services, it would help to prolong the computer's life effectiveness as there is no need to upgrade or change the computers frequently. In other words, the burden of the processing and storage is left to the cloud infrastructure and therefore, less negative harmful e-waste is produced. Consequently, the Green perception and the facilities provided by SaaS online services make it an excellent choice for academics and students at higher education institutes. These tangible benefits wouldlikely affect the attitude of an individual and thus influence his/her intention to perform the behaviour in question.

Empirically, the positive and statistically significant relationship between ATT and BI has lent support in literature (Gao & Huang, 2019; Said, Zainal, Mohd, Zainuddin, & Abdullah, 2020). Therefore, the following hypothesispostulated:

H2. ATT has a significant relationship with BI towards AUSaaS.

Subjective Norms (SN)

Subjective norms is defined as," the perception that the significant referent desire the individual to perform a behaviour or not" (Taylor & Todd, 1995, p. 149). Accordingly, in the context of this study, SN is defined as the extent in which the SaaS cloud-based users expect, desire, or urge others to use/accept or not to use/accept SaaS services combined with the motivation that those others would comply with them.

SN are expected to influence the intention of individuals to accept SaaS cloud-based applications and services. That is, when significant others or peers inside the university campus are using a new application or services that are SaaS cloud-based applications (say, for example, Dropbox or Google/Microsoft calibration applications and alike) and they find them useful, increasing their performance on tasks achieved, or facilitating the work or tasks needed, they are more likely to spread out in the social circle of the individual's peers, colleagues, or even superiors.

The previous literature indicates mixed results that implies inconclusive findings of the relationship between BI and SN. For example, SN and BI relationship is found to be positively significant in different fields and contexts (Cheung & To, 2017; Dezdar, 2017; Said et al., 2020). Alternatively, other studies found nonsignificant relationship between SN and BI (Marston et al., 2011; Picazo-Vela, Chou, Melcher, & Pearson, 2010; Yang & Zhou, 2011). Consequently, the inconclusive results triggered the researchers to investigate this relationship in the current study. Hence, the hypothesis is presumed:

H3.SN has a significant relationship with BI towards AUSaaS.

Environmental Green IT Level of Awareness(EGIT_LA)

The use of Green technology services such as SaaS services, can be influenced by the awareness that the individual has. Suki (2013) emphasizes that the practices of changing consumption or any way of protest that lead to goodness of nature, can present a positive outcome of awareness that eventually change the attitude of an individual (Suki, 2013). In addition, when people are aware of the harm that can occur to nature, they demonstrate a concern and a driving sense of the occurring problems (Fielding, McDonald, & Louis, 2008) that may influence their actual behaviour. This level of awareness may differ from one person to another based on the level of education, concern of nature issues, and moral responsibility. Besides, past literature pointed out the importance of awareness to influence the acceptance of technology (Bjørn, Fitzgerald, & Scopula, 2003) as well as the role of the level of awareness to influence the attitude to adopt Green IT (Akman & Mishra, 2014; Ansari, Ashraf, Malik, & Grunfeld, 2010). However, testing the level of awareness of the environment pertaining the individual towards acceptance of SaaS cloud-based services is lacked.

Moreover, Mishra et al. (2014) on their study related to Green IT usage and acceptance in organizations, found that level of awareness has a significant positive impact on the attitude towards adopting Green IT. Consequently, this awareness is the driver to adopt Green IT because of this belief.Similarly, Ramayah, Wai, Lee, and Lim (2012) investigated the determinants of recycling behaviour of university students and found that environmental awareness is driving to the actual behaviour of recycling.Furthermore, the environmental awareness is the driver of individuals to deal with nature in positive manner that eventually change the attitude and lead them to embrace the Green IT practices (Ismail, 2014). Therefore, the current study, and in accord to the previous reasoning, comes to the point to consider EGIT_LA as an influential construct to accept or use SaaS services. Hence, this hypothesis is posited:

H4.EGIT_LA has a significant influence on AUSaaS.

After developing the hypotheses, the postulated conceptual framework is depicted in Figure 1.

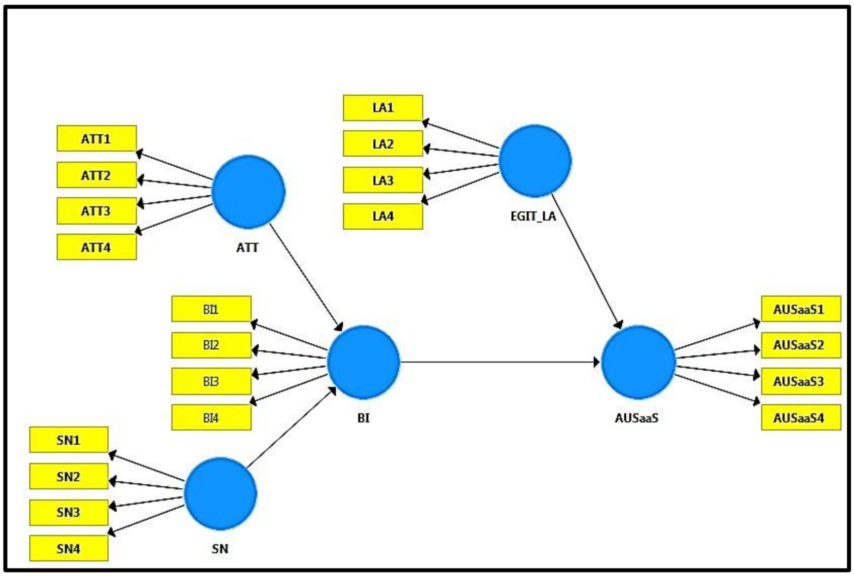

Figure 1 The conceptual framework

Methodology

The current study targets the students and academic staff at four public universities in Northern Malaysia. The cluster sampling was performed and divided Malaysian peninsula into three clusters, and the Northern part was selected to draw sample from it. In this cluster, there are four main campus public universities. The sampling frame isthe user of SaaS services in four-public universitiesand the unit of sampling isthe user of SaaS services represented by the student and the academic staff. The rationale behind this selection, is that the students are technology savvy and are the future makers and adopters of the technology. On the other hand, the lecturers are the more experienced generations to convey the technology importance and usage to students. Based on the total number of the populations obtained from the four universities, a minimum sample size of 384 was selected as recommended byCohen (1988) 's statistical table. Additionally, the larger the sample size, the better to obtain good statistical results as there would be less sampling error (Creswell, 2012; Sekaran, 2003). The self-administered sampling method was used in the final stage of the sampling procedure to collect the responses. The returned questionnaires were 680, and the response rate was 90.7%.

After the initial screening of the responses gathered, following the guidelines of Hair, Hult, Ringle, and Sarstedt (2017), outliers were checked and removed using Mahalanobis distance in SPSS version 21. This procedure is conducted as per the guideline prescribed in Pallant (2011)and

Tabachnick and Fidell (2013). The remaining valid responses were 507. These valid responses then used in the later stages of analysis by using Smart PLS 3M software by Ringle, Wende, and Will (2015). The items used were adapted from previous literature, with four items for each construct that has acceptable reliability and validity. Each of the items were anchored with five-points Likert scale (Likert, 1932) ranging from *strongly disagree* (1) to *strongly agree* (5) and with total number of 20 indicators. In addition, the demographic part was initially presented at the questionnaire. It includes an introduction of the voluntarily participation in addition to SaaS cloud-based applicationsand Green IT concepts. Also, the connectedness between the two concepts is highlightedin the introduction, i.e. when using SaaS services, this actually is a practice of Green IT.

Findingsand Discussions

Demographic Profile

The results revealed 172 males representing (33.9%) of the total responses and 335 females (66%). The age is categorized by five groups, group (18-26) has a total number of 312 (61.5%), group (27-35) has 52 responses (10.3%), group (36-44) has 93 responses (18.3%), group (45-53) has 30 responses (5.9%), and finally group five (above 53 years) with total responses of 20 (3.9%). Regarding educational level, it is classified with five categories: *Certificate* has 9 responses (1.8%), *Diplomahas* 11 responses (2.2%), *Bacheloryielded* 289 responses (57%), *Master achieved* total responses of 83 (16.4%), and finally *PhD.*Yielded 116 responses (22.9%).

Measurement Model Analysis

Initially, the convergent validity (i.e., the loadings and reliability of the measurements, the average variance extracted or AVE), the internal reliability and consistency (i.e., the composite reliability (CR) and Cronbach's alpha), and, finally, the discriminant validity (i.e., Fornell and Larker (1981) criterion, cross-loadings, and $\text{HTMT}_{\text{inference}}$) (Hair et al., 2017) are evaluated. The recommended cut-off value for loadings on indicators is 0.7 or above, the AVE ≥ 0.5, CR (0.6-0.9), and Cronbach's alpha (0.6-0.9) (Hair, Hult, Ringle, & Sarstedt, 2014; Hair et al., 2017). By referring to Table 1, the results show congruence with the above cut-off values.

Table 1: Measurement Model Assessment- Internal Consistency and Reliability

Latent Variable	Indicators	Loadings > = 0.7	Indicator's Reliability > = 0.5	AVE > = 0.5	CR .60- .90	Cronbach's Alpha 0.6-0.9
AUSaaS	AUSaaS1	.70	.50	.56	.84	.70
	AUSaaS2	.80	.60			
	AUSaaS3	.80	.70			
	AUSaaS4	.70	.50			
BI	BI1	.85	.70	.77	.90	.90
	BI2	.87	.80			
	BI3	.92	.80			
	BI4	.87	.80			
ATT	ATT1	.86	.70	.68	.90	.90
	ATT2	.75	.60			
	ATT3	.88	.80			
	ATT4	.82	.70			
SN	SN1	.84	.70	.78	.90	.90
	SN2	.90	.80			
	SN3	.90	.80			
	SN4	.88	.80			
EGIT_LA	LA1	.84	.70	.78	.90	.90
	LA2	.89	.80			
	LA3	.90	.80			
	LA4	.90	.80			

The final step is the assessment of discriminant validity, where the cross-loadings are checked to find out whether any indicator has loadings with other constructs higher than the one it belongs to. Table 2 shows no violation for this criterion.

Table 2: Cross-Loadings

Item/Construct	ATT	AUSaaS	BI	EGIT_LA	SN
ATT1	**.86**	.48	.62	.30	.38

Item/Construct	ATT	AUSaaS	BI	EGIT_LA	SN
ATT2	**.75**	.28	.50	.19	.25
ATT3	**.88**	.46	.66	.28	.39
ATT4	**.82**	.43	.64	.30	.38
AUSaaS1	.37	**.70**	.39	.28	.25
AUSaaS2	.37	**.78**	.48	.19	.29
AUSaaS3	.46	**.82**	.52	.35	.37
AUSaaS4	.29	**.69**	.36	.25	.29
BI1	.61	.52	**.85**	.28	.34
BI2	.64	.51	**.87**	.31	.41
BI3	.67	.54	**.90**	.29	.36
BI4	.67	.50	**.87**	.27	.35
LA1	.29	.30	.29	**.84**	.30
LA2	.31	.29	.27	**.89**	.30
LA3	.28	.32	.29	**.90**	.36
LA4	.29	.34	.29	**.90**	.35
SN1	.35	.35	.35	.31	**.84**
SN2	.38	.34	.35	.33	**.90**
SN3	.36	.32	.36	.32	**.90**
SN4	.41	.39	.41	.36	**.88**

Next, theFornell and Larker (1981) criterion is examined to find out if the values in the diagonal (i.e.,the square roots of AVE for the constructs) are higher than any value with other constructs. Table 3illustrates more details.

Table 3: Fornell and Larker Criterion

	ATT	AUSaaS	BI	EGIT_LA	SN
ATT	**.83**				
AUSaaS	.50	**.75**			
BI	.74	.59	**.88**		
EGIT_LA	.33	.36	.32	**.88**	
SN	.43	.40	.42	.37	**.88**

Next, we proceeded to test Heterotrait-Monotrait ratio (i.e., $\text{HTMT}_{\text{inference}}$) the results reveal that there is no value of one included in the upper or lower bound of the 95% confidence interval; thus, indicating that discriminant validity is established for all constructs.Table 4 depicts the results.

Table 4: HTMT$_{inference}$Ratio for the Model Estimation

Path	Path Coefficients	Confidence Interval at 2.50%	Confidence Interval at 97.50%
AUSaaS -> ATT	.62	.50	.73
BI -> ATT	.84	.79	.89
BI -> AUSaaS	.71	.61	.81
EGIT_LA -> ATT	.37	.24	.49
EGIT_LA -> AUSaaS	.43	.33	.54
EGIT_LA -> BI	.36	.25	.47
SN -> ATT	.48	.39	.58
SN -> AUSaaS	.48	.36	.59
SN -> BI	.46	.37	.55
SN -> EGIT_LA	.41	.30	.52

In sum, the measurement model demonstrated adequate convergent validity and discriminant validity that lead the researcher to proceed with the structural model assessment.

Structural Model and Hypotheses Evaluation

Firstly, collinearity is checked for the structural model to avoid the bias in results if this test fails to confirm lack of collinearity of the exogenous constructs on the endogenous constructs (Sarstedt, Ringle, Smith, Reams, & Hair, 2014). The results show that Variance Inflation Factor (VIF) suggests no violations on collinearity as VIF < 5 for ATT and SN on BI, and BI and EGIT_LA against AUSaaS (i.e.both values are 1.22).Moreover, the results in Table 5show that BI and EGIT_LA explain 38% of the variance of AUSaaS, which is considered a moderate value of R^2(Chin, 1998). In contrast, the predictive power R^2 of BI is relatively highly moderate (55%), in which ATT and SN are the main contributors of BI. In addition, the effect sizes of R^2arechecked, refer to Table 5 for details.

Table 5: Predictive Power R^2 and Effect Size f^2

Latent Constructs		ATT	SN	BI	AUSaaS
Predictive Power R^2				.55	.38
Effect size f^2	ATT			.86	
	SN			.03	
	BI				.40
	EGIT_LA				.05

The structural model aimed to test the hypotheses. In Table 6, the results revealed that ATT and SN exert a significant and positive relationship with BI and provides empirical evidence of being main drivers of BI. The 95% Confidence Interval (CI) results advocate the findings; thus, hypotheses **H2** and **H3**are supported. Furthermore, both constructs explain 55% of the variance of BI. Besides, the results obtained corresponds with previous findings in literature on the relationshipbetween BI with SN(Cheung & To, 2017; Said et al., 2020) and ATT(Gao & Huang, 2019; Said et al., 2020).

This result can be interpreted as ATT is created by a belief based on the evaluation, appraisal, or judgement of a certain behaviour, and this belief creates a motivation to conduct that action as a result of this salient belief. This intention is consequently driving to the usage of SaaS services. That is to say, the SaaS online services with the 24-hour access of applications, storage, and tools and variety of devices/operating systems, make it advantageous compared with other conventional methods. These tangible benefits create a positive belief on the individual that motivates him/her to accept these services.Besides, this positive ATT leads to influence their future plan that creates intention to use or even continue to use these innovative services.

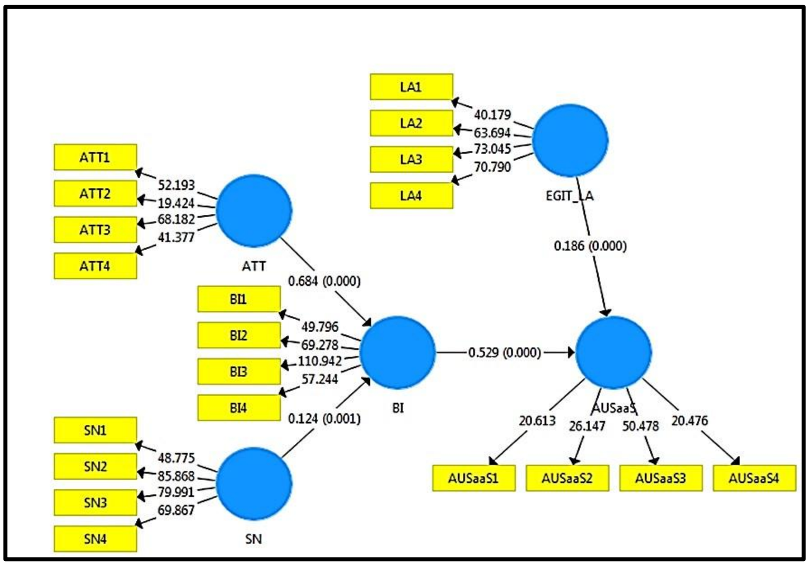
LA1
LA2
LA3
LA4
40.179
63.694
73.045
70.790
EGIT_LA
0.186 (0.000)
ATT1
ATT2
ATT3
ATT4
52.193
19.424
68.182
41.377
ATT
0.684 (0.000)
BI1
BI2
BI3
BI4
49.796
69.278
110.942
57.244
BI
0.529 (0.000)
0.124 (0.001)
AUSaaS
20.613
26.147
50.478
20.476
AUSaaS1
AUSaaS2
AUSaaS3
AUSaaS4
SN1
SN2
SN3
SN4
48.775
85.868
79.991
69.867
SN

Figure 2Structural model assessment

Additionally, the results of SN can be interpreted as the students and lecturers builds their future plans based on their perceptions that are influenced by their social circle to use SaaS services either inside or outside campus. In other words, the social influence seems to be an effective element in theadoptionprocess of SaaS services at the university community. To sum up, the results obtained give an additional value of both constructs in the context of the study. Figure 2depicts the structural model assessment.Next, the effect size f^2 of ATT and SN on BI were checked, refer to Table 5 for details.

Table 6: Path Coefficients Significance of the Relationships

Path	Path Coefficients	t Value	P Values	95% CI	
				2.50%	97.50%
ATT -> BI	.68	24.2	.00**	.63	.74
BI-> AUSaaS	.53	11.45	.00**	.44	.62
EGIT_LA -> AUSaaS	.19	4.70	.00**	.11	.26
SN -> BI	.12	3.52	.00**	.05	.19

Referring to the resultsin Table 6, BI and EGIT_LA yielded a positive and significant relationship with AUSaaS. Thus, hypotheses imposed **H1**and **H4**are supported. The CI, also, supports this result. These results go in concert with previous literature in that BI is a very strong predictor of the acceptance of technologies (Ahmad-Raston et al., 2020; Alalwan et al., 2017). Remarkedly, the EGIT_LA construct revealed to be a significant influencer of AUSaaS. This means that the individual is having awareness of the negative consequences of technology on nature and this would create a motivation to drive his/her attention to look for Green technologies that meet the expectations of performance, cost effectiveness, and safeguard the environment. This result is indicated by past literature (Ismail, 2014; Ramayah et al., 2012) and gives further support for this notion.Moreover, inspecting the effect size f^2 of both constructs in Table 5, the results speak in favour of BI in which it has a large effectsize on AUSaaS, while EGIT_LA has a weaker effect size.

Predictive Relevance Q^2Analysis

In the current study, the predictive relevance was investigated on the model by examining Stone-Geisser Q^2 value (Geisser, 1974; Stone, 1974). For this purpose, the blindfolding procedure was applied to obtain the out-of-sample predictive relevance (Hair et al., 2017).With Q^2 values greater than zero, it is an indication of the model's predictive relevance. The values obtained of the endogenous reflective constructs BI and AUSaaS confirmed a positive and a non-zero value, which is indicative of a predictive relevance of the model estimated (i.e., BI (.43) and AUSaaS (.21)) (Chin, 1998; Henseler, Ringle, & Sinkovics, 2009). After that, the effect size q^2 of the predictive relevance $Q^2$is evaluated using Equation 2as in Hair et al. (2017)

$$q^2 = (Q^2_{\text{included}} - Q^2_{\text{excluded}}) / (1 - Q^2_{\text{included}}) \qquad (2)$$

$Q^2_{included}$: Refers to Q^2 value of the endogenous construct when the selected exogenous construct included in the model estimated. Q^2_{excluded}: Refers to Q^2 value of the specific endogenous construct when the exogenous construct is excluded from the model estimated. The results revealed that ($q^2_{\text{ATT---BI}}$) is having a considerably large effect (.53), while ($q^2_{\text{SN---BI}}$)has a weak effect size q^2 (.02) on BI. Besides, the effect size of ($q^2_{\text{EGIT\_LA---BI}}$) has also a weak effect (.03). Based on the above results, the model exhibits an acceptable level in terms of both $R^2$and Q^2 of the model. Hence, the model suggested has proven its reliability, validity, and appropriateness in the area of research. A summary of the hypotheses is presented in Table 7.

Table 7: Summary of Hypotheses' Results

No.	Hypotheses	Support
H1	BI →AUSaaS	Supported

H2	ATT → BI	Supported
H3	SN → BI	Supported
H4	EGIT_LA → AUSaaS	Supported

Conclusion

SaaS cloud-based services and Green IT are two research areas that are capturing the attention of the academia recently inconsidering the fast pace of technology advancement and the escalating environmental issues around the globe. However, investigating the influence of Green IT awareness on the adopting of innovative technologies is lacked. This study contributes to the knowledge and literature by combining the two concepts in one single study and shed the light on the connectedness of these two areas. The thorough investigation of literature supported by the rational and empirical results gave more evidence on the appropriateness of the model postulated.Therefore, the objective of the study to validate the model has been confirmed.

Besides, EGIT_LA has gained support from the extensive analysis for its influence in the acceptance process of SaaS cloud-based applications. This meets one objective of the study in exploring the role of this construct on AUSaaS. This finding would have an implication on universities, to inculcate a sense of environmental responsibility and awareness of hazards that can be avoided by using a Green technology such as SaaS services. Also, it has a theoretical implication to be appropriately added to the framework of TPB theory in studying Green perceptions of individuals and innovative technologies. Additionally, social norms appeared to be an effective element in the acceptance process of SaaS services. This finding would have an implication for the government to use social media to inculcate the audience of the importance of cloud-based services and the role of Green practices in protecting the environment.

More importantly, as a practical implication of the study, EGIT_LA should be promoted at the universities within the campus communities and on a regular basis. Mitomo and Otsuka (2012)emphasize that the environmental awareness decreases over time, and people do not recognize the slow pace of environmental degradation. Therefore, if they have acquired the environment-related information, they are likely to lose awareness and recognition of the seriousness of the effects on environment after some time. Hence, continual exposure to environmental-related information through various media and university curriculum may inculcate a sense of responsibility towards environment and are, therefore, crucial motivation to elevate Green IT level of awareness towards the acceptanceof SaaS services. Consequently, these individuals can be motivators and influencers inside their families and in their social circle to use and accept environmentally friendly technologies such as SaaS services.

The limitations of the study comprise the limited number of constructs used and, therefore, extending the research on this area is warranted by adding different constructs and moderating variables. Moreover, the research utilized the students and lecturers as a sample of the study. Future directions suggest adding respondents from other departments. Additionally, the suggested framework of the study can be used as a basis for testing other organizations and contexts if appropriate extensions are added to suit the context. Also, the study used the cross-sectional method in which the responses are collected at one time. However, longitudinal studies are recommended to probe whether a change may occur in the perceptions of the respondents in different periods of time.

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The Reproduction Process of Political Inequality and Thai Democratic Regime

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Abstract— This article needs to reflect the reproduction process of political inequality and the Thai democratic regime through concepts of inequality, equality, liberalism, and democratic concepts as the main framework of analysis together with the actual phenomenon of democracy in Thailand. By collecting data from 25 politicians consisting of 1) national politicians, 2) local politicians, 3) political experts, and 4) independent academics by using qualitative research methodology.The data synthesis results showed; that the dimension of political inequality continues to be produced repeatedly because of unequal power in Thai society, especially the use of the power of military leaders in the coup, creating new laws that benefit their groups, providing benefits for millionaire and the lack of political ethics. The reproduction process of political inequality will continue in various dimensions with the process of creating an offense to be justified, passing laws in multiple forms, using populist policies and immoral benefits for their groups. Also, political inequality causes many people to lose economic, social, and access to national resources, including unfairness of rights and bargaining power of particular groups of people and affecting income-seeking for careers. Which can be summarized as three forms of inequality in general as follows: 1) wealth & income inequality resulting from unbalanced or clustered development in certain areas or some production fields as a result, the benefits arising from the development are not widely distributed in both spatial and individual groups, 2) opportunity inequality opportunities for access to quality infrastructure and public services both education access to social welfare and access to capital sources or production factors and 3) power inequality, both political rights and bargaining power in access to resources and participation in policy formulation and development direction both at the national and local levels as a result, resource allocation is uneven. There may be discrimination against groups with less power in society.

Index Terms— ***Reproduction Process, Political Inequality, Thai Democratic Regime***

I. INTRODUCTION

Thai political history and government often meet with "Political vicious circle" that makes Thai people caught in a noose and could not escape liberation from dictatorship. Moreover, Thai politics had to fall under the dictatorship for 87 years alternating between "Dictatorship coup" and "Dictatorship parliament" by using the "Constitution" and "Election" as an essential tool in changing the vicious cycle. The latest coup in Thailand took place on 22 May 2014 by the National Council for Peace and Order (NCPO). The dictatorship that causes people to circle under dictatorship is the movement using the constitution as a tool. Including the fight for control of political power and dictatorship in parliament by two methods: "coup d'etat" and "election" by considering the amendment of the constitution as an excuse to overthrow each other and then change the constitution to comply with the interests of their parties and make a new election. Which once elected and cannot agree on the sharing of benefits. Therefore have to overthrow and change the new constitution circulating in a cycle between "coup d'etat" and "elections" with the new constitution amending the core of the political rotation. When people do not take the pole for the coup, he switched the terminal to the election.

This deprivation of minority sovereignty is a phenomenon of "The reproduction process of political inequality and the Thai democratic regime" and allowing the dictatorship to exist.

"The inequality is a big problem that has been discussed for over 20 years. But the unimportant dimension is the political inequality dimension. Because of unequal power or even close to each other in different groups, the powerless people are therefore deprived of their property, opportunity, and support until it is impossible to develop oneself from poverty. Personal competencies that may be utilized are often hindered by government policies. Discourage use from limited despite being diligent and courageous, opportunities for impotent people will elevate themselves and their families. Therefore, the political dimension is an essential factor that causes inequality or causes inequality to continue to exist. Economic and social inequality can be reduced, and only when political inequality must be reduced first." [1]

Academic seminar at King Prajadhipok's Institute's 21st Meeting of the Year 2019, which was organized under the heading "Reducing the Gap Inequality and Build Democracy" at the United Nations Convention Center. There is a discussion forum for scholars to reflect their views on the issue. "The driving of democratic quality to reduce the gap in multiple dimensions" To create awareness and common awareness of the problem of inequality that has become an iceberg which is an important factor that is the foundation of various problems in Thai society, including political, economic, social, educational, and democratic quality and the viewpoint that is transmitted. And has a summary that "The sustainable solution to inequality is to involve people truly. With strength and power that everyone respects each other while the government has to change the discourse into urgent action." [2]

Disparity phenomenon in various issues that occurred above society, it can be seen that when there is various social inequality, it will lead to the creation of economic inequality in various forms between the upper-middle class, the grassroots elite, and the marginalized. Furthermore, it will link the chain to the inequality in national political participation local level and community level. The problem of inequality remains a major national problem affecting all sectors of society. Thailand continues to circle with the old political circle. Still cannot overcome the trap of reproducing inequality in various forms of action of the authority in society despite Thailand being a democratic government; there is a constitution that clearly shows independence, freedom, and equality.

The problem of inequality in Thailand has never been taken seriously. Because the government sees the problem of inequality and poverty as one until leading to the use of money-giving methods to solve problems by explaining that "Is a solution to the problem of inequality."

The researcher is confident that various inequality In Thai society, there is a primary cause of political inequality. Political inequality True lack of political participation by the people the use of laws and governance mechanisms as a tool for empowerment of all governments and believe that the problem of economic inequality, society and education, etc., the government can solve the problem only when the government can solve the problem of political inequality in concrete first Including military leaders, politicians and political power Must not create inequality by repeated production methods.

II. RESEARCH QUESTION

What is the process of political inequality, and how to reproducing inequality, and what is the pattern of Thai political participation that affects the reproduction of political inequality?

III. RESEARCH OBJECTIVES

To study the problem of political inequality, repeated production process, political inequality, and propose ways to reduce Thailand's political inequality.

IV. RESEARCH HYPOTHESIS

The problem of inequality in Thai society, the economy, society, and education, etc. There are reasons linked to the problem of political inequality. If the leaders or governments can reduce or resolve the problem of political inequality to be more sparse in the context of real democracy, it will be able to reduce and solve other inequality.

V. RESEARCH SCOPE

This research study is qualitative research. Which is a study of the phenomenon of inequality in Thai society, which consists of economic inequality Social inequality and inequality in education, which is a problem linked to the situation of political inequality and governance? The researcher has emphasized the study of inequality in various forms. As well as to study the production process for duplication of the current political disparities in Thailand. Population and sample groups in the study consisted of national politicians, local politicians, university academics, and 25 independent academicians. The researcher determined the area of study in the northeast region. This is because it is an area that is wide and found inequality in various fields that occur in society more than other regions by using an in-depth interview.

VI. LITERATURE REVIEW

The researcher has specified the research topic " The reproduction process of political inequality and Thai democratic regime" and studied related documents, concepts, theories, and research including 1) Inequality 2) Concept And equality theory 3) liberal concepts 4) concepts of justice 5) concepts of reproducing 6) democratic concepts and 7) concepts Thailand's political context as follows:

1. The concept of inequality.

~~The~~ Most people recognize and understand that inequality is social inequality in various forms, which various problems the consequence of inequality and inequality appears in the context of the area. Context of sectors in society and time. Therefore, it is a phenomenon that cannot be eliminated entirely. Nevertheless, what should be done to achieve social justice is to reduce the concentration of inequality in the context of the situation.

Kangsanan, K. (2016) described the three types of inequality, namely social and political inequality. economic inequality and inequality in health. [3]

Pomphet, N. W. (2019) said that political inequality would end if the country is under democracy. The people are equal. Complete rights and freedoms. There is a complete constitution in the characteristics of democracy. Moreover, preventing any person or group from seizing state power and monopolizing government Regardless of what purpose it is claimed.[4]

Jitsuchon, S. (2015) said that the increasing formation of inequality in society has context or source from globalization economic regulation reform the structure of the family institution that changes according to the situation, and the inequality increases according to the return on capital and income distribution of Thailand. The indicator of inequality can be measured with Gini coefficients and factors affecting inequality, consisting of political structure and power corruption and the quality of government. [5]

Iawasriwong, N. (2019) has a view that "be unexpected in Thailand which coup d'etat council and claimed to reduce disparity or liberate from the middle-income trap but instead destroy the political bargaining power of the majority of the people. Therefore, there has never been a coup that experienced a reduction in inequality. Even the coup that is considered the most successful, which is Sarit Thanarat's faculty which can increase national income, but inequality still exists and may increase. Because the poor who used to have natural income around them instead of being confiscated for the rich to use the only income left is the wage, which, although increasing. but must end with the cost of living " [6]

Antoine (2011) explains that social inequality or inequality refers to situations in which certain groups of people in society do not have equality in their social status. social class and social groups, which includes various rights in society, including the right to vote the right to access public services of the state, which all of us in society should have equal and thorough rights. [7]

In conclusion, inequality means inequality. Individual inequality's lack of freedom and brotherhood inequality can arise from many issues in the context of the situation. Inequality in society is diverse in the context of that society. and in Thai society that has seen inequality for a long time.

2. Equality concepts and theories.

Humans always claim for equality. By usually considering the location of oneself to make oneself or one's own interests primarily. Therefore, always see only their advantages-disadvantages. If whenever he or his side is an advantage, they will see various reasons. Both the real story and the storytelling, whether such things are equal or already fair. equality is one thing that people do not agree with in various situations.

Charoenthanawat, K. (2005) explained that the legal concepts of the current equality principle had been clearly confirmed, assuming that individuals are equal in being equally certified and protected by law, which means to the equality principle accepting the rights and liberties that are the essence of humanity that has been with humans since birth and cannot be separated that showing acceptance by natural law theories in this way, those who have expressed their views against absolute monarchy doctrine by wanting to discourage the monarchy from using the royal powers illegally by referring to the legal principle that "Every person is born equal and has certain rights, such as the right to life, body, property, and carry-on. This right cannot be disposed of or transferred. [8]

Equality principles when considering legal provisions can classify two types of equality principles which are 1) General equality principles it is a fundamental right of every person that may claim any action of the state if the matter is not defined in the principle of equality only but if any matter has a specific equality principle, then consider it according to that particular equality principle. 2)

The principle of equality in a specific area is the principle of equality that is used only within a specific area of the matter, such as the principle of equality in particular for men and women.

Human rights activists classify equality according to human rights concepts and ways of rights, liberty, and human dignity in 4 areas are 1) Equality of opportunity, 2) Social equality, 3) Legal equality, and 4) Political equality.

In short, equality is one of the most fundamental concepts, whether in political or economic dimensions. People are often confused with the term "equality" and "same," that is to say that the guarantee of human equality is equal to making all people equal. Until it is often argued that equality is impossible, it should be understood initially that the principle of equality does not require that all humans be the same. Because human beings naturally differ in ethnicity, shape, skin, gender, personality, beliefs, religion, culture, and others. But that distinction is not the reason that humans are not equal because of the reason of equality.

3. Liberal concepts.

The principle of freedom lies with the principles of individualism. Because freedom makes individuality unique. However, freedom in the definition of liberal means freedom under the law in order to prevent the exercise of one's freedom from becoming a violation of another's freedom.

Rights and liberties under the Constitution B.E. 2560 (Article 25) rights and liberties of the Thai people aside from the specific protection provided in the constitution any act that is not prohibited or restricted in the constitution or in other laws, a person has the right and freedom to do so and is protected under the constitution. Moreover, protection of the rights and liberties of the Thai people which are divided into 12, namely 1) the use of power by government organizations 2) equality 3) personal rights and freedoms 4) rights in the judicial process 5) rights in property 6) rights and freedoms in occupation 7) freedom of expressing opinions of individuals and the media 8) rights and freedom of education 9) the right to receive public health and welfare services 10) the right to information and complaints 11) freedom of education assembly and association and 12) the community.

The protection of rights and freedoms in accordance with the spirit of the constitution B.E. 2560 (Article 26). Enactment of laws that have the effect of restricting one's rights or freedoms must be following the conditions provided in the constitution. If the constitution does not prescribe conditions, such laws must not violate the rule of law. It does not increase the burden or limit the rights or freedom of an unreasonable person and will not affect the human dignity of a person. Including the need to specify the necessity to restrict rights and freedoms as well must be useful in general It is not intended to be enforced in any particular case or to any specific individual.

4. Justice concepts.

Social justice is a matter that most people interpret and understand as a matter of rules and regulations, with only the state and relevant agencies able to investigate and decide what a person should be fair which is considered to be a reasonably incorrect understanding Social justice is the opposite of inequality and disadvantage.

The utility concept of John Stewart Mill gives the freedom of the individual to be the second most important to the interests of the majority of the people. According to John Robson's view, law and social institutions should not benefit a particular group of people on the cost of other groups. On different nature and social status. For example, a long-standing case study about three children and three boxes that will help children see sporting events. However, because each child is not the same height, some people are so tall that they do not have to rely on boxes to be still able to see the competition. It has called the handicap. While a medium-sized child only needs one box to be able to see the competition. Moreover, the last person needs more than one box in order to be able to see the competition. This case study reflects the provision of social inequality and is like reinforcing social status. And if we think that it is fair without considering other conditions to support the decision.

Phanichkul, P. (2014) sees justice in Thai society in two parts: the revealed part which can see the facts from a general social phenomenon. And the hidden part means the part that is inserted in the involved social and saw the inequality in society in three dimensions that is to say, in the dimensions of economy, the social dimension and political dimension as follows

1) Economic inequality ~~it~~ can be seen from the inequality phenomenon of the income distribution, property, and land ownership. This indicates that some groups are rich; some groups are poor.

2) Social inequality ~~it~~ is what happens in a social structure that sets people in an unequal society, such as social stratification. Gender differences, races, ages, malformation, or the status of an individual etc.

3) Political inequality It is a political phenomenon that is considered part of a society without rights and sound. Inaccessibility to political rights or has less rights than other groups in the society. This inequality can occur in a more powerful class society. Or with preferential privileges, Or access various resources and services get more than others as a result of not receiving political fairness, And having less political bargaining power than other elite groups. [9]

The management of justice needs to understand the nature of the matter. And under the modern political, political, and mechanical systems that require certainty consistency and able to anticipate future results. At the same time, to be confident in being in a society under the political system and government. Must therefore make the justice system into a system developed together with the economic, social, political, administrative, and cultural systems.

5. The concept of reproduction.

In general, economists tend to consider the economic reproduction of capitalism. Which is reflected from the economic growth rate, but for feminists, economic reproducibility cannot be separated from social reproduction. Which means creating and maintaining social engagement at various levels. Which is to be said narrowly, that is, reproducing labor both now and in the future smooth economic reproducibility relies on social reproducibility, which depends on the majority of women. And the economic reproducibility. The expansion of capitalism tends to harm social reproduction, which is the cornerstone of economic reproducibility. An interesting phenomenon today, especially in the Western world, is the confrontation with a social reorganization crisis known as the "Occupation crisis," which is caused by a lack of balance in the allocation of labor, especially for women in the market. Which is an economic reproducibility and household area, which is a reproducing society.

For the issue of reproducing Thai politics. Suraritthikul, T. (2019) explains that a "vicious circle" means a political cycle of democracy alternating with dictatorship. Alternatively, elections alternating with the coup. When referring to textbooks in political science, they claim that it is because of the elected politicians. When the elections came in and did not perform well, corruption, corruption, the military came into the coup. Nevertheless, some people blame that the military is continually seizing power, citing the causes of political turmoil and the ineffectiveness of elected politicians. The role of the military in underdeveloped countries often has a primary duty to "Supporting stability" or fostering stability for the government. However, when the military saw that the government "Ineffectual" such as failure to serve the people or the people are severely divided, Soldiers will come to be governors themselves. Likewise, if the previous military model fails, although in the initial stages, it can control the country to be calm. However, when the country became chaotic and conflicting again, Soldiers that maybe the old soldiers or the new generation of soldiers will come to "coup" to "fix" over and over again. Many political scientists studying this issue, therefore, conclude as an academic remark that "as long as the military is the single and strongest organization in the society and politics of that country, The military will continue to intervene in politics all the time. until that other organization is established especially the civil society organization, which owns true sovereignty To come and be entrusted with this governing power to do it yourself" [10]

Another fact is that Thai soldiers in every age have tried their best to create new politics. By trying to erase the image of military dictatorship to be sparse. Because during the weird Marshal Phibunsongkhram, P., after the coup in 1947, they tried to have a strong parliamentary system. (according to the military's concept) with two new constitution drafts until the election was held on 26 February 1957. Alternatively, in the case of Field Marshal Thanarat, S., the same was set up for the drafting committee of the constitution in 1959, but it was not completed and died. The draft continued until the end of the year 1968 and was elected in the following year. Nevertheless, with the parliamentary system laid down in the 1968 constitution, it was not in line with the military's predictions. Eventually, in 1971, Field Marshal Kittikachorn, T. began a coup against his government in order to overthrow the parliamentary system. In which examples of military efforts to create "Military new politics" is still up to this day. Whether 1) the 1978 constitution of the National Administrative Reform Council 2) the 1991 constitution of the National Peace Keeping Council (NPKC) led by General Kongsompong, S. and 4) The 2017 constitution of the National Council for Peace and Order (NCPO), led by General Chan-o-cha, P.

6. The Concept of democracy.

Democracy is a regime in which sovereignty belongs to all people. People have the right to freedom. By using the principle of power separation and principles regarding the validity of the law. The government elected citizens is just an agent authorized to exercise sovereignty on behalf of the people the self-governing system of the people through the selection of members of parliament to governing the country and overseeing legal matters for the benefit of the majority of the people. Furthermore, by direct public oversight or active participation, such as submitting proposals or amendments to the law filing and dismissing a politician for misconduct expressing thoughts in conducting public hearings voting in referendum etc. This system is characterized by free competition between groups or political parties. Just to be trusted by most people democracy is divided into two types, the one with the head monarchy and like a president-in-law

The cornerstone of democracy is technically described as the real democracy must be based on five essential principles which are 1) the principle of sovereignty belonging to the people 2) the principle of freedom 3) the principle of equality 4) the rule of law or the rule of law 5) the principle of majority.

7. Concept of Thai political context.

The political behavior of the political system occurs because the political culture that is the foundation of those societies and the political culture is part of the national social culture. In nature, political culture is an attitude, values, feelings, think, including norms in the behavior of people towards the political system, political institutions towards the political system and government, political institution, political roles, and activities political that has been learned and transmitted from one generation to another

Somwichian, K. (1973) explained that political culture is closely related to social structure, which contributes to the formation of individual political attitudes. which starts with the process of providing social learning in the family learning process social studies can be divided into four stages, which are 1) the process of social learning, 2) the cause of the personality of the person gained from experience, 3) the process of political learning and 4) the selection process from politics [11]

For Thailand, there is still a problem of democratic development because Thailand has changed the political regime from absolute monarchy to democracy since June 24, 1932. The development of a democracy is not as advanced as it should be. In this regard, many scholars mentioned the reasons for not being a political development on many issues such as

1) Most of the people in the country are still attached to traditional political culture.

2) People still lack interest in politics.

3) The people still lack right education about the political system.

4) People still lack the education to learn and understand the political system continuously.

From the above reasons and factors, it can be seen that political culture is significant in developing Thailand to be a democratic country that is comparable to civilized countries. Therefore, we must hasten to instill a democratic political culture for people in the nation.

VII. CONCLUSION OF NEGOTIATION

From research on "The reproduction process of political inequality and the Thai democratic regime" with the objective of research that focuses on the problem of political inequality. reproduction process, political inequality and propose ways that affect the reduction of political inequality in Thailand can be discussed as follows

1. The problem of political inequality.

From the data found from in-depth interviews of the sample, they were then analyzed. Synthesize the problem of political inequality. Overall, found that economic inequality social inequality and inequality in education, etc., is a problem linked to the situation of political inequality in which leaders with political power and economic power refusing to proceed with the democratic system. The examination of the use of state power and political participation is still suppressed by many forms of hidden power and methods. The Thai political system is still under "Dictatorship coup d'état" and "Dictatorship through parliament" by using the constitution and elections as an essential tool to create inequality in various forms. Including the benefit to large business people and political un-ethics despite that Thailand has a democratic regime, there is a constitution that indicates independence, freedom, and equality.

Thai political inequality in various forms The majority is due to 1) the political and national disparity at the national and local levels, represented by political elites and military leaders. 2) The political inequality in Thailand is a phenomenon that comes from the political authority using power to suppress the opponents and the people continuously from the past to the present. 3) The true lack of political participation by the people arose from boredom in the corruption behavior of the government and politicians. Including the Thai political context that is not in line with the democratic system. 4) Patronage system and the benefit of politicians Including the use of laws and state mechanisms as a tool to create a political power base for all parties of their own government, Both the elected government and the coup government.

Therefore, various political theories such as equality concepts, liberal concepts, justice concepts and democratic concepts, etc., even though they have been applied in Thai politics for a long time, The desired political outcome is not yet apparent in a concrete and sustainable, like the democratic model of the country, because the Thai political context and Thai political culture do not have true democracy.

2. The Reproduction process for political inequality.

From the findings from the in-depth interviews of the sample groups, the process of duplication of Thai political inequality is analyzed and synthesized as follows:

1) The political context of Thailand from the past to the present has the form "Democracy" alternates with "dictatorship" or "elections" alternate with "coup d'etat ", which is a traditional political phenomenon.

2) It is a race for state power in various forms between politicians with army leaders, Even though being a political opponent before, If the interests and political power match Naturally become a political friend immediately regardless of his political party ideology.

3) The role of the army usually starts with having the primary duty to support stability or support and stabilize the government, But whenever the military considers that the government is ineffective in the administration of the country or the people are severely divided and are asked to suppress political violence, The army will immediately seize power and establish military leaders for the government, like a fury, without listening to the voices of the majority of the nation.

4) The government that came from the military mostly tries to create "New military politics" by trying to remove the image of military dictatorship to be sparse. The process of creating a new political style like the military is usually based on power and interests. Mainly taking advantage of leaders and the army always see the advantages or disadvantages of the leaders and the army, If at any time the leaders and the army are at an advantage, they will see and create various reasons, both true and forged, that That which is, therefore, is equal or is fair, By using state power and the law as tools to suppress the people.

5) Government, either elected or from a coup d'etat in the past, before entering the administration, the country often refused and continued the form and policy of the previous government to the extreme. But after taking over the country and implementing the government policy that they oppose by themselves by changing the name and improving only a little, like a political satire saying "Old liquor in a new bottle".

True democracy, Political ethics] Social justice] Equality, and freedom are still rare in the Thai political system as long as the Thai political cycle cannot overcome the political unethics of politicians, Military coup, and political inequality that is produced repeatedly in new ways.

3. The Approach to reducing Thai political inequality.

From the data found from in-depth interviews of the sample, then analyzed. Synthesis of guidelines that affect the reduction of political inequality. Overall, it is found that a sustainable solution to political inequality is as follows:

The First approach is to involve the people in the real sector. Strongly and for all parties to respect each other and the government itself must change the political discourse into a practical, concrete, and urgent process.

The Second approach is the problem of economic disparities in society and education, etc. The government can solve the problem only when the government can solve the political inequality in concrete first because those inequalities are linked from political inequality.

The Third approach is a national politician. Local politicians' political authority and the army must not create inequality by means of repeated production in various forms.

VIII. RECOMMENDATIONS

The political inequality of Thai society will decrease if the country is under real democracy. People are equal. Complete rights and freedoms, there is an entire constitution in the characteristics of democracy. And there is a prohibition against any person or group to seize state power and monopolize the administration regardless of what purpose it is claimed. Therefore, reducing inequality and preventing the reproduction of political inequality or other inequality of production. Therefore not a role of the power and duty of any person or any group, But it's a role The power and duty of every Thai citizen.

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A Contrastive Analysis of the Basic SentencePatterns in English and Thai Languages

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ABTRACT—This paper deals withfinding the similarities and dissimilarities and describingthe categories of the basic sentence patterns in English and Thai Languages. The researcher uses descriptive and contrastive methodologies to find out the valid data, after reviewing the data, the researcherhas found out some information based on the analysis. In English, there are four categories namely: simple sentences, compound sentences, complex sentences and compound-complex sentences. In writing forms, each sentence begins with capital letter and ends with a full stop, exclamation mark or question mark. Moreover they leave a space between words. In Thai, thereare three categories namely:[pra≊yo≅k sa˥man], [pra≊yo≅k s□≅˥n] and [pra≊yo≅k ruam]. In writing forms, each sentence does not have capital or small letters, and there is no space inbetween words but a space is required at the end of the sentence before another sentence begins. In fact, English and Thai come from different family of languages so they have a lot of different grammatical systems. However, both of them have the same basic sentence patterns.

Index Terms— ***Contrastive Analysis, basic sentence patterns, English, Thai Languages***

I. INTRODUCTION

There are a lot of differences in grammatical systems (such as syntax, using words, sentence structure etc.)between the two languages, especially because they come from different family of languages. It is difficult for L2 learners to acquire another language and use it correctly or efficiently.They would be struggling to transfer their thoughts into words andwill be confused to put them in correct sentence structures. In this paper, the researcherwill focus on a contrastive analysis of the basic sentence patterns in English and Thai languages, both of which come from different family of languages, because basic sentence patterns are the foundations of learning both languageswhich one should know and understand from the beginning. Whatare the similarities and dissimilarities? How manycategories are there? What kind of sentence structures do they have? How can we make a sentence properly?

Contrastive analysis (CA)is the study of the similarities and differences between languages.According to an American linguist Charles Fried (1945)"The most efficient materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner."[1]

Zizhosseiny (1999) stated that "CA is related to the comparison of two languages for the aim of the study to find out the similarities and differences."[2]

David Crystal (1992) stated that "In the study of foreign language learning, the identification of points of structural similarity and difference between two languages."[3] All of these doctrines believed that sentence structures of two languages can be compared.

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[1] Powell, Geraint, *What is the Role of Transfer in Interlanguage*, Department of Linguistics and Modern English Language, Lancaster University, 1998., p.,1.

[2] S. M. Ziabosseiny, *Contrastive Analysis of Persian and English and Error Analysis,* 1999.

[3] David, Crystal, *A Dictionary of Linguistics and Phonetics*, 6th edition, Cambridge, Blackwell, 1992., P., 112.

As we know **English language** is a West Germanic language that was first spoken in early medieval periodin England. It has been spreading since then and is widely used around the world. It is an international language required for communication, business, education, travel, and entertainment. English has a distinguished grammatical system which includes - verbs, nouns, adjectives, adverbs, determiners, prepositions, conjunctions. It is inflectional language that is modified to express different grammatical categories, whereas Thai language is isolating language.

Thai language is the official and national language of Thailand. There are 44 alphabet signs, but two alphabets (ฃ/kh/, ฅ /kh/) are no longer usedso now there are 42 alphabet signs, 21 sounds, 37 vowel signs. A Linguist classified it into Tai family which is a branch of Sito Tibetan language family.[4]It isisolating language in which all the words are invariable and have syntactic relationships that are primarily shown by word-order. That means a word is a language unit representing a meaning and when communicated it can be used without changing the form of the word for grammatical relationships.

II. OBJECTIVES

The present study aims to identify a contrastive analysis of the basic sentence patternsbetween English and Thai Languages.The objectives of the study are as follows:

- To study and analyze the basic sentence structures in English and Thai Language
- To find out the similarities and dissimilarities of the basic sentence patterns in both languages

III. METHODOLOGY

The present paper is a documentary and qualitative study, having methodologies and procedures consisting of the processes as follows:

The researcher studied the data which collected from different sources concerned about basic sentences in English and Thai.The researcherhas described andanalyzed the data as shown below:

- A category of the basic sentence patterns
- The sentence structures

The researchercompared the similarities and dissimilarities of the basic sentence patterns in both languages.

THE BASIC SENTENCE PATTERNS IN ENGLISH LANGUAGE

According to Longman Dictionary the word ‘Sentence’ is the largest unit of grammatical organization within which parts of speech and grammatical classes are said to function.[5] It means a set or group of words which have a subject as well as a predicate to make a complete thought. **Clause** is a group of words that form a grammatical unit and which contains a subject and a finite verb.[6] That means it is a sentence or part of a sentence. There are two types of clauses - Independent clause and dependent clause. For instance, I will get you some stamps if I go to town. Both “I will get you some stamps” and “if I go to town” are clauses. **Independent clause (IDC)** is a clause that would form a complete sentence by itself as a complete thought. It may be linked to another independent clause or to a dependent clause. For instance, she wrote the book. **Dependent clause (DC)** is a clause which must be used with another clause to form a complete grammatically correct sentence.[7] It is not a complete thought and cannot stand alone. For instance, Because I cannot wait for the bus, How you did it, etc.The basic sentences are classified into four categories based on the sentence structures;

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[4] RuengdetPankhuenkhat, *Thai Linguistics*, Fast Book, 2552., p.,7.

[5] Jack C. Richards Richard Schmidt, *Longman Dictionary of Language teaching & Applied Linguistics*, 3rd edition, Pearson Education limited, 2002., p., 480.

[6] Ibid., p., 74.

[7] Ibid., p.,150.

Category 1:Simple sentence

The simple sentence is one which has only one subject and one finite verb.[8] It means a group of words that can stand alone as independent clause. Its structures are – subject (s) + verb (v), s + v + object (o), s + v + complement (c), s + v + modifier (m). For example, she runs. This sentence only consists of two words and it is still a complete sentence because it consists of a subject and a verb. "she" is subject. "runs" is the verb. I woke up late. "I" is the subject. "woke up" is the verb. "late" is modifier.

Category 2:Compound sentence

A Compound sentence is a sentence which contains two or more independent clauses which are joined by co-ordination.[9]Their structure is IDC + a coordinating conjunction + IDC. There are seven coordinating conjunctions to link independent sentences "and, for, but, yet, or, so and nor". Two independence sentences joined with acoordinator, usually have a comma before the coordinator. For instance;He is going to Thailand, or he is going to India. "He is going to Thailand" is an independent sentence where "He" is the subject, "is going" is the verb, and a complete thought is expressed. "He is going to India" is an independent sentence where "He" is the subject, "is going" is the verb, and a complete thought is expressed. Two independent clauses are joined by "or" which is the coordinating conjunction and we must put a comma at the end of first IDC before "or". Bob is sick, yet he does not meet the doctor. "Bob is sick" is an independent sentence where "Bob" is the subject, "is" is the verb, and a complete thought is expressed. "He does not meet the doctor" is an independent sentence where "He" is the subject, "meet" is the verb, and a complete thought is expressed. Two independent clauses joined by "yet" which is the coordinating conjunction and we must put a comma at the end of first IDC before "yet".

Category 3:Complex sentence

Complex sentence is a sentence that contains a main part and one or more other parts.[10]That means one independent clauseandat least onedependent clause joined together with subordinating conjunctions (sub-conj.). Its structure is IDC + subordinating conjunction + DC.

A list of common subordinating conjunctions
after in case than where
although in order that that when

as now that though why
as soon as every time until while
even if just in case since
whereas
even though only if rather than
the time once so that if
beforebecause providedthat
whether whenever wherever

in the event that whether or notby

For instance, I heated coffee in the microwavebecause it was too cold."I heated coffee in the microwave" is IDC. "it was too cold" is DC. "because" is subordinating conjunction which joined IDC and DC.

Sometimes, DC comes first and starts with subordinating conjunction and a comma is required after it. For instance;Your brain never stops workinguntil you stand up to speak in public."Your brain never stops working" is IDC. "you stand up to speak in public" is DC. "unit" is subordinating conjunction which joined IDC and DC.Until you stand up to speak in public, your brain never stops working.This sentence begins with subordinating conjunction "Unit" and follows by DC. A comma is required after DCbefore IDC "DC, IDC."

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[8] Wren & Martin, *High school English Grammar & Composition*, S. Chand & Company PVT. LTD. Ram Nagar, New Delhi, 2008., p., 158.

[9] Jack C. Richards Richard Schmidt, *Longman Dictionary of Language teaching & Applied Linguistics*, 3rd edition, Pearson Education limited, 2002., p., 96.

[10] https://dictionary.cambridge.org/dictionary/english/complex-sentence September 23rd 2019.

You do not grow up if you do not make a mistake. “You do not grow up” is IDC. “you do not make a mistake” is DC. “if” is subordinating conjunction which joined IDC and DC. If you do not make a mistake, you do not grow up.This sentence begins with subordinating conjunction “if” and follows by DC. A comma is required after DC before IDC “DC, IDC.”

Category 4: Compound-complex sentence

Compound-complex sentence is a sentence contains two independent clauses and at least one dependent clause. Its structure is IDC + coordinating conjunction + IDC + subordinating conjunction + DC, or IDC + coordinating conjunction + Complex sentence. For instance;

John lost the book which he borrowed from me, so he couldn’t face me again. “John lost the book” is IDC. “he borrowed from me” is DC and “which” is subordinating conjunction which joined IDC and DC. “he couldn’t face me again” is IDC and so is coordinating conjunction which connects IDC and IDC.

He misses Thailand, but he cannot go back because he is studying. “He misses Thailand” is IDC. “he cannot go back” is IDC. “but” is coordinating conjunction which joined IDC and IDC. “he is studying” is DC. “because” is subordinating conjunction which joined the IDC with DC.

THE BASIC SENTENCE PATTERNS IN THAI LANGUAGE

A sentence is a group of words or statement which has a complete sense such as declarative sentence, question sentence, negative sentence, etc.[11]A sentence normally consists of a noun phrase and a verb phrase. In Thai, a sentence can have only one verb phrase, but cannot have only one noun phrase. That means one verb phrase can be a sentence, whereas one noun phrase cannot be a sentence.[12] For instance, a noun phrase “เจ้าหน้าที่ฝ่ายธุรการของบริษัท[ca⇓w na⇓⎤thi⎛⎤fa⇑⎤y tu≅ra≅ka⎤nkh□&⎤N b□⎤ri□sa⇑t] administrative officer of the company” is not a sentence but a verb phrase“กรุณาลุกขึ้น[ka⇑ru≅na⎤lu≅≅k kh⎞⎛n] please stand up” is a sentence. There are two types;ประโยคหลัก[pra≅yo≅k la∃k]or มุขยประโยค[mu≅k kha∃ya≅pra≅yo≅k] independent clause andอนุประโยค[?a∃nu≅pra≅yo≅k] dependent clause. **[pra≅yo≅k la∃k]** is the main sentence that is modified by another sentence.[13] For instance,ขวัญนั่งอ่านหนังสือทุกวัน[khwa&n na⇓N ?a∃:nna&N s⎞: thu≅k wan] Khwan sits and reads a book everyday.แม่เสียใจที่ต้องสูญเสียลูกสาว[mE⇓⎤si⌠a caythi⎛⎤ to⇓Nsu&⎤n si⌠a lu⇓⎤k sa&⎤w] mother is sad that her daughter dies. “[mE⇓⎤si⌠a cay]”is the main sentence which is modified by “[thi⎛⎤ to⇓Nsu&⎤n si⌠a lu⇓⎤k sa&⎤w]”. **[?a∃nu≅pra≅yo≅k]** is a sentence which is complement or modifier of a main sentence.[14] For the same instance,แม่เสียใจที่ต้องสูญเสียลูกสาว[mE⇓⎤si⌠a cay thi⎛⎤ to⇓Nsu&⎤n si⌠a lu⇓⎤k sa&⎤w] mother is sad that her daughter dies. “[thi⎛⎤ to⇓Nsu&⎤n si⌠a lu⇓⎤k sa&⎤w]”is DC which is complement of IDC “[mE⇓⎤si⌠a cay]”

NOTE: In writing forms, the subject can be deleted or sometimes does not occur in the sentence because the listener knows who the subject is. Similarly, the linking verb also does not sometimes occur in a sentence.

The basic sentences are classified into three categories based on the sentence structures;

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[11] Office of the Royal Society, *Thai Dictionary*, Nanmeebooks Co., Ltd., Bangkok, 2003., p., 665.

[12] Thai Ministry of Education, *(Thai language)*vol.3, 2nd edition, Bangkok, 2015., p., 91

[13] Office of the Royal Society, *Thai Dictionary*, Nanmeebooks Co., Ltd., Bangkok, 2003., p., 867.

[14] ibid., p., 1327

Category 1:ประโยคสามัญ[pra≅yo≅ksa⎤ man]Simple sentence

[pra≅yo≅k sa⎤ man] is a sentence which has only one independent clause. A preposition word for a verb or a sentence is not required.[15] It may contain one or more verbs. – subject (s) + verb (v), s + v + object (o), s + v + complement (c) or s + v + modifier (m). For instance,

ขวัญอ่านหนังสือ(Khan reads a book.)

[khwa&n ?a∃⎤n na&N s⎞⎤]

Khwan read book

“[khwa&n]” is the subject. “[?a∃⎤n]” is the verb.

ขวัญชอบอ่านหนังสือ(Khan likes to read a book.)

[khwa&n ch□⇓⎤p ?a∃⎤n na&N s⎞⎤]

Khwan likes reading a book.

“[khwa&n]” is the subject. “[ch□⇓⎤p ?a∃⎤n]” is the verb. “[na&N s⎞⎤]” is object.

Category 2: ประโยคซ้อน[pra≅yo≅k s□≅⎤n] Complex sentence

[pra≅yo≅k s□≅⎤n] consists of a main clause or independent clause and dependent clause. Dependent clause begins with a conjunction word.[16] There are three types;

1.นามานุประโยค[na⎤ ma⎤nu≅pra≅yo≅k] noun phrase, it is a complement of verb with a preposition “ที่[thi⎛⎤]ที่ว่า[thi⎛⎤wa⇓⎤]ว่า[wa⇓⎤]ให้[ha⇓y]”. For instance,

เขาดีใจที่เพื่อนของเขาชนะการแข็งขัน(He is happy that his friend won the match.)

[kha&w di⎤ cay thi⎛⎤ph⎞⎛⎤an kh□&⎤Nkha&w cha≅na≅ka⎤n khE∃Nkha&n]

He ~~is~~ happy that friend his win match

[kha&w di⎤ cay] is IDC. “[thi⎛⎤ph⎞⎛⎤ankh□&⎤Nkha&w cha≅na≅ka⎤n khE∃Nkha&n]” is DC and is the complement of verb “[di⎤ cay]”. “[thi⎛⎤]” is a preposition word which joined IDC and DC.

2.คุณานุประโยค[khu≅na⎤nu≅pra≅yo≅k] adjective phrase is a modifier of a noun with a preposition word “ที่[thi⎛⎤]ซึ่ง[s⎞⎛N]อัน[?an]”. For instance,

ชุดที่เขาใส่พอดีตัว(Uniform which he wears is fit.)

[chut≅thi⎛⎤kha&wsa∃y ph□⎤ di⎤tua]

Uniform which he wear fit

“[thi⎛⎤kha&wsa∃y]”is the modifier of noun “chut≅”. “[thi⎛⎤]” is a preposition word which joined IDC and DC.

3.วิเศษณานุประโยค[wi□ se∃⎤t sa∃na⎤nu≅pra≅yo≅k] adverb phrase, it is a modifier of verb phrase with a preposition word “ก็[k□⇓⎤] จึง[c⎞N]เลย[l↔⎤y]ถึง[th⎞⎛N]ขณะ[kha∃ n∃a]เพราะ[phr□∃] จน[con] เพื่อ[ph⎞⎛⎤a]ถ้า[tha⇓⎤] หาก[ha∃⎤k]แม้[mE≅⎤]”.For instance,

แม่ทำงานหนักเพื่ออนาคตที่ดีของลูก(Mother works hard for children’s good future.)

[mE⇓⎤thamNa⎤n na∃k ph⎞⎛⎤a ?a∃na⎤ko≅t thi⎛⎤ d⎞⎤kh□&⎤Nlu⇓⎤k]

mother work hard for future good of children

“[mE⇓⎤thamNa⎤n na∃k]” is IDC. “[ph⎞⎛⎤a ?a∃na⎤ko≅t thi⎛⎤ d⎞⎤kh□&⎤Nlu⇓⎤k]” is DC and is a modifier of verb phrase “[thamNa⎤n na∃k]”. “[ph⎞⎛⎤a]” is a preposition word which joined IDC and DC.

Category 3:ประโยครวม[pra≅yo≅k ruam]Compound sentence

[pra≅yo≅k ruam]is a sentence that contains two independent clauses joined by a common coordinating conjunction such asและ[lE≅] แต่[tE∃⎤] หรือ[r⎞⎛⎤] และก็[lE≅k□⇓⎤] ทว่า[tha≅wa⇓⎤] แต่ทว่า[tE∃⎤tha≅wa⇓⎤].[17]For instance,

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[15] Thai Ministry of Education, *(Thai language)* vol.3, 2nd edition, Bangkok, 2015., p., 89

[16] Ibid., p., 102.

[17] Ibid., p., 106.

พ่อจะไปทำงานและแม่จะติดรถไปด้วย(Father will go to work and mother will go by his car.)

[ph□⇓⎤ca∃ pay thamNa⎤nlE≅mE⇓⎤ca∃ti□tro≅t pay du⇓ay]

Father will go work and mother will get in car go

"ph□⇓⎤ca∃ pay thamNa⎤n" is IDC where "ph□⇓⎤" is the subject, "[ca∃ pay tham]" is the verb. "[mE⇓⎤ca∃ti□tro≅t pay du⇓ay]" is IDC where "[mE⇓⎤]" is the subject, "[ca∃ti□t]" is the verb. Two IDC joined together by a conjunction word "[lE≅]".

ศักดิ์ดาจะเรียนคณะมนุษยศาสตร์หรือจะเรียนคณะสังคมศาสตร์(Sakda will study in faculty of Humanities or will study in faculty of Social Science.)

[sa∃k da⎤ca∃riankha≅na≅ ma≅ nu≅t sa∃ya∃sa∃⎤t r⎞⎛⎤cariankha≅na≅sa&Nkhamsa∃⎤t]

Sakda will study humanity faculty Humanities or will study faculty Social Science

First independent sentence "[sa∃k da⎤ca∃riankha≅na≅ ma≅ nu≅t sa∃ya∃sa∃⎤t]" where "[sa∃k da⎤]" is the subject, "[ca∃rian]" is the verb. Second one "[ca∃riankha≅na≅sa&Nkhamsa∃⎤t]" where "[~~sa∃k da⎤~~]" is the subjectthat do not appear in the sentence, "[ca∃rian]" is the verb. Two independent clauses joined together by a conjunction word "[r⎞⎛⎤]"

THE CONTRASTIVE ANALYSIS

From the data above, the researcher contrasts and analyzes the similarities and dissimilarities between English and Thai languages

There are four categories of the basic sentence in English, whereas there are only three in Thai, but both of them have the same sentence patterns in each other (one by one). See the chart below:

English	Thai
1. Simple sentence: S+V, S+V+O, S+V+C, S+V+M	1. prayoksa man: S+V, S+V+O, S+V+C, S+V+M
2. Compound sentence: IDC + co- conj.+ IDC	2.pra yokruam: IDC + co- conj.+ IDC
3. Complex sentence: IDC+ sub-conj. +DC	3. prayok son: IDC+ sub-conj. +DC
4. Compound-complex sentence: IDC + co- conj. + IDC + sub- conj. + DC	None

The basic sentence in English is fixed. It contains exactly a subject and verb, unlike in Thai. The subject and linking verb (be) can be deleted or not appear in the sentence. See below:

Simple sentence:

English:	It is very cold.
Thai:	~~มัน~~ - เย็นมาก
	[~~man~~yen ma⇓⎤k]
	~~It is~~ cold very
English:	Do you want to go to Thailand?
Thai:	~~คุณ~~อยากไปประเทศไทยไหม
	[khunya∃⎤k pay pra∃te⇓d Thai ma&y]
	~~you~~want go Thailand [question particle]
English	Heisverytall.
Thai	เขา - สูง มาก
	[kha&w su&⎤N ma⇓⎤k]
	He tall very

There are similarities of sentence patterns of compound sentences and complex sentences in English and Thai. Therefore they are not difficult for the learners understanding and making a sentence in both languages. However, there are differences in writing forms; for example:

Compound sentence / prayokruam

English	He goes to Thailand, or he goes to India.
Thai	เขาไปประเทศไทยหรือว่าไปประเทศอินเดีย
	[kha&wpay pra∃te⇓d Thai r⎞⎛⎤wa⇓⎤ pay pra∃te⇓d India]
English	He likes to swim but I like to read abook.

Thai

เขาชอบว่ายน้ำแต่ผมชอบอ่านหนังสือ

[kha&w ch□⇓⎤p wa⇓y na≅m tE∃⎤ pho&m ch□⇓⎤p ?a∃⎤n na&N s⎞⎤]

Complex sentence / prayok son

English What mother reminds is a good wise.

Thai

ที่แม่เตือนเป็นความปรารถนาดี

[thi⎛⎤ mE⇓⎤t⎞⎤an pen khwa⎤m pra∃⎤t tha∃na& di⎤]

English His brain never stops working until he stands up to speak in public.

Thai

สมองของเขาไม่เคยหยุดทำงานจนกระทั่งเขา ยืนพูดบนเวที

[sa∃ m□&⎤Nkho&Nkha&w ma⇓y kha⎤y yu∃t thamNa⎤n con kra∃ ta⇓Nkha&w y⎞⎤n pu⇓⎤t bon we⎤thi⎤]

From the analysis of the data above, the researcher can recognize the similarities and dissimilarities as below:

Similarities

1. Both of them have the basic sentence patterns containing to main part: a subject and a verb.
2. Both of them have the same sentence patterns in simple sentence "S+V, S+V+O, S+V+C and S+V+M".
3. Both of them have the same sentence patterns in compound sentence "IDC + a coordinating conjunction + IDC".
4. Both of them have the same sentence patterns in complex sentences IDC + a subordinating conjunction + DC.

Dissimilarities

1. In English, there are four categories of the basic sentence patterns, whereas there are three categories in Thai.
2. Sometimes, Thai sentence structure can omit the subject or linking verb in the sentence.
3. In English, each sentence begins with a capital letter, whereas Thai does not have capital or small letters.
4. In Thai, there are three types of complex sentence, whereas in English they do not classify it.
5. In English, they leave a space between words, unlike in Thai language; they do not have a space but a space is required at the end of sentence before another sentence.
6. In English, a sentence ends with a full stop, exclamation mark or question mark, whereas they are not required in Thai.

CONCLUSION

English and Thai languages are related to different family of languages. English is inflectional language, but Thai is isolating language. Therefore, there are quite different grammatical systems. However, the main sentence patterns are still the same.

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An Indicator Development of Political Culture Model for Thai Citizen

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Abstract—***The purposes of this research were 1) to study the theories of the political culture conceptual frameworks of Almon, Gabriel A., and Verba, 2) to develop indicators of the political culture model for Thai citizens. It was the Development research applying the theories of the political culture conceptual frameworks of Almon, Gabriel A., and Verba and then established the indicators according to the leadership theory of William James Reddin which was the suitable indicator of political culture model for Thai citizen. Results of the research showed that the political culture conceptual frameworks of Almon, Gabriel A., and Verba were of 6 forms, namely (1) parochial political culture, (2) subject political culture, (3) participant political culture, (4) parochial- subject political culture, (5) parochial-participant political culture, and (6) subject-participant political culture, 2) the implementation of indicator development which was developed from the leadership theory of William James Reddin by using 4 steps namely: (1) questioning, (2) processing, (3) classifying, and (4) Setting conditions, paving a way for finding out the indicator of 6 political culture conceptual frameworks for Thai citizen.***

Index Terms— ***Indicator Development, Political Culture Model, Thai Citizen***

I. INTRODUCTION

Thailand, after the major administrative changes on June 24, 1932 - present has reflected crucial things throughout the past i.e., Thailand's democratic regime has always experienced difficulties. The success of the democratic government in Thai society depends on the political participation of Thai people - the levels and characteristics. That is to say, if Thai people have a high level of participation and the democratic political consciousness, the success of democracy in Thai society will be effective. However, on the contrary, the success of democracy is also very difficult.[1] The success of any democratic government system exists besides having a major political institution as well as institutions that transfer knowledge and understanding of politics and political culture. This will play an important role in defining education, understanding and adhering to the regime correctly to the people in the society.[2] In order to create a political culture for an individual, it takes a long time relying on the process of Political Socialization as the main factor. This process will result in the concept of attitude and any kind of political culture [3] in order to perceive the political behavior of Thai citizens about their idea, attitude and expression of behavior, values, and level of political participation. It is necessary to study the political culture of Thai citizens.

Almond and Powell defines political culture as an example of attitude and orientation where persons as members of the political system have towards politics. Inclination means the attitude that carries some certain type of political action. Therefore, it can be concluded that political culture refers to the attitudes, beliefs, emotions, and values of people in society connected to the political system and various issues. These attitudes are hidden in the relationships between individuals or a group of people who interact with that political system.[4] The political system of any civil society can exist and develop only when the people in that society have a political culture consistent with that political system. Political culture is important in economic development, politics or culture. Adjusting the political culture to correspond with the political system and government is therefore very important. If any political society, people have a culture that is consistent with the principles and political ideologies of that society, it can bring that political ideology to the goal of that political ideology.[5]

From this essence, the researcher therefore wishes to study that citizens of each country, especially in Thailand, have forms of attitudes or political orientation or the trend of political culture in which direction. Therefore, this became the source of the development of indicators for the political culture of Thai citizens studying the concept, theory of the political culture pattern of Almon, Gabriel A., and Verba [6], and developed as an indicator of the political culture of each person. The research result can be used as a guideline for the development of urban culture that is suitable for Thai society in the future.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) Study the concepts and theories about political culture of Almon, Gabriel A., and Verba 2) To develop indicators of the political culture models for Thai citizens.

III. RESEARCH METHODS

A. Research Design

This research paper is a developmental research by applying concepts, theories about political culture forms of Almon, Gabriel A., and Verba and then created an indicator based on the leadership style of William James Reddin - a form of political culture indicators appropriate for Thai citizens.

B. Research Process

The researcher designed questionnaire for collecting data with the following steps:

Step 1: Documentary Research - concepts and theories about political culture from books, textbooks, academic journals, articles, academic conference papers and research reports.

Step 2: The researcher designed the indicators of the political culture of Thai citizens according to the theory of leadership style according to the concept of William James Reddin developed according to the political culture concept framework of Almon, Gabriel A., and Verba, and designed questionnaire that covers the content and terminology of political culture.

Step 3: Designed tool was authenticated by 3 – 5 experts in political culture and holds a master's degree to determine the content validity and evaluated to find the Item - Objective Congruence Index (IOC). Select the question items that has the 0.5 conformance index and question items that scored the conformity index less than 5.5 were corrected according to experts' suggestions.

IV. RESULTS

From the study of the concepts and theories about the political culture of Almon, Gabriel A., and Verba, it found that Almonds and Verba had classified the political culture into 3 ideal types based on political consciousness and political participation as indicators as follows:

1.Parochial Political Culture is a type of political culture that exists in the underdeveloped societies or societies based on tradition such as tribal society in Africa or hill tribe people in Thailand. In this society, there are no clear separation of roles and duties - political role, economic role, social role, and the traditional role. The tribal leader acts as the ruler, authority, and role in all aspects. As for the tribes-governors, they lack knowledge, understanding, feelings, and political appraisals. Political awareness is very low and they are not interested in participating anyhow.

2.Subject Political Culture is a characteristic of culture appearing in a society that has separation of duties and political roles precisely. Members of society have knowledge, understanding, feelings, and political evaluations but not interested in participating in politics. They act to respect and obey and accept the power of government and various political institutions, but will not act to demand or put pressure on the government in any ways. This kind of political culture took place in a more developed society, such as the ancient Thai political culture or a peasant-like society etc.

3.Participatory Political Culture is a type of political culture that often appears in societies with high levels of development in various economic, social, and political areas - all industrial societies. Citizens as members of society are highly attached to politics by assuming that expression or participation in politics is their right and duty and responsibility as a citizen (political consciousness): political societies with high levels of political development, such as Japan, England, Germany, France and the United States.

However, the classification of such political culture is theoretical classification. However, in reality each society may be diverse in the form of mixed political culture.

Almonds and Verba have classified 3 types of mixed political culture:

1.Parochial-Subject Political Culture or Traditional political culture, confined to narrow boundaries and mixed with the people is a characteristic of the political culture of the society where most people denied the power of the village tribe but accept more complex political system where the government hold the power. Nevertheless, they are still not interested in demanding or getting involved in politics regardless of any form. The nature of the mix of these two cultures in some countries, the proportion may be more traditional than the people or vice-versa.

2.Parochial-Participant Political Culture is a culture of society where some members start to demand and get involved in politics and began to realized that they were capable of causing political change. However, there are still a number of people who are not keen to participate and still accept state power unconditionally. In addition, because of the participatory culture often prevalent among the minority of society, it constrained and challenging from civilized political culture and from the power system. Therefore, people who tend to accept this type of political culture lack self-confidence and unable to perform any action effectively. In the initial stages of society with this mixed political culture, they adopted the democratic system. Society will be unstable but in the long run. If organizations or institutions are created to support such as political parties such as political parties, beneficial group, or newspaper, it will result in changes in the nature of civilized political culture which may endure democracy.

3.Subject-Participant Political Culture is a political culture in which the majority of people remain loyal to their tribe or ethnic group. In participatory political culture, they have a role in the society. People will accept a part but still under the influence of the tradition, i.e., people will hope to participate for personal benefits or ethnic group. There is no flexibility to compromise between different groups. Therefore, conflicts in society still exits. From the study of the political culture patterns of Almonds and Verba, it can be concluded as in figure below:

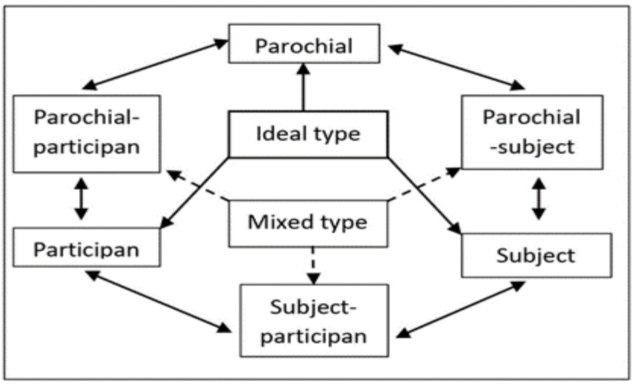
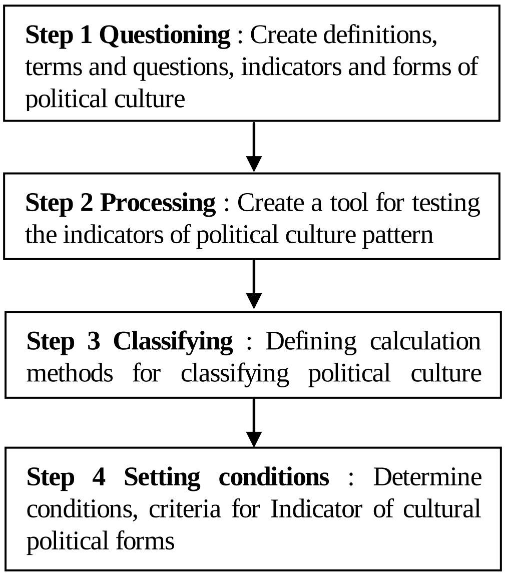


Fig.1 Ideal type and Mixed type of political culture patterns of Almonds and Verba.

2.The formation of political cultural indicators of Almon, Gabriel A., and Verba in which the researcher has formed the development process in the following order: from the study of the conceptual framework, theory of leadership styles based on the ideas of William James Reddin [7] a theorist who explored 8 schemes in distinguishing leadership by applying mathematical formulas to analyze and differentiate the leadership styles of executives. The researcher has applied this mathematical calculation method to form the indicators for the political culture of Thai citizens consisted of 4 methods namely: (1) questioning, (2) processing, (3) classifying, and (4) Setting conditions as shown the steps at figure below:



Step 1 Questioning : Create definitions, terms and questions, indicators and forms of political culture

Step 2 Processing : Create a tool for testing the indicators of political culture pattern

Step 3 Classifying : Defining calculation methods for classifying political culture

Step 4 Setting conditions : Determine conditions, criteria for Indicator of cultural political forms

Fig.2 the four steps for indicator development of Political culture

Step 1 Create definitions, terms and questions, indicators and forms of political culture

1.1 Definition

1.1.1 Parochial means not knowing the current regime

1.1.2 Subjects means acknowledging the existing government system but people are under the power.

1.1.3 Participation means demands for participation to fulfill their needs.

1.1.4 Parochial–Subjects mean not interested in demanding and accepting government power.

1.1.5 Subjects–Participation means anticipating the involvement in the politics under the unconditional power of government.

1.1.6 Parochial–Participation means anticipating the involvement for the benefits of particular group.

1.2 Inquiry and indicators of political culture forms

1.2.1 Questionnaire dealing with political culture patterns by creating a question based on the formula by William James Reddin, which paired 36 questions, each with 2 sub-questions to choose. The steps of pairing the questions are as follows:

A means Parochial Political Culture
B means Subject Political Culture
C means Participant Political Culture
D means Parochial – Subject Political Culture
E means Subject – Participant Political Culture
F means Parochial – Participant Political Culture

Paired Question					
1	2	3	4	5	6
A+A	B+A	C+A	D+A	E+A	F+A
A+B	**B+B**	C+B	D+B	E+B	F+B
A+C	B+C	**C+C**	D+C	E+C	F+C
A+D	B+D	C+D	**D+D**	E+D	F+D
A+E	B+E	C+E	D+E	**E+E**	F+E
A+F	B+F	C+F	D+F	E+F	**F+F**

In the case of pairs of questions of the same type in both 2 copies: A + A, B + B, C + C, D + D, E + E, F + F, it means that respondents will choose subsection A1 or A2. Respondents are set to be in the same culture group. The questionnaire in the A1 is more relevant than A2 and applied the same theory in both B + B, C + C, D + D, E + E, F + F to create questionnaire covering the content and definitions of all 6 political cultures according to the theory of Almond, Gabriel A., and Verba. Here, 36 question items were related to the political culture of Thai citizen and were divided into 2 parts, namely part 1, horizontal – A1, B1, C1, D1, E1, and F1, as for part 2, vertical – A2, B2, C2, D2, E2, and F2.

1.2.2 Example showing criteria for answering questions

Research Questionnaire on "An Indicator Development of Political Culture Model for Thai Citizen"

Instruction

1. This questionnaire has 36 items, each with 2 sub-questions to choose
2. Please consider the both sub-questions to determine which one corresponds to the opinion of the respondents and mark ✓ in (......) in front of the subsection that you have chosen

Example

item 00 (......) A.People are not interested in government operations because they felt that it did not affect the people.

(..✓..) B.People are not interested in government policies and believe that the only political power has duty of decision-making.

3. In the case that respondent cannot decide in choosing subsection because they do not have opinions in both, subsections will be considered as having both 2 characteristics of political culture – not subject and subject will consider the kind of political culture they agree with.
4. Each item may have duplicate content. Please only consider the items that are about to answer without considering the previous items
5. Please answer all 36 items

Questionnaire

Item 1.(.....) A. Subjects are ready to comply with government policies, regardless of how good or bad the life will be.

(.....) B. If the government has a policy for the people to follow, the people will accept and be ready to comply with government policies

Item 2.(.....) A.When people are affected by government policies, people will accept the consequences because the duty to solve the problem is not related to the people

(.....) B. People must participate in the formulation of government policies in order to be directly beneficial to the people.

Item 3 ....etc.................

Step 2 Processing : Create a tool for testing the indicators of political culture pattern

2.2 Questionnaire about political culture forms by creating questions according to the formula of William James Reddin. There are 36 questions that are defined to answer. Each item has 2 items to choose.

A refers to an indicator that indicate respondents having a Parochial Political Culture **-** if subjects select subsection 1 of item 1 **-** item 6 and subsection 2 of item 1, 7, 13, 19, 25, and 31.

B refers to an indicator that indicate respondents having Subject Political Culture **-** if subjects select subsection 1 of item 7 **-** item 12 and subsection 2 of item 2, 8, 14, 20, 26, 32.

C refers to an indicator that indicates respondents having a Participant Political Culture **-** if subjects select subsection 1 of item 13 **-** item 18 and subsection 2 of item 3, 9, 15, 21, 27, 33.

D refers to an indicator that indicate respondents having a Parochial – Subject Political Culture **-** if subjects select subsection 1 of item 19 **-** item 24 and subsection 2 of item 4, 10, 16, 22, 28, 34.

E refers to an indicator that indicate respondents having a Subject – Participant Political Culture **-** if subjects select subsection 1 of item 25 **-** item 30 and subsection 2 of item 5, 11, 17, 23, 29, 35.

F refers to an indicator that indicate respondents having a Parochial – Participant Political Culture **-** if subject select subsection 1 of item 31 **-** item 36 and subsection 2 of item 6, 12, 18, 24, 30, 36.

Here, selecting subsection 1 in the horizontal position is therefore A1, B1, C1, D1, E1, and F1. In addition, selecting subsection 2 is therefore A2, B2, C2, D2, E2, and F2 as shown below:

A1 =	1)	2)	3)	4)	5)	6)
B1 =	7)	8)	9)	10)	11)	12)
C1 =	13)	14)	15)	16)	17)	18)
D1 =	19)	20)	21)	22)	23)	24)
E1 =	25)	26)	27)	28)	29)	30)
F1 =	31)	32)	33)	34)	35)	36)
	A2 =	B2 =	C2 =	D2 =	E2 =	F2 =

Step 3 Classifying : Defining calculation methods for classifying political culture forms

3.1 Sum the number of times of answering subsection 1 horizontally; A to F1: A1 = , B1 =, C1 =, D1 =, E1 =, F1 =

3.2 Sum the number of times of answering subsection 2 vertically; A2 to F2: A2 =, B2 =, C2 =, D2 =, E2 =, F2 =

3.3 Add the results of step 2.1 and step 2.2 together: A1+ A2 – F1+ F2 which results on A3 - F3. Here, we get aspect with the highest and lowest score. It guides us in the prediction where the respondents' political culture is orientated: A3 =, B3 =, C3 =, D3 =, E3 =, F3 =. Here, the result in a total of 6 aspects must be equal to 36.

Cultural Form	Horizontal	Vertical	Altogether
Parochial	A1 =	A2 =	A3 =
Subject	B1 =	B2 =	B3 =
Participation	C1 =	C2 =	C3 =
Parochial-Subject	D1 =	D2 =	D3 =
Subject-Participation	E1 =	E2 =	E3 =
Parochial-Participation	F1 =	F2 =	F3 =
			36

From implementing steps 1-3, it was found highest scored culture was the culture of the respondents.

Step 4 **Setting conditions** : Determine conditions, criteria for Indicator of cultural political forms

4.1 However, if respondents have same score in political culture, the paired questions of cultural form will be compared: item 1, 8, 15, 22, 29, 36. Here, the researcher increased the score by 1 point per item, but if the respondents answered item 1, 8, 15, 22, 29, 36, in A1 =, B1 =, C1 =, D1 =, E1 =, F1 = horizontally, respondents will receive 1 additional point.

4.2 In case the scores on each aspect have the same scores on all sides, add the score of A3 together with the logical score that shows the relationship between the types of political culture in the following table.

A3 =	B3 =	C3 =	D3 =	E3 =	F3 =
-3	-1	+3	-1	+1	+3

The researcher developed the indicators of the political culture of Thai citizens with 4 methods which can be illustrated as follows:

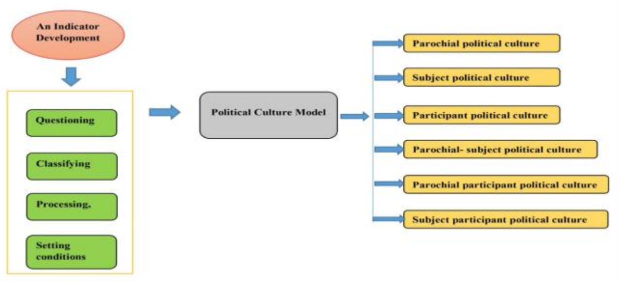

An Indicator Development
Questioning
Classifying
Processing.
Setting conditions
Political Culture Model
Parochial political culture
Subject political culture
Participant political culture
Parochial- subject political culture
Parochial participant political culture
Subject participant political culture

Fig.3 the indicator development of Political culture model

V. DISCUSSIONS

The researcher studied the conceptual theory of political culture pattern of Almonds and Verba. The Study results showed that Almonds and Verba categorized 6 types of political culture, namely (1) Parochial (2) Subject (3) participation (4) Parochial - subject (5) Parochial - participation (6) Subject – participation. Thenceforth, the researcher used the criteria of leadership analysis of William James Reddin as a way of categorizing political culture forms. The researcher wishes to categorize the cultural forms of politics of Thai citizens because good governance depends on the participation of people in society. However, if any country claims that there is a democratic political system but if democracy moves people away from important political institutions and programs in democracy, people are indifferent or not alert to the politics sub-call Democracy without a Demos. Therefore, it is difficult to develop a good regime. This research is another way to study the political behavior of people that are orientated to political culture and interfere with the political system or not. The researcher classifies the political culture of each individual applying the political culture of Almonds and Verba studied political culture in 5 countries, namely the United States, England, Germany, Italy, and Mexico, as a case study and classify political cultural forms taking the leadership analysis of William James Reddin as a development process as a measure of political culture. It results in gaining the indicators of political culture patterns which is useful for studying political behavior and also helps to study factors that affect political behavior, also known as "politicization" of the people. This will affect the development of democratic governance that is appropriate for Thai society in the future.

CONCLUSION

The development of indicators for the political culture of Thai citizens is another way to classify the political culture of Thai citizens. It was done by studying the concepts of political culture theory of Almond and Verba that pioneered the study "Political culture" in the field of American politics based on the assumptions of system theory, classification of traditional society, and modern society, democratic development including the usage of behavioral research methods. Almond and Verba use this method of surveying, interviewing, observing, and field work to collect political culture information in 5 countries, namely the United States, England, Germany, Italy and Mexico which can be categorized into 6 political culture types. The researcher has developed a process for organizing political cultural types by applying the leadership analysis of William James Reddin as a measure of the political culture of Thai citizens which consists of 4 steps data analysis process, namely Step 1: creating definitions, terms and questions, and indicators for political culture patterns; Step 2: creating tools to test indicators for political culture patterns; Step 3: determining the method of calculation for classifying political culture forms; Step 4: determining conditions, criteria for determining cultural political forms. The results of this research can predict that people are orientated to which political culture and can also be applied as a guideline to study citizens' behavior. In addition, it can also be a guideline for the development of appropriate governing institutions in the democracy of Thailand.

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A Structural Equation Model of Human Capital Development of Royal Thai Police Headquarters in accordance with Buddhist Integration

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Abstract— The purpose of this research article was to develop and propose a structural equation model of human capital development of Royal Thai Police Headquarters in accordance with Buddhist integration. Documentary research was used for research design. Data were collected from minutes of meeting, strategic framework and related research and documents. This research article used content analysis and analytic induction. Results indicated that a model of human capital development of Royal Thai Police Headquarters was developed as a structural equation model (SEM). This structural equation model consisted of two exogenous latent variables and two endogenous latent variables. The former variables were 1) strategic plan of Royal Thai Police Headquarters, and 2) development policy. The latter variables were 1) Buddhist integration, and 2)human capital development, respectively. The Principle of Virtues for lay people (Gharavasa dhamma IV) consisted of honesty, training oneself, tolerance, and liberality, and it can be applied and integrated in the model of human capital development of Royal Thai Police Headquarters. In addition, this structural equation model is prototype for further quantitative research design to validate the model with empirical data in order to apply for human capital development of Royal Thai Police Headquarters.

Index Terms—***Buddhist Integration, Human Capital Development, Royal Thai Police Headquarters, Structural Equation Model***

I. INTRODUCTION

Human capital [1] is classified as an intangible asset and cannot be measured as business value, but can be transformed into an asset that can be measured and valued, and it can also create liquidity again. The measure of the value that can be measured in human capital is the technology, knowledge, skills and competencies that people in the organization and necessary for working such as technical skills, innovation, creativity and leadership competency which will have a relationship with 1)intellectual capital consists of knowledge and ability to learn, expertise in accumulated skills and experience including the knowledge that is within us called "tacit knowledge",2)social capital consists of a network of social networks, and3) emotional capital consists of various characteristics such as self-awareness, integrity, and resilience, with the goal of achieving preliminary results with efficiency and effectiveness. Increase motivation and employee engagement, all of which arose from the duties and management for4 reasons consisted of planning, organization, leading and controlling that is in accordance with Loanard Nadler [2] has been written in the book called "Developing Human Resources" and showed that "Training: Those activities which have been designed to improve human performance on the job employee is presently doing or is being hired to do. Education: Activities designed to improve the overall competence of the Employee in a specified direction and beyond the job now held. Development: Deals with preparing the employee to move with the organization as it develops, changes, and grows.”

Therefore, human capital development is an important processthat is involved in driving organizational development because of their ability as well as their skills or expertise, [3] including the experiences of each person that accumulates in themselves can bring to create and develop the organization's potential. From concepts and theories that the thinkers studied which can be seen that nowadays human capital is an important and valuable resource that can makethe organization to have a strong human capital and powerful potential. Enhancing human capital development is considered the same investment as normal investment in order to receive returns later, but this investment in human capital development and the return is not in the form of money. On the other hand, it is the ability of personnel in the organization that can work more efficientlyconsidered to be a profit that further the organization to develop even more. These things are things that the organization must be aware of and give importance to motivation for work personnel ensuring that they will be developed progress in life and to be able to extract the individual's inner potential.It is considered that human capital used in the workplace strengthen growth and lead to results or the goals of the organization that is to prevent these human capital used as benefits to other organizations or organizations that are competitors [14]-[15].

The key principle used in human development is the KUSAB MODEL [4], consisting of knowledge, and human resource development must cover the factors that cause the recipient to develop and train knowledge in the topic content or curriculum that has been developed and trained and able to be used to benefit the operation. Understanding human resource development must cover the factors that enable people to develop and train to have an understandingthat the knowledge gained from development and training. What is needed? Why do they practice like that way? How do they apply it? It can be said that aside from being aware of that matter, there must be an understanding of that subject which must lead to the development of human resource skills, and cover factors that will make the development and training of people have the skills to be able to work correctly in principles and methods. It will reduce the loss and problems of the organization to make it effective. From good performance and efficiency to the organization the most (Attitude). Human resource development must cover factors that will make the development and trainees understand the organization, colleague agency and working more. When personnel have a positive attitude towards work colleagues, departments and organizations, then it will reduces problems in the organization whether it is a problem caused by conflicts, work systems, management as well as the problems resulting from the determination of policies of these various organizations, will eventually be reduced and affect behavior (Behavior). Human resource development must cover the factors that will make the person develop and train behavior or expression that meets the needs of the organization on personal behavior in work and behavior resulting from organizational culture. When there are human resources in the organization, it will make recipients of development and training with correct behavior that should be appropriate and finally will be the culture of the organization and the identity of the organization. Structure of Human resource development and resource management can be seen in Fig.1.

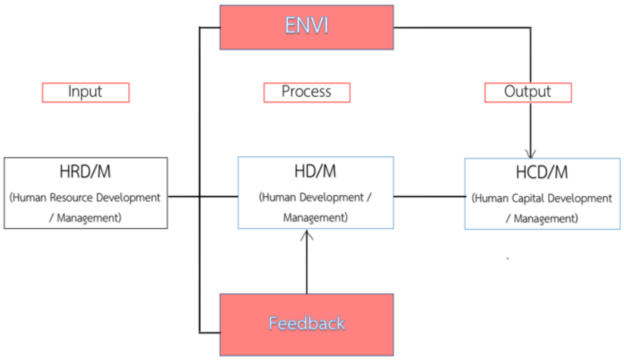
ENVI
Input
Process
Output
HRD/M
(Human Resource Development / Management)
HD/M
(Human Development / Management)
HCD/M
(Human Capital Development / Management)
Feedback

Fig.1 Structure of Human resource development and resource management

Considering from Fig.1, it can be concluded that human capital development has 2 components [5] which are development and human capital combined with the concept of open system theory that consists of inputs, processes, output or outcome and providing feedback.

It can be seen that in the structure of human resource development and resource management by using the systematically, there are 3 variables which are strategic relations at the operational level and the desired level of results at the macro and organizational levels. If looking at the relationship of cause variables, process variables, and result variables according to David Easton (1953), it can be shown simple system model, the truth is that HRD (D/M) + HD/M + HED/M) = 1 egg, one person, the shell is HRD that is a strong hardware. Eggs are software. Eggs and egg yolks are a source of chicks. Therefore, these 3 factors are one egg, Therefore, one person in simple framework of study on what, why and how to understandable is an idea, and it can be shown as below figure.

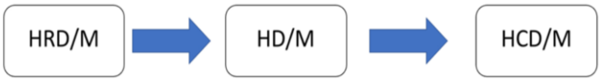

Fig.2 Simple System Model

HDR is a structure of national population since their birth until pass away that focus on people welfare. HD is developed and managed by all steps of learning process and the most popular one is intelligent brain that is the world competency [6].

HRD/M + HD/M + HCD/M is the foundation of the national building for suitability development, all 3HDM is the foundation fundamental development for sustainability.

Human Capital Development is considered to be an extremely important work [7]. For modern organizations progressing in the future of any organization, all rely on work is to develop human capital as a foundation. A large budget has been allocated to the development of human capital with the project or activity in the training and development.

It is an important activity in human capital development that executives must have knowledge and understanding in principles and objectives in order to be able to apply in practice for the personnel or trainees to behave as the organization wants to be able to work efficiently. This will affect the overall development of the organization especially in the current situation that changes occur quickly, resulting in the organization to try to adapt to maintain its consistency with society.

II. RESEARCH OBJECTIVES

The objective of this research was to develop and propose a structural equation model of human capital development of Royal Thai Police Headquarters in accordance with Buddhist integration.

III. RESEARCH METHODS

Documentary research was used for research design. Data were collected from minutes of meeting, strategic framework and related research and documents. This research article used content analysis and analytic induction.

IV. RESULTS

According to the 20-year national strategy (B.E. 2561-2580) that has defined the long-term direction for national development by setting the future goal of Thailand B.E. 2560, stating, "The country is stable, prosperous, sustainable, is a developed country with development according to the philosophy of the sufficiency economy "consisting of 6strategies which are 1)Security Strategy, 2)Strategy for Competency Building, 3) Strategy for Development and Capacity Building of Human Resources, 4)Strategy for Create opportunities and social equality, 5) Strategies for creating growth on a quality of life that is friendly to the environment, 7) Strategies for balancing and developing government management systems by determining the drive to put into action for 5 years at a time [12].

In the 3rd National Strategy on Development and Capacity Building of Human Resources, The Royal Thai Police has emphasized that all departments develop the duties of police officers to be able to effectively respond to people's needs with comprehensive coverage in line with national development strategies. It focuses on the development of government organizations to be able to support and keep up with making Thailand ready to accommodate the changes and growth in the future under the rapidly changing environment according to the globalization situation which accelerates the development of society, personnel, economy, politics, law, technology, exchange communication international trade business as well as various types of investments with multinational countries. Therefore, human resource development is needed in order to be a valuable resource in the organization and can be utilized to the maximum in which the concepts and techniques in human resource development can be done in many forms but the development of human resources that will yield good results. It must start from the idea of improving one's self in the organization. First Self-development is therefore the first priority because if that person no idea to improve or not beginning the development of one's self first although promoted in any form of development that development would not be rewarded [8].

In the development of the human capital of the Royal Thai Police is in the responsibility of Education Bureau National Police Agency (Police Education Bureau), which has a mission to recruit personnel who are suitable for professional police,develop personnel to be professional police, and manage training to enable the Police Training Institute to have an academic excellence under vision (Organization vision) and learning organization. A source of police professional knowledge strengthen education to international standards with core values. Recruitment is transparent and fair, study the knowledge necessary for police work all the time, and develop training to meet international standards [9].

The development of police officers to be effective in terms of quality, morality and ethics in order to protect the people,aside from having knowledge must have morals as well. There are 13 different types of knowledge development according to the situation. [10] which consisted of1) Coaching is one-on-one coaching, 2) Games are simulated situationsto help solve problems, increase skills, 3) Cases are a method of giving details of situations, facts give the participants the opportunity to test their concepts practice skills in analyzing problems,4) Discussion is divided into training groups into small groups to discuss the given topic,5) Behavior modeling is the use of the video to be made to show solutions to how each person has solutions making videos to help that will make each person to see their responsibilitieswhich is self-development, 6) In-basket Training is a training technique that is suitable for trainees at the executive level to see management capabilities, such as recognizing job priorities or have you known about job assignments? 7) Internships are practical training,8) Role Playing is to perform role-playing that the trainees will assume the role and try to perform according to the simulation,9) Job Rotation is a rotation of duty or position rotation to increase knowledge and experience,10) Programmed Instruction is a lesson written for participants to learn by themselves. As if being taught a subject from a teacher in which the lessons will provide little knowledge in sequence and the participants will answer questions after answering the questions then will be able to know the answer whether right or wrong, 11) Lecture is used in training to increase knowledge, 12) Apprenticeship, internship, and 13) Simulators is a learning experience by showing events or stories to be seen as real in which the participants will be actors and others to observe.

In order to develop human capital to be effective, it must choose a suitable development model. Therefore, the development is effective in accordance with the organization's goals. In the development of human capital, one development model may be used. In many formats, depending on how well the organization is prepared and that format suitable for the organization or not, but the objective is to increase the efficiency of human resources in the development of police officers to have morality and ethics. The policy to Education Bureau National Police Agency Organize training content in accordance with Code of Ethics and Ethics of the Police 2010 (annexed to the rules of the Police Code of Ethics and Ethics of the Police (Issue 2) 2010) are given, [11], [13] Part 1: Moral standards and ideals of police in order to be a deterrent to the police officers within the framework of morality and morality. The virtue that the police should abide by 4 reasons, such as keeping the truth honesty for oneself, to act in a manner that is useful and fair self-restraint, train yourself to behave only in the truth of goodness, patience, tolerance and falsification that will not behave in truth. Regardless of the reason, knowing how to turn away from evil corruption and knowingly renouncing his own interests for the most benefit of the country which corresponds to the 4 secular principles consisting of the qualities of successful people in worldly life. It consists of 4 dharma principles, namely truthand honesty, and being a true person to his human nature, Dharma means to train oneself and maintain the self-control to reduce and lust, and maintaining faithfulness means patience, not only with the words or actions of others that we are not satisfied with, but also means to endure and oppress the coercion of desire which means giving things that should not be in oneself by only desire because that is something that should not be with you.A model of human capital development of Royal Thai Police Headquarters in accordance with Buddhist integration can be seen as below figure.

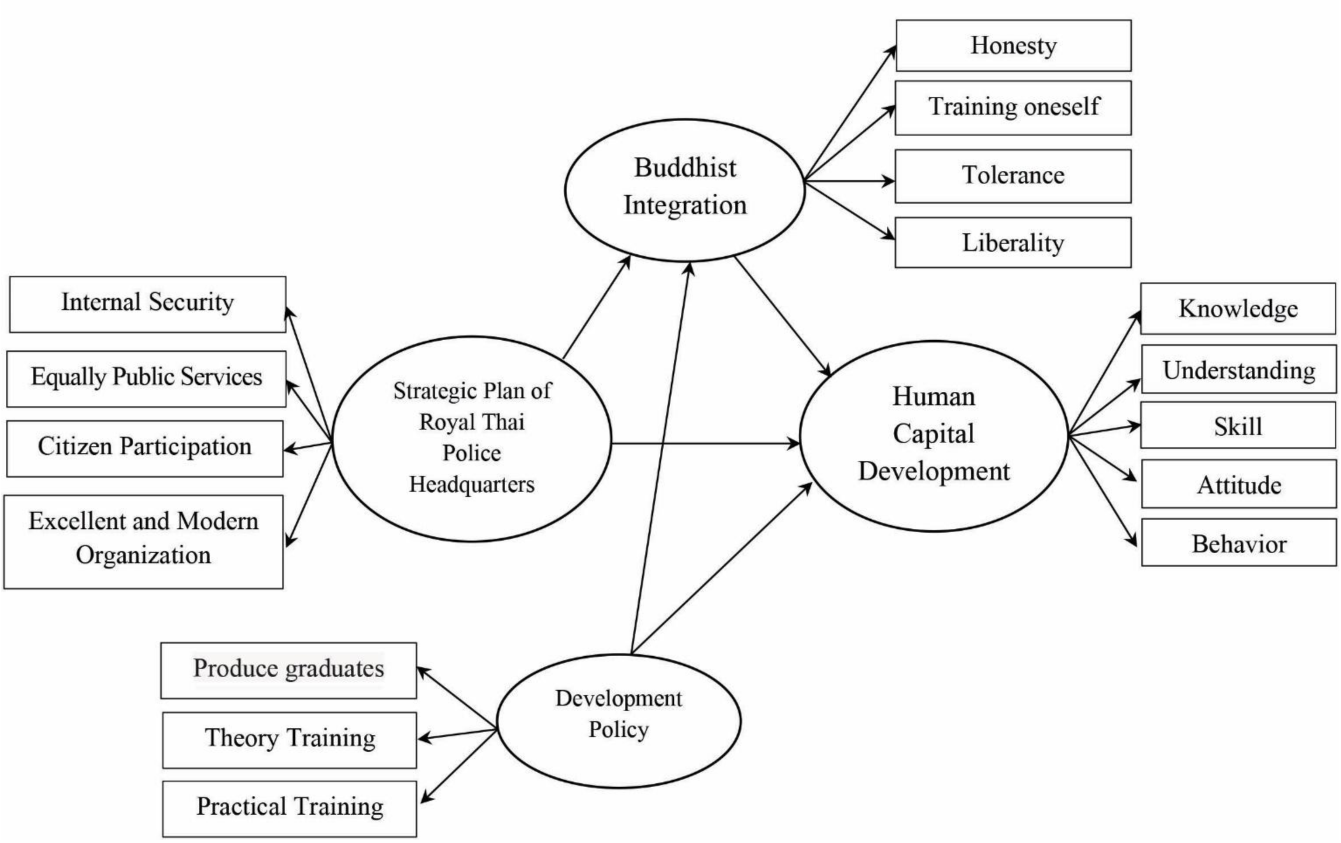
Honesty
Training oneself
Tolerance
Liberality
Buddhist Integration
Internal Security
Equally Public Services
Citizen Participation
Excellent and Modern Organization
Strategic Plan of Royal Thai Police Headquarters
Human Capital Development
Knowledge
Understanding
Skill
Attitude
Behavior
Produce graduates
Theory Training
Practical Training
Development Policy

Fig.2A structural equation model of human capital development of Royal Thai Police Headquarters in accordance with Buddhist integration

At the same time, it is a guideline for the police to achieve the aspiration of being "Police" in accordance with the police ideals 9 aspects that police should abide by and consisted of respect, courtesy, be kind to the public, endure to hurt, not susceptible to difficulties, not avid in fortune, focusing on self-interest for the benefit of the people, live in justice, act with wisdom, and always treat carelessness with life.

V. RECOMMENDATIONS

Recommendations for Further Research

1. This research result is only proposing the prototype model from documentary student, this model can be developed and analyzed by using quantitative research approach in order to validate the structural equation model.

2.Buddhist integration should be validated by using quantitative analysis in order to identify whether it is a mediator of the model or not.

3. Qualitative data collection using focus group discussion should be conducted to confirm the validated model and extend to the application of the model into daily life.

CONCLUSION

Personnel in the organization is classified as the most valuable human capital of the organization causing the characteristics of the person to be a good and valuable capital of the National Police Agency must have knowledge, skills, and ability in the profession. They are responsible to have a good attitude to duty strictly abide by the law andknowledge about the use of technology in tracking and preventing crime. Responsible for duties according to Buddhist principles such as good governance, transparency, accepting bribes, treating people equally creative and farsighted able to adjust themselves to the changes that occur in society, environment and modern technology. Therefore, the human resource development of the Royal Thai Police focuses on training in various courses for the police officers under having the opportunity to study all the time in order to develop oneself in time for the world and be up to date in time. They have expertise in the work under responsibility including providing training on legal knowledge Governmental practices in other justice processes related to the duties and responsibilities of the police in order to be able to coordinate seamlessly and be beneficial to the government service of the Royal Thai Police as well.

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FIVE PERSONALITY TRAITS AND WORK BEHAVIORS OF GEN X AND GEN Y EMPLOYEES IN THE STATE UNIVERSITIES

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Abstract

This research was used to study levels of big five personality traits (Neuroticism, Extraversion,Openness to Experience, Agreeableness, and Conscientiousness) and work behaviors (Productivity, Absenteeism, Following Firm's Regulations, and Job Satisfaction) of Generation X and Generation Y employees in the State Universities in the Northeastern region of Thailand. Samples were 317 employees with questionnaires asked for gender, age, educational level, marital status, position, affiliation, work experience, and salary. The big five personality traits composted of 45 items with 0.959-0.961 of Cronbach's alpha coefficients and work behaviors composted of 15 items with 0.922-0.930 of Cronbach's alpha coefficients. The statistical techniques were frequency, percentage, mean, standard deviation, t-test, one-way ANOVA, Person's correlation coefficient and multiple regression analysis. The research findings were employees had the highest level of Openness to Experience in the big five personality traits and Job Satisfaction in the work behaviors. Significant differenced of big five personality traits between Gen X and Gen Y were Neuroticism, Openness to Experience, Agreeableness, and Conscientiousness types. Work behaviors had two significant variables which were Absenteeism and Following Firm's Regulations behaviors. The research results should applied to human resource management plan of training and development to increase organization's performance. The transparency monitoring and evaluation programs were included for leading organization towards sustainable growth and success.

***Keywords*: big five personality traits, work behaviors, Generation X, Generation Y**

INTRODUCTION

Personality includes physical and psychological schemes and the component which provides individual's thoughts and behaviors characteristic. Personality consists of beliefs, feelings, and motivation of each individual. Dehghanan, Abdollahi, and Rezaei (2014) state that personality is an interpersonal dynamic structure which can influence of how individual responds to the environment. The Five Factor Model (FFM) or the Big Five personality traits; namelyNeuroticism, Extraversion, Openness to experience, Agreeable, and Conscientiousness; introduced by McCrae and Costa (1999) is the most widely used. The personality traits can influence on employees' performance (Ali, 2019). This study aims to investigate the big five personality traits (Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness) and work behaviors (Productivity, Absenteeism, Following Firm's Regulations, and Job Satisfaction) of generation X and Generation Y employees in the State Universities in the Northeastern region of Thailand.Most studies have studied about innovativeness in the context of personality traits (Hsieh, Hsieh, & Wang, 2011), psychotic experience (Shi et al., 2018), emotional intelligence (Dehghanan, Abdollahi, &Rezaei,

2014) or life satisfaction (Ali, 2019; McLarnon&Carswell, 2013). However, very few studies about personality traits have considered on the work behaviors or job satisfaction. Thus, this study bridges the gap using the big five personality traits instrument developed to investigate the work behaviors. The organizations have focused their attention on effective personality traits and work behaviors as potential influences on organizational success and sustainable advantage. Therefore, the main purpose of this research is examine the levels of big five personality traits (Neuroticism, Extraversion,Openness to Experience, Agreeableness, and Conscientiousness) and work behaviors (Productivity, Absenteeism, Following Firm's Regulations, and Job Satisfaction) of Generation X and Generation Y employees in the State Universities in the Northeastern region of Thailand.

LITERATURE REVIEW

Generations

Employees have major effects on organizational performance, especially for executive teams to handle the diversity to higher operate productivity (Kraus, 2017). Generational research turns back to 1952, when the sociologist Karl Mannheim explained a generational group, often referred to as cohort, as a collective group of people born and raised in a similar experience, historical and social events (Mannheim, 1970). The eldest generational group is the Traditionalists or Veterans or Silent generation (born in 1925-1945). The next generational group is Baby Boomer or Boomers (born in 1946-1964). The following generational group is the Generation X or Xers (born in 1965-1980). The next generational group is Generation Y or Millennials or Nexters (born in 1981-2000). The latest generational group is Generation Z or the Mobile Generation (born after 2000).

The definitions of generational groups are various but this research has examined two generations which are Generation X (Gen X) and Generation Y (Gen Y). Therefore, the definitions of Gen X and Gen Y are presented.

Generation X or Gen X

Smola and Sutton (2002) summarized Gen X as a generation that grew up with financial, family, and social insecurity, rapid changes, and great diversity. This situation led to a sense of individualism over collectivism. Therefore, Gen X is more independent (Kraus, 2017).

Generation Y or Gen Y

Howe and Strauss(2000) summarized Gen Y or Millennials, Nexters, or Net-generation as the biggest group in the current workforce. Gen Y is very different from other generations. Gen Y is wealthy, educated and ethnically diverse. Gen Y is able to apply technology and provide opportunity to move across borders and travel around the world. Gen Y is a team-oriented, superior, achieving, pressure to do well, confident, conventional, and shielded Kraus, 2017).

The Big Five Personality Traits

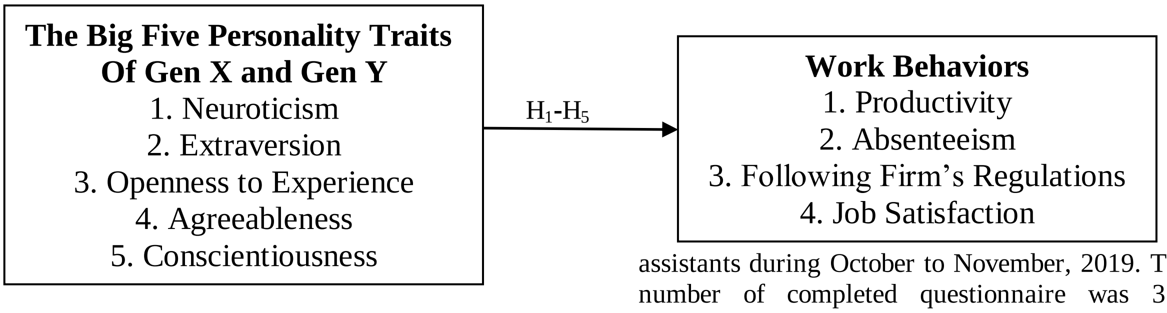
Original introduced from Cattell (1943) and developed to many models about personality traits (Jung, 1971; Kirton& De Ciantis, 1986), but the concept of big five personality traits proposed by McCrae and Costa (1999) is widely used. Rossberger (2014) explained the big five personality traits as:

1. Neuroticismrefers to a characteristic of a person who individuals experience negative emotions and their tendency to sensitivity.
2. Extraversion refers to a characteristic of a person who individuals involve with the external world and ability to adapt socially
3. Openness to experience refers to a characteristic of a person who individuals exhibit intellectual curiosity, self-awareness, and individualism/nonconformance.
4. Agreeable refers to a characteristic of a person who individuals value cooperation and social harmony, honesty decency, and trustworthiness. Agreeable individuals also tend to have an optimistic view of human nature.
5. Conscientiousness refers to a characteristic of a person who individuals value planning, possess the quality of persistence, and are achievement-oriented.

Work Behaviors

The employee's engagement and behavior are the powerful tool for organization to success or failure. The key finding from Soprajin (2010) suggested that the Productivity, Absenteeism, Following Firm's Regulations, and Job Satisfaction are positive related to the work behavior of employees in every organization. Many researches demonstrate that employees tend to high inclination of work role performance (Vithayaporn& Ashton, 2019; Bos-Nehles, Renkema, & Janssen, 2017; Leong &Rasli, 2013) and increase of job satisfaction (Czarnota-Bojarska, 2015). Previous researches suggested that work behavior are extremely important to increase productivity and better performance of the organization.

Thus, the conceptual framework presents five personality and work behaviors of Gen X and Gen Y could be:



Based on earlier works, the hypotheses could be:
Hypothesis 1: Neuroticism personality trait has an influence on work behaviors.
Hypothesis 2: Extraversion personality trait has an influence on work behaviors.
Hypothesis 3: Openness to Experience personality trait has an influence on work behaviors.
Hypothesis 4: Agreeableness personality trait has an influence on work behaviors.
Hypothesis 5: Conscientiousness personality trait has an influence on work behaviors.

METHODOLOGY

Source of Data and Data Collection

This research focuses on employees of Gen X and Gen Y who currently employed in different departments in three state universities in the Northeastern region of Thailand (KalasinUniverity, Mahasarakham University, and NakhonPhanom University). A total 5,618 employees draw from the website of Office of the Higher Education Commission (2019)and according to Yamane' Sample Size Table (1973), an appropriate sample size is 374 samples. The questionnaire was collected by six research assistants during October to November, 2019. The number of completed questionnaire was 317 samples to be used and thus with an effective response rate of 84.76%.

EMPIRICAL RESULTS AND DISCUSSION

Most of employees are female (68.1%), undergraduate level of education (67.2%), married (65.3%), operational level (95.9%), supportive staff (88.0%), and monthly income during 15,001-25,000 Baht (53.9%). There are total 317 respondents: 51 employees in Gen X and 266 employees in Gen Y.

This research uses a t-test comparison (Armstrong & Overton, 1977) of Gen X and Gen Y to test the differences of five personality traits and work behaviors of employees in the state universities in the Northeastern region of Thailand.The results of t-test is presented in Table 1 as follows:

Table 1:t-test of Gen X and Gen Y for five personality traits and work behaviors

Personality Traits	Gen X		Gen Y		t	p-value
	Mean	SD.	Mean	SD.		
Neuroticism	4.27	0.49	3.91	0.87	2.826*	0.005
Extraversion	4.17	0.38	4.06	0.77	1.031	0.303
Openness to Experience	4.28	0.44	4.08	0.63	2.229*	0.027
Agreeableness	4.41	0.55	4.02	0.67	3.914*	0.000
Conscientiousness	4.35	0.64	3.94	0.71	3.831*	0.000

*represent statistical significance at the 5% level
n = 317

Table 1 shows the mean and standard deviation (SD.) of the Gen X and Gen Y employees. The results find that Agreeableness personality traitis rated as the highest mean (4.41) for Gen X, following the Conscientiousness, Openness to Experience, Neuroticism, and Extraversion personality traits have mean scores at 4.35, 4.28, 4.28, 4.17, respectively. The highest mean score for Gen Y is Openness to Experience personality trait (4.08), following the Extraversion, Agreeableness , Conscientiousness, and Neuroticism personality traits have mean scores at 4.06, 4.02, 3.94, 3.91, respectively.

The research framework and hypotheses are tested by using t-test for analysis. The results in Table 1 supports hypotheses 1, 3, 4, and 5 at the statistical significance of 5%. The hypothesis 2 is not supported at the 5% level of significance. That is Neuroticism, Openness to Experience, Agreeableness, and Conscientiousness personality traits have an influence on work behaviors for Gen X and Gen Y. The results indicate that a different generation (Gen X and Gen Y) and different personality trait has an influence on work behaviors. This is consistence withSaaban, Ismail, and Mansor (2013) and Kraus (2017) that there are differences in the characteristics and work behavior of Gen X and Gen Y. This could be the reason why there is a statistical difference between Gen X and Gen Y concerning the visionary of behavior style. Previous research (Smola& Sutton, 2002) states that Gen X is a very results-orientated, focuses on outcome above the progress and needs a balanced amount of supervision (Salahuddin, 2010).Also, Dechawuttanapaisarn et al. (2014) state that the viewpoint of general characteristics and expectation in the workplace between Gen X and Gen Y are difference. The characteristic of Gen X is more supervisors and Gen Y is more subordinates. The results also suggest that manage generational difference in today’s changing work environment. However, Sukpoka and Pooripakdee (2019) argued that the work behaviors related to the performance of employee of Gen X more than Gen Y.

Many researches indicated that factors of personality was closely associated with well-being and individual strengths affected to the work performance (Bos-Nehles, Renkema, & Janssen, 2017; Hsieh, Hsieh, & Wang, 2011; McCrae & Costa, 1999). This research examines the levels of big five personality traits and work behaviorsas an individual strength and an integral to better work performance. The results indicated that Neuroticism, Openness to Experience, Agreeableness, and Conscientiousness are positively associated to work behavior while Extraversionis not significant associated to work behavior. This results support the four dimensions of personality related to the work behavior of Gen X and Gen Y employees in the State Universities in the Northeastern region of Thailand.

The neuroticism personality makes a remarkable between being emotionally stable and being emotionally unstable. Employees who are high in neuroticism are likely to have more psychological distress and experience more negative emotionality. The neuroticism employees are anxious, hostile, tense, touchy and not calm (Allen,Greenlees, & Jones, 2011; Burger, 2006). The openness to experience personality makes a remarkable between being open to new experiences and being conservative. Employees who are open to new involvements are willing to be open-minded to new ideas and approaches (Costa & McCrea, 1985). The openness to experience employees are curious, creative, perceptive, innovative, and imaginative(McCrae & Costa, 1999).The agreeable personality are prosocial orientation towards others and not antagonist in thoughts, feelings and actions. The agreeable employees are empathetic, forgiving, generous, confidential and not selfish (Deniz1 &Satici, 2017). The conscientiousness personality makes a remarkable between being conscientious and being careless. The conscientious personality have high level of organization, determination, and inspiration in goal-directed behavior and associate with self-discipline, productivity, ethical behavior, and achievement striving. The conscientious employees are punctual, hardworking, reliable, responsible, and efficient (McCrea & Costa, 1999).

However, the extraversion personality has no significant to the work behavior. Even the extraversion personality is able to make a distinction between being extraverted and being introverted.Theextraversion employees are sociable, outgoing, energetic, talkative, active and not sober (McCrea & Costa, 1999).

This research summaries a study with the big five personality traits and work behavior which demonstrated that optimism have positive correlations with neuroticism, openness to experience, agreeableness, and conscientiousness.

CONTRIBUTIONS

This research tries to provide sufficient understanding of different generation features that may cause obstacles of working together. This could destroy the unity of the organization and lose the organizational culture. Thus the results of this research would suggest the executive team to understand better of their employees. The executive team tries to develop program to increase their performance and strength the organizational culture. The executive team focuses on the management philosophy that promotes new ideas and proactive working climate.The employees can take the supportive program from executive for working proficiency, transforming operational processes and practices, enhancing the efficiency of operations, building and capturing the opportunities in the organization and offering new values to all stakeholders.

Future Research Suggestions

1. The size of the sample population is limited in the Northeastern region of Thailand. Therefore should increase the area to every university in Thailand in order to have a larger population size and including all types of universities in Thailand.
2. Another statistical techniques like the Structural Equation Modeling (SEM) may test the hypothesis and examine the relationships among all constructs within the research framework.This would be fruitful to the literature to expand this research in future research.

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Developing Efficiency of Students Dormitory Services of Rajabhat Mahasarakham University Students

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Abstract— *The purposes of current study were; 1) to investigate service efficiency; 2) to compare service efficiency; and 3) to introduce a developing model for service efficiency. The population were 630 students using services of RMU dormitory. Samples were 245 students by using questionnaire as the collecting data instrument. The data were analyzed by Frequency, Percentage, Mean Score, Standard Deviation, t-test, One-way ANOVA. and LSD (Least Significant Different). The results of the study were as follows. 1. The analysis of service efficiency dormitory indicated the efficiency at average level in both overall and individual aspect. The mean scores of each aspect were analyzed and found that the aspects of information technology, readiness of venues, personnel management, motivation, were all found at average level respectively. The result of study went along with the hypothesis of the study. 2.The service efficiency dormitory services classified by year of study, was found that there has (t=1.526) significant difference at statistical significant level of .05. The result of the study was related to the hypothesis that educational group, gender, and periods of residence would affect service efficiency dormitory services. 3. The Guidelines for improving service efficiency from the sample group, responded to the questionnaire which is an open-ended test, Which the researcher has classified by frequency, dormitory services consisted of the following aspects. 1) In terms of Management, it was recommended that the university management should pay more attention to their dormitory services. 2) in terms of personnel, sufficient officers with the capabilities to serve the resident students should be provided. 3) In terms of motivation, frequency and regularity of dormitory promotion should be provided. 4) In terms of information technology, WIFI service area should be improved in terms of coverage of area and speed. 5) In terms of readiness of venues, wardrobes and chairs were not appropriate for number of students using the service of RMU dormitory.*

Keywords: *Developing Efficiency, Students Dormitory Services.*

I. INTRODUCTION

The 12th century began to have dormitories for education. which will be found in European universities, especially university Oxford and Cambridge Considered as a prototype of student dormitory management As a tool of education and later having influence spread to the United States since the beginning of Harvard University in 1636 onwards, the dormitory business began to play a role in the management of education in Thailand in the period Rama 5, with public schools, later known as the Royal College of Education The dormitory for university students The Siriraj Nursing Student Dormitory was organized in the year 1908, which is now the Faculty of Medicine, Mahidol University and in 1922, Chulalongkorn University established a dormitory to be used as a residence for male students called dormitories. In addition, the state has an attitude that "The construction of the dormitory is a burden to the government in direct investment that is not educational. Every dormitory fee collection rate should be reviewed at an appropriate rate. Because the rate currently stored is lower than it actually is. and does not encourage private investors to invest. "In addition, the government saw the problems of students living in private dormitories outside educational institutions with inappropriate behavior and therefore enacted the Dormitory Act 1964 and extend the enforcement to the region [1]

Dormitory management became the important issue in Thailand when the campus areas were managed to solve residency problems of students who were in difficulties in finding proper domiciles. At that time, such a management as gender distinction was needed due to diversity of the students living in the dorms. At present, university dormitories gain their new status as "Living and Study center" which allows them to serve educational purposes more directly. In fact, organizational cultures of each institution are implanted through the processes of dormitory management [2]

In terms of dormitory quality, it has been changed from the past that all qualities were from viewpoints of the managements. Services were provided by consideration of the owners. However, taking that good services could attract customers to use dormitories while poor services could bring about customers' dissatisfaction which could also lead to a wasteful investment, the dormitory management reconsidered the meaning of "quality". As a consequence, the customers' satisfaction becomes the main factor indicating service quality, and it led to awareness in improving services to reach the new of meaning of quality [3]

From the background and rationales, it becomes an interest for Dormitory Center, Rajabhat Mahasarakham University to investigate needs of students using services of the residence in various issues including manual learning, payment, regulations,accommodation, and recommendations for improvement. The results of the current study- "Developing Model for Working Efficiency of Rajabhat Mahasarakham University Dormitory Services"could be a guidance for improvement of the university dormitory services.

II. RESEARCH OBJECTIVES

The objectives of this research article were

1) To investigate working efficiency of Rajabhat Mahasarakham University (RMU) dormitory services.

2) To compare working efficiency of Rajabhat Mahasarakham University (RMU) dormitory services.

3) To introduce a developing model for working efficiency of Rajabhat Mahasarakham University (RMU) dormitory services.

III. RESEARCH METHODS

Scopes of the Study

1. Scope of Area- The study was conducted in Rajabhat Mahasarakham University.

2. Scope of Content- The content was related to developing model, development of working efficiency, services, variables, student dormitory, and context of Rajabhat Mahasarakham University, related studies, synthesizing variations, and research framework.

Research framework

From the study of concepts, theories, and related research The researcher used the variables derived from the synthesis to define this research hypothesis as follows: 1)Management 2)Personnel 3)Motivation 4)Information technology 5)Readiness of buildings and facilities Total 5 aspects to measure the service performance of Rajabha Mahasarakham University student dormitory.

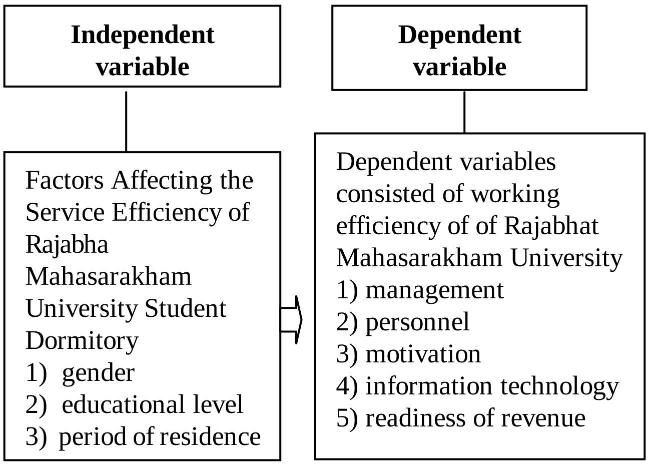
Independent variable
Dependent variable
Factors Affecting the Service Efficiency of Rajabha Mahasarakham University Student Dormitory
1) gender
2) educational level
3) period of residence
Dependent variables consisted of working efficiency of of Rajabhat Mahasarakham University
1) management
2) personnel
3) motivation
4) information technology
5) readiness of revenue

Fig.1 Conceptual framework

3. Population and Samples

1) **The population** were 630 students using services of RMU dormitory.

2) **The samples** were 245 residences selected by the method of [4].

4. **Variations**

4.1 Independent variables which affected efficiency in services of Rajabhat Mahasarakham University domitory included gender, educational level, period of residence, and students' faculty.

4.2 Dependent variables consisted of working efficiency of of Rajabhat Mahasarakham University dormitory in terms of 1) management, 2) personnel, 3) motivation, 4) information technology, and 5) readiness of revenue.

5. Research instrument and Design and assessment of the instrument

The sole research instrument was a set of questionnaire designed in 5 Likert Scale. The items were rated from 5 4 3 2 1 according to the levels of agreement of the informants. The data collection was done with the instrument designed by a detailed assessment method.

6. Data collection

1) Coordinated with personnel taking responsibilities in managing RMU dormitory in order to gain background knowledge of the dormitory.

2) Prior to data the collection process, the participants were informed the purposes of the questionnaire in order to gain useful data that could lead to the answers of research questions.

3) The data were collected in a 3 month period (June-August 2018)

7. Data analysis

In this research, the researcher conducted the data analysis. by using a computer program in data processing and analysis by the method as follows.

7.1 Bring all collected questionnaires to check the completeness and accuracy.

7.2 Take the complete questionnaire and coding form.

7.3 Use the categorized questionnaire to rate each item from the classification list in Questionnaire defined at 5 levels. From concepts, theories, and related research Therefore summarize the conceptual framework of the research discussed in Chapter 2 is a measure of feelings. The researcher therefore chose to use the standard measurement. Which determines the service level as a 5-point level of Likert's.

8. Statistical uses

8.1) Statistics used in instruments assessment

8.1.1T-test was employed to find discrimination with a significant difference of statistics at .05.

8.1.2Alpha Cronbach coefficient was employed to analyze the item reliability of the questionnaire.

8.2 Statistics used in data analysis

8.2.1 Frequency and Percentage were used to analyze general information related to participants' background.

8.2.2 Mean Score and Standard Deviation were used to analyzed score of the 5 Likert scaled questionnaire (Srisa-ard, 2000).

8.2.3 The variable of gender was analyzed by using t-test.

8.2.4 Other variables were analyzed by one way ANOVA.

8.2.5 If there is a significant difference at the statistical level of 0.05, least significant difference (LSD) was used to analyze the variable.

IV. RESULTS

The results of the study could be concluded as follows.

Table I The overall working efficiency of Rajabhat Mahasarakham University dormitory services

Side	Service efficiency	$(\bar{X})$	S.D.	Service	No.
1	Management	2.90	.588	moderate	3
2	Personnel	2.89	.576	moderate	4
3	Motivation	2.88	.609	moderate	5
4	Information technology	2.95	.690	moderate	1
5	Readiness of revenues	2.92	.592	moderate	2
	Overall	2.91	.611	moderate	

1. The overall working efficiency of Rajabhat Mahasarakham University dormitory services was found at average level ($\bar{X}$ =2.91), In the consideration of each aspect, it was found that the aspects of information technology ($\bar{X}$ = 2.95), readiness of revenues ($\bar{X}$ =2.92)management ($\bar{X}$ =2.90), personnel ($\bar{X}$ =2.89), and Motivation ($\bar{X}$ = 2.88) were found to be in a descending order. The result of the study went along with the hypothesis also set as average.

1.1 The overall working efficiency of RMU dormitory services in terms of information technology was found at average ($\bar{X}$ =2.95). In the consideration of each aspect, it was found that three most rated aspects were satisfaction toward watching machine ($\bar{X}$ =3.03), cable TV($\bar{X}$ =3.02), and mobile data ($\bar{X}$ =2.80) respectively.

1.2 The overall working efficiency of RMU dormitory services in terms of readiness of revenues was found at average ($\bar{X}$ =2.93). In the consideration of each aspect, it was found that four most rated aspects were satisfaction toward dormitory rooms ($\bar{X}$ =3.07),dormitory surrounding ($\bar{X}$ =2.99) ,accommodation ($\bar{X}$ = 2.95) ,and dormitory staffs' recommendations ($\bar{X}$ =2.85) respectively.

1.3 The overall working efficiency of RMU dormitory services in terms of management was found at average ($\overline{X}$ =2.90). In the consideration of each aspect, it was found that most rated aspects were satisfaction toward appropriateness of management ($\overline{X}$ =3.00), Continuity of development ($\overline{X}$ =2.99), Desire to stay in the dormitory ($\overline{X}$ =2.99), responses to needs of residents ($\overline{X}$ =2.88) respectively.

1.4 The overall working efficiency of RMU dormitory services in terms of personnel was found at average ($\overline{X}$ =2.89). In the consideration of each aspect, it was found that most rated aspects were satisfaction toward moralities related to honesty, punctuality, and resource management ($\overline{X}$ =3.00), staffs' performances ($\overline{X}$ =2.95), respect of Obligations ($\overline{X}$ =2.92), and performance of services ($\overline{X}$ =2.82)respectively.

1.5 The overall working efficiency of RMU dormitory services in motivation was found at average ($\overline{X}$ =2.88). In the consideration of each aspect, it was found that most rated aspects were satisfaction toward policy and plan to encourage students' motivation ($\overline{X}$ =2.95), clearness of developing purposes ($\overline{X}$ =2.93), processes in students' motivation ($\overline{X}$ =2.92), and development of services in motivating students ($\overline{X}$ =2.81) respectively.

2. The comparison of working efficiency of Rajabhat Mahasarakham University Comparison between gender groups (male and female) (t = 1.526) Mean and standard deviation between the study groups as a whole ($\overline{X}$ = 2.48) dormitory services using study year of 1,2,3,4 and graduated school indicated that there was a significant difference between the students with years of students at the statistical level of .05. The result of the study was related to the hypothesis that educational group, gender, and periods of residence would affect working efficiency of Rajabhat Mahasarakham University dormitory services.

Table II The comparison of service efficiency of Rajabhat Mahasarakham University student dormitory Between gender groups.

Gender	($\overline{X}$)	S.D.	t	df	sig
1. Male 2. Female	33.47 66.53	.50	1.53	245	2.14

From the table :Comparisons between gender groups (male and female) were significantly different at the .05 level.

Table III The results of the comparison of service efficiency variations of Rajabhat Mahasarakham University dormitory Between different gender groups.

(Sources of Variation)	SS	df	MS	F	Sig
(Between Group)	.66	1	.33	1.34	.27
(Within Group)	50.21	244	.25		
Overall	50.87	245			

* Statistical significance at the level of .05

From the table: comparison results show that the service efficiency of Rajabha Mahasarakham University dormitory that has gender groups (Males and females) were statistically different at the .05 level which was in accordance with the hypothesis set. The gender groups were different. The service efficiency of the Rajabha Mahasarakham University dormitory is different.

Table IV The comparison of service efficiency of Rajabhat Mahasarakham University student dormitory Between study groups.

Education level	N	($\overline{X}$)	S.D.
Bachelor's Degree 1	161	3.00	.000
Bachelor's Degree 2	42	2.57	.504
Bachelor's Degree 3	24	2.33	.472
Bachelor's Degree 4	16	2.49	.503
Postgraduate	2	2.00	.000
Overall	245	2.48	.489

From the table : comparison results show that Service Efficiency of Student Dormitory, Rajabha Mahasarakham University between the 5 groups of educational levels the average order is from high to low, including first year bachelor's degrees, bachelor's degree 2's, bachelor's degree 3, bachelor's degree 4 and higher than bachelor's degree. With average respectively.

Table V The results of the comparison of service efficiency variations of Rajabhat Mahasarakham University dormitory Between different study groups.

(Sources of Variation)	SS	df	MS	F	Sig
(Between Group)	21.17	3	7.06	22.88	.00*
(Within Group)	91.88	242	.31		

Overall	113.05	245			

* Statistical significance at the level of .05

From the table: comparison results show that the service efficiency of Rajabha Mahasarakham University dormitory Which has a group of Bachelor's degrees, 1st year, 2nd year, Bachelor's degree, 3rd year, 4th degree and above. Differences were statistically significant at the .05 level which is in accordance with the hypothesis set. The study groups are different. There are different opinions on the service efficiency of Rajabha Mahasarakham University dormitory.

From the hypothesis, it is found that statistical significance is at the level of .05 which shows that there is at least 1 group of level of education. Which have different opinions on the service efficiency of Rajabha Mahasarakham University dormitory.

Table VI The comparison of service efficiency of Rajabhat Mahasarakham University student dormitory During the period of living group.

Living period group	N	$(\overline{X})$	S.D.
1 year	161	2.55	.504
2 year	42	2.44	.493
3 year	24	2.41	.527
4 year	18	2.03	.421
Overall	245	2.43	.497

From the table: comparison results show that Service Efficiency of Student Dormitory, Rajabha Mahasarakham University Between the 4 groups of residence periods arranged in descending mean, namely 1 year living period, 2 years living period, 3 years living period and 4 years living period different.

Table VII The results of the comparison of service efficiency variations of Rajabhat Mahasarakham University dormitory Between groups, the duration of living varies.

Sources of Variation	SS	df	MS	F	Sig
Between Group	.38	2	.379	1.83	.18
Within Group	36.55	243	.208		
Overall	36.94	245			

* Statistical significance at the level of .05

From the table: comparison results show that the service efficiency of Rajabha Mahasarakham University dormitory With the duration of the living group 1 and the duration of the living group 2-4 years, statistically different at the .05 level, which corresponds to the assumptions set. The duration of the living group is different. There are different opinions on the service efficiency of Rajabha Mahasarakham University dormitory.

From the hypothesis, it is found that the statistical significance is at the level of .05, which shows that there is at least 1 period of time that lives. The efficiency of the service of Rajabha Mahasarakham University dormitory is different.

3. The Developing model for working efficiency of Rajabhat Mahasarakham University dormitory services consisted of the following aspects.

3.1) In terms of Management, University management should pay more attention to student dormitory than ever, accounting for 59.96 percent. To have a budget allocation policy to improve accounting for 13.47 percent. the dormitory development is equivalent to other university dormitories or take role models to develop representing 10.61 percent.

3.2) in terms of personnel, Add enough staff to provide services and counseling on all aspects of dormitory students accounting for 50.20 percent. Reduce the process of contacting Dormitory payment and other service fees to be faster Solve the problem of waiting over days or longer days accounting for 48.16 percent. To have the dormitory officers wait for service 24 hours a day, timely service Saturday and Sunday service accounting for 17.14 percent.

3.3) In terms of motivation, increased dormitory service activities, increasing from currently available 35.35 percent. With consistent and appropriate service according to the needs of students in the dormitory, such as welfare stores The restaurant has many options. The facilities, environment and sports field accounted for 23.27 percent. Defining an action plan and service to create clear incentives that can be trusted representing 15.51 percent.

3.4) In terms of information technology, should improve the internet signal. Wifi signal is faster and stronger than the present. representing 78.77 percent. The power system should be improved frequently and there must be emergency or backup electricity in every building and surrounding area. Representing 23.68 percent. To have rent payments online at any time Representing 8.98 percent. Should use electronic cards to close the room. There is a

TV in every room. Install CCTV inside and outside the building 6.12 percent.

3.5) In terms of readiness of venues, add facilities Representing 27.35 percent. Repairing the equipment in the room and around the building quickly after notification from the residents accounting for 21.22 percent. Indoor and outdoor landscaping improvements accounting for 12.65 percent. Paint the interior of the building and exterior of the building during the year increased. accounting for 7.35 percent. Increase parking places for motorcycles and cars with increased roofs. Equal to 1.63 percent.

V. DISCUSSIONS

1. In this section, the results of the study are discussed according to the hypothesis of the study. The detail were as follows.

Hypothesis 1: Working Efficiency of Rajabhat Mahasarakham University at the average level.

The result of the study indicate that overall working efficiency of RMU was found at average. In a comparison of each aspect using mean score, it was found that information technology, readiness of revenues, managements, personnel, and motivation were rated in a descending order. Each aspect could be discussed below.

1.1 The analysis of working efficiency of RMU dormitory service was indicated at average level. In detail, information technology is related to online activity which is one of the main daily activities of students in this era. Moreover, the aspect also includes electronic devices that could bring about accommodation to students such as cable TV, mobile phone, self-phone prepaid machines, and vending watching machines. Therefore, it is not a surprise that the aspect was rated the most among all working efficiencies. The result of the study went along with [2] The study was conducted to investigate factors affecting satisfaction of students using services of Kasetsart University Sriraja Campus. The result of the study indicate that internet signal was factored the most rated to affect satisfaction of students. It was recommended in the study that there should be recommendations for students to use the internet only for educational proposes for avoiding online trafficking. In long time development, it was recommended that there should be a pay raise for internet in order to improve internet services in the dormitory.

1.2 The result of the study indicated that readiness of revenues was the second rated aspect with the average level of working efficiency. This could be explained by the fact that the RMU dormitory provides clear regulations of using services, accommodations, and other services that could contribute livelihood of the revenues. The results of the study was related to [5] which investigate factors affecting private dormitory service using decisions of Naresuan University Students. The study found that the most influent factors affecting decision making of the students was location. The informant indicated that they gave priority to the dormitories near the university which make them comfortable in travelling.

1.3 The results of the study indicated that the working efficiency of RMU dormitory services in terms of management was found at average level and as the third rated aspect. Plan and policy play a great role in University dormitory service. Efficient plans and policies could bring about working efficiency that could lead to satisfaction of students. They also affect personnel management that could apply plans and policies into real practices. However, this depends on choosing of motivating strategies- whether it is 1) traditional motivation or 2) relational motivation. The result of the study was related to [6] who indicated five responsibilities of management which were 1) planning – prediction strategies of how researches would be spent, 2) administration – management of resources to reach the goals of the organizations, 3) supervision – protocols for personnel to work within their responsibilities, 4) cooperation – connection between units in an organization, and 5) control – Scoping of work according to plans and policies.

1.4 The result of the study indicated that working efficiency of RMU dormitory services in terms of personnel was found at average level and at fourth rank. Development of staff working efficiency is one of the important issues in developing an organization. Having qualified staff would increase productivity and decrease cost of management. Likewise, staff could be a key important factor in managing university dormitory. It affects students' satisfactions and working efficiency of the dormitory. The result of the study was related to [7] The study presented model for personnel improvement in the 3rd development division – a military unit working on developing communities in remote areas and two main recommendations were given. 1) Recruitment processes were important procedures bringing in staff with qualities that could response the needs of position. However, without the process of staff improvement, the organization could not be successful. 2)The development process activities should include 7 days of orientation that consist of the activities related to projects, chain of commands, budgetary plans, community developing processes, communities studies, sufficiency economy philosophy promotion, principles in development, activities creation, authentic practices in the areas, evaluation and conclusion. Moreover, evaluative seminars were suggested to be hold every 3 month.

1.5 The results of the study showed that working efficacy of RMU dormitory services in terms of motivation was at average level and at the fifth rank. Motivation is one of important factors affecting both customers' satisfaction and organization working efficiency. A dormitory with effective processes of motivation would attract customers to use its services that lead to increasing of its productivity. The result of the study was related to [8] who studied factors affecting satisfaction of people using services of computer center in Yala province. The results of the study show that people need to be motivated to use the services of the computer center. Therefore, public relation processes were crucial factor in managing organization.

Hypothesis 2 : Comparison of Working Efficiency of Rajabhat Mahasarakham University.

The comparison of working efficiency of Rajabhat Mahasarakham University. was based on 3 variables including genders, educational level, and periods of residence. The result of the study indicated that there were significant differences between the students of different genders, educational levels, and periods of residence at the statistical level of .05. The detail of each aspect could be seen below.

2.1 The result of the study indicated that there was a significant difference between the students with different genders. The result of the study was related to [9] the study investigated dormitory service choosing of students in King Mongkut's Institute of Technology Ladkrabang. The result of the study indicated that students with different genders prioritized factors related to dormitory choosing including revenues and location with a significant difference at the statistical level of 0.05. On the other hands, there was no significant difference in the factors of management and services, regulations, and public relation.

2.2 It was found that there was a significant difference at the statistical level of 0.05 between the first year students and the second to fourth year students. In detail, the variable found to be in the significant difference was information technology. However, there was no significant difference between the two groups of the students in the aspects of management, personnel, motivation, and readiness of revenues.

2.3 The result of the study indicated that the students staying in the dormitory with different periods of residence showed satisfaction toward the dormitory working efficiency with a significant difference at the statistical level of .05. In detail, there was a significant difference the statistical level of .05 in the aspect of information technology while the other aspects was found not to be significantly different.

Hypothesis 3: A Developing Model for Working Efficiency of Rajabhat Mahasarakham University dormitory services.

The result of the study could be concluded and presented as the recommendations for improving working Efficiency of Rajabhat Mahasarakham University dormitory services. The detail of the suggestion of each aspect of working efficiency could be seen below.

3.1) In terms of **Management**, University management should pay more attention to student dormitory than ever. To have a budget allocation policy to improve. The dormitory should be developed to be equivalent to other university dormitories Or take role models to develop.

3.2) In terms of **personnel**, Should add enough staff to provide services and advice in all areas with students. Reduce the process of contacting Dormitory payment and other service fees To be faster Solve the problem of waiting over days or longer days To have the dormitory officers wait for service 24 hours a day, service on Saturday and Sunday.

3.3) In terms of **motivation**, Increased dormitory service activities With consistent and appropriate service According to the needs of students in the dormitory. Defining an action plan And services clearly create a process that encourages students to live in all rooms.

3.4) In terms of **information technology**, Improve the internet signal, Wifi signal to cover all areas according to the university policy. Procure budget for installing transformers And add backup power systems to all buildings and surrounding areas. The surrounding area is open for rent payments online. Use the electronic card to close the room opening. There is a TV in every room. Install CCTV inside and outside the building.

3.5) In terms of **readiness of venues**, Add closet Tables and chairs per person, accommodation in each room. Carry out repairs for the equipment in the room and around the building. Arranging more interior and exterior landscaping projects. Procuring budget for painting inside and outside the building. Increase parking places for motorcycles and cars with increased roofs.

VI. RECOMMENDATIONS

1. In terms of **Management**, University management should pay more attention to student dormitory than ever.
2. In terms of **personnel**, There should be enough staff to provide all kinds of services and advice for students.
3. In terms of **motivation**, Increase the service activities of the dormitory.
4. In terms of **information technology**,Technology Improve the internet signal, Wifi signal to cover all areas according to the university policy.
5. In terms of **readiness of venues**, Additional amenities such as closets, tables, and chairs per the number of people staying in each room.

VII. CONCLUSION

The results of the study were as follows. 1. The analysis of service efficiency dormitory indicated the efficiency at average level in both overall and individual aspect. The mean scores of each aspect were analyzed and found that the aspects of information technology, readiness of venues, personnel management, motivation, were all found at average level respectively. The result of study went along with the hypothesis of the study. 2.The of service efficiency dormitory services classified by year of study, was found that there has *(t=1.526)* significant difference at statistical significant level of .05. The result of the study was related to the hypothesis that educational group, gender, and periods of residence would affect service efficiency dormitory services. 3. The Guidelines for improving service efficiency from the sample group, responded to the questionnaire which is an open-ended test, Which the researcher has classified by frequency, dormitory services consisted of the following aspects. 1) In terms of Management, it was recommended that the university management should pay more attention to their dormitory services. 2) in terms of personnel, sufficient officers with the capabilities to serve the resident students should be provided. 3) In terms of motivation, frequency and regularity of dormitory promotion should be provided. 4) In terms of information technology, WIFI service area should be improved in terms of coverage of area and speed. 5) In terms of readiness of venues, wardrobes and chairs were not appropriate for number of students using the service of RMU dormitory.

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Democratic Way of Life: The Thai's Political Behavior

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Abstract-Many countries in the world think that democracy is one of the best since it is considered the governing of the people, by the people, and for the people. Democracy has meaning in a variety of dimensions including the form of governance, governing principles, including the existence of humans. The purpose of this research was to propose democratic way of life in the Thai's political behavior. This research was the qualitative research by studying the document concerning the political behaviors form the text book, the article, the other media involved. Then, data were analyzed by content analysis. Research results found that the democracy in a broad sense means another way of life for citizens, with patterns of behavior in politics, economy, society and culture called the "democratic way" with -3dimensional components, including; (1)Democracy understanding: citizens of democratic states must understand the rules and regulations of peaceful coexistence in society by learning about their roles, duties, and freedoms, as well as respect for the freedom of others. (2)Democratic ideology: it is a strong belief in the value of every human being that has value, has the potential to learn, be free, to love, to be generous with one another, and to cooperate to develop society to the benefit of everyone in society. (3) Living a democracy: living the life of a democratic citizen based on equality, freedom, fraternity, and human dignity.

Index Terms- ***Democratic Way of Life, Thai's Political Behavior***

I. INTRODUCTION

Social order arose mainly from the teachings of the Prophet when human society began to have conflicts in many ways, in sometimes religious teachings are unable to control human behavior, therefore, the creation of rules to control the human mind, outside of themselves that they can live together in peace and tranquility had happened. The system that the world has invented to control human behavior is the Governing Form. The participation of people in political decisions in their communities is a way that many ancient societies have practiced since prehistoric times, such as in ancient Indian society it appears that people of the high caste are directly involved in governing, and if considered superficially, it may not look like much, but the whole caste is quite small, compared to the meeting of the people's council of the ancient Greek city which there aren't many (Raksasat, 2000)[1].The democratic system today is a legacy of Western traditions, inherited from ancient Greek culture. Democracy is a political doctrine that focuses on the interests of people.It consists of philosophy theory, economic theory,political science theory which are applied to conditions of each country (Directorate of Civil Affairs,1988)[2].Democracy is considered one of the best political systems in the world because it allows people to govern themselves. It is the governing of the people, by the people and for the people. However, democracy is considered an ideal political system that most societies try to hold as a basis for governing the country and to justify their own government. This is because it is considered a political regime that will benefit the public, which is based on a belief that when governing by many people, it leads to better decision making(Nakata, 2000)[3]

Abraham Lincoln, the 16thpresident of the United States (1809-1865) stated about democracy in his speech at Gettysburg, Pennsylvania on November 19, 1863 that "The government of the people, by the people, for the people, will never be dissolved from this earth" (Copeland&Lamn, 1985)[4].Democracy is a form of government that every citizen has a direct involvement in state activities and creating social agreement (Charnow&Vallasi, 1993)[5].The government must recognize the rights and personal freedom of the people, including the legitimacy and the righteousness of opportunities and income distribution, and also take into account its effects on all people equally (Bertrand, 1991)[6].

Democracy derived from 2 Greek words which are “demos”, meaning people and “kratia”, meaning power. When combining these two words together, democracy refers to “the governance where sovereignty is owned or comes from people.” Democracy has meaning in both terms of form and principles in governing as well as the joint existence of humans. In the administrative dimension, it is focusing on public participation in formulating policies relating to personal and public interests. In the dimension of living, it places an emphasis on the acceptance of freedom, importance, and shared benefits by using a rationale as a guideline. Democracy in a narrow sense means “people with self-governing power." In a broad sense, it means "another way of life in which there are patterns of behavior in politics, economy, society and culture” (Suparp, 1979)[7].Democracy adheres to faith in human potentials, intellect and collaboration based on reason, a belief in the rights and freedoms that can be discussed, printed, published, convened, organized associations, and form political parties, etc. It is believed that humans are equal according to laws and politics. They will be treated by state and laws equally without a discrimination of sex, nationality, and socioeconomic status. The governing power of the state comes from the consent of the people. Therefore, a righteous government must be a government that is a representative of the people. Political, economic, and social institutions are state mechanisms that exist to serve individuals in society. The state must intervene in private affairs to a minimum. And the people have the right to freedom to oppose the government that does not support the people in the society to achieve the goals because the state can remain only with the goal to protect life, property and seek happiness for the people (Samuttarawanitch, 1993). Democracy is a form of government that is based on the sovereignty of the people. It can be presidential democracy or parliamentary democracy. If the sovereignty in determining the governing body is on the people, it is considered a democratic government (Taweeset, and Nuansakul, 2000)[8].

Therefore, it can be concluded that democracy refers to the governance where the sovereignty, executive power, legislative power, and judicial power belong to the people and are used both through their representatives. People have the right to freedom, political equality, governance, economy, and society, which can be generally summarized into 3 definitions, which are

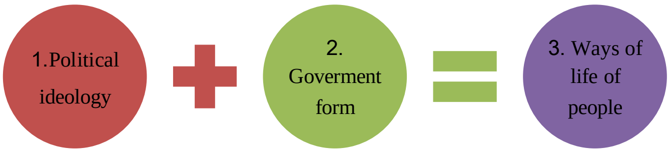


Fig.1: Definition of democracy

1. **Definition in a term of political ideology:**it is a political thinking system. Democratic ideology is widely accepted as a system of political thought that gives importance to 3 principles, namely, the principle of human being who has intelligence, reasoning, understanding on what is good or bad, the principle of rights and freedom, and the principle of equality.
2. **Definition in a term of government form:**The basic concept of democratic governance comes from the belief that people have the highest power in governing the country. Self-government will be conducted through representatives of the people who have chosen to be a government by the constitutional framework, which is consensus from the people. The important principles of democracy include the principles of sovereignty of the people, by the people and for the people, the principles of democratic reasoning, majority vote, compromise, equality and social freedom.
3. **Definition in a term of ways of life of people:** ways of life of people in the society that facilitates democracy need to understand the rules of peaceful co-existence by learning roles, duties and freedom of oneself as well as respect freedom of others. It is based on a belief that everyone is equal and has potentials to learn, attain freedom, and cooperatively develop the society to obtain righteousness and benefits for everyone. Democratic ways of life adhere the principles of equality, freedom, brotherhood, and human dignity by using reasons in decision making or solving problems, listening to others consciously and without any biases, being generous, paying attention to society, participating in political activities, compromising, being optimistic, and being responsible.

Therefore, the politics is important for all people any country because, although the one lives in any where, if there was is not the rights and freedom about living, speaking, doing occupation etc.. believe that there is no so quality of one’s life. However, it is realized that the democratic politics lead to have the human’s right and freedom which open the people can do economy, social and politics. The democracy, thus, is important and advantage for social members, this study will be showed the essential of the democratic way of life of the individual. This will be usage for continually studying.

II. RESEARCH OBJECTIVES

This research aims to study the concept ofthe democratic way of life among the Thai’s political Behavior

III. RESEARCH METHODS

This research was the qualitive research by studying the document concerning the political behaviors form the text book, the article, the other media involved. Then, to analyze data by the content analysis and presenting by description**.**

IV. RESULTS

The research on the topic of Democratic Way of Life: The Thai’s Political Behavior was found as follows;

A complete democratic societymust instill democracy in the people in terms of knowledge, ideas, ideology and way of life from childhood onwards. The daily life of an individual in the family, community and society It will be peaceful when all members understand and realize the importance of democracy as a guideline. In ways of life, many scholars have explained, classify views about democratic ways as stated below.

Dewey (1916) [9]stated that a democratic way of life means cohabitation, treating each other with respect, not violating the rights of others, respecting the rules of society. The democratic ways of life take equality and freedom as the main ideology. Democracy is divided into 2 types which are(1) form of government involving public participation and power in government administration and (2) ways of life: it is a relationship between human beings that respects each other for the rights and freedoms of one's thoughts and actions, shares and believes in one's intellect, whereby citizens in society must have at least 4 behaviors which include (2.1) be disciplined and comply with the rules and regulations of the society, such as laws, folkways, and norms, (2.2) be respectful: respect opinions and rights of others, (2.3) be responsible for assigned roles and duties, be able to be both a leader and a follower, and(2.4) have unity, love, bond, and be able to work as a group according to the needs and freedoms of each person.

Education Services Australia *(*2005)[10]stated in Living in a Democratic Society that a democratic way isa responsibility of citizens and values of good citizens as well as behavioral patterns involving democratic perspectives and values. A good citizen needs to have important social knowledge of political institution and rules which will lead to a participation in those institutions and a realization in citizenship rights and roles. It requires a participation in citizens’ lives whether it is through the official participation, such as election for public organization or group or individual work which will create a sustainable and strong community.

Rosales (2012)[11]stated that democracy is a way of life. Even though the moral and political ideals are difficult to explain about the connection, the idea of a democratic community requires liberal reform which will enable people who have learned democratic habits to be able to connect and participate in political activities.

Supreme Court Justice Stephen Breyer (2015)[12] pointed out thatdemocracy is a way of life of people in the community, school, as well as the workplace and others. It is a living culture involving fairness and shared responsibility. It represents the relationship between humans. Therefore, the democratic way of life is an important part of life, both economically, culturally and politically. It also involves freedom of values, creativity or democratic expression that are in harmony with ways of life.

Suyaprom (2014)[13]stated that a democratic way consists of these following elements: (1) using experience and reasoning in life: a reason used must be acceptable to all parties and not against the resolutions of all people in society and cannot use a reason only for personal gain. When interacting with other people, a person should respect a reason of oneself and others and use experience in the past to justify what is right or wrong in order to continue doing what is right and discontinue doing what is wrong as well as using it as a guideline for living and interacting with other people based on the past experience, (2) giving importance to the private sector respect public opinion at the same time: it is to give importance to the private while with respect to public opinion, because private sectors combined are public. if the private is not happy, how can the public be happy? In a democratic system, an objection can occur at any time. If most people oppose the government, they must resign. The government has no right to prohibit the opposing of a democratic way of life. They must admit that there is no way to please everyone but be careful not to go against a majority of people, (3) state is considered a tool of the people: the state must serve the people. The state is not the master while the people are the slaves. The democratic way is a way of life of the people who are the majority. Therefore, the development of ethics or attitudes or values and the principles of democratic behaviors must be consistent with the resolution of the majority of the people of the country, (4) using a voluntary principle as a life principle not oppression or coercion because oppression or coercion is a dictatorship, (5) respect the law and adhere to the principles of law and social justice as a way of living. When there is a law, one must obey the law. If the law is not good and does not make the society happy, and lack of justice, one must find a way to repeal the law first, not just follow the law with dissatisfaction, (6) "methodology" is no less important than a goal. Therefore, to do anything, do not just do it to get done because it is not the democratic way. If the methods are unjust and unreasonable, the success is not something that the democratic people will respect, (7) giving everyone an opportunity to have the right to debate or express personal opinions, or let them express their opinions before demanding them to make any decisions because in a free and democratic world, each person's opinion is important, not just listening to the opinions of the only authority, (8) respect for the equal rights of all people, which must be considered that everyone is born with equality, dignity. Their origin, position or status in both social and economic status does not create a privilege for people to be superior than others. On the contrary, everyone must be equal, at least equal in basic rights as humans.

Muangmontri (2 014)[14]explained about the democratic way of life that "way" means path and "democratic" means the governing system that adheres the majority of public resolutions. Therefore,"the democratic way of life" refers toliving by adhering to the moral and religion principles, having democratic principles in life, abiding by the law, contributing to the society, helping each other to pave the way to the development of society and the country to be a truly democratic society. Guidelines for conducting good citizenship in a democratic way of life consist of (*1) social aspect*: expressing ideas logically, listening to other people's opinions, accepting when others have better reasons, making logical decisions rather than using emotions, respectingsocial order, having public consciousness for the benefits of public and to preserve public property,(*2) economic aspect:*saving, being honest with the profession, career development, using free time to obtain benefits for oneself and society,creating works and new inventions for the benefits of Thai and world society, being a good producer and consumer with integrity, adherence to a good national ideology, (*3) political aspect: r*especting the laws ,listening to everyone's opinions by being patient towards conflicts, acceptance of better reasons, being faithful to duties without aiming for personal gain, ability to express opinions to the public, presenting oneself in the performance of duties as members of the House of Representatives or members of a local council, working with full capacity and full time.

Department of Local Administration (2008) pointed out that a democratic way of life that means guidelines for daily living and for living in the society where the people are governed by democracy. The democratic way of life must adhere to the following principles: (1) using reasoning for decision making: to do anything requires more reasoning rather than emotions or emotions. In this way, people will be able to live together in peace which will lead to a successful progress, (2) voluntary principle: democracy is a voluntary governing system that is governed by the majority of people rather than by force. It can be applied in daily life, too. When asking anyone to perform any actions, it should be based on reasons and voluntary rather than compulsion. Using the voluntary principle leads to several benefits, such asthe acceptance in reasoning and rights to do or not to do something, participation when performing any actions, and having support. The results of voluntary are better than compulsion, (3) sportsmanship: it is an important principle for a democratic way of life. When it comes to decision making, we need to follow the opinions of the majority. Therefore, there will be both fulfillments and disappointments among different opinions. Those who are the majority should not make the minority feels bad but show sympathy and be willing to listen to the issues of the others in order to find a solution. On the other hand, those who are disappointed should accept the opinions of the majority and support them, (4) legal compliance: in the democracy, laws that are enforced are accepted by the majority. If the majority does not agree with the law, they can push the state to change the law by using political mechanism. Everyone must therefore obey the law for the peace and order of the country, and (5) equality, which can be expressed by treating everyone equally and prioritizing everyone's opinions and needs, not taking side, not taking a personal relationship into account when solving public issues.

However, Sathorn (1974)[15]divided the democratic way of life into democratic capitalism and democratic socialism as follows:

1. Democratic capitalismis democracy of the free world which refers to democracy as a way of Life. It consists of 3 elements as stated as follows; *(1) Equality*:it does not mean that everyone is identical, but everyone has equality in every foundation, especially in the matter of basic rights, such as the rights to life, property, the pursuit of happiness under the law, and equality in matters of opportunity, especially in matters of politics. *(2) Popular sovereignty*:the government must choose policies that most citizens want them to choose, and not because the cabinet wants or because

the government experts advise to them choose.*(3) Rule by majority*: those who are in charge of governance or administration must be representatives of the people chosen by the people. They must follow the needs of the majority, but at the same time, they must respect the rights of the minority, give an opportunity for the minority to object or campaign to support their own objection at any time. The minority right that loses at first may become the majority that wins later because there is always an opportunity to protest and campaign.

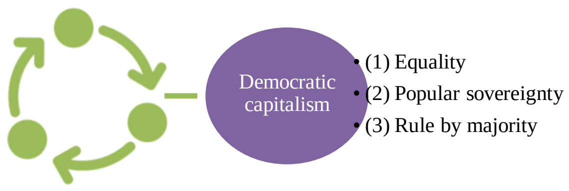


Fig. 2 Democratic capitalism

Capitalist democracy consists of democratic principles that have been mentioned above. But the most important, in contrast to the communist dictatorship, ownership of the means of production is held by individuals not by state. For example, the individuals own properties, factories, machines, and natural resources except the basic public utilities that is provided or monopolized by the government, such as postal, military weapons, and water supply, etc. Capitalist democracy believes that having individuals own various businesses is better than having the state owns everything because individuals can develop their enterprises and the people can indirectly control the private enterprises since the government comes from the people.Moreover, the span of control of the government may be too wide to monitor everything if the government is the only owner of all businesses

2. Democratic socialism:socialism can grow in democratic societies such as England, Holland, Belgium, Switzerland, Australia and Israel because these countries give freedom to various movements; (1) State welfare:state welfare gives an opportunity to the poor, eliminates inequality by providing education for everyone, elimination a discrimination of gender, religion, beliefs, and social status, reforms for the benefit of the community, provides life and unemployment insurance, eliminates of degradation by finding a better place to live, and provides medicine and treatment to all people, regardless of their social status. These are the goals of socialism. (2) Rule of law: socialism is different from Communism in terms of social reform because in socialism, it relies on law and the constitution as a means of reform, but Communism uses violence or the revolution. Socialism seeks power by voting, but the Communism seeks power by using weapons. The Communists also force the transfer of business ownership. Socialism respects private rights and disagrees with the elimination of private property by unreasonable methods or by not paying compensation until the state owns the business. (3) Ethic:Socialism goes well with various religions. In particular, the monks have helped a lot in spreading the understanding of socialism because socialism adheres to morals and aesthetics. And (4) Proceed gradually: Socialism is based on theory of Fabian empiricism which do things gradually and use an informal method rather than a formal method.It focuses on create an understanding with small groups of people and then expand to larger groups rather than demand it from the King or the state. Its debate emphasizes on facts which are clearer than the principles regarding a confiscation of businesses by the state.Socialism still needs rationales and the necessities to support that confiscation. Not everything can be taken to be owned by the state, but the state needs to do things based on reasons and depending on situations.

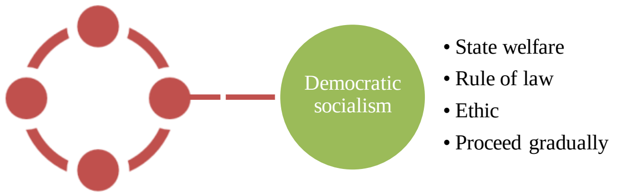


Fig. 3 Democratic socialism

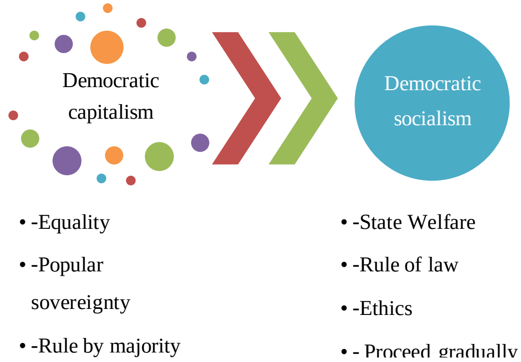


Fig.4 Democratic Way of Life

V. DISCUSSIONS

To understand the democratic way of life, there needs to be the understanding of behavioral expressions of individuals which consist of causes and reasons. The first thing that involves a receiving of information is six senses which consist of ears, eyes, nose, tongue, body, and heart. It is known as perception. The highest level of perception is knowledge/understanding. And when people understand things, feelings are created such as like, dislike, feel good, feel bad, etc. This is concerning with mental. The highest consciousness is ideology. Moreover, after knowledge comes behaviors. For example, if someone likes something, he or she will approach that thing or vice versa. The natural behaviors of humans are called living. Therefore, the democratic way of life of the democratic system consists of(1) democratic understanding, (2) democratic ideology, and (3) democraticway of life which can be considered by using the experts' perspectives of the democratic way of life as seen in Table I.

TableI: An analysis of elements of democratic way of life of the citizens

Scholars	Knowledge/Understanding	Mental/Ideology	Behavior/Living
Dewey (1916)[16]	- understand rights and freedoms of thinking and behaviors of others, share and believe in intelligence	- Respect opinions and rights of the people - responsible for assigned roles and duties	- Orderliness: act in accordance with social rules such as laws, folk ways and norms - Unity: love each other, bonding, knowing how to work as a group
Education Services Australia (2005)[17]	Have knowledge about society, political institution, and law	Have a responsibility of citizens and good citizenship values	- Patterns of behaviors, responsibilities, attitudes and democratic values - Must participate in the civilian life of the community
Rosales (2012)[18]	Learn democratic habits until be able to connect and participate in political activities	Moral and political ideology	Participation In political activities
Supreme Court Justice Stephen Breyer (2015)[19]		Freedom of values, creative thinking or democratic expression that is in harmony with life	- A way of life for people in the community, school, as well as workplace and others, a living culture that is worthy of integration. -Democratic expressions that blends in with life
Sathorn, Pinyo (1974)[20]		3 democratic elements: (1) equality (2) popular sovereignty and (3) majority rules	Practical guideline for democratic way of life: (1) equality (2) popular sovereignty and (3) majority rules
Division of Local Administrative Development (2008)[21]	Use rationales in decision making and do anything based on rationales rather than emotions	- Accept that everyone has equality	- Sportsmanship - Follow the laws in the democratic system - Use voluntary principle in daily life
Muangmontri, Auaychai (2014)[22]	Acceptance of a better reason	Respect the law, listen to opinions of others, be patient towards conflicts, have public mind - Respect the majority rule	Reasonably express opinions, listen to opinions of others, make a decision using rationale rather than emotions, respect social regulations, protect public properties - Use voluntary principle in daily life
Suyaprom, Surapon (2014)[23]	- Understand reasons and knowledge based on experience, the reasons used for living must be accepted by everyone and are not against majority rule - State is only a tool. Therefore, the state must serve its people, and not act as the master - "A method" is as important as achievement. When doing something, it needs to be according to democratic way of life	- Respect rights and equality of the humanity based on the idea that people are born equal regardless of status and nationality	- Respect and follow the laws, law principles, equity in the society and use them as a life guideline - Provide everyone an opportunity involving rights for discussion and personal opinions

The citizens' democratic way of life considers from the definition of democracy in a dimension of citizens in the democratic system. The way of life of citizens in the society that facilitates democracy consists of 3 dimensions which are *(1) democratic understanding:*citizens of the democratic state needs to understand rules of living together peacefully by learning their own roles and freedom, and respect freedom of others by understanding the foundation of democracy that it is based on the respect of others or everyone,**(***2) democraticideology:*it is a strong belief in human values, in which believes that every human has a potential to learn, have freedom, love, be kind towards each other, and has an ability to cooperatively develop society in order to benefit everyone,*(3) democraticway of life:*it is a way of life of people in the democratic system which is based on equality, freedom, brotherhood, and human dignity. In addition, it is the democratic behaviors. The author would like to explain more below.

1.Democratic understanding: Knowledge is the first step of the behavior involving an ability to remember which can be done through thinking, seeing, hearing or listening. Knowledge is a part of learning.Knowledge is a matter of remembering things without the need for complex thinking or using too much of their brain abilities. It is considered an important process in psychology leading to behaviors that create comprehension (Hospers,1967;[24]Chaisawat, 2550)[25].It is a step further from knowledge that requires the higher ability of the brain and skills to communicate by using verbal, writing, using language or symbols. This usually occurs after a person receive information and then expresses it by using skills or decoding meanings, such as giving a lecture. Cognitive domain can be divided into 6 levels from low level of knowledge to high level of knowledge as follows (Bloom,1976) [26]: (1) knowledge, (2) comprehension, (3) application, (4) analysis, (5) synthesis, and (6) evaluation.The consideration of knowledge and understanding in democracy should be the good understanding of the elements stated below.

1.1. Democratic principle refers to the governance by the majority or the governance of a group of people who hold the sovereignty. The concept of democracy is then divided into 3 formats which are democracy as a political system, democracy as a political ideology and democracy as a way of life.

1.2.The important democratic principle is sovereignty for governance or popular sovereignty. The administrative power of the state comes from the consent of its people, faith in human abilities. It is believed that humans have liberty, freedom, independence, acceptance of equality of humans, and rights in objection.

1.3.The important rationale of democracy is giving every citizen an opportunity, participating in governance, and being a governor or selecting a representative to govern at a local to a national level, and providing the maximum, benefit for the citizens.The heart of the democratic system is the people. The people refer to citizens in every group, profession, region, and religion, etc. Moreover, there needs to be the democratic rule which is regulations for the people using for participating in governance.

1.4.The development of the democratic system, such as promoting citizens political participation which will be an indicator of the development level that state. It is an important condition in democratic development. The promotion of democratic way of life should promote reasoning in life, voluntary, sportsmanship, and the respect of the majority, solving problems with peace and discipline, and respect for the value and dignity of people etc.

However, the development of democracy is not as successful as it should be because the political system is not democratic. People are not interested in politics, and they lack understanding of politics. People may think that it is a duty of the governor and do not think that they have political rights.The patronage system values the benefits of its stakeholders rather than the public benefits. Other reasons of unsuccessful democratic developments are seniority system, corruption, a lack of group assemble, not applying democracy in daily life, a political system cannot lead to success, inability to solve problems, a political system does not give a good person an opportunity for governance.

2.Democratic ideology: according to dictionary of royal institute (2003)[27] refers to organized principles for achieving goals. Ideology is an ideal ideology, trend or a thinking method of a group of people which have more strength than ideology (Pratchayapruet, Tin, 2005)[28].Ideology is a mix of beliefs, attitudes, and concepts. It has an influence as an indicator and a determination of an individual's thought, especially those who are members of the same society. For example, those in the same political party will have the same ideology (Collier, s Dictionary, 2006) [29].Ideology is considered the most valuable, desirable, a destination, and an activity that is worth achieving (Witsatawet, 2001)[30]. Therefore, ideology has three important characteristics, which are (1) principles, concepts, or beliefs (2) desired goals and (3) practices to achieve those goals.Ideology, therefore, refers to the imagination that is considered a standard of goodness and truth, which is considered a high life achievement that motivates humans to try to achieve. Therefore, the political ideology is at a level of opinions, attitudes, beliefs, and faith towards a story, a process, and an institution in the society. Political ideology is closely related to political philosophy, political theory and political doctrine. Ideologists have different levels of attachment, or political expression. The democratic political ideology emphasizes 3 principles which are described below (Nuansakuland Thaweeset, 1960)[31]

2.1.It is believed that humans are intelligent people knowing reasoning, good, bad, and are able to govern oneself. Democracy is a system where members must express their reasoning in order to get a well-established conclusion. It is believed that any actions following the principles of reasoning will inevitably result in unlimited quality of life development in society.

2.2.It is a belief in rights and freedoms. Freedom means freedom to do things without obstacles, while rights means righteousness. However, freedom in democracy should not be used for violating rights and freedom and causing trouble to others. It can be said that democratic freedom is limited to a certain extent. What limited is the law, regulations, traditions and culture of society. Basic freedom in a democratic system such as (1) freedom of expression by speaking, writing, and advertising, the people as owners of sovereignty participating in political activities, (2) freedom of association: a gathering of people who are interested in one of the social activities or who participate in various forms of politics. However, this must be done within the framework of the law and morals of society, (3) Freedom of religion: some people share the same beliefs, while some have different belief. It is normal for humans to believe in any religion,and (4) other rights and freedoms, such as the right to protection of both physical and property from the state, rights in residence, rights and freedom of relocation, traveling, rights in a profession etc.

2.3.It is a belief in equality. The democracy believes that every human being, regardless of class, gender, economic status or social status is equal. Equality in this case is not equality in intellect, ability, or height, but it is an equality in the dignity of humanity that has the right to survive in society. It may be classified into 4 categories as follows: (1) equality in political participation: the democratic state must therefore allow members to participate extensively in the governing of the people. Everyone has the right to participate in political activities and has the right to vote when they reach their legal age, the right to choose guardians.1 vote is equal to 1 equal vote for everyone,(2) equality in legal protection: law is like a regulation of society that is issued to control behaviors that affect society. The law will provide equal protection to all people, (3) equality in pursuing life success: the state must provide opportunities for all members to improve themselves, such as providing sufficient educational institutions for those wishing to seek knowledge and opportunities to receive education to develop their capabilities, create progress and find stability in life for themselves as well asproviding the opportunities for everyone to work with equal rights,(4) equality in economy and society: the state must increase every member's economic status and social status, such as high income and luxurious living by distributing income and reducing the gap between the classes, supporting or assisting underprivileged groups to develop and be strong enough to help themselves effectively.

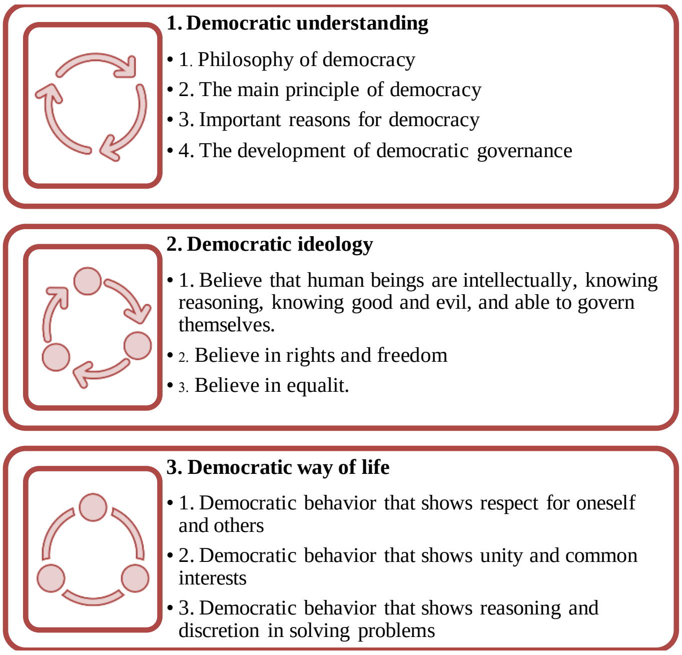
It can be concluded that the democratic ideology is a strong belief in the democratic principles, especially the principles of equality and freedom which are the foundation of living together. Principles of freedom are freedom of speech, printing and propaganda, freedom of religion, freedom of association or association, property rights, the rights to be protected by law, and personal rights. Equality principles are equality in politics, laws obligation, economic opportunities, opportunitiesin society.

3.Democraticway of life: Behaviors of democratic way of life are important because they integrate democratictheories and principles for concrete practices which must be in the same direction in order to create orderliness in society and in the country where people live together. Kelly (1995)[32]points out that democratic behaviors consist of 4 behaviors which are 1) respect for human rights, 2) equality consideration, 3) consider freedom of opinion and 4) consider public benefits.Laski (1967)[33]andPennock (1979)[34]argue that there are 3 democratic behaviors which are1)reasonable criticism 2) respect for each other in terms of ability and humanity 3) peaceful negotiation through compromising exchanges and endure when the opinions are not in the same direction. Berman (1990) states that there are 5 democratic behaviors which are 1) be a good member of the community, 2) develop social skills,3) serve the society,4) understanding social participation, 5) consider problems based on real life situationฑ.Furthermore, Dewey (1967)[35]states that there are 1) mutual respect, 2) cooperation and coordination. 3) confidence in intellectual methods. Samuttawanit, Chaianan (1980)[36]and Khumkert, Thanet(1995) [37] also have a consistent opinion, stating that democratic behaviors include being generous in considering the problem with discretion based on discussions and idea exchange before making a decision, do not solve conflicts by using force or violence, understanding and using reconciliation, listening to opinions and respect the rights and liberties of other people as well as accepting the equality of people who have different statuses in society. Meemak(1994)[38] argues that the democratic behaviors have the same characteristics of ethical and moral behaviors which consist of 1) having a stability and feeling valuable, 2) free from violence and anger, 3) respect for others regardless of their lifestyle, 4) being able to understand situations from the point of view of other, 5) understanding the problem and being able to make choices to solve the problem and 6) collaborate with others for planning or creation of agreements and following the agreements by using the ethical principles of ethics. Buasri, S. (1977)[39] states that the democratic behaviors that are core of democracy are1) respect of individuals, 2) sharing duties and benefits, job participation, co-ordination according to the principle of people's governance,3) principle of considerations or method of intelligence. Nookeaw(1998)[40]states that democratic principles consist of 1) respect, 2) unity and 3) Dhamma intelligence. Prathumwiang(2004)[41] discusses democratic behaviors in 3 areas, which are 1) intellectual property, consisting of reasoning, problem solving, decision making, and freedom 2) respect: consists of responsibility, self-respect, respect for others, equality, justice and freedom, 3) liberalism consists of participation, cooperation and freedom.

Notwithstanding, Chaiyasarn, W. (2012)[42]andOffice of Political Development Council of King Prajadhipok's Institute (2011) [43] has identified democratic practices for living in a democratic society as follows:*(1) Reasons in the democratic way of life*: an individual must listen to the reason of others and must not only believe in his own opinion and have bias towards opinions of others (opinions that go against the ethical norms).*(2) The principle of equality in a democratic society*: although people are different in terms of gender, skin color, social status, place of residence, religion or political ideology, everyone should be equal by law, especially in the following areas (a) political equality: everyone has the right to apply for electionIf they are fully qualified by law, and everyone has the right to vote, (b) economic equality: regardless of being rich, skin color, rank or title, everyone must not be excluded in the occupational opportunity and (c) equality of opportunity: everyone has the opportunity to receive education, medical care, and services from the state equally.*(3) Principles of rights and freedom*: benefits that a person deserves under the law. For example, a person has the right to receive education, medical treatment, and a right to their property without violating the law and the order of society. The rights and freedom should not violate the rights and freedom of others, such as freedom of speech, writing, typing advertising, establishment of political parties etc. *(4) The principle of a majority rule* is to act in accordance with opinions or consent of most people but honor the minority by not violating rights or taking advantage of a minority of votes. If there is a problem, the problem can be solved by a majority resolution, but at the same time a minority is protected for a peaceful coexistence in a democratic society.*And (5) The principle of brotherhood* is that humans have love, affinity, and generosity of brotherhood without a discrimination of regions, habitat, racism, gender.

CONCUSSION

However, this research synthesized that democratic behavior has issues that are in line with the 3 points which are; *(1) Democratic behavior* that shows respect for oneself and others such as focusing and knowing their role in life, Responsible for their roles and responsibilities, to honor and listen to the opinions of members of society as well as to trust in fellow human beings.*(2) Democratic behavior* that represents unity and common interests such as Help, support and encourage colleagues to work together, sacrificing time for fully engaging in group learning activities, share learning devices/resources with colleagues, work well with other people and participate in learning activities throughout their lifestyles. *(3) Democratic behavior* that shows reasoning and discretion in solving problems such as carefully study and analyze the information before planning the learning step by step, use reasoning to reasonably discuss with friends in the group,use learning methods by using appropriate resources and make careful decisions on the basis of reasoning.



1. Democratic understanding

- 1. Philosophy of democracy
- 2. The main principle of democracy
- 3. Important reasons for democracy
- 4. The development of democratic governance

2. Democratic ideology

- 1. Believe that human beings are intellectually, knowing reasoning, knowing good and evil, and able to govern themselves.
- 2. Believe in rights and freedom
- 3. Believe in equalit.

3. Democratic way of life

- 1. Democratic behavior that shows respect for oneself and others
- 2. Democratic behavior that shows unity and common interests
- 3. Democratic behavior that shows reasoning and discretion in solving problems

Fig.5:Democratic Way of Life Elements

VI. RECOMMENDATIONS

In order for a democratic society to develop, it is necessary to create a democratic citizenship in which citizens must have knowledge and understanding about “citizenship basic principle in democracy” which are correct after having knowledge, it must be implemented in accordance with the lifestyle of society. Creating citizenship in a democracy consists of 3 basic principles were; respect for human dignity, respect for rights, liberty and rules of fair society, and responsibility to oneself and others and society. Each principle points to basic guidelines for democratic citizenship practices that Which is in line with the "culture of society". Establish the citizenship in a democracy can be done by creating a cultural, psychological, and knowledge that will allow citizens to see the truth from a variety of reasons which is the important mission for society to overcome conflicts and join together to create society to advance, people have better quality of life, happier. However, if citizens are people who value humanity on the basis of knowledge and understanding in the context of society or in the right environment using intelligence, rationality, tolerance, tolerance, mutual trust, good wishes for one another, and selflessness. When problems occur, they work together to solve problems, to know and to be aware of their rights and responsibilities under the rules of fair society. This will lead to a quality citizenry society which will result in improved democracy.

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Communication Strategies Used by the Students of Boromarajonani College of Nursing, Chai Nat, Thailand

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*Abstract— **The purpose of this study is to investigate types of communication strategies (CSs) employed by 1st year students of Boromarajonani College of Nursing, Chai Nat and speaking, listening proficiency of high, average, and low students on their communication strategies use. A total of 112 participants are 1st year students of Boromarajonani College of Nursing, Chai Nat, Thailand in academic year 1/2020. The data were collected via questionnaire and interview student volunteers. Data was analyzed by mean, standard deviation (S.D.) percentage and One-way analysis of variance (ANOVA) with Fisher's least significant difference (LSD) test. Questionnaire, Oral Communication Strategy Inventory (OCSI), were adopted from Nakatani (2006) and Amy Fang-Yen Hsieh (2014). The results showed that student groups in high, average, and low proficiency in English used social affective strategies. Meanwhile, strategies for facing listening problems of student groups in high and average proficiency in English used guessing from selective message while the low proficiency student group used negotiation for meaning while listening. In addition, it was found that students from different English proficiency groups used communication strategies significantly different. Besides, from interview, the use of dictionary applications on mobile phone and using the Google translation tool solved their speaking and listening problems.***

Index Terms— ***Communication Strategies; Boromarajonani College of Nursing student***

I. INTRODUCTION

The vision is of ASEAN as a concert of Southeast Asian nations bonded together in partnership in dynamic development. The vision focuses on the importance of education for human development. People have access to various development opportunities. ASEAN has been working to manage social problems and other threats such as environmental problems, disasters, and epidemic diseases and so on. In the results in understanding, recognition, adaptation, and living happily together. The Charter of the Association of Southeast Asian Nations. Under the ASEAN Charter, Article 34 states that "the working language of ASEAN shall be English. Thus, English is very important for the ASEAN community as in [1].

After creation of the ASEAN Community, an impact on healthcare in Thailand has been to invest more in healthcare and hospital facilities to serve our customers in ASEAN countries. In ASEAN Free flow of services and skilled labor including healthcare services, medical practitioners, dental practitioners, and nursing services are in the Mutual Recognition Agreements (MRAs) as in [2]. For this reason, people in ASEAN can freely travel among ASEAN countries and the health care officers urgently need to improve their English-speaking skills and pay great attention to developing life and work skills that will enable them to live a complex life in the highly competitive age as in [3].

According to the issue of English-speaking skills. One of phenomenal issues existing at a particular time of second language acquisition (SLA) research is the question of how language learners use strategies differently and how effective the use of strategies can be. Strategies are the specific methods of approaching a problem or task, modes of operation for achieving a particular end, planned designs for controlling and manipulating certain information as in [4]. In the field of SLA two types of strategy have been distinguished: learning strategies and oral communication strategies. In order to be competent in speaking, apart from the ability to use language correctly. The goal of using oral communication strategies is to maintain the fluency of communication.

Communication strategies plays an important role in language learning. Task-based teaching can develop students' communicative competence as in [5]. Canale and Swain's study focuses on the strategic competence aspect that refers to a speaker's ability to adapt their language use as in [6]. Strategic competence seems to have some widespread aspects in use of all languages. Communicative language ability divided into 3 components, language competence, strategic competence, and psycho physiological mechanisms, and he defined strategic competence as an important tool for achievement their communicative objectives with their real-world language knowledge as in [7]. Communicative strategies come in various forms. Faerch and Kasper [8] suggest that communicative strategies are a psychological process, and they believe that communicative strategies are the solution to the individual's problem of processing rather than the speaker's and the hearer's mutual problems. The advantages of communication strategies are that they allow students to develop their own oral communication skills. Communication Strategies improve speaking ability of the learner to speak more fluently as in [9]-[10].

Therefore, researchers have realized the importance of communication strategies of first year students of Boromarajonani College of Nursing, Chai Nat still lack the linguistic knowledge or linguistic competence to express their ideas openly, it's worth examining how they use oral communication strategies to compensate for the gaps. The advantages of communication strategies are that they allow first year students of Boromarajonani College of Nursing, Chai Nat to develop their own communication skills. Communication Strategies improve speaking ability of the students to speak more fluently. Thus, this research was created for improving the nurse students' speaking ability. This was needed due to the increased movement of people in ASEAN and the need to effectively communicate with them.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to investigate types of communication strategies (CSs) employed by students while coping with speaking and listening problems., 2) to compare the use of strategies among three groups of students; high, average, and low, and 3) to interview the use of strategies among three groups; high, average, and low of students.

III. RESEARCH METHODS

A. Research subjects

The participants consisted of 112 1st year students of Boromarajonani College of Nursing, Chai Nat province, Thailand who enrolled and studied in English for Communication for a semester. They were aged between 18-20 years, and they were 9 males and 103 females. The sample size was determined by using the formula of Krejcie and Morgan (Krejcie and. Morgan, 1970). The sample group were 87 participants. Randomly sampling stratified sampling according to English communication grades and summarized into 3 groups which are high group (Grade A and B +) of 27 students, average group (Grade B and C +) of 41 students and low group (Grade C and D +) of 19 students as shown in Table I.

In statistical analysis, descriptive statistics used mean and standard deviation (S.D.). We used a rating scale of 5 levels which the criteria for considering the level is based on Vanichbuncha K. (Kanlaya Vanichbuncha, 2002). The mean score of 1.00 - 1.80 is very low level. The mean score of 1.81 - 2.60 is low level. The mean score of 2.61 - 3.40 is medium level. The mean score of 3.41 - 4.20 is high level. The mean score of 4.21 - 5.00 is very high level. Inferential statistics used One-way analysis of variance (ANOVA) with Fisher's least significant difference (LSD) test at significance level of 0.05 for comparing mean of using the strategies among three student's groups (as a hypothesis test of the research).

Table I Stratified Sampling Classified by Students' Grade of English Communication Subject

Group Classified	Grade	N	n	n of Group Classified as Level

as Level			Amount (%)	Amount (%)
High Score	A	11	9 (10)	27 (31)
	B+	23	18 (21)	
Average Score	B	39	30 (34)	41 (47)
	C+	14	11 (13)	
Low Score	C	20	16 (19)	19 (22)
	D+	4	3 (3)	
	D	1	0 (0)	
Total		112	87 (100)	87 (100)

B. Research instruments

After reviewing all the speaking skill measurement tools or measuring instrument, it was concluded that with respect to others Oral Communication Strategy Inventory (OCSI) had a clear factor structure and it seemed less problematic. Thus, we decided to adapt OCSI developed by Nakatani (2006). Our concern in the adaptation study of OCSI is to investigate whether oral communication strategies classified in OCSI developed by Nakatani (2006) and Amy Fang-Yen Hsieh, (2014). There are two phases in this study. In the first phase, the participants were 112. In the second phase, nine volunteer participants participated in interviews via focus group.

The questionnaire consists of two parts which address strategies for coping with speaking problems and strategies for coping with listening problems. There are 32 items in the first part and 28 in the second part, and each item is assessed on a five-point Likert scale. Internal consistency was assessed using Cronbach’s alpha, which was 0.86 for the first part and 0.85 for the second part, indicating a highly acceptable level of internal consistency. Nevertheless, since the original version of this inventory is for learners learning English as a foreign language, some modifications were needed to make the items better and suitable to the context of the present study. The revised OCSI questionnaire was piloted with three participants who were public health students at Mahidol University, Nakhonsawan Campus.

Questionnaire took approximately 25 minutes to complete, according to their feedback, all of them agreed that the clarity of the instructions was clear enough. When asked about the clarity of the strategy items and whether any strategy should be omitted, they gave some constructive suggestions. Consequently, some further modifications were made based on the comments, such as, the second part, the original version was “when I can't understand the speaker I will draw a picture and ask for confirmation”, which was changed “when I can't understand the speaker I will open a dictionary application on smartphone or Google translation for confirming”. They gave some constructive suggestions. Therefore, to ensure reliability and validity. All items were translated from English into Thai by 3 experts, at the department of English, Faculty of Education, and Humanities in Mahachulalongkornrajavidyalaya University and Silpakorn University, Thailand. all instruments were verified for content validity and were validated by 3 experts using the Index of Congruence (IOC).

Table II Mean and level of using the strategies among three student’s groups (n=87)

Strategies	Group							
	High Score		Average Score		Low Score		Total	
	Mean ± S.D.	Level of Use	Mean ± S.D.	Level of Use	Mean± S.D.	Level of Use	Mean ± S.D.	Level of Use
Speaking								
S1	3.85 ± 0.65	high	3.59 ± 0.59	high	3.57 ± 0.64	high	3.67 ± 0.62	high
S2	3.78 ± 0.66	high	3.54 ± 0.57	high	3.53 ± 0.62	high	3.61 ± 0.62	high
S3	3.70 ± 0.65	high	3.27 ± 0.56	moderate	3.25 ± 0.66	moderate	3.41 ± 0.62	high
S4	3.34 ± 0.45	moderate	3.45 ± 0.55	high	3.53 ± 0.57	high	3.44 ± 0.52	high
S5	3.25 ± 0.45	moderate	3.38 ± 0.56	moderate	3.40 ± 0.77	moderate	3.34 ± 0.59	moderate
S6	3.59 ± 0.52	high	3.57 ± 0.56	high	3.48 ± 0.65	high	3.55 ± 0.58	high
S7	3.55 ± 0.56	high	3.41 ± 0.52	high	3.52 ± 0.65	high	3.49 ± 0.57	high
Mean	3.58 ± 0.56	high	3.46 ± 0.56	high	3.47 ± 0.65	high	3.50 ± 0.59	high
Listing								
L1	3.91 ± 0.62	high	3.58 ± 0.65	high	3.52 ± 0.67	high	3.67 ± 0.64	high
L2	3.99 ± 0.60	high	3.62 ± 0.67	high	3.46 ± 0.68	high	3.69 ± 0.65	high
L3	3.63 ± 0.55	high	3.44 ± 0.62	high	3.34 ± 0.60	moderate	3.47 ± 0.59	high
L4	3.89 ± 0.60	high	3.50 ± 0.60	high	3.47 ± 0.60	high	3.62 ± 0.60	high
L5	3.88 ± 0.69	high	3.56 ± 0.61	high	3.53 ± 0.62	high	3.65 ± 0.64	high
L6	3.76 ± 0.68	high	3.40 ± 0.60	moderate	3.45 ± 0.60	high	3.53 ± 0.63	high
Mean	3.84 ± 0.62	high	3.51 ± 0.62	high	3.46 ± 0.63	high	3.64 ± 0.62	high
Mean of Using Speaking and Listing	3.71 ± 0.59	high	3.49 ± 0.59	high	3.46 ± 0.64	high	3.57 ± 0.61	high

Underline for the highest value of each group

Table III Multiple comparisons of mean of using the strategies among three Student's groups

Strategies	Group Classified by Score Level	Mean	S.D.	n	Mean Difference			F	P-values
					1. High	2. Average	3. Low		
Speaking	1. High	3.58	0.56	27	-	0.12	0.11	**0.42**	**0.659**
	2. Average	3.46	0.56	41		-	-0.01		
	3. Low	3.47	0.65	19			-		
Listening	1. High	3.84	0.62	27	-	0.33*	0.38*	**3.26***	**0.043**
	2. Average	3.51	0.62	41		-	0.05		
	3. Low	3.46	0.63	19			-		
Speaking and Listening	1. High	3.71	0.59	27	-	0.22	0.25	**1.93**	**0.152**
	2. Average	3.49	0.59	41		-	0.02		
	3. Low	3.46	0.64	19			-		

* The mean difference is significant at the 0.05 level (P<0.05).

IV. RESULTS AND DISCUSSIONS

From the table II, Factor analysis revealed seven factors relating to strategies for coping with speaking problems and six factors relating to strategies for coping with listening problems, regarding to English proficiency scores. Questionnaire, Oral Communication Strategy Inventory (OCSI), were adopted from Nakatani (2006) and Amy Fang-Yen Hsieh (2014). Strategies for Coping with Speaking Problems.

Speaking strategy type, Factor 1: Social Affective (6 Items). Factor 2: Interlocutor Consideration (7 Items).

Factor 3: Self-Awareness of Accuracy (5 Items). Factor 4: Message Avoidance or Reduction (5 Items). Factor 5: Word-Oriented (3 Items). Factor 6: Negotiation for Meaning while Speaking (3 Items). Factor 7: Grammar-Oriented (3 Items).

Strategies for Coping with Listening Problems. Listening strategy type, Factor 1: Conversation Maintenance (7 Items). Factor 2: Guessing from Selective Message (4 Items). Factor 3: Focusing on Small Parts (6 Items). Factor 4: Paying Attention to Speaker (5 Items). Factor 5: Negotiation for Meaning while Listening (3 Items). Factor 6: Getting the Gist (3 Items) as in [11].

Results indicated that communication strategies for coping with speaking problems, student groups in high proficiency in English used social affective strategies (Mean = 3.85, SD = 0.65) at high level, and use word-oriented strategies (Men = 3.25, SD = 0.45) at moderate level. And student groups in average proficiency in English used social affective strategies (Mean = 3.59, SD = 0.59) at high level, and use self-awareness of accuracy strategies (Mean = 3.27, SD = 0.56) at moderate level. Whereas, Student groups in low proficiency in English used social affective strategies (Mean = 3.57, SD = 0.64) at high level and use self-awareness of accuracy strategies (Mean = 3.25, SD = 0.66) at moderate.

Meanwhile, strategies for coping listening problems of student groups in high proficiency in English used guessing from selective message strategies (Mean = 3.99, SD = 0.60) at high level. And student groups in average proficiency in English used guessing from selective message strategies (Mean = 3.62, SD = 0.67) at high level, and use getting the gist strategies (Mean = 3.40, SD = 0.60) at moderate level. While the low proficiency student group used negotiation for meaning while listening strategies (Mean = 3.53, SD = 0.60) at high level. And use focusing on small parts strategies (Mean = 3.34, SD = 0.60) at moderate level.

In comparisons between means of using both the speaking and listening strategies among the three student groups, it was found that there was no statistical difference between means (F=1.93, P=0.152, n=87). Also, comparisons between means of using the speaking strategies found that there was no statistical difference between means (F=0.42, P=0.659, n=87). But, comparisons between means of using the listening strategies found that there was a significant difference at the level of 0.05 (F=3.26, P=0.043, n=87). Therefore, from the hypothesis testing found that the study results are based on some assumptions. In multiple comparisons (k=3) by Fisher's Least Significant Difference (LSD), students in the high score group had a significant mean difference at the 0.05 level ($P<0.05$) between students in the average score group and the low score group; but, there was no mean difference between students in the average score group and the low score group ($P>0.05$) as shown in Table III.

Table IV Summary of interview student volunteers from three student's groups data.

Student volunteers	Strategies for speaking problems	Strategies for listening problems
High group	-try to give a good impression. - don't mind taking risks even though I might make mistakes. - enjoy the conversation. - try to talk with foreigners. - avoid silence during interaction. - think first of a sentence. - use familiar words.	- guess the speaker's intention from familiar words. - pay attention to the words which the speaker emphasises. - pay attention to the first part of the sentence.
Average group	-encourage themselves to express what they want to speak. - try to talk like a native speaker. - don't mind making mistakes when speaking. - take time to express. - pay attention to my pronunciation. - try to talk like a native speaker.	- guess the speaker's intention. - pay attention to the first part of the sentence. - try to respond to the speaker even when I don't understand. - don't mind if I can't understand. - expect what the speaker is going to say.
Low group	-try to ask other people to help when they can't communicate well. - try to enjoy the conversation. - try to speak clearly and loudly.	- ask the speaker to give an example. - ask the speaker to slow down. - ask the speaker to use easy words. - pay attention to the interrogative word.

	- try to pay attention to my intonation -try to use body language.	- try to translate into native language. - pay attention to wh-questions.

The interview nine student volunteers from three student's groups included questions asking about the strategies they used to cope with speaking and listening problems in general and asked them to identify the strategies on the OCSI that they thought were important. The summary of their answers is shown in Table IV.

V. RECOMMENDATIONS

A limitation of this study is the case study approach of only one of college of nursing institution and focused only on communication strategies. A suggestion for further research may be to do similar research with different groups of students from different institutions.

CONCLUSION

In conclusion, the findings from the analysis of both quantitative and qualitative showed that the results reveal English language proficiency are indeed strategies for coping with speaking problems and strategies for coping with listening problems. This research has modified and improved the tools for measuring English speaking ability.

The results showed that student group in high proficiency English used social affective strategies and use word-oriented strategies. And student groups in average proficiency in English used social affective strategies and use self-awareness of accuracy strategies. Whereas, Student groups in low proficiency in English used social affective strategies and use self-awareness of accuracy strategies. Meanwhile, strategies for coping listening problems of student groups in high proficiency in English used guessing from selective message strategies. And student groups in average proficiency in English used guessing from selective message strategies and use getting the gist strategies. While the low proficiency student group used negotiation for meaning while listening strategies and use focusing on small parts strategies.

In comparisons between means of using both the speaking and listening strategies among the three student groups, it was found that there was no statistical difference and, comparisons between means of using the speaking strategies found that there was no statistical difference. But, comparisons between means of using the listening strategies found that there was a significantly difference. Therefore, from the hypothesis testing found that the study results are based on some assumptions. In comparisons students in the high score group had a significantly difference at between students in the average score group and the low score group but, there was no significantly different between students in the average score group and the low score group.

In other words, strategies for coping with listening problems, students in the high score group can use several commination strategies when they face the listening problems whereas students in the average score group and the low score group try to use commination strategies. But they are not different in using strategies for coping with speaking problems.

Moreover, qualitative data from the interview were also analyzed for the uses of communication strategies. Based on the communication strategies were used to analyze the behavior of the strategies used in the speaking and listening. The interview question form used during the activity at the end of semester. On the analysis used in the sample, the students were able to use English speaking strategies to perform their work in the class and corresponding to the oral communication strategy inventory. In addition, they used dictionary applications on mobile phone and using the Google translation tool solved their speaking and listening problems.

The research also shows that English language teachers can help language learners to be able to use tactics that are rarely used to improve their ability to communicate in English. The language learning will be successful if they believe that the strategies taught by the instructors can be used in real conversation. And another important thing, the teacher must have knowledge in using English communication strategies and able to apply to teaching communication strategies to deal with English speaking and listening problems.

However, the reliability of the tools can make the teacher aware of using English communication strategies. Teacher must make the students aware of the strategies that will help them to speak in real situations and encourages students to try to use as many different speaking strategies as possible.

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The Impact of Populism Process on Thai State

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Abstract— This article highlights to show the phenomenon that occurs with the process of constructing populism with the Thai state. Through analysis under the concept of populism in order to reflect the process that was the impact of populism in the Thai state. Qualitative research methods were used to collect from 30 key informants of citizens and political academics, who related to populism in Thailand.The result showed that the influence of families and the current constitutional law encourages populism; most constitutional laws have the gaps to create populism. Political parties and politicians create populism through public policy. Also, populism in the Thai state is seen as following the populist style in Latin America. This affects the Thai state, whether inequality, social stratification, and economic support systems affect as short-term economic stimulation but, on the other hand, affects the long-term make public debt. Besides, populism is also used as a tool for creating party policies for the campaign. The significant effects lead to conflicts between rural people and urban people. However, in the cultural dimension found that most people are satisfied with populist policies, people need to benefit from the implementation of the policy rather than the advantage of the whole social structure.

Index Terms— ***Constructivism, Populist Process, Thai state***

I. INTRODUCTION

Populism is a concept that is very popular in applying to politics and government both in Thailand and abroad. Populism, in the broad sense, would mean doing anything that gives the public a priority. Populism, in the broad sense, would mean doing anything that gives priority to the people, It can be either thought or movement, or is a movement that pays particular attention to the lower classes which are ordinary people who are not elite or ruling class by focusing on popularity public support. In the specific meaning, there will be some distinct characteristics. Somewhat similar in different regions of the world, such as according to the meaning of Russia and America (the 1860s-1880s), is a movement from bottom to top. Which has a party and leaders, and the masses that aim to change society and politics in order to give priority and benefit mainly to the poor rural farmers, In which the people here are farmers, and the lower class or Latin American meaning (the 1920s - present) is a top-down movement characterized by outstanding leaders, acts of excellence and supported by political parties. Led the mass vote to support the working class and the poor in the city, the people here are the lower class and the poor in the city, etc. For populists in Thailand, there are analysts that are populist like Latin America. [1]

The way of populism is going through policies or activities that are based on the people. Regarding policymaking or political activities, politicians are aware of the group of votes. Those who support must come from most people, so they can be motivated to meet their needs. Populism is therefore often used in political activities, an important reason is to refer to the economic and social solution, they will mention the populist policy proposals that pamper the poor, farmers, with an emphasis on economic development in the family in the community, The lives of people, And people have to rely on politicians or the government Resulting in gaining political power. The use of populist policies is, therefore, one of the tools of finding power. Moreover, always use the people as a bargaining tool. [2] The characteristics of populism mentioned above is continuously used both at home and abroad In different dimensions and processes according to the context of that country.

The population in Thailand was adopted and clearly visible after the promulgation of the Constitution of the Kingdom of Thailand in 1997. Populism has been adopted as a valid policy in the administration of the government for the first time in the history of Thai politics since 2001 through policies that manage money and interests from the state in various forms. Although some governments have avoided using the term populism to use other words instead, such as state welfare, public policy, etc. The use of those words is only to make a difference to populist policies, such as the economic policy of some governments. It seems to give much importance to the stimulus in the short term and is likely to create a long-term fiscal burden. Despite the government's denial that it is not populist but by nature, academics have analyzed that it is another form of populism. However, populism is used as a discourse and political competition policy and struggles to please the people, with the hope of being a legitimate self-supporting base. In recent years, almost all governments have adopted populist policies. With different concentration levels, the impact of populist policies is also different.

The impact of populist policies that clearly appear in Thailand is probably in the period of the government during the years 2001-2005, According to a study of populist policies, the government at that time found that the impact of populist policies on the economy caused the public debt. Although there is still not much damage, but in the future, it may lead to serious disadvantages. Social impact populism makes lower class people in rural areas less self-reliant or cannot be self-reliant. Political impact Populism leads to confrontations and conflicts between rural and urban people. The rural people, who are the majority of the country, still favor and support the populist policy of the government clearly. As for the people in the city dishonesty and the weaknesses of the government based on populism, Therefore, there are weaknesses causing more controversy about how much the democracy must listen to the majority, and how much the majority must be considered causing more violent conflicts. It shows the shortcomings of the populist process that does not really work to cover the majority of people. In addition, there are widespread demonstrations of government evictions with allegations of corruption and lack of political ethics due to the populist policies, in which the populist process facilitates business capitalists to enter politics makes it difficult to separate capital and politics from one another. Furthermore, when this situation happens, people will have difficulty living in the long term. Capitalism with populism causing the political power, structure of dictatorship in many countries can live for a long time because of populist policies, and The government relies on the budget from the people's tax to distribute and buy the voice of the people with populist policies that reach Tangible and fast results. Nonetheless, populism is still being used in almost every Thai state, as described above. The use of populism by the government at some times is considered to have a tremendous effect on the nation. Nevertheless, while some governments have adopted populism, it is seen as appropriate as truly helping the lower classes and considered as public welfare for the people. It is a problem that, in summary, whether populism is good or bad. What is more good and bad? Throughout the views of the people towards populism are also different. This phenomenon is likely to have some building processes that cause different effects and views, and the impact of populism, therefore, is a critical lesson to be aware of and use carefully for the populist policy to have a more positive impact than negative.

The problems and impacts of populism, both positive and negative, according to research data and claims, this systematically how are the mechanisms and processes resulting in this result? The researcher viewed that it was likely due to the process of populism. Therefore causing impacts and understanding of different people, it does not depend solely on the policies of all political parties. Therefore, causing issues to be studied that how is the process of building populism with the Thai state? Why are the consequences of both unresolved positive and negative? Moreover, what is the impact of populism on the Thai state? Reflected through populist theory and constructivism theories

II. RESEARCH QUESTION

How is the process of constructivism and populism have been doing in the Thai state? Furthermore, how will it affect the Thai state?

III. RESEARCH OBJECTIVES

To study the process of constructivism and populism have been doing in the Thai state? Moreover, how will it affect the Thai state.

IV. RESEARCH METHODOLOGY

This research is qualitative research. By analyzing the process of constructing populism with the Thai state through the theory of constructivism and populism, Including the impact of populism in the Thai state by using the in-depth interview as a tool In collecting data from 30 people involved in the populist process in the Thai state, consisting of 1) academics 2) lawyers 3) politicians 4) public sector representatives and 5) private sector representatives, In which the researchers process the data and analyze the data at the same time with data collection, analyzed the data both during the interview and after the interview. For data validation and data integrity, use triangular verification, which confirms data, If there is some information missing or incomplete during the study, The researcher will ask to enter the area to collect additional information, and the researchers presented the data in descriptive terms.

V. RESEARCH SCOPE

The purpose of this research is to study is the process of constructivism and populism have been doing in the Thai state, as well as the impact of populism on the Thai state. Population and sample groups included 1) expert academics, 2) relevant lawyers, 3) political party leaders, and politicians who present populist policies 4) private entrepreneur representatives and 5) public sector representatives / local leaders 30 people. The researcher mainly determined the area of study in the northeast region, because it is a vast area and the area where populist policies are most evident.

VI. RESEARCH RESULTS

1. Populism and the Thai state.

The concept and meaning of "populism" come from the English word that Populism is derived from the Latin language means people. By general sense, populism refers to concepts or movements that give importance to people. These are people in the lower classes or ordinary people who are not in the class or governing classes. It is a process of giving value to essential people in the said group. To aim for popularity support from that group of people and sometimes criticize the elites, the ruling class, the aristocracy, the rich, or even the middle class. As for populism based on specific concepts and meanings that are actually or used to describe politics in different regions, may be summarized as a follows :

1) The populism in Russia and America Appears in the late 19th century (1860-1880), with populism referring to changes in countries that reject both capitalism and the socialist system, There is an idea that should work on the third system, the use of much of the original wisdom of society should focus on the farmers or farmers, which is the majority of society and the people who live with the most traditional manufacturing or economy are the main strength instead of focusing on the people in the city or the middle class as the main force to change the country.

2) The populism in Latin America beginning before the Second World War or the 1920s, followed by the 1930s, populism refers to concepts or movements with the highest leaders that are outstanding, attractive, and have the satisfaction a lot of the people. As well as having the policy to promote or help lower people, especially the poor in the city including the laborers to use the lower level as the base and policy base focusing on creating close relationships between leaders and people. Moreover, leaders often use lower class language words and manners to communicate or relate to people.

3) Populism in the West, Population in this sense, is a form of the political party that is supported by the ordinary people. However, it does not refer to the lower classes or the poor but the middle class who does not speak unlisted or ordinary people who are not a part of the political party or politician, which is a leader of society that is excluded from politics or government policy.

4) Populism as a guideline for development, the population-based on this concept refers to the development of countries of the East after World War II onwards. By rejecting developments that focus on the city sector or the creation of a city economy that focuses on large-scale industrial development only, and supporting the development concepts that focus on rural only, and small-medium-sized farm, the development of independent farmers, or the cooperatives that created by farmers, or if they have to develop the industries, only small-scale industries are needed in the countryside, so farmers can work in factories without having to leave their farms or villages.

5) Populism is the importance or value to the people, especially the poor. Ordinary or lower class people, this populist, according to their connotations, has been used since ancient Greece and ancient Romans. That is to say, at that time, there was a debate about the ordinary people of the lower classes that were important to the country or not? How many people are involved in politics? In the

democratic era of ancient Greece, those who agree with the self-government of the people think that it is a beautiful thing because the people do not have to rely on youth to be a ruler. People are well aware of what their health benefits are, and where they live, and people will train themselves to be ready to take turns to work for the country. Whether in the legislative, executive, or judicial jurisdictions, including intelligence. [3]

The term "populism" has initially been a nomenclature that refers to the movement of the 3rd political party in the United States in the 1980s, during which there was a gathering of small-scale farmers who were not happy with the country's full development approach, the influence of big companies, they formed a political party called "People's Party." The party sent Mr. William Jennings Bryan to run for president in the 1896 election but was unsuccessful. From then on, this party dissolved. [4]

In this similar era, the Russian movement Narodichestvo of students and Russian intellectuals who came to mobilize rural peasants with the word populism of Narodichestvo too. [5]

When referring to the populism of the American People's Party and the movement, this is a reaction to the modernization process, which includes the creation of a national state and a free market. In which populism does not like both large capitalism and the socialist system of the state, but turned to glorify the traditions of rural communities does not emphasize the rights of individuals, but focusing on the community instead In order to have the development that has distributed property and power to the community, They want to have a small social organization where people are equal living together with generosity and working closely together. This type of populist politics does not clearly distinguish people into classes or interest groups. Nevertheless, simply divided into two sides are the people and the elite only. [6]

Population in the late 19th century, The Canovan studies show that the common features of populism are that all forms of populism are associated with praise and appreciation of some kind of people, and every type of populism is a form of anti-elite ideas. Although populism is an anti-elite concept, the ruling elite, especially in Latin America, used the populist concept effectively. Meaning successful results that are beneficial to the leader uses a populist style, which includes using various media to create an image that is aimed at the interests of the people. They attempt to please as many voters as possible by widely using telecommunications media and technology. [7] Especially in Latin America, there are many countries that have used populism for a long time. Moreover, the country is going to experience a collapse because of extreme populist use. According to the concept of populist Latin America, There are analysts that it is happening in the Thai state and many similar policies until it can be said that it imitates Latin America. Moreover, this populist concept later, it was used by both politicians, both democratic and authoritarian. Populism, therefore, has both dictatorship and democracy. [8] The democratic form will be expressed in terms of giving the general public the most access to power, such as a referendum. as for dictatorship, such as populism in the days of President Juan Peron.

From the above concepts and meanings, it can be seen that populism refers to the movement, action, activities that emphasize the importance of the majority of the nation, with the idea to please the majority of the poor, the lower classes are ordinary people. The researcher argued that it should not only refer to the poor, lower-class, or working class, but rather to the majority of the country's population, such as Western or European populism, where the majority are middle-class, not the lower class. Populism, therefore, has meaning covering most people in the country. Which will see that there is a meaning or principle similar to democracy, It depends on the use of leaders or governments rather than in dictatorship or democracy. In the Thai state, Academician has analyzed that populism that originated in Thailand is a copy of populism in Latin America that emphasizes the outstanding leadership, which from the Thai political phenomenon This analysis is not likely to be very accurate. Because in some governments, the supreme leader is not so touched by the people, but the policy is populist based on the principle that it is intended to please the lower classes for popularity and hope for winning elections, etc.

The emergence of populism in the Thai state. Traditionally, Thai academician often uses the transliteration word populism before switching to the term "populism," first occurring on an academic forum based on the presentation of Pichit Likitkijsomboon and Niphon Pongsakorn at the Faculty of Economics. Thammasat University on January 22, 2001, and since then, the word populism has been widely used in criticizing the political policy of the Thai government and the word "populism" appears as the first written language in an article written by Kassian Techapira at written in the Matichon daily newspaper, dated February 3, 2001. Since then, the word this populist is widely and continuously used, became a vocabulary and concept for scholars and the general public to turn to study and are very interested, Especially, the theoretical study and compared with the administration of the government policy in at that time, with the response rather agreeing to reject and is considered a clearer phenomenon than every period in Thailand in the implementation of populist policies.

From the above phenomenon, academicians commented that the political policy of the government at that time. Although it cannot be said that populism is in a very clear form, it had to consider from many different meanings, many elements, which, then, each condition or characteristic that is emphasized on each policy. But, giving priority to the general public of the policy seems to be an important feature that is seen as a populist policy and the emergence of populist policies of that government. The initiative to be made from the year 2543-2500 did not arise from the intention to emulate populism from Latin America in any way. They think only to use the policy to get the most votes from rural people instead of the main distribution of gold and silver through patronage systems. The concept that influences this policy is probably the concept of community culture. Thai people clearly accept and support local knowledge. Especially after the economic crisis, and most people agree to strengthen communities as the foundation of national development by using immunity and social immunity. However, the government wants to respond to the needs of the people in solving the problems of people from the economic crisis by using the concept of community culture to adapt to the policy in exchange for votes or greater political popularity. The true policy for government administration for the first time in the history of Thai politics since 2001, through policies that manage money and interests from the state in various ways to reach the hands of the villagers, which created a lot of popular votes with the villagers until being re-elected to the post of Prime Minister for a second period, which continues to implement many forms of the populist policy along with various phenomena that followed. Moreover, a protest in a group of shirts of many colors due to the administration of the government, which is claimed to be populist, continuing to win the next election, which is seen as using populist policies as well. Furthermore, there is a phenomenon of the family, village, including provinces and regions with colors to choose from to show their political stance, while political parties, on the other hand, are difficult to destroy the popular vote. Because, it is a characteristic of casting inherited from small units, namely the family and then continue to expand the unit, and caused people to see conflicts as enemies. In this way, academicians see that a small unit as a family, an institution that is molded and has a great influence on the sides that support or oppose populism. Nonetheless, the next government continued the populist policies, just change the policy name, change operation methods, but, by nature, it is still populist. Moreover, it should be from the constitutional provisions and the gap in the organic law that encourages populist policies without limits, which is analyzed to cause long-term public debt accumulation.

During the year 2011-2015,the government implemented eight populist projects, with 827,178.85 million baht spent on various projects. as a result, during the same period, the civil policy was implemented, the popularity of public debt is likely to rise continually. From the comparison of public debt data from August 2011 to March 2014, it was found that public debt has increased considerably, i.e., the amount of public debt outstanding as of 31 March 2014 has increased from public debt outstanding at August 31, 2011, increased by 29.93%, with the largest increase of debt offsetting the budget deficit and debt management increased by 62.68%, which is an important factor causing higher public debt. Moreover, next is the debt of state-owned enterprises that are financial institutions (government guarantees), which is a domestic loan, increased by 29.71% [9]. From the information in the said period academicians have analyzed that the public debt is outstanding like this. Because of the populist policy that has been used without care, and partly from the state administration structure in accordance with the provisions of the constitution throughout the constitutional law, there are gaps, creating unlimited populist policies. Providing benefits for capitalists to enter the political arena resulting in a populist system mixed with capitalism known as " Nefarious Capitalism," This is because the content of the constitution does not contain legal provisions relating to financial and fiscal discipline of the state that will provide a framework for strict fiscal and fiscal discipline in order to ensure a stable and stable financial state of the state. The state has to draft a law on financial and fiscal discipline, which the content of the law on financial and fiscal discipline to be drafted, there must be a mechanism to prevent and solve the problems of public administration aimed at creating political popularity that may cause damage to the country's economic system in the future. Because, if populist policies are used without care, there will be problems, and will destroy the macroeconomic structure, especially the country's financial and fiscal status There is a bad economic cycle and will pull the economy of the country to face problems and inevitably lead to the crisis.

Therefore, populism will be a positive or negative result. It is necessary to have a primary law to strictly limit and control the implementation of populist policies. For the best benefit of the people and the nation and have the least flaws or negatives. Because the positive populist policy is very important to Thai politics, that is to say; populist policies make the political competition a reality. Moreover, populist policies are creating economic value by rotating money into spending in many markets, Therefore, the suitable for stimulating public spending in order to improve the overall picture of the economy, If there is no effective control mechanism, then the opposite effect will occur.

2. Constructivism and Populist Process with the Thai state.

Population in Thailand was adopted and clearly visible after the promulgation of 1997, the constitution of Thailand and populism was used as a true policy in the administration of the land for the first time in Thai political history since the year 2544, Through the policy that manages money and benefits from the government in various forms to the hands of the people, and has been used continuously since then. Despite changing the government later, but there is the ongoing implementation of populist policies. [10] Although some governments have avoided using the term populism and instead use other words, such as the welfare state, civil state policies, etc. Nevertheless, the use of those words is only to make a difference to populist policies, such as the economic policy of some governments, which seems to give much importance to the stimulus in the short term and is likely to create a long-term fiscal burden, therefore falls into the definition of the populist policy here very much. Despite the government's denial that it is not populist. However, by the way, academicians have analyzed that it is another form of populism. Populism has been used in almost every Thai state. Nevertheless, the use of populism of the government in some times is considered to have a profound effect on the nation, while some governments have adopted populism, it is seen as appropriate as helping poor people. The truly lower class is considered public welfare for the people, thus creating a view of the populism of different citizens. This phenomenon is likely to have some constructivism processes that cause different effects and views. The principles of constructivism theory is a very popular concept, especially in the field of international relations, which is based on the explanation that everything in human society or the state is created, taken from sociology that describes social norms, which norms is the determinant of the daily behavior of people in society, which will be an indicator that in that situation what should a person do? In which the behavior will be in the same line meaning not to trouble yourself and others. The constructivism theory consists of the following

1) Folkways are the terms of a large group of people that can be easily changed if violating society; do not punish violently, such as going to the funeral in black. However, if not wearing black, the result is gossiping condemned and made to feel embarrassed or accepting new students in the university, etc.

2) Traditions are things that should be followed because they will lead to a peaceful, morally inclined society. If the behavior is not practiced, there are harsh and obvious social penalties, such as not to have an affair with another wife, children should be grateful to their parents (China) or the female family to pay the dowry for the male family (India), etc.

3) Laws are things that the state requires people to act or not to act. This is for the peace of the people, such as not killing people, not stealing if done wrong, and there are clearly specified penalties.

The constructivism aims to explain what is supposed to be a social norm. It is what determines behavior and actions; it is an informal social control; this norm often depends on some level of consent and exists through social coercion. The fundamentals and principles of this concept, therefore, lie in the important factors for analysis. Moreover, determine the behavior of the state in terms of structure or various characters, therefore being in the "norms" or "thought sets" that are created, Everything that surrounds humans in society is only a story created. Furthermore, continue to fry from the elite or may arise from foreign policy guidelines, the elites use it to control the behavior of various actors on the world political field. By providing the norm or the thought set that was created embedded in the cognitive process of perception and the main realization of humans and actors together. [11]

If considering the occurrence of populism in accordance with the theory of building, it will be found that constructivism process with the Thai state caused by politicians and political parties trying to present and produce populist policies through public policy, which is the law prior to the issuance of the state finance and discipline act B.E. 2561, The government in the past, especially since the year 2544 onwards, public policies proposed by politicians. And political parties that have been analyzed as the basis for winning elections in many times, Or is popular with the public, Because it suggests policies that give importance to or are aware of the needs of the poor, the lower class, and the laborers who are the majority of the country, All policies are seen as populist policies. That politician, political parties, or the government use was polluting citizens in the hope of voting in elections Including the popularity of the party or the individual with academics, lawyers, and many researchers criticizing, Including the attack and citing research results that almost all of the recent government policies were populist policies. That will affect the country's economy causing enormous damage in the long run. Causing much public debt, people will suffer very hard in the future. If there is a need to wait or fall in love with this populist policy etc. As a result of this phenomenon, there is a split among the people who support and the people who oppose the populist policy. Moreover, including politicians, political parties, or the government become many groups or is known as a variety of color shirts. Since then, populist policies have become like a taboo policy or weaknesses that politicians Political parties use each other to attack. Nevertheless, in practice, politicians and political parties are trying to present such populist policies during the election campaign or to create their own popular vote continuously. However, they try to avoid using populism or recruiting reasons to claim that it is not populist by using other names instead, such as citizens, states, welfare states, etc. Nevertheless, the nature of the policy, academicians analyze that it is populism in one way. Causing public confusion and have a different understanding of which policies are populist, what kind of policy is not populist? Including the effects resulting from the above concepts.

On April 19, 2018, The Government had gazette published the state finance and regulations act B.E. 2561, that effective on April 20, the content of the law has a total of 87 sections. In this regard, the constitution of the Kingdom of Thailand prescribes that the state must maintain strict financial and discipline in order to stabilize the financial and fiscal status of the state and sustainable stability under the law on the financial and fiscal discipline of the state. The laws must at least contain provisions regarding the framework of fiscal operations and the state budget, Fiscal discipline income and expenditures, both budget funds and non-budgetary funds, management of public assets and treasury, and public debt management. Therefore, the state needs to enact this act. The act from maintaining financial and fiscal discipline interesting issues are the provisions of article 9, 20, 21, and 23, which implies what kind of policy action How would it be considered populism? What kinds of actions would not be populist, on section 9 of an act which states that the cabinet must strictly discipline the affairs relating to the national currency under this act in considering matters relating to fiscal policy, budgeting Procurement of income, expenditure, financial management, and debt generation. The cabinet must consider the benefits that the state or the public will receive for the worthiness and financial burden of the government. Including the risks and damages that may occur to the financial and fiscal state carefully. The cabinet must not manage the government with the aim of creating political popularity that may cause damage to the economy of the country and the people in the long term.

In addition, there is a provision in the budget, on Article 20, which specifies that the budget for the annual expenditure must have the following criteria :

1) The capital expenditure budget must not be less than 20% of the annual budget, and must not be less than the deficit portion of that annual budget.

2) The budget expenditure relating to government personnel and state welfare must set a budget by sufficiently.

3) The budget expenditure for public debt repayment, which is public debt that is guaranteed by the ministry of finance, must be set up for the repayment of the loan principal, interest, and the cost of the loan by sufficiently.

Including the preparation of additional budgets as stipulated in Article 21 that the preparation of additional expenditure budgets can be done when there is a reason and need to spend money during the fiscal year. Which cannot wait for the budget for the next annual budget, and specify the source of the money to be used as an additional budget. The central budget specifies that it can be set up only if there are reasons and necessities that cannot be allocated or should not be appropriated, and the expenditure budget can be allocated directly to the responsible government agency. Moreover, section 23, which requires budgetary expenditure allocation to the parliamentary agencies, the court of justice, the administrative court, the constitutional court, Independent constitutional organization, and the prosecutor's organization. To be sufficient for the independent performance of duties, we must consider the operating income from the budget and any other funds as well. [12]

From the aforementioned characteristics, academics, lawyers, and experts in this matter have analyzed and commented that from these characteristics, it is the determination of rules for judicial proceedings in order to see whether their policies do not have characteristics or not. The network is populous through public policies under this act. Although the attack is populist, it can be explained by this law. Therefore, It is a characteristic of the populist process by using the laws of politicians, political parties, or the government. Although the reason for the legislation is clear that in order to prevent the occurrence of public debt in the long term, which implies do not create policies that are populist. This characteristic is the process of creating populism. Through the public policy on the political arena to control behavior, create norms, instill (the set of ideas created) into cognitive processes or perceptions, and the main consciousness of humans and the actor is the public to give opinions from the people legitimacy that is not populist. In short, whether or not the policy is populist partly from the creation of populism using the laws of politicians and political parties through public policy.

3. The impact of populist processes on the Thai state

The study of the researcher about the impact of the populist process on the Thai state on society, economy, politics, and culture in accordance with the research framework is specified as a follow:

1) The social impact, according to the inequality framework, it was found that the results of the populist policy are beneficial and income, such as leadership groups. More educated groups than the general public, Because of the instability of various project activities, the project soon disappeared and was not sustainable. The serious participation of the villagers is minimal. They want a project that has benefits quickly, do not have to wait for a long time, the part of the project is not stable because the government officials assigned to look after, not paying attention, not sincere, there is a call for receiving monetary benefits or things or hospitality, and the important thing is to do the project but only the form for central reporting only, There is no honesty in following up and evaluating results, When unable to work, the project collapsed. This type of situation will occur to communities that are not strong, lack unity ignoring corruption. In contrast, the strong communities will solidarity anti-corruption, and project activities tend to benefit the people thoroughly and fairly, able to extend the project activities to progress and sustainable development. When considering the framework of the patronage system, it is found that the patronage system between populist organizations is most often the procurement or purchase of materials. Usually, monopolized only a few stores, and there are some officials who have a vested interest in a store. Usually, it is a benefit or a network. The patronage system between careers creates a network of activities and projects that benefit each other. However, at the same time, there are comparisons and jealousy. Bring about bullying lawsuits. Populations under the framework of the governing power found that negative, civil servants, officials have been assigned to care, indifference, insincere, some of which are called to receive monetary benefits. In positive, civil servants and officials can recommend a good algorithm for implementation. People respect and obey, and cooperate with the project model is clear and concrete, with appropriate monitoring, But some places do it only for forms. Moreover, according to the decentralization framework, it is found that if community leaders are strong, have leadership, honesty, transparency, the people will cooperate well, fast and successful project activities, and people know to learn more, But this case is very rare. Nevertheless, if the community leaders are not strong, no leadership, dishonest, people tend to disobey not cooperating. There is no sincerity in participating in the project activities, which may lead to the prosecution of the leader in the end.

2) The economic impact, According to the debt burden framework and income, found that some academician gives information that populism will cause the economy to be strong in the short term. However, are concerned that there is a tendency to create public debt in the long term, Outstanding debt causing damage to the nation like some Western countries are facing and at the minority level, villagers will become more debt, Rather than making money, Because the villagers still do not understand debt management and generating as much income as it should be. Some academician has the view that populist policies have stimulated the economy. With a real policy competition turnover of money, the economy will improve, causing the amount of debt to decrease. Moreover, create short-term income, but, can be extended to create long-term income and long-term standing if there is an effective project management mechanism. Furthermore, in which some scholars give an alternative view that Populism can reduce debt and make money, But sees that there is no

long-term sustainability, because it has only the characteristics of stimulating economic turnover for a period of time, should find a policy that is sustainable, will have better results for both the nation and the people. Consistent with the concept of leaving populism that Thai society can overcome that populism. Should have to create a welfare state system to replace, if there is still no economic readiness (Fiscal status) must develop a welfare society. (That is, establishing a social welfare system to participate in reducing fiscal burdens) in addition, the "civil state based on civil society" and "conscious citizenship" must be created to leave populism. [13] As for the view of the people's representatives, the populist policy is a way to help ease the family debt. Although not all, it can help revitalize the economy of some households. But some households increase their debt burden and do not generate revenue problems arise from the supervision of leaders.

3) Political impact, According to the overall political framework, academicians agree that populism leads to confrontations and conflicts between rural and urban people, leading to the debate about how much democracy must listen to the majority. Especially, the minority that has education and quality shows the shortcomings of the populist process that is not effective, covering most of the people. Populism allows investors to enter into politics makes it difficult to separate capital and politics from one another, and when this happens, people will have difficulty in living in the long term. When considering the framework of political parties and politicians, it is found that populism can really be used as a means of campaigning and creating popular votes for political parties and politicians. However, if politicians cannot do as promised to the people, the opposite effect is that people will no longer like it because people are smart and more educated. Nevertheless, there are some areas that result in a separation between politicians and political parties, such as politicians but do not like political parties or like a political party but not like this politician, etc. Nevertheless, if politicians or political parties can follow the policy campaigned with the people, Politicians and political parties are in the minds of the people, and it is very popular with the people. When considered according to the policy framework of a political party, populist policies are often ignored by opposition political parties because populist policies are very fragile in this era because it is seen as a dangerous policy that may lead to the destruction of the country. To giving an opportunity to politicians or influential people grabbing benefits, but some policies bring benefits to many people. But, there are people who argue that it is beneficial to many people. But, not all citizens the beneficiary is the people, Then what does the nation get. This is in line with the opinion of some scholars that the populist policy is not a public benefits policy; there will be no property released to the public. However, only a certain number of people or groups can benefit. Nevertheless, in the long term, the country does not have anything, such as the first car, who can benefit, The answer is that the people who issued the first car could each take one hundred thousand. So what the country can get it, the result is grassroots people. Alternatively, the person who issued the first car with a universal car causing more people to enter the materialism era Saw materialism before the public interest. Most of these beneficiaries are basic people who cannot afford a car, and the rich people will not benefit from this policy [14].

4) The cultural impact considering the satisfaction framework, most people are satisfied with populist policies. Some of them are subject to the policies of political parties or politicians that they support or like the only personal policy for later consideration. Some people are very satisfied with the populist policy because they can get benefits quickly, and it seems that during the period of the government having this kind of policy, the occupation is highly streamlined. In summary, populist policies make the economy good. Considering in the framework of the common interest framework, it is found that there is a culture of self-interest more than the common interest. Family's sake was seeing the benefits of their own community more than others. Including the society as a whole with the reason that the society as a whole already has an oversight department should take care of yourself first gradually take care of other people and society, The respect of the rules and the discipline of the people are reduced. When easy to get money, spend it without self-discipline. Forgetful to respect social rules because it aims to benefit one's self and see that other people will think the same way, The impact of this culture is therefore negative and positive in itself.

Summarize the impact of populism on the Thai state, both positive and negative. Analysis and study in different frames or dimensions made him aware of the similar and different effects from the research findings that academicians and researchers, including various institutions that have studied reasonably. However, populism is another choice of citizens. Moreover, it can make democracy more complete, But, in another way it may be democratic, not different from the previous regime, If really not done for the people.

VII. CONCLUSION

The populist process in the Thai state cannot be summarized by analysis through one concept. Because there are differences in the conceptual framework and various components, although, the populist process in the Thai state has a similar conclusion. Nevertheless, if studying in a different dimension and defining a new conceptual framework, there will be many more dimensions that need to be searched for, From reflecting the process of constructing populism with the Thai state by studying through populist theory and popular theory as a framework for analysis as follows:

The results of the synthesis show that small units, namely families, are institutional foundations and have a great influence on the choice of the side, support, or anti-populism. The continuation of populist policy has only changed the name of the policy. Change operation methods only, but, by nature, it is still populist. Some part probably comes from the constitutional provisions and the gap of the organic law that encourages populist policies. Populism is a positive or negative result. A major law is needed to strictly limit and control the implementation of populist policies. For the best benefit of the people and the nation. Because a positive populist policy will make the political competition a reality in politics and creating value in the economy by rotating money into spending in many markets, it stimulates the spending of the people to improve the overall economy. As for the process of constructing populism with the Thai state, it arises from politicians and political parties trying to present and produce populist policies through public policies, which are laws. That is to say whether the policy is populist or not, partly from the construction through the law of politicians. Moreover, the impact of populism on the Thai state, most of the overall research findings that are identical or similar that populism has more negative effects than positive including social impacts that cause inequality social stratification and more support systems. The economic impact caused the economy to be very strong in the short term but is likely to incur very long-term public debt. As for the political impact, politicians use public campaigns to win more elections, and leading to confrontations and conflicts between rural people and urban people. Furthermore, cultural impacts, most people are satisfied with populist policies cultures are selfish for the benefit of the public more than the common good and reduce respect for rules or discipline of the people. However, analyzing and studying in different frames or dimensions will give you a much deeper and more similar and distinct impact, both positive and negative.

VIII. RECOMMENDATIONS

The populist process in Thailand has effects based on research findings and views, both positive and negative. The importance of making the populist policy is the most positive. Few faults and mistakes should start with strict regulations and enforcement to prevent the use of extreme populism. The Constructivism process using the law through the public policy of politicians is good. The pleasant political party, including the government, should be used to serve the nation, and people really should not use it as a tool to eliminate the opposite side or to justify one's own policies. In the dimension of the next research, there should be a study of the impact of populism in the Thai state. By studying through the dimensions of social classes, In order to use research results to improve public policy for the greatest benefit to the nation and all people fairly.

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Effects of Vipaaasana Meditation Practice on Happiness of Adult Life

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Abstract - The purpose of this quasi-experimental research was to compare the level of happiness in living before and after participating in the vipassana meditation practice project. The sample consisted of 34 adult practitioners selected through purposive sampling at Ayothara village resort, Ayutthaya province. Research tools were vipassana meditation course for 7 night 8 day and Buddhist happiness assessment for adults. Data was analyzed by using percentage, mean, standard deviation, confirmatory factor analysis and paired samples t-test. Results indicated that the components of happiness have 4 components which are 1) physical happiness 2) social happiness 3) mental happiness and (3) wisdom happiness with 46 indicators that congruented with the empirical data and the factor loadings of factors were high at the .05 level. Results of the analysis were Chi-square = .70, df = 1, p = .40, GFI = .99, AGFI = .97, RMR = .009. The happiness of life scores before and after was significantly different and the happiness in life scores after the experiment was higher than before the experiment with statistical significance at the level of .05.

Index Terms— Vipassana Meditation Practice, Happiness of Life, Adult

I. INTRODUCTION

In a globalized society, everything that is changing rapidly, the way of life of people in society such as traveling, eating, resting and exercising. The behavior of installing mobile phones or tablets (tablets) and the perceived stress of Thai people's behavior being attacked by non-communicable psychiatric diseases said there is still an upward trend with discoveries and trends the rise of non-communicable diseases. Affecting the medical expenses of the public and government sectors that continually increase [1], the World Health Organization (WHO: World Health Organization) offers a holistic approach to health, physical, mental, social, and in some cases spirituality. To be used in balancing and paying attention to the connection of elements in various dimensions, these together for humans to have good health and good quality of life, also known as well-being, in accordance with the Buddhist words from Suttantapitaka that "Without disease is a great fortune, Nirvana is very happy". [2] The necessity for a person to be happy with the Buddhist way of life consists of external factors, which are called Prakososa, namely Kalyanamitta principles and the Sapphaya 7 principles that support internal factors that leads to happiness in living in the midst of economic and social changes in the 4.0 era, in line with the guidelines for creating a healthy and sustainable Buddhist way of life. It is necessary to have the tools to establish discipline in order to have consistent behavior which consists of activities to take care of cleanliness of the body, drink water, eat food perform daily life tasks, engage in physical exercise, practice Dharma and mental management such as walking, meditation, meditation, and relaxation. If you are able to perform daily activities as normal, the body's organs and habits will be able to perform normally, and effective which will make the 4 dimensions of health, namely physical, mental, intellectual and social health the quality of life will also be good[3].

The practice of Vipassana is a path that leads to wisdom, which teaches people to use intellect. Perseverance in trying to look at oneself in accordance with the reality of the general nature is a characteristic that is equal in both animals and sankhara, namely impermanence, suffering and no true identity[4] is a method aimed at eliminating the enemy of enlightenment, with the root of all ignorance being ignorance. In the Buddhist era, the Lord Buddha taught himself, with specific qualities or four styles of teaching. [5] For the method of teaching of the Lord Buddha,there are many types that are most common are (1) brute or conversation, (2) narrative, (3) problem response, and (4) regulation form. There is a deep and diverse in the content, style of teaching and strategies or strategies of teaching.

There are adjustments to suit the level of intelligence and the age of the listener. The flexibility to choose teaching methods that are suitable for all ages. As the Buddha said, "We naturally train people in a soft way with some harsh methods in a way that is both gentle and both are mixed and violent" [6].

From past literature reviews, it was found that 40 researches on the development of holistic mental and intellectual development between 2008-2017 of KhanthongWatthanapradit and others [7]. It was found that the criteria for the development of holistic mind and intellect were 4 aspects which are 1) happiness of body development, 2) happiness of social expression behavior, 3) happiness of mind, 4) development of wisdom by using happy, make creative things to be useful [8].When comparing the output (results), it is found that the development of mindfulness according to modern psychology concepts requires results that are clearly different from mindfulness according to Buddhist psychology. The process of teaching Vipassana according to Buddhist psychology requires the result as quality person being a self-developed person (Pawittha), both physically(Pawitak), precepts (Pawitiphon), mind (Pawitachit) and intellect (Pawitipanya) are understanding of nature. In truth, ignorance can be completely ignored while the progression of consciousness according to modern psychology needs similar results, helps to reduce stress, relax and improve the quality of life [9], helps to prevent the return of patients' depression especially those with major depressive disorder[10], helps the trainees to become more aware of various thoughts and feelings and to help accept the responses to various stimuli, and better by not gaining or interacting with unwanted stimuli [11].

Therefore, in this research, the researcher is interested in the research to study the effect of the happiness in living of the Dharma practitioners by conducting meditation courses for 7 nights and 8 days with prayer activities, practice Vipassana meditation practice under the name of Dharma practice program, bring consciousness, mindfulness, before and after participating in the project with Buddhist happiness measuring tools to compare happiness levels, lifestyle first and after joining the trial in order to apply the research results to practice vipassana practice to promote happiness in living life.

II. RESEARCH OBJECTIVE

The objective of this research article wasto compare the level of happiness in living before and after participating in the vipassana meditation practice project of the adult group atAyothara village resort, Ayutthaya province.

III. RESEARCH METHODS

A. Research Sampling

Adult groups participating in the PTT project course 7 nights 8 days in Ayutthaya, 34 participants, traditional from applicants for research and human research.

B. Research Tools

The researcher developed the tools used in the research, including the Buddhist Happiness Test of PhramahaSuthitArpagroand KamalasPhoowachanathipong, with 64 words, to develop and adjust 46 statements with 4 items, and the following components were shown as follow:

(1) Physical happiness refers to the condition of a person who is related to the physical or physical environment, to meet happiness, knowing how to take care of your health. Consideration of consumption of utility factors 4 sufficiency maintain a good balance between physical health and quality of life, know how to use technology for improving one's life and good quality of work, living in a suitable environment without pollution, and there were 9 items.

(2) Social happiness means the condition of a person who has a feeling of convenience and safety in the life of a human being in the family and in a society that does not have encroachment, hurt each other,help each other to create a society, good relationships with others in the society. In the form of physical expression good words for others have cooperation in working with others know how to help and support others and society with good wishes, and there were 11 items.

(3) Mental happiness means the condition of a person who demonstrates virtue or characteristics of having moral components. The goodness in the mind are1) the quality of the mind means kindness and generosity to others in society and forgive others, 2) Mental fitness means having a resolute mind stable at work determination work readiness Emotional management at work, and 3) Mental health means feeling happy, positive thinking, optimistic, clear mind, not stressed, strong mind is ready to work, and there were 13 items.

(4) Intellectual happiness refers to the condition of a person who expresses a person's understanding of life and the world correctly can live with the reality of the world and life in a normal way tosee and understand things that occurs according to the truth. It can be considered various factors and can be a cause of happiness and suffering in life. Morality is an anchor for the mind, keep the mind calm, and release to all matters affecting 13 items.

For the structural validity, results were shown as below:

1. The test was used to collect data from 30 samples that were close to the actual sample (try out). The reliability of the test with Cronbach's alpha coefficient was equal to .979 and Alpha coefficient in each aspect was physical wellness equal to .864, social wellbeing .943, mental wellness equal to .965 and intellectual wellness equal to .961.

2. Result of the structural validity of happiness in life.

The construct validity was tested by the Bartlett's Test of Sphericity and Kaiser-Meyer-Olkin Measure of Sampling Adequacy = KMO) and verification of confirmed components (Confirmatory Factor Analysis: CFA) as shown in Table 1.

Table 1. Average, Standard deviation, and Pearson correlation coefficient between variables in happiness in life.

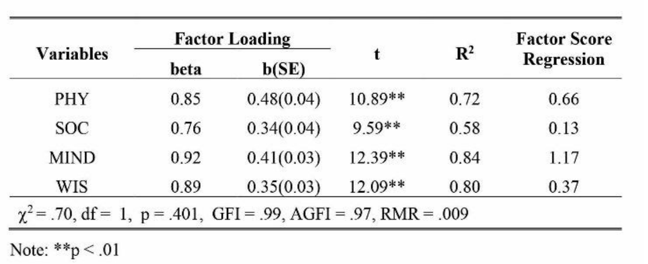
variable	PHY	SOC	MIND	WIS
PHY	1.000			
SOC	.624**	1.000		
MIND	.639**	.711**	1.000	
WIS	.768**	.677**	.812**	1.000
Mean	4.281	4.455	4.555	4.556
SD	0.560	0.454	0.445	0.394

Kaiser-Meyer-Olkin Measure of Sampling Adequacy = .791
Bartlett's Test of Sphericity = 325.528, df = 6, p = .000

note: **p < .01; n = 120; 5 rating levels.

The results of the analysis of the confirmatory factor analysis according to the life happiness measurement model (PSMW1) found that the models fit with the empirical data, and it can be considered from the chi-square value ($\chi^2 = .70$, df = 1, p = .401) which is not significantly different from zero. The goodness of fit index(GFI) is equal to .99, the Adjustedgoodness of fit index (AGFI) is .97, and the root mean square residual (RMR) is equal.009. This showed that the model fit with empirical data. The factor loading of all variable components is positive effect size from .76 to .92 and with statistical significance at the level of .01. All variables with the most important weight are mental happiness (MIND) with a component weight of .92 and variations with the happiness in life (PSMW1) was 84.00%, followed by the intellectual happiness (WIS) with the factor loading equal to .89 with 80% of the variance in the happiness of life (PSMW1) and the variable with The least important weight is social happiness (SOC) with the factor loading equal to .76 and variability with happiness in life (PSMW1) 58.00 percent, indicating that these variables are important factors of Happiness in life (PSMW1) as shown in Table 2 and Fig. 1.

Table2 ConfirmatoryFactor analysis results of the Happiness in Life Model.



Variables	Factor Loading		t	R^2	Factor Score Regression
	beta	b(SE)			
PHY	0.85	0.48(0.04)	10.89**	0.72	0.66
SOC	0.76	0.34(0.04)	9.59**	0.58	0.13
MIND	0.92	0.41(0.03)	12.39**	0.84	1.17
WIS	0.89	0.35(0.03)	12.09**	0.80	0.37

$\chi^2 = .70$, df = 1, p = .401, GFI = .99, AGFI = .97, RMR = .009

Note: **p < .01

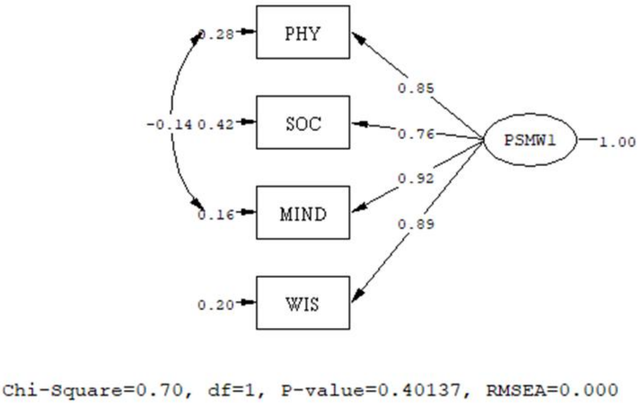


Fig. 1 Confirmatory factor analysis results of the model for measuring happiness in life.

C. Research Design.

Quasi-experimental research single experimental group before and after participating in the program for 7 nights and 8 days with prayer activities, practice Vipassana,listening to Dharma,taught by the Vipassana monk who is expert in teaching Vipassana according to Satipaṭṭhāna IV.

D. Data Analysis

Analyze basic statistics with percentage, mean, and standard deviation, confirmatory factor analysis, and analyze to compare Buddhist happiness levels before and after by testing with the Paired Sample T-test statistics.

IV. RESULTS

The basic data of the sample were gender, and most of the samples were 31 females, representing 91.18% and 3 males accounting for 8.82%, aged between 46-55 years, 13 persons accounting for 38.24%, followed by age between 56-55 years, 7 people, accounting for 20.59%. For the status, most of the respondents are married with 15 people, representing 44.12%, followed by single people 14, accounting for 41.18%. Master's degree is 13 people, accounting for 38.24%, followed by bachelor's degree, 12 people that representing 35.29%. Most of the sample group has a private business of 12 people, representing 35.29%, followed by government and company employees 7 people, representing 20.59 percent, experience of participating in Dharma practice program, most of the subjects participated in the project, 28 people, representing 82.35% and never 6 people, representing 17.65% respectively. The Buddhist activities that were routinely performed to calm the mind. Most prayers were 18 people, representing 52.94 percent, followed by meditation, 7 people accounting for 20.59 percent, and giving alms to 4 people, representing 11.76 percent.

For the scale of data analysis on happiness in life, there are 4 components which are physical, social, mental, and intellectual well with basic statistics such as Mean, standard deviation (SD), and opinions or feelings as below:

Average score,	Opinion or feeling level
4.21-5.00	Most
3.41-4.20	High
2.61-3.40	medium
1.81-2.60	Less
1.00-1.80	Least

Table 3 shows happiness scores in daily life as a whole and in each area.

Factors	Experiment	Min	Max	Mean	SD.	Level
Physical Happiness	Pre-test	3.00	5.00	4.14	.558	more
	Post-test	2.78	5.00	4.48	.596	most
Social Happiness	Pre-test	3.00	5.00	4.31	.613	most
	Post-test	3.45	5.00	4.67	.384	most
Mental Happiness	Pre-test	3.00	5.00	4.32	.628	most
	Post-test	3.92	5.00	4.80	.289	most
Intellectual Happiness	Pre-test	3.00	5.00	4.34	.629	most
	Post-test	3.69	5.00	4.72	.342	most
Happiness of life	Pre-test	3.00	5.00	4.29	.551	most
	Post-test	3.74	5.00	4.69	.332	most

From Table 3, it is found that happiness scores in life after the experiment, the scores were higher than before the experiment in overall and in all aspects. Comments or feelings are at the highest level.

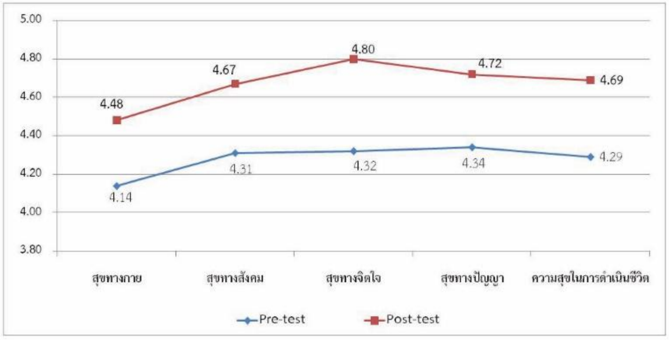


Fig. 2 Life happiness scores before and after the experiment.

Happiness in life after the experiment, the scores were higher than before the experiment in overall and in all aspects. Opinions or feelings are at the highest level which had the highest happiness scores after the experiment followed by intellectual, social and physical health respectively (average scores were 4.80 4.72 4.67 and 4.48 respectively).

Analyze to compare scores before and after the experiment by testing with the Paired Sample T-test statistics in both overall and in all aspects.

Table 4 Comparing the happiness scores in living before and after the experiment

Factors	Experiment	Mean	SD.	t-test	p-value
Physical Happiness	Pre-test	4.14	.558	2.258*	.031
	Post-test	4.48	.596		
Social Happiness	Pre-test	4.31	.613	2.916**	.006
	Post-test	4.67	.384		
Mental Happiness	Pre-test	4.32	.628	3.731**	.001
	Post-test	4.80	.289		
Intellectual Happiness	Pre-test	4.34	.629	2.762**	.009
	Post-test	4.72	.342		
Happiness of life	Pre-test	4.29	.551	3.244**	.003
	Post-test	4.69	.332		

From Table 4, comparing the happiness scores in living before and after the experiment, it was found that both in the overall and separated aspects the happiness scores in life before and after the experiment were significantly different at the .01 and .05 levels, with the happiness scores in the post-experiment life having a high happiness scores in life than before the experiment.

V. DISCUSSIONS

From the quantitative data analysis, it is found that the happiness score in life of the participants of ChittPraphatson Project after the experiment, the scores were higher than before the experiment in overall and in all aspects. Opinions or feelings were at the highest level, which had the highest score after psychological happiness followed by intellectual, social and physical health respectively (average score was 4.80 4.72 4.67 and 4.48 respectively), found that after the experiment, the item with the highest average score was 1) happy with helping people other suffering with an average score of 4.94, followed by 2) self-control when there is an event to do something unwholesome, 3) feel proud to be a person who has patience in life, 4) believe that strengthening the mind can solve life problems when given the opportunity with an average score of 4.91, 5) be confident that being optimistic leads to a happy life, and 6) when seeing good doers, it is pleased to admire and praise him when having an opportunity with an average score of 4.82. For example, most of the samples have experience participating in the Dharma Practice Program at least 3 times per year and carry out Buddhist activities that are regularly practiced to make peace of mind consists of prayer, followed by meditation, reflecting that participating in Buddhist activities can develop a person to reach happiness. Peace in daily life as the research of PhramahaBoonlertInapanyo and others [12] found that the participants of the meditation practice activities. There are 4 aspects of change, namely physical, social, mental, and intellectual, and when compared to the results of the anchor wave change of the Chivasuk score and the brain electrical signal after the experiment, it was found that 12 healthy monks who had an EEG signal tend to increase by 50% and decrease by 50% but both groups found that the rate of EEG measurement more than 1 can be interpreted, As in that condition, the person is being measured in a state of rest and peace, but in a state of consciousness is a state of mind that is highly effective. In which this section corresponds to the words in the Book of Liberation called "The Lord Buddha told all the monks that in the olden days we were not moving, or didn't open the mouth at all for 7 days and 7 nights. We sat in a deep cry and this joyful meaning is the meaning of the word "Staying happy today" [13]. The development of activities to create a life of happiness in accordance with the holistic mental and intellectual development approach when participants in meditation activities what you get is a state of mind that is focused on reflecting happiness, and good mental health and happy today. Therefore, to make people happy today, meaning knowing be aware of the true conditions should be conducted. Therefore,they have to keep practicing meditation by regularly practicing to make the mind familiar with the practice. When the mind is accustomed to practice meditation, it will happen quickly. Happiness is a product of the meditation and practicing meditation leads to increased well-being, such as Carmody & Bear[14]. The study was conducted by observation method, in which the number of adult subjects 174 people participated in the Mindfulness Based Stress Reduction Program (Kabat-Zinn) in the MBSR. Mindfulness based on various methods of meditation such as meditation, yoga for 8 weeks is the part of the MBSR mindfulness training program, and it can increase mindfulness and helps reduce discomfort such as stress that affects illness, anxiety and chronic illnesses, which will result in that person being well-increasedas well.

VI. RECOMMENDATIONS

From the research found that higher levels of happiness in life after joining the project showed that meditation practice can increase the level of quenching the happiness of adult life. Therefore, action recommendations should organize activities to encourage adults to participate in Dharma practices organize a course of meditation practice in accordance with the needs and suitability of the individual, but during the ages to promote happiness in life and recommendations for the next research should do long-term research course management for meditation practice together with Buddhist psychological variables and the use of Buddhist happiness measuring instruments for testing with other age groups coupled with the use of scientific measuring instruments in order to use the research results as a guideline to promote the quality of life and happiness in continuing life.

CONCLUSION

From the research, it can be concluded that the happiness in living before and after the experiment is different. The happiness in life after the experiment was significantly higher than before the experiment at the level of .05, which found that the sample group has shown the happiness in every aspect of life is higher than before participating in the project for 7 nights and 8 days. There are activities for practicing Vipassana, chanting, meditation, walking, meditation, and listening to Dharma by the Vipassanacharn who has expertise in teaching. Resulting in the development of the mind and wisdom. The overallaspects were higher than before participating in all 4 components, which are physical happiness, mental happiness, social happiness and intellectual happiness the said findings can confirm that meditation practice can promote happiness in life.

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Curriculum Development for Community Economic Movement withIntegrated Service of Southern Isan Agriculturist in Buriram Province

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Abstract— ***The purposes of this research article were 1) to study the state problem of community economy of southern Isan agriculturist in Buriram province, and 2) to propose guideline of developing the curriculum for community economic movement with integrated service of southern Isan agriculturist in Buriram province. Qualitative research was used for research design and two phases was conducted. The target group of this study was Etonoi agriculturist group, Lamplaimas district in Buriram province including five experts who specialist in agriculture and curriculum development. Research tool were interview form and assessment from of developed curriculum. Data were analyzed by using content analysis and analytic induction. Results indicated that 1) problem of community economy of southern Isan agriculturist in Buriram province was solved by applying self-reliance based Right Livelihood farmers as a way of life. This way of life of Etonoi agriculturist group has changed a lot in a short period of time. There were 11 aspects that changed their lives getting better consisted of 1) get rid of debt, (2) attend to make the work completion, (3) make the family better, (4) create new concept of work, (5) has secured a stable life, (6) to receive the honor and reputation, (7) the relative has increased, (8) created various learning centers, (9) makes a sufficiently consumer, (10) has a good physical health and mind, and (11) behave for the benefit of themselves and the public. 2) The guideline of developing the curriculum for community economic movement was assessed by the experts. Results showed that all components of the guidelines will be appropriate for community economic movement of southern Isan agriculturist in Buriram province.***

Index Terms—*Curriculum Development, Community Economic Movement, Southern Isan Agriculturist*.

I. INTRODUCTION

Water is an important natural resource for all beings in this world, both for consumption and agriculture. There is no product because of drought and lack of sufficient water for agriculture in many years. When there is production, there is no income. Conflict between Buddha's relatives There was a war over the water in the Roi River, which is the border line between the Sakya region and the Goliath region. Controversy arose because they vie for water for farming. The Lord Buddha heard the news and therefore went to quell the war between his relatives both sides asked the cause of the problem in order to inquire about the cause of the quarrel and then spoke to the relatives that "All Your Majesty, they are known as relatives, should be united if you have unity enemy squadron naturally would not have the opportunity to overthrow and destroy. Don't just say that unity among humans even when the trees are crowded together, the great wind cannot invade trees to be broken. For this reason, you all want to be harmonious together. "[1] Because human interests or needs can be considered a cause of conflict [2] when one of the resources is more limited Human needs are greater. If there is no good management Problems will inevitably inevitably follow.

The water crisis is not a new problem, Thai farmers have to face this problem every age. The government that manages the country can only help alleviate drought or flooding to overcome the crisis at that time. Today, this problem is still the same, but there maybe some problems,some vary depending on the context of the area. The Buddhist views reflect that it is the problem of morality

(LohasRasamu) directly. If human actions (body, mind) are immoral by destroying natural resources, impact is a chain reaction transmitted to humans, animals and the ecosystem,conflicts [3] Buddhism has proposed a solution by creating awareness of water conservation conserving the environment to make connections between government and private sectors. We present Buddhist principles that are beneficial to the conservation of water. Conserving the environment to help solve the current water crisis is the principles of mutual understanding between humans and water (nature), with an emphasis on a holistic concept, as a dependency between humans and nature and not focusing on modular concepts is selfish will help solve the problem. There is solidarity, unity, participation of all sectors in helping to solve natural and environmental problems. The promotion of wisdom (Wutham Dharma) to humans is to build a conversation of knowledge following up on environmental news to access facts use wisdom to think about the root cause and the correct solution and the goaland [4] access to understand the destiny of life. (Thesaurus benefits) to help each other create, maintain, beneficial to support ourselves and others. [5] There is love, care and not destroy the water source, have mercy on the suffering of others live according to the principles of nonviolence, to do everything so as not to increase suffering. (Compassion - Nonviolence), know the merit of water and the response of merit (Grateful), know how to use water appropriately or appropriately (PochanatMantutta), and discipline for yourself and the community to use water (precepts).

For problems that occur with farmers in the northeast in Buriram Province is the shortage of water for consumption and use for agriculture. However, the problem is not because of the competition for water to be used in agriculture problems of water shortage of farmers in Buriram Province caused by drought, which is considered a natural disaster that can not be resolved by farmers themselves. When the land doesn't have enough water to use brought together a difficult life, there is no water used in agriculture. There is no product that does not have the income to be spent on household debt. Farmers are all stressed because of water and debt problems. Moreover, there is no place to rely on at that time.The only way to solve the problem is to be self-reliant, self-thinking, solve the problem yourself before allowing others to help. Therefore, the idea is to be self-reliant [6] by bringing in folk wisdom [7] that "Etonoi” carrying his shoulder the snake's teeth had been cut into pieces. The teeth under the stomach were torn to the spine. Moranang dies, runs away, sees the heel. "The word" Etonoi "means knowledge or wisdom to help find a way out. The term "snake neck teeth" refers to the problem that is currently experiencing. The term "teeth under the belly to the spine" means to solve the problem at the right place in other problems. As a result, it will be easier to solve and the term "Moran die, run away, see the heel" means all problems gradually disappear because the solution according to the Four Noble Truths principles [8], looking at what is the problem. Cause of problem how to escape from the problem and how to deal with it?, and concluded that "To be able to solve problems, they must develop on their own [9] until they can be self-reliant [10] and need to improve the fertility of soil, water, and trees." Dig a pond by using a spade. Dig a pond on their farm to save water with one brain, two hands, hopefully self-reliant Start a new life again with integrated farming and receive rewards as a life pension. It takes about 18 months to dig. Therefore, there is a pond that has water storage for consumption and vegetables, garden, fish, mulberry, silk raising, enough income to support the family, eat like the words of father Phao Man in the middle pool say: "Roast over Hua Mak betel nuts open the mouth, black pieces fall hold the pot, the fish dances himself. "[11] Because everyone is doing, eating and eating not hawking, looking for a living like in the past,then began digging several more pools to solve the water shortage problem to some extent.

The idea of solving the water crisis [12] of the farmer group is to integrate the local wisdom with the sufficiency economy. Buddhist science and the Four Noble Truths principles to solve problems that are currently experiencing through thoughtful and thorough thought-taking, the whole system [13] is in line with the words of "Eddy Rick Enbacker", a World War I fighter who has been covered in a comprehensive way. About thinking that "Think thinkings through-then follow through" means "think around and do that) and consistent with "Henri-Louisburg" a French scholar the Nobel Prize for Literature in 1927 confirmed that people should "think like a practitioner, behave like a thinker. "[14] Because sophisticated thinkers tend to have more success than most people, but the same among them is "Thinking" [15] and then do as you think [16] by living your life in the right path [17] according to the Right Livelihoods [18] honest career [19] and closing the leak that is the door of all precepts using the idea of wisdom is "covering Thang Thawarang, Thot Thang Thang Thot Thang Nim Tang Thang Chut Jam" [20]. From the success of Ton Kid farmers, the people of PakkadYa turn their attention to changing their lifestyle which used to be used in single farming Switched to integrated farming dig more pools, raise fish growing mulberry and raising silk grow vegetables planting various kinds of trees until can increase income, reduce expenses, have more savings Significantly better quality of life until able to solve the economic problems steadily, prosperously, and [21] creating a network of partners adhere to the principle that "EhiosSigo" (a source of community learning) "Opencijo" (indicating value and importance - leading to action) ready to receive changes in all aspects, whether economic. Society, environment and culture knowingly about the situation.

From the study of related documents and research, there are many textbook writers and researchers trying to conduct research in order to find ways to drive the community economy and the process of solving economic problems in different ways, such as textbook types, such as textbooks about all-round analysis, Yonisomanasikara, document types, self-reliance type of training manual to promote the development of socioeconomic foundation [22], evaluation type of tourism project, OTOP, innovation [23] and research type [24] [25] [26] [27] [28] found that agricultural groups. There is a way to think and solve problems according to the Four Noble Truths. Integration of using folk wisdom aiming to improve the quality of life to overcome the crisis for a period of time only. There is still no further thought to drive the economy in their communities to be stable, wealthy and sustainable in its entirety, produce in the community no product has yet been processed into various products is just a revolving consumption in the community. For the network partners that occurred, it was only an exchange of experiences to create a common learning base in integrated agriculture, exquisite agriculture or new theoretical agriculture only in the extended network not yet fully integrated community economic system. The researcher only presented the research results to be a development approach to the integrated community economy driving of the northeastern farmers group in Buriram province. It has important issues that the government is interested in and finding ways to create new innovations and come to solve problems in order to promote and develop the economic potential of the community of farmers throughout the country to be strong, stable, prosperous and sustainable in order to be in line with the economic resolution process of the community according to the social context in each area and in line with the public policy. It is an issue that the researcher is interested in this study.

II. RESEARCH METHODOLOGY

A. Scope of research

This research is a qualitative research. The researcher studied the community economic problems, community economic theory concepts, guidelines and the process of solving community economic problems, the process of community economic drivingfrom publications, publications, relevant research papers, both domestically and internationally, field study. The target group used in the study is farmers in Lam Plai Mat District. Buriram Province by using purposive sampling.

Quantitative research methods, the research target group has been identified as 5 members of 10 related groups of farmers in each group, a total of 50, classified as 10 farmers in the Ban NoiKhun group, 10 farmers in the Nong Noi village group, Ta Ta Chong group, and 10 farmers, 10 groups of Ban NoiRangs, Ban Non Rang, 10 farmers of Ban Huai Wai, and 10 farmers of Ban Noi, Ban SanuanPhatthana.

The content of the study consists of the problems of community economic problems, concepts of community economic theories, guidelines and solutions for community economic problems, and processes of community economic driving.

B. Research design

Phase 1 Qualitative Research Design

It is a research design using a qualitative study method consisting of document study, field study and related research. The study is divided into 2 stages as follows:

Step 1: Study of guidelines for solving community economic problems of the Isan farmers group in Buriram province that participated in the development of a comprehensive community driven curriculum for the Isan farmer group in Buriram province (Interview).

Step 2: Developing the framework for community economic driving of the Isan Southern Farmers Group, Buriram Province (Focus group discussion).

For the Phase 1 study in the interview section, the researcher has selected 5 target groups, which are group 1, consisting of 10 farmers in the Ban NoiKhun group, and the second group is 10 farmers from Ban Ta Chong group. The 4th group was 10 farmers of Ban Noi Wai group, Ban Huai Wai group, and the fifth group was 10 farmers from Ban SanuanPhatthana group. course "Drive the integrated community economy of the northeast farmer groups in Buriram province" by using purposive sampling.

For forcus group discussion, the target group were chosen by purposive sampling of 10 people. The qualification is a leader of each farmer group.

(2) Determination of data collection methods in planning the field for the interview designed data collection through in-depth interviews and have a framework for education and use group discussions in accordance with the framework of the integrated community economic drive of the group of northeastern farmers in Buriram province which will be developed.

(3) Tools for data collection

Data collection during Phase 1 of qualitative research, the researcher designed the tools for data collection using interview guidelines and group discussion framework.

(4) Determination of data processing methods

The researchers used the data from the qualitative data collection process to reduce data check information and analyze data. The 3 processes have been done in parallel with the data collection process as follows:

1) Data reduction,it is the analysis of data in the field and then classified into topics related to the studied issue. This is to select the point of interest of each variable studied in order to be in line with the variable that is interested in study and is the data from the actual practice of the data providers as well as being connected with the issues of variables that the researcher is interested in studying.

2) Data validation, itis a process used for data validation by considering the accuracy and reliability of the information by considering the conversation and supporting evidence during the conversation sufficiency of information determined by the question questions prepared by the researcher before the interview.

3) Data analysis, the research in Phase 1 is a qualitative research aimed at developing the conceptual framework to lead to the development of a comprehensive community driven curriculum for the northeastern farmer group in Buriram Province.

Phase 2 Research design using quantitative methods (Quantitative Research Design), Phase 2 uses quantitative method by using the data from the phase 1 study to develop a curriculum to drive the community economy of the northeastern farmer groups Buriram Province and check the accuracy of the developed course show details of the research as follows:

(1) Determining the target groups.

The target group consists of 5 groups of related farmers group, 10 persons each, a total of 50 people, classified as farmers, Ban NoiKhun group, 10 people, farmers in the NoiNoi group, Ban Ta Chong group, 10 people, Farmers in the NoiNoi group, Ban Non Rang Number 10 farmers, Ban Noi Wai, Ban Noi Wai group and 10 farmers, Ban SanuanPattana, 10 people, as shown in the table below.

Determination of the target groups	
Farmers in the Etonoi group	Amount
Ban Sra Koon	10
Ban Ta Jong	10
Ban Noon Rung	10
Ban Hui Wai	10
Ban SanounPattana	10
Total	50

2.Sample in determining the size of the sample, the researcher used purposive sampling.

(2) Tools for data collection, the research tool in Phase 2 is a questionnaire created by the researcher consisting of general information of the respondents and the question based on the variables developed in the community economic driving curriculum of the Isan farmers group in Buriram Province in which the developed tools havecontent validity and internal consistency reliability according to (Cronbach's alpha coefficient:α).

3) Quantitative data analysis (preliminary1), analyze initial statistics of variables related to sample background by using frequency.

The linkage of the curriculum framework developed to meet the objectives of the integrated community economic drive development project by starting from studying the economic problems of the community. The concept of community economic theory guidelines and processes for solving community economic problems, solution model and indicators of success of the curriculum development of community economy. To facilitate the evaluation of the index indicators for the success of projects that have various impacts such as economic, social, cultural, environmental, and psychological, with the focus on providing trainees with knowledge and understanding of the program's activities plan. It consists of activities to create knowledge and understanding about the principles of community economy network coordination activities and monitoring and evaluation activities.

III. RESEARCH RESULTS

This research project its objectives are 1) to study the economic problems of the community of the northeastern farmer groups in Buriram Province, 2) Analyze and evaluate the process of solving the community economic problems of the Isan Farmers Group, Buriram Province, 3) Develop a comprehensive community driving curriculum for the Isan farmer group Buriram Province. The study was conducted by both document and field research methodology,collecting data from scriptures, Tripitaka texts or related documents, field study, interview with target group which are Southern Isan farmers group, Buriram Province. Data was collected and analyzed for conclusion and recommendations.

From each study, it was found that solving the problem of self-sufficiency according to the right of life means farmers have a very different way of life in a short period of time which is (1) causing the debt to be depleted, (2) causing successful work, (3) improving family status, (4) having work ideas, (5) ensuring stable life, (6) gaining honor and reputation, (7) making None relative increase, (8) the learning resources, (9) makes a sufficiently consumer, (10) has a good physical health, (11) behave for the benefit of themselves and the public.

By applying the Four Noble Truths principles to solve problems, farmers are rewarded with many life pensions. Farmers are proud of their agricultural career because they are able to answer life questions for themselves and solve problems in a concrete way can revive life better than single farming living with nature happily because water sources are used for consumption, creating fertility for their own landas well as developing their own potentials and communities to be self-reliant.

As for the application of local wisdom to apply self-reliant living of the group of south-eastern farmers in Buriram Province, the idea of father PhaiManoi, the central pool is to close the holes in life, with the formula that "covering all the lungs, lungs, masters, masters, masters, visionary, gluten filling" means close the door of all the vices, reduce unnecessary expenses, stop looking for a living, turned to do farming and farming in their fields, farmland, which the effects on each side are as follows: (1) occupation found that the groups of farmers have increased incomes. There is savings left to save as a living benefit. (2) Family well-being without debt caused by closing the holes of the family and do not interfere with the vices aims to assemble livelihoods. Therefore, it can be self-reliant, (3) environment. The land has trees, shady, cool, shady, without pollution. There is a fish pond. This is due to the digging of ponds to use water for consumption in one's own land. (4) Improving economy because they are the producers themselves, the consumers themselves, the distributors themselves, and therefore have continuous income in the family. Expenditure has decreased markedly. (5) There are more members in the society able to expand the network more accordingly because there is a network coordination to exchange knowledge all the time and, (6) tradition can apply and apply religious doctrine because the philosophy, beliefs and traditions that are suitable for the socio-economic context, the transmission of literature, teachings, applications, traditions, and merit.

IV. DISCUSSIONS

From the study of the development of a comprehensive community driven curriculum for the northeastern farmer group Buriram Province, there are issues that should be discussed as follows:

A. Right livelihood principles in accordance with the sufficiency economy guidelines

The application of the Buddhist principles in the self-reliance of the Isan farmers group Buriram Province is a self-reliant principle, meaning a principle that determines behaviors and actions such as ways of thinking, looking at the world and life. Practices for solving problems consist of Samma-Rasa principles of life, which is Dharma Makha no. 5 in a total of 8 Makha. From the study, it was found that a group of farmers had a muchchanged lifestyle. In a short time, that is (1) depriving the debt, (2) causing the work to be accomplished, (3) improving the family status, (4) giving the idea to work, (5) guaranteeing in a stable life, (6) resulting in honor and reputation, (7) resulting in increased relatives, (8) resulting in learning sources, (9) resulting in sufficient consumption of food, (10) being happy, kind-hearted portraits, (11) practice yourself to be good and significant collective and self.

B. Approaches to self-sufficiency in life according to the Right Livelihood principles

Lam Plai Mat District farmers group in Buriram Province adopted the Right Livelihood principle according to Buddhist ethics in Buddhism as a guideline for problem solving makes life planning in order to develop oneself to be free from water and debt problems poverty by integrated farming according to the wisdom of the villagers is the father PhaiSoi, the central pool. There is a clear point of life building confidence and create motivation for yourself. Adherence to the principles of Buddhism changing the old way of thinking: single farming without success, therefore switched to integrated farming shortly thereafter, receiving a response on a pension life was abundant. Therefore, there is pride in the agricultural profession that can generate income, reduce expenses, and have continuous revolving funds in the household account, enjoy your career, creating fertility in your own land with your knowledge and ability as well as developing the potential to increase productivity to bring to the market in the community until can be self-reliant sustainable.

C. Folk wisdom that supports self-reliance

From the use of wisdom to live in accordance with the wisdom of the villagers with the principle that the word "EtoNoi" means knowledge or wisdom to help find a solution. The term "snake neck teeth" refers to the problem that is currently experiencing. The term "teeth under the belly to the spine" means to solve the problem at the right place. Other problems as a result, it will be easier to solve and the term "Moran die, run away, see the heel" means all problems gradually disappear because the solution according to the Four Noble Truths principles [29], looking at what is the problem and cause of problem. How to escape from the problem and how to deal with it? It can be concluded that "To be able to solve problems, you must first develop yourself [30] until you can be self-reliant [31] and need to improve the fertility of the soil, water, and trees." Digging a pond by using a spade to dig up the pond on its own land to save water with one brain, two hands, hopefully self-reliant start a new life again with integrated farming and receive rewards as a life pension. It takes about 18 months to dig. Therefore, there is a pond that has water storage for consumption and vegetables, garden, fish, mulberry, silk raising, enough income to support the family. Eat like the words of father Phao Man in the middle pool say: "Roast over Hua Mak betel nuts open the mouth; black pieces fall hold the pot and the fish danced himself. "[32] Because everyone is doing and eating not hawking, looking for a living like in the past. After thatdigging many more ponds was able to solve the problem of water shortages to a certain extent and to improve life problems in all respects, namely: (1) better careers from applying wisdom to life philosophy that "Misery, hey, embarrassed pig dogs Khan saw the crow flies, but it is protested. "This means that the suffering and embarrassment of people in general, even pigs, dogs, ravens, chickens, etc. Therefore, they must hurry, diligent, work hard, compete with shyness to overcome that suffering and the wisdom that "Soth is suffering Wassana still has a doctor when looking at the face. "This means that after having the ultimate determination. The good opportunity ahead is still waiting by changing the original rice fields to convert into mixed plots planting like you eat everything that is grown,make additional careers, add new careers with the use of technology suitable for agriculture to help save resulting in increased income. There is savings left to be used as welfare benefits is a proud life pension, (2) for the better family using the principles of life to solve problems in all areas of life must close all the vices, stop unnecessary expenses, stop looking for a living, turned to do, work, eat, no debt because of the reason not to interfere with vices focusing on practicing the Right Livelihood in accordance with Buddhist ethics until being able to be self-reliant because various types of perennial trees are planted both edible and to cover the ground and helps reduce global warming create environmentally friendly is an open zoo is a habitat for birds, insects, black ant, red ants and reptiles such as ying Jing, frogs, planting vegetables. For export, distribution and use in cooking make the place that is fresh and shady with masses of plants like one can create a paradise for farmers in their area without having to wait to go to heaven in the next life. (4) Economic improvements,the group of farmers has a steady increase in income because they are producers themselves, consume by themselves, and therefore have income continuously into the familycompletely with low production costs expenditure has decreased markedly. (5) Better society because farmers groups must constantly develop their potential. Therefore, there is exchange of learning have a network to talk regularly take lessons in agriculture every month. (6) In customs and traditions, when there is religious activity, then, they can use the existing products as if they were community kitchens is a supermarket in the community. Farmers can conveniently donate to religious and community activities, save expenses that must be taken to buy at the market in the district or province. If it is a folk item such as shrimp, clams, crabs, fish, frogs, various kinds of vegetables, which aside from being self-produced, eat, sell themselves, then agriculture is also able to bring to make merit in accordance with the traditions that the community has held almost every time without having to encroach oneself or others. Details of solutions for farmers can be shown as follows:

Conceptual framework for problem solving of farmer groups	
1. Folk wisdom	1. Career 2. Family 3. Environment 4. Economic 5. Social 6. Traditions and traditions
2. Right Livelihood principles	1. Improved economy 2. Improved environment 3. Improved health 4. Improved intelligence 5. Better society

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A Movement Model of Buddhist Reform for Peaceful Society Development

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Abstract - The purpose of this research was to propose a movement model of Buddhist reform for peaceful society development. Research was conducted by using qualitative research and action research. Key informants were selected by using purposive sampling and were related to the Buddhist affairs reform in terms of policy and the prototype temple area of the Buddhist affairs reform. The tools of data collection were interview questions, structured interview, workshop, focus group discussion. Data were analyzed by content analysis and analytic induction. Results indicated that a movement model of Buddhist reform for peaceful society development was the model that showed the relationship between variables presenting the way of transition from reform to implementation. This model can explain the process of Buddhist affairs reform by 4 important variables, including human development, system development, mechanism development and the transfer of the strategic plan for the Buddhist affairs reform. The important variables that were needed to impel the Buddhist affairs reform process to create a peaceful society were a collaborative network, innovative of a movement of Buddhist affairs reform and the monitoring and evaluation process. This model has been developed in the form of causal relationship model that can be used for further study by using Structural Equation Model (SEM).

Index Terms— ***Movement Model, Buddhist Reform, Peaceful Society Development***

I. INTRODUCTION

Nowadays, the economic, social and technological situation has changed dramatically from the said change also affecting monastic institutions. In the past, the administration of the Sangha have adhered to the principles and administrative practices of the Sangha council as set forth in the Sangha Act B.E. 2505 and amended by Sangha Act No. 2 B.E. 2535 and amendments to the Sangha Act, the Sangha Act (Issue 3) B.E. 2560 consisting of administrative work Propagation Religious studies Education Facilities And the public welfare in order to be the center of the mind development of Buddhists who practice Buddhism to adhere to morals, morals and ethics. In addition, under the current government policy has clearly defined policies and guidelines for promoting the use of academic principles and supporting the role of Buddhism organizations is important in instilling morality, ethics, as well as improving the quality of life creating peace and reconciliation in sustainable Thai society as well as promoting participation in social development.

However, the current situation and problems of the Sangha Council found that the mechanism of the Sangha administration is not directly responding to the changing context of society. Administration of clergy and religion therefore need to change the way of thinking and working methods from separate thinking to an integrated system under the state of external reform. The framework for reform in politics, economy, society with the objective of driving overall religious organizations are designated as part of an organization that should be reformed. For better efficiency or goals of the organization to ensure the stability of Buddhism, the proposal is from the National Reform Council and a report on the results of the study on the reform of the guidelines and measures to protect the business of Buddhism of the National Reform Committee to the Cabinet under Section 31 of the Constitution of the Kingdom of Thailand (Temporary version) B.E. 2557 (2557) and on February 16, 2015. The National Reform Council (NHSO) has appointed a committee to reform guidelines and measures to protect the business of Buddhism and called the Committee on Buddhism Reform.

Under the Buddhist reform, it is the source of the seminar and brainstorming session by the Sangha Administrative Officers and all relevant parties in the reform of Buddhism affairs to be in accordance with the principles of good governance. B.E. 2015 has resolved to assign 3 members of the Sangha Synod as follows: (1) Brahmamuni (2) Brahmamoli and (3) Brahmabunditmeeting with relevant agencies to determine methods and guidelines for implementation. The meeting resolution approved the reform of the Buddhist affairs in accordance with the mission of the Sangha in 6 areas which are (1) administrative work, (2) propagation, (3) religious education, (4) education welfare, (5) Public utilities, and (6) Public assistance. Develop Buddhism is to be the center of Buddhism by defining the guideline for 3 phases, including the 5-year implementation period from 2015-2020, which is currently in the 3rd phase between January 2017-December 2020, as a summary and evaluation period. The results of the second phase of work develop and improve the format and guidelines for the unfinished part of the plan and there is a Master Plan of Buddhist Reform Act B.E. 2560-2021.

At present, the clergy are continuously working on the reform of Buddhism affairs considered as according to the plan which the committee coordinating the strategic plan for Buddhist affairs reform has presented tothe meeting of the Sangha Synod acknowledged the work of the Sangha and asked to help carry on the Buddhist reform to achieve the goal. At this time, the Buddhist reform strategic communications plan has been communicated to the dean at the regional and provincial levels, and the action plan has been prepared in all 77 provinces by reporting the progress of each region of the Sangha Council every quarter. There are urgent projects such as a project for monks and novices in temples to carry out identification cards. More than 52 percent of them have been stored information about religious properties, temple accounts and the development of the happy temple with 5S activities in progress as for supporting the temple to be a public center in the community have completed the master plan preparation in preparation for the transfer to the clergy of all levels the reform work in all 6 areas has made great progress especially for religious studies and achieve the goal. When the cabinet passed the draft approval the study of Buddhist Scriptures and accelerate the implementation of a master plan for the study of the Buddhist Scriptures, the integration of Pali, the dharma, and ordinary Buddhist scriptures for efficiency which education is the main thing that makes Buddhism stable [1].

From the importance and situation of the reform of the Buddhist affairs mentioned above, the researcher is interested in innovation development in the process of driving the Buddhism reform to apply the results to promote and support the Thai clergy and religious organizations to implement the integrated Buddhist reform in all regions as well as promoting the stability of Buddhism for the development of a peaceful society that is sustainable and leads to achieving a long-term vision for a "stable, sustainable, prosperous" country in the future.

II. RESEARCH OBJECTIVES

The purpose of this research was to propose a movement model of Buddhist reform for peaceful society development.

III. RESEARCH METHODS

The methods used in the study were qualitative research and action research by collecting research data from those involved in the policy reform of Buddhism affairs and study the area of the Buddhist reform of each area. In each area, the researcher has designed the research in 3 main steps, which are Phase 1 is to study related documents to drive the reform of Buddhism affairs and strategic plan for reform of Buddhismand interview the experts. Phase 2 is a field study using in-depth interviews to study good case studies in the reform of Buddhism including 6 workshop, in-depth interviews, and participatory observation. Phase 3 is focus group discussion to reflect and evaluate the process of driving Buddhism reform and criticize the innovation model that drives the reform of Buddhism affairs. The researcher presents a diagram based on the operational research ideas of Stephen Kemmis (Kemmis and Mctaggart, 1988) [2] and Lewin (1946) [3] as follows:

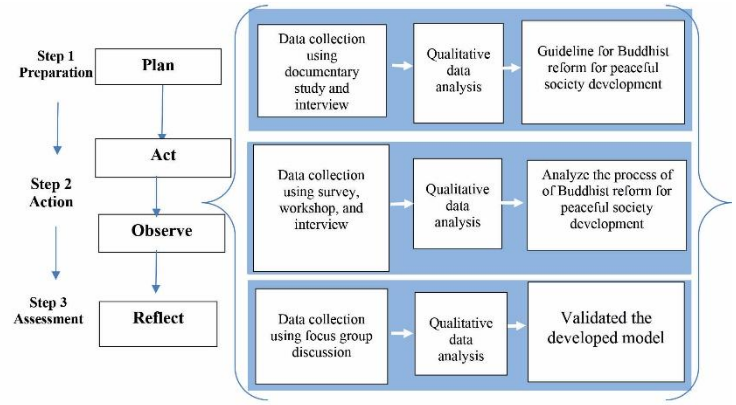
Step 1 Preparation
Plan
Data collection using documentary study and interview
Qualitative data analysis
Guideline for Buddhist reform for peaceful society development
Step 2 Action
Act
Observe
Data collection using survey, workshop, and interview
Qualitative data analysis
Analyze the process of of Buddhist reform for peaceful society development
Step 3 Assessment
Reflect
Data collection using focus group discussion
Qualitative data analysis
Validated the developed model

Fig. 1Research Process.

Summary of the research design based on the qualitative research process and the operational research above. Results obtained and consistency with objectives the research is as follows: Phase 1 is the preparation for studying the policy towards the practice of driving Buddhism reform. From document information and interviews, the results from phase 1 research are the ways to drive the reform, the driving of the reform of the Buddhist affairs which responded to the 1stresearch objectives which was phase 2, operations in order to analyze the lesson learned from the case study of best practices in the reform of Buddhism in all 6 areas using workshops, interviews, participatory observation. The results of the research in Phase 2 are the analysis results and the evaluation results of the process of driving Buddhism reform which answers the 2ndresearch objectivesand phase 3 is the research as an evaluation stage to reflect the process of driving Buddhism reform and assessing the innovation model of driving Buddhism reform. The result is that in response to 3rdresearch objectives. The result of evaluating the process of driving Buddhism reform and the evaluation of the innovation model driving Buddhism reform.

IV. RESEARCH RESULTS

A.Model for Buddhist reform for peaceful society from lessons learned from dialogue.

The result of participation in the seminar, taking lessons from participation in driving the strategic plan for the reform of Buddhism resulting in interesting findings from the opinion.

1. The process of Buddhist reform

Analysis results about the Buddhist reform process,human development system has developed a mechanical development and the transfer of the strategic plan for the reform of Buddhism affairs. There are issues arising from the lesson transcript as follows:

The process of reforming the Buddhist affairs consists of 1) human development, namely the development of religions, the heirs, the religious person, determining the qualifications to be born with the religious person Establishing an IDP personnel development plan. Empowering knowledge and understanding make the monks know by defining the vision, values, strategies, and strategies. 2) System Development: Focusing on what they want, determine the success factors of making a plan is communication. There is a process of education, training matriculation must have a system with the participation of all monks to complete the plan, practice must be repeated,and focusing on communication and understanding conveyed to all regions including policy oversight by creating a master plan. 3) In the development of mechanisms, such as focusing on driving the plan to success, OSM must use the process of Action Research (PAOR) to review the reflection plan and improve KM for monks in the temple. Get to know the plan must be dynamic, the monthly meeting, review meeting, database preparation, and 4) the transfer of the strategic plan for Buddhist business reform, namely the implementation of the plan, taking into account 3 things, namely knowledge, teachers, news, which will focus on making the knowledge transfer plan. The transfer of knowledge is that the instructor must have knowledge, understanding, and expertise for the learner and will implement the plan with study from the manual the plan has been implemented, must be personalized to the context including training for each temple to follow the master plan first to become familiar and able to proceed.

From the opinions of experts on the reform of Buddhism affairs,human development,system development,mechanical development, and the transfer of the strategic plan for the reform of Buddhism affairs can synthesize various issues from the perspective of a professional can be seen in the developed model.

B: Factors contributing to driving towards the goal.

Factors contributing to driving towards the goals include 1) cooperative network, 2) monitoring and evaluation system (PDCA), and 3) innovation driving the reform of Buddhism. There are interesting issues from a professional perspective from a dialogue taking lessons from participation in driving the strategic plan for Buddhism reform as follows:

Factors contributing to driving towards the goal include 1) cooperation networks, namely capital networks, knowledge networks,community network,and media networks which if going to strengthen Buddhism,need to create a network associate initiate an MOU agreement with the Sangha University with the temple clergy and the district temples and the districts. Projects must be networked, such as the cooperation of the district, district, with a committee to coordinate the strategic plan for Buddhist reform (CDC) to coordinate. 2) Monitoring and evaluation system (PDCA), consisting of focusing on follow up the results and evaluate them. There are workgroups that monitor the success of the plan. There are success criteria of the plan, must be put in years like the education plan. Define success factors as indicators monitoring and evaluation must be a follow-up to recommend is a meeting to follow up on work and have an award recognition system for proposing the use of quality assurance criteria for excellence by non-profit organizations evaluation of the temple by means of sufficiency economy, namely understanding, access, development, and 3) innovation driving the reform of Buddhism business, namely the process and innovation that drives the movement, namely 13 + 1, as a strategic creating innovation will come out as a collaborative development curriculum methodology, must build provincial temples, model, systematic guide planning choose community area. To develop as a model, must do vision to action, which is a development which is an extension of a project that provides continuity of operations to achieve results as specified in the map's indicators.

C: Results of the Buddhist reform process.

The opinions of experts about the results of the Buddhist reform process consist of adapting to the context, learn culture, have a week with knowledge and human development, mental well-being and mutual acceptance. There are interesting issues from a professional perspective from a dialogue taking lessons from participation in driving the strategic plan for Buddhism reform as the developed model.

The result of the Buddhist reform process consists of the places of worship, physical, cleanliness, tidiness, pleasantness, pleasant sight, charitable progress, listening, and prosperity, received impressive service, think of it as an impression. The abbot and assistant must have the knowledge, ability, attitude, attachment, and acceptance. Temples bring their own strengths to develop by analyzing each measurement according to the context, each temple understands the plan. Monk understands and encourages with a local body to help teamwork. There was a positive attitude of the Sangha Administrative Officers leading to the participation of the clergy administrators that will lead to excellence.

D. A Model of the Buddhist Reform Process for Peaceful Society

Model of the Buddhist reform process for peaceful society showed the relationship between the variables within the model of the Buddhist business reform process for a peaceful society. It is a model that offers a way to transition from reform to practice. The core of the model is the variable in the process of Buddhism reform which can explain the process through 4 important variables which are human development, system development, mechanism development, and transfer of strategic plan for Buddhism reform which in human development focused on leadership to understand the context, knowledge, vision, and morality for system development. It has focused on the development of communication methods of governance, rules, and model communities including the development of mechanisms, such as the push for the establishment of the strategy management office that create performance indicators to apply information technology. Action research process and dynamic mechanism for implementing the plan and the necessity and the important thing is that the transfer of maps must have the important components which are knowledge used to transfer plans, the expertise of the plan taker. The recipient can adjust and use the plan and creating a guidebook for implementing the plan in line with the Buddhist reform strategy that is practical and has a common understanding of how to apply it in different areas throughout the country.

From the process of Buddhist reform towards the creation of a peaceful society need to have important variables that drive towards the goal are network cooperation innovation driving the reform of Buddhism affairs and the process of monitoring and evaluation in which the cooperation network consists of capital network, knowledge network, community network, and media relations network. As for the innovation driving the of Buddhism reform, innovation will be promoted through the implementation of the project in accordance with the administrative framework of the Sangha administration in all 6 areas, including governance, religion, education, welfare, public utility, and public access aid and the follow-up and evaluation process, consisting of plan, action, check, and improvement. The cooperative network variables innovative variables driving the reform of Buddhism affairs and these 3 monitoring and evaluation process variables will act as mediators which will lead to the creation of a peaceful society with important components which are ability to adapt to the context and cultural learning creating a place to have the environment and knowledge in the development of people in the community and society including promoting activities to develop mental well-being that leads to mutual acceptance.

Model of the Buddhistreform process for a peaceful society, it is a figure that conducted the lesson learned from the meeting of experts in the seminar, taking lessons from participation in driving the strategic plan for the reform of Buddhism with experts in the reform of the Buddhism affairs administration of the clergy, academics, educators, researchers, and Buddhists. Therefore, the model of the Buddhist reform process for a peaceful society Therefore, it is a model that is suitable and feasible in practice in order to drive the reform of the Buddhism.

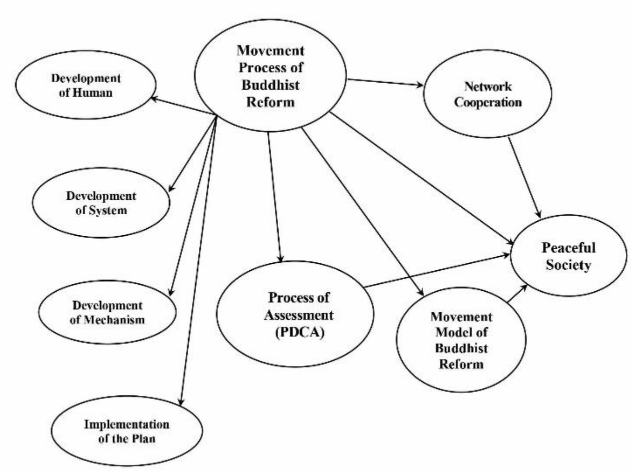
Movement Process of Buddhist Reform
Development of Human
Network Cooperation
Development of System
Peaceful Society
Development of Mechanism
Process of Assessment (PDCA)
Movement Model of Buddhist Reform
Implementation of the Plan

Fig.5A movement model of Buddhist reform for peaceful society development

V. DISCUSSIONS

From the evaluation of the reform of Buddhism business in accordance with the strategic plan for the reform of Buddhism in 2017-2013 under the vision Buddhism is stable, maintaining the Dhamma, leading the society to sustainable peace. There is still research that has studied driving the Buddhist business reform at the provincial level. That has been implemented in accordance with the Buddhist Reform Strategic Plan 2017-2012 "Implementing the Policy" such as PannatornThianchaipruek and the group [4]. "The form of management for the stability of Buddhism at the provincial level" The research found that the management of all six clergies, including governance, religion, education, propagation of Buddhism Public facilities Education And public welfare by applying it together with management factors, such as budgets, raw materials, materials, equipment, and personnel, in order to ensure stability and exist with safety from all dangers. To be stable in Buddhism, it relies on four companies, including monks, nuns, laymen, and laymen, helping to maintain and maintain stability and permanent importantly the role of Buddhist monks. Administrators of Buddhist schools play an important role in helping Buddhism to be stable. The reason is that it is the authority in management and the closest to Buddhism also found that the management style for the stability of Buddhism at the provincial level 1) the topic of Buddhist stability: (1) Apply the moral system to the management of the Sangha, (2) Build faith and confidence from the people, 2) Maintain Morals include (1) the development of knowledge of the Sangha Administrative Officers in all aspects, (2) the development of forms of protection and examination of the Sangha to be modernized, 3) topics leading to a peaceful and peaceful society consisting of (1) the reform of the Buddhist reform according to the mission of the Sangha, (2) the development of Buddhism as the center of Buddhism in the world. The research results were in the same direction as the research of PhrakhruSuthathipitak (NamphungSuthammo) called "The development of the clergy administration in Prachuap Khiri Khan province". The results of the research found that guidelines for the development of the clergy administration in Prachuap Khiri Khan Province Proceed as follows: 1) Planning: Administrators should have continual government planning. There is a meeting to discuss the management in order to plan in the specified direction. 2) Organization: Organize the administrative structure of the Sangha to be constantly changing and developing, provide opportunities for personnel with the knowledge and ability to manage. There are changes of suitable personnel to perform duties.3) Order: Sangha Administrative Officer is a government official. There is a duty to supervise monks and novices to be in good order. 4) Coordination: Buddhist monks should have coordination and contact with the assistant abbot, abbot of the subdistrict, district deities, and provincial deities, etc. Cooperate together to take care of the good order in that area. 5) Control: the Sangha Administrator has the duty to control all administrative resources of the Sangha shall be in accordance with the hierarchy of government, financial audits within each temple. Guardians should be presented as an annual report to the provincial primate [5].

In addition, past research issues reflect the situation of the Sangha's administration and the ways of managing the Sangha's affairs for the stability of Buddhism, such as Phrarajamethi (VichaAphipanyo) and SomsakBunbun. grandfather [6] did research on "Guidelines for the development of the Sangha for the stability of Buddhism" found that the guidelines for the development of the Sangha for the stability of Buddhism must cooperate between the 4 Buddhists by promoting the theory education, laboratory,and a comprehensive understanding of the consequences of conduct in accordance with the principles of discipline and threefold principles with guidelines for the development of the Sangha for the stability of Buddhism, consisting of the integration of the administration of the Sangha to be in order administration support clergy and the development of the potential of the Sangha in line with the research of Phrakhru Santi Thammaphirat

(BoonchaiSanthirot) studied research on "The development of the form of governing the Sangha clergy in the area of Sangha Region 15". The research found that form of governing clergy Section 15, there are planning processes that promote the quality of the Sangha administrative monk. All levels clear organization uses the same rules, regulations, and rules, send personnel to study various fields in order to enhance the vision, experience, quality and operational efficiency, bring the law regulations of the Sangha and the government to create rules for joint mission and have a supervising committee to closely oversee each department.

However, leadership in the Sangha administration is an important factor in driving Buddhism success, such as the research of ThaneeSuwannaprathip, Maha Santi Thiraphattho and PhramahaSomboonwutthikaro [7]. Study the leadership in the Sangha administration in ASEAN. The research found that the Buddhist doctrines for promoting the Sangha leadership in Buddhism consist of prejudice 4, Papanik Dhamma 3, Iddhipada4, Bala 5, Bhavana 4, Kalyanamitta 7, PhraDhammakaya 5, Buddhist teaching methods 4, Samphaya 7, Phromviharn Dhamma 4, Sangahavatthu used in the administration of the six clergy, consisting of governing, religious education, welfare education, propagation,facilities and public welfare.

Important factors will lead to the strategy of Buddhist security building to be successful. Under the organization's values is dedicated to Buddhism towards sustainable social development in the age of globalization, there is a work of MahaKrisikitthisopSophono and his team [8] to research about Strategies for managing strong monk organizations in the era of globalization, it is found that 1) the general conditions in the administration of monastic organizations at present have found that the monks have a large number of human resources with knowledge, competency, and operational skills, but found the weakness is such clergy still lack good support from the patriarchs resulting in the knowledgeable monks to gather in only the temple or large school which is more ready resulting in small measurements, lack of personnel for continuous development while the opportunity of the clergy is having their own clergy act and having government agencies set up specifically for the responsibility of the Sangha having modern technology will support the administration of the clergy more efficiently. As for obstacles, it was found that the clergy were confronted with cultural diversity. Economic progress makes people do not have time to measure intervention from government policy, and the abuse of media of Buddhists in addition, this research proposes a strategy for the management of a strong monk organization in the era of globalization. There are 8 strategies which are 1) strategies for procuring sources for budget support,2) strategies for strengthening love harmony for Buddhists,3) strategies for restoring good traditions to maintain, 4) strategies for bringing Dharma to practice, 5) strategies for creating strong heirs, 6) strategies for creating a good image for the organization,7) strategy for the development of modern technology systems,8) strategies for public participation. In all these 8 strategies, if the Sangha proceeds continuously, it will make the Buddhism security strategy successful under corporate values meaning devotion to Buddhism towards sustainable social development, every strategy is built for the mission of the organization to be successful and the research of Phramaha Suthep, has studied research about the ways to drive the Buddhistreform strategy of the Bangkok clergy have found that the ways to drive the Buddhist business reform strategy of the Bangkok clergy consist of 2 main ways: 1) The development guidelines of the Bangkok clergy are divided into 12 sub-ways, and 2) the guidelines for enhancing the efficiency of the points that should be developed are divided into 9 sub-ways and there are policy proposals to the Bangkok clergy, namely 1) promoting the teamwork of the clergy,2) mobilizing, allocating and managing resources efficiently Participation,3) the development of the clerical organization management process in order to create the attachment and acceptance of the administrators of the clergy and the secondary administrative monks, and4) the development of database and information systems for planning Management of the clergy Including social communication to create awareness and understanding for the public and 5) the development of collaborative networks with government and private agencies in the area mission integration to strengthen working between organizations.

VI. RECOMMENDATIONS

A.Recommendations for Practices

1) Making a Manual Plan for Implementation of the MAP-Manual Action Plan and the plan leader to apply according to the level of leaders used at both regional levels, provinces, districts, sub-districts and monks have different context and details. Therefore, MAP must be done separately by administrative level to lead the strategic communication plan based on Buddhism as the base for communication. BMS-Buddhist Message Strategy Plan for Buddhist communication strategic communication in collaboration with the network of monastic universities and related agencies using a mentoring system was set.

2) The criteria for the success of the master plan project are not clear and there are no benchmarks or KPI to capture those achievements. How can it be extended to make sure what is the true measure of the success of the project? The creation of indicators in terms of productivity as according to the indicators, created in the context of governance and the criteria for measuring success in terms of dimensions of delivering to society. This criterion is based on the knowledge of Buddhism. BKPI-Buddhist Key Performance Index such as in creating a peaceful society the result of learning in Buddhism has indicators which are called 4 prayers which are physical development, morality development, mental development and intellectual development.

3) Information management and efficient use and having an efficient database that is about IT- Information technology, systematic information management technology. System and network administration creating the Sangha database so far, we have created a Buddhist 4.0 website which is still lacking, publicizing and publicizing to reach a wide target group. Therefore, knowledge management database making by collaborating with networks such as Sangha University to help monitor systematic data storage.

B.Recommendations for Further Research

1) The development of research in parallel with the driving of the reform of Buddhism, see that the peaceful society which the reason is strategic reform plan which leads to a peaceful society, offering innovation, looking at the following variables: a peaceful society that, therefore, in driving the Buddhist reform should conduct parallel research during the driving of the plan by proposing research on causal models which will make progress and get to know the relevant factors for driving the map more efficiently and in accordance with the context.

2) Research and development, community building model for driving Buddhism reform is a model for the Sangha Administrator at the regional, provincial, district and sub-district levels to guide the implementation of the plan in accordance with the 6 missions, KM knowledge management in one's own area is a guideline to propose a model in order to be a role model and expand to other areas.

3) Based on the research that has created a model for the reform of Buddhism for a peaceful society that can be linked to the design of the next researchusing the analysis of the Structural Equation Model by collecting data from a group of monks who participate in the reform of Buddhism. This is to obtain a model that is consistent with the actual operating conditions.

CONCLUSION

A Movement model of Buddhist reform for peaceful societyis a model that offers a way to transition from reform into practice. The core of the model is the variable in the process of Buddhist reform which can explain the process through 4 important variables consisted of human development, system development, mechanism development, and transfer of strategic plan for Buddhism reform.Human development focused on leadership to understand the context, knowledge, vision, and morality.System development has focused on the development of communication methods governance, rules, and model communities. Development of mechanisms such as the push for the establishment of the strategy management office,create performance indicators, applied information technology, use action research process and dynamic mechanism for implementing the plan. The necessity and the important thing are that the transfer of plan should have the important components which are knowledge used to transfer plans, and the expertise of the plan taker. The recipient can adjust and use the plan, and creating a manual for implementing the plan in line with the Buddhist reform strategy that can be put into practice.In addition, the process of Buddhist reform towards the creation of a peaceful society need to have important variables that drive towards the goal are network cooperation,movement innovation of Buddhist reform and process of assessment. In which the cooperation network consists of capital network, knowledge network, community network, and media relations network. As for the movement innovation of Buddhism reform, innovation will be promoted through the implementation of the project in accordance with the administrative framework of the Sangha administration in all 6 areas including governance, religion, education, welfare, public utility, and public access. The assessment processconsisted of plan, do, check, and act. The cooperative network variables, movement innovation of Buddhist reform and process of assessment will act as mediators which will lead to initiate a peaceful society.

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A Model of Pali Study Center Development for Temples

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Abstract—***The purposes of this research were 1) to study the status of teaching and learning in Pali study centers of temples, 2) to develop a teaching and learning model, 3) to propose the teaching and learning model for Pali study centers of temples. The mixed research methods were used in the study through documents, in-depth interview and focus group discussions. Results indicated that 1) The teaching and learning in Pali study centers of temples consists 8 factors; In the philosophy of teaching and learning Pali,Regarding the Pali teaching and learning curriculum, Teaching and learning, Teaching and learning media, Teaching and learning activities, Measurement and Evaluation of Learning, Pali research and teaching, And the promotion of Pali education. The performance of Pali study centers of temples is totally at a high level. The maximum level is at evaluation and the minimum level is at teaching media. 2) The development of model consists of Garava Dhamma, Aparihaniya Dhamma and Vuddhi Dhamma for the development of; Teachers, Evaluation, Learners, Lifestyle , Curriculum, Objectives, Media, and Teaching Methods. 3) The "TELLCOMT MODEL" consisting of eight aspects of teachers' duty and supporting by the Dhamma principles is suitable for the development and improvement for Pali study centers of temples.***

Index Terms— ***Model of Pali Study, Temples, Teaching and Learning.***

I. INTRODUCTION

The Study of Pali scripture has traditionally been Sukhothai era a royal capital. The Study of Pali is considered a gateway to the study of the teachings of the Lord Buddha, that is recorded in deep Pali. Which is considered as something which has helped to preserve the teachings of the Master to be sustained until today. It can be said that prosperity advancement in Pali education is the stability of Buddhism as well. Education in the Sukhothai period[1], It is the study of the Tripitaka by dividing it into different sections. That is to say, to study the Suttantapitaka after finishing the Sutra, continue to study the discipline. When the discipline had finished studying then study the metaphysics education at that time with temples and palaces as the center. As the word "When the Maha Thammaracha built the royal palace, there were monks studying the Tripitaka and there were Brahmins studying liberal arts in the Maha Prasat area"[2]. Until the reign of King Narai the Great. Please have the management of the study of the scriptures and the scripture examination. Which is regarded as the primary cause for the final examination of the Scriptures in Thailand.

In the chronicles of the old city: There is a part that "King Songtham had studied the Buddha's teachings, but still entered the Buddhist priesthood when he ascended the throne his highness gave out frequent novices to monks and monks." When the reign Somdej Phra Buddha Lertlah Napalai, the 2nd reign of Rattanakosin there is a learning reform. Examination of the new scriptures his highness therefore determined the examination methods in sentences. From sentences 1 to 9 sentences. Those who pass the sentences 3-4 are called Barian Tri. Those who pass the sentences 5-6 are called Barian To. Those who pass the sentences 7-8-9 are called Barian Ak. Divided into 3 level. The level is 7 sentences called ordinary general, Sentence 8 is called secondary doctorate, sentence 9 is called Ekudom[3] by oral translation. Until the year 2559 B.E., therefore, to cancel the Pali knowledge test by means of oral translation used as a written test for every sentence which has been used until today.

From the history of the Pali scripture education from the past to the present time, the achievement is quite low. Certainly, it will affect the expectations of the Pali division that requires people who are knowledgeable in the Pali to study and research the Tipitaka, utterances, petitions and various Pakorn Visages in order to disseminate the Buddhist principles in Theravada Buddhism. To be wide and wide, Which will be the inheritance of Buddhism is the foundation and stability of the religion of Buddhism forever. Therefore, those with knowledge and competency in managing the study of the scriptures must have good leadership qualities. Have a wide vision in order to manage education successfully the executives must adhere to the principles of good governance. And must be a good role model for the organization or departments as well.

The educational management in the school of Buddhist scripture, Pali department, as a whole have a final examination result, that is still considered low but there are still many schools and religious schools that are successful in providing education. However, since the temple is well equipped with various resources, the administrators are knowledgeable and able to have good educational administration. Therefore resulting in the educational management in that school to be successful, Which is worth studying and used as a guideline for the management of the Pali studies of Buddhist scriptures in the schools and other religious schools in order to make the education of the Pali of Dharma Pali flourish. With satisfactory results.

The researcher is interested to study methods. And the guidelines that will be used to manage the Pali learning center of the temple. In order to create good results for teachers and learners. In this regard, the study of the general conditions of the learning center and the school religious studies, Pali Scripture Division, Pali that is successful in educational management in order to know what the problem was how to manage? Therefore succeeding in teaching and learning in order to be used as a guideline for the management of schools and religious schools of the Buddhist Scriptures, other Pali school.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the status of teaching and learning in Pali study centers of temples, 2) to develop a teaching and learning model, 3) to propose the teaching and learning model for Pali study centers of temples.

III. RESEARCH METHODS

The researcher conducted a mixed method research by analyzing data from review literature such as documents, textbooks, statistical data, research reports. Reports from various departments, academic articles, dissertations, as well as research related both domestically and internationally and in-depth interview formally. By interviewing the researcher to study the opinion of the teacher the target group is the case study, the researcher has determined the methodology, research methodology in the following steps.

Step 1: Study the current circumstance/condition, problems of working conditions according to the roles of teachers in the learning center by 1) studying textbooks, academic papers, online media and related research, and 2) interviewing key informants in the form of 14 persons by purposive selection.

Step 2: Develop the model for the development of the Pali learning center of the temple by: 1) Draft the development of a form of the Pali learning center of the temple. 2) By focus group discussion 17 key informants / person with purposive selection.

Step 3. Examine and present the forms of faith building of the Pali learning center of the temple. 1) checked by answering quantitative assessmentment forms. 2) edit, improve and present the form of creation the Pali learning center of the temple.

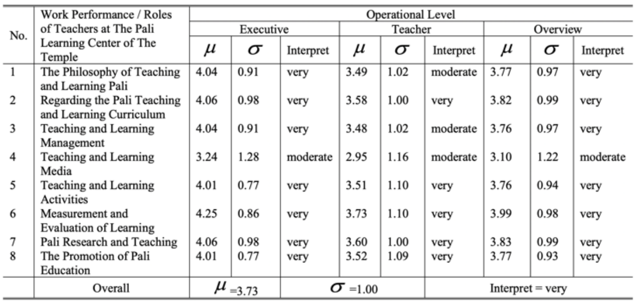
IV. RESULTS

Analysis results

Research findings about the condition of the Pali learning center of the temple Regarding the working conditions according to the roles of teachers of the Pali Learning Center from the distribution of questionnaires, the overall has 8 aspects as shown in Table 1.

From Table 1, it is found that the performance / roles of teachers of Pali learning center of the temple as for the current position in the school, the overall has a high level. When considered in each aspect, it was found that the evaluation executives had the highest mean. At a high level as for the teaching and learning media with lowest average in the medium level, the teachers with evaluation were highest. At a high level as for the teaching and learning media with lowest average moderate.

Table 1 Average, standard deviation and the level of work / role of teachers in Pali learning center of the temple as a whole classified by current position (N = 100)



No.	Work Performance / Roles of Teachers at The Pali Learning Center of The Temple	Operational Level								
		Executive			Teacher			Overview		
		μ	σ	Interpret	μ	σ	Interpret	μ	σ	Interpret
1	The Philosophy of Teaching and Learning Pali	4.04	0.91	very	3.49	1.02	moderate	3.77	0.97	very
2	Regarding the Pali Teaching and Learning Curriculum	4.06	0.98	very	3.58	1.00	very	3.82	0.99	very
3	Teaching and Learning Management	4.04	0.91	very	3.48	1.02	moderate	3.76	0.97	very
4	Teaching and Learning Media	3.24	1.28	moderate	2.95	1.16	moderate	3.10	1.22	moderate
5	Teaching and Learning Activities	4.01	0.77	very	3.51	1.10	very	3.76	0.94	very
6	Measurement and Evaluation of Learning	4.25	0.86	very	3.73	1.10	very	3.99	0.98	very
7	Pali Research and Teaching	4.06	0.98	very	3.60	1.00	very	3.83	0.99	very
8	The Promotion of Pali Education	4.01	0.77	very	3.52	1.09	very	3.77	0.93	very
	Overall	μ =3.73		σ =1.00			Interpret = very			

Interview results

The results of the interview revealed that the roles and responsibilities of the Pali teachers Pali department at present performed by assignment and appointed by the school principal some of them are not ready to perform their duties, such as 1) Teachers lacking the intention to teach 2) Teachers who lack understanding of the subject matter to teach 3) Teachers are just responsible but lack the spirit of being a teacher. Not enthusiastic the teacher has no absolute power to make decisions. Because it depends on the school's policy or abbot.

There are too many courses on the subject, lack of amendments. And is not suitable for current students.

Not enough teachers often use the elder system to teach younger people. The Teacher lacks knowledge deep understanding. Lack of experience, unable to apply to real conditions. Lack of education and training and lacking morale, which teachers should be knowledgeable, qualified and have worldly experience. To be able to connect current events, compare, explain, and apply.

In the current teaching media based on technology. But must also emphasize learning, must have a teacher as a leader or an advisor, especially the teaching of monks for understanding.

Teaching and Learning activities are only exercises. No seminar find knowledge and analysis-criticism is only studied according to language principles focus on orthography.

Evaluation, evaluation criteria are usually measured in memory. More than understanding and analytical thinking has no standard and certain rules.

Teachers are devoted to Buddhism with a high respect and acceptance. As for compensation not the main issue of the Dharma teachers.

V. DISCUSSIONS

In the focus group of experts has the same opinion that the development of the Pali learning center of the temple Concluded that 8 areas of Pali learning center that;

- The philosophy of teaching and learning Pali
- Regarding the Pali teaching and learning curriculum
- Teaching and Learning management
- Teaching and Learning media
- Teaching and Learning activities
- Measurement and Evaluation of Learning
- Pali research and teaching
- The promotion of Pali education

Teachers' work performance in the Pali learning center consists of the philosophy of Pali teaching and learning, regarding the pali teaching and learning curriculum, teaching and learning management, teaching and learning media, learning and teaching activities, measurement and evaluation of learning pali, research and teaching and in promoting the pali education, it was found that the performance of roles and duties of administrators and teachers set the goals. Pali teaching direction, There is a high level of opinions. Next is the framework for teaching and learning to achieve the specified quality goals. There is a high level of opinions. As for quality specifications and the desired outcome of pali learners and teacher, Pali learning center; There is a moderate level of opinion. Which is in line with Charinee Triwanyanyoo's research "The development of teaching and learning competency of primary school teachers in accordance with the concept of education through lessons".[4] The research found that the educational process through lessons has 6 important steps in a cycle; (1) Determine educational goals through lessons (2) Lesson planning (3) Teaching and classroom observation (4) Performance examination (5) Modification of lessons and (6) Exchange of lessons know Regarding the Pali teaching and learning curriculum. Teaching evaluation results lead to the development of teaching and learning curriculum. Highest average at a high level as for the administration of teaching and learning within the scope of the curriculum set with lowest average at a high level. Which is in line with the research of Phra Rajratanamongkhon (Montri Yangthisarn). "The development of training courses on moral teaching methods at the lower secondary education level of moral teaching Different projects from the Ministry of Education".[5] The curriculum is consistent. And suitable for duration, content, activity, learning media and evaluation can be used as a training course. Methods of teaching morals at the lower secondary education level. Of the moral teaching to students of other levels. Teaching and learning form of teaching and learning and various activities highest average. At a high level the item uses psychology in teaching and learning in order to achieve the goals of the course. With lowest average moderate. Which is in line with Charinee Triwanyanyoo's research "The development of teaching and learning competency of elementary school teachers in accordance with the educational concept through lessons". The implementation of the educational process through lessons can help improve the teaching and learning performance of Thai teachers in all aspects, including knowledge and understanding of teaching and learning. Thinking skills in teaching and learning. And the ability to work together to combine the power of curriculum content for development. Teaching and learning materials suitable for learners at each level. Highest average moderate as for the evaluation of the use of educational media with lowest average moderate.

Which is consistent with the research of Preecha Kanthiya researched "The development of the school administration model in which monks are involved in moral teaching".[6] Regarding the condition of teaching media organization, still lacking teaching media. And the budget for media creation is not enough. Organize activities that promote self-learning highest average at a high level as for the activities for the students to participate with lowest average at a high level. Which is consistent with the research by Wiwat Chanthep, conducting research on the development of an integrated training model with collaborative learning in order to improve the competency of the interdisciplinary integrated teaching and learning design for primary school teachers.[7] Learning achievement and skill scores for integrated interdisciplinary teaching and learning design. After training is higher than before training. The sampling groups expressed about learning together as a team at a high level. Arrange remedial teaching in the event that someone does not pass the examination evaluation criteria both the temple grounds and Sanam Luang have the highest mean values. At a high level as for the design of measuring tools and assess learning with lowest average At a high level Which is consistent with the research of Bundit Chatwiroj researched about "The development of the instructional management model in the form of knowledge management to enhance the teaching competency of teacher students".[8] The research found that teaching preparation competencies and teaching plan in the aspect of teaching and learning that is student-centered and the evaluation and evaluation moderate presentation of guidelines or research results has the highest mean. At a high level as for the research, seeking to improve the curriculum and evaluation with lowest average at a high level. Which is consistent with the research of Kanitta Chaowattanakul conducted research on “The development of a model of counseling in order to enhance teaching competency and conducting classroom research of professional experience students in mathematics teaching conducted research by means of research and development”,[9] found that research competencies in the classroom very high In promoting the pali education. Dedication to the Pali teaching and learning activities highest average at a high level. As for the media introduction applied modern technology in teaching and learning management with lowest average at a high level.

Which is consistent with the research of Preecha Kanthiya researched "The development of the school administration model in which monks are involved in moral teaching". The result of the development of the school administration model in which monks participated in moral teaching consisted of the 12 main sub-forms of administration are as follows: 1) Principles of school administration in which monks participate in moral teaching 2) School of academic administration in which monks are involved in teaching morals in schools 3) Sub-model for academic administration in curriculum management of schools in which monks are involved in teaching morals in schools 4) Sub-model of academic administration in curriculum management of schools in which monks are involved in teaching morals in schools. 5) Sub-model for academic administration in organizing media devices. And school technology in which the monks are involved in the teaching of morals in schools. 6) The sub-model for academic administration in educational supervision of the schools in which the monks are involved in the teaching of morals in the school. 7) The sub-model for the academic administration of the temple and assess the learners of the schools in which the monks are involved in the teaching of morals in the school. 8) The model of school administration of the monks who participate in the teaching of the moral in the school. 9) The financial management model of the schools in the past 10) Sub-model for general administration in school-community relations of schools in which monks are involved in teaching morals in schools. 11) Sub-model of general administration in student activities. Of the schools that the monks are involved in teaching morals in the school.

PhraBrahmawaytee (Sanit Worapanyo), he commented that Pali training project proposed since such a young Buddhist monk better is an order from the primate to go down. Because doing it will work well Who do with the heart in keeping the teachings of the religion and being a merit resulting fromp pali training. Because sometimes, according to many the office did not do it because the place with a group of teachers and students was not ready, but could not do anywhere. The students are ready. Deserves more support.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1) In Order to drive the reform of the administration of the Buddhist Scripture School, Pali department has created a teaching process and develop integrated teaching techniques to promote teaching and learning activities in order to change the teaching system of teachers.

2) To Manage the guidelines for the development of educational administration that is in line with the direction of teaching and learning development in the Pali Scripture Department and in accordance with the needs of the learners.

B. Recommendations for Further Research

1. Should study the system of capacity promotion for teachers of Pali for the development of work competency of Pali teachers to be used to further assess the competency of Pali teachers.

2. There should be research and development on various types of teacher development. To get various development methods to be used to develop teachers to be more effective.

3. Should study the system relating to the planning for the development of Pali teachers in other schools in addition to use in planning the development of Pali teachers nationwide.

CONCLUSION

For the form of the development of the Pali learning center of the temple is a Causal model based on Keeves' concept that shows the causal relationship between variables by showing the teaching components according to the systematic teaching theory principles. Therefore has been adopted as the main theory in accordance with the doctrine and to create as a model by using the name "TELLCOMT MODEL" as follows

T (Teacher Development) = Teacher development Developing 3 types of intelligence; Sutamayapanya, Chintayamanya, and Prayamayanya

E (Developmental Evaluation) =Evaluation development consists of problem analysis, design evaluation, development of evaluation forms, creating an evaluation form and evaluation of evaluation forms.

L (Develop Learners) = Student development must develop 3 areas; knowledge, ability and skills.

L (Develop Lifestyle) = Develop life the goal of education is to have a clean heart, a light heart, and a calm heart.

C (Curriculum Development) = Curriculum development must provide complete learning channels for listening, reading, speaking, writing and translation.

O (Development Objectives) = Develop teaching objectives; There is development to upgrade from studying for the exam to studying for use in daily life.

M (Development of Media) = Teaching media development for the learners to learn competency, resulting in easy to understand communication and create creativity in the teaching and learning process.

T (Developing Teaching Methods) = Develop teaching methods by using lectures conversation with students and answering questions.

The results of the examination of the development pattern of the Pali learning center of the temple by distributing the evaluation forms The model for the development of the Pali learning center of the temple can apply "TELLCOM MODEL" together with the roles and responsibilities of the Pali teacher in all 8 areas, found that it is appropriate, correct, and useful respectively.

Is directly related to education administration. Which can be used with Pali education principles used in executive development teachers and students consist of 6 Garava Dhamma, 7 Aparihaniya Dhamma and 4 Vuddhi Dhamma.

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Research Utilization of Teacher's Training Curriculum for Professional Learning Development

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Abstract*— *The purposes of this article were 1) to develop teacher's training curriculum integrating Buddhist way for full time teacher, and 2) to analyze the effectiveness of teacher's training curriculum for professional learning development. Mixed methods research was used for research design. Data were collected by using training workshop and process of Professional Learning Community (PLC). Both quantitative and qualitative data analyses were used for analysis. Results indicated that 1) research utilization was developed from the research entitled "Development of Teacher's Attitude and Spirituality in Buddhist Way" and the research completed in 2017. Teacher's training curriculum was developed and approved by Teacher Professional Development Institute (TPDI), Ministry of Education. Then, the curriculum was assessed by conducting the 1st workshop in August 2017. The efficiency of activities in the curriculum has shown appropriate results. Six activities were used in the workshop consisted of (1) to know role of Buddhist way teacher, (2) to adjust oneself followed by threefold training, (3) to learn to be a best practice, (4) to change a good attitude in Buddhist way, (5) to integrate Buddhist principles into the classroom, and (6) to create Dhamma innovation. 2) The effectiveness of teacher's training curriculum for professional learning development revealed that full time teachers have shown high level of overall satisfaction ($\bar{x}$ =4.77; SD=.29). They have also reflected their integration into the classroom by writing reflection report following the training manual as a professional learning community.

Index Terms— *Research Utilization, Teacher's Training Curriculum, Professional Learning Development.*

I. INTRODUCTION

Teacher training has become the most important aspect in order to develop student's learning. From year 2017 until 2019, Ministry of Education in Thailand has provided the budget for full time teacher to attend an effective curriculum that will be able to apply in classroom activities. There are more than one thousand courses have been approved and can train teachers in different skills. Spiritual Teacher training curriculum is one of the courses that has approved from Kurupatana. Kurupatana is the organization that works under the Ministry of Education and has responsibility of teacher training in Thailand. Spiritual teacher training program has been developed in order to train teacher by applying educational psychology into the workshop.

Educational psychology is an important aspect for professional teacher Kawtrakul (2001) [1] who is the current educator in Thailand mentioned that teachers need to learn and practice teacher psychology in order to 1) know student characteristics, 2) help teacher to understand students' personality, 3) help teacher know about student differentiation, 4) help teacher to manage classroom environment appropriately to the student, and 5) to encourage teacher to consider about all variables that can effect to classroom activities and student's learning. Training following educational psychology concept can bring teachers to understand students on the aspects of student's nature, to prepare learning activities for the appropriate ability, encourage teacher to prepare classroom environment with collaborative learning, and help to make close relationship between teacher, students and parents, help the school administration to plan for support student's learning, and encourage student to be ready for living in the society.

Reflection was used as a key measurement in order to develop in various professions. Reflection was a strategy to develop people or staff for learning new methods from their jobs. Moreover, reflection was the process to develop both personal and organizational level. Teacher training course is also need reflection for developing the ability of spiritual teacher. In recent year, reflection has become an important mechanism to push forward of self-development to gain high potential in the profession, and supported to be a collaborative learning community. Reflection process on spiritual teacher training can be divided into six steps which consisted of knowing what to do, correct unclear thing, learning from doing, change previous understanding, perform new methods of action, and action from reflection. (Klomkul, 2011) [2]. Therefore, this article interested in to propose teacher's training curriculum integrating Buddhist way for full time teacher and to analyze the effectiveness of teacher's training curriculum for professional learning development as a research utilization. The utilization was brought from the research entitled "Development of Teacher's Attitude and Spirituality in Buddhist Way" and the research completed in 2017. Teacher's training curriculum was developed and approved by Teacher Professional Development Institute (TPDI), Ministry of Education. Then, the curriculum was assessed by conducting the 1st workshop in August 2017.

II Research Objectives

The purposes of this article were 1) to develop teacher's training curriculum integrating Buddhist way for full time teacher, and 2) to analyze the effectiveness of teacher's training curriculum for professional learning development.

III. RESEARCH METHODS

Mixed methods research was used for research design by integrated the process of action research. Data were collected by using training workshop and process of Professional Learning Community (PLC). Both quantitative and qualitative data analyses were used for analysis. The process of action research was used for research design following 4 phases of PAOR process (Kemmis & McTaggart, 1988) [3]. Research design has developed of each process as below detail:

Planning (P) is the process of writing the curriculum based on three as aspects which are content knowledge, pedagogical knowledge [9] and technological knowledge. There are six steps of reflection process are developed for the curriculum planning as shown in below figure.

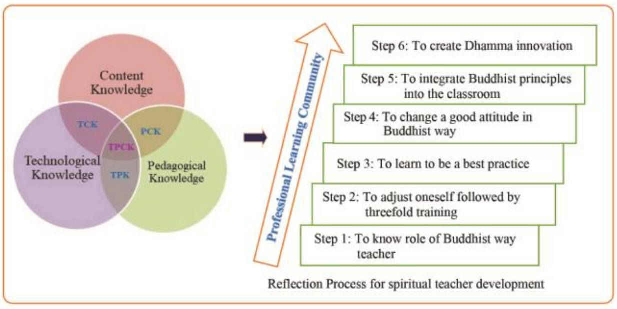

Content Knowledge
TCK
PCK
TPCK
Technological Knowledge
TPK
Pedagogical Knowledge
Professional Learning Community
Step 6: To create Dhamma innovation
Step 5: To integrate Buddhist principles into the classroom
Step 4: To change a good attitude in Buddhist way
Step 3: To learn to be a best practice
Step 2: To adjust oneself followed by threefold training
Step 1: To know role of Buddhist way teacher
Reflection Process for spiritual teacher development

Fig.1 Planning process of curriculum development

Action (A) is the process of doing workshop with teacher who registered and attended all activities that provided from curriculum. Observation (O) is the process of studying the teacher's transformation before and after attending the workshop. Qualitative data will be collected in this process. Reflection (R) is the process that will do after teachers have attended the workshop. Teachers take the activities that they have been trained in the curriculum to apply it in their classrooms, then write the reflection related to six steps of reflection process.

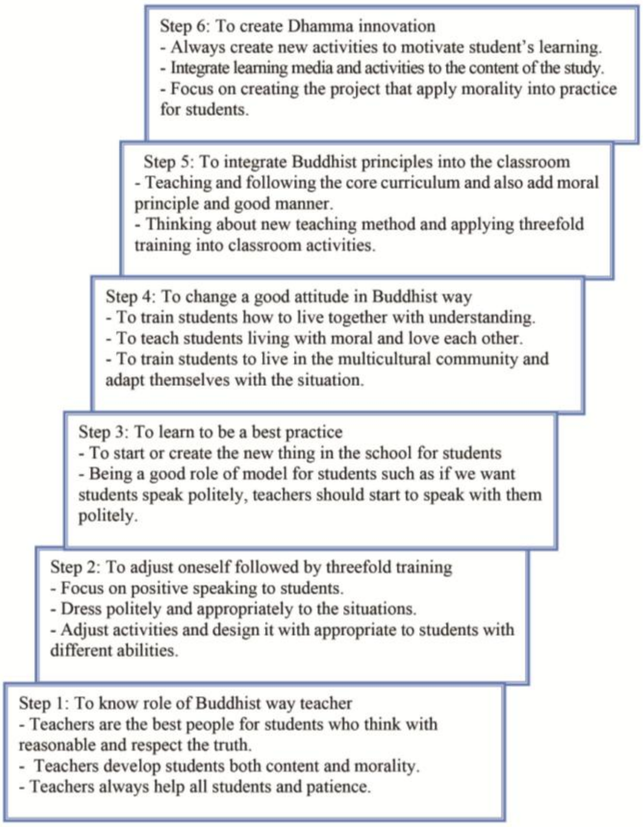
The target group was 150 teachers from office of the basic education commission who registered in the training course. Qualitative data were collected by using interview, observation and reflection by note taking. Content analysis and analytic induction were used for data analysis.

IV. RESEARCH RESULTS

1) Research utilization was developed from the research entitled "Development of Teacher's Attitude and Spirituality in Buddhist Way" and the research completed in 2017. Teacher's training curriculum was developed and approved by Teacher Professional Development Institute (TPDI), Ministry of Education. Then, the curriculum was assessed by conducting the 1st workshop in August 2017. The efficiency of activities in the curriculum has shown appropriate results. Six activities were used in the workshop consisted of (1) to know role of Buddhist way teacher, (2) to adjust oneself followed by threefold training, (3) to learn to be a best practice, (4) to change a good attitude in Buddhist

way, (5) to integrate Buddhist principles into the classroom, and (6) to create Dhamma innovation.

2) The effectiveness of teacher's training curriculum for professional learning development revealed that full time teachers have shown high level of overall satisfaction ($\bar{x}$ =4.77; SD=.29). They have also reflected their integration into the classroom by writing reflection report following the training manual as a professional learning community. Results of the reflection [8], [10] can be shown as below figure.



Step 6: To create Dhamma innovation
- Always create new activities to motivate student's learning.
- Integrate learning media and activities to the content of the study.
- Focus on creating the project that apply morality into practice for students.

Step 5: To integrate Buddhist principles into the classroom
- Teaching and following the core curriculum and also add moral principle and good manner.
- Thinking about new teaching method and applying threefold training into classroom activities.

Step 4: To change a good attitude in Buddhist way
- To train students how to live together with understanding.
- To teach students living with moral and love each other.
- To train students to live in the multicultural community and adapt themselves with the situation.

Step 3: To learn to be a best practice
- To start or create the new thing in the school for students
- Being a good role of model for students such as if we want students speak politely, teachers should start to speak with them politely.

Step 2: To adjust oneself followed by threefold training
- Focus on positive speaking to students.
- Dress politely and appropriately to the situations.
- Adjust activities and design it with appropriate to students with different abilities.

Step 1: To know role of Buddhist way teacher
- Teachers are the best people for students who think with reasonable and respect the truth.
- Teachers develop students both content and morality.
- Teachers always help all students and patience.

Fig. 2: Six steps of teacher's reflection after attending teacher's Training Curriculum.
Source: Teacher reflection from the workshop in 2018

Teacher's reflection has become an effective in Thailand was developed as a professional learning community through six steps consisted of (1) to know the role of spiritual teacher, (2) to adjust oneself followed by threefold training, (3) to learn how to be a best practice teacher, (4) to change a good attitude being spiritual teacher, (5) teaching with Buddhist integration into classroom, and (6) to create effective learning innovation. From the above reflection, results of teachers' opinion were very interesting. It can be summarized the main concept of spiritual teacher with self-development. Results from some teacher's reflection were shown as below:

> *"Teacher observed students doing daily activities within school such as showing students how to dress with appropriately on the special event relating to religious day. School always set moral camp for training students including teachers as well. Teachers usually attend to the meeting and share knowledge based on classroom designing with content, pedagogy and moral."*
>
> (Teacher A, Reflection: 8 September 2018)

> *"Teachers should have philosophy for human development by covering physical development, mental development, wisdom development and social development. Religious principles can be applied especially the threefold training that focus on behavioral development, mental development and wisdom development. Teaching method and pedagogy are also important for transfer knowledge into students with different activities. Teachers should know how to integrate all sciences and techniques into the classroom in order to develop students to enhance the 21st Century skills."*
>
> (Teacher B, Reflection: 8 September 2018)

> *"Sharing knowledge activity is a good activity that help teachers to understand each other and to change idea and experience of teaching. This activity helps us to recall our teaching experiences including how to be a right teacher. Therefore, all activities that conducted in the workshop are very good and should extend the time of training and make it continually in order to have sustainable development for the teacher."*
>
> (Teacher C, Reflection: 8 September 2018)

> *"Faith and believe are the key point to initiate teacher to work with spirituality. Teachers believed principal and students believed teachers, the good people will return to the society. The most important thing is that to transfer belief and good action from one generation to the next generation. Teachers have also played important role to initiate students with moral and ethics. Teachers who motivated and encouraged students continually always showed their role with professional teachers."*

(Teacher D, Reflection: 8 September 2018)

From the above reflection, results from teachers' opinion were very interesting. It can be summarized the main concept of spiritual teacher with self-development.

Teacher's reflection with self-development can be shown that the main target is to focus on spiritual teacher training in order to have holistic teacher development. Faith and believe are the key point to initiate teacher to work with spirituality. Spiritual teacher always motivates themselves to develop their attitudes for being a professional teacher. Teacher development should follow philosophy and psychology for human development. It should start from physical development, mental development, wisdom development and social development. If spiritual teacher starts from self-development, then result will truly transfer to students. The summary was shown as below figure.

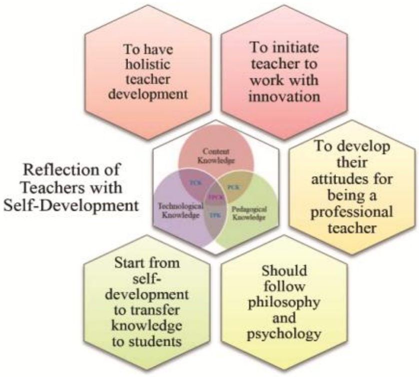

To have holistic teacher development
To initiate teacher to work with innovation
Reflection of Teachers with Self-Development
Content Knowledge
TCK
PCK
TPCK
Technological Knowledge
TPK
Pedagogical Knowledge
To develop their attitudes for being a professional teacher
Start from self-development to transfer knowledge to students
Should follow philosophy and psychology

Fig. 3 Reflection of Teachers with Self-Development

V. DISCUSSIONS

According to the research finding, it showed that reflection process on teacher's training was divided into six steps which consisted of knowing what to do - correcting and changing - learning from doing - leading to new understanding - acting from reflecting - thinking of innovation. This finding was related to the process of practice that was presented by Schon (Redmond, 2004) [4]. This reflection process also related to theory of practice that Argyris and Schon had been presented since 1974. This reflection process was considered to be used for develop people and organization to shift from normal working habit into an effective working habit in order to gain their professional development. It was the process of learning that correlate with transformative learning theory (Mezirow, 1996 cited in Taylor, 2018) [5]. Therefore, teacher's development has applied reflection process to be the guideline for developing the workshop activity within the curriculum. Teachers will be trained for the transformation in order to adjust and change to be good attitude and spirituality including proud to be a teacher.

The discussion of teachers development related to the results that spiritual teacher was developed as a professional learning community through six steps consisted of (1) to know the role of spiritual teacher, (2) to adjust oneself following by threefold training, (3) to learn how to be a best practice teacher, (4) to change a good attitude being spiritual teacher, (5) teaching with Buddhist integration into classroom, and (6) to create effective learning innovation. In order to develop these six steps of reflection spiritual teacher should have good attitude to teaching job. This reason is related to the finding of the research called "Working with emotions in the classroom: future teachers' attitudes and education" that conducted by Hernández-Amorós and Urrea-Solano (2017) [6]. Results showed that pre-service teachers have favourable attitudes towards dealing with emotions in the classroom. They also recognised the importance of teachers' training in developing pupils' emotional competence. When teachers are trained to have spirituality, then it will lead to the community of social widom that have collaborative teaching and creating innovation for support student's learning. Therefore, spiritual teachers are very important for educational development that related to the research of Laothong and Visethsuwanphum (2010) [7] that proposed research on the component of spiritual teacher which consisted of responsibility to the duty, love and kindness, be patience, equality, and good role of model. These aspects are appeared in the spiritual teacher curriculum that have been developed and has been approved by Ministry of education in Thailand.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. Workshop activities should be conducted in accordance with the attitude and spirit building style of the Buddhist teacher. To be used as part of organizing extra-curricular activities for students of the Faculty of Education or study science of various universities nationwide.

2. The activities should be conducted in accordance with the attitude and spirit building style of the Buddhist teacher. To be used in educational institutions with the Buddhist way teachers who are operating teachers. This is for the exchange of experiences between fellow teachers and school

administrators.

3. In the development of teachers, the whole school should be a school that the school administrators are aware of and give importance to the implementation of action activities in accordance with the way of creating the attitude and spirit of being a teacher in the Buddhist way in the school.

4. In carrying out practical activities, creating attitude and spirituality of teachers the teacher or school that should be used should adjust or add details of the activities to be in accordance with the context in each school including encouraging teachers to practice continuously.

B. Recommendations for Further Research

1. The quantitative research should be designed to expand the quality of education by developing the causal relationship model, attitude and spirituality of being a teacher in the Buddhist way to study consistency with empirical data.
2. Qualitative research should be designed to develop the foundations of variables. Attitude and spirituality of being a teacher in Buddhist way. This is a research process that is challenging and extremely useful in creating new knowledge or expanding knowledge obtained from this research.
3. There should be a research and development research design that has ongoing research on the development of teacher attitudes and spirits and expand educational results in all types of educational institutions at different levels which is based on this research.
4. The research should be designed by adopting the form of creating the attitude and spirituality of being a teacher in the Buddhist way. The developed, experimental, designed data collection by observing the teaching and learning of teachers in the Buddhist way as well.
5. Should study the guidelines for teacher development or the development of teacher attitude of ASEAN countries or others successful, then designed to compare the research with that of Thailand in order to further or complement the ways of developing Thai teachers.

CONCLUSION

The efficiency the curriculum of Teachers' training has shown as a professional learning community through Six activities were used in the workshop consisted of (1) to know role of Buddhist way teacher, (2) to adjust oneself followed by threefold training, (3) to learn to be a best practice, (4) to change a good attitude in Buddhist way, (5) to integrate Buddhist principles into the classroom, and (6) to create Dhamma innovation. These six steps have been developed under the curriculum of spiritual teacher training by applying educational psychology into the workshop. Full time teachers from office of the basic education commission have been registered and attended the workshop in the curriculum. Then, they reflect results after they have used in the classroom. They were also finding the opportunity to share their knowledge and technique with their colleague both inside and outside schools. Therefore, results of research utilization of teacher's training curriculum for professional learning development is shown in this article in order to be the model of using research results to make the beneficial to the society.

AKNOWLEDGEMENT

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A Leadership Model for Country Administration under Economic Crisis Situation and Crisis of Epidemics COVID-19

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Abstract— ***The purpose of this article was to develop and propose a leadership model for country administration under economic crisis situation and crisis of epidemics COVID-19. Documentary research using crisis observation, news following, and documentary study were used for data collection. Qualitative data were analyzed using content analysis and induction analysis and was developed as a causal relationship model. Results showed that this leadership model for country administration under economic crisis situation and crisis of epidemics COVID-19 was developed to be appropriate with the current situation in Thailand. The developed model consisted of two exogenous latent variables namely 1) transformational leadership and 2) impact of epidemics COVID-19; and two endogenous latent variables namely 1) new public management, and 2) new normal management. New normal management under body of knowledge of new public management led to economic and social Sustainability, people happiness, balance of life and well-being, and the application of technology in management. This leadership model can be applied for the public administrators for the management under Economic Crisis Situation and Crisis of Epidemics COVID-19.***

Index Terms— ***Crisis of Epidemics COVID-19, Country Administration, Economic Crisis Situation, Leadership Model, New Normal Management***

I. INTRODUCTION

There are currently many unavoidable crises and the economic crisis is rapidly and continuously occurring during COVID-19 epidemic which occurs throughout the world with the epidemic center coming from Huhan, China. World Health Organization (WHO) raises the level to "Pandemic." Even the good news from China, the situation is stable, but the spread in other countries outside of China is expanding. Economists around the world have analyzed the impact on the global economy that will affect through the global supply chain due to the shortage of labor and raw materials because China, the world's largest intermediate manufacturing and exporting product [1] (Saowanee Chanthapong and Mr Thossapon Tong Hui, 2020). The study from many articles have found interesting knowledge related to the situation of COVID-19 pandemic. According to a study conducted by Peng Shao (2020), the Impact of city and residential unit lockdowns on prevention and control of COVID-19 [2] found that the study was managed with results: the implementation of measures to lock the leading cities. To higher mortality rates in these cities due to reduced mobility. Moreover, the use of the city lock system along with the addition of hospital beds has improved treatment and reduced mortality. Strict operation and pre-scheduled apartment lockout can effectively control the spread of disease and reduce the number of hospital beds. Overall, measures should be taken to lock cities and residences in order to prevent the spread of COVID-19. In addition, medical resources in locked cities should be increased. Implementing these measures will help reduce the spread of the virus to other cities and provide appropriate treatment for patients in the city under lock as well as in the work of the European Center for Disease Prevention and Control (2020) Novel coronavirus disease 2019 (COVID-19) pandemic: increased transmission in the EU / EEA and the UK [3] research by Shulin Liu, Zhi-gang

Wang (Nankai University), Hai-Yan Xie, An-An Liu (2020), Single-Virus Tracking: From Imaging Methodologies to Virological Applications [4] and the work of Hui Luo, Qiao-ling Tang, Ya-xi Shang, Jian-Ping Liu (2020) [5] in Can Chinese Medicine Be Used for Prevention of Corona Virus Disease 2019 (COVID-19)? A Review of Historical Classics, Research Evidence and Current Prevention Programs of surveillance studies in China, Italy and the United States of America including seeking knowledge as a preventive measure model is knowledge of measures and prevention of virus distribution. All of which are an overview of the world that is actually happening today.

Therefore, for the process of management and controlling the crisis situation to be stable, good leaders who can successfully run the country under the economic crises and the outbreak of the COVID-19 outbreak must have special qualifications that general leaders do not have and will have to use a special administrative method called a new type of government administration that will be able to lead the nation through this crisis with safety.

II. OBJECTIVE OF THE STUDY

The objective of this article was to develop and propose a leadership model for country administration under economic crisis situation and crisis of epidemics COVID-19.

III. METHODS OF THE STUDY

Documentary research using crisis observation, news following, and documentary study were used for data collection. Qualitative data were analyzed using content analysis and induction analysis and was developed as a causal relationship model.

IV. RESULTS

A. Transformational Leadership

Leadership is the key to leaders in the country. Academic in various subject areas is being influential over others in the field of action. Leaders are able to persuade others to carry out activities that help to achieve the organization's goals (Rangsan Prasertsri, 2011) [6]. On the other hand, a person is capable of commanding others by being accepted and praised by others for trust and cooperating (Netpanana Yawirat, 2009)[7]. In view of the leadership, process is the steps that influences the activities of individuals or groups to try to achieve goals in one situation (Hersey & Blanchard, 1982) [8] leaders in today's world must have strong qualifications in order to lead the organization to survive. There is growth without leadership the organization that will be like a lifeboat floating in the sea without a rudder, a compass, a plan, and without hope (Pichapaphan Phanphae, 2011) [9]. It can be concluded that leadership is one of the key factors for successful management. Leaders with leadership tend to manage better because leaders have a lot of experience, like a mechanism to enable the organization to move in the desired direction. Leaders will create a process that is consistent with their work, so that the follower can work with accuracy. Leaders must change themselves, change work processes to suit various situations or crises.

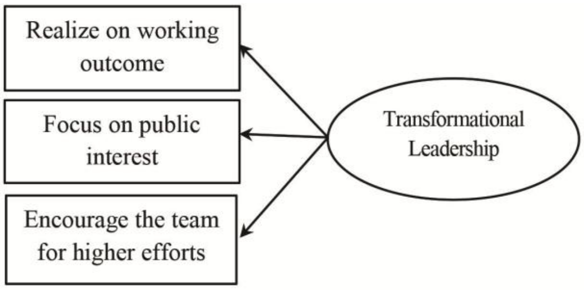

Realize on working outcome
Focus on public interest
Encourage the team for higher efforts
Transformational Leadership

Fig. 1 The Composition of Transformational Leadership

B. Impact of Epidemics COVID-19

During economic crisis and epidemic crisis Covid-19, Thailand has encountered many economic crises many times which went well despite having passed well and passed away with the loss of life and property which has an overall impact on the country's GDP at the beginning of this year. Undeniable that the impact of the Covid-19 epidemic has had a profound global impact on all sectors. Effects of Covid-19 in the economy, this year, the world will enter into a severe economic downturn from both the demand side economy on the supply side, the public sector will encounter cash crunch and will lead to credit crunch and will have a negative feedback loop [10].

Governments in various countries issued financial and fiscal measures to help those affected by various groups such as the central bank's interest rate cuts increase money supply in the system to help increase liquidity. Compensation income for the people who receive it delaying income tax payment or reduce certain types of taxes and help to restructure debt (Thanom Sriphong Arunrung, 2020) [11].

It can be seen that this economic crisis has occurred around the world. The cause of the outbreak of the Covid-19 virus caused leaders in various countries have fully demonstrated leadership leaders with vision and high leadership will have an advantage and may be called leadership in the country.

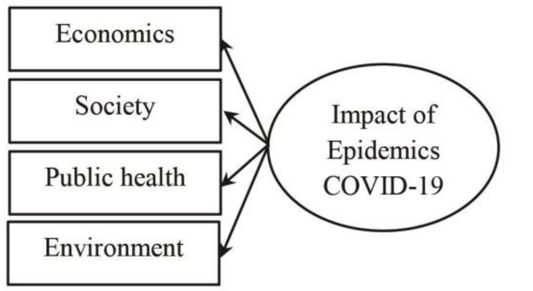

Economics
Society
Public health
Environment
Impact of Epidemics COVID-19

Fig. 2 The Composition of Impact of Epidemics COVID-19

C. New Public Management

In the midst of the economic crisis and the epidemic of Covid-19, change leaders must bring in 7 new state management approaches to keep up with these changes (Ruangwit Kesuwan, 2010: 238-239) [12]. For the situation of COVID-19 Pandemic, Thai scholar has also proposed 7 aspects of the New Normal consisted of 1) New consciousness, 2) New perception, 3) New thinking, 4) New action, 5) New purpose, 6) New system of living, and 7) New era of mankind.

The authors have developed the measurement model following by these concepts in order to propose for the leader to consider and bring into practice. Therefore, these 7 new state management approaches are shown as the following aspects.

1. Managed by professional professionals (Hands-on professional.
2. There are clear standards and measures (Explicit standards and measures of performance).
3. Focus on the output (Greater emphasis on output controls).
4. Separate government agencies into smaller units (Shift to disaggregation of units in the public sector).
5. Change to greater competition in the public sector
6. Focus on private sector management (Stress on private sector styles of management practice).
7. Stress on greater discipline and parsimony in resource use.

In addition, this new type of government management will be successful depends on the leader in which the leader should have knowledge and competence National Administration under the new management of government to maximize benefits as shown in Fig. 3.

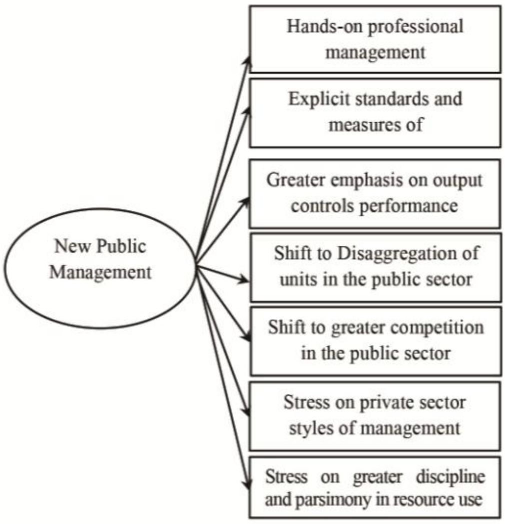

Hands-on professional management
Explicit standards and measures of
Greater emphasis on output controls performance
Shift to Disaggregation of units in the public sector
Shift to greater competition in the public sector
Stress on private sector styles of management
Stress on greater discipline and parsimony in resource use
New Public Management

Fig. 3 The Composition of New Public Management

D. New Normal Management

The issue with predicting what the ‘‘New Normal’’ will look like post-COVID-19 is not what is known or even what we know we do not understand; it is that which we are not aware at this time that we do not know perhaps a less confusing way of expressing the ideas made infamous by Donald Rums-feld. There are lessons to be learned from the COVID-19 crisis that can improve practice now and better equip the industry for future events. The risk is to compartmentalize COVID-19 and repackage the strategies. While COVID-19 might be an unprecedented event and the most disruptive event in the professional lives of many, it is important to remember that COVID-19 was preceded by a previous ‘‘worst-case’’ event and will, no doubt, be relegated by a future event [13].

In management under new situations important and necessary things that executives must have are professional management (Hand-on professional management), professional managers must have characteristics within themselves that can be cultivated and practiced in many ways, including 1) have a long vision and move forward all the time, 2) Be straightforward with maximum self-confidence, 3) Work with more success than the process, 4) Look at problems clearly, use wisdom to solve problems, and dare to make decisions. There is art in the compromise, 6) Teamwork including professional leaders must have leadership qualities that include 1) A person with wide and deep thoughts, 2) Able to use language, 3) With initiative, 4) Being intelligent, 5) Having academic and administrative success, 6) Having responsibility, 7) Patience, 8) Ability to adapt to society, and 9) High spirit level.

Explicit standards and measures of management or clear goals inevitably leads to the formulation of clear measures. Therefore, in the management of clear strategies and goals has a great effect on current management the competitive advantage must naturally result in efficiency, effectiveness and sustainability of the organization especially in the management of government, which is regarded as a large organization which is difficult to drive the organization to achieve its goals through various processes that relies on cooperation in all sectors. Therefore, management measures and clarity of operations are very important and necessary.

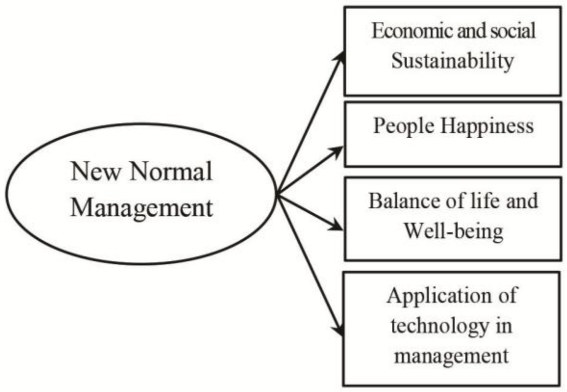
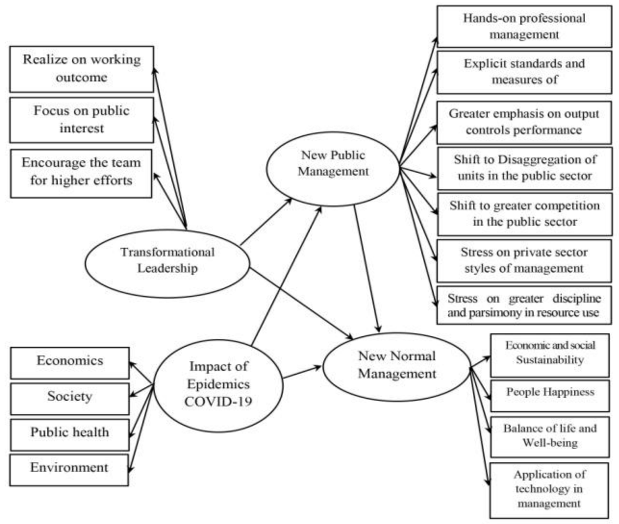

New Normal Management
Economic and social Sustainability
People Happiness
Balance of life and Well-being
Application of technology in management

Fig. 4 The Composition of New Public Management

From Fig,4, it showed that circumstances of change must reflect on how to manage them with the goal of creating economic balance for the people which means creating mechanisms or measures to solve problems in a systematic way conducting happiness to the people or happy people under possible circumstances or will make it happen as well. Promoting the balance of citizens in living in accordance with the Buddhist concept of "Music comes to practice" or the balance enough to live and important in the age of change creating knowledge of digital technology will be an important component of life that will propel life to move forward together. This approach is one of the common characteristics of leaders in the era of change under the current situation.


Realize on working outcome
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Transformational Leadership
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Shift to Disaggregation of units in the public sector
Shift to greater competition in the public sector
Stress on private sector styles of management
Stress on greater discipline and parsimony in resource use
Economics
Society
Public health
Environment
Impact of Epidemics COVID-19
New Normal Management
Economic and social Sustainability
People Happiness
Balance of life and Well-being
Application of technology in management

Fig. 5 Leadership model for country administration under economic crisis situation and crisis of epidemics COVID-19

From Fig.5, it showed leadership model for country administration under economic crisis situation and crisis of epidemics COVID-19 that can be apply in the management for the leader of Thai society. The new normal management is consisted of economic and social sustainability, people happiness, balance of life and well-being, and application of technology in management.

CONCLUSION

Leadership for country administration under economic crisis situation and crisis of Epidemics COVID-19 that has been shown above, it can be seen that there are important compositions that are the qualities of leaders, including leaders of change which must emphasize 3 important points consisted of 1) realize the result of work, 2) thinking of the common good rather than self-benefit, and 3) encourage the team to make higher efforts new style which consists of (1) managed by professional professionals, (2) clear standards and performance measurement, (3) emphasizing more productive control, (4) separating government agencies into smaller units, (5) changing government sectors to compete more, (6) focus on private sector management, and (7) focus on resource usage with discipline and economy. Result of this can lead to the new normal management which are 1) economic and social sustainability, 2) people happiness, 3) balanced of life and well-being, and 4) application of technology in management.

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An Instructional Model of Thai-Myanmar Cross Culture of Higher Education Institutes in Thai Society

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Abstract— The purposes of this article were 1) to study the guidelines for Thai-Myanmar cross-cultural learning management of higher education institutions in Thai society, and 2) to develop and propose an instructional model of Thai-Myanmar cross culture by using research-based education for higher education institutions in Thai society. Qualitative research was used for research design which divided into 3 phases. The target groups were personnel of higher education institutions, Myanmar scholars in Thailand, and Myanmar students. The research instruments were interview guidelines, issues for group interviews, and the field record. Qualitative data were analyzed by using content analysis and analytic induction. Research results showed that (1guidelines for Thai-Myanmar cross-cultural learning management of higher education institutions in Thai society under the promotion of learning about ASEAN, and there was cultural education in the universities. In Naresuan University, Burmese Education Center has been established for providing learning Burmese language. In Mahachulalongkornrajavidyalaya University, Myanmar cultural activities using research-based education has been conducted activities and shared cultural experiences with Thai students. 2) An instructional model of Thai-Myanmar cross-cultural learning activities by using research-based education emphasis on learning Myanmar culture in order to gain their knowledge and understanding. There were 5 steps of cross-cultural learning process which consisted of (1) opening up to accept a new culture, (2) preparing mind to learn different things, (3) adjusting emotion to the situation, (4) understanding behavior of other groups, and (5) adjusting paradigm of cultures. Research-based education was also conducted, and the process was arisen from learning management in Naresuan University by organizing a project for students to learn about Myanmar using spatial experience in a factory where Myanmar people worked. Mahachulalongkornrajavidyalaya University has done a project to encourage students to conduct research-based learning activities on cross-cultural learning in Myanmar context organizing by ASEAN Studies Centre.

Index Terms—*Instructional Model, Thai-Myanmar Cross Culture, Higher Education Institutes*

I. INTRODUCTION

Diversity in cultures, beliefs, religions, and fine arts have an effect on expression and behavior in societies that even share Buddhism, but there are differences in structure, culture, and beliefs from the status of ASEAN. The direct consequence of Thailand is the migration of workers from different regions from neighboring countries such as Laos, Cambodia, Myanmar and Vietnam in Thailand has caused migrant workers to spread to different areas especially workers from neighboring countries such as Myanmar, which have statistical data. Working of foreigners from the office of Foreign Workers Administration stated that as of January 2017, 3 migrant workers from Myanmar, Laos and Cambodia permitted to work under section 9, a total of 1,280,991 people. [1] The top 3 types of business that are permitted to work are (1) construction business, 169,570 people, (2) providing services 122,327 people, agriculture and livestock, the amount of 116,887 people have information, which is 723,360 only to Myanmar. [2] In September 2019, the 4 foreign nationalities, Myanmar, Laos, Cambodia and Vietnam, are permitted to work in accordance with article 59, a total of 3,090,825 people. [3] came to pursue a career in various manufacturing sectors, as evidenced by the survey data. The top 3 types of businesses are permitted to work are 119,126 construction companies, 74,227 services providers, and 63,343 livestock and livestock businesses, specifically to Myanmar ethnic groups. In a total of 721,637 people surveyed, 409,336 males and 312,301 females were classified.

When studying specifically, go to Naresuan University. Phitsanulok province that has managed to set up a center for studying the purpose of cultural learning and organize cross-cultural learning or only at Mahachulalongkorn rajavidyalaya university Phra Nakhon Si Ayutthaya province is an institution of higher education which has an important role in promoting education and development of morality and ethics for Buddhists and youth both Thai and foreign, according to the mission of the university in 5 areas to support the ASEAN community by producing graduates and developing quality and standardized teaching and learning management promoting research and knowledge development to increase the potential for international Buddhism research, academic service in Buddhism to the community and society at national and international levels. Maintenance of Buddhism and art and culture and management is related to good governance principles and is an autonomous tertiary institution with students from neighboring countries such as Cambodia, Laos, Myanmar, Vietnam, the most interested in receiving the education of all these 4 countries, a total of 1,303 person, all from all outside of ASEAN, 15 countries, totaling 1,448 students / person [4] of these students Myanmar students which may be Myanmar, Tai Yai, Mon, Karen, Pa-O, etc. Therefore, in a co-living community of members of a society with differences in ethnicity, language, customs, traditions, and co-living activities peacefully, it is the goal and the needs of that community which will promote a society to collaborate and learn, and do activities together creatively and mutually support one another.

Thai higher education institutions, therefore, it is necessary to search for guidelines or methods of learning management in order to promote cross-cultural learning in ASEAN countries especially neighboring countries with adjacent borders and have a long history of politics, economy, society and culture in order to adjust to life and create understanding of different cultures in order to avoid obstacles to coexistence that may occur especially in the ASEAN community together moving the migration of people in the manufacturing sector and laborers must coexist under the same society with differences in culture, traditions and beliefs or not. There are differences in the characteristics of different ideologies and education to seek model of cross-cultural Thai-Myanmar learning management of higher education institutions in Thai society for students in higher education institutions understand the Thai-Myanmar culture neighboring countries as an ASEAN community, it is necessary and important. Therefore, it is very important to study and develop a learning management model that promotes cross-cultural learning for students in higher education institutions in Thailand, or study the things that Thai higher education institutions are providing in order to be a model for learning to promote cross-cultural learning. At present, the mechanism of knowledge and practices has not yet been established in order to lead to concrete actions. The researchers are interested in studying to create knowledge about the cultural diversity of countries neighboring Thailand such as Myanmar, and find guidelines or methods of education for cultural learning and other cultures of Myanmar and Thailand as effectively members of the ASEAN community. Therefore, the research team is interested in conducting research on the model of Thai-Myanmar cross-cultural learning management of higher education institutions in Thailand. For the benefit of learning to cross-cultural learning between Thai-Myanmar that higher education institutions should have roles and responsibilities in educational management and promoting learning through curriculums and promoting learning mechanisms ready to be presented as a learning management model.

II. RESEARCH OBJECTIVES

The purposes of this article were 1) to study the guidelines for Thai-Myanmar cross-cultural learning management of higher education institutions in Thai society, and 2) to develop and propose an instructional model of Thai-Myanmar cross culture by using research-based education for higher education institutions in Thai society.

III. RESEARCH METHODS

Qualitative research was used for research design which divided into 3 phases. The target groups were personnel of higher education institutions, Myanmar scholars in Thailand, and Myanmar students. The research instruments were interview guidelines, issues for group interviews, and the field record. Qualitative data were analyzed by using content analysis and analytic induction.

IV. RESEARCH RESULTS

Research findings was divided into 3 aspects according to the objectives of the research as follows:

1. Guidelines for learning management across Thai-Myanmar culture under the promotion of learning about ASEAN, there are cultural education in the university. In the part of Naresuan University, there is a Burmese Education Center that provides learning Burmese language and Burmese studies program which has content about history, culture and traditions through education in Myanmar language linguistics in terms of cross-cultural learning. It is an educational arrangement that is based on cultural learning and tradition and the way of life due to culture by promoting learning and research network building. In the part of Mahachulalongkornrajavidyalaya University, there are activities related to Myanmar studies. There are subjects that are assigned to study in courses related to ASEAN studies to organize learning and teaching activities about Myanmar culture based on research including providing opportunities for Myanmar students who have studied in the university to participate in cross-cultural learning activities in Thailand and Myanmar and share cultural experiences with Thai students.

2. The model of organizing cross-cultural learning activities between Thailand and Myanmar using research as a base. The conclusion is a format that focuses on learning about Myanmar culture in order to gain knowledge and understanding about cross-cultural learning in 5 steps, consisting of open mind to new culture prepare your mind to learn different things, adjust the emotion to the situation, understand the behavior of other groups, and adjusting the paradigm of culture educational institutions that organize learning activities in Naresuan University. That has conducted research on Myanmar studies or knowledge of Burmese language under the concept of language will be a common mechanism for understanding about Burma and Mahachulalongkornrajavidyalaya university conducted research on cross-cultural learning. That leads to learning through workshop activities creating an ASEAN network and promoting good attitude in cross-cultural learning for undergraduate students.

3. Model of cross-cultural Thai-Myanmar learning management by using research based education for higher education institutions in Thai society is a model that is a process arises from learning management by Naresuan university and organizing a project that gives students the opportunity to learn about Myanmar in schools using spatial experience language training in a factory where Myanmar people work while Mahachulalongkornrajavidyalaya university launched a project to encourage students to conduct research-based learning activities based on cross-cultural learning. In Myanmar under the concept of learning has led to development by organizing simulations of activities for students to learn across cultures in Myanmar in order for Thai students to gain experience and understanding by being a field research from real work sets that enable students to create knowledge sets. In the part of the research and organizing joint activities between Myanmar students, Thai students created cross-cultural learning through academic paper writing of students with content consisting of education, education of the clergy Buddhism. In Vipassana practice, they were practicing religion and philosophy ethnicity historical cultural traditions in terms of lifestyle and well-being agricultural and economic development and national development. There are 87 works of students representing 96.67% of the number of students participating in the workshop. Therefore, the Thai-Myanmar cross-cultural learning management model using research-based education for higher education institutions in Thai society. The research-based model for learning activities is organized. There are 3 forms which are the common components which are 1) the pattern from the area study management, (2) the pattern from the organizing workshop activities, and 3) the forms resulting from the arrangement of classroom activities.

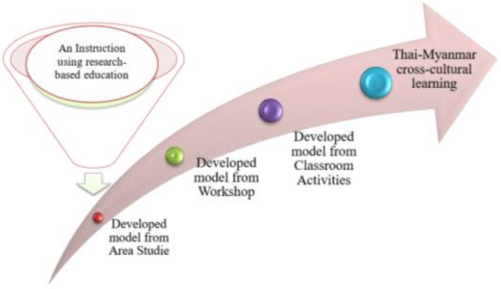
An Instruction using research-based education
Thai-Myanmar cross-cultural learning
Developed model from Classroom Activities
Developed model from Workshop
Developed model from Area Studie

Fig. 1 An instructional model of Thai-Myanmar cross culture by using research-based education for higher education institutions in Thai society

As for knowledge, the research shows the pattern of organizing Thai-Myanmar cross-cultural learning activities to be a learning activity aimed at cross-cultural learning through 3 important processes as quoted therefore is considered an empirical knowledge obtained from research and make research an integral part of cross-cultural learning until becoming a learning different culture in neighboring countries as shown in the following figure.

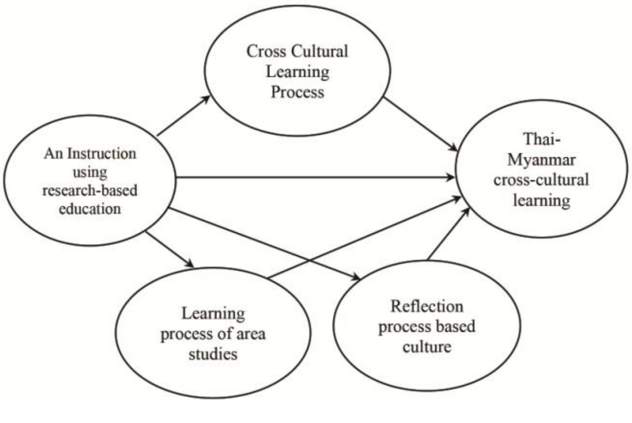
Cross Cultural Learning Process
An Instruction using research-based education
Thai-Myanmar cross-cultural learning
Learning process of area studies
Reflection process based culture

Fig. 2 Knowledge from the research shows the pattern of organizing learning activities across Thai-Myanmar culture in higher education institutions in Thai society.

IV. DISCUSSIONS

From the findings obtained from the research, there are interesting issues and the research team has divided the issues in the discussion into 3 aspects as follows:

The first aspect about the Thai-Myanmar cross-cultural learning management approach of higher education institutions in Thai society. The results of the research showed that cross-cultural learning is an educational arrangement that is based on cultural learning and tradition and the way of life due to culture by promoting learning and research and networking Including organizing teaching and learning activities about Myanmar culture using research-based which gives the opportunity for Myanmar students studying in the university to participate in activities with Thai students. As shown in Somsak Srisontisuk's research on "Cross-cultural Research: Field Experience in Ethnic Community Studies" [5] which the researcher demonstrated in cross-cultural learning. Research will be a mechanism and tool for obtaining knowledge. The nature of cross-cultural research qualifications, roles of cross-cultural researchers some ideas of cross-cultural research and summarizing the knowledge of cross-cultural research considered a necessity for cross-cultural learning and based on data from Chitralada Rattanapan and the group of researches on the development of an educational management model to promote coexistence pluralistic between Thai students and international students [6] who provided the results that the action research makes the experiment with the school to test the learning across Burmese culture and multiculturalism, using the research process as a tool or mechanism for learning and from the information that appears from the Burmese Studies Center or Thai Studies, all use research methods as a way to seek knowledge to lead the exchange and cross-culture such as Wirat Niyomtham with many research groups such as comparison Burmese and Thai language and fault analysis in learning Burmese language to develop textbooks [7] Thai in the awareness and understanding of neighboring countries. A case study of the texts in Burma's social studies textbook on "Myanmar-Yoda" relations [8] Political concepts of the government of Myanmar on the SPDC Media [9], An Instructional Model of Thai - Myanmar Cross Culture of Higher Education Institutes in Thai Society [10], Study of the opinions of Burmese people towards Thai people and Thailand in which the author and the division responsible use and conduct research about cross-cultural learning about "ASEAN cross-cultural learning model in CLMV countries for Mahachulalongkornrajavidyalaya University students" [11] [12] [13] [14], which was funded by the National Research Council of the Year in 2017, the research was conducted in Myanmar as another case study use research methods as a mechanism or a tool for knowledge acquisition in order to gain cross-cultural learning.

The second aspect related to the result of the study on the model of the cross - cultural learning activity between Thailand and Myanmar by using research-based education. The results of the research showed that focus on learning about Myanmar culture in order to gain knowledge and understanding about cross-cultural learning in 5 steps consisting of opening up to accept new culture, prepare your mind to learn different things, adjust the emotion to the situation, understand the behavior of other groups, and adjusting the paradigm of culture consistent with the research of Chulee Wanpranee Thammachari Saithong Benjaya Jariyajichitichitpoon-iad in the research titled Cultural cross-cultural competency of the Tourism International College students [15] which presents the research results that cultural competencies are the concept of learning culture in another culture is correct in order to apply to the daily life of people in a multi-cultural globalization era. Ethnic diversity integration of the ASEAN Economic Community Scientific and technological progress is a factor that leads to increased cultural exchange these issues may affect the way of life, beliefs, attitudes and behaviors of human beings with cultural diversity. The results of the research are as follows: 1) A study of the cross-cultural competency of a sample group found that the overall picture was at a high level with an average value of 3.80 and when considered individually. On the side, it was found that cultural skills Had the highest mean equal to 3.93, followed by working as a cross-cultural team with an average of 3.88, cultural awareness with an average of 3.84. Culture has an average of 3.80 and cultural knowledge has an average of 3.54, respectively. 2) A comparative study of the level of cross-cultural competency classified by variables, gender, age, education level, religion, income and language used in daily communication, found that variables "gender, age, education level, religion, income and language used in communication. In daily life "does not affect the cross-cultural competency. In summary, males and females have the level of cross-cultural competency not different as well as being consistent with the work of Pholthep Phunphon in research studies on the influence of cultural intelligence on cross-cultural adaptation and performance of migrant workers in Thailand examining the relationship between cultural intelligence (CQ) and cross cultural adaptation (Empirical), Cross-cultural adjustment (CCA) which has an influence on job performance (EJP) of migrant workers working in Thailand. The study identified the negative factors of cultural conflicts between migrant workers and Thai culture. This research uses questionnaires to collect data from 377 migrant workers working in Thailand. The results showed that cultural intuition has an indirect influence on the performance of migrant workers through adaptation variables cross culture while some studies indicate that cultural intelligence and the performance of migrant workers in Thailand do not correlate. Therefore, international companies and multinational employees should be aware of the cultural barriers that must be encountered when working in other countries. International companies should therefore deal with selection criteria preparation and promoting mechanisms to reduce cultural differences for employees [16].

According to the work of Silawat Chaiwong Phrakhru Sangkaraksuphanut Phuriwattano, and Lampong Klomkul in the proposed Cross-Cultural Learning of Burmese in Lampang, Thailand [17], the purposes of the research were (1) to study the ways of life and motivation that the Burmese decide to in Lampang, (2) to study cross-cultural learning of the Burmese in Lampang, and (3) analyze the adaptation process for living combined equally under cultural differences. This research was a qualitative research by interviewing the leaders of Burmese communities living in Thama-O community, Muang district, Lampang province and members of Thama-O community. The result of the research shows that living in Lampang Province is more prosperous in terms of economy, society and quality of life than in their own country. This is the factor that attracts Burmese people to decide to relocate to live and work in Lampang because their country is underdeveloped because the economic downturn and the quality of life is not very good. They have to migrate to find job opportunities. In migrating to the Burmese work, they also applied their culture and beliefs in their country to Lampang. The cultural characteristics of the Burmese people in Lampang are similar to those in Lampang such as Buddhism, worshiping Buddha images and going to temples to make merit. Therefore, those groups can quickly adapt and learn about local culture as well as analyze the adaptation process to live an equal life under cultural differences. Burmese can adapt their thinking and behavior to the environment, economy and social change from their own country in order to survive and live happily.

The third aspect related to the model of cross-cultural Thai-Myanmar learning management using research as a base for higher education institutions in Thai society found that it is a form of joint activities between Myanmar and Thai students that enable resulting in cross-cultural learning through academic writing of students with content consisting of education, education of the clergy Buddhism. In Vipassana practice, religion and philosophy Ethnicity Historical Cultural traditions are the term of lifestyle and well-being consistent with the research of Skawduan Diemi and Supawadee Khruechotikul studying about the guidelines for cross-cultural communication in caring for Burmese pregnant women of midwives [18] that use communication as a tool for cross-cultural communication and are effective, consisting of 1) understanding the key elements of communication, 2) having the potential in choosing communication styles and 3) having cross-cultural communication skills and in the work of Wilasinee Yontwikai in the research on marketing factors and buying of instant noodle of Burmese people in Thailand [19] and about marketing factors and buying of toothpaste products of Burmese people in Thailand [20] that are used as research base for seeking knowledge of behavior. Myanmar consumption on instant noodles consumption and products like toothpaste. Therefore, consumption behavior and purchasing decisions have partly become part of research as a mechanism for learning about consumption behavior as well including in the research also reflects that the information received through the media affecting consumption and decisions.

According to the work of Piyathida Nakakrai Rudi Pung Bangkadi, research on the study of lifestyle, problems and health needs of the Mon ethnic migrants under the social and cultural context of Samut Sakhon Province. Research and development involving migrant workers in specific areas, systematic research and development (R&D) and participatory action research that provides opportunities for all sectors related to migrant workers including the migrant workers themselves coming together to analyze develop various systems and mechanisms to improve the quality of life and live happily together in Thai society. In the field of nursing professional development, it is able to apply the knowledge gained to apply cross-cultural nursing services to migrant workers, Mon ethnic groups and other groups including nursing service design develop nursing tools and processes that are in harmony with the social and cultural context another meaning is that research results in learning and understanding of cultural pathways between one another or in the Chitralada Rattanapan and the group that has researched on the development of an educational management model to promote coexistence pluralistic between Thai students and international students [22] who presented the research results that the development and experimentation of educational management models to promote multicultural coexistence in early childhood education institutions. It found that educational management model to promote multicultural coexistence between Thai students and international students in educational institutions at the level of early childhood, there are 7 components: school policy, curriculum, personnel, learning management, atmosphere and environment parents and communities when the model was used to experiment with kindergarten 1 and 2 preschool students that participated in the experiment, consisting of 3 Thai students, 1 Burmese student and 6 Mon students. The research found that the knowledge of the students after school management and knowledge had a higher mean than before learning management with statistical significance at the level of .05 and found that the mean of multicultural co - living behavior of Thai and international students after the experiment, the values were significantly higher than the pre-test mean at the .05 level. In addition, the qualitative results showed that Thai students and multinational students have more multicultural cohabitation behavior both during and after the experiment. There are 7 behaviors such as greeting others in addition to their mother tongue, counting numbers in languages other than the mother tongue, suggesting others about their own culture interesting in learning other cultures, helping friends from other cultures, playing with friends from other cultures, and interaction with parents of friends from different cultures. For the factors that cause students to change both in terms of knowledge and behavior, it comes from the components of each aspect of educational management that support each other. For example, administrators have a policy to support multicultural education. There are courses that take into account the differences and diversity of learners. Early childhood teachers have been developed to have knowledge and an understanding of how multicultural education can be implemented there is a learning process that takes into account the diversity of learners. The atmosphere and the environment in the preschool and school are created to facilitate multicultural coexistence. There is a concrete participation of parents and communities.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1) Results from research of the cross-cultural Thai-Myanmar learning management approach of higher education institutions in Thai society should promote learning and research and networking including organizing educational and educational activities about Myanmar-Thai culture by using research-based education to create empirical knowledge and verify the results of that cross-cultural learning use research methods as one mechanism or tool in acquiring knowledge in order to gain cross-cultural learning.

2) Guidelines for organizing cross-cultural learning activities between Thailand and Myanmar by using research-based education emphasis should be placed on learning about Myanmar culture in various dimensions in order to gain knowledge and understanding about cross-cultural learning in 5 steps, from opening up to

accepting new cultures prepare your mind to learn different things, adjust the emotion to the situation understand the behavior of other groups, and adjusting the paradigm of culture including comparing with other cultures in the ASEAN Community.

3) The results of the Thai-Myanmar cross-cultural learning management using research-based education of higher education institutions in Thai society. The results of the research showed that there should be joint activities between Myanmar students and Thai students to be more diverse in various dimensions towards cross-cultural learning through in-depth studies such as spatial research by covering the groups in comparison between each other in educational aspects of the clergy Buddhism in Vipassana practice religion and philosophy Ethnicity Historical Cultural traditions in terms of lifestyle and well-being.

B. Recommendations for Further Research

1) Participatory action research should be conducted in a joint manner in cross-cultural learning between Thai and Myanmar to other ethnic groups with local historical context, culture, traditions and ethnic Burmese by using research-based education to create empirical knowledge and reflect upon the results of that cross-cultural learning.

2) The quasi-experimental research design should be designed to study the effectiveness of the Thai-Myanmar cross-cultural learning activities model by using research-based education with a focus on the process of learning about Myanmar culture in various dimensions in order to gain knowledge and understanding about cross-cultural learning in 5 steps, from opening up to accepting new cultures, prepare your mind to learn different things, adjust the emotion to the situation understand the behavior of other groups, and adjusting the paradigm of culture including comparing with other cultures in the ASEAN community.

3) The quantitative research should be designed to establish and examine the model of Thai-Myanmar cross-cultural learning management by using research-based education for higher education institutions in Thai society. In the nature of the causal relationship model, the first phase begins with a joint action activity between Myanmar students and Thai students to be more diverse in various dimensions towards cross-cultural learning through in-depth studies such as spatial research by covering the groups in a comparative comparison between education. Educational aspects of the clergy Buddhism in Vipassana practice religion and philosophy ethnicity historical cultural traditions in terms of lifestyle and well-being. In the second phase, the model validity was checked by using advanced statistical analysis to study the consistency of the model and the empirical data.

CONCLUSION

Guidelines for learning management across Thai-Myanmar culture is organized under the framework of educational management by Naresuan University have a Burmese Education Center that provides learning Burmese language and Burmese Studies Program which has content about history, culture and traditions through education in Myanmar language linguistics in terms of cross-cultural learning is an educational arrangement that is based on cultural learning and tradition and the way of life due to culture by promoting learning and research network building. In the part of Mahachulalongkornrajavidyalaya University, there are activities related to Myanmar Studies. There are subjects that are assigned to study in courses related to ASEAN studies to organize learning and teaching activities about Myanmar culture based on research in which the Thai-Myanmar cross-cultural learning management model using research as a base for higher education institutions in Thai society. It is a research-based model for learning activities, therefore, the 3-step process is considered an empirical knowledge obtained from research and makes research an integral part of cross-cultural learning until becoming a learning different culture in neighboring countries.

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A Mindful Consumption Towards Zero Waste Concepts

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Abstract—The purpose of this article was to study mindful nocsumption towards zero waste concepts. Qualitative method with documentary study and area studies were used for data collection. The problems of overconsumption were studied and examine how mindful consumption can be applied as one of major paths towards zero waste goal in reducing waste, and explore how it can develop community health and bring sustainability to the community. Results showed that mindful consumption, when applied to an individual's living, it can promote individuals' quality of life and eradicating over-spending habits and uncontrolled debts. In a broader scheme, mindful consumption can also develop community health and contribute to sustainability as consumers will be more aware of environmental impact when making their decision on purchasing. To push the Zero Waste concepts in Thailand, consumers are required to change their behavior to make mindful choices. Thus, the benefits of mindful consumption led to mental clarity about what choices are best for oneself and the community.

Index Terms— ***Overconsumption, Mindful Consumption, Zero Waste Concepts***

I. INTRODUCTION

Consumption is as universal as breathing air, and public policy is deeply rooted in consumption. Overconsumption, however, is hardly addressed in the ideological debates. It brings about serious consequences to our living, environment and future. It is stated that over-consumption occurs when consumption reaches a problematic level because of its consequences on the environment and on the economy[1]. Quelch and Jocz (2007) also stressed that unsustainable consumption delivers monetary or physical misery to consumers. Scientists estimate that since the 1970's humankind has been consuming more natural resources than the earth can generate in a year[2]. Overconsumption is also a driver of climate change and unsustainability. In fact, it abuses or harms the characteristic of environment and the natural resources. Hence, the issues of overconsumption are considered as unsustainability, and they need to be dealt properly by both the consumers and the businesses.

As a response to overconsumption, mindful consumption has become one of the ways to fight the problems. The concept was introduced by Sheth & et al., (2011) who stressed on the temperance of mindset related to self, environment and community. They distinguish two elements within mindful consumption: the mindful mindset and the mindful behavior. It is defined as a type of consumption that "simultaneously optimizes the environmental, social, and economic consequences of consumption in order to meet the needs of both current and future generations". Accordingly, the mindful mindset is considered as mindfulness and is predicted to impact the temperance of consumption behavior related towards moderation of consumption particularly to repetitive, acquisitive and aspiration consumption behavior. Thus, mindful consumption is encouraged to be introduced and fostered among consumers.

Zero waste concept is widely adopted in many parts of the world as a tool to rebuild local economy and bring about sustainability to the community. The concept aims to extend the life cycle of material and reduce what we trash in landfills, incinerators or oceans by means of avoiding, reducing, reusing and recycling. Zero waste concept is one of practices that help achieve sustainability goal. Towards zero waste concept and goal, mindful consumption can be applied as one of sustainable path towards the goal. When individuals make their products/service choices with mindfulness, they are not buying products/services for the sake of consuming and to only fulfill their own wants without care of the environment and the sustainability of their community. Thus, this type of consumption is presented as a path toward zero waste goal.

II. OVERCONSUMPTION

Many environmentalists used the time when the population of the world reached seven billion people in October of 2011 as the occasion to emphasize that overpopulation is the biggest environmental threat we are facing and will lead to ecological destruction and natural resource deficits. There have been, however, many arguments pointing out that overconsumption can be considered as an equal threat to the environment and the sustainability. A simply perceivable example which may help demonstrate this argument is that "Supposedly, there are 100 units of fresh water on earth. If everyone consumed 20 units of the water, Earth's capacity would be five people. But, if everyone consumed one unit of water, Earth could supply water for 100 people. That means the more people consume, the fewer people Earth can support[3]. If people did not consume so many resources, it is obvious that we would not put such a pressure on the environment.

There is a spectrum of goods and services that the world population constantly consume. These range from food and beverage, clothing and footwear, housing, energy, technology, transportation, education, health and personal care, financial services and other utilities[4]. Today, In the modern world, businesses have been trying to increase their sales volume and revenues with premature obsolescence strategy, the one in which products are designed with an artificially limited useful life. For example, mobile phone companies have a new model of smart phones released every year, and there are always new models of electrical household appliances launched in the market. In fashion world, clothing manufactures launch seasonal clothing for spring, summer, fall, and winter, and even food industries always come up with new recipes of savory foods to attract all food lovers. Consumers who are convinced that consumption is the key to their individual happiness and never aware of their excessive consumption (overconsumption) behavior always get trapped into the world of spending, and many times get into trouble of a big debt.

Besides the problem of excessive spending and a big debt, overconsumption can cause exploitation of natural resources and a lot of household waste and community waste. The waste is ranging from food leftover, paper, plastic, to electronic waste, some of which is considered as toxic i.e. used batteries. These wastes cause not only problems for the house and its owner but also for the community and the environment because they are disposed into trash and finally delivered to landfills or incinerators which pollute the land and the air. Moreover, it is estimated that an average of 8 million more tons of plastic debris enter the oceans each year threatening the health and safety of marine life. Overconsumption is understood as the stage when consumption reaches a problematic level by becoming unaffordable because of its consequences on the environment or the economy. It is described as a phase that has the potential to affect negatively the well-being of a person or a community[5]. It is obvious that overconsumption can bring about not only problems to individuals but also harms to environment and sustainability.

III. MINDFUL CONSUMPTION

Sheth, Sethia and Srinivas (2011) introduce the term of mindful consumption as a customer approach to sustainability. In their research, the authors link consumption with the concept of mindfulness, which is explained as the quality of human consciousness and awareness of their acts. According to Varela, Thompson and Rosch (1991) and Kabat-Zinn (1994), mindfulness leads the mind to the experience itself which prevents people from falling prey to their own expectations and opinions and enables them to free themselves from a state of unconsciousness.

The model of mindful consumption presented by Sheth, Sethia and Srinivas (2011) attempts to provide an alternative marketing view to redirect consumption patterns rather than restrict consumption (See Figure 1). From figure 1, the sense of caring towards the self, the community, and the nature should reflect one's values and attitudes. Mindful consumption is based on the combination of a mindful mindset (sense of caring) and behavior (temperance). This suggests that the consumers are conscious in thought of the impact of their consumption and are in the position to choose whether or not to consume sustainably despite the external influences. Since this concept of mindful consumption is positioned as a solution to overconsumption, it focuses on the relationship between materialism and happiness and economic well-being[6]. With consistence with the essence of mindfulness, thus, mindful consumption is an inquiry-based process that endows consumers with awareness and insight to choose their responses rather than react blindly or habitually[7].

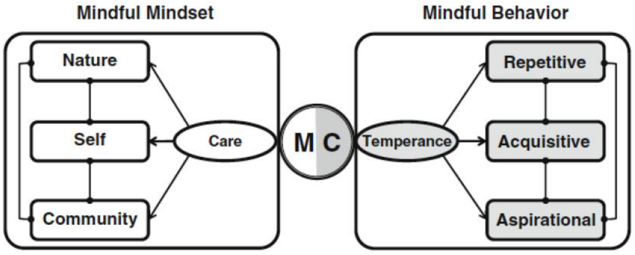

Fig.1 Model of Mindful Consumption by Sheth, Sethia and Srinivas (2011)

Mindful consumption is premised on consciousness in thought and behavior about consequences of consumption. The consumer makes a conscious choice about consumption according to their values and preference. To that extent, the mindset guides and shapes the behavior in consuming sustainably. For consumption to be sustainable, consumer behavior in all three of the three areas: repetitive, acquisitive, and aspirational, have to undergo a shift toward temperance. A caring mindset impels this shift and makes the shift gratifying for the consumer. Mindful consumption connotes temperance in acquisitive, repetitive and aspirational consumption at the behavior level, ensuing from and reinforced by a mindset that reflects a sense of caring toward self, community, and nature.

From a Buddhist perspective, people lives are now constantly saturated with a different way to become truly happy. The basic problem, however, is that consumerism does not work and cannot work as a way to give our lives satisfactory meaning. Essential to any solution, therefore, is the process of becoming more aware of how the false promise of consumerism distorts our own lives and the lives of those around us. Buddhism sees desire or greed as a fundamental motivating factor in our consumer societies. With the market perpetually designing new needs for the individual, the terms need and want have become virtually synonymous. We have become blind to what our real needs are.

In consistent with mindful consumption, the key characteristics of Buddhism consumption are that the desires are controlled by moderation and the objective of well-being[8]. Buddhism consumption, therefore, holds on to the middle path. Too little consumption will lead to deficiencies that can be harmful to physical and mental well-being. Too much accumulation of material wealth will bring more pain as a result of cravings[9]. Today's society encourages consumption that can lead to delusion, intoxication, and health and mental problems. Buddhists recognize that certain demands can be satisfied through mindful consumption.

Individuals with mindful consumption training are aware of what choices they make and how much they really need with the care of self, community, and nature in mind. In food domain, for example, the mindful consumption process does not end with making the food choice. Once the choice is made, the consumer continues to maintain awareness of the effects of eating on their bodily sensations to enjoy the experience and stop eating upon satiation. The process eventually ends with the mindful disposal of packaging of food waste. Likewise, in other domains, i.e. clothing, electric appliances, and electronic devices, the consumer will put such a process of mindful consumption, starting from mindful selection to mindful disposal of waste, into practice in their daily life. As a result, mindful consumption not only stop excessive consumption, but it also promotes physical wellness and financial wellbeing. Moreover, mindful consumption when applied to the community as a whole will, of course, reduce waste, minimize the use of natural resource, conserve environment, and bring sustainability.

It is possibly argued that people cannot remain mindful all the times when making their choices. However, it takes time to transform unsustainable and wasteful behaviors in which consumers engage as a result of habit to a mindful consumption behaviors. Bahl et al (2016) propose the transformative potential of mindful consumption in Figure 2.

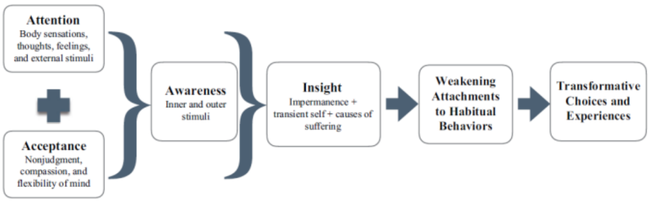
Attention
Body sensations, thoughts, feelings, and external stimuli
Acceptance
Nonjudgment, compassion, and flexibility of mind
Awareness
Inner and outer stimuli
Insight
Impermanence + transient self + causes of suffering
Weakening Attachments to Habitual Behaviors
Transformative Choices and Experiences

Fig.2 Transformative Potential of Mindful Consumption (Source: Bahl et al, 2016)

It is suggested that consumers can learn to attend to internal and external stimuli, and the effects of these stimuli on the consumption process, with the attitude of nonjudgment, compassion, and flexibility, which facilitates enhanced awareness. Sustaining this quality of enhanced awareness creates the conditions for insight into life's primary conditions—notably, suffering and its sources—which leads to a reduction in mental propagation of problems and attachments and thus makes possible a transformation of the self. It can weaken consumers' attachments to habitual and conditioned behaviors that evoke positive emotions at the time of consumption but are detrimental to their well-being in the long run. This widened and more sensitized perspective can lead to transformative choices and experiences[10]. Thus, in long time, mindful consumption will promote consumer wellbeing, both physical and financial, societal wellbeing, and environmental wellbeing.

IV. ZERO WASTE CONCEPTS

Zero Waste involves moving from the back end of waste disposal to the front end of resource management. The concept encourages all means of reducing waste: reuse, repair, rebuilt, refurbish, refinish, resold, recycle, and compost, to reach the goal of no trash to be sent to landfills, incinerators, or the ocean. According to the Zero Waste definition of the Zero Waste International Alliance, "Zero Waste: The conservation of all resources by means of responsible production, consumption, reuse, and recovery of products, packaging, and materials without burning and with no discharges to land, water, or air that threaten the environment or human health." [11]

Thailand is ranked sixth in the world among marine polluters. In 2018, the country generated 27.8 million tons of waste, about 2 tons of which are plastics, according to the Pollution Control Department. In terms of numbers, Thais use up to 45 billion plastic bags a year[12]. To tackle this problem, the Thai government, along with several private companies and individuals, aim to turn Thailand into a 'zero-waste society'. To achieve this goal, it is important not to leave Zero waste to "waste experts", but everyone in communities rather engage to achieve tangible and visible accomplishments.

Initially the 'zero waste' term carried theoretical overtones as governments sought a solution to worsening city waste and manufacturing pollution. However, in recent years the term has expanded into a broad philosophy that includes the practical changes individuals can make to reduce their impact on the environment. Zero waste can be starting from the smallest unit of the community which is every individual by being aware of their actions and changing their lifestyles towards zero waste principles. The actions, for example, can range from making your shopping list to cut down what you don't need, refusing single-used plastic packaging, repairing your broken electronic devices, to recovering your old furniture.

V. MINDFUL CONSUMPTION TOWARDS ZERO WASTE CONCEPT

As mindful consumption is a practice guiding individuals to be consciously aware of the choice they make with care of self, community, and nature, consumers with mindful consumption behavior not only fulfill their needs but also do their best to save their community and the nature by reducing waste and keeping materials and products in the useful loop as long as possible. (see Figure 3)

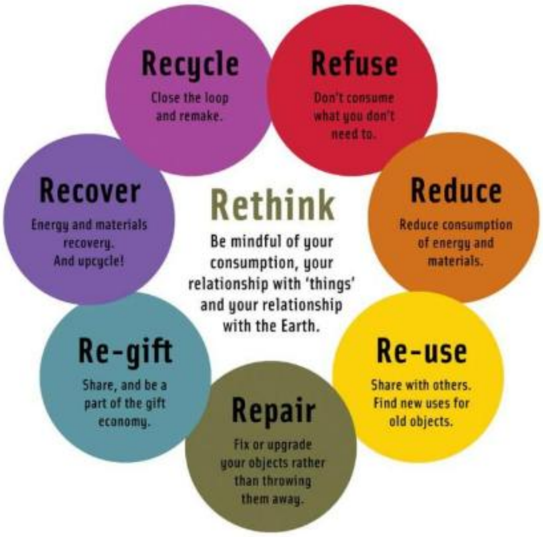
Recycle
Close the loop and remake.
Refuse
Don't consume what you don't need to.
Recover
Energy and materials recovery. And upcycle!
Rethink
Be mindful of your consumption, your relationship with 'things' and your relationship with the Earth.
Reduce
Reduce consumption of energy and materials.
Re-gift
Share, and be a part of the gift economy.
Re-use
Share with others. Find new uses for old objects.
Repair
Fix or upgrade your objects rather than throwing them away.

Fig.3 Mindful consumption for Zero Waste (source: Gaia Organic Living and Zero Waste)

Figure 3 shows how mindful consumption can help reduce waste and extend the materials and products' life cycle.

Refuse: Not consume what you don't need to.

Reduce: Reduce consumption of energy and materials.

Reuse: Share with others. Find new uses for old objects.

Repair: Fix or upgrade your objects rather than throwing them away.

Re-gift: Share and be a part of the gift economy.

Recover: Recycle and upcycle energy and materials.

Recycle: Close the loop and remake.

It is obvious that mindful consumption can be applied as a practical way towards zero waste concept, which aims to send no trash to landfills, incinerators, or oceans, and to reuse material until the optimum level of consumption. As mindful mindset can evolve into mindful consumption behavior, it is suggested that this mindset should be taught to people at a young age. For schools, the impact of overconsumption, mindful mindset, and benefit of mindful consumption should be put into educational program to help kids develop mindful consumption behavior early on in their life. Moreover, governments should craft programs aimed at citizens to provide them with knowledge about the impact of overconsumption on society, the environment, and themselves.

CONCLUSION

Consumption is as universal as breathing air, and public policy is deeply rooted in consumption. There is nothing wrong to consume what we need. Overconsumption, however, can cause problems to not only oneself, but also to the community and nature. People, therefore, need to control their consumption level not too excessive. With mindful mindset, consumers can understand what the need is and what is not and are more aware of negative impacts of their consumption on themselves, community, and environment. Thus, they will make their choices with mindfulness and caring. As a result, their consumption will help reduce wastes and save more natural resources. Since it takes time for people to practice mindful consumption behavior, it is crucial to help them develop mindful mindset at a very young age through schools' educational programs and government's programs to provide knowledge about impact of modern consumption on society, the environment, and consumers.

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Management factors correlate with service quality of Sai Mai and Khlong Sam Wa District Office

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Abstract - The purposes of this research were 1) to study the management factors of the internal departments of the Sai Mai and District Office of Khlong Sam Wa to serving the people who use the service, 2) to study the quality of public service of the Sai Mai and Khlong Sam Wa District offices, and 3) to analyze the correlation between management factors and service quality of District office the Sai Mai and Khlong Sam Wa. The data was collected by asking 400 sets and using statistical software for data analysis. The research findings indicated that 1) the average management factor was at the highest level (X = 4.51; S.D. = 0.667). When considered in each aspect, the highest aspect was service planning (X = 4.48, S.D. = 0.643). The next aspects were organization to provide services (X = 4.47, S.D. = 0.712), incentives for use of services (X = 4.56, S.D. = 0.670), and service quality control (X = 4.52, S.D. = 0.640). For the quality of provide service showed that the average was at the highest level (X = 4.60; S.D. = 0.558), which was considered each aspect, namely, uncomplicated services (X = 4.71, S.D. = 0.578), public service personnel (X = 4.58, S.D. = 0.513), service facilities provided (X = 4.48, S.D. = 0.574), and regarding the level of satisfaction with the service results (X = 4.63, S.D. = 0.565). The correlation between management and service quality of district offices was positive, and classified as service planning in relation to the average service quality at a medium level (0.602 **), the organization arrangement for the service is average at a medium level (0.609 **), the average incentive for using the service is quite high (0.649 **), the quality control for the service is average at a relatively high level (0.721**), by the 4 aspects of management have a positive correlation.

Index Terms— Management Factors, Service Quality, Correlation, Sai Mai and Khlong Sam Wa District

I. INTRODUCTION

District Office management style are a form of local government that is currently used in Thailand, which is a decentralization of power to the locality to carry out self-government in accordance with democracy occurred during the reign of King Chulalongkorn. Beginning with the establishment of the Bangkok Sanctuary Rs 116 (B.E. 2440), with the Royal Decree of Bangkok Sanitation 116 in the provincial area, with the enactment of the Sanitary Management Act that 124 B.E. 2448 (B.E. 2448), it has evolved until the year 2475, the government was changed. There is a more perfect decentralization of government the first municipality was established in 1933. The municipality was enacted in 2476. Sanitation was established as a municipality. Later, there were many amendments and amendments to the municipality laws. Until finally, the Municipality Act B.E. 2496 was enacted to cancel the old act. All are currently in effect with the final amendment. By the Municipal Act (No. 12) 2000, which currently has 2,441 municipalities nationwide, divided into are 30 City municipalities, 178 Town municipalities and 2,233 Subdistrict municipalities.

Service quality is a management process to organize the Thai public administration system over the years and has received attention to improve to be used as a tool to measure the performance of public services of government agencies. With criteria for considering service quality, which is a tool for measuring service quality, must meet the objectives of the users which corresponds to the service principles regarding the quality of service consisting of customer satisfaction, customer value and service quality (Cronin, and Taylor, 1992; Oliver, 1993). Therefore, customer satisfaction in service is a psychological behavior that a person has for service received or arises from receiving the right service Is a comparison of the client's experience of receiving the service with the expectation that the client has during the time of receiving the service, and is what helps to measure the quality of the service, etc.

For the said reason therefore, the objectives and objectives are to study the relationship between management factors and the quality of service of the various departments in the District Office of Sai Mai and Khlong Sam Wa.

II. RESEARCH OBJECTIVES

1) To study the management factors of the internal departments of the District Office of Khet Sai Mai and Khet Khlong Sam Wa, to service the people who come to use the service.

2) To study the service quality of the department within the District Office of Sai Mai and Khet Khlong Sam Wa.

3) To analyze the relationship between management factors and service quality of the department within the District Office of Khet Sai Mai and Khet Khlong Sam Wa.

III. CONCEPTUAL FRAMEWORK

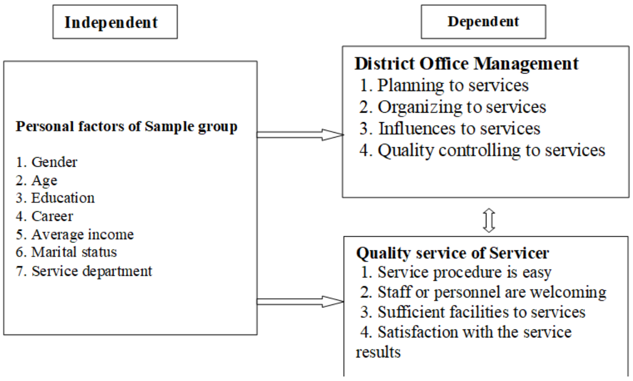
Independent
Dependent
Personal factors of Sample group
1. Gender
2. Age
3. Education
4. Career
5. Average income
6. Marital status
7. Service department
District Office Management
1. Planning to services
2. Organizing to services
3. Influences to services
4. Quality controlling to services
Quality service of Servicer
1. Service procedure is easy
2. Staff or personnel are welcoming
3. Sufficient facilities to services
4. Satisfaction with the service results

Fig. 1 Concept of Research

IV. HYPOTHESIS

Good service management has a positive relationship with the service quality of District Office of Khet Sai Mai and Khet Khlong Sam Wa.

V. SCOPE OF RESEARCH

This research has specified the scope of the research as follows

1. Scope of area and location are District Office of Sai Mai and Khlong Sam Wa.

2. Scope of Content is Management factors and service quality of District Office of Khet Sai Mai and Khet Khlong Sam Wa, Bangkok, by the number of people responsible for providing services as follows;

- Khet Sai Mai there are 199,394 people.
- Khet Khlong Sam Wa there are 202,095 people.

3. Scope of Time the duration was from June 2019 to November 2019

Definition of Terms

This research by definition as follows:

Management means planning for services. Organization for service, motivation or influence to use the service and quality control to service.

Service quality means the satisfaction of customers expect with the actual service, as follows providing easy or hassle-free service Staff or personnel are welcoming. The facilities are sufficient and satisfaction with the service results.

Positive relationship means a relationship that shows a statistical value of + which shows the relationship which is correlation analysis is used to test the relationship between customer feedback levels on management and service quality.

For interpreting correlations (multiple correlation) use criteria to measure the relationshipas follows, (Aphinant Chanthanee, 2007: 12)

By measurement of relative level.

Correlation .01 - .20 correlation is very low.
Correlation .21 - .40 correlation is low.
Correlation .41 - .60 correlation moderate.
Correlation .61 - .75 correlation relatively high.
Correlation .76 - .90 correlation consistently remained high.
Correlation .91 to 1.00 correlation is very high.

VI. RESEARCH METHOD

A. Population and samples

The population used for this research are 199,394 peoples in District Office of the Khet Sai Mai, and 202,092 peoples in District Office of the Khlong Sam Wa, total of 401,486 peoples, calculated from the formula of Taro Yamane (1973), =400 sets.

B. Research construction

The construction of research tools are questionnaire as tools to collect data The research team brought the questionnaires to 5 experts in order to test the accuracy of content (Content Validity) by finding the consistency index (IOC) which get an index equal to 0.72 and the questionnaire that has been analyzed and tried (Try Out), with a population resembling a treasury with a population that will be used as a sample of 30 people to find the power of classification (Discrimination) and credibility

(Reliability) using Cronbach's Alpha Coefficient, which has Alpha = 0.871, is a reliable level. In which the researcher then brought the questionnaires to collect true data in the field of 400 sets.

C. Data collection

Data collection methods in which the research team has planned to carry out data collection in the specified amount Which the questionnaire was personally asked While the sample group came to use the service at District Office of Khet Bang khen and the sample to fill out the questionnaire by using the time period data collection for 90 days in order to enable data collection to be distributed among target groups Complete and check the integrity of the triangular data. Before further analyzing statistical data.

D. Data Analysis

Using statistics for data analysis in quantitative research (Quantitative Research) by using statistical software. To analyze the relationship between management factors and service quality for people using the service by using multiple correlation statistics by interpreting results from statistical analysis to compare with research hypotheses and to answer research objectives.

VII. RESEARCH FINDINGS

The results of the analysis of the management factors are related to the quality of service for the people who use the service of District Office of Khet Sai Mai and Khet Khlong Sam Wa. From the questionnaire can be summarized as follows:

Part 1 Analysis of customer personal information

Analysis of customer personal data, consisting of gender, age, status, education level, occupation, income as shown in table 1.

1. Personal information

From survey research by using questionnaires collecting data from 400 samples, which analyze using statistical analysis program, the result were as follows:

Table 1 Number and percentage of customers classified by personal information

Table 1 Number and percentage of customers classified by personal information.

Sample groups	Total Number	Percent
1. Gender		
Male	202	50.50
Female	198	49.50
2. Age		
	20	5.00
Not more than 20 years	73	18.25
	111	27.70
21 – 30 years		
31 – 40 years		
41 – 50 years	94	23.35
51 – 60 years	56	14.00
61 years up	46	11.50
3. Education		
Middle school	47	11.75
High school	62	15.50
diploma	50	12.50
Bachelor degree	177	44.25
Postgraduate	64	16.00
4. Occupation		
agriculture	38	9.50
Trading/General contractors	103	25.75
Factory/company employee	99	24.75
Civil servant/state enterprise	160	40.00
5. Marital status		
Single	111	27.75
Married / Together	189	47.25
Married / Separated	47	11.75
Widowed / Divorced	52	13.00
6. Monthly income (Bath)		
Not more than10,000	185	46.25
	68	17.00
10,001 – 15,000	57	14.25
15,001 – 20,000	55	13.75
20,001 – 30,000	35	8.75
30,001 up		
7. The service in the district office		
Office of the Municipal Clerk	43	10.75
Subdivision of Finance	96	24.00
Subdivision of Public Health	107	26.75
	42	10.50
Subdivision of Education	39	9.75
Subdivision of Civil Works		
Subdivision of others	73	18.25

From Table 1, it shows that the sample group, both males (202) and females (198), aged from 31-40 years (111), representing 27.70 %. Most of the bachelor's degree studies (177) account for 44.25 and civil servants / state enterprises (160), representing 40.00 %. Marital status (189) accounting for 47.25 %. Average monthly income (not over 10,000 baht) 185, representing 46.25 %. Services (107), representing 26.77 %.

Part 2 Analysis of opinion levels towards the Management of the District Office of Sai Mai and Khlong Sam Wa.

The Opinions of people towards the management of District Office Sai Mai and Khlong Sam Wa, there are 6 aspects, which are Office of the Municipal Clerk, Subdivision of Finance, Subdivision of Public Health, Subdivision of Education, Subdivision of Civil Works and Subdivision of others.

Table 2 Average, standard deviation, and opinion level of the samples groups to service at District Office of Sai Mai and Khlong Sam Wa, Summarized in the table as follows:

Management Factors	$\overline{x}$	S.D.	Opinions lev
1. Planning to services	4.48	0.643	most
2. Organizing to services	4.47	0.712	most
3. Influences to services	4.56	0.670	most
4. Quality controlling to services	4.52	0.640	most
Total	4.51	0.667	most

From table 2 shows that the average (X) is at the highest level (X = 4.51).

The average standard deviation (S.D. = 0.667) which, when considering each aspect, is planning Providing services (X = 4.48, S.D. = 0.643) in organization arrangement for

services (X = 4.47, S.D. = 0.712) In motivation to use the service (X = 4.56, S.D. = 0.670) and the quality control of service (X = 4.52, S.D. = 0.640)

Part 3 Analysis of service quality levels District Office of Sai Mai and Khlong Sam Wa.

Service quality level of District Office Sai Mai and Khlong Sam Wa, there are 6 aspects; Office of the Municipal Clerk, Subdivision of Finance, Subdivision of Public Health, Subdivision of Education, Subdivision of Civil Works and Subdivision of others.

Table 3 Means, standard deviation, and service quality level of the District Office.

Service Quality	$\overline{x}$	S.D.	Quality level
1. Service procedure is easy	4.71	0.578	most
2. Staff or personnel are welcoming	4.58	0.513	most
3. Sufficient facilities to services	4.48	0.574	most
4. Satisfaction with the service results	4.63	0.565	most
total	4.60	0.558	most

From table 3 shows that the average (X) average is the highest level (X = 4.60) The average standard deviation (S.D. = 0.558), which when considered each aspect, namely service not complicated / flexible (X = 4.71, S.D. = 0.578) in personnel serving people (X = 4.58, S.D. = 0.513) in the facility of services provided (X = 4.48, S.D. = 0.574) and level of satisfaction with service results (X = 4.63, S.D. = 0.565).

Part 4 Analysis of the relationship between management factors and service quality of District Office of Sai Mai and Khlong Sam Wa, by multiple correlations.

Table 4 Results of the analysis of the relationship between management factors and service quality of District Office of Sai Mai and Khlong Sam Wa.

Service Quality	management factors and service quality: District Office			
	Planning to service	Organizing to service	Influences to service	Controlling to service
Service procedure is easy	0.706**	0.719**	0.544**	0.653**
Staff are welcoming	0.583**	0.592**	0.427*	0.459*
Sufficient to services	0.668**	0.684**	0.590**	0.538**
Satisfaction with service	0.487**	0.493**	0.544**	0.399*

* Significance at the level of 0.05   ** Significance at the level of 0.01

From table 4 shows that coefficient of multiple correlation at significance at the level of 0.05* and significance at the level of 0.01**

1) The service is not complicated. There is a relationship with service planning (0.706 **) with moderate relationship. There is a relationship with the service organization (0.719 **) with a relatively high level of relationship. Correlated with motivation to use the service (0.544 **) moderate level and has a relationship with service quality control (0.653 **) with a relatively high level of relationship

2) Service personnel there is a relationship with service planning (0.358 **) at a medium level. There is a relationship with the organization of services (0.592 **) at a moderate level, correlated with the motivation to use the services (0.427 *). Medium level and has a relationship with service quality control (0.459 *). In conclusion, there is a positive relationship.

3) Facilities There is a relationship with service planning (0.668 **) at a relatively high level. There is a high level of relationship with the service organization (0.684 **). The relationship with the motivation to use the service (0.590 **) is at the medium level. And have a relationship with service quality control (0.538 **) at a medium level In conclusion there is a positive relationship.

4) User satisfaction there is a relationship with service planning (0.487 **) at a medium level. There was a relationship with the organization of services (0.493 **) at a moderate level, no correlations with service motivation (0.094) at a moderate level. And there was a low level of correlation with service quality control (0.399 *). In summary, most of them had a positive relationship.

CONCLUSION

The number of males and females are approximately the same, aged between 31-40 years, accounting for 27.70 percent. Accounting for 44.25% of the occupation, civil service / state enterprise accounting for 40.00% of the marital status Accounted for 47.25 percent, the average monthly income (not more than 10,000 baht), representing

46.25 percent and used to service other departments 26.77 percent.

Management factors Service planning Organization for service Incentives for using services and service quality control The average is the highest level (X = 4.51) for service quality. The service is not complicated or flexible. On the staff or personnel serving people Facilities, services provided and the satisfaction level with the service results The average is at the highest level (X = 4.60).

There is a relationship between management. Planning for service provision Organization of services Incentive to use the service and service quality control in summary, there is a correlation with the quality of service which is Service is not complicated. The public service personnel Facilities, services provided and the satisfaction with the service results which has a positive relationship and is relatively high.

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Driving of A Youth Enhancement Model for the Best Citizen based on Morality Teaching Monks in Thai Society

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Abstract - The purpose of this research article was to propose a youth enhancement model for the best citizen based on morality teaching monks in Thai society. Mixed methods research using quantitative and qualitative research approaches. Data were collected from 26 key informants were selected by purposive sampling from Buddhist monks, and 175 samples were also used for quantitative data collection. Research tools of this research were semi-structured interview form and questionnaires. Qualitative data was analyzed by content analysis whereas descriptive statistics and Confirmatory Factor Analysis (CFA) using LISREL was analyzed for quantitative data. Results found that the process of enhancing the youth to be the good citizenship was developed by Buddhist monks who applied Buddhist principles on morality teaching in Thai society, and four steps of this process was set. The first step was to pay respect social rules, respect teachers and parents, and follow social regulations. The second step was to respect other people's rights and conduct themselves according to their right under the constitutional framework by not affecting other people's rights towards family, community, society and country. The third step was social responsibility by integrating threefold training principle consisted of 1) practicing and cultivating strong mind, 2) cultivating the morality, and 3) cultivating wisdom for the youth to learn Buddhist principles. The fourth step was to integrate the mechanism development for developing the consciousness of oneself and society.

Index Terms— Youth Enhancement Model, Best Citizen, Morality Teaching Monks

I. INTRODUCTION

The tumultuous state of politics has entailed many economic and social problems, affecting the life quality of Thai citizens. It can be deduced that such issues originated from the lack of sufficient understanding or a body of knowledge regarding the cultivationof nation's youths into good citizens within democratic, constitutional monarchy system. Moreover, the role of morality teaching monks isn't adequately supported by the government sector. Therefore, said sector looked instead to only developing education as the most vital solution, by ensuring the people receive compulsory education.

Mahachulalongkornrajavidyalaya University has been playing a role in creating a curriculum and training morality teaching monk, preparing them for a propagating mission to both public and private schools. Aside from being a process that creates a body of knowledge serving as a guideline to instill youths with a sense of loyalty towards nation, religion, and the monarchy, the said inculcation being a key for creating a quality society. Besides, it also makes the crucial role of morality teaching monks clearly known to the youths.

From certain perspective, PhraDhammakosacharn kindly pointed out the pitfalls of the monks who teach Buddhism in school: their teaching skills, their skill in writing a curriculum, or the lack thereof, all of which should be rectified soon. Although currently the government supports having monks teach Buddhism in school, a new problem arises: some schools allocate less time for Buddhist studies. Thus, the burden falls on the teaching monks to adjust the content and their teaching to be more concise. This can be seen from " Although the Ministry of Education has hitherto asked for cooperation of the morality teaching monks to instruct about the policy of "3 Dee" (three goodness), but this isn't influential enough to persuade compliance. For this reason, I asked of the government, if you would like the monks' teaching to follow certain direction, please request that through The National Office of Buddhism. That request will go to the Sangha Supreme Council of Thailand whose decisions carry more weight with the monks.

From the aforementioned, the researcher and his team realized the significance of themorality teaching monks in and wish that all agencies concerning with education and nation's development see this also. The team studies the process by which said monks instill concepts of good citizens onto the youth; the result of which will be utilized, presenting as a guideline in presenting informational news and become base of information that many agencies may make use of, or applied in enhancing a process of making the youth better citizens of the future.

II. RESEARCH OBJECTIVES

1. Study of the process of promoting youth to be good citizens of the moral teachings in Thai society.
2. Develop the process of promoting youth to be good citizens of the moral teachings in Thai society.
3. Propose the model to strengthen the youth to be good citizens of the moral teaching in Thai society.

III. RESEARCH METHODS

The researcher chose to use the integrated research method. (Integrated research) using quantitative research (Quantitative research) received 175 samples and qualitative research (Qualitative research) teachers interviewed and evaluated activities and analyzed data for relationships with LISREL to create a textual model from the research.

Research scope

In this research, the researcher has specified the scope of the study content in 3 areas: 1) Qualifications of moral teaching 2) Process of enhancing good citizenship awareness of morals 3) and characteristics of Feelings of good people, according to the views of the Christian morals, 3 issues: 1) the priest 2) other human rights 3) social responsibility.

IV. RESEARCH FINDINGS

The research study about the process of enhancing the leadership of the teacher of morality in Thai society, the researcher used an integrated research model. (Integrated Research) Use Research Quantitative Data Collection by (Qualitative research) collected data using in-depth interviews. (In-depth interview) using quantitative research tools. 1) Moral teaching group, Bangkok school administrators and 175 perimeters, and 2) interviews with key informants' in-depth interviews of 6 key informants with flexible selection (Specific selection) Data analysis using LISREL 8.30 is presented in the form of table with lecture and data analysis from document analysis and interview using content analysis method. (Content analysis) by presenting the research results into 3 parts.

1. The results of the analysis of the process of strengthening the youth to be good citizens of the moral teaching in Thai society found that the analysis of the confirmatory factors, the model of measuring the indicator of the process of strengthening the youth to be good citizens of the moral teaching in the Thai society As for the process of strengthening the youth to be good citizens, it was found that the model was consistent with the empirical data by considering the chi-square value equal to 0.03, which chi-square values were not statistically different from zero. At the level of 0.05, the probability (p) is 0.87 (x^2= 0.01, df = 1, p = 0.87). The relative chi-square (x^2/ df) is equal to 0.01, which is less than 2, indicating that the model is consistent with empirical data.

When considering the consistency index in the form of tolerance, namely the square root of the remainder of the mean (RMR) is equal to 0.00 and the square root of the mean square error of the estimation (RMSEA) has the value of Equals 0.00 which is an acceptable value Because it is less than 0.05 The absolute consistency index was The harmonic index (GFI) is 1.00, the modified harmonized index (AGFI) is 1.00, and the relative harmonization index (CFI) is equal to 1.00, which is acceptable. Yes, because it is greater than 0.90 and above. The consistency index above has shown that the model Consistent with the empirical data as in Figure 1 and Table 1.

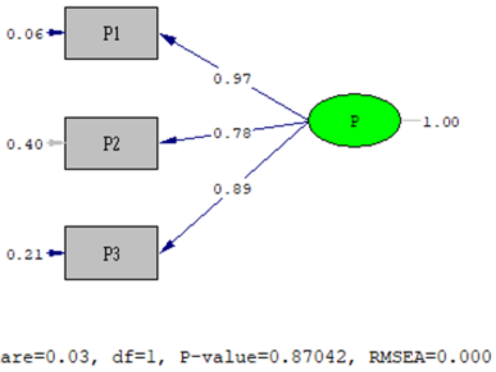


Fig. 1 The confirmation component analysis results of the indicator measurement model Regarding the process of promoting youth to be good citizens

Table 1. describes the confirmation component analysis results, the model of measurement of indicators for the process of promoting good citizenship.

Side element The process of promoting youth to be good citizens	Weight Element			R^2
	β	b (S.E.)	t-value	
1. Qualities of the Dharma teachings to promote morals and good citizenship.	0.97	1.05. (0.06)	16.80**	0.94
2. The process of raising the consciousness of good citizenship of the moral teachings.	0.78	0.70 (0.06)	11.03**	0.60
3. Characteristics of good citizenship in accordance with the teachings of morals.	0.89	0.96 (0.07)	14.50**	0.79
x^2 = 0.01, df = 1, p-value = 0.93, CFI = 1.00, GFI = 1.00, AGFI = 1.00, RMR = 0.00, RMSEA = 0.00				

** Statistical significance that 0.01

2. The results of the development process of the promotion of youth to be good citizens of moral teachings in Thai society, it is found that the confirmation of the analysis of the confirmatory factors, the model of measuring the indicators for the promotion of youth to be good citizens of the moral teaching in Thai society. As for the characteristics of the Dharma teachings, in order to strengthen the youth to be good citizens, it was found that the model was consistent with the empirical data by considering the chi-square value equal to 25.16, which the chi-square value is different from zero. No statistical significance at the level of 0.05. The probability (p) is 0.39 (x^2= 0.01, df = 24, p = 0.39). The relative chi-square (x^2/ df) is 0.01 which has Less than 2 shows that the model is consistent with empirical data.

When considering consistency indicators in the form of tolerances, which are the square root of the residual mean mean (RMR) is equal to 0.01, and the square root of the mean square error of estimation (RMSEA) is 0.84, which is acceptable. Because it is less than 0.05, while the absolute consistency index is The Coefficient of Conformity Index (GFI) is 0.97. The Modified Coefficient Index (AGFI) is 0.94 and the Relative Coherence Index (CFI) is equal to 1.00, which is acceptable. Yes, because it is greater than 0.90 and above. The consistency index above has shown that the modelConsistent with the empirical data as in Figure 2 and Table 2.

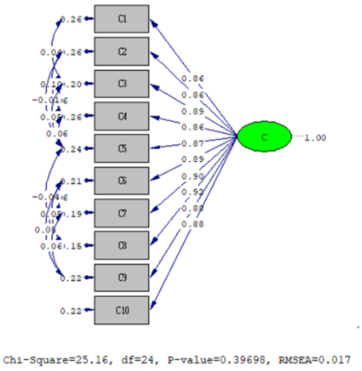


Fig. 2 The confirmation component analysis results of the indicator measurement model Regarding the qualifications of the monks teaching morals in order to strengthen youth to be good citizens.

Table 2 describes the confirmatory element analysis results, indicator measurement models Regarding the qualifications of the monks teaching morals in order to strengthen youth to be good citizens.

Side Element The Process of Promoting Youth to Be Good Citizens	Weight Element			R^2
	β	b (S.E.)	t-value	
1. Always seeking new knowledge.	0.86	0.89 (0.06)	14.16**	0.74
2. Place oneself appropriately with the monkhood.	0.86	0.87 (0.06)	14.10**	0.74
3. To give advice on how to solve life problems for students.	0.89	1.00 (0.07)	15.10**	0.80
4. Energetic and able to accomplish tasks on time.	0.86	0.94 (0.07)	14.10**	0.74
5. Have a good relationship with those around you can work happily with others.	0.87	0.95 (0.07)	14.31**	0.76
6. The ability to adjust the content of Buddhism to be relevant to current social conditions.	0.89	0.90 (0.06)	14.95**	0.79
7. Knowledge and understanding in writing a learning activity plan in accordance with the curriculum.	0.90	0.88 (0.06)	15.25**	0.81
8. The ability to use technology media and sources of learning appropriately.	0.92	1.03 (0.06)	15.87**	0.85
9. The ability to apply principles to develop morality. Student ethics.	0.88	0.89 (0.06)	14.82**	0.78
10. The ability to choose evaluation forms to suit the learning objectives.	0.88	0.91 (0.06)	14.74**	0.78
x^2 = 0.01, df= 24, p-value = 0.39, CFI = 1.00, GFI = 0.97, AGFI = 0.94, RMR = 0.01, RMSEA = 0.84				

3. The results of the model suggesting the promotion of youth to be good citizens of the moral teachings in Thai society found that the confirmation of the analysis of the confirmatory factors, the model of measuring the indicator of the process for the promotion of youth to be good citizens of the moral teaching in society Thai As for the process of enhancing the consciousness of good citizenship of the moral teachings, it was found that the model was in harmony with the empirical data by considering the chi-square value equal to 11.85. Statistical significance at the level of 0.05. The probability (p) is 0.89 (x^2= 0.01, df = 19, p = 0.89). The relative chi-square (x^2/ df) is 0.01 which is small. More than 2 show that the model is consistent with empirical data.

When considering consistency indicators in the form of tolerances, which are the square root of the residual mean mean (RMR) is 0.00, and the square root of the mean square error of the estimation (RMSEA) is 0.017, which is acceptable. Because it is less than 0.05, while the absolute consistency index is the harmonic index (GFI) is 1.00, the modified harmonized index (AGFI) is 1.00, and the relative harmonization index (CFI) is equal to 1.00, which is acceptable. Yes, because it is greater than 0.90 and above, the consistency index above has been shown, indicating that the model is consistent with empirical data as in Fig. 3 and Table 3.

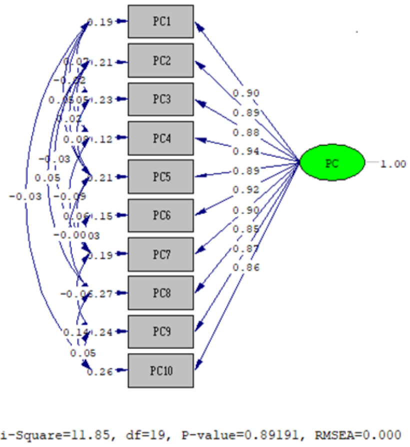


Fig.3 The confirmation component analysis results of the indicator measurement model Regarding the process of raising good citizenship of moral teaching, consciousness of good citizenship of moral teaching.

V. DISCUSSIONS

Table 3 describes the confirmation component analysis results of the indicator measurement model. Regarding the process of raising good citizenship of moral teaching, consciousness of good citizenship of moral teaching.

Side Element the Process of Promoting Youth to Be Good Citizens	Weight Element			R^2
	β	b (S.E.)	t-value	
1. Participate in learning activities to promote awareness of being good citizens who focus on learners.	0.90	0.91 (0.06)	15.30**	0.81
2. Analyze standards and indicators in learning content relating to enhancing good citizenship awareness.	0.89	0.96 (0.06)	14.96**	0.79
3. Assign tasks related to raising awareness of good citizenship in the classroom.	0.88	0.88 (0.06)	14.75**	0.77
4. Organize learning activities about enhancing good citizenship awareness in accordance with the core curriculum.	0.94	1.02 (0.06)	16.39**	0.88
5. Prepare assessment forms, measurement and evaluation of learning about enhancing good citizenship awareness.	0.89	0.90 (0.06)	14.91**	0.79
6. Record the results of the promotion of good citizenship awareness in writing.	0.92	0.97 (0.06)	15.88**	0.85
7. Define guidelines to improve techniques and methods of organizing learning activities on enhancing the awareness of good citizenship that emphasize on learners.	0.90	0.89 (0.06)	15.14**	0.81
8. Disseminate training to people in the community to use the principles of good citizenship as a basis for daily living.	0.85	0.90 (0.06)	14.02**	0.73
9. Encourage people or communities to publicize their practices in order to raise awareness of good citizenship.	0.87	0.91 (0.06)	14.44**	0.76
10. persuade or support good people with the ability to participate in activities related to consciousness, good citizenship or public activities Community benefits.	0.86	0.94 (0.07)	14.25**	0.74
x^2 = 0.01, df = 24, p-value = 0.39, CFI = 1.00, GFI = 0.97, AGFI = 0.94, RMR = 0.01, RMSEA = 0.00				

4. The results of the promotion of youth to be good citizens of the moral teaching in Thai society found that the confirmation of the analysis of the confirmatory factors, the model of measurement, the indicator of the process to strengthen the youth to be the good citizens of the moral teaching in the Thai society. As for the good citizenship characteristics, according to the moral teachings, it was found that the model was in harmony with the empirical data by considering the chi-square value equal to 11.85, which the chi-square value is no different from zero. Statistical significance at the level of 0.05. The probability (p) is 0.89 (x^2= 0.01, df = 19, p = 0.89). The relative chi-square (x^2/ df) is 0.01 which is small. More than 2 shows that the model is consistent with empirical data.

When considering consistency indicators in the form of tolerances, which are the square root of the residual mean mean (RMR) is 0.00, and the square root of the mean square error of the estimation (RMSEA) is 0.017, which is acceptable. Because it is less than 0.05, while the absolute consistency index is The Coefficient of Conformity Index (GFI) is 0.99, the Modified Coefficient Index (AGFI) is 1.00, and the Relative Coherence Index (CFI) is 1.00, which is acceptable. Yes, because it is greater than 0.90 and above, the consistency index above has shown that the model is consistent with the empirical data as in Figure 4 and Table 4.

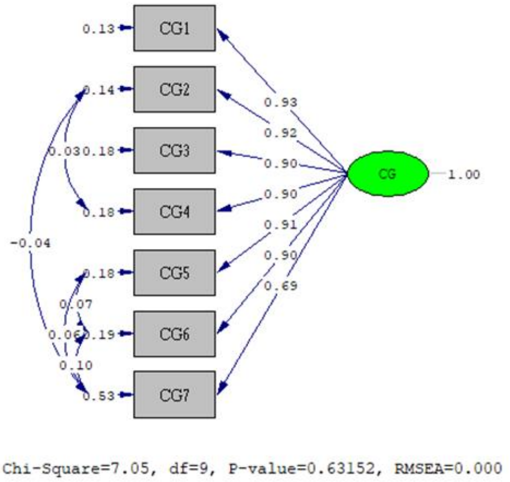


Fig. 4 The confirmation component analysis results of the indicator measurement model as for the characteristics of good citizenship, according to the teachings of morals.

Table 4 describes the confirmatory factor analysis results, the model of indicator of good citizenship characteristics in accordance with the teachings of morals.

Side Element The Process of Promoting Youth to Be Good Citizens	Weight Element			R^2
	β	b (S.E.)	t-value	
1. To show respect and salute greetings to parents, relatives, teachers and friends.	0.93	1.05 (0.06)	16.19**	0.87
2. Adhering to the good traditions of the society. Law-abiding.	0.92	1.02 (0.06)	15.98**	0.86
3. Respect the rights of others Do not damage others' reputation.	0.90	0.96 (0.06)	15.36**	0.82
4. Respect and esteem the institution of nation, religion and monarchy.	0.90	0.99 (0.06)	15.36**	0.82
5. Jointly take responsibility and complete the assigned tasks with due regard to the common good.	0.91	1.00 (0.06)	15.44**	0.82
6. Jointly follow up, evaluate, improve operations to improve work efficiency.	0.90	0.99 (0.06)	15.29**	0.81
7. With far-reaching thoughts Analysis capability Comment Rationally.	0.69	0.69 (0.07)	10.14**	0.47
χ^2 = 7.05, df = 9, p-value = 0.63, CFI = 1.00, GFI = 0.97, AGFI = 0.94, RMR = 0.00, RMSEA = 0.00				

The analysis of the relationship of the indicator process for the promotion of youth to be good citizens of the moral teachings in Thai society found that all of the indicators had a significant relationship at the level of 0.01 with the correlation coefficient from 0.691 to 0.932. The most relevant indicator is the indicator of the morality of the moral teachings in order to strengthen the good citizenship (C) and the indicator of the good citizenship development of the moral teachings (PC). Was followed by the indicator of consciousness process (P) with the correlation coefficient equal to 0.97. The lowest related indicator was the characteristics of good citizenship in accordance with the teachings of the teachings. Morality (CG) has a correlation coefficient equal to 0.90.

DISCUSSION

The process of promoting the youth to be good citizens of the teachings of morality in Thai society in general, found that the opinions are at a high level. And when considering each aspect, it was found that the level of practice was at a high level in all in order from the most to the least as follows.

Regarding the qualities of the Dharma teachings in order to strengthen the consciousness of good citizenship, it was found that the overall practice level was at a high level. And when considering each item, it was found that the Dhamma teachings had a high level of opinions. In order from the highest 3 positions, which are always seeking new knowledge, being able to choose the measurement format, evaluation to suit Learning objectives and the ability to apply the principles to develop the morality of the students, and finally, to put oneself in line with the monks and the efficiency of the moral teaching in that school In accordance with the Bun Na Chimanang concept. RuediSangduenchai 2008. Study about "The teaching efficiency of the moral teachings in the educational institutions in the Sangha Region 9" found that the teachings of the Morality in the Sangha Educational Institutes Region 9 have good teaching efficiency. And effective and when comparing the teaching efficiency of moral teaching with independent variables, it is found that the teachings of morals of different ages Have different educational background in Dharma department Different qualifications in Pali departments have different effectiveness in teaching morals. For the satisfaction with the behavior of the students, it was found that the sample satisfaction of the students after the morality teaching was at a good level of only 53.3 percent. The factors affecting the teaching efficiency Morality found that teaching period Level of satisfaction with student behavior Number of teaching hours the number of students is positively related to the efficiency of teaching.

Regarding the process of raising the consciousness of good citizenship of the Dharma teachings, it was found that the Dhamma teachings had a high level of opinions. And when considering each item, it was found that the opinions were at a high level in all In order from the highest 3 positions, namely, determining guidelines to improve techniques, methods of organizing learning activities on raising awareness of being Good citizens who focus on learners, disseminate training to people in the community to use the consciousness of being Good citizens are the basis for daily life. Record of the results of the promotion of good citizenship awareness in writing and the last one is to organize learning activities to enhance Consciousness of good citizenship that emphasizes on learners Caused by the effectiveness of the moral teachings in schools in accordance with the concept of Sin NgamPrakon and the faculty. "Teaching efficiency of teachers teaching Buddhism in primary and secondary schools" found that teachers organized educational activities by providing examples such as novice graduate. Accompanying the tutorial and the knowledge page from the Tipitaka and the use of teaching media Is to strengthen and train young people to be good citizens Through activities to teach Buddhism.

Regarding the process of strengthening the youth to be good citizens of the moral teaching in Thai society, it was found that the process of strengthening the youth to be good citizens of the moral teaching in Thai society There is a high level of opinions. And when considering each aspect, it was found that there was a high level of youth promotion in all aspects. In order from the most to the least, namely the process of raising good citizenship of the moral teachings Characteristics of good citizenship in accordance with the teachings of morals (And the qualities of the Dharma teachings to strengthen the consciousness of good citizenship the process of strengthening the youth to be good citizens of the moral teachings must begin by creating good awareness among the youth. By integrating the process through Buddhism doctrine and applying it in line with SongwitKaewsri 2007 concept. "An analytical study of the strategy of announcing the religion of the Lord Buddha" The research found that His methods are practical, simple, concise, relevant, reasonable, while disciplinary methods that can help everyone succeed. Should have steps or development according to different processes. 1) Adhere to the goal clearly. And set the duration Setting goals for action 2) Concentrating on your goals or objectives, concentrating on job performance 3) Prioritizing work, planning work 4) Complying with decisions and setting goals as decided in accordance with.

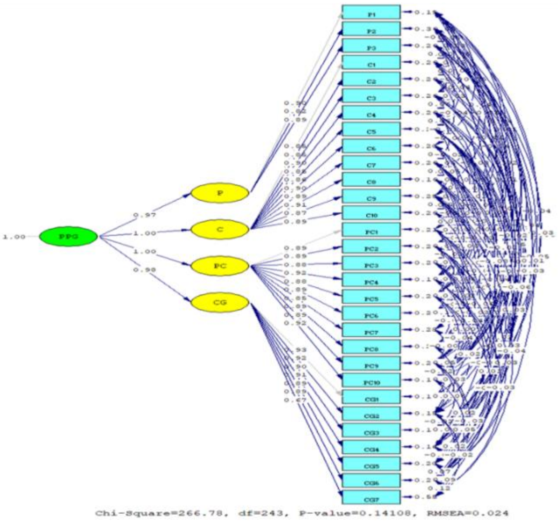
As for the characteristics of good citizenship, according to the teachings of morals, it is found that the teachings of morals have a high level of opinions in general. And when considering each item, it was found that the opinions were at a high level in all in order from the highest threepositions, namely respect for other people's rights, abstention from besmirching others, ability to solve problems using reasoning, having deep-level thinking process (including critical thinking), and abiding by both the laws and societal norms.

SasiwawanRangsinserm 2008 studied "Buddhist paradigm in life" found that morality teaching monk is one crucial part of the agencies, which contributed to the success of instilling desirable values. Their contribution emphasizes on providing guideline to the youth, inculcating them with a sense of respect towards societal rules and norms; promoting awareness of the changes in their intermal/mental state and the external/surrounding, and also upgrade their thinking process towards naturally applying Buddhist doctrines in their lives.

The process of enhancing the youth to be good citizens, by morality teaching monks, lays on the hope of Thai society; it anticipates strengthened role of religious institutions, assisting to encourage positive behaviors in youth through preaching and organizing activities to inspire rule-abiding attitude. Such attitude can be started from self-discipline. The aforementioned enhancing process incorporates the body of knowledge, ideals, body of knowledge, respect of others' rights, responsibility towards the society, and positive attitude. Moreover, the process of strengthening mental resilience is crucial for training oneself to behave in accordance with Buddhist doctrines i.e. precepts, meditation, and wisdom.

KNOWLEDGE FROM RESEARCH

The results of this research Reflecting the importance of the process of promoting youth to be good citizens of the moral teachings in Thai society (Model).



The results of the confirmatory factor analysis of the model for measuring the indicators of the process of enhancing youth to be good citizens of the moral teaching in Thai society. When considering Bartlett's Test of Sphericity equal to 710.780 p-value (sig) = 0.000, it means that the correlation matrix between the indicators is significantly different from the identity matrix and when considering The Kaiser-Meyer-Olkin Measure of Sampling Adequacy. Found that the value is 0.992, indicating that the indicators are related and appropriate to analyze the components in High level Able to be analyzed for components as shown in Picture 5.

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A Causal Relationship Model of Effectiveness Waste Management of Local Government Organizations in Ang Tong Province

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Abstract - The purpose of this research article was to develop and propose a causal relationship model of effectiveness waste management of local government organizations in Ang Tong Province. Mixed methods research applying quantitative methods to extend qualitative results was used for research design. Qualitative data was collected from 17 key informants using in-depth interview, and quantitative data were collected from 600 samples. Research tools were interview form and questionnaires. Qualitative data were analyzed using content analysis whereas quantitative data were analyzed using descriptive statistics and validated model by using Structural Equation Model (SEM). Results indicated that 1) the effectiveness waste management of local government organizations can be developed three main aspects which were organizational management, community participation and leadership with integrated Iddhipada IV as a Buddhist principle for successful paths. 2) The developed model consisted of 3 exogenous latent variables consisted of organizational management, leadership, and community participation and 2 endogenous latent variables consisted of Iddhipada IV and effectiveness waste management. 3) Result of model validation indicated that the developed model fit with empirical data and analysis results showed that Chi-Square = 124.90; df = 101; p = .053; RMSEA = .020; GFI = .980; AGFI = .960, accounting for the variations in effectiveness waste management of local government organizations = 97.60 percent. It showed that effectiveness waste management of local government organizations can be explained by organizational management, leadership, community participation, and Iddhipada IV at 97.60 percent and has also shown that Iddhipada IV was a mediator in this model.

Index Terms— *Causal Relationship Model, Effectiveness Waste Management, Local Government Organizations*

I. INTRODUCTION

Thailand has a local administrative system in accordance with the principle of decentralization which the local government organization is an independent administrative unit self-governing has the authority to oversee and provide various public services For the benefit of the local people for sustainable development including promoting and supporting education provision for local people, that is to say meeting the needs of local people. Each locality may have different needs with most activities in line with the daily lives of the local peoplesuch as matters relating to the environment[1],facilitation including providing welfare to the local people directly[2].

The local government organization in Thailand is divided into 2 types, consisting of 1) the general type of local government. There is a form of local government that exists throughout the country in every province. 2) A special form of local government. If considering the scope of activities and the authority according to the provisions of the law, it was found that the law empowers local administrative organizations to carry out activities or provide public services. There are many problems and obstacles related to local government. Personnel are the most important aspects inadequate personnel matters;personnel change administrative problems do not correspond to the needs of the people especially environmental management issues that continuously affects at present. The problem-solving operation is a solution to the problems at the end of the cause.

Ang Thong Province in the year 2017, found that the amount of waste generated in the province around 59.22 tons per day, mostly agricultural products such as vegetables, fruits, etc., but can only collect 51.72 tons per day of waste problems in the area. The community will be about collecting with the collection of a single bucket. In which most communities, such as the municipality or the large sub-district administrative organization, will have problems in using cars for collecting waste and not having enough waste including insufficient supports lack of land for disposal implementation and maintenance of an inefficient garbage disposal system, and lack of operational personnel with knowledge and expertise budget limitations. The local solid waste disposal plan has not been considered as a total solid waste disposal center. Rules and guidelines for waste disposal have not yet been clearly established. There is still little waste to recycle relevant laws are not conducive to management. Local people lack consciousness and people in neighboring areas resist the construction of solid waste disposal systems. Resulting in residual waste the amount of waste collected in and outside the municipality. There is still an increasing amount of waste since the past waste management operations lack effective and comprehensive management systems including the preparation of waste management plans to be in line with the real situation. In addition, the current form and composition of waste is more difficult to eliminate and the use of solid waste as organic fertilizer or recyclable material is still small as a result, the ability to dispose of the old waste accumulates in the wrong disposal site which is not disposed of correctly which has accumulated waste of 98,550 tons.

From the above problems, it is the source that made the researchers in this time conducting research on the effectiveness of waste management in the local administrative organization in Ang Thong Province which the results of the study will benefit the relevant departments. It can be used as a basis for determining policy and operational guidelines for promoting and developing administrative effectiveness.

II. RESEARCH OBJECTIVES

The objective of this research article was to develop and propose a causal relationship model of effectiveness waste management of local government organizations in Ang Tong Province.

III. RESEARCH METHODS

1. Mixed methods research using qualitative research methods to expand the results of quantitative research methods was used for research design.

2. Population including government officials local administration local legislators, permanent employees and staff in 65 local government organizations in the amount of 98,712 people[3] (Office of Social Development and Human Security, Ang Thong Province Ang Thong Provincial Administration Office, 2019) Specify the sample size by using the formula of Hair and others [4] (Hair, J.F. and other, 1998), which are 10 samples per 1 parameter, which has a total of 51 parameters equal to 510 persons for easy calculation of the researchers. Therefore, using a sample size of 600 people and to compensate in case of incomplete questionnaire responses distributed a total of 650 questionnaires. The key informants were experts in various fields relevant and 17 community representatives, including 9 experts in research and synthesis of models, or people using purposive sampling.

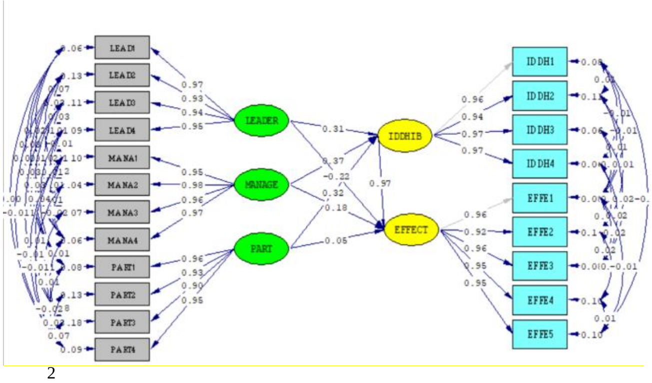
3. Research instruments for qualitative research use in-depth interview as for quantitative research, the questionnaires were used for estimating 5 levels.

4. Data collection the quantitative research was collected and collected data by using 5 level of rating scale questionnaires which the researcher distributed the questionnaire and collected the questionnaire by researcher. Qualitative research collecting data from documents related research, in-depth interviews, and focus group discussion.

5. Data analysis the quantitative data was analyzed using descriptive statistics and correlation analysis using software packages including analysis to check the consistency of the model with empirical data and analyze direct and indirect effects with LISREL program and in the analysis of qualitative data, use content analysis and analytic induction.

IV. RESEARCH RESULTS

1. The model of the structural equation model for the effectiveness of waste management of the local government organization in Ang Thong province developed in accordance with the empirical data the validity checking of the developed model concluded that chi-square = 124.90, df = 101, p = .053, GFI = .98, AGFI = .96, RMSEA = .020. The community waste management in Ang Thong Province (EFFECT) has a prediction coefficient equal to .976, indicating that the variables within the model are leadership (LEADER), organization management (MANAGE), participation (PART) and Iddhipada IV (IDDHIB). Explain the variance of the effectiveness of waste management of local government organizations in Ang Thong Province by 97.60% and the results of direct and indirect influences indicate that Iddhipada IV is a mediator in the model of the structure of the efficiency of waste management of local government organizations in Ang Thong Province.



χ^2 = 124.90, df = 101, p = .053, RMSEA = .020

Fig. 1 A Causal Relationship Model of Effectiveness Waste Management of Local Government Organizations in Ang Tong Province

2. Causal factors that influence the effectiveness of waste management the local administrative organization in Ang Thong province has 4 main factors which consist of 1) leadership factors, 2) organizational management factors, 3) participation factors, and 4) factors lead to success which is a factor that is consistent with the principles of the power of the four principles and works with non-negligence (consciousness). In addition, the model of waste management effectiveness of local government organizations in Ang Thong Province obtained from the synthesis of quality data as foundation theory also found that quality personnel factors is a common element within the model which will be personnel with good intelligence intelligent and cunning high commitment and responsibility have expertise, skills, and sanitation good behavior and gratitude.

3. The structural equation model for the effectiveness of waste management of local government organizations in Ang Thong Province is a causal relationship model showing the link between cause and effect variables along with the transmission variables, which are factors leading to success that have been developed from the power of the Four Principles in order to promote the effectiveness of waste management of local government organizations in Ang Thong Province with leaders having leadership which is have intelligence, motivation,pursuing morality, leading development. It is a brave decision maker that uses organization management systematically with planning, implementation, auditing, and development together with the emphasis on the process of participation with quality personnel that contribute to the effectiveness of waste management of the local government organization in Ang Thong Province, therefore, in order to effectively manage the waste of the local government organization in Ang Thong Province, there must be factors that conducive to management such as leadership (L), management (M), participation (Participation: P) and the quality of personnel (Personnel: P) with the important factors that are success factor that will lead to the effectiveness of waste management of the local government in Ang Thong Province (Effectiveness: E) is sustainable and can be summarized as a research model called LM2P-S-E model.

V. DISCUSSIONS

From the findings of the research, it was found that the model of the structural equation model for the effectiveness of waste management of the local government organization in Ang Thong Province developed and it was consistent with the empirical data. From the research results which are in line with the above research hypothesis, it means that the promotion of waste management efficiency of local government organizations in Ang Thong Province. It is necessary to use the Buddhist doctrine which is the influence of Iddhipada IV to integrate the activities. In which Iddhipada IV influence principle is the Dharma of Buddhism which has 4 important elements which are love in duty perseverance, attention, and understanding of work and has been applied in many contexts, especially regarding organizational management. This is consistent with the research of Phadung Wannathongwhich was studying the application of the Four Principles of Private Sector Management in Nonthaburi Province. Results showed that 1) in terms of satisfaction, responsibility, and full capacity, 2) Viriya, it is necessary and important, 3) Chitta, the executives give priority to the work that relies on the Chitta, 4) In terms of Vimangsa, the executives give importance to the development of personnel by evaluating the performance of the personnel [5](Phadung Wanthong, 2018) as well as in the context of the Iddhipada IV educational institution, it has been continuously adapted and used in the research of Bowon Kaewarat, which has studied the use of Iddhipada IV influence in the work of Mahamakut Rajawittayalai University, Lanna Campus 2005, which found that personnel have opinions related to the use of Iddhipada IV in this university because they are interested in working and must complete their work according to their schedule and want to see new academic events and self-assessment of the doctrine of the virtue of Dhamma[6] (Bowon Kaewracharat, 2005). Therefore, it can be seen that the doctrine of Iddhipada IV is applied to every working context of the organization. This is to strengthen and develop people to have a love for things that are diligent, attentive, and consider and check the results.

The factors that cause the administration of the local government organization in Ang Thong province to be effective in waste management of the local government organization in Ang Thong Province, there are 4 main factors which consist of 1) leadership factors, 2) organizational administration factors, 3) the administrative factors, and 4) factors that lead to success that are in line with Iddhipada IV influence principle and the additional variables are Work with precaution (conscious), quality personnel factors and leadership factors. It is also an important variable in driving the activities of the organization which is in line with the research of Narongrit Thaya on "Leadership Affecting Administration Effectiveness: A Case Study of Local Administrative Organizations Upper Northern Province Group "and found that the leadership of the local government organization that affects the effectiveness of the administration of the local government organization has 3 aspects which are 1) motivation skills, 2) vision, and 3) regarding self-confidence and courage to make decisions which organizations that leaders have the characteristics of leadership together with teamwork in the organization will make it more successful [7](Narongrit Thaya, 2013), in line with the research of Rattikorn Jongwisan onentrepreneurial Leadership: The Structural Relationship Between Psychological Characteristics, Teamwork, and Business Success which the study found that Entrepreneurial leadership has a positive influence on teamwork with statistical significance at the .05 level. Entrepreneurial leadership and teamwork have a positive influence on success in Business operations with statistical significance at the level of .05[8] (Rattikorn Chongwisarn, 2008). Therefore, the administration of the local government in Ang Thong is effective, therefore, must be related to various factors as mentioned above.

Structural equation model for the effectiveness of waste management of local administrative organizations in Ang Thong Province is a causal model showing the link between cause and effect variables along with the transmission variables, which are factors leading to success that have been developed from the power of the Four Principles in order to promote the effectiveness of waste management of local government organizations in Ang Thong Province with leaders having leadership which is have intelligence motivation pursuing morality, leading development and is a brave decision maker that uses organization management systematically with planning, implementation, auditing, and development as well as emphasizing the process of participation with quality personnel that contribute to the effectiveness of waste management of local government organizations in Ang Thong Province which the effectiveness is measured by 1) achieving the goals according to the provisions of the law, 2) the success of revenue collection, 3) the success of disbursement of budget expenditures, 4) the success of projects which are beneficial to the local administrative organization, and 5) the success of the project in line with the provincial strategic development plan and in order to be effective in accordance with this indicator, several factors must be supported at the same time in order to be accepted and to act together. The leadership role is very necessary to become a coordinator as shown in the research of Manoon Wanyi, on "The role of community leaders the benefit and community participation that affects the acceptance of the electric power development project in the southern region of Thailand. "The research found that leadership roles that build relationships with people in the community to accept both concepts and practices can convince others to work hard for the community, moral leader and have a lot of life experiences that will be accepted by many people in the community. The community leaders around the construction project have played the role that the people in the community accept the most and community leaders do not have a role to play as a medium for people in the community to be aware of the facts about the project. However, the role of community leaders has an indirect effect on enhancing community project acceptance especially during the construction of power plants. People in the community are interested and want to get involved in receiving news and information about various project activities at all times of operation. For the lowest level of community participation, both sides must be communicated by providing opportunities for people in the community to participate in the exchange of ideas. Explanation and understanding of the concerns of people in the community on the environmental impact that may occur from the project established in the area of the community the highest participation level is that all representatives in the community have the power to make all decisions and inspections (Manoon Wanyi, 2007)[9]. Therefore, in managing waste of local government organizations in Ang Thong Province to be effective, it is necessary and must have factors that are important to the administration, which is the leadership factor that will drive the effective waste management of local government organizations in Ang Thong Province in the future.

VI. RECOMMENDATIONS

A. Recommendation for applying research results

1. From the findings of the research shows that the Buddhist Dharma is Iddhipada IV influence or factors that lead to success is the key to the development of waste management of local government organizations in Ang Thong Province, so administrators should organize activities in applying Iddhipada IV to work for the personnel of the department.
2. According to the findings of the research, it is found that all variables in the model together explain the variable of waste management efficiency of the local government organization, which means that to drive the operation in this field, it is necessary to have leaders who are leaders have clear management principles. There is a participation process and the principles are applied during work. Therefore, relevant agencies should consider the findings obtained from this research and apply them in the department.

B: Recommendation for further research.

1. Should be taken from the results of this research to be a prototype in the design of activities to develop personnel who will perform duties in waste management and using quasi-experimental research design.
2. For further research, Participatory Action Research (PAR) should be designedby engaging the community in the research process.
3. Should expand the study area to cover the whole country. This will enable the information received to help give an overview of the waste management of local government organizations nationwide.

CONCLUSION

In the waste management of local administrative organizations in the province that is necessary to receive assistance in waste management, the organization for the waste management received from economic research the amount received shows that the form of structural waste management equations of local administrative organizations in the province area together have interesting discoveries through (middle) between executive leadership and management participation. The waste of local government organizations in Ang Thong Province shows that Buddhism Dhamma principles play an important role in organization management. In addition, in-depth interviews that are interesting are involved in driving waste management, operations to achieve good participation and intelligence. The expertiseand skills needed to manage waste are very important, remaining in the area (province: solid waste). Summary of key issues and need for waste management of local administrative organizations in the leader risk areas (L: Organization). In organizational management (M), participation (Participation: P) and the number of qualified personnel (Personnel: P), with the need to pass, the key is to participate in success. (Success: S) that will lead to waste management of the local government organization in Ang Thong Province (Effectiveness: E) can be summarized as a research model LM2P-S-E received.

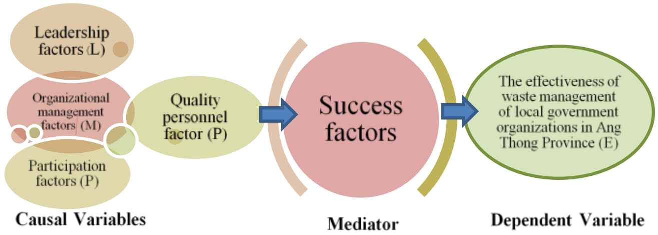

Leadership factors (L)
Organizational management factors (M)
Participation factors (P)
Quality personnel factor (P)
Success factors
The effectiveness of waste management of local government organizations in Ang Thong Province (E)
Causal Variables
Mediator
Dependent Variable

Fig. 2 Body of Knowledge from research as LM2P-S-E Model

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New Model of Normal Life Depending upon Bhavana 4

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Abstract ----The academic article was the topic on "the New Model of Normal Life Depending upon the Bhavana 4" or four principles of development or growth. Its objectives, there were to analyze and integrate on the behavioral revolution in the normal life with the new model by integrating on the Bhavana 4 because of coronavirus or covid-19. Finding in these studies were known that the behaviors of people were changed on the types of consumption such as 1) work at home, 2) condominium construction, 3) trading business, 4) restaurant business, 5) music business, 6) accommodations, 7) online or electronics business, 8) online learning or entertainment, 9) online medical consulting and globalization upstreaming. The Bhavana 4 or Buddhist development could be the path to change the behavior of people in the societies by behaving in the four items of the Bhavana principle that were 1) the Kayabhavana or physical health care supported and help them protect from diseases and they stay away from the others in order to not spread the coronavirus, 2) the Silabhavana or moral or rules care was fulfilled in order to control their and others' behavior, 3) the Cittabhavana or emotional health care was used to control the emotions or feelings by mindfulness, patience and understanding the recent situations, including to find the channels of life for adapting it into the new model of life and they would have the kindness or love to share in the trouble crisis and finally, 4) the Pannabhavana was resolved the different problems from the recent situations in order to accept them, understand and properly and rightly change the behavior as the real situations have appeared.

Index Terms—***New Normal Life, Bhavana 4***

I. INTRODUCTION

From the incidence of coronavirus outbreak or covid-19 in 2019, it affected the people adapting and improving themselves around the world, including the health care better and more such face shield, hands washing for 20 second minutes and social or physical distancing when they were going out of their home or stay at home. These were the new normal life and they have to learn and improve oneself and change the habit and behavior to live in the future.

When they have to change the behavior for living in the new normal life, we gave definition of "new normal life" relating with living of human beings in the covid-19 age. It was the fact that people love living in the single house more that condominium, because not to use the elevator with the other persons, to order the food on line for taking in home more than going outside and old greeting was challenged without shake hand or touch one's body each other.

It covered everybody and every caste and it flowed into the society, an economy, politics and an education, an investment and industrial until these became crisis in some countries and disaster of people. It is well-known that they have to accept and learn how to improve and change to face and give hands after the coronavirus or covid-19 was super spreading across every continent. Buddhism was interested and found the Dhamma that is integrated to fight with this disease.

However, the Buddhism was the main post of truth and full of awaking up and enlightenment. It gave the importance of wisdom and mind set before other things. It was really emphasized the human beings and peace in the society. They would have the mindfulness and consciousness in this incidence. For purpose of no fearfulness and suffering so they have to select the principle of Dhamma to support the mind and dare change of their own behavior for the new normal life.

In Buddha’s teaching, Bhavana 4 was significant way[1]to change and overcome the coronavirus at this moment. There are 1)Kayabhavana (physical development),2) Silabhavana (behavioral development), 3) Cittabhavana (mental development) and 4) Pannabhavana (an intellectual development). With the essential contents, it was studied that it is the most goodness or benefits to the new normal life. How do we adapt it for the new normal life?

II. “NEW NORMAL”, A NEW WAY OF LIFE

The Office of Royal Society has recently coined the term “New Normal” added by MaleeBoonsiripunth. [2] The committee of Royal Society has explained this word via Facebook of MaleeBoonsiripunth that “New Normal” means a new way of life. It is defined as a new lifestyle that is different from the past. Since some factors are affecting general patterns and practices of the people in society, this has changed their path into a new direction under the new unfamiliar standards. This new way of life consists of thinking methods, learning methods, communication methods, practices, and management.

The new way of life arises after one of the significant and violent changes, causing humans to adapt in order to deal with the current situation rather than maintaining their traditional ways or sticking to their past forms. The term “New Normal” is also used in economic and business perspectives. This word is originated after the global economic downturn in the early 21st century (2007–2008). There was a significant change in the economy due to the subprime mortgage problem. The crisis occurred with large US financial businesses such as Lehman Brothers and American International Group (AIG), which became the beginning of the US economic crisis or the Hamburger crisis in 2008.

In the past, it was not only affecting the internal economy of the United States, but also spread into a global economic crisis that is threatening the Asian economy as well. The main reasons why the effects of COVID-19 is expected to be greater than three major outbreaks; SARS, 2009 influenza, and MERS, is because countries with larger economies, such as China and America, are more connected to global trade, investment, and transportation. In 2018, the Chinese economy was 16% of the global economy, four times larger than the SARS outbreak and accounted for 13% of the world export value, 39% of the world industrial production, and account for 18% of the value of world tourism. In the era of advanced globalization, people combined more economically, technologically, socially, and culturally than in the past [3].

The COVID-19 crisis created a series of ongoing events that had a devastating global impact, including health, economy, business, and even education. As the economy and business are affected, job opportunities and job interviews lead to deferments. This has also created a new normal for work and job seekers as well. What will change the way of life of those workers approaching a new normal period? [4]

1. Mainly work from home

During the outbreak of the virus, many companies have their employees stay at home to reduce the spread and infection of the virus, which tends to be infected while travelling or at the workplace. Organizations have encouraged or required their employees to work from home during COVID-19 and expected that a new dimension of work from home will become a new way of working for workers, job seekers, and companies in the future.

2. Keep social distancing at work

Since the risk of infection remains and most workplaces are crowded, social distancing rules will be strictly followed in every workplace. People who have started to go back to work in the office are required to keep social distancing to reduce the risk and prevent the transmission of coronavirus.

3. Technology will contribute to the work even more

As a result of social distancing and working from home or other places without having to meet each other, technology plays a more significant role in every aspect of the workplace, especially the internet and applications for teleconferencing, which will be the new normal to work from now on.

4. The relationship between colleagues and organizations will change

Another change is that remote work will change the relationship between employees and organizations. From the past, there was a need to meet, exchange, and discuss, including participation in various activities within the organization. Physical distances and face-to-face conversations over video conferences solely may result in the employee–organization relationship.

5. Changing jobs and job interviews can be made easier

Adaptation to technology from various organizations and the workers themselves make the selection of applications in video conferencing to be more familiar. Changing a job will be more accessible when working from home as it can be applied through a job searching website or application. As for job interviews, it will shift to video teleconferencing only. This makes it possible to allocate time for job interviews and provide more opportunities to get a new job.

6. Opportunity to acquire new skills through online courses

A number of people who work from home can allocate time to work and spend some of their time gaining more knowledge and learning a new skill via online learning platforms, including both free and paid courses. The key advantage of these online learning courses is that they can be taken and accessed anytime. Moreover, individuals will also receive a certificateafter successfully completing a course. This is how COVID-19 could change and have impact on the world of work across the globe. Including after the virus outbreak, this would become a new normal in in the workplace itself.

Although the situation is severe, in times of crisis, there are always opportunities and lessons learned. The World Economic Forum (2020) report presents a case study in China, showing that there have been some interesting new developments during the pandemic, for instance, 1) cooperation between government and private sectors in COVID-19 crisis management with transparency. In addition, listening to people's opinions via Social Media, both WeChat and Weibo, 2) a quick policy response for mitigating the economic impact of COVID-19, and 3) new opportunities for a business sector. The crisis allowed us to benefit and take advantage of technology. There is an increase in online services to consumers, including commerce, education, and entertainment. [5] The important thing that we should see from this event is that the development of public health and the global medical cooperation will become increasingly essential. Exposure to new social norms as a result of using social distances such as cashless society, long-distance work, and above all the international community has to collaborate to comply with international health standards to reduce the impacts of this threat.

III.NEW NORMAL LIFE FOR BEHAVIOR CHANGE INTO SAFETY

By beginning word "normal life in new formation" was first used in 2008 by Bill Gross who was an investor as the bond guru and participated to establish the company "Pacific Investment Management (PIMCO). Definitely, he gave the definition world economy that was growth at the low level from scale in the past and moved into the new growth up at lower level than former level. Moreover, the unemployment rate was continuous higher after the money crisis was appeared in USA, including the economic fluctuations besides the factors had normally driven the economy but they had been changed and affected to an economy with difference to the past.

In the first period, the new normal life of Bill Gross[6] was not interesting and refused by some economists who believed that the economy was slow decreased during the recession according to the cycle of old economy and soon it would return to grow up at former rate but the world economic situation in the recent. Then it was proved that it was right in 2019.

From the old meaning, the new normal life was explained the growth of different economy, but in the recent, it was used in the meaning "normalness in the new formation". When people had to accept the new things and adapt themselves. Mostly, the economy and marketing were referred "things had not happened; they might become normal in this situation". Specifically, the consumers' behavior was compared or turned to look at, because it has changed after the coronavirus out broke quickly until the crisis and problem could not be expected and foretold on the business. The issues would be interested in as follows.

1) Working at home might get the more popular in many types of business until some workers have not income as good as they had. However, they stayed at home and worked or acted within their own home. It effected to the changing needs from the past. For an example, the residence or house was the small size of ground, not enough for consuming but they needed the wide area for multiple activities and many members of family in the recent.

2) Business on accommodations was slow growth. When the more workers stayed at home, this business presented the working room more than other rooms such as waiting room, kitchen or bed rooms. It was fact that people can work at home so residence in the city is not necessary any longer. Therefore, the condominium construction was built in the center of city and it fell in the hard time to manage as well as a baby bird fell down from its nest after the raining storm had crazily attacked.

3) Business has to improve and adapt as well because the importance in front of shops was low level when the people could buy things on line or otherwise the food was served on delivery at home.

4) Food markets or restaurants changed because some customers were low number on account of seats laying far away about 1-2 meters and tables have the crystal pieces of

plastic protecting middle of tables. A few of number wanted to sit in the shop and they will buy the food back home. It was really reduced with these reasons.

5) Music business might be managed or shew off in other contexts for adding the income—the artistsshew off alive on the internet and then audiences paid money and watched it.

6) Business about hotel and accommodation changed because the customers or tourists called the food service on mobile.

7) Electronic or online business was different very much because consumers' behavior had developed on some order, service, logistics and transport that were very easy to control by people. Mostly, they were interested in their health with the good service and quality products, including the safety and cleanness. It was expected that the parts of government or private business have to turn and invest the online business more and more.

8) Online learning or entertainment was significant to develop and find oneself when people were staying at home. One of things is surf on the internet to find knowledge and add the ability or skills as easy as they need, especially period of learning, replaying and review to make it understand because it saves money, time and health when travelling to visit the visual museum, visual exhibition and visual gallery.

9) Online medical consulting was the most important in this crisis because in the health care system will have the platform to basic public health care and turn to take care of protecting before cure. The first construction of city consisting of buildings, halls or houses has service on physical and mental health with giving the consult.

10) Globalization resistance was enlarged into the wide regions around the world because people turned to abide the production within their own countries besides the industrials stopped, including logistics and import or export the raw materials.

These activities became the new standard and this is called "New Normal". That was a part of business. The concept was referred to Koren, M. and Peto, R.[7]in groups of career. By analysis, we hoped that we will suggest the policy or ways to help and relieve people who have the effective from crisis of covid-19 as the following table.

Table I Policy or ways to help and relieve people who have the effective from crisis of COVID-19

Aspects of Career Groups	Some Examples Used on Social Distancing at Difficult/Easy Level	Some Examples on Policy and Ways to Help and Relieve People on Aspects of Career Groups
Team Work and Communication in form of Face to Face	**Difficult:** -General Managers -Meeting Managers - Exhibition **Easy:** -Information on Phone -Prove Books	-Held Training and Persuading Experts to Advise on Teamwork on Line -Preparation with Tools or Equipment with Directions for Use on Line.
Conversation with Customers Outside and Communication in Form of Face to Face	**Difficult:** -General Doctors/Dentists - Polices **Easy:** - Mathematics -Astronauts	-Issue of Regulation and Law on Tools to Protect Coronavirus Pandemic by Action of Workers and Places' Owners -Using Technology and Information in Career Groups Contact with Customers without Disease or with Disease
Work in Only Room and Relation with Others in Same Room	**Difficult:** -Laborers - Teacher - Professors **Easy:** -Economists -Accountants	-Issue of Regulation or Law on Places by Social Distancing in Working Places -Issue of Regulation or Law on Tools for Protecting Coronavirus Pandemic by Action of Workers and Places' Owners -Using Technology and Information System by Mobile to Contact with Customers and Risk to Highly Spread the Disease

In the age of covid-19 covered around the world, the new normal life of people will perform in style of private business, family and office that are designed in the new fashion, including the education and the Buddhism finding the gate into the safety.

IV. PRINCIPLE OF BHAVANA IV AND NEW WAY OF LIFE IN NEW NORMAL MODEL

It is the Buddhist tenet emphasizing the qualification of persons into the advance in every dimension, including the potential developed higher with four items of Bhavana 4: kayabhavana, silabhavana, cittabhavana and pannabhavana as the given details.

(1) Kayabhavana or physical development meant to increase the physical ability for being ready to selectthe good things and avoid the bad things by practice on the right way.

(2) Silabhavana or moral development meant to increase the quality of behavior respecting on the law or rule and living with others by love without the violence and misconduct.

(3) Cittabhavan or emotional development meant to increase the quality of mentality or mind which is checked and trained by the right way when it was tamed better and stably. One’s mind will be patient, generous and helpful to everyone. By the way, one’s mind will feel happy and boom as the flowers in a morning.

(4) Pannabhavana or intellectual development meant to create the quality of wisdom or knowledge with the mindfulness and concentration by following to know and find all times the solution of the problems. Finally, people will overcome and resolve the problem with the happy mind and the sharp wisdom[8].

With an explanation, it could lead into the management of life and work along with the new normal life by starting at the mind set and behavior catching the recent situation. It was learnt that (1) the physical development made the relationship among the creatures and the environment. (2) Behavioral development made the connection or control the action of persons. It might be called “arts of living together in the communities”. (3) The mental development made one’s mind strong and stable to manage the emotions. (4) the intellectual development made the mindfulness perfect on and on for resolving the problem and leaving the troubles.

By contemplating the life style, the new normal life could be analyzed by the principle of Bhavana 4 from the Buddhism.

(1) Ability of physical management is the beginning roles in this situation. For some examples, hand washing was mixed with alcohol gel for twenty minutes. When sitting for taking food, the suit of food was separated for a person. While working at home, the members in family have to stay away from each other. It supports the health to everybody in the communities because it is protection and safety from the coronavirus spreading to the others.

(2) Ability of one’s own behavioral management by controlling the action is important for living together with people. For an instance, people put on the mask and face shield or stayed on social distance and even business will perform since the recent. It was expected that the customers were the center like the restaurants, hotels, and office. The behavioral change was taken instead of actions or familiar behavior in the society. Mostly, the choice of new normal life is the better creation in this such incidence.

(3) Ability of mental management is the key to take care of the emotion that happened because people were pressed with starve, trouble, and no income when every problem was coming. They could make it balance without the pressure by the positive thinking or daring to accept the law of nature that nobody could not have endurance or overcome the truth. And then they had to turn into the help each other, love and charity. After that, they will find the opportunity to live with the new normal life.

(4) Ability of intellectual management to resolve the problem that had happened by acting whatever with creative thinking such as living by online system, social network while they wanted comforts or meeting on Zoom or Google Meet. The wisdom has function to get rid the problem or an obstruction out of their own lives, even though this time they live trouble on the real earth.

Now, it could be written with the diagram of bhavana 4 for expression of the new normal life as follows.

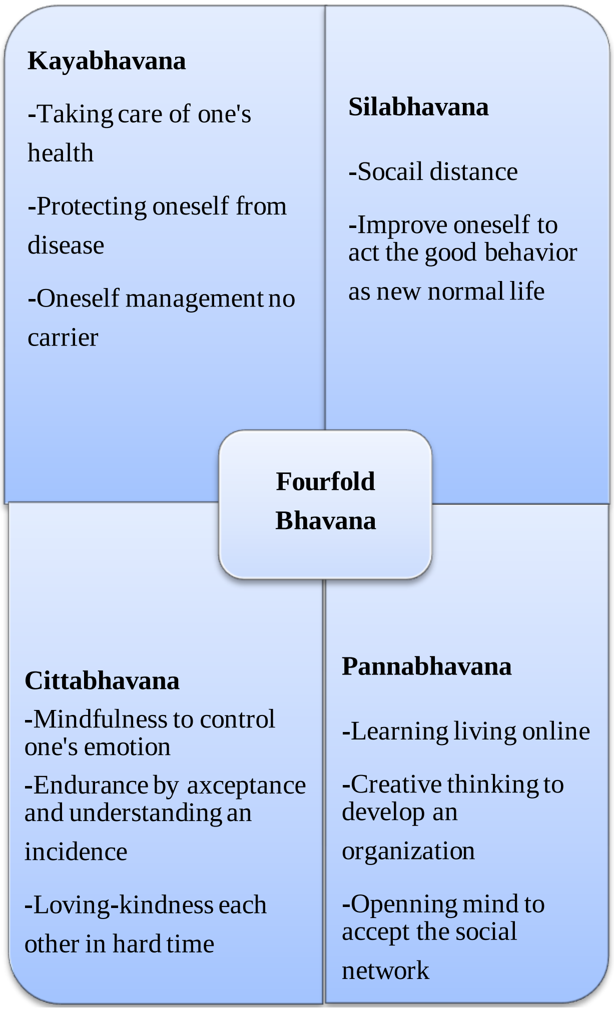
Kayabhavana
-Taking care of one's health
-Protecting oneself from disease
-Oneself management no carrier
Silabhavana
-Socail distance
-Improve oneself to act the good behavior as new normal life
Fourfold Bhavana
Cittabhavana
-Mindfulness to control one's emotion
-Endurance by acceptance and understanding an incidence
-Loving-kindness each other in hard time
Pannabhavana
-Learning living online
-Creative thinking to develop an organization
-Openning mind to accept the social network

Fig.2 Fourfold Bhavana

With these problems, the principle as Bhavana 4 is the most significant to live in the model of new normal life in the present situations covering the human beings' behavior for the happiness of oneself and society across the world. The people can improve themselves and be ready to face everything in the real life without the frightening and stampede until they might kill each other because of strong pressure pushing up in some countries. Whist they can accept the truth that came from the different situations and dare to face and fight with the mindfulness or Bhavana 4. Really, they will save all time.

CONCLUSION

The new normal life was called from every part of society for the safety of people in the bad incidence, but Bhavana 4 would have everyone for the happy life and safety. The coronavirus will become the controlled disease, even though it did not disappear from this world. Exactly, we need to present the concept for relieving the people's troubles in three groups of career—1) the government or the main organizations have to help them on the best way for people who meet each other at different places by managing the tools or experts giving the right advice how to use. 2) The government or the organizations have to issue the regulation or law to protect the pure people who worked or act in the risk place with taking it from the disease by adding technology and information more. 3) The government or organizations have to issue the regulation or law to manage or design the area of working in the same office. Now the technology and information or innovation to protect the disease is very important to help the people in the country or the world by accepting the Bhavana 4 to integrate and practice in the crisis. It is the heart of all management that emphasized the men and administration. The leaders have the leadership and people have rules to practice with the best principle of Buddhism. It was believed that everything is perfect or performs better. With the real troubles, the human beings will start learning to improve or develop and change the old behavior into the new one for survival ways, because we can change ourselves so we can stay on the dangerous earth for long time, and even in this crisis we will overcome the obstruction together.

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The Participatory Healthy Public Policy Implementation : The National Sangha Health Charter

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Abstract--- ***Objective of this study was to describe processes of drafting and adopting National Sangha Health Charter using policy analysis framework in order to understand why the charter became an important tool toward desirable monks' health and systems. Participatory action research (PAR) was applied since authors were involved all process of charter drafting and adopting. Framework of policy analysis was adopted to illustrate the charter processes namely, policy setting, formulation, decision, and implementation. Results showed that participation was emphasized through the charter development process. Firstly, the resolution of the 5th National Health Assembly in 2012 titled 'Health in Buddhist Monk' was discussed and adopted to set or raise the agenda awareness for all stakeholders. They also agreed to use the Charter principle to be a participatory social tool. Secondly, the charter was drafted defining objectives and contents the Buddhist monk charter. The charter was drafted into five main categories: principles or desirable vision, self-care and caring for each other according todiscipline, role of community to monks' health, role of monks to be a focal of the community and society's health, and implementation. Thirdly, five consultative meetings were conducted during September-October 2017. Finally, during the 10th National Health Assembly in December 2017, the Charter had been publicly announced and held the signing ceremony of the intentions was the important process for implementation engagement. The essence of the declaration of intent urged the key agencies to commit to synergically move this policy forwards. Result of experience confirmed that key strategic partner involvement is crucial for participatory policy process. Public consultation process could raise agenda awareness and level of implementation engagement so called the BOR WORN (means Home-Temple-Government) principle. Although process monitoring and implementation evaluation is undergoing, this tool and framework to lead sustainable development of society is promising.***

Index Terms— ***Public Policy; Healthy Public Policy, Sangha Health Public Policy***

I. INTRODUCTION

In Thailand, there are about 300,000 Buddhist monks that have health behavior different from the other common people as the monks have to follow the Vinaya or the rule of Buddhist discipline. This issue come up with the limitation of health behaviors as the monk cannot choose what they eat and health exercise as the common people because they have only eat from the offering foods and spend most of the time for monk's activities, mediation and maintenance the temple, respectively. Therefore, a number of monks have become a non-communicable disease (NCD) like diabetes, hypertension, stroke and heart disease. Some monks have increased their health risks with the personal

behavior as smoking, caffeine and energy drink addicted. These had become to the necessary issues that need to process for the wellbeing of Buddhist monks.

The problems of Thai monk's health have been treating from various projects and organizations but still cannot cover for all. There are a lot of issues to be a consideration as the methodology, the integration between the organizations and the continuing of monk wellbeing improvement projects. Since there is health issuance for monks but there are still some issues that must have been considering, e.g. ability to receive health insurance services. Unless the monk's health is not in consideration, there will be leading to the problems and weakness of inheritance religion. Therefore, the monk's physical, meatal and intelligence including the social and community environment of monks located should be a consideration for the better wellbeing of monks.

In the last decade, the trend of improvement and renovating of the health systems have been interesting from various departments and organizations in Thailand. It has been rising the strong measures and policies that lead Thai people to get a better life and better health, the Buddhist monk is one of those goals. Thailand had released the "National Sangha Health Charter" which promotes and supports the statutes of local health, the specific target health, region, province, district and subdistrict health systems in order to get the beneficial wellbeing of people.

The report of the 5th National Health Assembly with the 7th resolution said about monk and health development for all subdistricts to be heath care center for monk and people. The main issues are 1. Monk and self-care by Pra Dhamma-Vinaya, 2. Monks and community to facilitate participation in health care by Pra Dhamma-Vinaya, and 3. Roll of monk readership in health care for the community with five tasks including knowledge, information, development, health service and research. In addition, the meeting also provided the action plans for 2017 plans including the training of the temple health volunteer and the statute of heath that temple is going to be the center of health-promoting among monk and community. The resolution of the Sangha Supreme Council of Thailand in 2017 said about monks' operations and health development including 1. To conduct the National Sangha Health Charter into the action plan of the monk pubic welfare, 2. To conduct the monk committee to drive and develop the National Sangha Health Charter among the national office of Buddhism, the head region, revolve organizationsand consortiums, and 3. To conduct a temple to be the health care center among monks and community.

Therefore, the National Health Commission Office (NHCP) cooperates with the Thai Health Promotion Foundation, the National Office of Buddhism and the Religious Network for Society Foundation to be initiating roadmap of the National Sangha Health Charter for building wellbeing of the Buddhist monk among Buddhist monk, Buddhist, community and revolve organizations. In addition, that initiation also makes the collaboration between monk and community to be stronger and continuing developed monk ability to be a reader for monk themselves and Buddhist people in the community. This term also promotes people to offer healthy food to the monk. So, this study really agrees to initiate drafting the National Sangha Health Charter for better wellbeing of the Buddhist monk.

II. RESEARCH OBJECTIVES

2.1 To support the initial draft and define a roadmap for the National Sangha Health Charter with all collaborations

2.2 To drive the National Sangha Health Charter into action

2.3 To build the integrated collaboration between the Buddhist monk and the Buddhist people for supported monk wellbeing including monk leadership health care

III. RESEARCH METHODS

A. Research subjects

This study was based on participatory policy research (PPR) including two mains steps as 1. Policy proposal preparation and 2. Policy to action. For the first step, there were consisted 1.1 the study on the role of the monk and revolved association by survey, 1.2 conduct data to the operational seminar by selecting from the stakeholder of health policy, health service, health promotion and monks, 1.3 draft policy based on the results data from action seminar among monks and revolved collaborations, and 1.4 public hearing stage for the collaboration, 1.5 promulgate the policy of the “National Sangha Health Charter” through the monk administrative association the agreement of revolved association networks. For the second step, this study focused on the three main categories of the National Sangha Health Charter by representing in terms of the subdistrict, district and province levels. This study did not only focus from the stakeholders selecting but also including with five other public hearing stages which characterized by administrative associations as Hon Neua (Northern sector), Hon Klang (Central sector), Hon Tai (Southern sector), Hon Tawan-ok (Eastern sector) and Thammayut sector. Each sector provided to three main groups as stakeholders, revolved organization and consortium.

1. Stakeholder group consisted 1) the Sangha Supreme Council, 2) the provincial, district and subdistrict head, 3) the ecclesiastical official monk, 4) the ordinary monk, 5) the community head and 6) the representative of a local shop or temple cooker.

2. The revolved organization consisted representative of 1) the local public health department, 2) the National Health Commission Office, 3) the National Health Security Office, 4) the Department of Health, 5) Priest Hospital, 6) the Thai Health Promotion Foundation., 7) the primary health care and others.

3. Consortium group consisted 1) the Monk development association and 2) the education expert association, which focus on the public policy and the National Sangha Health Charter in term of physical, meatal and intelligence through knowledge, policy and all consortium.

B. Research instruments

This study investigated various instrument which depended on the phase of the study.

Phase 1 the development of the National Sangha Health Charter, consisted of the following.

1) Recruiting and meeting of the academic drafting team for the National Sangha Health Charter in order to develop and finalize the charter. The team was including the representative of monks and people from different sections as academic, civil society, government and consortium. It was an action meeting as understanding, knowledge sharing, define frameworks and goals, activities planning for the charter, etc.

2) Open five public hearing stages in the main region for drafting the National Sangha Health Charter.

3) The academic team reviews and correct the daft until get the final charter.

4) Coordinate with the National Office of Buddhism to release the draft of the "National Sangha Health Charter" in order to acknowledge the Sangha Supreme Council for future process.

5) Making report of the "National Sangha Health Charter".

6) Planning for public relations, media, and announcements.

7) Announcement stage for the "National Sangha Health Charter" (at the 10th National Health Assembly).

Phase 2 the driving of used and the assessment, that consisted of the following.

1) Build the learning stage and analyze on use of the Sangha Health Charter at the local level.

2) Coordinate with involve financial organization.

3) Plan and frame the driving under the national Sangha Health Charter.

4) Follow the driving of the charter used.

5) Analyze the overall development process and driving the charter with involving organization and consortium.

6) Pravind the results on the public stage

IV. RESULTS AND DISCUSSIONS

1. The preparation and driving process of the national Sangha Health Charter focused on all participants.

Summary of the structure of the national Sangha Health Charter from the public hearing

There are seven main parts including 1) Foreword, 2) Glossary, 3) Chapter 1: Philosophy and Main Concept of the National Sangha Health Charter, 4) Chapter 2: The Sangha Community and Health Care According to the Dharma-Vinaya Principles, 5) Chapter 3: Community and Society with Proper Health Care of Sangha According to Dharma-Vinaya Rules, 6) Chapter 4: The Role of Sangha in Leading the Well-Being of Community and Society, and 7) Chapter 5: Driving the National Health Charter for Sangha into Practice. Each part was described in the following.

Part 1 Foreword of the 1st national Sangha Health Charter 2017

- Showed the Position of the National Sangha Health Charter
- Showed the situation trend on the monk health system in the future and the health trend of monk role on a community and society.

Part 2 Glossary

Part 3 Chapter 1: Philosophy and Main Concept of the National Sangha Health Charter

- The propose of the National Sangha Health Charter by the Dharma-Vinaya concept as “Let’s Dharma guide our way”
- Provide the concept structure into each level of the health system

Part 4 Chapter 2: The Sangha Community and Health Care According to the Dharma-Vinaya Principles

Definition: Monks must be well-taking care of themselves and each other flowed by the Dharma-Vinaya Principles as the Buddha lord said talked about taking care like if we do not take care our self then who will take of us and talking about it should be taking care of each other until getting well. Moreover, the good integrating collaboration with other involved organizations and consortium will let us get wellbeing as well.

Part 5 Chapter 3: Community and Society with Proper Health Care of Sangha According to Dharma-Vinaya Rules

Definition: Community and society are important roles for the inheritance of the Buddhism religion. One of the responsibilities of Upasakas and Upasikas is to be attendant of a monk with knowledge, correct attitude, understanding in the Dharma-Vinaya Principles. The attendant of a monk is one of the important factors related to the monk health situation.

Part 6 Chapter 4: The Role of Sangha in Leading the Well-Being of Community and Society

Definition: Monk who is closer to the people as the natural leader, respectable, believable and faith able. There is a way to communicate to the public people getting health and wellbeing, no more sadness as the Buddha lord said that you must go outside to make happy for Yousef and all man kinds.

Part 7 Chapter 5: Driving the National Health Charter for Sangha into Practice

The main keys of summary

The commendation and suggestion that collected from five region workshops about the 2nd national Sangha Health Charter 2017 were presented in the following.

1) The national Sangha Health Charter is a factor that can be leaded monk, people and society to be well in their self-management. The strong public policy for monk, people and society can become up with the social agreement which can be the solution of problem-solving related to the statute of monk health behaviors. The stakeholders can be leaded in the correct way for the sustainability of monk wellbeing.

2) Encourage awareness for management with the evidence-based under academic databases. The exchange of databases can be increased the opportunity of monk wellbeing for sustainability.

3) Establish the national mechanism in the form of committee by the National Health Commission Office for connecting, integrate, take care, support and develop the knowledge of monk wellbeing.

4) Establish the central mechanism for connecting, coordinate and support for driving the Sangha Health Charter at all levels.

5) The involved organizations and consortium should participate in the development of the following and assessing of the charter continuing.

6) The development of supporting to build up research, knowledge and innovation for monk wellbeing by the combination between monk, community, society and involved consortiums.

7) A monk should be received the basic benefits of health insurance covering health promotion, health-protecting, health care recovery services.

8) Supported on knowledge building, knowledge exchange and potential development for a monk, stakeholders and involved consortium to be able to drive the process of national Sangha Health Charter.

9) Supported creating monk databased to be connected in each organization.

10) Supported on monk wellbeing intelligence based on the relationship between monk, community, society and involved consortium under the national Sangha Health Charter.

11) supported and developed network consortiums in terms of researchers and development offices for taking care of monk health.

12) Promoted the mechanism development for monk wellbeing through the collaboration between community, society and involve the organization in all dimensions.

13) Promoted and build-up process and drive the Sangha Health Charter into all levels.

14) Promoted and build up the national foundation for monk in the whole country.

2. Driving the national Sangha Health Charter into action

The national Sangha Health Charter had the mechanism of driving at both local and national levels through the structure of monk administrative, the monk collage networking and monk developer networking. Moreover, there is supported from the involved organizations and consortiums, e.g. the local health policy consortium, the Sangha Supreme Council of Thailand, the National Office of Buddhism, the monk collage networking, community and society to emphasize the mechanism of driving the national Sangha Health Charter to be facture.

The results of driving the national Sangha Health Charter showed that there were driving through the local and national levels. This study was focused on the local level. There was determination monk health strategies from various organizations, e.g. the National Health Commission Office, the Department of Health, the Ministry of Health, the National Office of Buddhism, etc. to be the driving system in the whole country. In terms of driving the national Sangha Health Charter, there were piloted in 20 areas covering subdistrict, district and provincial levels in Thailand. There were also covered in chapter 2 of the National Sangha Health Charter which is about mock taking care of themselves and each other. The results showed that there was initiated the volunteer to taking care of disabling monks, promoted the knowledge of rights in health insurance, and build the finical foundation for monk and community. Chapter 3 which was about community and society taking care monk, found that they offered the knowledge of health insurance into a monk, created rights of insurance database for monk and build the merit foundation for monk and community.

For the chapter 4 which was about monk taking care community and society, found that monk had been participating in the subdistrict foundation, become the health leadership in term of religious teaching and visit the sick patients and elderly house in order to give the knowledge and motivation religious word for better wellbeing. For chapter 5 which was about driving the Sangha Health Charter, found that there is driving in the local area through the merit foundation for monk.

3. Building the coloration networking between Buddhists themselves for promoting and integrated taking care of monk health including the monk role for promoting community wellbeing.

The driving the Sangha Health Charter was signed by the National Office of Buddhism, the Ministry of Health, the Thai Health Promotion Foundation, the National Health Security Office and the National Health Commission Office. PhraRatchaWoramunee the vice-rector of Mahachulalongkornrajavidyalaya University, PhraMongkol Dharma Within the vice-rector of Mahamakut Buddhist University, General Chatchai Sarikulya the Deputy Prime Minister and Prof Emeritus PiyasakolSakolsatayadorn, Minister of Public Health, Thailand were witnesses for the signing of the Sangha Health Charter.

This signing was the initiative of building the other national mechanism strategy in the chapter 5 section 20 of the Sangha Health Charter that the Sangha community should provide information to the national mechanisms including the Sangha organizations, government organizations, local government organizations, all kinds of educational institutes, especially the institute of the Sangha and health-related networks and associations with the aim to set the direction for integrating, promoting and driving to follow up and evaluate the National Sangha Health Charter 2017, along with promoting and supporting the mechanism at the regional level to drive the National Sangha Health Charter 2017 into action.

The essence of the declaration among the involved organization and consortium were about:

1. Defined the monk wellbeing to be driving strategy in all levels of administration in Thailand
2. The driving for promoting monk wellbeing were under the concepts of Pra Dhamma-Vinaya by the National Sangha Health Charter 2017
3. In order to drive the National Sangha Health Charter 2017 for the highest benefit of monk, community and society, it focusses on the collaboration of coordination and integrated knowledge.
4. Participating in monitoring and evaluating the results of driving the National Sangha Health Charter 2017 as the BOR WORN (means Home-Temple-Government) principle.

V. CONCLUSION

The National Sangha Health Charter 2017 was initiated the collaboration between the monk and involved consortiums. The proposes were to be framework and way of developed policies, strategies and the operation of monk health. This charter can be the instrument for change and move forward the health system of monk in the future.

The preparation of the National Sangha Health Charter was provided into two-phase including the development of the Sangha Health Charter from all sectors and driving the charter under the rules of Pra Dhamma-Vinaya.

The results of the National Sangha Health Charter operation showed that there were covered physical, spiritual, society and intelligence. There are about five main issues under Pra Dhamma-Vinaya 1) the concept proposes of the charter, 2) monk self-taking care under Pra Dhamma-Vinaya, 3) community taking care to monk under Pra Dhamma-Vinaya, 4) monk readership for taking care community and society and 5) way of driving the charter into all levels of the country.

Announcement of national used the charter at the signing ceremony among involved organizations and consortiums. The charter driving consisted 1) defined monk wellbeing to all people, community, and society, 2) lets Pra Dhamma-Vinaya guide our way to be the framework of the solution monk health problems, 3) focusing on integrated collaboration knowledge and the resources used to get the highest benefits for monk, community and society, 4) monitoring and evaluation continually for the sustainable wellbeing as the BOR WORN (means Home-Temple-Government) principle, and 5) build the central monk wellbeing organization to fulfill the gap that had not been treating from the government.

Driving the charter of monk wellbeing into the local and national policy proposes. The success can become up with many benefits, e.g. the residential for disabling monk, the environment friendly or the monk ID card for the databased, etc.

VI. RECOMMENDATIONS

The recordation from the operation

1) It should be created the menus of driving of the National Sangha Health Charter in different categories.

2) It should be studied and developed the way of building monk and community wellbeing through the local health insurance foundation or others.

3) It should be studied on building and raising the level of health insurance foundation and recovering foundation in the provincial level as the merit foundation operated by the monk in that district and province.

4) It should be a developed system and mechanism of administration for driving the National Sangha Health Charter.

5) It should be studied in the way of monk potential development and building the coordination center of health insurance in the temple. Developed the temple to be the center of coordinating and sharing the knowledge of receiving the national insurance. Moreover, it should be reduced the frequency of medical complaints.

The recordation in term of strategy

1) It should be proposed to have the mechanism of coordination and collaboration for driving monk wellbeing under the National Sangha Health Charter.

2) It should be proposed to collaborate with the District Health Board and the Subdistrict Training Unit in terms of the integrated mechanism of patient characterization(sick/non-sick) and management (take care/transfer/treatment) under the rules of Pra Dhamma-Vinaya.

3) It should be established the mechanisms for surveillance monk health using the screening databases from different organizations to analyses and synthesis the optimal way of management.

4) It should be built the collaboration between monk college and consortiums to develop the curriculum, research and innovation for promoting, protecting, recovering of monk under the Pra Dhamma-Vinaya with well spiritual and wisdom.

5) It should be used in terms of Thai traditional innovation and knowledge to serve the treatment and promoting service. It should be standardized as a license in the medical drug system under the national health insurance.

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Monks and the Maintaining of Social Morality in Thailand

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Abstract— The Monks or the Sangha is one of the greatest, most traditional, and most important institutions in Thai society. The members of the Sangha play a prominent role in the life of almost every Thai, in both religious and secular matters. Role of monks can be of greater or smaller importance according to situation, time, and changes within the society. The Thai society is mainly rural; over eighty percent of the Thai population lives in villages. Although the patterns of role and involvement of the Sangha may vary from one community to another, by and large the differences vary only in detail and not in the substance. The Buddhist Sangha consists of monks or Bhikkhu (Pāli) or Phra (Thai), novices or Samanera (Pāli and Thai), and Bhikkuni (Pāli) or Bhiksunee (Thai). However, at present there are no fully ordained Bhikkhunis, their line of ordination having died out in Ceylon one thousand years ago. In addition, there are nuns or Mae Chee (Thai) in the present Thai society instead of Bhikkhunis. Those who are called Mae Chee in Thailand are the laywomen observing eight-precepts, wearing white garments, shaving the heads and devoting themselves to the religious life.

Index Terms— *Monks, Maintaining, Social Morality*

I. INTRODUCTIOND

Temples are the centers of Thai communities and fulfil the role of setting the foundations of prosperity for the surrounding society. They simultaneously help to reduce the problems within a community and strengthen the community. They are not only a religious hub, but also a cultural hub. Their importance to local identity is reflected in the surrounding art, literature, customs and traditions. Linked to this continuous history of involvement in community development are monks. Monks are the agents of support provided by the temples. They are leaders of the collective mentality and play a big part in ensuring community participation and cooperation in various initiatives.[1]

The role of Thai Buddhist monks includes providing aid to members of the community and promoting social harmony and cooperation, with due consideration to the circumstances of each individual case. Monks are expected to give advice to people and strengthen the individual and collective mindset, especially for those individuals who have fallen from a righteous path. There is an increasing need for this kind of intervention from monks in modern society, as foreign culture and global trends play an ever-larger part in Thai society, diluting the once embedded traditional values. [2]

Not only do monks have a huge responsibility for the promotion of traditional Thai and Buddhist values, they also have a responsibility to the nation. [3] Consequently, it is important that the national government recognizes the important role played by the monks and offers suitable, up-to-date training to enhance their effectiveness. In addition, the temples require support with budget and resources. [4] The last twenty years of government policy has focused on improving the lives and economy of the Thai people and pushing Thailand towards a ‘developed’ nation status. This has been achieved using the principles of the selfsufficient economy designed by the late Thai king, Bhumibol Adulyadej. Thailand now has a much more stable economy and is able to compete on the international stage. [5] Simultaneously, Western civilization has influenced Thai society through a number of media. Consequently, Thailand has developed, but not to the extent it should have due to problems with the economy, society, politics, religion and culture. It is necessary to help develop the people of Thailand so that they may adapt and come to terms with Western influences. Buddhism is an important tool for this because it helps people respond to the intangible consequences of their material culture. The aspects of the Buddhist religion with the closest links to the laity in Thailand are the temples and monks. As temples are the centers of Thai communities, monks are the representatives of those centers in promoting the spirituality and mentality of the common people.

Culture is social heritage in the form of values, trends, languages, belief systems, customs, traditions, rules and lifestyles. It is inherited from one generation to the next and is a communal treasure that has no end, thanks to human interest in learning about the past. Religion is an important aspect of this culture because when people follow the same belief system they relate to a common identity. This identity includes shared practices, knowledge and understanding. In the past, community manifestations of these shared practices, knowledge and understanding are invariably led by monks. However, modern community identity has been diluted by Western influences, especially in Thailand. There is less community spirit, cooperation and continuity of traditions. This has had a big impact on Thai society, to the extent that material culture is now more advanced but 'Thainess' (the essence of Thai identity) is becoming more obscured. [6] Given its important function shaping the minds of local people, Buddhism has an important role to play in Thai communities to ensure that the traditional way of life is not lost in the wake of rapid cultural changes. Considering this, the researchers were keen to investigate the knowledge management model of development monks in Thailand.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the background of the Buddhist monks in Thailand, 2) to study the knowledge management of Buddhist monk in Thailand and 3) to study the role monk to develop the society in Thailand.

III. RESEARCH METHODS

This is a qualitative investigation taking data from documentary analysis and field research. Research was conducted in Ubon Ratchathani Provinces. These locations were purposively selected according to three criteria: 1) the local monks had won awards for their services to the community, 2) the communities actively participated in the development of society, 3) there was an established network of development monks in the area. Data was gathered from three groups of purposively selected respondents: 50 key informants, 20 casual informants and 20 general informants. Respondents were all members of the communities in the research area. Development monks chosen to provide data for the investigation were selected on the basis that they had practiced at their current community temple for over twenty years. This was to ensure respondents were able to draw on their experiences within the community and provide data concerning changes in the community attitudes over time. In addition, the monks selected for data collection had all been recognized and awarded by the national Buddhist council for their efforts in community development. Although it could be argued that selection of respondents in this way restricted the variety of input from informants due to their very similar nature, each monk has a very specific and unique way of delivering community support, which provides the level of diversity required for this investigation. The key informant group was composed of twenty senior monks who were experts in community development. The casual informant group was composed of current development monks and their aides, totaling twenty individuals. The general informant group was composed of local-residents, temple councillors and village councillors, totaling twenty individuals.

The main data collection methods were participatory and non-participatory observation, structured and unstructured interviews, and focus group discussion. Observation was conducted according to the practices whereby the researchers involved themselves in the day to day activities of the development monks to understand and record details of their work. Interviews were managed using the guidelines and questions were targeted at each of the informant groups. Following interviews, the researchers drew some preliminary conclusions and presented the data for verification to focus groups of six to ten individuals. The data obtained was then validated by means of data triangulation and categorised into groups according to the three aims of the investigation.[7] The data was then analyzed using typological and inductive analysis techniques. The results are presented here as a descriptive analysis.

IV. RESULTS

From document analysis and field investigation using participatory and nonparticipator observation, structured and unstructured interviews, and focus group discussion, the research team found the following results:

1. The management background of development by Buddhist monks.

The results concerning the background of development monks currently operating in Thailand indicate three common features: 1) over half of monks currently acting as community developers were born and grew up in the communities surrounding their current temples in Thailand; 2) all of the development monks come from families with an average social standing in the local community, which means they lived sufficiently and did not experience major lifestyle problems; 3) the majority of development monks ordained according to the traditions of their respective families to make merit for their parents.

2. The knowledge management of Buddhist monks.

Knowledge management of development monks in Thailand is based on the principles of searching for knowledge, creating knowledge, managing knowledge, analyzing knowledge, disseminating knowledge, and evaluating. The aim is a peaceful society founded on Buddhist dharmic principles. The monks decide the method of development and begin with development of the individual so that they have sufficient knowledge and ability to do their jobs and possess strong morals. Importantly, the monks help people develop before they are in desperate need because, for work to be of a high quality, people must develop their knowledge and skill, and possess strong morals and values. It is especially important that people adhere to precepts of knowledge and hold a strong work ethic. If the community values knowledge, peace will be upheld in the community through the economy, as people will enjoy a sufficient lifestyle, strong living culture and beautiful surrounding natural resources.

3. A knowledge management of the role monk to develop the society in Thailand.

The result was found that duties are all in addition to the fundamental work of the development monks, which is to spread the teachings of the Lord Buddha and to promote ethical and virtuous living among local community members. They must organize and assist at events on holy days as well as carry out their everyday tasks, such as merit-making and preaching. Moreover, the monks should help preserve the local culture and customs in Thailand.

V. DISCUSSIONS

Monks are responsible for the restoration and preservation of the status of Buddhist institutions, as well as their participation in community development activities. Clearly, one of the key duties of Buddhist monks in Thailand is to spread the teachings of the Lord Buddha and the principles of dharma. However, monks are increasingly required to help maintain the importance of Buddhism in an increasingly connected and politicized rural society. Monks now have an increased responsibility towards the national Thai government, which is reflected in the work of development monks to improve local lifestyle in rural societies. Development monks adhere to the fundamental concept of living within one's means and in their everyday community work act as proxies to the government, as well as messengers for the Lord Buddha.

Communities can depend on monks, just as they can continue to adopt the temple as their center. Temples have traditionally been the hubs of Thai communities and over the years have been used as institutions for education, culture, and health, as well as religion. In recent years, the use of local temples has declined. As society has grown, more specialized institutions have emerged, and the importance of temples as multipurpose buildings has declined. Although the purpose of temple construction in Thailand has changed little over the course of two-hundred years, there has been a marked change in social perceptions of the temple due to a decline in people entering the monkhood and a decrease in central budget Also cited as causing transformation of the temple from the centre of society to an ordinary member have been Western lifestyle influences, decrease in agricultural occupations, increased communication with external communities, increased external control and less dependence on nature. Monks are helping to restore the temple to its place of importance at the center of the community and they are undertaking a mission to prevent the deterioration of religious values in the face of materialism and consumerism.

The knowledge management model investigated during this study clearly shows that monks are involved in a huge variety of initiatives across local communities. This prevalence in all aspects of society will not only lead to greater consistency in development initiatives, but also lead to more stable, secure and prosperous communities.

VI. RECOMMENDATIONS

Following the outcomes of this investigation, the researchers wish to make a number of recommendations. Firstly, development monks and senior members of local temples should use the model as a set of guidelines for their development practice. At every opportunity, local knowledge must be integrated into the work of the development monks and local people should participate in any initiatives so that their expertise and familiarity with the local context can be used. The surrounding environment and its preservation must be the basis of all development. Consequently, the government, who benefit immeasurably from the work of the development monks, should allocate additional resources and organize training for monks regarding the use and maintenance of the surrounding natural environment. Similarly, development monks should implement training and seminars for local people to understand and implement the principles of the sufficiency economy in their everyday lives.

CONCLUSION

In conclusion, the findings from Monks and the Maintaining of Social Morality in Thailand is the Monks or the Sangha is one of the greatest, most traditional, and most important institutions in Thai society. The members of the Sangha play a prominent role in the life of almost every Thai, in both religious and secular matters. Role of monks can be of greater or smaller importance according to situation, time, and changes within the society. The Thai society is mainly rural; over eighty percent of the Thai population lives in villages. Although the patterns of role and involvement of the Sangha may vary from one community to another, by and large the differences vary only in detail and not in the substance.

The Buddhist Sangha consists of monks or Bhikkhu (Pāli) or Phra (Thai), novices or Samanera (Pāli and Thai), and Bhikkuni (Pāli) or Bhiksunee (Thai). However, at present there are no fully ordained Bhikkhunis, their line of ordination having died out in Ceylon one thousand years ago. In addition, there are nuns or Mae Chee (Thai) in the present Thai society instead of Bhikkhunis. Those who are called Mae Chee in Thailand are the laywomen observing eight-precepts, wearing white garments, shaving the heads and devoting themselves to the religious life.

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Model of English Communicational Skill Development of Taxi-Driver in Thailand

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Abstract— The research purposes of the model of English communicational skill development of taxi-driver in Thailand were 1) to survey the English using skill of taxi-driver in Thailand 2) to create and determine the efficiency of the manual of developing of English using skill 3) to study satisfaction with the manual of developing of English using skill of taxi-driver in Thailand. The examples of the research were 20 taxi-derivers in Thailand at Mahachulalongkornrajavidyalaya University. The methodology of the research was the manual of developing of English using skill of taxi-driver in Thailand which was developed by the researcher. The tests of English communication of taxi-driver in Thailand and the questionnaires of satisfaction were analyzed by statistics.

The results of the research were found that manual of developing of English using skill of taxi-driver in Thailand had sufficiency at 81.63/84.70 related with the standard at 80/80. The level of English communicational skill development of taxi-driver in Thailand after using the manual of developing of English using skill of taxi-driver in Thailand higher than former using the manual had statistical significance at .05 and the examples' satisfaction for the manual of developing of English using skill of taxi-driver in Thailand in general was at high level. When considering each aspect was found that every aspect was high such as aspect of taking English for using real situation in daily life of taxi- drivers in Thailand, aspect of satisfaction for the manual of developing of English using skill and the aspect of satisfaction for teachers.

Index Terms— ***The manual of developing of English using skill of Taxi-Driver, taxi driver***

I. INTRODUCTION

Language is the equipment for an important communication in global network. English is the universal language to use in the media to communicate in the world according with Duangduen Saengchan [1] say that English is the first language that we should study for communication with the foreigner because English has very importance in for every society such as education, occupation, communication, private communication, negotiation, diplomacy, politics, trade and especially tourist industry which wants to use English very much. So, English has an important role for communication.

Leaning English is necessary for us because it makes us to have the vision to communicate with the foreign people correctly and confidently; otherwise, it help us to know the difference of politics, traditions and cultures of the foreign people and to expand the Thai culture and identity to the world. [2] In the present day, English has the role to the life of Thai people and it is necessary for Thai daily life which we can find from the various media such as poster, wares, medicines, newspapers, radios, televisions, electronic letters, books, media and publications; [3] moreover, English has the important role to education and the education development as it is an equipment to discover the data. If the people know English well, they will get the opportunity in a good education. They will get the opportunity in a good education and study in the university both in Thailand and the abroad or get the knowledge by oneself. Now the media of learning and teaching and some academic document use English to study. The role of English in working is necessary for every occupation. If the people know English well, they will get the opportunity to choose the occupation specially the occupation that wants to use English for working or communicate with the foreigners such as Diplomats, guides, flight attendants, international businessmen and every worker in the society. The investment of business in Thailand depends on competition with various countries and the ability of using language of the people is an important factor that makes Thailand to be able to compete with any countries in the world. So, it is considered that learning English is necessary for the people in the society, the responding of the need and progressing of the changing society and the world.

The Association of Southeast Asian Nations (ASEAN) has the policy of educational organization in Thailand. ASEAN emphasizes the educational management to be a good quality for developing Thai society and Thai economic. Thai Government pays attention to solve the basic problem of Thailand and also Thai education and student's educational achievement in special subject. English is the subject that is supported to organize learning management efficiently. It is effect to the daily life of Thai people and the competition of Thailand.

If considering the important occupation, taxi driver is the important factor to develop economic of the country as now Thailand is known for the world and it has policy to support the tourism which has the important to develop the Thai economic and society to be sustainable. It is believed that the tourism is important very much in the future because the government has the policy to support continuously and the tourism is the most factor to make income for the country. Travelling is the natural activity of the human being in the ancient and then it is developed continuously. The Transport help the tourism to expand so the foreign tourist come into Thailand from the Thai's National Statistical Office says that Thailand get the problem politic and economic but foreign tourists are interested to visit Thailand and from the data finds that the foreign tourists has used taxi service to the destination. [4] The Suvannabhumi cooperation of taxi driver's the objective is the service foreign people. There are the service points in the airport hotel and supermarket for giving the convenient to the passengers which most of them are the foreigners to visit Bangkok. [5]

So English is very important for taxi driver. This is the reason to study the model of English communicational skill development of taxi driver in Thailand. There are both state and private organizations training and teaching to the taxi driver such as Ramkamhaeng University, Department of Land Transport, Tourism Authority of Thailand and Airports of Thailand Public Company Limited. There is organization of the English training course for the taxi driver by the Office of the Non-Formal and Informal Education in Bangkok and it is found that the short cause gives the knowledge of the taxi driver using the document to be the media for learning and teaching or learning for the manual by oneself and the time for using in the activity is limited and not relate with the occupation. The substance of learning and teaching is the basic English communication and after that there is the improvement of learning and teaching course by having both theory and practice part. So, learning and teaching of this course cannot make the taxi drivers to understand English properly. They cannot use English to communicate for the foreign passengers. [6]

Taxi drivers are the first group to service the visitors who come to Thailand. When they do not welcome and communicate with the visitors, there is the effect of the convenient for travelling which it makes the negative image to the visitors and effect to the economic and tourist industry of the country. So English communication is an important equipment to service the foreign tourist. This is the reason for the taxi driver developing English communication.

From the study the data of the model of English communicational skill development of taxi driver in the present day. The researchers who are related with English teaching find the problem of the model of English communicational skill development of taxi driver. So, the researchers are interested to study the model of English communicational skill development of taxi driver in Thailand.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to survey the skill of using English of taxi driver in Thailand, 2) to create and find the efficiency of the English skill development manual and 3) to study the satisfaction of the model of English communicational skill development of taxi driver in Thailand.

III. RESEARCH METHODS

A. Research Design

Action research and quantitative research were used and research tools were interview form and questionnaires. Data were collected from in-depth interview, focus group discussion and quasi-experimental design. Qualitative data from 20 key informants was analyzed by using content analysis whereas quantitative data collected from 50 samples was analyzed by using descriptive statistics. The researchers developed Model of English Communicational Skill Development of Taxi-Driver in Thailand in parallel study between (a) the survey the skill of using English of taxi driver in Thailand, and (b) creating and find the efficiency of the English skill development manual and (c) studying the satisfaction of the model of English communicational skill development of taxi driver in Thailand. . The process of implementation were consisted of 1) documentary study from primary sources including English communication [6], and the secondary sourcesinclude scripture commentary, research books, articles and other related documents, 2) an area study of understanding English communicational skill of taxi driver in Thailand, 3) participants meeting of taxi driver to find problems and the need to solve the problem together, 4) preparing materials, 5) doing, and 6) data processing at every stage of the compilation, analysis and presentation summarizing the findings.

B. Research Process

Research process of this research has developed into 4 steps consisted of to analyze concept, created research tools, conduct the experiment, and to assess experimental results. Steps were shown in Fig. 1

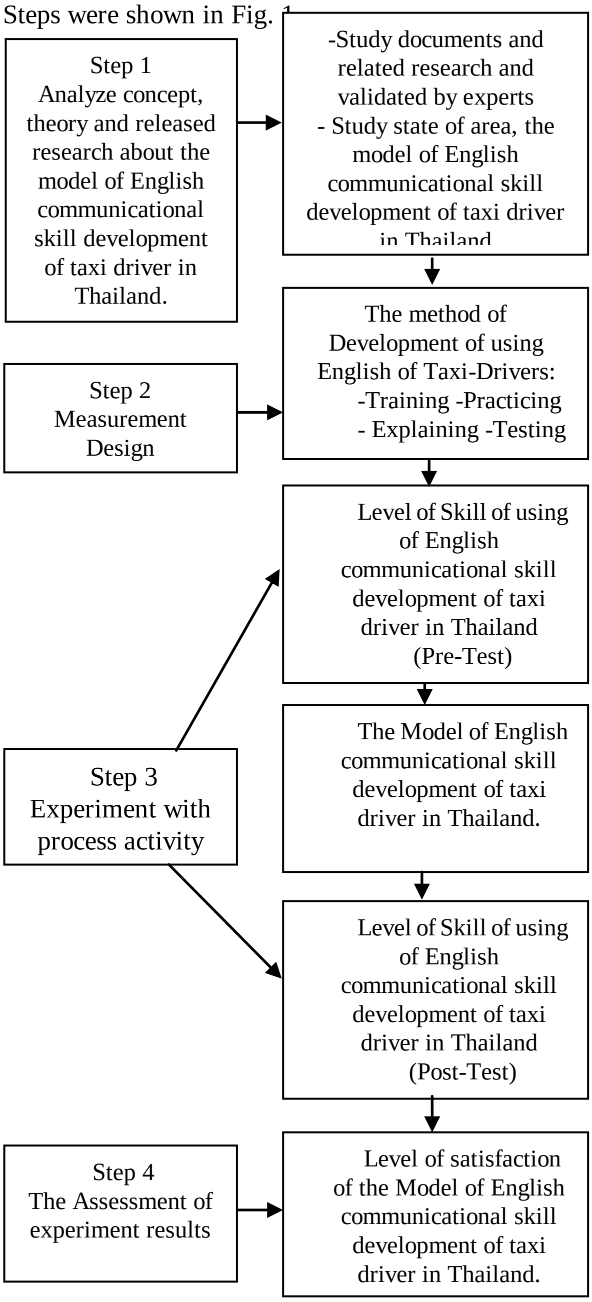
Step 1
Analyze concept, theory and released research about the model of English communicational skill development of taxi driver in Thailand.
-Study documents and related research and validated by experts
- Study state of area, the model of English communicational skill development of taxi driver in Thailand
Step 2
Measurement Design
The method of Development of using English of Taxi-Drivers:
-Training -Practicing
- Explaining -Testing
Level of Skill of using of English communicational skill development of taxi driver in Thailand (Pre-Test)
Step 3
Experiment with process activity
The Model of English communicational skill development of taxi driver in Thailand.
Level of Skill of using of English communicational skill development of taxi driver in Thailand (Post-Test)
Step 4
The Assessment of experiment results
Level of satisfaction of the Model of English communicational skill development of taxi driver in Thailand.

Fig.1 Research process for the model of English communicational skill development of taxi driver in Thailand.

IV. RESULTS

The results of the research were found that manual of developing of English using skill of taxi-driver in Thailand had sufficiency at 81.63/84.70 related with the standard at 80/80. The level of English communicational skill development of taxi-driver in Thailand after using the manual of developing of English using skill of taxi-driver in Thailand higher than former using the manual had statistical significance at .05 and the examples' satisfaction for the manual of developing of English using skill of taxi-driver in Thailand in general was at high level. When considering each aspect was found that every aspect was high such as aspect of taking English for using real situation in daily life of taxi- drivers in Thailand, aspect of satisfaction for the manual of developing of English using skill and the aspect of satisfaction for teachers.

V. DISCUSSIONS

The structure results of the manual of developing of English using skill of taxi driver in Thailand, the researcher studies document and organizing the model of the manual of developing of English using skill of taxi driver in Thailand having theory and practice part. It is emphasized the taxi driver who knows the English skills as speaking listening using vocabulary sentence and idiom conversation in the service the tourist.

The satisfied results of the manual of developing of English using skill of taxi driver in Thailand divide into 3 aspects 1) satisfaction to the teacher, 2) satisfaction to the model of the manual of developing English using, 3) taking English to use to the taxi driver's daily life.

1) satisfaction to the teacher

The result found that the taxi drivers in Thailand has satisfaction to the teacher at high level, considering any aspects was found that every aspect is at high level specially aspect of the teacher have the relationship with the student and give the consult to the student.

2) satisfaction to the model of the manual of developing English using

The result was found that satisfaction to the model of the manual of developing English using is at high level, considering any aspect was found that the satisfaction of the substance in teaching and learning was at highest level.

3) taking English to use to the taxi driver's daily life

The result was found that the taking English to use to the taxi driver's daily life was at high level, considering any aspect was found that the taxi driver satisfied about speaking English and using English for service the tourist.

VI. RECOMMENDATIONS

A. Recommendations for taking the research to use

1) Satisfaction to the teacher

The organization of taxi driver choose have plan for supporting taxi driver to use English communication.

2) Satisfaction to the model of the manual of developing English using

The model of the manual of developing English using choose many chapters with using in daily life for taxi driver's occupation.

3) Taking English to use to the taxi driver's daily life

The manual choose emphasize the communication for taxi driver.

CONCLUSION

The research purposes of the model of English communicational skill development of taxi-driver in Thailand were 1) to survey the English using skill of taxi-driver in Thailand 2) to create and determine the efficiency of the manual of developing of English using skill 3) to study satisfaction with the manual of developing of English using skill of taxi-driver in Thailand. The examples of the research were 20 taxi-derivers in Thailand at Mahachulalongkornrajavidyalaya University. The methodology of the research was the manual of developing of English using skill of taxi-driver in Thailand which was developed by the researcher. The tests of English communication of taxi-driver in Thailand and the questionnaires of satisfaction were analyzed by statistics.

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The Development of English Skills of the First Year Students, Faculty of Education, Mahachulalongkornrajavidyalaya University

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Abstract— ***The research purposes of the development of English skills of the first year students, faculty of education, Mahachulalongkornrajavidyalaya University were to use an extra English course to develop and enhance fundamental English skills of the 1st year students, faculty of education, Mahachulalongkornrajavidyalaya University. After the course, the students were expected to be able to use simple English language to communicate and accomplish studying English courses in a bachelor-degree program. The simples of the study were 64 first year students, faculty of education, Mahachulalongkornrajavidyalaya University. The research instruments included the English proficiency test and the students' attitude test. The research data were analyzed by using frequency, percentage, mean, and t-test. The results of the research showed that the students' scores of the English proficiency post-test were significantly higher than those of the pre-test at 0.01. Furthermore, the scores of the students' English communicational post-test were also significantly higher than those of the pre-test at 0.01. The results also revealed that at the beginning of the course, the students were uncertain of their English skills and knowledge. Then by the end of the course, the students accepted that they had more confidence in using the English language and have a positive attitude towards studying English. In addition, all of them agreed that this extra English course should be continued because it was not only useful for them, but also for other students in the next academic years.***

Index Terms— ***Development, English Skills, the First Year Students***

I. INTRODUCTIOND

The management of learning and teaching of curriculum of teaching subject is very importance. It is effect to the success and the quality of management of teaching and learning English of the country because students who complete the education and make the duty of English teacher give the vision of knowledge and skill of English to the students in the school. If the university can create English teacher who has best characteristic of English, it is believed that the students' English result will be better continuously. [1]

Mahachulalongkornrajavidyalaya University [2] has experience of organizing of English teacher for 59 years. The students who complete education and make the duty as English teacher can help to create the process of learning and teaching English in the school at various levels, however in the era of global network, the society changes very quickly and making the member of the Association for the Study of Ethnicity and Nationalism (ASEN) of the country so English is very importance to communicate. [3] The students should have the knowledge and skill of English well to use in daily life. So the result above the Mahachulalongkornrajavidyalaya University has to improve the process of management of leaning and teaching of the students of curriculum of English subject quickly by using new method which having learning and teaching outside the classroom for adapting to the situation changing especially the problem of the first year students. Most of them know a little English and not equate so it is necessary to reteach English to these students to be ready to study English at the high level. [4]

From the reason, the researcher wants to study the development of English skills of the first year students, faculty of education, Mahachulalongkornrajavidyalaya University, at first the education department develops the basic knowledge for every students to be ready to study English at high level and it is believed that the result of the research will get the guideline of developing of learning and teaching English for the students of English subject and other students. [5]

II. RESEARCH OBJECTIVES

The objectives of this research article is to develop the English skill of the first year students of English subject in education curriculum by reteaching and supporting to use the basic English of communication and the being the standard to study English at high level continuously.

III. RESEARCH METHODS

A. Research Design

Action research and quantitative research were used and research tools were interview form and questionnaires. Data were collected from in-depth interview, focus group discussion and quasi-experimental design. [6] Qualitative data from 64 key informants was analyzed by using content analysis whereas quantitative data collected from 100 samples was analyzed by using descriptive statistics. The researchers developed the English skill of the first year students of English subject in education faculty, Mahachulalongkornrajavidyalaya University in parallel study to develop the English skill of the first year students of English subject in education curriculum by reteaching and supporting to use the basic English of communication and the being the standard to study English at high level continuously. [7] The process of implementation were consisted of 1) documentary study from primary sources including English communication, and the secondary sourcesinclude scripture commentary, research books, articles and other related documents, 2) an area study of understanding English skill of the first year students of English subject in education faculty, Mahachulalongkornrajavidyalaya University, 3) participants meeting of students to find problems and the need to solve the problem together, 4) preparing materials, 5) doing, and 6) data processing at every stage of the compilation, analysis and presentation summarizing the findings.

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Research process of this research has developed into 4 steps consisted of to analyze concept, created research tools, conduct the experiment, and to assess experimental results. Steps were shown in Fig. 1.

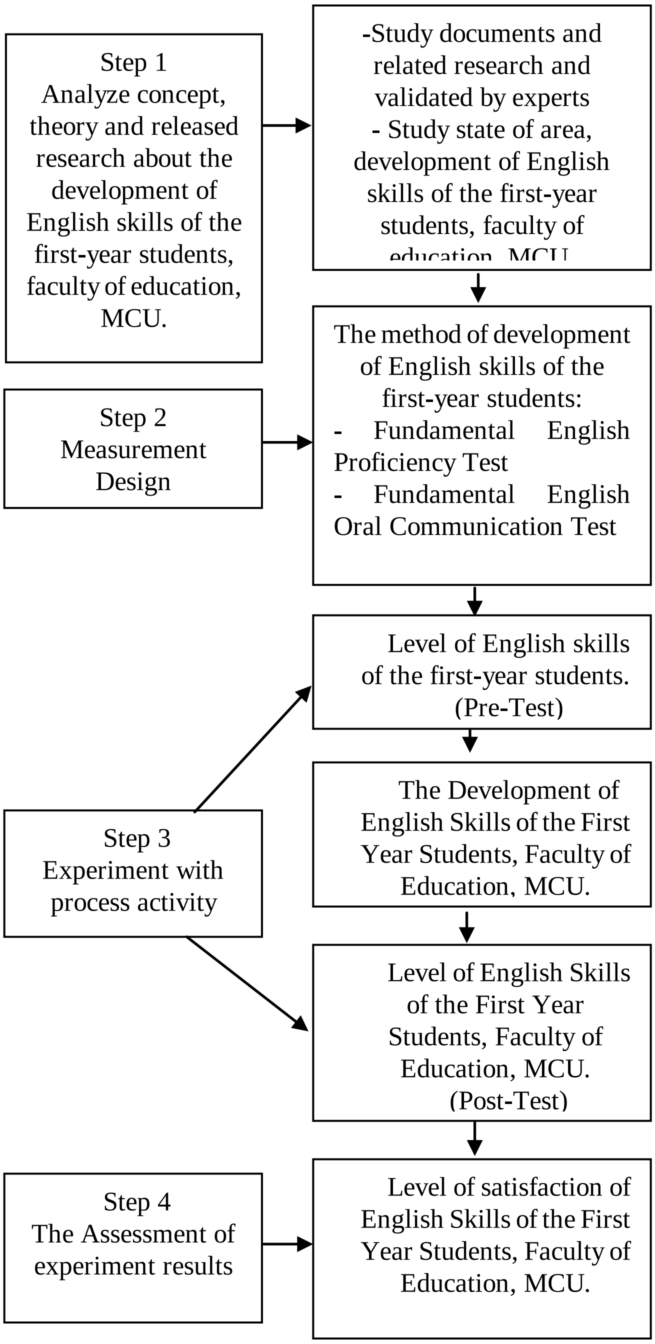
Step 1
Analyze concept, theory and released research about the development of English skills of the first-year students, faculty of education, MCU.
-Study documents and related research and validated by experts
- Study state of area, development of English skills of the first-year students, faculty of education, MCU
Step 2
Measurement Design
The method of development of English skills of the first-year students:
- Fundamental English Proficiency Test
- Fundamental English Oral Communication Test
Level of English skills of the first-year students. (Pre-Test)
Step 3
Experiment with process activity
The Development of English Skills of the First Year Students, Faculty of Education, MCU.
Level of English Skills of the First Year Students, Faculty of Education, MCU. (Post-Test)
Step 4
The Assessment of experiment results
Level of satisfaction of English Skills of the First Year Students, Faculty of Education, MCU.

Fig.1 Research process for English Skills of the First Year Students, Faculty of Education, MCU.

IV. RESULTS

The results of the research showed that the students' scores of the English proficiency post-test were significantly higher than those of the pre-test at 0.01. Furthermore, the scores of the students' English communicational post-test were also significantly higher than those of the pre-test at 0.01. The results also revealed that at the beginning of the course, the students were uncertain of their English skills and knowledge. Then by the end of the course, the students accepted that they had more confidence in using the English language and have a positive attitude towards studying English. In addition, all of them agreed that this extra English course should be continued because it was not only useful for them, but also for other students in the next academic years.

V. DISCUSSIONS

1) The students are chosen to be the example study, most of them studying the English subject should have more ability of English but there is the measurement of English skill, it is found that they have a little knowledge of English as speaking, listening, reading and writing skill of English.

2) Communication of English skill is necessary and important for the students in global network. The students of English subject should have English communication skill well. The result of the research found that the students had more English communication skill development because of English training course.

3) The vision of the students to learning and teaching English is very importance because it is the equipment to support the students to success to study. The result of English training course found that the students had much more vision of teaching and learning English.

4) After passing of training, the students agreed that the training English course was useful and should have training for the first-year students forever.

5) Beside the success of learning and teaching English, the students had success of learning and teaching other subject because the result of learning of education curriculum of the first-year students is progress.

VI. RECOMMENDATIONS

1) The example group of this research is the students who study the English subject which they have English skill quite more better than the students who study other subject, so if there is organizing English course for the students who study other subject, it should have different course from the course for the students who study English.

2) Organizing English training course is useful for many students in the university so it should organize English training course for every student.

3) Most students come to study in Mahachulalongkornrajavidyalaya University have different knowledge, so the university should organize the training course for other subject not only English.

CONCLUSION

In conclusion, the findings from the development of English skills of the first year students, faculty of education, Mahachulalongkornrajavidyalaya University were to use an extra English course to develop and enhance fundamental English skills of the 1st year students, faculty of education, Mahachulalongkornrajavidyalaya University. After the course, the students were expected to be able to use simple English language to communicate and accomplish studying English courses in a bachelor-degree program. The simples of the study were 64 first year students, faculty of education, Mahachulalongkornrajavidyalaya University. [8] The research instruments included the English proficiency test and the students' attitude test. The research data were analyzed by using frequency, percentage, mean, and t-test.

The results of the research showed that the students' scores of the English proficiency post-test were significantly higher than those of the pre-test at 0.01. Furthermore, the scores of the students' English communicational post-test were also significantly higher than those of the pre-test at 0.01. The results also revealed that at the beginning of the course, the students were uncertain of their English skills and knowledge. Then by the end of the course, the students accepted that they had more confidence in using the English language and have a positive attitude towards studying English. In addition, all of them agreed that this extra English course should be continued because it was not only useful for them, but also for other students in the next academic years.

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A Causal Relationship Model of Mental Development and Create Intellectual Prosperity among Ethical Training in PalangjitDhammaJakrawan Institution with Nine-Keys Philosophy as a Mediator

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Abstract*—The purposes of the research article were 1) to study training model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution, 2) to develop causal factors toward mental development and create intellectual prosperity among ethical training PalangjitDhammaJakrawan Institution with a mediator, and 3) to propose training model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution with nine-keys Philosophy as a mediator. Mixed methods research was used for research design. Twenty key informants were selected for in-depth interview. Research tool was semi-structure interview and were selected using purposive sampling. In quantitative design, multi-stage sampling was used for sampling design and 390 samples were used for data collection, and questionnaires was used as research tool. Qualitative data were analyzed using content analysis and analytic induction whereas descriptive statistic and statistic for hypothesis testing was analyzed by LISREL program. Results indicated that 1) model of mental development and create intellectual prosperity using ethical training in PalangjitDhammaJakrawan Institution consisted of integration application types and special training. 2) Causal factors toward mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution was developed and composed to the nine-keys philosophy mediated between mental development and create intellectual prosperity among ethical trainingChi-Square (χ^2) = 119.72, degree of freedom = 101, P-value = 0.98, GFI = 0.90, AGFI = 0.82, RMSEA = 0.039, at .01 level of significance respectively and Root Mean Square Residual (RMR)=0.064, Largest Standardized Residuals=3.70. 3) A study of training model of mental development and create intellectual prosperity among ethical training has shown in causal relationship model. The outcome for ethical training consisted of knowledge, attitude, reasoning, and behavior, and was shown with nine-keys Philosophy as not a mediator.

Index Terms—***A Causal Relationship Model, Training Model, Ethical Training, Nine-Keys Philosophy***

I. INTRODUCTION

A change in the globalization and social condition has caused many crises. These include competition in education, economic and in society one factor impacted from competition is the mental health of the people in the field, if their mental health is not strong it will affect their morality and ethics. The world has many competitions needing increased immunity, intellectual strength, morality and ethics to be able to survive and have strength to develop the nation. The disruption can cause problems of social violence, drug abuse, mental health, suicide and lower intelligence quotient (IQ). [1].

The Education plan of the Secretariat of the Council of Education includes Educational management concepts with a vision and purpose objective of four strategies. One strategy of the national education plan is developing social learning and morality, ethics, unity, and progress towards sustainable national development by enough economy of philosophy, by laying out the goals and direction of the national education for all to have access to opportunities and equality in education, develop efficient educational management system, development the citizens to have competency meeting the demands of the labor market and national development. [2]

Thai society is becoming weaker and facing a crisis in many areas such as politics, education and religion, leading to corruption, crime and spreading to youth groups and students such as extravagant spending, controversy within and between institutions. All these problems are caused by the lack of ethics in youths; Thai society is trying to instill

Thai youth to develop qualities to serve the society. For such problems many people look at the education system but when all parties open up to accept each other we will find that the problem of morality and ethics is a big problem, those solving these problems must start with the smallest institution, the family, and most importantly every adult in society must be a good role model for children and the youth. [3]

Alsocultivating ethics is protection for being a psychological progressive society, it is an important element that is important to the existence of life, giving people in an ethical societywill result in happy people in that society. There should be training on ethics from childhood education. Therefore, ethics are desirable characteristics and should be encouraged especially in schools and by society. Professor ThaninKraiwichian of the Privy Council gave the opinion that the cultivation of ethical consciousness in Thai society must be done in two ways first is planting, second is warning and awareness. As for implementing it for children and youth, like white cloth that will enforce in Thai society movement in the future, as for warning and awareness it applies to adults who sometimes forget or neglect the use of ethics in conducting their activities , the importance of virtue ethics used in life and to be role models for children and youth. The study on ethical inculcation in Thai society found this training can be classified by two subject matters such as ethical inculcation through the education program, family institution and ethical conclusion through training model, and the training model for Thai society can be applied in Educational curriculum reform including using philosophy and principle of religion leading to socialization ethics. [4]

PalangjitDhammaJakrawan is a non-profit organization focusing on training and strengthening morality and ethics for the holistic development of mind and developing wisdom, the training model will be a combination of people with a diverse range of careers including youth, students and general public the innovation in educational management that has courses covering cultural activities and have the insertion of dharma that combines art and science.

The course training model take 9 days and each day will be a different activity. The project training model through PalangjitDhammaJakrawan has purpose consciousness inculcation for love and loyal organization and themselves, learning about social coexistence, do not take advantage of each other and use philosophy of PalangjitDhammaJakrawan is "The Nine Key Philosophy" for learning and change behavior, discover leaders and developing potential leaders.[5]

Therefore, researchers have interest to study the training model of mental development and create of intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution and the research results can be used to developed a training model for mental development for increased efficiency for the Palangjit Dharma Jakrawan.

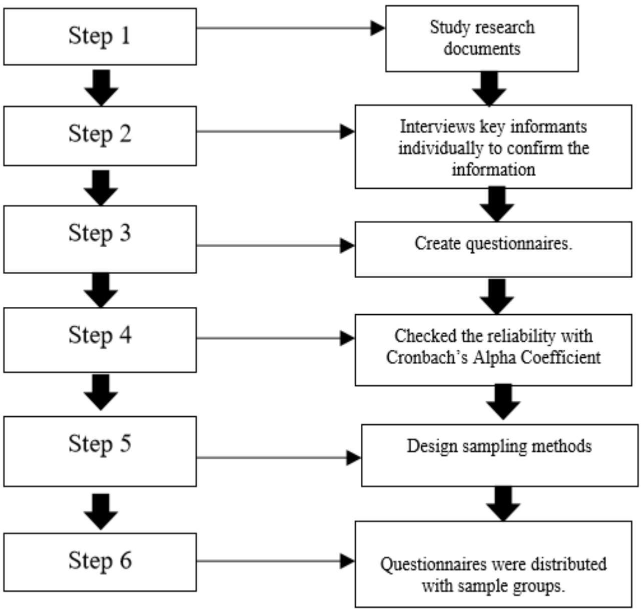

Step 1
Study research documents
Step 2
Interviews key informants individually to confirm the information
Step 3
Create questionnaires.
Step 4
Checked the reliability with Cronbach's Alpha Coefficient
Step 5
Design sampling methods
Step 6
Questionnaires were distributed with sample groups.

Fig.1 Research process for the Model of Mental Development and Create Intellectual Prosperity Prosperity among Ethical Training in PalangjitDhammaJakrawan Institution.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study training model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution, 2) to develop causal factors toward mental development and create intellectual prosperity among ethical training PalangjitDhammaJakrawan Institution with a mediator, and 3) to propose training model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution with nine-keys Philosophy as a mediator

III. RESEARCH METHODS

A. Research Design

This research was mixed methods research that use quantitative method to explain qualitative results then analyzed by Structural Equation Modeling (SEM).After reviewing the documentary, the conceptual framework was constructed. Then, the first step, the researcher started the qualitative method for in-depth interview by selecting purposive sampling, interviewing of 20 key informants. The instrument was the constructed questionnaire and the researcher conducted face-to-face in-depth interview. Then the researcher implemented the data analysis by the predetermined lists, classifying, categorizing the data and ordering the data according to the guideline of questions, and interpreting the interview data. The answers were evaluated, verified and constructed the research model. [6]

B. Research Process

The 6 phases of research, created research questions, conduct the surveys and interviews, and assess the responses provided. Steps were

1) Study research documents to be used as the Grounded theory in formulating conceptual framework.

2) Interviews key informants individually to confirm the information obtained from the study of research papers.

3) Dataconstructed from the field study of in-depth interviewwas used to confirm and create questionnaires.

4) The researcher constructed 150questions using 5points Likert Scale. The researcher implemented the try-out for 30persons in order to ensure the consistency of the constructed questionnaire and checked the reliability with Cronbach's Alpha Coefficient (œ) was 0.97, The sample group that the researcher distributed 390 questionnaires.

5)Use multi-stage sampling, beginning with stratified sampling followed by Proportional Stratified Random Sampling to obtain the sample size

6) After getting the sample number the leader of each group will select individuals to answer the questionnaire by a defined deadline date agreed with the researcher.

The researchers conducting the questionnaires will individually explain additional information provided where the respondents did not understand

C. Conceptual Framework

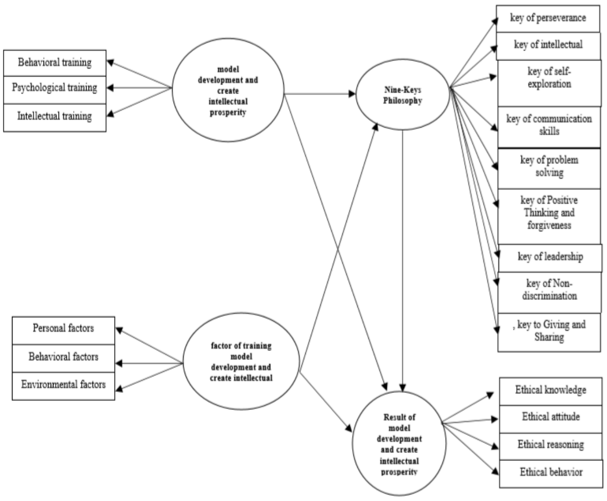

Behavioral training
Psychological training
Intellectual training
model development and create intellectual prosperity
Nine-Keys Philosophy
key of perseverance
key of intellectual
key of self-exploration
key of communication skills
key of problem solving
key of Positive Thinking and forgiveness
key of leadership
key of Non-discrimination
, key to Giving and Sharing
Personal factors
Behavioral factors
Environmental factors
factor of training model development and create intellectual
Result of model development and create intellectual prosperity
Ethical knowledge
Ethical attitude
Ethical reasoning
Ethical behavior

Fig.2A Causal Relationship Model of Mental Development and Create Intellectual Prosperity among Ethical Training in PalangjitDhammaJakrawan Institution with Nine-Keys Philosophy as a Mediator.

In Fig. 2, the researcher synthesizes from theliterature review and summarize the source of each variable as follows:

1) Training model of mental development of thePalangjitdhammajakrawaninstitute based on a review of the concept of training based on threefold principles consists of, Behavioral training, Psychological training,Intellectual training[7].

2)Factors that affectthe trainingmental development and create intellectual prosperity among ethical training in Palangjitdhammajakrawaninstitution. Consists of, Personal factors, Behavioral factors, Environmental factors[8]

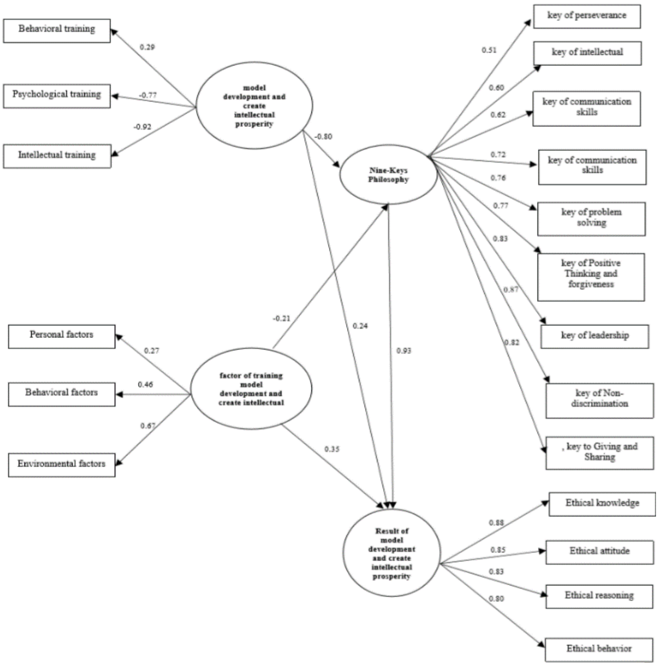
3) Training results mental development and create intellectual prosperity among ethical training in Palangjitdhammajakrawan institution. Consists of, Ethical knowledge, Ethical attitude, Ethical reasoning, Ethical behavior [9].

4) The Nine-Keys Philosophy is derived from the philosophy of the Palangjitdhammajakrawan institute. Consists of, key of perseverance, key of intellectual, key of self-exploration, key of communication skills, key of problem solving, key of Positive Thinking and forgiveness, key of leadership, key of Non-discrimination, key to Giving and Sharing

IV. RESULTS

The qualitative results were as follows: 1) Model of mental development and create intellectual prosperity among ethical training in palangjitdhammajakrawan institution's application of training and special training integrated with the objectiveof training, behavioral,psychological, intellectual and 2)Factors that affect the training mental development and create intellectual prosperity among ethical training in Palangjitdhammajakrawan institutionis personal needs, self-development by behavioral changes, and the observation of people have self-developmentand 3)Training results mental development and create intellectual prosperity among ethical training in Palangjitdhammajakrawan institutionis Ethical knowledge, Ethical attitude, Ethical reasoning, Ethical behavior.

The quantitative results showed that A Causal Relationship Model of Mental Development and Create Intellectual Prosperity among Ethical Training in PalangjitDhammaJakrawan Institution with Nine-Keys Philosophy as a Mediator.The quantitative results showed that a causal relationship model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution with Nine-Keys Philosophy as a mediator composed of 2 endogenous latent variables and 2 exogenous latent variables with a total of 19 observed variables. The endogenous latent variables were consisted of 4 observed variables of sustainable result from mental development; Ethical knowledge, Ethical attitude, Ethical reasoning, Ethical behavior and 9 observed variables of Nine-keys Philosophy as Mediator; key of perseverance, key of intellectual, key of self-exploration, key of communication skills, key of problem solving, key of Positive Thinking and forgiveness, key of leadership, key of Non-discrimination, key to Giving and Sharing. The exogenous latent variable was model of mental development and factor effectingmental development, there were 6 observed variables;Behavioral training, Psychological training, Intellectual training, Personal factors, Behavioral factors and Environmental factors. The results of fit test of the developed model indicated that the findings of goodness of the fit test the developed model of "model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawan Institution with Nine-Keys Philosophy as a Mediator". The result was found that this model was congruence with the empirical data, Chi-Square (χ^2) = 119.72, degree of freedom = 101, P-value = 0.98, GFI = 0.90, AGFI = 0.82, RMSEA = 0.039, at .01 level of significance respectively and Root Mean Square Residual (RMR)=0.064, Largest Standardized Residuals=3.70.


Behavioral training
Psychological training
Intellectual training
0.29
-0.77
-0.92
model development and create intellectual prosperity
-0.80
Nine-Keys Philosophy
0.51
0.60
0.62
0.72
0.76
0.77
0.83
0.87
0.82
key of perseverance
key of intellectual
key of communication skills
key of communication skills
key of problem solving
key of Positive Thinking and forgiveness
key of leadership
key of Non-discrimination
, key to Giving and Sharing
-0.21
0.24
0.93
Personal factors
Behavioral factors
Environmental factors
0.27
0.46
0.67
factor of training model development and create intellectual
0.35
Result of model development and create intellectual prosperity
0.88
0.85
0.83
0.80
Ethical knowledge
Ethical attitude
Ethical reasoning
Ethical behavior

Chi-Square=119.72, df=101, P-value=0.09851, GFI = 0.908, AGFI = 0.828, RMR=0.0642, RMSEA=0.039

Fig.3 SEM analysisof a causal relationship model of mental development and create intellectual prosperity among ethical

V. DISCUSSIONS

The results of this research are consistent with previous empirical data, as the result of research A causal relationship model of mental development and create intellectual prosperity among ethical training in PalangjitDhammaJakrawanInstitution with nine-keys philosophy as a mediator found that training model for mental developmentand Create Intellectual Prosperity through ethics training resulted in 88.0% have more ethical knowledge. Therefore, the people who come to training model for mental development and Create Intellectual Prosperity through ethics trainingwill see the attendees achieveself- understand and empathy, and self-control this was congruence with previous research of Beal (2011) the nature of ethical knowledge will lead to self-adjustment intelligent and self-control. [10]

In addition, the people who attend thetraining model for mental development and Create Intellectual Prosperity through ethics trainingwho had more ethical attitudeaccounted for 85.0%. The important thing in having an ethical attitude is the future orientationself-controlattended of trained to develop mental and intellectual development through the ethical training of the palangjitdhammalakrawan institution causing acceptance of the consequences of the actions taken, and see the result from the good thing and bad thing in the future this was congruence with previous research ofNongnaphatPhanphonlakrit and ChatchaiSirikulpan (2017) this survey research used factor analysis of Ethical Mind for vocation students in Chiangmai Thailand, The research foundthe psychological componentfuture orientationself-control resulting in vocational students in Chiang Mai can see the future results arising from self-action because having a factor loading is 0.83[11]

The people who attended training model for mental development and Create Intellectual Prosperity through ethics training in PalangjitdhammaJakrawan institute resulting in increasedethicalreasoning accounted 83.0%. That isthe trainees know how to work for the public, both mental and physical strength able to overcome obstacles in life by reasoning rather than emotionalthis was congruence with previous research ofWanladaPawaputanon (2017), the research results were as follows for good Morality and ethicsmust know to overcome obstacles and solve problems arising from work including rational considerations rather than using emotions to make decisions. [12]

Attending the training to develop mental and intellectual development through the Ethics Training in PalangjitdhammaJakrawaninstitute resulting in improved ethics behavior accounted 80.0%the participants will improve their concentration, have unity, determination and have more responsibility in the workthis was congruence with previous research ofPhraDamrongBenjakiri (2010) this research study about Development of Non-formal education activities based on the four noble truths principle to enhance life skills for living together of male inmates in Chiangmai central prison this training that focuses on ethic. The research found that Ethics training and practicing life skills for living together resulting in the trainees have better concentration, have cooperation and unity help each other work including more responsibility in their work.[13]

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. The result found that model of mental development and create intellectual prosperity among ethical training in PalangjitdhammaJakrawan institutionthe mental and intellectual development is not as good as it should be but focusing on behavior change, Therefore, PalangjitdhammaJakrawan institution should increase courses in training that develop the mind and intellectual with more trainees.

2. The nine-keys philosophical principles should be integrated into every course of the trainingbecause of the direct effect of the nine-keys philosophy resulting in the participants having the most ethical knowledge, ethical attitudes, ethical reasoning, and ethical behavior which will make ethics training more effective.

3. Environmental factors are importantfrom the result of model development and create intellectual prosperityin PalangjitdhammaJakrawan institutionTherefore, the evaluation should be followed after the participants have changed in any way and should have group discussion activities to share experiences before attending the training and after the training what has changed to cultivate ethics And changes for those interested in attending the training.

B. Recommendations for Further Research

The research of a causal relationship model of mental development and create intellectual prosperity among ethical training in PalangjitdhammaJakrawan institution with nine-keysphilosophy as a mediator found that, The nine-keys philosophy is not as a mediator that affects the training.Therefore, the nine-key philosophy should be used to test for mediator in a specific group such as academic group, leader organization group because this research uses proportional samplingit is impossible because the sampling size has a variety of samples,it's interesting issue thatA causal relationship modelwith nine-keys philosophy as a mediator will be able to better explain the effect of various variables on specific groups than various samples.

CONCLUSION

The result of researchingacausal relationship model of mental development and create intellectual prosperity among ethical training in PalangjitdhammaJakrawaninstitution with nine-keys philosophy as a mediator found that, The nine-keys philosophy is not as a mediator in relation between model of mental development and create intellectual prosperity, factor the affect training, and no have direct effect for the result of training model of mental development and create intellectual prosperityamong ethical training in PalangjitdhammaJakrawan institution because path direct effect can be explain (-0,80, -0.21). However, the interesting thing isthe Exogenous Variable can be explained together with result of the training of mental development and create intellectual prosperity among ethical training in PalangjitdhammaJakrawan institutionconsist of, Nine-keys Philosophy, factor the affect attending the training and model of mental development and create intellectual prosperity have path direct effect (0.93,0.35,0.24). The researcher agreed thatNine-keys philosophy have the most thatdirect effect trainingof mental development and create intellectual prosperity. Therefore, such philosophy should be used as a doctrine, a philosophy of life rather than being used in the form of ethical training activities of the ethical training in PalangjitdhammaJakrawan institution.

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Development of a Causal Relationship Model of Integrated Buddhist Effectiveness of Management in Sub-District Administration Organization in Ayutthaya Province

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Abstract- The purposes of the research article were 1) to study factors affecting towards integrated Buddhist effectiveness of management in sub-district administration organization in Ayutthaya Province, and 2) to develop causal factors towards integrated Buddhist effectiveness of management in sub-district administration organization in Ayutthaya Province. Qualitative research using documentary study was used for research design and data were analyzed using content analysis and analytic induction. Results indicated that 1) there were three main aspects to encourage the effectiveness of management in sub-district administration organization in Ayutthaya Province consisted of management, good governance, and path of accomplishment (Iddhibada IV). 2) Causal factors towards integrated Buddhist effectiveness of management in sub-district administration organization in Ayutthaya Province consisted of 3 endogenous latent variables which were good governance, path of accomplishment, and effectiveness of management in sub-district administration organization. There was one exogenous latent variable which was management. Model of integrated Buddhist effectiveness of management in sub-district administration organization in Ayutthaya Province was a causal relationship model between variables consisted of management, good governance, and path of accomplishment. Therefore, effectiveness of management in sub-district administration organization can be explained by these variables.

Index Terms— *Causal Relationship Model, Integrated Buddhist Effectiveness of Management, Sub-District Administration Organization*

I. INTRODUCTION

At present, Thailand still faces development challenges in many dimensions both economic dimensions and economic structures that cannot be driven entirely by innovation. Production output of the service sector and agriculture is still at a low level. The capacity of labor is not in line with the need to drive the country's development in social dimensions that raise people's income tackling poverty and inequality developing service quality and expanding opportunities to access public services still have gaps that can be developed. The environmental dimension is also an important aspect of sustainable national development, and the dimension of government management is still lacking continuity and flexibility in responding to the needs of people to solve problems with full efficiency. There are also situations that are changing rapidly both the demographic change with a decreasing proportion of the working age population and the aging population advancement in science and technology. New challenges is due to structural changes in international relations security and economy complex links from regional integration and liberalization as well as climate change and ecosystem degradation. This situation will create challenges in national development in terms of security, economy, society and environment. Therefore, Thailand needs to plan various strategies that is thoughtful and comprehensive to serve as a framework for driving the country's development towards sustainable progress in which various organizations. It is necessary for the organization's ability to utilize limited and valuable resources from the environment to support the organization's operations [1].

The executive can use leadership and manage work to ensure satisfaction as a result, the operations to be effective in accordance with the objectives [2]. It is a matter of any action intended to result in how low an effective action or effort will be depending on whether the results are completely quantifiable and qualitative and how much energy is consumed [3].

The national strategy for balancing and development of public management systems has significant development goals in order to change the government that is based on "The public sector of the people for the people and the common good "by the government that must have the right size for the role of the mission. Distinguish the role of government agencies are responsible for overseeing or providing services based on good governance. Adjust work culture focuses on achievement and common interest modern and ready to adapt to changes in the world at all times especially the introduction of innovation big data technology digital work systems that are worthwhile to apply and perform operations comparable to international standards. One of the important goals of decentralization and modern local administration is to encourage local administrative organizations to improve efficiency and work potential in order to continuously provide good public services. The Department of Local Administration has set the standards for evaluating the effectiveness of the administration of the local government in 6 items as follows: 1) Achievement in achieving goals according to the provisions of law, 2) Success of revenue collection, 3) Success of withdrawal Pay budget expenditures, 4) the success of the project that integrates with other agencies in the provision of public services, 5) the success of the project that is beneficial to the local administrative organizations and the public, and 6) the success of the project in line with the strategic plan. Provincial development [4].

The administration of the Sub-district Administration Organization by integrating Buddhist principles together in the administration is another way to make the administration orderly. Buddhism is the medium of teaching or teaching of moderation. Teaches showed how to behave according to the principles of truth that are agaligothat with the benefit of being dependable caused by coexistence relating to each other by using wisdom and compassion. The goal of the Sub-district Administration Organization was to treat suffering, maintaining happiness for the people and aim for the effectiveness of management the effectiveness of management that requires many factors that influence the effectiveness of management. In each of the factors are related such as the management process in which the management has academic research and experimented to become the administrative theory that both government agencies and the private sector applied such as the PDCA quality work cycle, beginning with good planning to put into practice and followed by an inspection and evaluation process to acknowledge problems and obstacles in order to bring the information to improve the quality of work further. Therefore, researcher interested in studying research articles on "The development of the causal relationship model, the effectiveness of Buddhist integrated administration of the subdistrict administrative organization in Phra Nakhon Si Ayutthaya Province" which will benefit the development of the sub-district administrative organization to be progressive and up to date with changes in society and the next digital economy.

II. RESEARCH OBJECTIVES

1) To study the factors affecting the effectiveness of Buddhist integrated administration of sub-district administrative organizations in Phra Nakhon Si Ayutthaya Province.

2)To develop causal factors that have an effect on the effectiveness of the Buddhist integrated administration of sub-district administration organizations in Phra Nakhon Si Ayutthaya Province.

III. LITERATURE REVIEW

A. Concepts of effectiveness

Management effectiveness is important for organization management because it is a measure of the administration of each organization that they have completed operations and achieve the stated objectives or not with scholars discussing the concept of effectiveness in various ways. Therefore, the researcher has presented the concepts that have been collected as follows.

Effectiveness is the ability that reflects quality factors. Effectiveness can be achieved if fulfilling the set goals. Organizational goals may have a variety of activities that are important components that may vary [5]. Otherwise, the ability of the organization to operate to achieve its objectives or the achievement of organization [6]. Effectiveness is therefore one of the key indicators of the success of leadership because it is about assessing the responsibility of leaders to manage existing strategies to maximize benefits and value to the organization [7].Therefore, the effectiveness of the organization has three related concepts: 1) the concept of achieving the goals of the organization, 2) the concept of emphasizing the relationship of behavior, which shows the emphasis on the role of people within the organizational environment which can affect the success of the organization in the long run. 3) Concepts relating to the system by analyzing and considering the goals that change over time in addition, this also includes the capacity of the organization to survive, adapt to maintain regardless of the organization's mission must be accomplished. [8] Effectiveness is one of the topics in the study of organizational theory that has received a great interest. However, studies on the effectiveness of the organization have found that there are still many opinions. Since all the scholars have given the definition and different educational methods. There are many limitations to evaluating the effectiveness of the organization. In particular, it cannot be developed to the stage of acceptance in theory or model, international evaluation of the organization.[9] Therefore, the differences in academic thinking make the definition of the effectiveness of the organization is quite complicated because each subject has a base in their science. For example, scientists would mean creating new things for organizations, or economists will look at the definition of the most cost-effective use of resources and maximize results, for example [10], or even in the same subject the meaning of organizational effectiveness may not have the same meaning [11]. When considered, it is found that the effectiveness of the organization that appears to be consistent with the guidelines used in the study such as the goal is often defined as the ultimate goal that the organization wants to achieve success [12]. There is also a systematic approach explaining that is the ability of an organization to allocate resources maintaining system within the organization and good interaction with the external environment as well [13]. The internal process approach sees the effectiveness of the organization as Organizations that have the ability to use resources efficiently and build relationships within the organization to create trust and have smooth, streamlined work and coordinate well [14].For the strategy, the representative group means the level of ability to respond to the needs of various environments that influence the survival of the organization [15].

In conclusion, from the opinions of the academics who have expressed their attitudes about the effectiveness of the organization, it can be concluded that effectiveness is the ability of the organization to achieve its goals or achieving objectives which the success factors have components of the team in all organizations from organization leaders. Quality of workers and methods of driving the organization with 3 related concepts: 1) ideas about achieving potential goals, 2) measurable results achieved and the use of limited resources to achieve the set goals, and 3) consider the good relationships of people in the organization in accordance with the organization's ability to survive.

B. Factors that influence administrative effectiveness

Research "Development of A Causal Relationship Model of Integrated Buddhist Effectiveness of Management in Sub-District Administration Organization in Ayutthaya Province", the researcher determined the process of literature review, starting with the synthesis of concepts, and findings from researches in various areas which is related to the influencing factors and the relationship with the effectiveness of the administration by synthesizing which results in comprehensive synthesis results the researcher then took the synthesis results to create the structural model, with the following details:

For administrative effectiveness,it is an important result that every organization needs to accomplish because it is a factor that shows the ability of executives and colleagues in the organization. Management has a scientific nature because it has knowledge criteria and theories arising from scientific studies in practice, good management depends on the ability, experience, and skills of each executive to work towards their goals and receive quality work that meets the standards set which the effectiveness can be achieved requires great potential and have a systematic work process from a review of relevant literature, it was found that the administrative processes that influence the effectiveness of the administration are 4 important points which are 1) planning, 2) organization, 3) command, and 4) monitoring with details as follows.

1) Planning is the study of current and future information and set goals and guidelines.

2) Organization is the structure or organization into sub-units and define responsibilities and arranging people to take responsibility for the work.

3) An order is an order for a worker to be assigned to do a job directing employees to work according to the department's mission.

4) Control is the control that employees perform their duties as assigned ensure that the performance is in accordance with the established standards or controlled to work in accordance with the regulations laid down.

It is also discovered that good governance is one of the factors that can affect the effectiveness. Good governance in English means good management principles related to the government policy and the behavior of personnel in the organization. For the Thai government laid down the principles of good government management that it consists of 6 principles which are 1) the rule of law, 2) moral principles, 3) principles of transparency, 4) principles of participation, 5) principles of responsibility, and 6) principles of value in a universal sense referring to the structural system and various processes that rules the relationship between the economy, politics and society of the country for the various sectors of society to develop and live together in peace. This also means good management. The Dharma used in this administration has a broad meaning and find only the meaning of religious principles only but including morality,ethics, and all legitimacy is the administrative principle that focuses on the best interests of the nation and the people by adhering to the principles of morality, accuracy and fairness. There are 6 components of corporate governance as follows.

1) The rule of law is the enactment of laws, rules, regulations, and rules to be modern and fair as well as being accepted by society and members with consent and mutual practice fairly and equally. In summary, the government was established under the law, not acting as arbitrary or power of the person.

2) The moral principle is to uphold and believe in righteousness by campaigning to create good values for practitioners in the organization or members of society to practiceincluding honesty, sacrifice,patience, diligence, and discipline.

3) The principle of transparency is to make Thai society a public disclosure of information honestly and can be checked for accuracy by improving the system and mechanism of the organization to be transparent. There is information disclosure or open to the public to access information easily as well as having a system or process for efficient inspection and evaluation Which will build mutual trust and helps the work of government and private sectors free from corruption.

4) The principle of participation is to make Thai society a society that people participate in and presenting opinions on important social decisions by giving people the opportunity to participate, including notices, public hearings, public hearings, referendums,and eliminate monopolies by government or private business which will help create unity and cooperation between the government and the private sector.

5) Principles of responsibility to executives and civil servants both political and civil servant must carefully perform their duties by focusing on providing services to customers in order to facilitate various responsibilities for the responsibilities in the job that they are responsible for and ready to be revised in a timely manner.

6) Value principles management must realize that resources are relatively limited. Therefore, in the management, it must be based on the principle of cheapness and worthiness which is necessary to set a goal go to service recipients or the general public.

IV. RESEARCH METHODS

A. Research Design

This research paper uses qualitative research using documentary research. It is reviewed from the philosophy of document theory and research related to variables.Data were analyzed using content analysis and analytic induction.

B. Process of Data Analysis

The research team used the data from the qualitative data collection process to reduce data and check information and analyze data. The 3 processes have been done in parallel with the data collection process which consists of 1) reducing data is the analysis of data from the interview and then classified into topics relating to the studied issue. This is to select the points of interest of each variable studied in order to be in line with the variables that are interesting to study and is the information from the real experience of the data providers as well as being connected with the issues of variables that the researcher is interested in studying. 2) Data validation, it is a process used to verify information by considering the accuracy and reliability of the information by considering the conversation and supporting evidence during the conversation Sufficiency of information determined by the questionnaire that the researcher prepared before the interview, and 3) data analysis in this research, data analysis is used to create analytic induction.

V. RESEARCH RESULTS

A.The factors affecting the effectiveness of Buddhist integrated administration of subdistrict administrative organizations in Phra Nakhon Si Ayutthaya Province.

1. The study of the factors affecting the effectiveness of the Buddhist integrated administration of the Sub-district Administration Organization in PhraNakhon Si Ayutthaya Province found that the results of the study and the synthesis of quality documents make the findings to be a supporting factor. There are 3 factors that supporting the effectiveness of Buddhist integrated administration of sub-district administrative organizations in Phra Nakhon Si Ayutthaya Province, consisting of management good governance and the factors that lead to success (Iddhipada IV). In which management consists of 1) planning, 2) organization, 3) implementation and command, 4) coordination, and 5) control of good governance consisting of 1) rule of law, 2) transparency, 3) Principles of participation, 4) Responsibility principles, 5) Value principles, and 6) Moral principles and factors leading to success (Iddhipada IV) consists of 1) working with love on duty, 2) persistence with work perseverance, 3) Chitta working with attention and 4) working with knowledge and understanding of work. For the effectiveness of Buddhist integrated administration of Sub-district Administration Organization in Phra Nakhon Si Ayutthaya Province can be measured and evaluated from 1) the achievement of achieving the goals according to the provisions of the law, 2) the achievement of revenue collection, 3) the success of the budget disbursement, 4) the success of the project that is integrated with other agencies, 5) the success of the project that is beneficial to the local

administrative organization and the public, and 6) the success of the project that is consistent with the provincial strategic development plan.

B.Develop causal factors that have an effect on the effectiveness of the Buddhist Integrated Administration of Subdistrict Administration Organizations in Phra Nakhon Si Ayutthaya Province.

Causal factors that have an effect on the effectiveness of the integrated Buddhist administration of the Sub-district Administration Organization in Phra Nakhon Si Ayutthaya Province, consisting of the underlying variables are good governance factors leading to success and the effectiveness of Buddhist integrated administration of the Sub-district Administration Organization and the latent external variable is management of variable synthesis results can be developed into model for causal relationship, effectiveness of Buddhist integrated administration of Sub-district Administration Organizations in Phra Nakhon Si Ayutthaya Province that consists of links between variables as a causal relationship with management good governance and the factors leading to success together, explain the effectiveness effectiveness of the integrated administration of the sub-district administration organization can be summarized as a diagram showing the causal relationship of the effectiveness of integrated Buddhist administration of the Subdistrict Administration Organization in Phra Nakhon Si Ayutthaya Province as follows.

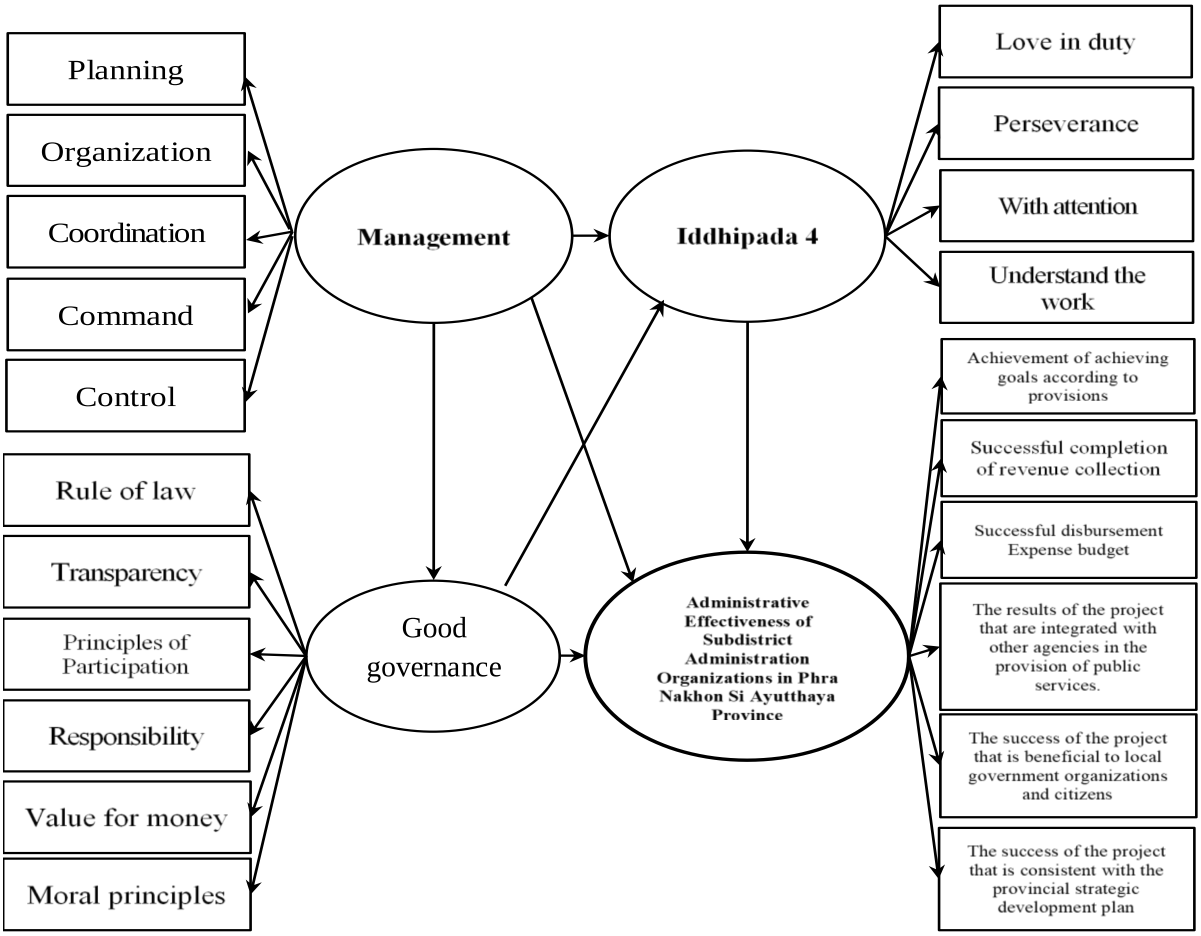
Planning
Organization
Coordination
Command
Control
Management
Iddhipada 4
Love in duty
Perseverance
With attention
Understand the work
Rule of law
Transparency
Principles of Participation
Responsibility
Value for money
Moral principles
Good governance
Administrative Effectiveness of Subdistrict Administration Organizations in Phra Nakhon Si Ayutthaya Province
Achievement of achieving goals according to provisions
Successful completion of revenue collection
Successful disbursement Expense budget
The results of the project that are integrated with other agencies in the provision of public services.
The success of the project that is beneficial to local government organizations and citizens
The success of the project that is consistent with the provincial strategic development plan

Fig. 1 Model for Causal Relationship, Effectiveness of Buddhist Integrated Administration of Subdistrict Administration Organizations in Phra Nakhon Si Ayutthaya Province

VI. DISCUSSIONS

From the study of factors affecting the effectiveness of Buddhist integrated administration of sub-district administrative organizations in Phra Nakhon Si Ayutthaya province, it is found that there are 3 factors that support the effectiveness of Buddhist integrated administrative of sub-district administrative organizations in Phra Nakhon Si Ayutthaya Province consists of 1) management which focuses on administration to keep up with social changes that is consistent with the research of RangsanPrasertsri[16]which presented the results of the study on management for change in the globalization era and focused on leading to the growth of various relations including economy, politics, technology, and government, including all over the world is a study that uses the McKinsey 7-S Framework. An internationally recognized concept is a criterion that assesses strengths and opportunities to improve work processes and performance of organizations effectively. The following factors are 2) good governance principles which is an important variable that is used as the basis for management to be transparent and can be verified which related to the research of PhrakruSuchaiPhacharamongkol (WissanuTamsapnoonno) [17] that studies about administration according to good governance principles by applying good governance principles in government administration which the use of good governance will make the government agencies efficient and effective. It is also a mechanism for monitoring, evaluating, and inspecting the administration to prevent damage to the administration, creating good awareness in the administration and working in an organization and establish a system that supports the implementation of good conscience. Whether in the matter of effective management not wasteful the monitoring of corruption and transparency can be checked by taking into consideration the related persons who will be affected as the people affected by the operation of the government agencies are directly related to the people. There are some important supporting factors which consisted of the factors leading to success (Iddhipada IV) which related to the research of PhraBunpengsitwongsa and others [18]which has proposed guidelines for the development of the use of Iddhipada IVinfluence principles in local management of the personnel of the sub-district administrative organization by focusing on being satisfied with what you have be diligent and responsible for the work done have determination and sacrifice to work with care and know, consider, find reason, use mindfulness in work to be effective in the work.

CONCLUSION

Effective organization management requires many factors to be involved in order to be systematic and practical in practice. From the study, it has found interesting findings about the factors supporting the effectiveness of the integrated Buddhist administration of the Sub-district Administration Organization in Phra Nakhon Si Ayutthaya Province are good governance and the factors leading to success (Iddhibada IV). The effectiveness of Buddhist integrated administration of the Sub-district Administration Organization in Phra Nakhon Si Ayutthaya Province can be measured and evaluated from 1) the achievement of achieving the goals according to the provisions of the law, 2) the achievement of revenue collection, 3) the success of the budget disbursement, 4) the success of the project that is integrated with other agencies, 5) the success of the project that is beneficial to the local administrative organization and the public, and 6) the success of the project that is consistent with the provincial strategic development plan. This is an important indicator in the evaluation of the sub-district administration organization that is used as a criterion for evaluating the success of various projects of the organization in order to achieve continuous and sustainable development**.**

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An Effective COVID-19 Treatment by Mindfulness for Quarantine People

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Abstract*— Currently COVID-19 pandemic had been rapidly spreading around the world which be affected to the physical health and mental health of individual people. Social distancing is the method to reduce spreading this pandemic. It is to inform all people cooperating to do such as working at home, reducing going out from home, staying at least 1 metre space if we must stay in group, using multimedia i.e. conference call or video call instead of face to face communication. However, the person who be at risk infection must be quarantined at home (home quarantine) or any area where isolated by government (state quarantine or local quarantine) for 14 days to observe yourself, while the people who be infected COVID-19 must be stayed at the hospital to cure by medicine and seriously take care under doctor's treatment. These 14 days are very crucial period to get the body better, importantly to make our mind to be stronger and stronger in order to release all the pain and psychological symptoms such as stress, anxiety, fear and any negative emotion. Mindfulness is one way to get our mental health better from inside and can let us know how to stay during 14 days quarantine for happiness, peaceful mind and physical well-being. Objective is to study the mindfulness practices for self-quarantine people during COVID-19 situation. Method is documentary study and in-depth interview of self-quarantine people were used for data collection. Buddhist principles were used for the framework of data analysis. The result of mindfulness practices of this study composes of 7 compositions 1) Consciousness 2) Loving-kindness 3) Patience 4) Equanimity 5) Meditation 6) Self-passion 7) Self-effort which used as the effective of COVID-19 treatment for quarantine people.

Index Terms— *COVID-19 Treatment, Mindfulness, Quarantine, Social Distancing*

I. INTRODUCTION

Coronavirus disease had been found and reported in Wuhan, China at the late of 2019 [1][2]. The disease pandemic has been rapidly spreading to many countries around the world which be affected to the mental health of people. World Health Organization (WHO) the new name to Coronavirus disease to be COVID-19 and declared COVID-19 a pandemic on 11 March 2020 [3]. While spreading to other countries, Thailand was found the first case on 13 January 2020 [4][5] therefore government has been protected by issuing many regulations to prevent the spreading of this disease. Ministry of Health issued the preventive actions for Thai people and quarantine people. Besides that government also issued the regulations to the persons who come from risk countries or travel from COVID-19 affected areas or any transmission areas or persons who stay closer with risk people must be isolated in the separate area. The person who be at risk infected COVID-19 must be quarantined at home (home quarantine) or any area where isolated by government (state quarantine) or in the designated locally area (local quarantine) for 14 days. The people who self-quarantine must stay at home for 14 days and self-monitor, while the people who be infected COVID-19 must be stayed at the hospital to cure by special care under doctor's treatment.

Social Distancing also called "physical distancing," means keeping a safe space between yourself and other people [6]. It is the technique that World Health Organization uses for reducing the COVID19 spreading in the community or your area [7][8]. For the person who are at risk or be connected with COVID-19 person, self-isolation or self-quarantine [9] is a must, they must stay separated from others, avoiding contact with others and they limit movement outside of their home or current place for 14 days. Social distancing should be practiced in combination with others everyday preventive actions such as washing hands often, use a hand sanitizer that contains at least 70% alcohol, including wearing face mask and face shield, not touching face, eyes, nose and mouth with unwashed hands. More importantly, daily monitor yourself, be alert if having high fever, cough, shortness of breath or other symptoms and signage of COVID-19. In Thailand, Department of Disease Control issued the practice for 14 days guidelines for the quarantine persons such as stop working close or contacting, wear face mask, do not share personal belongings, close mouth and nose with tissue paper when sneezing or coughing, separate bedroom, clean clothes and other items frequently, wash hands frequently with soap, etc.

However, there is not enough to implement physical distancing, how we cure the mind of self-quarantine people staying at home for 14 days without contacting any people and under the pressure circumstances. The COVID-19 causes many people to have many issues to consider such as physical body, financial issue, business issue, family issue, social issue. Most of people have to concern about those external factors while inner mind is also affected. The guidelines of social distancing are the practices or physical practices that not concentrate on inner mind. It is surely that every people has to think a lot and be fear whether they will be infected from COVID-19 or not. Stress, anxiety, fear [10] or negative emotions are the symptom that occurred to self-quarantine people during this outbreak. Stress and Anxiety are the symptoms being occurred for many quarantine people. Stress [11] during this disease outbreak, there are some causes that quarantine people have (1) fear and worry about his or her own health and the health of their loved ones, financial situation or job (2) changes in sleep or eating patterns (3) difficulty sleeping or concentrating (4) worsening of chronic health problems (5) worsening of mental health conditions. Anxiety [12] is an emotion characterized by feelings of tension, worried thoughts and physical changes like increased blood pressure. During 14 days of self-quarantine at home, COVID-19 can be stressful for many people especially for the person who has never stopped of doing any activities. There might be stress and anxiety whether they infect the disease or their family infect the disease.

For Buddhist people, we belief in Buddha principles and practices. Human life composes of body and mind, both of body and mind must be strong and healthy then life will be happy. There are relationship between body and mind, if body is not well, mind will be not well. When people have anxiety, stress, fear, sad, worry and etc., it always show by body, face or behavior. There is a statement that "Even our body is sick but our mind is not sick [13]." Dhamma is a medicine to treat the mind. Mindfulness is one Dhamma principle from various Dhamma principles. Adapting mindfulness as the vaccine to cure or protect the stress, anxiety, fear or any negative emotions which occurred from inner mind. This adapting Buddhist vaccine can be found by ourselves and practice by ourselves. Mindfulness is not only meaning of meditation but also understanding what we do, what it is exist as it is, awareness. Some scholars implied that mindfulness is "the he ability to keep something in mind [14]." "Mindfulness is the basic human ability to be fully present, aware of where we are and what we're doing, and not overly reactive or overwhelmed by what is going on around us [15]." "In Mindfulness, one is an unbiased observer whose sole job is to keep track of the constantly passing show of the universe within [16]." Mindfulness might be a medicine to cure the inner mind. "Dhamma, when well-practiced, is like a medicine for treating the ills of life, enabling us to live to lives well [17]."

Therefore, during sensitive period, the authors would like to study an effective COVID-19 treatment by mindfulness for quarantine people as a prototype model that appropriate with the current situation.

II. RESEARCH OBJECTIVE

The objective of this article was to develop and propose an effective COVID-19 treatment by mindfulness for quarantine people as a prototype model that appropriate with the current situation.

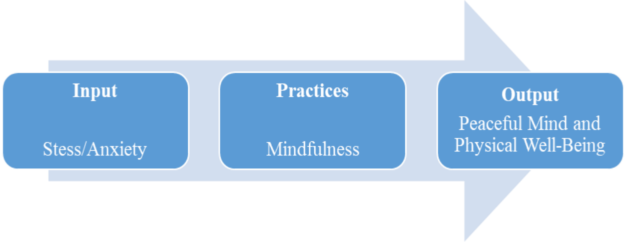
III. RESEARCH METHODS

A. Research Design

This study is qualitative research design by studying the documentary research and the data collection for 10 self-quarantine people as the key informants by using purposive sampling. The authors analyzed the data by using content analysis.

B. Research Framework

Figure 1 Research framework shows as below.



IV. RESULTS

Results indicated that the quarantine people were worry many things during quarantine period. Even they did not get sick, everyone felt differently especially for emotional reactions that can be identified (1) they got stress and fear and worry about their own health and the health of their loved ones whether being effected or not (2) they felt worry about not able to perform their normal work or job (3) they felt about financial matter during quarantine (4) they felt worry that no one can take care their family or relatives (5) they felt uncertainty things in the future.

However, the self-quarantine person could manage themselves to release all these feelings and pains. It can be summarized as below Figure 2.

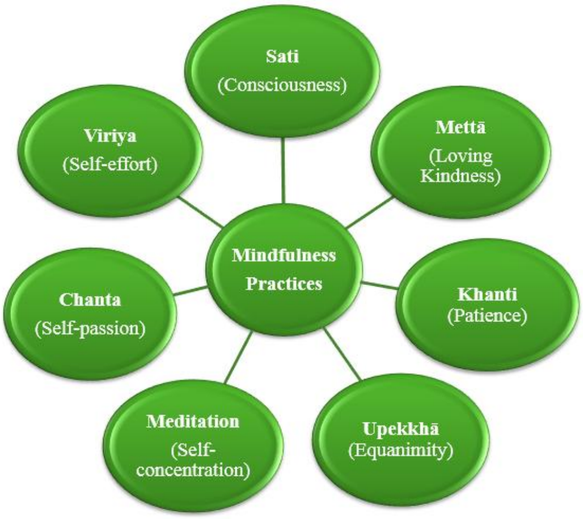


Fig.2 Mindfulness Practices Composition for COVID19 Treatment of 14 days Quarantine People

From Figure 2, it can be explained to Mindfulness practices composition for COVID-19 Treatment of 14 days quarantine people. In this situation of COVID-19, mindfulness practices is very crucial. There are 7 compositions for building mental health by using mindfulness practices. (1) Sati [18] is consciousness to know the thing arise as they are [19], cause the mind to stay with present moment. First thing that the self-quarantine must know is we are self-quarantine who be at risk of COVID-19. The consciousness of what we are – Self-quarantine person, what we should do and should not do, what we need to know. We must learn new things such as Coromavirus, how to handle and prevent it, how to manage ourselves and etc. This is new thing coming into our life and might be forever therefore learning new knowledge must be kept at all times. We must stay 14 days to protect ourselves and others who we love. We must stay as it is. Moreover, we should know the nature, the decease of Coronavirus, learning with its and dangerous and how to handle with it. The self-quarantine must know the symptom of COVID-19 and the practice of living as social distancing, the individual practice such as cleaning hand, wearing face mask and social practice such as separate meals. The COVID-19 might not be faded out soon, it might be stayed with us for long time and might be happened again in the future same as other diseases i.e. SARS (Severe Acute Respiratory Syndrome), Avian influenza (Bird Flu) that occurred as normal deceases. Ministry of Public Health issued many announcements to give the knowledge for the isolated people, therefore the information can be found on television, trusted website that the self-quarantine people can be searched for. (2) Mettā [20] loving kindness or goodwill, while isolating under quarantine, we should know loving kindness which is loving ourselves, loving others, and sharing good things to others. If we love ourselves and loved one, we automatically know what we should do and what we should not do. We cannot control others but we can control ourselves. We love our family, we can see them every day by using video call or hearing their voice daily by mobile phone. Therefore, if we love ourselves and others, it is surely that we follow the guidelines of 14 days quarantine period. (3) Khanti [21] is patience. This is to aid in driving our mind be patience during isolation of 14 days, this is long period of time for some persons who have never stayed alone. They cannot not go out from home and walk in the public area, do the activities in the isolated area and cannot interact with others by face to face. The quarantine people know the aim of self-quarantine, it is to protect yourself and protect others, therefore, to be patience to stay home without going out is the responsibility for community, family and ourselves. To be patient to avoid doing some things that you were usually do such as kissing your son or your daughter, eating together, staying closer with your family. It might difficult to do but if we have the aim, we can do it. (4) Upekkhā [22] is the psychological stability of emotion, releasing tensions of the stress, anxiety, fear and negative emotion and concentration on yourselves. Not all the things can be satisfied us. We sometimes have a free time, we should learn how to release tensions such as avoiding to consume the media about COVID-19, concentrating on reading, working from home, exercise daily. (5) Meditation [23] is spending time a few minutes meditation or praying as the daily routine to have more concentration, release all tensions which occurred all day. Some persons had never done before but during this period, they practiced meditation and praying daily. We can meditate while working or doing any activity in daily life such as meditating during exercise, during cooking. Concentrating on the work that we are doing is also a senses of meditation. Someone during COVID-19 worked from home, they spent time concentrating on their work and not concentrating on the environment, their work had been done successfully without going to work at the office. (6) Chanta [24], self-passion or self-aspiration on doing activities that you love and like to do, or you enjoy with it during self-quarantine such as cooking, reading, planting or searching the things that you would like to do but have no time to do before. Some persons found that they are good at planting while having 14 days free at home. Some people said that they had never known they love to write the long story in the diary until they found in this period. One self-quarantine said that they had time to write the testament or willing letter to give all things to their family because she felt the uncertainty of life. Reading Dhamma book was one activity that everyone did during this time. Therefore, this can help you to avoid to have free time and less stress. (7) Viriya [25] is the self-quarantine having self-effort and self-discipline by knowing and understanding and practicing the rules and regulations issued by Ministry of Public Health, Department of Disease Control. Moreover, they must put their effort to do something that they were dislike such as electronic payment or transfer via mobile phone. They had been avoided to use the m-banking or electronic transfer for long time but this isolation time it made them to work with it and they keen to do it and finally love to do. The self-quarantine person must learn to use ordering foods via application on mobile phone during 14 days. In the part of working, the self-quarantine must put their effort to learn using video conference call via Zoom, Skype. These IT technology was coming to their life during this period. Staying isolation, self-quarantine people needs support from others, be self-effort to learn how to do to survive in this period.

The authors identified the outcomes of practicing into two categories, bodily practice and mentality practice as showed in Figure 3 below.

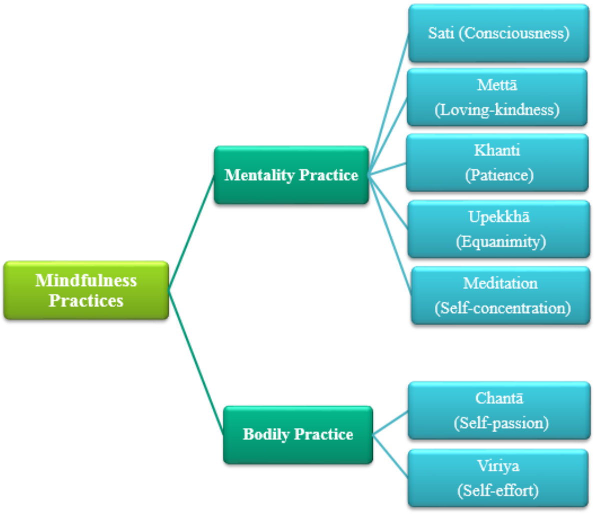


Fig. 3 Categorization of Mindfulness Practices

Figure 3 shown that the mindfulness practices divided into two categories, mentality practices and bodily practices. The bodily practices composed of Self-passion and Self-effort. The mentality practices composed of Consciousness, Loving-kindness, Patience, Equanimity and Meditation. All these practices lead to peaceful mind and physical well-being. However, if quarantine people practiced daily and bring those practices to the normal daily life, it leads to new normal as the way for new practice after COVID-19. From this study some self-quarantine peoples said that at least they known how to deal with it and can help reducing their stress, anxiety, fear and negative emotions, it is a better way with doing nothing.

V DISCUSSIONS

Buddhist principles are universal for practices, not only Thai people but also other nationalities. The findings was consistent with the study of [26] which stated that during COVID-19, the Buddhist Psychology can be cured which composed of (1) practicing meditation to have consciousness as it is (2) practicing meditation (3) learning new normal without fear (4) sharing with others (5) using life without (6) adjustment the positive thinking towards others [27]. Moreover there was consistent with the article of [28] that identified (1) limiting news consumption to reliable sources in order to reduce the anxiety and balancing time spent on news and social media with other activities unrelated to quarantine or isolation, such as reading, listening to music, (2) creating and following a daily routine, regular daily activities, such as work, exercise or learning, (3) staying connected with others by using phone calls, video call and other social medias to access social support, (4) maintaining a healthy lifestyle, get enough sleep, eat well and exercise in your home when you are physically capable of doing so and try to avoid using alcohol or drugs as a way to cope with the stresses of isolation and quarantine.

CONCLUSION

In conclusion, a practice of mindfulness composition is necessary for people who be quarantined for long period of time. The new normal will be replaced to the normal practices. Mindfulness is helping everyone to have concentration, stay as it is. Now, our life, we have body and mind, as for the body, the doctor usually deals with its illness, while the Dhamma is curing mind. "The Dhamma, however, is what we must use for dealing with our lives, as a whole, particularly the mind [29]." This pandemic situation is extreme uncertainty. No one knows when this COVID-19 pandemic will be stopped and faded out from our life or there might be happened again in the future. Therefore, everyone must learn how to deal with it and how we will save our life and the loved one. One thing everyone should know, learning how to stay as it is with happiness and physical well-being, do not fear with the uncertainty by using mindfulness practices in our daily life.

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A Learning Behavior and Moral Development of Children and Youth with Buddhist Creative Media Process

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Abstract - The purposes of this article were 1) to study Learning behavior of children and youth according to the policy to reduce learning time, increase knowledge time, 2) to study composition and factors of creative media related to the moral development and learning behavior of children and youth and 3) to present model of morality develop and learning behavior of children and youth with process Buddhist media application. Mixed methods research was used for research design. The first phase was quantitative research. Population 3,166 was used and Simple random sampling was used 355 students were used for data collection Calculated from the formula Taro Yamane. Research tool was questionnaires, and data were analyzed using descriptive statistics. The second phase was qualitative research, and the target group was 15 experts. Interview form was used for data collection and analyzed by content analysis. Results indicated that: 1) Learning behavior of children and youth according to the policy to reduce learning time, increase knowledge time With the Buddhist creative media process, the overall picture is at a high level ($\bar{x}$ = 4.07, S.D. = 0.52). When considering each aspect, it is found that the highest mean is honesty in the high level ($\bar{x}$ = 4.14, S.D. = 0.60) followed by sacrifice. The average was at a high level ($\bar{x}$= 4.10, S.D. = 0.59) while the lowest mean was the responsibility is at a high level ($\bar{x}$ = 4.03, S.D. = 0.60) 2) Composition and factors of creative media related to showed that students who attended 6 activities have increased level morality and learning behavior consisted of 1) discipline, 2) responsibility, 3) honestly, 4) public mind, 5) patience, and 6) diligent. 3) Model of morality develop and learning behavior of children and youth with media application showed that Guidelines for using Buddhist creative media to develop morals and learning behaviors of youth to be suitable for the age in era Thailand 4.0 Consisting of 1) a form of discipline 2) a form of responsibility 3) a form of honesty 4) a form of sacrifice 5) a pattern of patience and 6) a pattern for learning.

Index Terms— ***Morality Development, Learning Behavior, Process Buddhist Media Application***

I. INTRODUCTION

Policy guidelines of the Prime Minister (General Prayut Chan-o-cha), driving the operations of major organizations and educational agencies under the Ministry of Education that must be consistent and expand according to the policy of the Prime Minister regarding education are as follows: 1) Accelerate the achievement within a month. September 2016 as much as possible, the rest will be forwarded to the government. 2) People, society can be satisfied with the country with quality people. 3) Reduce unnecessary work load of the Ministry of Education. 4) Accelerate curriculum / textbooks. Each group as appropriate Printing of textbooks must be worth the price. 5) Producing people to keep up with national needs. After graduation, must have work. Able to work in the ASEAN Economic Community (AEC) up to 2015 to help solve unemployment and social problems. 6) Adjust the curriculum to make children, teachers, parents happy. 7) Use educational media. To teach Stimulate learners to create motivation in learning for children. 8) Reduce inequality. Providing education thoroughly, equitably, and with quality. 9) Implementing the ICT system to manage concrete and broad learning. 10) Learning is not for testing. But learn to get life skills that can live in an age without borders.

Educational policy of the Minister of Education General DapongRattanasuwan on 27 August 2015, the Minister of Education Gave the policy to the senior management of the Ministry of Education Provincial executive and government officials from the Ministry of Education throughout the country to guide the government and the Ministry of Education policy to be effective for children, youth, citizens and national development as a whole, to reduce the non-educational workload of teachers and students by suggesting the royal speech “Let teachers love children and children love teachers,have a teacher to teach children to be generous with friends,not to compete but compete with yourself, have the children who are better at teaching help the friends who study later, the teachers organize activities for the children to do together, to see the value of unity” as a guideline framework for teacher teaching throughout, to reduce study time per day in the afternoon to allow children to spend time outside of the classroom to learn and participate in activities organized by the school according to their aptitude and interests. To achieve relaxation and happiness and allowing the educational institution to reduce the workload that is not related to teaching and learning lead students and teachers outside the classroom to participate in non-educational activities, such as standing in a line of welcoming adults, should encourage the children to participate in activities to enhance learning experience and skills, resulting in adjustment of teaching and learning activities come[1].

The Theory of reducing study time, increasing learning time was proposed by Benjamin Bloom and others of Learning Theory (Bloom et al, 1956) is an educational vision framework to prepare students for learning in the 21st century of Thailand is in line with many of the world's leading education leaders who agree with the 21st century key concepts of world consciousness, basic knowledge, occupational career, basic knowledge of citizenship, health and environment, and the necessary skills in 21st century, including learning and innovation skills, information skills, media and technology, work skills, practical life skills (with families, schools, communities, states and the nation). The world is changing. People who have the knowledge and skills to cope with change continuously and can only adjust themselves to new situations. To be successful, the 21st century skills will help students learn and adapt to change at all times. Therefore, one of the government's policy reforms is to reduce academic learning time, but it does not affect the main content that children should learn, which means that teachers must use their ability to design learning. Students get all the information they need to know more effectively. By Benjamin Bloom proposed the learning theory in the school. A. Fundamentals of learners are at the heart of learning. Each learner will attend classes with the fundamentals that will help them succeed in learning differently. If they have a similar background, their achievement will not differ. B. Individual characteristics, such as prior knowledge, learning motivation, and quality of teaching can be improved so that each person and the whole group have a higher level of education[2].

The word creative is a word that can be heard until it can be believed that both the speaker and the listeners understand the meaning of this word very well that it has the meaning according to the Royal Institute Dictionary B.E. 2525 that "Create to have to make or invent"but in education technology meaning something that has changed from before or development to change from the original, which if you take the word as development as the main, it should not be wrong anywhere but still have to give many more opportunities. People try to find differences to discuss and can explain the meaning of these words again. This is another matter of creativity as well. Creativity is a wish for every Thai person. Probably because we dislike the word lazy or just because this word makes people that has no value become the Brahmins or humans whose life is waiting for the day to eventually decay. For this reason, we want to see creation happen all the time, and in the general sense it is known that if humans are able to create something, they will increase their productive output. Whether it's material, material, or academic concepts, this will give people endless experiences. In teaching and learning to transfer any content to students need to put all the content into the teaching media first and then forward to the students. Therefore, the technique of choosing media, production, and use of media, if adding creativity, will also result in innovative results as well which innovation is another word that is widely talked about among educators. The creation of teaching media is the transition from the old media (materials, equipment and methods) to the new media, which is a level of creativity that should be promoted to all teachers in order to be able to bring those experiences. This will create media that is an important tool to effectively transfer the content of teachers to students.

But more interesting is the learning behavior of the learners whether it is action or expression by verbs, gestures, facial expressions, which is a reflection of the learner's learning. For learning management and evaluation of learning that is in line with the learners' characteristics and the changing world conditions continuing policy, reducing learning time, increasing knowledge time Government and Ministry of Education including reforms for teachers to apply existing technology to the teaching and learning process in order to prepare students for the knowledge, skills and desirable characteristics necessary for citizenship in the last 21st century.Moreover, the awareness of the commitment to develop students to have important knowledge and skills by changing the teaching methods to create knowledge from within the students themselves. While also encouraging students to have important knowledge and skills of teachers, also equally important.

With the above reasons and importance, the researcher and the faculty are interested in the issue of how the moral development and learning behavior of children and youth with the Buddhist creative media procession should be and are interested in studying about the policy to reduce school hours, increase time to learn about issues relating to learners which is children and youth whether to give every student the opportunity to gain knowledge and experience, as well as to develop the potential of each individual as much as possible or learners can learn without restrictions on time and place and gives students the opportunity to learn different behaviors can really use thought to solve problems, analyze and synthesize knowledge at all levels? Throughout the overall picture, the learners have the behavior to learn according to the policy, reduce the time to learn to increase the level of knowledge, but developing the characteristics that will occur within the mind, which is an abstract morality, is a difficult task to measurement and evaluation of teachers which will be an important issue that will be an indicator of the challenges of teachers in the future.

II. RESEARCH OBJECTIVES

1. To study learning behavior of children and youth according to the policy to reduce learning time, increase knowledge time.
2. To study composition and factors of creative media related to the moral development and learning behavior of children and youth.
3. To present the model of morality development and learning behavior of children and youth with the process of Buddhist media application.

III. RESEARCH METHODS

The research applied the mixed methods research consisting of the quantitative research with collecting the data from the sample and the qualitative research with using the structured interview, and was presented with the descriptive research. The researcher designed the research methodology as follow as:

A.The Quantitative Research.

The Quantitative Research was applied to study the morality and learning behavior of children and youth with the process of Buddhist media application at the Secondary Schools in Nakhon Sawan Province by using the questionnaire with the 355 students from 5 Secondary schools. The statistic for data analysis used Frequency, Percentage, Mean and Standard Deviation.

B.The Qualitative Research.

The Qualitative Research was applied to study the model of morality develop and learning behavior of children and youth with the process of Buddhist media application by the structured interview form the key informants to study the state of problem about the morality and learning behavior of children and youth with the process of Buddhist media application at the Secondary Schools in Nakhon Sawan Province from 15 key informants.

IV. RESULTS OF THE RESEARCH

A.Result of the analysis of the learning behavior of children and youth with the policy on Moderate Class, More Knowledge.

Results found that overalllearning behavior of children and youth was at the high level. When considering each aspect, it was found that the honesty was at the highest level. However, the responsibility was at the lowest level. It summarized as follow as:

1) Overall, the discipline was at high level. When considering each item, it was found that “the students respected the teachers people” was at the highest level. “The students respected the teachers that did not teach when the students passed the teachers” was at the high level. However, “the students sent the assignments on time” was at the lowest level.

2) Overall, the responsibility was at high level. When considering each item, it was found that “the students said “Thank you.” when receiving the help from the other people” was at the highest level. “The students said “Apologize.” when making the mistake to the other people” was at the high level. However, “the students reviewed the lesson” was at the lowest level.

3) Overall, the honesty was at high level. When considering each item, it was found that “the students told the market women when the market women gave the change wrongly” was at the highest level. “The students got something and told the teachers” was at the high level. However, “the students did the homework by themselves every time” was at the lowest level.

4) Overall, the sacrifice was at high level. When considering each item, it was found that “for the teamwork, the students gave the opportunity for their friends in the opinion” was at the highest level. “The students gave the help for the others” was at the high level. However, “the students helped the housework” was at the lowest level.

5) Overall, the tolerance was at high level. When considering each item, it was found that “the students could work with the other people and listened the others’ opinion” was at the highest level. “The students denied when their friends persuaded to do the bad thing” was at the high level. However, “the students tried to find the answer for the difficult questions” was at the lowest level.

6) Overall, the knowledge seeking was at high level. When considering each item, it was found that “the students paid attention to learn, tried to learn and participated in the learning activities” was at the highest level. “The students selected the media such as newspaper and internet for searching the knowledge” was at the high level. However, “the students read the books for increasing the knowledge on the vacation” was at the lowest level.

B.Components and Factors of Creative Media Related to the Development of Morality and Learning Behavior of Children and Youth.

1) The Discipline

It was found that 1) the students sent the assignments on time, 2) the students had the discipline and conducted themselves in the Buddhist principles, 3) the students had the patriotism, the conscious in the Thai and Global Citizenship, 4) the students held on the constitutional monarchy, 5) the student conducted themselves as the good model to the junior and the society, 6) the students were enthusiastic to participate in providing the learning and teacher activities, 7) the students prepared to search the knowledge before the class, 8) the students kept the personal things nice and tidy, 9) the students had the good attitude to the study and life basic skill, and 10) the students were able to learn and develop themselves.

2. The Responsibility

Result found that 1) students behave according to the rules School rules and regulations,2) Students show responsibility when they make a mistake,3) Students give priority to collective work before personal matters 4) Students work hard at the task assigned by the teacher to the best of their ability,5) Students keep their belongings in an orderly manner, 6) Students give gratitude when receiving help from others,7) Students work as assigned without abandoning their duties halfway, 8) Students cooperate with friends to do. School activities, 9) When the students have finished using the teaching and learning materials, they will return the staff, 10) Students work to send teachers on time, 11) Students punctually complete activities such as entering the classroom,12) Students will improve themselves according to the teachings of parents or guardians, 13) Students consult with teachers when encountering problems at work.

3. The Honesty

Result found that 1) students can collect money or other people's belongings will hurry to return the owner,2) Students report the actual cost of study to their parents,3) Students invite friends to do good,4) Students do their homework or report on their own, 5) Students do exams with their own abilities,6) Students follow their promises,7) Students behave well in front and behind others, 8) Students maintain their own words,9) Students speak with friends in the right and true things,10) Students have be honest with yourself and others,11) Students do not bring other people's belongings,12) Students do not slander friends or others both in the face and behind,13) Students agree when they make a mistake, 14) Students submit their work or report according to the search.

4. The Sacrifice

Result found that 1) students participate in activities that are beneficial to the school, community and society,2) Students help to keep clean within the school,3) Students help with housework willingly,4) Students donate items to help others,5) Students perform Benefits for the public without expecting rewards,6) Students share items with friends willingly borrowed,7) Students are self-sacrificing, generous and considerate to their fellow students,8) Students are willing to give up their own rights for the common good,9) Students join and do natural resource conservation activities or the local customs and traditions,10) Students give the time to complete group work and come out well,11) Students help others when there are opportunities,12) Students explain and transfer knowledge if their friends do not understand that,13) Students Volunteer to work for others or society willingly,14) In working for a group of students, give friends the opportunity to comment.

5. The Tolerance

Result found that 1) if only a small illness students will not stop learning,2) If friends invite to play while the teacher will reject friends,3) If friends talk sarcastically will not respond,4) Students use reasoning in their lives,5) Students work on assignments until accomplished,6) Students refuse when friends persuade them to do inappropriate things,7) Students try to solve problems and obstacles in their work to succeed,8) Students try to find answers in Article 9: Students can work together with others and accept the opinions of others,10) Students forgive when bullied by a friend, 11) Students endure to work to complete tasks even if a lot of effort is required,12) Students read the textbook in advance 13) When at home, if the parents or relatives criticize,students will not show anger,14) If something is disturbing will control the emotion well.

6. The Knowledge Seeking

Result found that 1) students use their free time to read books to find additional knowledge,2) Students intend to Diligent in learning and participate in learning activities,3) Students record knowledge, analyze, examine certain things learned,4) Students record knowledge gained from various sources, 5) Students use the knowledge from the classroom to search for additional knowledge,6) Students use the knowledge to create new ideas,7) Students exchange. Learning with other people,8) Students are seeking more knowledge from documents / textbooks / Website When there are problems with learning,9) Students choose to use various media such as newspapers, internet to search,10) Students can apply knowledge from the classroom to use in daily life. 11) Students can make various work plans. To complete the time specified,12) Students seek knowledge from various sources. Dispose of inside and outside the school,13) In difficult lessons Students will understand many times,14) When teachers advise to find more knowledge, students follow the teacher's instructions.

C.Presenting the Development Model of Morality and Learning Behavior of Children and Youth with the Buddhist creative media.

Results found that the 6 aspects of the model consisting of 1) the discipline integrated to the Buddhist creative media with the Dhammannuata (knowing the principle), 2) the responsibility integrated to the Buddhist creative media with the Attannuta (knowing oneself), 3) the honesty integrated to the Buddhist creative media with the Sacca (the sincerity), 4) the sacrifice integrated to the Buddhist creative media with the Pariccaga (volunteering), 5) the tolerance integrated to the Buddhist creative media with the Khanti (the patience), and 6) the knowledge seeking integrated to the Buddhist creative media with the Iddhipada (studying successfully).

V. DISCUSSIONS

From studying the results of the research on “A Learning Behavior and Moral Development of children and Youth with Buddhist Creative Media Process”, the researcher discussed the results as follows:

A. The learning behavior of children and youth with the policy on Moderate Class, More Knowledge was as follow:

1. Learning behavior of children and youth as a whole with a high level of average. When considering each aspect, it was found that the highest mean was the honesty. In the high level, followed by the sacrifice have a high level of average the lowest mean was the responsibility is at a high level, probably because the school is based on religion as a basis for goodness and cohabitation, but in many cases, moral values may be instilled in society by adhering directly to religion. For example, childhood morals have been instilled in order to create "adherence to righteousness", which is a virtue that creates behaviors. Wishes to happen to children and youth that is honesty which is in accordance with the research of RungrudeeKlarnharn and others has studied the development of behavioral measurement and assessment model to enhance the desirable characteristics of Thai upper elementary school students in the 21st century. In the 21st century, there are 5 areas: responsibility, honesty, discipline, patience and desire to learn. The desirable characteristics were that the sample group of students in every region having an average score of self-evaluation on all 5 desired characteristics at a fair level. When considered in each aspect, it was found that the average score of self-evaluation in the desirable characteristics of liability. The highest value was followed by the pursuit of learning, honesty, discipline and patience[3].

2. Learning behavior of children and youth regarding discipline, the overall picture is at a high level. When considering each item, it was found that the articles with the highest mean values were students showing respect for teachers at a high level, followed by students passing by teachers showing respect. Even though he had never studied with that teacher before at a high level. The items with the lowest average value were students who submitted the assignments on time as assigned is at a high level, probably because such youth development needs to develop cognitive ability because cognitive ability is part of intellectual development that is important in the development of children's potential. Cognitive ability leads to other areas of development helping children improve their existing things and create new knowledge endlessly. Cognitive ability therefore is an important issue in the development of modern Thai people in order to become a person with a curious nature Self-discipline and able to continually search for knowledge throughout life, being analytical, problem-solving, creative, public-minded, disciplined taking into consideration the common good can work as a group with good morals, morality, ethics, values, consciousness and pride in being Thai respect the teacher, even if that teacher has never taught also demonstrated the morality that has been cultivated by teachers. It is consistent with the research of Sura Onpaeng Administrative styles for the development of morality and ethics of elementary school students in schools under the jurisdiction of the Office of Primary Education. The results of the research showed that the administrative model for the development of morality and ethics of primary school students in schools under the jurisdiction of the Office of Primary Education Service Area, which consists of components as follows: Kindness, Honesty, Discipline, Diligence and determination to work, gratitude and love to be Thai, Responsibility, Patience, tolerance, Respect and humility, Sufficiency, Public mind, Justice, Justice Unity, Desire for learning[4].

3. Learning behavior of children and youth responsibility in general is at a high level. When considering each item, it was found that the ones with the highest mean values were students who expressed gratitude when receiving help from others at a high level, followed by students apologizing when they made a mistake to others. At a high level the items with the lowest mean were students reviewing the content taught by the teachers is at a high level, probably because learning process management, teachers play a role in encouraging and encouraging motivation in all activities to find answers and solve problems by themselves and to review the content that teachers have taught in the class, and participated in work as a group, organized activities to instill morality in work responsibilities students have the opportunity to assess themselves and improve themselves to accept the help of others. Building awareness of citizenship and globalization, learning can occur anywhere, at any time, at many levels, both in the learner, in the classroom, and

outside of the classroom which all parties must be involved and the students must have the opportunity or participate in the formulation or participate in determining the aims, activities, and methods of learning, think by yourself, practice yourself, learn by yourself including evaluating the development of learning according to the potential, needs, interests, and aptitude of each person which is in line with the research of SutthiwatTantirajawong and SasikarnThavisuwan on Effective moral promotion: a case study of children / youth and government officials. The results of the research are as follows: 1)Moral characteristics of students before development in general are at a moderate level. When considered in each aspect, it was found that saving had the highest mean, followed by unity, responsibility, sufficiency, honesty, sacrifice, patience, gratitude, consciousness Perseverance, diligence and discipline Have the lowest mean. 2)Moral characteristics of students after development the overall picture is in a high level. When considered by each side, it was found that gratitude had the highest mean, followed by unity, saving honesty, responsibility, consciousness,sacrifice, diligence, sufficiency, perseverance, patience and discipline had the lowest mean. 3)Comparison of moral characteristics of students before development and after development as a whole and in different aspects were statistically significant at the .05 level[5].

4. Learning behavior of children and youth regarding honesty, the overall is at a high level. When considering each item, it was found that the item with the highest average value was that if the vendor changed money beyond Students will notify the vendor. The second highest level was the students' ability to collect items, even if no one saw them, they would not keep it by themselves and immediately brought to inform the teacher. At a high level the items with the lowest mean are students who do their homework every time is at a high level, probably because the school has instilled morality and ethics. For students to hold fast to righteousness, honest,responsible, impatient solve, improve oneself progress with intelligence, focus on intelligence with diligence, perseverance, intense determination and determination being fair and understanding other people, such as storing other people's belongings didn't think of bringing it into one's own and is thought to be returned to the owner, for example, which is consistent with the research of Office of the Permanent Secretary for Education Office of Policy and Strategy Studied Moral education Ethics of learners in schools under The Ministry of Education found that the morality characteristics Ethics of elementary learners in educational institutions Under the Ministry of Education, found that in general and each discipline, responsibility, sufficiency and honesty at a high level[6].

5. Learning behavior of children and youth in the aspect of sacrifice, the overall picture was at a high level. When considering each item, it was found that the items with the highest mean were in the group work, students were allowed to give their friends an opinion followed by students helping others when they had the opportunity at a high level the items with the lowest mean value are students who help with housework without objection is at a high level, probably because in working with others. We must look for the common good more than our own, unselfish know about giving and sharing, helping others without expecting compensation, sacrificing personal happiness for the common good dedication to work. Therefore, will receive love and respect from colleagues which is in line with the concept of SinapornHuetem. Moral behaviorof students at the bachelor degree level, Rajapruek College. The result of the research shows that the student sacrifice behavior is at the high level. In addition, Rajapruek College, there are suggestions to promote moral behavior. The ethics of students is that the college should organize activities to instill moral and ethical behavior for students by making merit and offering food offerings to monks every morning and the college should promote and support the cultivation of ethics in working together as a team in order to accept the opinions of others. and students should behave in accordance with the rules of the college in order to be a good person in society do not make others suffer was a sacrifice help other in every way[7].

6. Learning behavior of children and youth in tolerance and tolerance as a whole is at a high level. When considering each item, it was found that the items with the highest mean value were students able to work with others and accepting the opinions of others the second highest level was students rejected when their friends persuaded them to do inappropriate things at a high level the items with the lowest mean value were students trying to find the answer to the difficult item is at a high level. This may be due to patience in working will make a commitment to the work that we have been assigned in order to achieve that goal. When encountering problems or obstacles in working, bring those problems or obstacles to improve and improve them. In which those problems or obstacles will be lessons that will make us strong and ready to steadily move forward which is consistent with the research of Office of the Permanent Secretary for Education Office of Policy and Strategy Studied Moral education ethics of learners in schools under The Ministry of Education found that the morality characteristics ethics of elementary learners in educational institutions under the Ministry of Education, found that in general and each discipline,responsibility,sufficiency and the honesty is at a

high level for tolerance and sacrifice is at a medium level on both sides[8].

7. Learning behavior of children and youth in the aspect of learning in general, it was at a high level. When considering each item, it was found that the item with the highest average value was student's intention. Diligent in studying and participate in learning activities the second highest level was the students, choosing to use various media such as newspapers, internet to search for knowledge appropriately. At a high level the items with the lowest mean value were students used their free time to read books to learn more is at a high level, probably because many teachers are not familiar with the various teaching methods but try to find out what methods are needed to make it work well with students and to have good relationships the concept of teaching and learning that is student-centered may not be the only answer for teachers, or it may not be the most effective method, there may be other methods. There are many other methods that are suitable for different learning situations. "Learners are important" is a valuable method because it is a learning management method that encourages the belief that "Every human being has the right to achieve his full potential." In achieving this method, the learner will be trusted and trusted in this way, thus driving the student to the fulfillment of their potential by promoting ideas and facilitating the development of their full potential teachers should rely on their own discoveries as an important means of learning, in which teachers must try and organize teaching and learning that encourages learners to find answers by themselves. Because finding any truth by yourself learners tend to remember well and has a direct meaning to the learner and the persistence of knowledge which is in accordance with the research of RungrudeeKlarnharn and the group has studied the development of behavioral measurement and evaluation model to enhance the desirable characteristics of Thai upper elementary school students in the 21st century. The research results are summarized as follows: The desirable characteristics of upper secondary school students in Thailand in the 21st century, there are 5 areas of responsibility. Honesty, discipline, patience and desire to learn level results the desirable characteristics were that the sample group of students in every region Having an average score of self-assessment in all 5 desirable characteristics were at a fair level. When considered in each aspect found that the average score assesses oneself in desirable characteristics of responsibility highest next is the pursuit of learning, honesty, discipline and patience [9].

B. The composition and factors of creative media related to moral development and learning behavior of children and youth.

1) The Discipline

Found that 1) Students are enthusiastic to participate in the teaching and learning activities, 2) Students learn to prepare to search for knowledge in advance before going to class, 3) Students submit work on time as scheduled, 4) Students have discipline and act in accordance with the principles of Buddhism or the religion they respect, 5) Students are patriotic and have consciousness of being citizens of Thailand and the world, 6) Students adhere to the democratic regime of government with the King, 7) Students are good role models for the juniors and society, 8) Students are well-organized to keep their belongings organized, 9) Students have a good attitude towards the education and basic skills of life, 10) Students can learn and develop themselves to their full potential. This may be due to the learners cooperate in various activities. Enthusiasm to find more knowledge both inside and outside the classroom comment in different perspectives with confidence show various new concepts in solving problems both learners can present reasons for learning and challenge. Presentation of work from brainstorming criticism and suggestions both students are able to adapt to live with others and practice skills as well as can be used as a guide for one's own learning which is consistent with Sukanya Ngambunjong's research, studying about the development of the learning process model to strengthen skills in the 21st century through activities to reduce learning time increase the learning time of the Office of the Basic Education Commission. The research results can be summarized as follows the effectiveness of the learning process management model to enhance skills in the 21st century through activities to reduce learning time and increase learning time according to the following criteria: 2.1 learners who have been through the learning process with the model said learning process have skills in the 21st century to 1) the ability to think about thinking and solve problems creative and innovative thinking. 2) The ability to work in relation to communication skills and collaborating as a team. 3) The ability to use working tools for knowing information. media literacy, and 4) knowledge and practice of living and working in relation to citizenship and the world, Knowledge, skills and attitudes are at a high level in all aspects[10].

2) The Responsibility

It was found that 1) students collaborated with friends to do school activities,2) Punctual students doing various activities such as attending class,3) Students will improve themselves according to the teachings of parents or guardians,4) Students Follow the rules School rules and regulations,5) Students show responsibility when they make mistakes,6) Students give priority to collective work before personal matters,7) Students work hard at the tasks assigned by the teacher,8) Students are dedicated to physical and morale,9) Students keep their belongings in an orderly manner,10) Students give thanks when they receive help from others,11) Students work as assigned without abandoning their duties halfway,12) When students use media tools After teaching is finished, staff will return the staff,13) Students work to send teachers on time, 14) Students consult teachers when they encounter problems in work. This may be because the children's friends play an important role in determining values. Some morals and ethics for children to be acknowledged and act in order to induce behavior like friends. In addition, the moral learning of children is not from friends. Unilateral but also from having to do activities together to understand each other between children of the same age, which these friends, including school friends and friends outside of the school as well which is in line with the research of SuneeSilpiphat and his colleagues on Electronic teaching and learning package in international economics using the T5 Model. The scores from observing behaviors of students were at the highest level and a lot of punctuality completeness of activities finding more knowledge, systematic reporting and cooperation with group work[11].

3) The Honesty

Results found that 1) students can collect money or other people's belongings will hurry to return the owner, 2) Students report the actual cost of study to their parents, 3) Students invite friends to do good, 4) Students do their homework or report on their own, 5) Students do exams with their own abilities, 6) Students follow their promises, 7) Students behave well in front and behind others, 8) Students maintain their own words, 9) Students speak with friends in the right and true things, 10) Students have be honest with yourself and others, 11) Students do not bring other people's belongings, 12) Students do not slander friends or others both in the face and behind, 13) Students agree when they make a mistake, 14) Students submit work or report according to the search.This may be because honesty is a foundation for learning because when students are honest learning other things will follow, for example, students can save money or other things, quickly contacted the owner do homework or self-report or keeping the words that they have spoken, for example, the development of honesty should develop the morality and ethics of the students along with the teaching and learning activities which is in line with the researches of RattanakonWongsri and the group developing morals and ethics of students Students at Lampang Commercial and Technology School. The results of the research showed that Teachers and students agreed that the first way to develop morality and ethics of students in the first method was to develop morality and ethics, coupled with teaching and learning activities. The environment in the school for the development of morality and ethics, students were in the medium level. School activities organized to develop morality and ethics were conducted at a high level and the formulation of student regulations and control of practices for the development of morality and ethics. There is a high level of practice[12].

4) The Sacrifice

It was found that 1) the students perform for the common good without expecting compensation, 2) The students are self-sacrificing, considerate and considerate towards their fellow students, 3) Students are given the time to complete group work and come out well. Other when there is an opportunity, 4) Working in a student group, allowing friends to express their opinions, 5) Students participating in activities that are beneficial to the school, community, and society,6) Students help to keep clean within the school, 7) Students help with housework, 8) Students donate things to help others,9) Students share items willingly to borrow friends. 10) Students are willing to give up certain rights for their common good, 11) Students participate in natural resource preservation activities, or local traditions, 12) Students explain and pass on knowledge if their friends do not understand the subject, 13) Students volunteer to work for others or society willingly. The virtue of sacrifice in working with others Students must look to the common good more than their own, unselfish know about giving and sharing,helping others without expecting compensation, sacrificing personal happiness for the common good dedication to work Therefore, will receive love and respect from colleagues which is in line with the research of SutthiwatTantirajawong and SasikarnThavisuwan. Effective Moral Promotion: A Case Study of Children/Youth and Government Officials The results of the research revealed that: The moral characteristics of students before development in general were at a medium level and when considering each aspect found that saving has the highest average, followed by unity, responsibility Sufficiency, honesty, sacrifice, patience, gratitude consciousness,perseverance, diligence and discipline have the lowest mean. The moral characteristics of the students after development, in general, are at a high level. And when considered by each side, it was found that gratitude had the highest mean, followed by unity, saving honesty,responsibility, consciousness, sacrifice, diligence, sufficiency, perseverance, patience and discipline with the lowest mean[13].

5) The Tolerance

Results found that 1) students use reasoning in their lives Without emotions,2) Students work assigned to completion,3) Students try to find answers to difficult questions,4) Students can work together with others. And accepting the opinions of others, 5) The student is patient with the work to complete the work. Although it requires a lot of effort,6) If there is something disturbing will be able to control emotions well,7) If only a small illness Students will not stop learning,8) If friends invite to play while the teacher will reject friends,9) If a friend talks sarcasm will not respond,10) students refuse when friends persuade them to do inappropriate things,11) Students try to solve problems and obstacles in the process to succeed,12) Students forgive. When bullied by a friend,13) Students read the textbook in advance, 14) When at home, if the parents or relatives criticize Students will not show anger. This may be due to study behavior Students have to practice in and outside of the classroom, such as the practice in the classroom while the teacher is teaching in the classroom, such as the use of learning tools, listening, taking notes, summarizing in their own understanding. Review of assigned work lessons, follow up on one's own work, improve and improve work, etc. including conduct in society students must adapt to society appropriately and have responsibility to themselves is an important reason will result in patience tolerate in inappropriate behavior which is consistent with the research of Tantekin (Tantekin) studied about the ability of primary teachers to create discipline in a medium-sized school in southern Florida from a population of 130 people found that teachers are Those who are important in building discipline and educating children that will be used to live in society because teachers have to train students to adapt to society appropriately and have responsibility for themselves is an important reason will result in discipline, the teacher must find the situation. To apply to train teachers must be people who practice as an example in the workplace in society should avoid inappropriate behavior. In which students will observe teacher behavior Learning from teachers until they have knowledge and understanding and are capable of self-discipline in addition, this study found that the teacher has the ability to convince the mind of the child to know and discipline differently. This ability, the teacher must be trained before coming to give advice on teaching rules and regulations to students[14].

6) The Knowledge Seeking

It was found that 1) students used their knowledge to create new ideas, 2) students used their free time to read books to find additional knowledge, 3) students intended Diligent in learning and participate in learning activities, 4) Students use knowledge from the classroom to search for additional knowledge, 5) Students exchange knowledge with others, 6) Students choose to use various media such as newspapers, internet to search, 7) Students can apply knowledge from the classroom to use in daily life. 8) Students seek knowledge from various learning sources. Dispose of inside and outside the school, 9) Students record their knowledge, analyze, examine certain things they have learned, 10) Students record knowledge obtained from various sources, 11) Students have to search for additional knowledge from documents / textbooks / Website. When there are problems with study, 12) Students can plan various work. To be completed by the time specified, 13) In difficult lessons Students will understand many times. 14) When teachers advise to find more knowledge. Students follow the teacher's instructions. This may be due to teachers have promoted learning and created good attitudes in learning. For students to use their free time to search for knowledge may require students to play educational games (Education Games) to the library to exchange learning from others. Through the analysis of the responsible teacher that is not harmful to players and is to create good creativity for children Which is consistent with SaowaneeChatkaew's research. Creative media, media literacy A case study of the Idea Idol project. Media findings were found. This research studies the process and guidelines for enhancing youth media literacy skills through a case study of the Idea Idol Project for Media Literacy. The tools used for data collection are in-depth interviews and document analysis the results of the research showed that the project has developed a complete media literacy skill for youth through the process. Covering access to the assessment analysis and participation as well as the promotion of creative media production consists of contemporary dance performances rap music competition stage performance and online game competition. Creative media production has a positive effect on the development of media literacy skills by not only increasing the area of good media for society but helps the youth in the production of creative media have a deeper understanding of the work of the media and aware of the responsibility of media producers towards society for guidelines for developing media literacy skills through youth creative media production activities consisting of 4M + 3C, including Managing Knowledge, Mentor, Materials, Morality, Creative Thinking, Communication Skill, and Cost, which will help the development of media literacy skills successfully[15].

C. Presenting the Development Model of Morality and Learning Behavior of Children and Youth with the Buddhist creative media process.

The 6 forms consisted of 1) the form of discipline Integration of Buddhist creative media with the Dharmanya principles knowing good principles,2) Responsibility model Integration of Buddhist creative media with the self-importance principle knowing oneself well,3) Integrity patterns integrating Buddhist creative media with truth, sincerity, 4) forms of sacrifice Integrate Buddhist creative media with the principle of Praka, with volunteer spirit,5)

Patience and tolerance model. Integrate Buddhist creative media with religious tolerance. Patience and practice well,and 6) The pattern of pursuing learning. Integrate Buddhist creative media with the power of virtue successful learning anywhere maybe because the policy of Bloom increases the learning time, allowing the school to organize activities to promote the learning behavior of children and youth well which is consistent with the research of Sura Onpaeng Administrative styles for the development of morality and ethics of elementary school students in schools under the jurisdiction of the Office of Primary Education. The results of the research showed that the administrative model for the development of morality and ethics of primary school students in schools under the jurisdiction of the Office of Primary Education Service Area, which consists of components as follows: Kindness, Honesty, Discipline,Diligence and determination to work, Gratitude and love to be Thai,Responsibility, Patience, tolerance, Respect and humility, Sufficiency, Public mind, Justice, Justice unity.Desire for learning element 2 methods of moral development, students have 4 methods as follows: 1) Integration in learning management,2) Organize student development activities,3) Organize activities by parents participating,4) Organize development activities according to the way Life in the community. The administrative process for the development of morality and ethics has 5 steps as follows: 1) Mission review,2) Planning,3) Operations,4) Monitoring and evaluation, and5) Reporting of the evaluation form of administration to develop morals and ethics of students in schools under the jurisdiction of the Office of Educational Primary Education that were created were at a high level and the usefulness is at the highest level[16].

VI. RECOMMENDATIONS

A. Recommendation for Policy

1) It should promote and support the budget for doing the projects or activities to strengthen the morality and learning behavior of children in the context and the demand of each area.

2) It should set the policy to the action in the area, extend the results for the development of the administers, the teachers, and the students by allocating the budget to the schools in providing the activities

3) It should promote the public relations about the students that had the morality and learning behavior as the Best Practice.

4) It should set the guidelines or the measures that all organizations in the Ministry of Education gave the importance and drove in the one direction.

B: Recommendation for Practice

1) The schools should formulate the strategy and the plan/project/ activity on the policy with the appropriateness in the context, area, environment and identity.

2) The schools should coordinate with the family institution, the religious institution, the local administrative organization, and the private sector to participate in the development of the morality and learning behavior.

3) It should support and promote the schools on the importance of providing the education to focus on promoting the activity/project on the development of the morality and learning behavior.

4) It should promote the schools on formulating the strategy and the plan/project/ activity on the policy with the appropriateness in the context.

C: Recommendation for Further Research

1) It should study the morality and learning behavior of the students with studying the variable that had the context involving the students and the schools such as the size of the schools, the region, and the economy etc. to get the information useful for the development of the morality and learning behavior.

2) It should have the development of the set of the national standard instruments for evaluating the behavior of the students classified on the age of the students.

3) It should study the factors affecting the morality and behavior of the students at the Primary schools, the Secondary schools, the Vocational Education, and the Higher Education under the Ministry of Education.

4) It should study the morality of the school administrators that affected the process of strengthening the morality and ethics of the students in the 21st century.

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Development of Effectiveness Model of Buddhist Psychological Process for Behavior Modification of Rearing the Delayed Speech Child using Electronic Screen Media

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Abstract— ***Objectives of this research were to develop and validate the effectiveness model of rearing delayed speech child from electronic screen media by using the Buddhist Psychological process of behavior modification. Mixed methods research with 2 phases was used for research design. Data were collected from 21 key informants and 100 samples for a validation of the model. Research tools were interview guideline and questionnaires. Quantitative data was analyzed using descriptive statistics and to validate developed model by LISREL. Results indicated that 1) conditions of rearing delayed speech child comprised a closed rearing with attention, spending time with child, and promoting a child development; 2 factors for the supporting of rearing delayed speech child using electronic screen media consisting of an attitude of rearing and thoughtfulness of using electronic screen media with Buddhist attributes integrated in the process of rearing delayed speech child using electronic screen media. 2) The effectiveness model of rearing delayed speech child using electronic screen media by using the Buddhist Psychological process of behavior modification it revealed that the effectiveness model of rearing delayed speech child using electronic screen media by using Buddhist Psychological process of behavior modification was fitted with the empirical data which showed Chi-square (χ^2) = 45.83, df = 59, p = .89, GFI = .93, AGFI = .84, RMR=.06, and the variation of the effectiveness of rearing delayed speech child of .104 which indicated that variables in the model could explain the effectiveness of rearing delayed speech child of 10.40, and an indirect effect via Buddhist attributes was higher than a direct effect. Therefore, Buddhist attributes acted as a mediator in this model, and a direct effect and total effect of an attitude of rearing had an effect on Buddhist attributes of .75 at the statistical significance of .01.***

Index Terms— ***Effectiveness Model, Buddhist Psychological Process, Rearing the Delayed Speech Child***

I. INTRODUCTION

From the survey of the situation of children in Thailand, playing electronic devices (such as mobile phones, tablets, game consoles) was found that 50.9 percent of children played electronic devices. The proportion of girls playing is slightly higher than boys (53.1 and 48.9 percent respectively) [1], in which over the past 3-4 years, mobile phones, smart phones and tablets were used as tools. As a result, young children have inappropriate emotional and language development. From the study of screen usage behavior of Thai children aged 0-3 in Bangkok [2] found that Thai children aged 0-3 years in Bangkok have the highest amount of TV screen use with an average of 50.3 minutes per day, followed by tablets and smartphones with an average of 40.40 minutes per day. Research showed that children start watching television from birth and the fastest age to start using tablets and smartphones is 7 months. Therefore, to bring technology to children [3] things to keep in mind are how to choose tools and applications. Tools used in good teaching and learning must help children to search and create opportunities and encourage children to have the option of creating imagination during the first 7 years of childhood is a learning age through real experiences and sitting on the computer or watching TV for a long time. Contrary to the nature of childhood [4] and causing the child to have developmental delay as well in 2016, there were 2,828 cases of slow speech in the Queen Sirikit National Institute of Child Health, which increased from 1,896 in 2014. It can be seen that increased to 932 cases, accounting for 49.1%, in line with demographic studies that affect the amount of screen use in general such as television, tablet or smartphone, which is the income of parents also found that children who sleep with grandparents or other relatives have the highest amount of tablet and smartphone use in which young children use their smartphone screens since infancy adversely affecting health problems in children speaking later than age are more common, both from the parents or careers who have their own tests and from the assessment of language development when the child is vaccinated. We know that the development of language and speaking is an important foundation for learning affecting intelligence levels and academic achievement according to previous studies, improper parenting and lack of language and environmental stimulation are the reasons why children are most slow which we should give knowledge understanding with parents or careers in order to have appropriate parenting adjustments more time for children to play, talk, do not let the children play alone or with electronic media on the screen. Educating parents about language and speaking development including various developmental areas of the child, should start from the mother to the antenatal care, [5] but allowing the children to spend time watching television, playing games, playing the internet affect the study, sleep and eating of children. The American academy of pediatrics advises children under 2 years of age to watch television or use other electronic media. For entertainment [6] and in line with children with delayed speech problems that are more common in Thailand, which are found to be part of an environment that is not conducive to promoting development, one factor being letting children watch television alone, [7] and it is generally accepted that the first 3-4 years of life are when the child's brain develops rapidly. Nurturing in the home is the most important factor for the development of children at this age [8] which is considered a window of opportunity that encourages children to have imagination in creating further works in the future.

Therefore, when adults do activities with children having books for children in the house and home care conditions is an important indicator that shows the quality of child rearing that [9] can develop children to have physical growth, skills in literacy and knowing numbers social and emotional development and readiness for learning. These elements are the basis for further good adult growth in which parents are important people in helping children develop and to grow into good adults in the future the researcher is interested in researching the development of an effective model for raising children to speak slowly by using electronic media with Buddhist psychology program, behavior modification by using Buddhist principles to help refine and nurture parenting and children to help children speak more normally.

II. RESEARCH OBJECTIVES

The purpose of this study was to study the state of raising children who speak slower by using electronic media of parents who care for children who speak slower to be able to speak according to age development to study the parenting effectiveness of parents by using the Buddhist Psychology Behavior Modification Program in slow talking children from using electronic media, and to present an effective model for raising children to speak slowly by using electronic media with Buddhist Psychology Behavior Modification Program.

Objectives of this research were to develop and validate the effectiveness model of rearing delayed speech child from electronic screen media by using the Buddhist Psychological process of behavior modification.

III. RESEARCH METHODS

A. Research Design

The research method was the mixed methods research using the quantitative research to extend the qualitative research results. This mixed methods research design was divided into 2 phases. Data were collected from 21 key informants and 100 samples for a validation of the model. Research tools were interview guideline and questionnaires. Quantitative data was analyzed using descriptive statistics and to validate developed model by LISREL as shown in Fig.1.

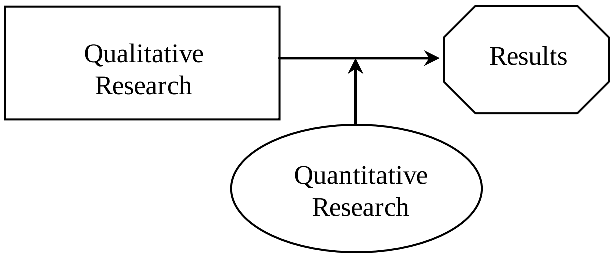


Fig.1 Mixed methods research using the quantitative research to extend the qualitative research results

Source: Tashakkori and Teddlie (1998, Cited in [10])

This study is mixed methods research by qualitative research, collecting primary data from the Tripitaka scriptures and commentary from Mahachulalongkorn rajavidyalaya University, both Thai and Pali languages. The secondary sources are collected from books, documents, textbooks, academic works and research of thinkers, writers, and researchers in Thai and foreign languages and interviews with scholars and experts. For, quantitative research, collecting data from parents of children speaking slowly from using electronic media, divided into 2 phases, which are Phase 1, qualitative research with in-depth interviews and Phase 3 quantitative research to examine the model. For the population sample tools used in conducting research and proceeding to collect detailed information in each phase as follows.

B. Research Process

Phase 1 Qualitative research with in-depth interview

The target group of the study was selected according to the specific qualifications specified by the Buddhist scholars. Psychologist treatment provider the subjects were 20 nursing development, speech trainers, occupational therapists and psychologists. The research tools in Phase 1 were 1) Questionnaire form for interviewing that contains questions about the interviewee's basic information attitudes in raising children, discretion in using media Buddhist characteristics and the effectiveness of raising children speaking slowly from the use of electronic media. 2) The child development screening form of the Department of Mental Health Data collection phase 1: The study was conducted after the study was considered and approved by the Human Ethics Committee. Queen Sirikit National Institute of Child Health conducting data recording while interviewing in order to get complete information on the desired issue when the interview is completed the document is signed, take pictures, evidence, or information related to interviews about variables for basic information in the development of Buddhist behavioral adjustment psychology programs. The researcher brought the data from the interview to analyze content (analytic induction), the process of qualitative data analysis will be carried out until the required information is complete, clear and the data has been used as basic information for the development of Buddhist psychology behavior modification programs.

Phase 2 Quantitative research to examine the model

Population and sample were parents of children attending the Queen Sirikit National Institute of Child Health. The calculation is based on Daniel Soper formula, using 4 hidden variables and 16 observable variables, P = 0.05 by using Stratified Random Sampling, 100 persons. Research instruments in Phase 3 is a questionnaire consisting of 1 questionnaire consisting of 5 self-created questionnaires consisting of general information of the respondents information about the attitude of raising children information regarding media discretion information about Buddhist characteristics information about the effectiveness of raising children to speak slowly in determining the scoring level of the questionnaire sections 2 to 5, this is a rating scale (5). The level of data collection operation in Phase 3 was collected using the Parenting Effectiveness Questionnaire by parents. Buddhist Psychology Program for Behavior Modification in slow Speaking Children by Using Electronic Media got the information find the average score of the questions by dividing the range of scores into the lowest level, low level, moderate level, high level, highest level. Analyze basic data using descriptive statistics and model validity with LISREL program. The researcher brought the improved tools to 7 content experts in psychological validity. Expert in research Expert in Buddhism is the person who examines the accuracy and covers the content and consider the consistency of the content of the question. The accuracy of the content according to the specified structure and language suitability by tools used to collect data with the content validity index average of 0.80. After the analysis of the coefficient of precision, the results of the analysis will be used as data for consideration, improvement, and preparation of a suitable complete questionnaire.

IV. RESULTS

1. The state of raising children speaks slowly from using electronic media from parents who were good case studies.

From the study using qualitative methods, it was found that the development of an effective model for raising children to speak slowly by using electronic media with Buddhist psychology program for behavior modification. From the study of documents and related research, there are 4 things which are (1) attitude in raising children, (2) decision in using media, (3) Buddhist characteristics, (4) Effectiveness of raising children to speak slowly when integrating the content analysis from the quality methods, it was found that the guidelines for raising children speak slowly from the use of electronic media from parents. A good case study model is closely paying attention, dividing the time and promoting development.

2. Examining the consistency of the development of an effective model for raising children to speak slowly by

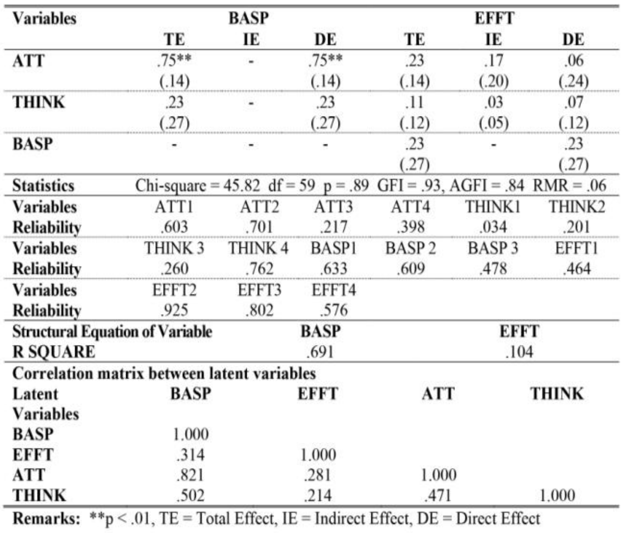
using electronic media with the Buddhist Psychology Behavior Modification Program.

The effectiveness model of rearing delayed speech child using electronic screen media by using the Buddhist Psychological process of behavior modification it revealed that the effectiveness model of rearing delayed speech child using electronic screen media by using Buddhist Psychological process of behavior modification was fitted with the empirical data which showed Chi-square (χ^2) = 45.83, df = 59, p = .89, GFI = .93, AGFI = .84, RMR=.06, and the variation of the effectiveness of rearing delayed speech child of .104 which indicated that variables in the model could explain the effectiveness of rearing delayed speech child of 10.40, and an indirect effect via Buddhist attributes was higher than a direct effect. Therefore, Buddhist attributes acted as a mediator in this model, and a direct effect and total effect of an attitude of rearing had an effect on Buddhist attributes of .75 at the statistical significance of .01.

When considering the correlation matrix between latent variables, the correlation coefficient range between latent variables is in the range of 0.21 to 0.82, with all pairs having positive relations. The variable with the highest correlation coefficient was medium level. Attitudes in raising children and Buddhist characteristics show that as the attitude towards raising children increases. The Buddhist characteristics developed from the Buddhist psychology program for behavior modification also increase and the variable with the correlation coefficient was followed by the discretion in using media and Buddhist characteristics show that as the discretion in using media increases, the Buddhist characteristics will increase as well.

Children attending the Queen Sirikit National Institute of Child Health The formula is calculated by Daniel Soper formula using the number of 4 hidden variables and the number of observable 16 variables, P = 0.05 by using Stratified Random Sampling, 100 persons. The research instruments in Phase 3 is a questionnaire consisting of 1 questionnaire consisting of 5 self-created questionnaires which are general information of the respondents information about the attitude of raising children information regarding media discretion information about Buddhist characteristics information about the effectiveness of raising children to speak slowly in determining the scoring level of the questionnaire sections 2 to 5, this is a rating scale 5 level of data collection process. In the third phase, data was collected by questionnaires for parenting effectiveness of parents using Buddhist Psychology Program for Behavior Modification in slow speaking children Using Electronic Media got the information find the average score of the questions by dividing the range of scores into the lowest level, low level, moderate level, high level, highest level. Data were analyzed using descriptive statistics and model validity with LISREL program quality check. The researcher brought the updated tools to 7 experts with content validity. Expert of the research were in Buddhism and was the person who examines the accuracy and covers the content and consider the consistency of the content of the question the accuracy of the content according to the specified structure and language suitability by tools used to collect data with the content validity index average of 0.80. after the analysis of the coefficient of precision the results of the analysis will be used as data for consideration, improvement, and preparation of a suitable complete questionnaires.

Table 1 Statistical analysis of correlation between latent variables and factor analysis of developed model



Variables	BASP			EFFT		
	TE	IE	DE	TE	IE	DE
ATT	.75** (.14)	-	.75** (.14)	.23 (.14)	.17 (.20)	.06 (.24)
THINK	.23 (.27)	-	.23 (.27)	.11 (.12)	.03 (.05)	.07 (.12)
BASP	-	-	-	.23 (.27)	-	.23 (.27)
Statistics	Chi-square = 45.82 df = 59 p = .89 GFI = .93, AGFI = .84 RMR = .06					
Variables	ATT1	ATT2	ATT3	ATT4	THINK1	THINK2
Reliability	.603	.701	.217	.398	.034	.201
Variables	THINK 3	THINK 4	BASP1	BASP 2	BASP 3	EFFT1
Reliability	.260	.762	.633	.609	.478	.464
Variables	EFFT2	EFFT3	EFFT4			
Reliability	.925	.802	.576			
Structural Equation of Variable			BASP			EFFT
R SQUARE			.691			.104
Correlation matrix between latent variables						
Latent Variables	BASP		EFFT	ATT		THINK
BASP	1.000					
EFFT	.314		1.000			
ATT	.821		.281	1.000		
THINK	.502		.214	.471		1.000

Remarks: **p < .01, TE = Total Effect, IE = Indirect Effect, DE = Direct Effect

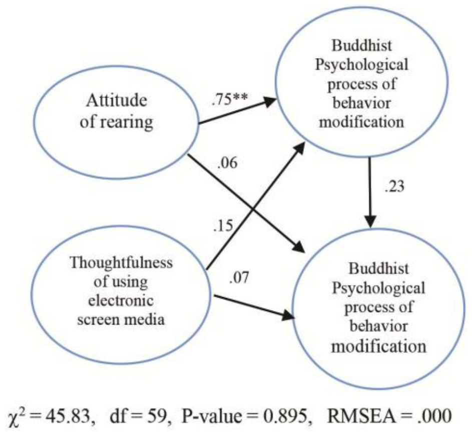

Attitude of rearing
.75**
Buddhist Psychological process of behavior modification
.06
.23
.15
Thoughtfulness of using electronic screen media
.07
Buddhist Psychological process of behavior modification
$\chi^2 = 45.83$, df = 59, P-value = 0.895, RMSEA = .000

Fig. 2 An effectiveness model of rearing delayed speech child from electronic screen media by using the Buddhist Psychological process of behavior modification

V. DISCUSSIONS

Discussion of the development of an effective model for raising children to speak slowly by using electronic media with Buddhist Psychology Behavior Modification Program.

From documentary studies and field studies by in-depth interviews, it was found that in watching and raising children speaking slowly. Parents must make the best efforts and closely take care of the children to help develop the children to be ready and have development suitable for age. Therefore, raising children, parents must be a good role model for children and have time for children regularly. The researcher can summarize the Buddhist developmental characteristics from the Buddhist behavioral psychology program as follows:

1. Nurtured with compassion means love and good wishes. Nurturing with care aims for children to develop according to age and be happy and be patient when children do not like and talk to your children well despite being angry, complimented with clapping and hug encouragement in line with the beloved Jariansatakon [11] studied the role of parents in promoting morality and ethics for young children. The samples were teachers or caretakers and parents of young children studying in child development centers Chachoengsao Province, consisting of 383 people, is a survey research. Tools used in this research are Questionnaire for parental roles. In parenting the role of parents in the behavior, model, practice regarding morality and ethics and the moral and ethical level of preschool children. The research found that 1) the moral and ethical level of preschool children. In general, the highest level is gratitude, followed by honesty and with compassion have good feelings for themselves and others, respectively, the last one is economical know how to use and preserve resources and environment, and 2) The role of parenting. There are all 3 types of parenting, in general, at the highest level, first is love support and the second is logical reasoning and democratic nurture, respectively. 3) The role of guardians in behavior, behavior and morality and ethics. The behaviors of the moral and ethical behavior in general are at the high level, first is gratitude, followed by honesty and kindness have good feelings towards oneself and others, respectively, in the last part, have manners and behave according to Thai culture. 4) The role of guardians in parenting, the overall is positively related to the moral and ethical level of preschool children at the statistical significance level of .05, 5) The role of parents in the behavioral role model on morality and ethics with the moral level. All aspects were positively correlated with the moral and ethical level of preschool children with statistical significance at the level of .01.

2. The development of an effective model for raising children to speak slowly by using electronic media with Buddhist Psychology Behavior Modification Program which has a total of 16 indicators used to measure 4 latent variables, namely childcare attitudes discretion in using media Buddhist characteristics developed from Buddhist behavioral psychology program. The effectiveness of raising children to speak slowly with Buddhist characteristics developed from the Buddhist Psychology Behavior Modification Program is a passing variable. It is consistent with the empirical data and from the results of the analysis of magnitude, influence and the results of the analysis. Chi-square relative. In conclusion, it should be a suitable model and found that this model has internal variables consisting of the attitude of raising children and judgment in using media able to explain 75% of the variance in childcare attitude in line with Jintana Phatphongphonthon and Wannisa Kaewkajeenam, actively [12] studying factors affecting the 6 early childhood development of Thailand in 2017 that Early childhood development of childhood in all areas 67.5 percent. When classified by age group, found that children aged 0-2 years of developmental childhood in all areas 76.6 percent, children aged 3-5 years of age have all inclusive development 58.00 percent of the population, when classified by each side, found that the large muscle groups 9.4.8 percent in society and self-help 92.10 percent in the small muscle group 90.4 percent and the language and the using 79.4% of the language, when compared to the results of the 6 early childhood development survey of the year 1942, 1947, 2007, 2010, 2014, 2017 and 2017, it was found that the situation of early childhood development remained

χ^2 = 45.83, df = 59, P-value = 0.895, RMSEA = .0

stable and tended to decrease at Hot 71.7, 72.0%, 67.7%, 7.3.4%, 72.0% and 67.5% respectively, Thai childhood developmental rates are lower than the World Health Organization statistics found 80-85% of young children. Around the world and do not achieve the target value according to the integrated plan of human potential development according to age As for the childhood development of young children in 12 health zones (except Bangkok), it is found that the health areas that achieve the target value according to the integrated capacity development plan of the age group. There is only one health zone no. 6 in Chonburi. Compared to the results of the early childhood development survey 2014 and 2017, it was found that the health areas that have improved early childhood development were only 5 districts, which were Health Zone 2, Phitsanulok, Health Zone 5, Ratchaburi. Health No. 6 Chon Buri and Health Zone 10, and Ubon Ratchathani.

3. Researcher studied from academic textbooks and created the design of Buddhist Psychology Behavior Modification Program. This program can be used practically and will be useful in hospitals. The results of the measurement of the development of children with the Buddhist Psychology Behavior Modification Program showed that the children have increased development. 52.87 percent when testing the average of standard deviations Test statistics and the statistical significance level in the comparison experiment before the experiment with an average score of 5.22 and after the experiment with an average of 8.22. When comparing both scores, the posttest scores were significantly higher than the pre-test scores. Statistical significance at the .05 level is consistent with the Copyright Act and Daranee Saksiphon. [13] The effectiveness and the suitability of the form of correction are examined. Speaking clearly using the AES2D training process for children with mild intellectual disabilities. There are 3 steps in this process. Step 1: Creating a pattern for correcting speech deflections using the AES2D training process for children with mild intellectual disabilities. Sample groups include experts working on speaking and editing speech for 25 children with intellectual disabilities and art teachers. Step 2 Study the effectiveness of the model to correct speech blur by using the AES2D training process for children with mild cognitive impairment Sample groups include five children with mild intellectual disabilities who have been diagnosed by doctors by choosing a specific step. Step 3: Study the suitability of the pattern of speech correction using the AES2D training process for children with difficulty. Mild cognitive impairment sample is a speech editor with at least 5 years of experience in correcting speech. The research instruments consist of 1) the pronunciation test, 2) a set of correcting speech defects using the AES2D training process, 3) Assessment form for speaking ability, 4) Assessment form for satisfaction with the use of training packages to correct blurry using the AES2D training process of parents 5) Assessment form for verbal ability solving blurred speech using the AES2D training process using the One Group Posttest Only Design experimental design. Index of Item - Objective Congruence (IOC) mean, median and standard deviation. The study found that the effectiveness of the speech correction model using the AES2D training process for children with mild intellectual disabilities. At a good level, the Effectiveness of the deceptive speech correction model using the AES2D training process for children with mild intellectual disabilities at a good level satisfaction with the use of AES2D speech correction training kit for parents with mild level of intellectual disabilities of parents is at a high level and the appropriateness of the speech correction model using AES2D training process for children with mild intellectual disabilities at a high level.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. This research is the study of the development of an effective model for raising children to speak slowly by using electronic media with the Buddhist Psychology Behavior Modification Program. To guide the family Buddhist organization Educational institution and agencies related to child rearing, speak slowly, bringing relevant principles into concrete actions that lead to appropriate treatment to children according to the ages, developmental ages of children.

2. The development of an effective model for raising children to speak slowly by using electronic media with Buddhist Psychology Behavior Modification Program giving importance to raising children speak slowly from using electronic media with the support of family members, neighbors, professionals, so child development agencies should strengthen to be a strength in preventing children from attaching mobile phones to the use of electronic media from under 3 years of age strictly and should have extra activities for children to learn at the same time with parents.

3. This research is the study of the development of an effective model for raising children to speak slowly using electronic media with the Buddhist Psychology Behavior Modification Program which presents the Buddhist Psychology Behavior Modification Program can make children develop better language in a short time. Therefore, this program should be used for training in medical personnel in the short course system for 3-5 days.

B. Recommendations for Further Research

1. Should do this program developed as an application of Buddhist psychology to chat with baby in the future for

parents to easily access and save time in receiving services at the hospital.

2. The model obtained from this research should be used continue to do experimental research to support that the model obtained from this research can make the effectiveness of raising children to speak slowly by using electronic media with Buddhist psychology program, behavior modification can reduce the problem of children with mobile phone screen and electronic media. Due to wanting to prove that raising children speak slowly from the use of electronic media with Buddhist Psychology behavior modification program can be adapted for use in daily life.

3. This research is a multi-stage research which is considered to be a thorough battle to confirm that the Buddhist psychology program of behavior modification is effective and practical. It should be used in hospitals in provincial and community levels.

CONCLUSION

From the study of the developed model, the finding showed the connection between the effectiveness of rearing delayed speech child through the use of electronic media, including the attitude of raising children discretion in using Buddhist psychological process media characteristics and the effectiveness of raising children to speak slowly. It found that the average score level and percentage of developmental improvement of childcare has shown a percentage of the improvement at 52.87 percent, and when considering the evaluation with the Denver II test found that the effectiveness of raising children speak slowly from the use of electronic media Using the Buddhist Psychology Behavior Modification Program Overall, after the experiment, 75-90 percent of Denver II test scores were 71.87 percent. When comparing both scores, the post-test scores were significantly higher than the pre-test scores. Statistically significant at the .05 level and the development of an effective model for raising late children from using electronic media with Buddhist psychology behavior adjustment program Consistency in harmony with empirical data. The validity examination of the developed model concluded that Chi-Square = 45.83, df = 59, p = .89, GFI = .93, AGFI = .84, RMR = .06. When considering the prediction coefficient (R-SQUARE) of the latent variable structure equation, it was found that the characteristic Buddhism developed from the Buddhist Psychology Behavior Modification Program. The prediction coefficient is .691, indicating that the variables within the model are the attitudes of raising children, and judgment in using media able to explain the variance of the attitude component of child rearing, 69.10 percent. The prediction coefficient is .10, indicating that the variable within the model is the attitude of raising children. Discretion in using media and Buddhist characteristics developed from Buddhist behavioral psychology program able to explain the variance of childcare effectiveness of slow talking by 10.40%. When considering the direct and indirect influence between variables in the model, it was found that the Buddhist characteristics developed from the Buddhist Psychology Behavior Modification Program is a passing variable. It is worth noting that the size, direct influence and the combined influence of the attitude of raising children influence on Buddhist developmental characteristics from the Buddhist Psychology Behavior Program, size .75 with statistical significance at the level of 0.01.

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Ethnicity as the cause of political instability in South Africa

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Abstract

***Background:** KwaZulu Natal has been a battlefield of political violence over the past few years in a democratic South Africa where many other provinces were no longer resolving their conflict through violence. This study aimed to find reasons why this province still experiences high levels of violence and the UMzimkhulu area was identified as the area of the study.*

***Objectives:**the objective of this paper was to examine the public responses to ethnicity as the cause of political violence in the province of KwaZulu Natal at the UMzimkhulu area. Using descriptive analysis, we investigated the root cause of political violence inthe UMzimkhulu area. In a comprehensive analysis of the case ofthe UMzimkhulu area, we argued that to explain the causes of political violence, it was necessary to look into the type of people that are living in the area and their ethnic origin.*

***Method:** in this paper, we applied a mixed research methodology, which is the Qualitative and quantitative research methods. Twenty-five questionnaires were successfully distributed to participants and responded to. Interviews were conducted with five participants.*

***Results:** we found that the people that are living in the area are of a Xhosa tribe and a Zulu tribe, that alone created an identity conflict amongst the people. Twenty-five questionnaires were distributed to local community members and both tribes were represented, five interviews were conducted to both tribes.*

Conclusion: the intervention of the police and political office bearers will always be temporal because the root cause of the political violence in the area is not addressed. Every local government elections will be characterized by political violence in the area unless the ethnic disparities are properly addressed.

Keywords: Tribe, Political violence, Ethnicity, Identity, Government, Community

Introduction

The involvement of local police officials and political leaders to provide a solution in ending the political violence at uMzimkhulu area have been unsuccessful. Even though their involvement might have assisted to reduce the violence, but the tensions between tribes still exist and it seems like people are seating on a time ticking bomb(Haas, 2020: 01). The involvement of police and political office bearers is not focusing on the root cause of political violence which makes it difficult for them to provide a solution that will end the violence. Descriptive analysis was used for this study to lead a reader through systematically to understand the relationship between political violence and ethnicity. The descriptive analysis also assists the reader to understand why the political violence of this nature cannot be stopped by the law enforcement agencies easily like any other criminal activities (Lawless and Heymann, 2010: 228). The community of uMzimkhulu has people of the Xhosa tribe and the Zulu tribe. Both tribes are fighting for political power, the area is located in KwaZulu Natal which was previously demarcated by the apartheid government as the area of Zulu Speaking people. The area is also close to Eastern Cape which was previously demarcated by the apartheid government as an area for Xhosa speaking people(Lehman, 2007: 302). The South African government has established a commission to investigate the political violence in the area and provide possible solutions. The focus of this study is different from the scope of the commission. This study investigated the root cause of political violence in the area. The Moerane Commission (2018: 02) reported that the political violence in the area was instigated by corrupt officials. This article argues that many peoplein the country are corrupt and public officials in many parts of the country are involved in corruption but there is no political violence(Koelble, 2017: 282). Therefore, the main reason for the high levels of political violence in the area as per the findings of this study is the ethnic disparities in the area.Based on these analytical deliberations, this article examines the responses of community members on the government attempt to stop political violence in the area. This study therefore, aimed at showing a different perspective on what causes the violence in the area.

Theoretical perspective

Harkness (2018: 04)argued that organized political violence and political resistance is informed by ethnic differences. In the most extreme cases of political violence in Africa, ethnic tensions have contributed and ethnic cleansing has not been successful. Adam (1995: 457) states that the multiracial coexistence and class distinctions in South Africa contribute to ethnic political violence. Political violence is not only caused by different political views but by racial divisions and ethnic division as well. Many reports and researchers on political violence in South Africa such as Gottschalk (2016: 01)focused on tensions in political parties asthe causes of political violence. While there is evidence that tensions within political parties contribute to political violence in South African political parties, it is not the only cause.

Different ethnic identity in politics and its influence in politics is not the only South African problem but many African countries are victims of this. According toHigashijima and Houle (2018: 910), ethnic inequality in the Sub-Saharan African countries affects political decisions. Ethnic inequality breeds political violence, destabilize democracy, and also obstructs economic development. Houle and Bodea (2017: 382)states that ethnic inequality induces war and civil war. Most coups d' etat in Africa are influenced by ethnic inequality. Africa has many ethnic groups that have different preferences on who must be in leadership positions. South Africa is not immune to ethnic challenges that are facing Africa as the continent. According to Guariso and Rogall (2017: 01), the fight against ethnic dominance in leadership positions is associated with resources. Those who are in leadership positions have proximity to public resources and those who supported the elected leaders have direct contact and access to resources. Ethnic differences create a commotion for the community.

Ethnic problems in Africaare mainly caused by the colonial system. Inequality in societies divided society to focus on their ethnic origin. Ethnicity plays a major rule in the well beings of people in Africa. The ethnic group that is in leadership positions cater for the people that are in the same ethnic group. This creates conflict and political violence because all ethnic groups want to be led by the people of the same ethnic group as them. Countries such as Nigeria and Zimbabwe are experiencing more challenges of ethnic divisions (Alesina, Hohmann, Michalopoulos and Papaioannou, 2018: 02). This paper, therefore, argues that ethnic diversity has costs and benefits. Ethnicity costs the society a caliber of leaders that might have skills and expertise to provide the needs of the people. The public service delivery requires capable leaders who have the knowledge and a passion to provide public services and the ethnic preference is not an issue. In most African countries, people do not look for capable leaders but they elect leaders based on ethnicity, charismatic, strong political views, and political affiliation. Ethnicity is important and benefits the African societies because people do not forget their roots. Ethnicity is often abused in Africa and those who have a chance to change the status quo are not interested because they are the beneficiaries of the system. Ethnicity is used to fight political battles and those who want to be in leadership positions mobilize those who are in the same ethnic group (Alesina, Michalopoulos and Papaioannou, 2016: 428).

Ethnic conflict theories predict that between two groups- inequality should be associated with greater violence. According to Alcorta, Smits and Swedlund (2018: 769), different types of inequalities have opposing effects on the likelihood of conflict. The conflict is mostly created by inequalities within the community. The ethnic identity of those in leadership creates more conflict in society because of leaders taking much care of their ethnic groups. (Abebe and Nabassaga, 2018: 108) argued that 38 countries in Africa are experiencing a higher level of inequality and ethnic division is the main cause. Inequality and political violence in Africaare persistent because of the ethnic diversity and intolerant of people. Leaders present opportunities for people of a certain ethnic group and that provokes and infuses anger for the marginalized ethnic group. According to Fenske and Zurimendi (2017: 397), ethnic biases exist in Africa and it is known. Ethnic groups use their power of the majority to have their preferred leaders and dominate the less represented ethnic group. The less represented ethnic groups mostly find violence as the solution to have leaders of their ethnic group. The ethnic group that hasa majority of people in Africa is in control of resources such as oil and other mineral resources.

Some ethnic groups in Africa make decisions and vote along ethnic lines while others are genuine and vote for leaders based on capability. The economic questions remain the reason why some people in Africa vote along the lines of ethnicity. Some leaders convince people to vote based on their ethnicity. Ethnic voting increases the levels of inequality and also divides the communities further (Houle, Park and Kenny, 2019: 182). The poverty and inequality make people realize that they are of different ethnic groups. Good economic conditions have a possibility of ending the ethnic divisions and political violence in AfricaCare should (Nel, 2018: 02).

Data and methods

This paper is based on responses from participants and case studies. The data for this study were compiled following a community-based field research project. The data were collected through well-structured questionnaires and semi-structured interviews. Community members voluntarily participated in this research. Twenty-five community members participated in questionnaires and seven community members were part of the interviews. Besides, the interviews were conducted to individuals that are politically active and stayed in the area for a long time. Questionnaires were also distributed to people that are politically active and stayed in the area for a long time. The interviews were conducted in January 2020 and the questionnaires were distributed. The researcher conducted the interviews and the researcher personally distributed the questionnaires. The questions for the questionnaires and the interviews were linked to the causes of the political violence in the area. The questionnaires were analyzed using the Statistical Package for the Social Sciences (SPSS). The interviews were transcribed, coded with the NVIVO software. Reports from the commission about political violence in the province of KwaZulu Natal were also used to make conclusions. The analytical focus of this study was based on the collected data and the existing data. The data also included the government's attempt to address the problems of political violence.

Political violence in KwaZulu Natal

It is a shame that after 25 years of democracy in South Africa, political violence remains one of the greatest challenges. The political violence undermines the efforts that were made to transgress from the apartheid government to a democratic government. The province of KwaZulu Natal has more cases of political violence in South Africa. Political violence in the province is morevisible or noticed during the local government elections. The province is dominated by rural areas; rural communities in the province are diversified. Political violence during the preparations of local government elections is caused by community groupings (Krelekrele, 2018: 01). Political violence in the Province of KwaZulu Natal has been the most serious threat to the integrity of the post-apartheid government. There is a slight decline in political violence in the province if compared with the political violence during the apartheid government. The decline of political violence is informed by the continuous engagements amongst ethnic groups and political parties. The province is dominated by Zulu Speaking people and the mechanism used now to end the existing political violence in the province cannot be the same as the one that was used during the apartheid government. Some areas in the province such as the UMzimkhulu area still have political violence that is mostly informed by the ethnic identity (Johnston, 1996: 78). Political violence in KwaZulu Natal is caused by political party members. Previously, the violence was between two different political parties that were dominant in the province. The province was dominated by Inkatha Freedom Party (IFP) and the African National Congress (ANC). The IFP was viewed as the political party that is pro Zulu while the ANC was multi ethnic political party which is promoting diversity in societies. The political violence in the province was therefore informed by the territorial conflict (Taylor, 2008: 01). In some areas of the province, people still have ethnic discrimination. The province still has areas that were developed by an apartheid government to accommodate people based on their gender, which is normally known as men and women’s hostels. Zulu speaking people whether in males or females hostel dominate the hostels. This arrangement of ethnic belonging still exists in many areas of the province. The area in which this study was conducted is one of the areas that have ethnic challenges as a result of the apartheid arrangement(Parliamentary Liaison Committee, 2018).

The South African national local government elections in 2016 were characterized by many incidents of political violence. The province of KwaZulu Natal had many political violence cases during this local government preparations. The political killings in this province took place in hostels and that led to the government to form a Moerane Commission(Marry, 2017: 02). The commission only investigated the people that were the perpetrators of political violence in the province. The conflict and contradictions on ethnic groups in the province were not investigated. There is no doubt that political violence is also caused by greediness, corruption, and unethical behavior but the element of ethnic differences in some areas such as UMzimkhulu exist.

Analysis: questionnaires

Bauerdick, Bianchi, Bockelman, Castro, Cranmer, Elmer, Gardner, Girone, Gutsche and Hegner (2018: 05) describe analysis as the way of bringing order in research. Raw data is disordered, unclear, and time-consuming, but as a creative and fascinating process. Data analysis isthe activity of making sense of, interpreting, theorizing data that signifies a search for general statements among categories of data.Questionnaires were distributed to 25 participants of the study, and all questionnaires were fully completed. Data was recorded in an excel spreadsheet and uploaded in a Statistical Packages for Social Sciences software known as SPSS. Descriptive analysis was used to analyze data and various methods to test data were explored. Chi-square tests were explored, cross-tabulations, and the data was also presented in charts and graphs. Quantitative data were presented in graphs and a specific interpretation under each table was provided. Descriptive statistical analysis was presented and interpreted instead of explaining each graph because it posses the entire questions and responses from the participants of the study. Graphs, chi-square, and charts results are available should there be a need to provide them at a later stage.

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	10	40.0	40.0	40.0

	Female	15	60.0	60.0	100.0
	Total	25	100.0	100.0	

Table 1: Gender of participants

The above table, present the gender of respondents of the study. The table indicates that females were more than males. Females that were part of the study entail 60 percent while males consist of 40 percent.

Do you think political violence in the area is caused by ethnic group differences?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	19	76.0	76.0	76.0
	2	6	24.0	24.0	100.0
	Total	25	100.0	100.0	

Table 2: Causes of political violence in the area.

The participants of the study were asked about the cause of political violence in the area. The above table represents the responses of the participants about the causes of political violence in the area. The ethnic disparity was highlighted as the main cause of political violence in the area. The majority of responses indicated that the ethnic differences in the area are the main cause of political violence in the area. About 76 percent as presented by the table above, indicated that the causes of political violence in the area are the ethnic conflict amongst the people living in the area and apolitical leaders.

Which ethnic group do you define yourself with

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	20	80.0	80.0	80.0
	2	5	20.0	20.0	100.0
	Total	25	100.0	100.0	

Table 3: Ethnic group of respondents

It was necessary to find the ethnic group of respondents to reach proper conclusions to say ethnic belonging is a factor or not. The above table, therefore, represents the ethnic group of participants.

Because of the national geographical spread and location of the area, only two ethnic groups were listed for the participants to choose from. Participants were provided with Zulu and Xhosa ethnic groups to choose from because the majority of the people living in the area belong to either of the two. The results show a higher number of Zulu ethnic group of people living in the area. This is mainly caused by the historical-geographical arrangements of the apartheid system. The area is in the province that was originally designed by the apartheid government to cater to Zulu speaking people only. 80 percent of respondents are Zulu speakers while 20 percent are Xhosa speakers. Results, therefore, prove that the differences in ethnic groups create a conflict. Those who are originally from the area and Zulu speakers feel the sense of entitlement to take leadership positions while those who originally form Eastern Cape and Xhosa speakers fight for the representability.

How many years have you stayed in this ward?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	2	8.0	8.0	8.0
	3	5	20.0	20.0	28.0
	4	7	28.0	28.0	56.0
	5	6	24.0	24.0	80.0
	6	4	16.0	16.0	96.0
	7	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

Table 4: number of years stayed in the ward

It was necessary to ask participants the number of years they stayed in the area to ensure that the collected data is accurate. People that have stayed in the area for a longer time have more experience with what is happening in the area. 96 percent of the participants have stayed in the area for more than 26 years. The majority of participants know exactly what they were talking about. The information supplied by the participants is therefore relevant and accurate.

Do you know anyone that was killed in your area because of political violence?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	6	24.0	24.0	24.0
	2	19	76.0	76.0	100.0
	Total	25	100.0	100.0	

Table 5: Knowledge of anyone that was killed

Participants were asked if they have any knowledge about people in the area that were killed during the political violence. It was necessary to ask this question to find out if the participants have primary information or secondary information about the political killings. 24 percent of the participants personally know the people that were killed during the political violence in the area. 76 percent of participants do not know the people that were killed during the political violence but they have heard about the killings.

Have you witnessed any political violence in your area?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	21	84.0	84.0	84.0
	2	3	12.0	12.0	96.0
	5	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

Table 6: Political violence in the area

The above table represents what the participants have said when asked if they have witnessed the political violence in the area or not. This question was asked to find out if the participants are aware of the political violence in the area or not. The participants were expected to answer if they have witnessed political violence or if they have heard about the violence from someone else. 84 percent of respondents have first-hand information about the political violence in the area. This indicates that the participants have seen political violence in the area.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Gender	25	1	2	1.60	.500
Age	25	1	6	3.16	1.675
Highest level of education	25	2	5	3.12	.927
Your current marital status	25	1	2	1.12	.332
Number of dependents	25	2	7	4.36	1.934
Are you the sole breadwinner in your household	25	1	2	1.40	.500
Do you think political violence in the area is caused by ethnic group differences?	25	1	2	1.24	.436
Which ethnic group do you define yourself with	25	1	2	1.20	.408
How many years have you stayed in this ward?	25	2	7	4.32	1.314
Do you know anyone that was killed in your area because of political violence?	25	1	2	1.76	.436
Have you witnessed any political violence in your area?	25	1	5	1.28	.843
No response at all	25	1	5	3.84	1.519
Sometimes they respond	25	1	5	2.08	1.320
I don’t know	25	1	5	2.36	1.524
They respond quickly	25	1	5	1.76	1.300
They respond and come immediately	25	1	5	2.64	1.411
Valid N (listwise)	25				

Table 7: Descriptive statistics

The data was also analyzed through descriptive statistical analysis to present an overall report of the study. The above table is the descriptive statistics table that presents overall information about the data analyzed in the SPSS. The means test results and standard deviation prove that the ethnic disparities in the area are the cause of political violence. The results also prove that the response of police on political violence is not effective. During political violence, police only respond after someone have badly being affected. In some cases, police respond after someone has lost a life because of political violence.

Analysis: interviews

According to Burnard (1991: 461), interviews are transcribed and analyzed once interviews have been completed. It is, therefore, important to know what sort of method analysis a researcher intends to use. For this study, the mixed-method approach was applied and in this section, the qualitative data in the form of interviews areanalyzed and interpreted.

Interviews were conducted to five participants that are staying at the uMzimkhulu area. Fouropen-endedquestions were asked to all participants. The interview responses are summarized below.

1. Are you politically active?

The participants were asked if they were politically active or not. The responses are presented below.

I don't participate in political activities because political activism is dangerous and can lead to death. So many people have lost their family members because of politics (interview 1, February 2020).

I participate in political activities but I do not avail myself of any leadership position. Taking a leadership position in this area is dangerous, even those who are supporting you for leadership positions are dangerous (Personal interview 2, February 202).

I hate politics because of the people that are in leadership positions. Leaders have portrayed the wrong image of politics in the area (Personal interview 3, February 2020.

I like politics and I participate but my participation is limited. I focus more on business and my social life but I attend political meetings (Personal interview 4, February 2020).

I do not participate in politics at all (Personal interview 5, February 2020)

2. Are you willing to leave the area because of political violence?

No, this is the place of my ancestors and I will not abandon this area. I will only leave this area as a dead person (Personal interview 1, February 2020).

Yes, maybe that will give me a peace of mind (Personal interview 2, February 2020)

No, I will not leave this area (Personal interview 3, February 2020)

I will not voluntarily leave the area but it seems like the political pressure will force many of us to leave the area (Personal interview 4, February 2020)

I am willing to leave the area but I will not leave anytime from now to fast track the solutions to end political violence in the area (Personal interview 5, February 2020).

3. Have you participated in any form of political violence?

Yes, I had to defend the people of my ethnic group. The fight amongst ethnic groups in our area affects our communal relationship. We do not have a good relationship with our neighbors because of ethnic differences (Personal interview 1, February 2020).

For me, I would not say it is political violence but I rather say it is ethnicity violence. Our conflict in this community is seen as political violence but it is ethnic identification violence (Personal interview 2, February 2020).

Not at all. I am a very reserved person and I do not want people to enter my personal space (Personal interview 3, February 2020).

No. I do not want to put my family at risk (Personal interview 4, February 2020).

Yes, I did. I had to defend my interests and that of my family (Personal interview 5, February 2020).

4. Do you think the ethnic disparity is the cause of political violence in the area?

Definitely. Without ethnic disparity, there would be no political violence in our area (Personal interview 1, February 2020).

Yes. That has always been my argument in all community meetings that we had (Personal interview 2, February 2020).

No. I think politics have divided us into our area. I have been living in this area for years, political leaders in senior structures are dividing us and they come with ethnic divisions. Without politics, our community would not divide themselves according to their ethnic groups (Personal interview 3, February 2020).

Yes. I think we are all biased to our ethnic groups (Personal interview 4, February 2020).

Yes, and it also affects the public service delivery. Those who are in the same ethnic group with local *leaders have more access to public services*

(Personal interview 5, February 2020).

Discussion and conclusion

Based on the collected information and analysis, it is therefore proven that the political intervention to end political violence in the uMzimkhulu area is not effective. The focus of the intervention is not addressing the actual causes of political violence in the area. This study presented a different perspective on the causes of political violence in the area. Any political intervention or government intervention to permanently end political violence in the area will need to address the ethnic disparities first. The political violence in the area is not constant but it is more visible during local government elections. Without addressing the ethnic disparities in the area, all local government elections will always be characterized by political violence. Government, traditional leaders, political leaders, and community formations will have to seat and discuss the ethnic disparities and find a possible way of balancing ethnic representability. All ethnic groups in the area must be represented in decision making structures and feel taken care of by local leaders.

Ethical statement

The authors solemnly declare that all information provided in this article is original and where the information was taken from a third party, a full source was acknowledged and cited.

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An Exploration of the Relationship Between Retirement Age and Youth Unemployment in South Africa

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Abstract

The legal retirement age in South Africa is 60 for women and 65 for men however, so many people continue working even after they passed their retirement age. The retirement age does not force people to retire or force employers to terminate the employment of individuals who have reached the retirement age. This paper therefore emphasize that poor control of retirement system affect the youth employment. The objective of this paper was to show a correlation between youth unemployment and having elderly employees in private and public sector institutions. Proper and effective control of retirement system in South Africa will create employment opportunities for the unemployed youth. This study found that youth unemployment in South Africa is growing and failure to put a stop or trying to minimize it might be a problem for the people and the government soon. This article explored the impact of failure to retire by those who have reached retirement age in government and private sector institutions. Effective implementation of the retirement age of the prescribed legal age would increase job opportunities in government and private institutions.

Keywords: Unemployment,Youth, government, retirement, employment

Introduction

Unemployment in South Africa is a major problem that contributestothe social ills of young people. Young people are suffering socially because of losing hope after completing their qualifications and failing to find employment. The high levels of unemployment in South Africa is the main concern for young people after leaving school and tertiary institutions(Graham and Mlatsheni, 2015: 51). No one can force a person to retire and employees are allowed to work as long as they want,in terms of the labour relations act 187(1) dismissal of an employee based on his or her age is unfair and illegal. However, certain conditions that compel an employee to retire are based on the contract of employment, for example, a contract of employment that compels an employee to retire at a specific age or there is an existing company norm of retirement age. Failure to have specific retirement age conditions in the employment contract gives power to employees to decide whether they want to retire or not and in most cases, employees choose not to retire which reduces employment opportunities for young people(Western Cape Government, 2018: 02).

Most people who do not want to retire when they have reached their retirement age are pressured by poverty. A study conducted by Alexander Forbes (2018: 03) has shown that only 5% of people in South Africa retire with enough money or income. Most people are forced to contribute to their retirement fund account. This justifies the reasons why people who have reached a retirement age refuse to retire. They want to work even if it is no longer suitable for their bodies to work simply because they fear poverty and the possibility of failing to provide for their families. By doing so, young people are more suffering because they still have bigger plans to fulfill in their lives, therefore, they are seriously in need of employment.

There is confusion on what people expect to get paid when they retire and the reality, the money that is paid out to retirees does not meet all their needs. This is also the reason why people are discouraged to retire. The normal retirement savings in South Africaare R1.8m which is paid monthly. Retired people expect to get paid R12000 0n a monthly basis which is difficult because based on the savings available, a monthly payment will only be paid for a period of six to seven years. To increase the pension annuity, employees have to pay more and this is hard because of the high demand for living expenses. People therefore, prefer to work more years and suspend retirement (BusinessLive, 2019: 05). It is therefore indicated by many authors such as Smith (2018: 03), that people are resistant to retire because of the fear of the unknown. Lack of saving enough money in preparation for retirement is also a cause of people not willing to retire and this compromises the future of the younger generation which might want to join the labour market.

Theoretical perspectives

Youth unemployment is growing yearly and the number of unemployed youth is probably caused by the number of young people graduating yearly. Youth unemployment in South Africa is inevitable because young people in South Africa are the majority when compared to older people (Graham and De Lannoy, 2016: 03). The history of South Africa is always used as a scapegoat to justify the reasons why the unemployment rate is high and that also justifies the reasons why many old people who are due to retirement are still working in public sector institutions. Those who fought against apartheid and the children of freedom fighters are considered for various positions and those who were also freedom fighters are still in strategic positions regardless of their age and that affect the call by people to create a policy that will force employees who have reached a retirement age to retire in government(Baldry, 2016: 790). According to Baah-Boateng (2016: 414), jobs have been created in South Africa but available jobs will never meet the number of young people that are looking for employment. Young people aged between 16 and 35 will be increased yearly and older people do not want to retire because of various reasons.

South Africa has a high rate of unemployment and based on the current government policies and intervention, it seems like there will be no immediate solution to effectively reduce unemployment. Currently, South Africa has 6.7 million unemployed individuals which constitute 29% of people who could be working and contributing to the national economy. South Africa has a rising population yearly and the unemployment rate also risesyearly. The South Africa government does not have effective plans or policies to win a war against unemployment (Wesbster, 2019: 02). Amongst the unemployed individuals in the country, the youth and particularly graduates constitute a higher number.

Young people in South Africa are the most vulnerable group when it comes to finding employment hence the unemployed youth consist of 55.2 % in the entire population of South Africa in 2019. Within the same group, there are University and College graduates who spent some years in obtaining tertiary education with the hope of finding better employment. The number of unemployed graduates in South Africa increasesyearly just in 2018 only 19.5 % of unemployed graduates but in the year 2019, this has increased to 31 %. Based on these statistics, a larger margin of unemployed youth consists of youth who don't have tertiary education qualifications however, they are demotivated to pursue or to further their studies because those who have tertiary education are also unemployed. The youth have lost hope because there is no space in the working environment for them while older citizens are occupying positions in government and private sector institutions (Statistics South Africa, 2019: 15).

The national household survey revealed that unemployment and the characteristics in the labour force in South Africa shows a drastic increase in youth unemployment. Supply of labour and particularly of youth increased after the apartheid system because many young people were afforded an equal opportunity to study at the University of their choice and allowed to study any course they qualify for. This culture of the freedom of career choice hasyearly, increased the number of youth who are employable but unemployed (Banerjee, Galiani, Levinsohn, McLaren and Woolard, 2008: 716).

The SouthAfrican government is trying, by all means, to bridge the gap on the income levels and particularly to assist the unemployed youth. The proposed policy on wage subsidy is targeted to assist the unemployed youth. The wage subsidy is targeting the tertiary institution leavers and it does not address the issue of youth unemployment hence a big fraction of youth had not accessed tertiary education. Opening a space in public and private institutions by those who have reached retirement age will not guarantee employment for all unemployed but this will absorb many unemployed young people. Government institutions and leaders in government in South Africa needs to lead by example and encourage all those who are above the legal retirement age to retire. Leaders and senior government officials who have surpassed the retirement age must open a space for young leaders to come with fresh ideas and at the same time creating job opportunities for young people (Levinsohn, 2008: 10).

Youth unemployment is a socio-economic challenge and therefore, it requires a lot of stakeholders to come with ideas and creativity to face this challenge. Despite the reality of the economic challenges in South Africa but still, the government is not playing its role to ensure that those who have reached their retirement age open a space for those who are still eager to work. Unemployment is a systematically arranged situation but attempts to bridge the gap are solely dependent on the government. South African government can reduce the high level of youth unemployment by encouraging employees in the public and private sectors to retire. The experience and skills of senior citizens are required, however, such skills and knowledge needs to be transferred to the younger generation. Government failure to control the unemployment rate in the country puts a burden in higher institutions that are seen as the institutions of knowledge production because graduates are not given a chance to apply the knowledge (Oluwajodu, Greyling, Blaauw and Kleynhans, 2015: 03).

The freedom fighters and friends of freedom fighters are in senior positions in government whether as political office bearers or as government-appointed officials. Freedom fighters are obviously at an old age hence the national parliament and many provincial legislatures have members who are above 65 years. For older public officials it seems like the reward of fighting for the freedom of this country.

Economic policies that were developed after the democratic dispensation did not include a system that will be followed to ensure the smooth transition in employment. It is, therefore, necessary for the South African government to develop a policy that will restrict people to continue working even after they passed the retirement age (Beukes, Fransman, Murozvi and Yu, 2017: 34). The government policy on age restriction needs to apply in public and private sector institutions. The unemployment of youth affects the national economy and the future of the country. South African government has not prioritized the number of employees who retire when they reach the retirement age (Valodia, 2015: 07).

The failure of the government to pay attention to how people save for retirement becomes a problem when people have to retire. The retirement rate in public and private sector institutions is too minimal while the rate of employable young people growsyearly. According to Moore (2018: 05), most people run out of money after retiring and this becomes a big fear for those who are due to retire. People want a guaranteed income for life and they don't care about those who are still looking for employment. To avoid a situation where there will be no money, employees delay their retirement. Younger people who are looking for employment find it hard to find employment because older people are still occupying those positions. Torr (2019: 05)is also of the view that the future of the country is on the hands of the younger generation, primarily because they will do their best to secure and safeguard their future. The older generation has lived their lives and some of them have seen different generations and they are not easily adapting to the global technological changes as compared to the younger generation. The increase in life expectancy in South Africa makes it difficult to retire for people who are due to retire. The increase in the youth population also becomes a burden of the government and society. Youth unemployment also becomes a problem of society and government as a whole.

The readiness to face the financial consequences of retirement is still lacking in many employees in South Africa. According to BusinessTech (2019: 15), the priority of many workers in South Africa is to provide for themselves and their families. Money is saved for the future of kids and a less percentage of salary is saved for retirement. This culture of failure to save enough for the retirement annuity becomes a problem and a trend also for the younger generation who just joined the labour market. To create flexibility and readiness to retire, the government must enforce systems that will support employees in government and public institutions to save enough to avoid resistance towards retirement. By doing so, most young people will have access to employment and reduce the percentage of unemployed youth in the country.

Data and model

The presented data is based on information collected from South African citizens.

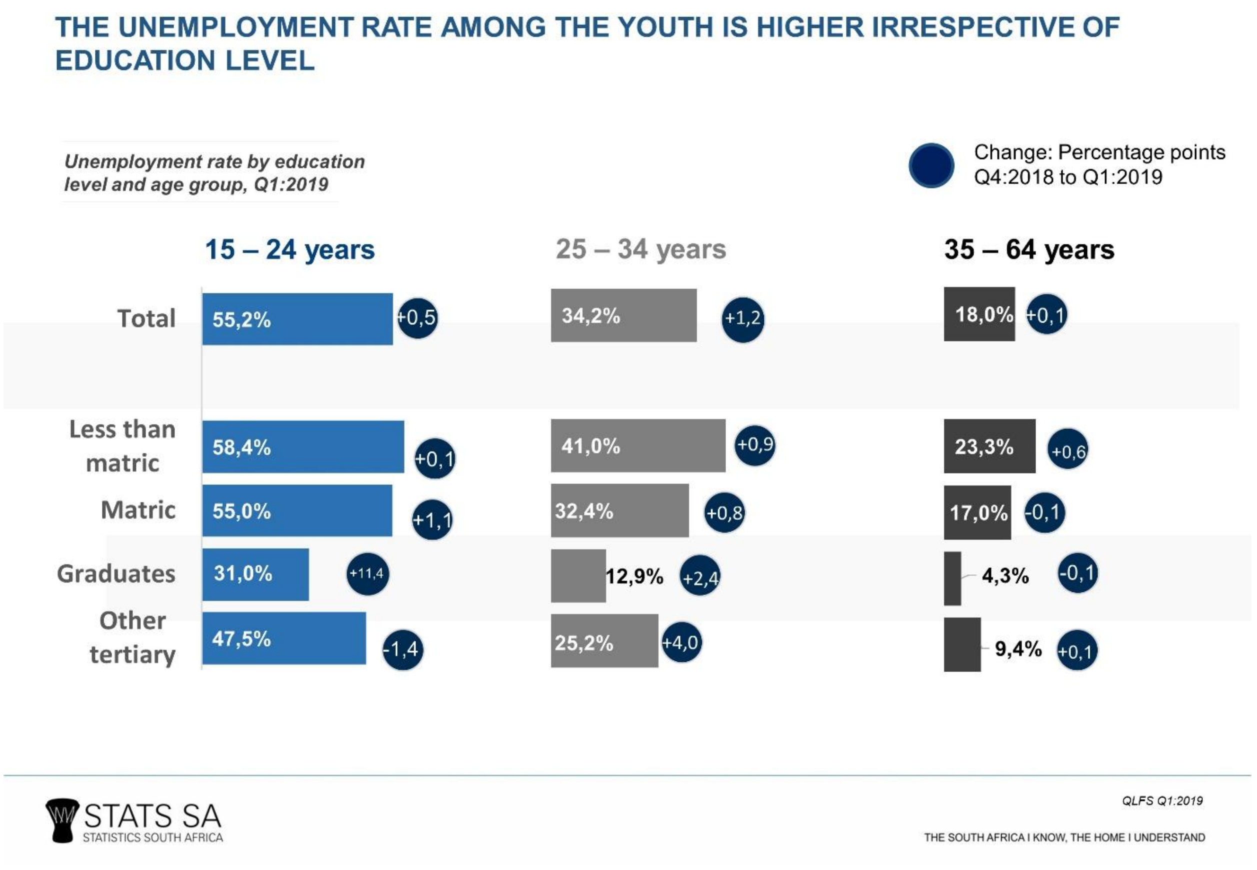


Figure 1: Unemployment rate amongst youth in South Africa

Source: (Statistics South Africa 2019)

The above figure 1 indicates that youth unemployment is always going up yearly and the youth that is below 25 years of age is more vulnerable. The first quarter of 2019 has shown a drastic increase in youth unemployment. The results show a 31 percent increase in unemployed graduates in South Africa in the first quarter of 2019. On the other hand, between the ages of 25 and 34 have shown a slight increase of 34.2 percent, however, it is difficult in South Africa for a person who is 35 and above to get employment especially someone who has never worked before. Unemployed adults are extremely lower than the unemployed youth that equals 18 percent.

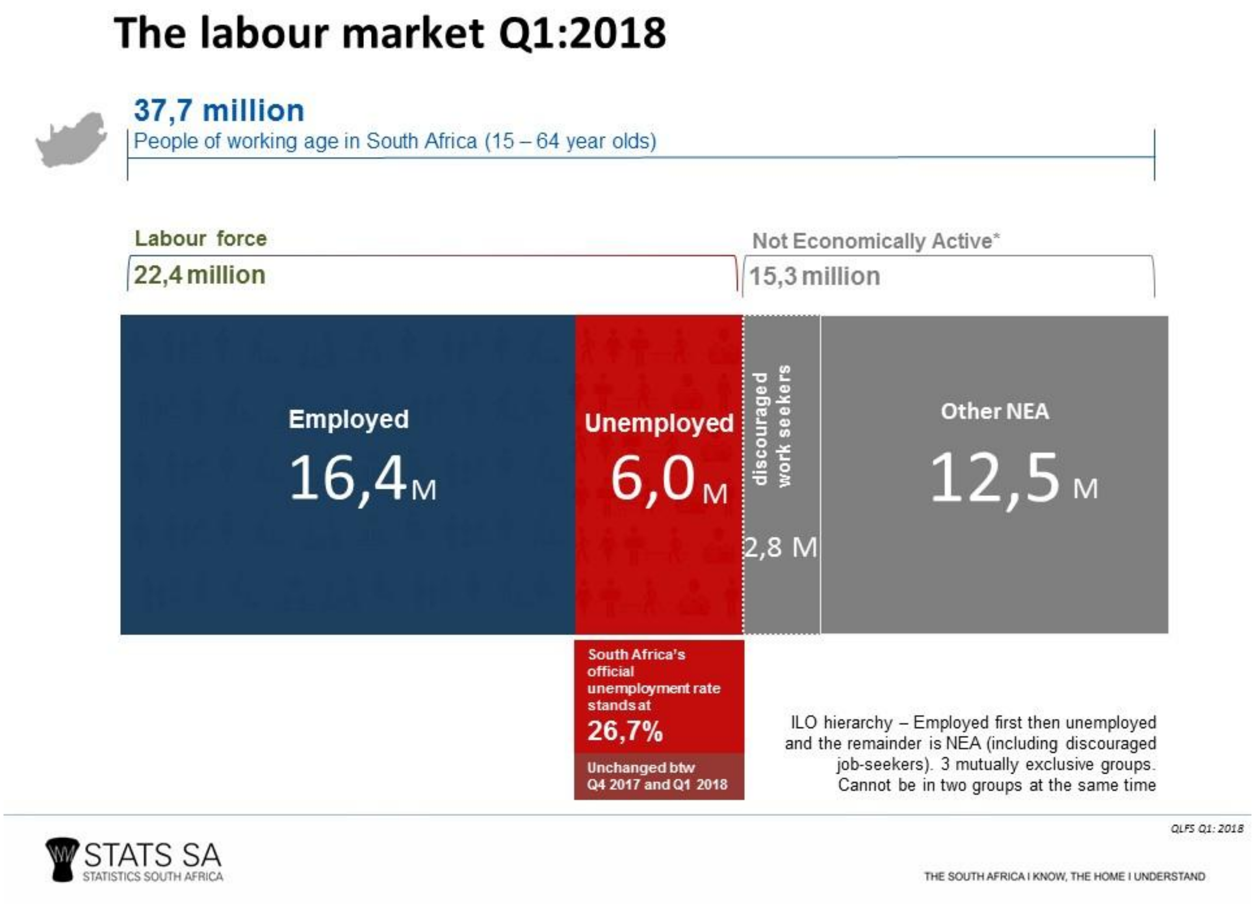


Figure 2: actual numbers of unemployed youth in South Africa in 2018

Source: (Statistics South Africa 2018)

The above figure 2, indicate the actual numbers of the unemployed youth in South Africa in 2018. The results have proven that in South Africa in 2018, 16, 4 million people were employed and 6 million people were unemployed. A large number of South African population and mostly youth is not economically active and unemployable. About 12.5 million youth in South Africa is economically active.

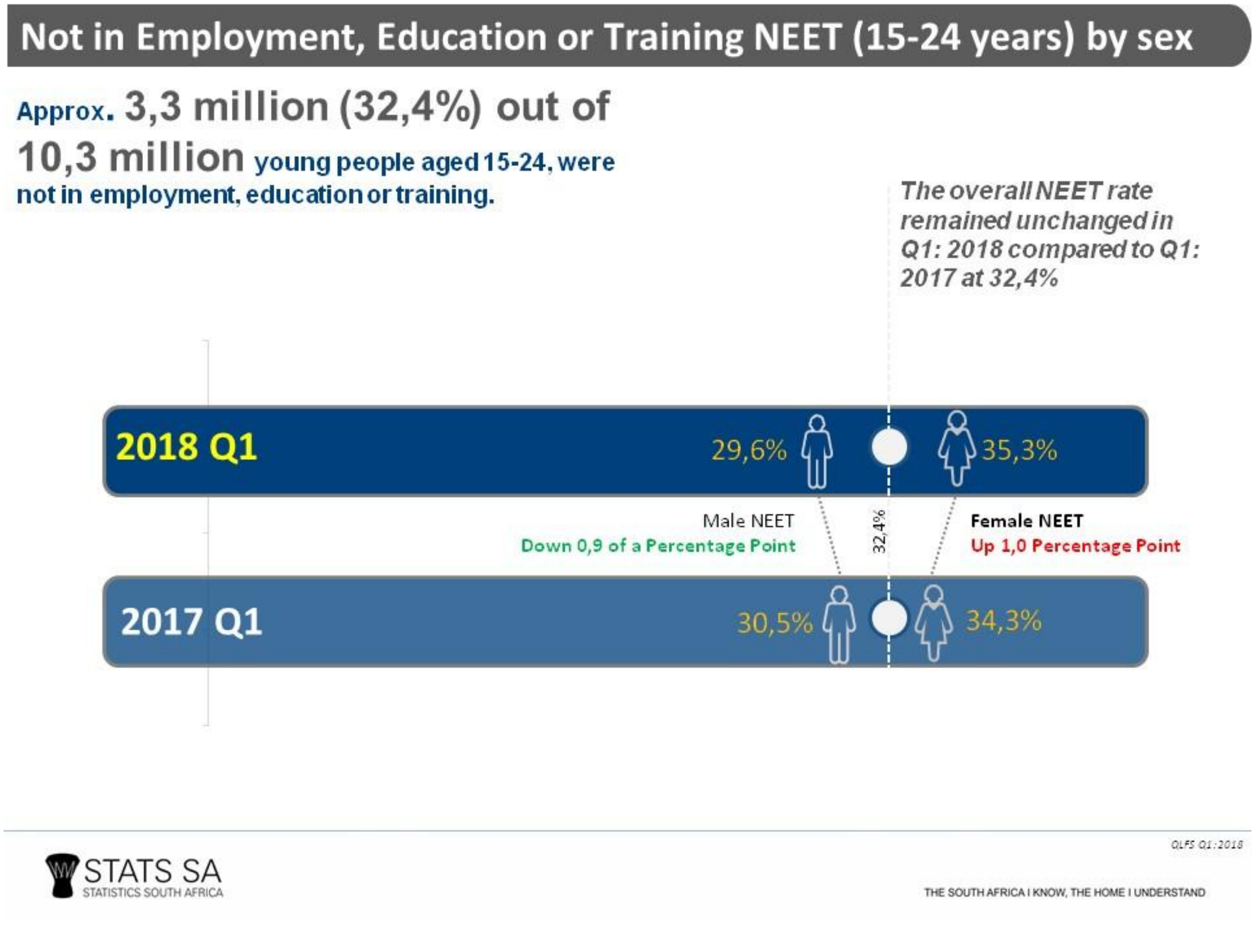


Figure 3: South African youth not doing anything

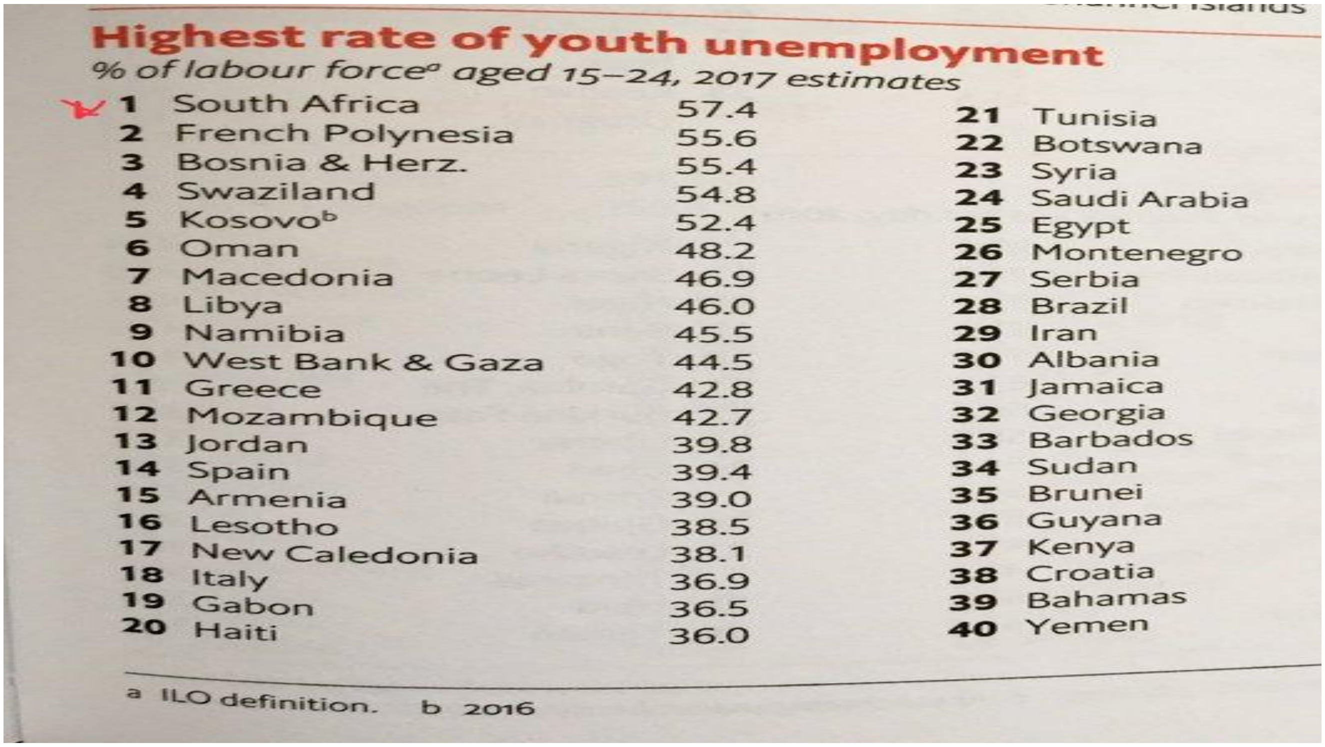
Source: (Statistics South Africa 2018)

Figure 3 shows that youth unemployment in South Africa is out of control and many young people are not doing anything. About 32.4 percent of young people in South Africa are not doing anything, not schooling or working. Young females who are not working and also not in the education system are more than their male counterparts. About 35.2 percent of females are not doing anything while 29.6 percent of males are not doing anything productive for their lives.

Results and Discussion

There is a drastic increase in unemployment amongst youth in South Africa and that increase is not enjoying the hegemonic attention of political authorities or government leaders. The unemployed youth in South Africabetween the ages of 15 to 34 comprises of 63, 4%. The percentage does not consist of unemployed people above 34 years of age however, the unemployment in South Africa. There is a less-noticed group of unemployed people in South Africa, from 35 to 64 years, they are also not considered for work-based training to ensure competency. Less participation of young people in the labour market affects the national economy further suppresses creativity (Lindwa, 2019: 10).

In the year 2018, South Africa was identified as a country that has the highest rate of youth unemployment in the world. South Africa also has shown growth in the national economy but young people are few in economic activities. Youth unemployment in the entire world consist of 71 million and South Africa contributes more. In terms of the percentage of youth unemployment, South Africa has the highest percentage which is 57.4 percent (The Citizen, 2018: 13).



Highest rate of youth unemployment

% of labour force[a] aged 15–24, 2017 estimates

1	South Africa	57.4	21	Tunisia
2	French Polynesia	55.6	22	Botswana
3	Bosnia & Herz.	55.4	23	Syria
4	Swaziland	54.8	24	Saudi Arabia
5	Kosovo[b]	52.4	25	Egypt
6	Oman	48.2	26	Montenegro
7	Macedonia	46.9	27	Serbia
8	Libya	46.0	28	Brazil
9	Namibia	45.5	29	Iran
10	West Bank & Gaza	44.5	30	Albania
11	Greece	42.8	31	Jamaica
12	Mozambique	42.7	32	Georgia
13	Jordan	39.8	33	Barbados
14	Spain	39.4	34	Sudan
15	Armenia	39.0	35	Brunei
16	Lesotho	38.5	36	Guyana
17	New Caledonia	38.1	37	Kenya
18	Italy	36.9	38	Croatia
19	Gabon	36.5	39	Bahamas
20	Haiti	36.0	40	Yemen

[a] ILO definition. [b] 2016

Figure 4: Highest rate of youth unemployment

Source: (Wendy Knowler, 2018)

The population estimates produced by Statistics South Africa (2019) show that the population of South Africa is estimated at 56.5 million people. The proportion of people older than six years is growing and it has reached 8.1 percent. The total number of people older than 60 years in South Africa is 4, 6 million people. The percentage of people older than 65 years who are still working could make a significant difference if they could retire and allow young people to apply their skills and knowledge (Statistics South Africa, 2019: 30).

Youth unemployment needs collective participation by all stakeholders in the country and the government needs to develop a policy. Youth unemployment should be treated as a national emergency because youth unemployment will increase each and a very year. Unemployment among young people harms their mental well-being, physical and economic conditions. Youth unemployment contributes immensely tothe social ills and bad behavior of young people (Lannoy, Graham, Patel and Leibbrandt, 2018: 06). According to Zeka (2019: 09), saving for retirement is not easy for South Africans considering the history of the country and the economic exclusion of blacks. Most people consider saving or putting aside a lump sum of money for their funerals instead of saving enough money to use if they retire. For many people, young and old, funeral constitutes a financial emergency and people fear embarrassment. People prefer to invest money in stokvels, grocery schemes and burial society instead of retirement savings. For older people, retirement is not something that they plan for. Younger people become redundant and the older people who are working are not in the business of creating jobs for younger people but they are more interested in protecting their jobs.

Family backgrounds and poverty trends in black communities compel older people to work even if they have reached the retirement age. Older people look at their situation and think about the children and grandchildren they are supporting and realize that if they retire, they will not be able to support the family. Jooste (2019: 02)states that, to open a space for younger people to access employment, older people must be taken care of and they must be trained on how to save for their retirement. People that are due to retire are willing to retire and they want to open a space for the younger generation but the main problem is that they don’t have enough savings. This paper, therefore, suggests that if no solution is made to address the retirement savings account in South Africa, this problem will always exist even for the next generation to come. Saving for retirement is not an easy decision to make but it comes with many sacrifices. South Africa's government needs to have strict measures that compel people to contribute enough money for retirement. When people changing their jobs, they must not be allowed to cash out their retirement funds to avoid people not willing to retire because they have already used the money.

One of the major problems that affect the retirement saving for South Africans is the lack of faith in the retirement industry. People are not convinced that their money will be safe and ready for them when they retire. A report made byDaily News (2019: 06) indicated that 41% of people in South Africa do not have a retirement plan and 46% percent do not trust the retirement industry. The report also revealed that people do not have a proper understanding of what a retirement plan and retirement is. This misunderstand of the retirement system as a whole, creates confusion amongst young people who are unemployed and older people who are working. The younger people are of the view that older people are greedy and do not want to retire and open a space for them to work. On the other hand, older people are willing to retire but they are not sure about their future. As older people grow, they develop health issues and need special care and it is ideal for them to spend much time at home rather than spending time in institutions. Institutions either private or public need people that will be able to work and contribute immensely to the main aim and objectives of such institutions. Therefore, younger generations become a priority for many institutions to deliver the needs and objectives of many institutions. Primary health care in the country is geared for people that are in the community and not in the working environment (Kelly, Mrengqwa and Geffen, 2019).

The South African Constitution together with the Labour Relations Act protects employees against unfair dismissal. Employers are not allowed to dismiss employees based on their age however, the law allows employees to take early retirement or retire when the retirement is due. There isseveral cases laid by employees against employers for unfair dismissal based on age. A case between the employer and employee in the Johannesburg that took place in 2014 set a precedent in similar cases and many employers did not want to fall on the same trap. The High Court ruled in favour of the employee and the employer was instructed to pay all the costs. This particular case gives power to employees who would want to continue working even if they have reached the retirement age. Employers have no choice but to allow employees to work even if there is a need to have younger employees to fulfill the objectives of the company or institution(Justice, 2015).

Retiring and allowing the younger generation to work should be viewed in two perspectives, firstly, on the side of the employee and secondly, on the side of the employer. The employee would want to spend more time with family and enjoy the last days of their lives and focus more on themselves and reduce the pressure of thinking about work. The employer will also benefit if employees retire because more young and energetic people will join the institution and the production will be more effective.

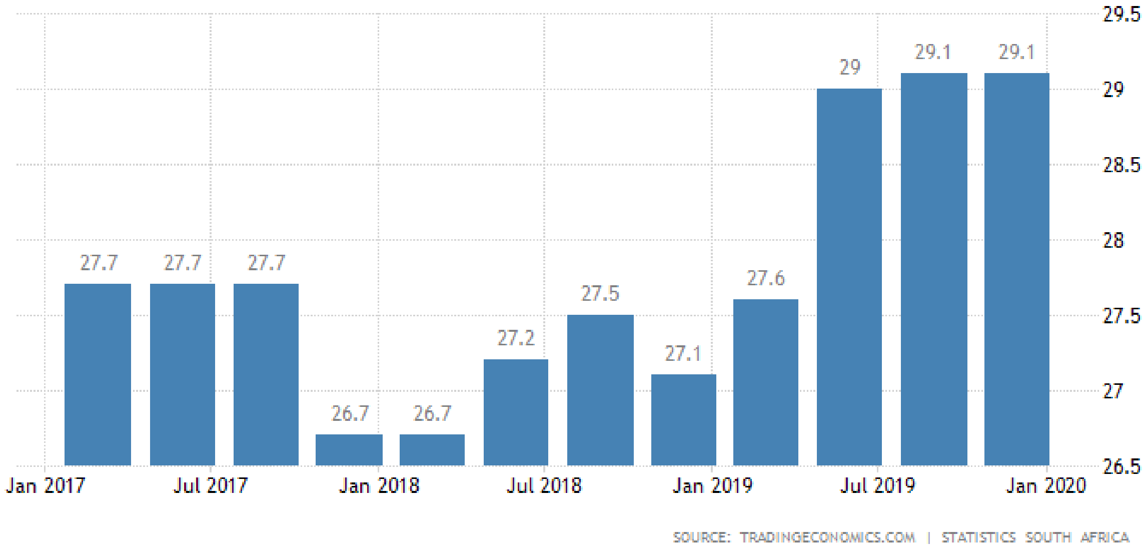


Figure 5: Trajectory of youth unemployment in South Africa from 2017 to 2020

Source: (Trading economics 2020)

Figure 5 presents the South African youth unemployment from the year 2017 to the year 2020. The youth unemployment in South Africa is going up yearly and the government lost ideas of finding an amicable solution to this disaster. The numbers will go up until the youth organize themselves to fight against unemployment.

Actual	Previous	Highest	Lowest	Dates	Unit	Frequency		
	29.10	29.10	30.40	21.50	2000 - 2019	percent	Quarterly	SA

Calendar	GMT	Reference	Actual	Previous	Consensus	TEForecast
2019-05-14	09:30 AM	Q1	27.6%	27.1%		27.60%
2019-07-30	09:30 AM	Q2	29%	27.6%		27.80%
2019-10-29	09:30 AM	Q3	29.1%	29%	29.1%	29.4%
2020-02-11	09:30 AM	Q4	29.1%	29.1%		28.5%
2020-05-14	09:30 AM	Q1		29.1%		27.5%
2020-07-30	09:30 AM	Q2				29.4%
2020-10-29	09:30 AM	Q3				28.3%

Figure 6: Current and forecast unemployment rate in South Africa

Source: (Trading Economics, 2020)

The above figure 6 indicates that there will always be a growing trend of unemployment in South Africa and the youth will be the majority. This study found that the employment rate is progressing very slowly while the unemployment rate is going higher and higher yearly. Based on these findings and the history of unemployment in South Africa, it is estimated that the employment rate in South Africa in 2022 will rise to 35 percent and the youth will be a high fraction.

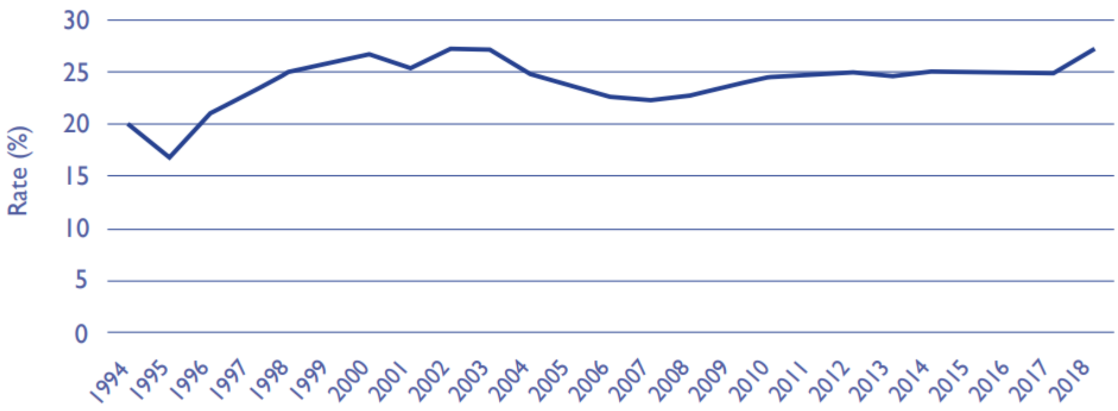


Figure 1.5: *South Africa's Unemployment rate (1994 – 2018)*
Source: Statistics South Africa. 2018. Quarterly Labour Force Survey.

Figure 7: Youth unemployment from the inception of a democratic government to 2018

Source: (Business Tech 2018)

The above figure 7 adopted from Business Tech provides thorough analysis of unemployment and the role played by the democratic government in job creation. The progress made to create job opportunities in South Africa is minimal when compared to the unemployment rate. The methods and systems that have been used by the South African government have not provided a solution to the unemployment problem mainly because the increase of the population is a major factor. The findings show that in 1994 the

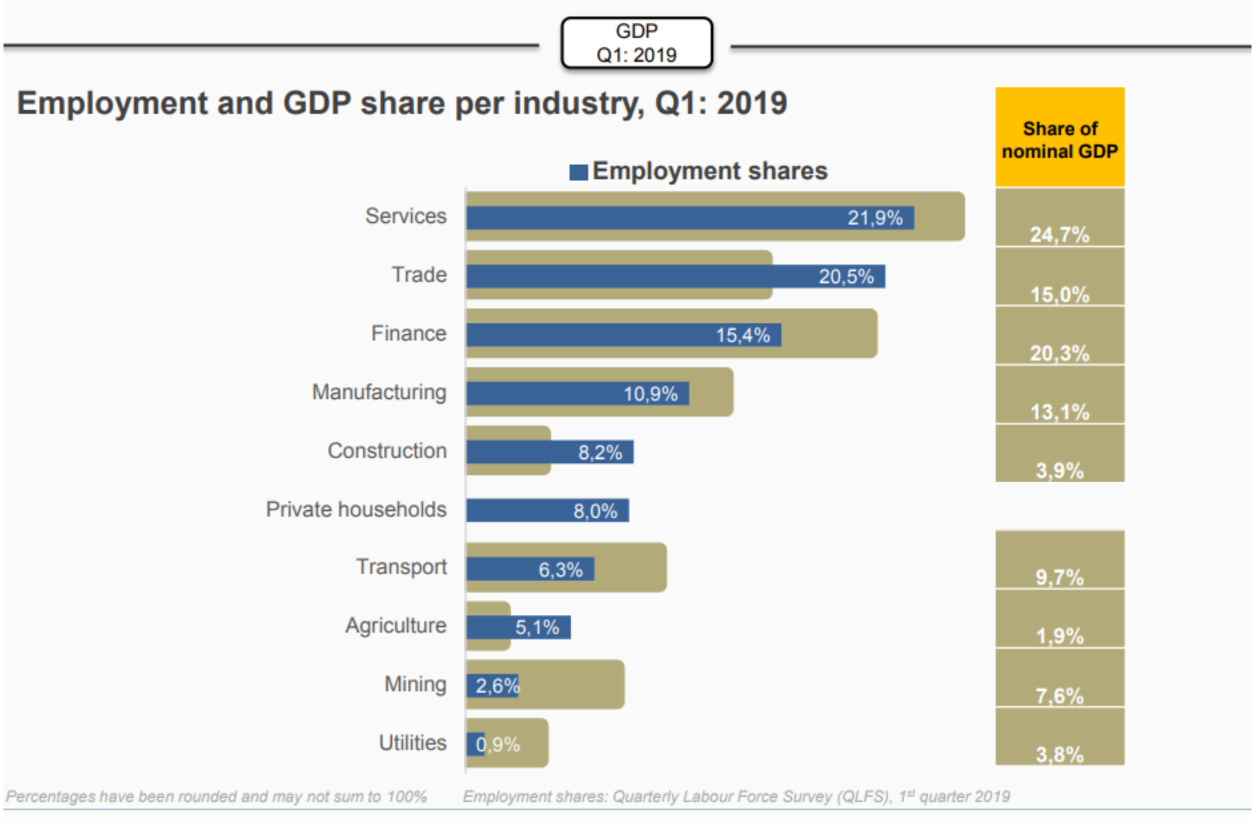


Figure 8: The impact of youth unemployment in the Gross Domestic Product

Source: (Quarterly Labour Force Survey 2019)

The above figure 8, shows the impact of those who are employed in the Gross Domestic Product (GDP)and this also shows that those who are unemployed affect the GDP of the country. The economy of the country is declining because of having many people not participating in economic activities. The government needs to develop new strategies to reduce youth unemployment in South Africa. This paper suggests that the government must review the retirement policy and also facilitate a strong policy in terms of the implementation of the retirement policy.

Conclusion

Finding a job in South Africa is a job itself, regardless of the post requirements, people still struggle to find employment even if they meet all the requirements. Youth is facing more employment challenges because regardless of their educational qualifications, they still lack work experience. Senior employees in terms of their age are needed in the working environment to transfer their experience to the younger employees but there must be a stipulated time frame on when they must leave the companies or government institutions if they have already reached their retirement age. Finding the first employment is the struggle for the South African youth whether they have specific educational qualifications or not. The institutions prefer to keep older employees rather than keeping younger employees if there is a need to retrench the employees. Life expectancy in South Africa has increased and if the country does not address the issue of unemployment, many people will be unemployed young and old. Unemployment rates among young people are higher compared to older people, this is primarily caused by the increase of younger people in the general population. Private and public institutions require relevant experience before employing people and older people have an advantage because of previous employment. Youth unemployment is not the only SouthAfrican problem but many countries are suffering from the same problem.

Conflict of interest

The corresponding author as the sole author of the article solemnly declares that there is no conflict of interest in monetary value or any form.

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Reflection of Using Buddhist Cognitive Process Activities in the Workshop of Research Methodology Course

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Abstract*- The purpose of this research was to study reflection of using Buddhist cognitive process activities in the workshop of research methodology course. Classroom action research and qualitative research were used. The target group was graduate students in psychology of life and death program, Faculty of Humanities, Mahachulalongkornrajavidyalaya University. Research tools were observation form and questionnaires. Qualitative data from 18 key informants was analyzed by using content analysis and analytic induction. Results indicated that reflection of using Buddhist cognitive process activities in the workshop of research methodology course showed in 4 aspects consisted of; 1) Knowledge, students were knowledge about content of subject, 2) Learning Process, students have shown their interested in learning process and be happy with class activities, 3) Attitude, students have changed and showed positive attitudes on research methodology. They have shown inspiration to create their theses, 4) Skills and Experience, students practiced their skills on data collection, data analysis, and data presentation for research. They also reflected that Buddhist cognitive process activities in the workshop of research methodology can improve students in learning happily, inspirited and practiced skills of research. Therefore, these activities within the workshop were appropriate for applying further teaching in other subjects.*

Index Terms— ***Buddhist Cognitive Process, Reflection, Research Methodology Course***

I. INTRODUCTION

Department of Psychology, Faculty of Humanities, Mahachulalongkornrajavidyalaya University determined to create knowledgeable and psychological abilitytograduate students and able to find various knowledge which is the principle of modern education and be effective empowering oneself to be ready that will bring knowledge to solve problems and social development. Especially, Master of Buddhism, Life and Death Psychology Program emphasizes on the expansion of education in order to create a master degree for both monksor Bhikku and laymanto have knowledge and expertise in both theory and practices ofBuddhism and modern psychology in order to be benefit to society,be able to communicate the Dhamma words withsmart and effective understanding to the society[1]. Therefore the teaching and learning of the department focuses on student development through a process integrated between Buddhist learning principles and the development of counseling psychology skills in order to understand and in practice, especially for developing the skills for doing thesis or dissertation.

Thesis or dissertation as per standard of graduate studies at the master degree level must have at least 12 credits [2] for students to have sufficient time to do their research and thesisthat having a lot of contents with profoundly deep informationthat equivalent to be a master degree. Therefore, the research contribution to the development of intelligence and capability building the graduatestudentof master degree must have the important qualification which is thesis that creates wisdom or new knowledge in practical development.The graduate student must focus on awareness of how to find wisdom through the research process or thesis. It is an important skill that can be used to further develop oneself and drive the social development in other areas. As a result, graduate research is known as a "knowledge education system" [3].

For the said reason the author is interested to study the Buddhist cognitive processes, which include Sutamaya-paññā, Cintāmaya-paññā, and Bhāvanāmaya-paññā to build a learning process for graduate students who studying in Department of Psychology, Life and Death Program,Mahachulalongkornrajavidyalaya University in order to improve the quality of teaching and learning to enhance the quality of learners.

II. RESEARCH OBJECTIVE

The purpose of this research was to study reflection of using Buddhist cognitive process activities in the workshop of research methodology course.

III. RESEARCH METHODS

This study was qualitative research methodology with documentary research to study Buddhist cognitiveprocess. The data collection used in this research were observation and reflection of students in Department of Psychology, Life and Death Programwere 18 key informants. The data analysis used content analysis and analytic induction.

IV. RESEARCH RESULTS

A. Buddhist Cognitive (Intellectual) Processes.

Buddhism gives the importance to education and learning to develop human beings both physically, mentally, intellectually and socially into people with the potential to lead oneself into a path of virtue. It concluded that a good life is a life of education[4].

Life is a study for human to step up to knowledge which is wisdom. Wisdom means knowledgeable to know all things as they really are. In which human must rely on learning and self-training in order to develop the intelligence or wisdomas [5] said, "Learning, practicing, developingor learning, practicing, studying, developing."reflects that being human or people is necessary to train oneself by education as the proverb that ThantoSethoManusesu (Bāli) 25/33/57[6]meaning that among the man,the most sublime man is those who practice.And the Buddhist learning process emphasizes skills, meaning of understanding and able to do.

The Buddhist cognitive process therefore means learning and practicing in order to gain knowledge, understanding and can be done by having a teacher to act as a friend organized learning processes for students according to the principles of wisdom 3 (Paññā 3).

The doctrine, the principles of wisdom 3 means the principles of knowledge, understanding, and practicing. These include:

1. Cintāmaya-paññā, is the through-out wisdom,resulting by reading and thinking, considering reason;
2. Sutamaya-paññāis the learned wisdom,resulting byhearing of education;
3. Bhāvanāmaya-paññāisthe developed wisdom,resulting by training or practicing.

Paññā 3 is an important tool that can be used as a conceptual framework for the Buddhist learning process. By adapting to the content that will be taught and learner group considered to be the application of Buddhist principles with modern science use as a tool to teach or develop students. To create knowledge understanding of academic content and able to develop skills creating experience be confident and continue to train oneself to be proficient in that science.

B. Buddhist Learning Processes.

Buddhist learning process is a process of development of wisdom to flourish and prosperity. It is learning that aims to develop people in behavior, mind and wisdom which appears in the essence of the Buddhist expression that "All these 4 monks, Dhamma naturally is for the prosperity of wisdom, that is to say, faithful dialogue, listening to the Truth YonisomanasikāraDhamma" (Jatu Khor Khor. 21/249/332), it can separate into issues as follows :

1. Perception, namely dialogueand listening to the truth is an important starting point for the Buddhist learning process. Because the recognition of virtuous things or correctness is an important in Buddhism through a person called "Kalyāṇamittā".Kalyāṇamittāis considered a source of quality learning or quality information. Therefore, here, Kalyāṇamittāis the teacher who must be a role model, transfer knowledge and truth, create an atmosphere to recognize the right lesson, complete with necessary teaching and learning media whichlearners can easily access by organizing communication and learning in relation to the eyes, ears, nose, tongue, body and mind, that the communication can be an good atmosphere supporting to learning (SaiyudMeeruek, 2019) [9].

2. Thinking is Yonisomanasikāra. The cognitive mechanism is what happens after giving information, knowledge, and suggestions that are correct, complete, and get to the point. Thinking is to identify, recognize, organize, analyze, synthetic to increase, clarifyand enhance understanding or wisdom. Which the learning process in Buddhism, the Buddha always emphasized the thinking process by arousing questions and asking the words that are provoking. For example, the Buddha said to Angulimala: “I have stopped. But you still didn't stop”, to encourageAngulimala to continue to ask, “Stop what? It seems you are still running.”The Buddha said "I had stopped doing sins.” This was a word that broughtAngulimala think back and asked himself and causedhim to change his mind to be ordained to become a monk.

3. Actions into practice is Dhammānudhammapatipatti. Buddhist learning process cannot be without practice. Knowledge or wisdom in Buddhism givesthe importance to the practice. The word “Dhammānudhammapatipatti” means practicing accordance to Dhammameaning ofdoing it correctly to follow the goal. Because practice must be done

correctly, if doing mistake the results also not correct. This practice will enable learning to become “Wisdom practice”, which occurs from frequently acting into practice until the skills and expertise are achieved.

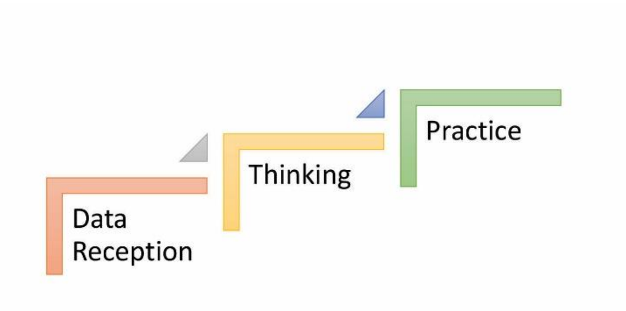


Fig.1 Buddhist Learning Processes

C. Consciousness in Buddhist Studies

Buddhist learning processes promote education that reflects learning motivation for self-development, both physical, mentality, social, and internally intellectual, with a sense of education in training, continuous improvement throughout life by looking at every experiences and situations as an opportunity to learn and self-development. People who are conscious in education, when any experiences occur or encounter any circumstances, they look at thatas the opportunities to improve themselves. This makes thatperson to learn all the time. There are divided into 2 aspects:

(1)Looking at it as learning means considering what you experience as what we have learned from this.

(2)Looking at that knowledge as opportunities means knowledge or experience gained as information for self-training and self-improvement.

When looking at everything in terms of choosing to practice and advance development for ourselves (PhraBrahmagunabhorn(P.A.Payutto), 2016:39), guidelines for applying the Buddhist learning processes. Therefore, it is necessary to cultivate a viewpoint or awareness of Buddhist education for students. To be a base for mind of students to understand both the consciousness of education and the Buddhist learning processesfor self-development, both in education, the ability to learn and make use of the learning to develop themselves, families, communities and society.

D. Model of the Learning Processes

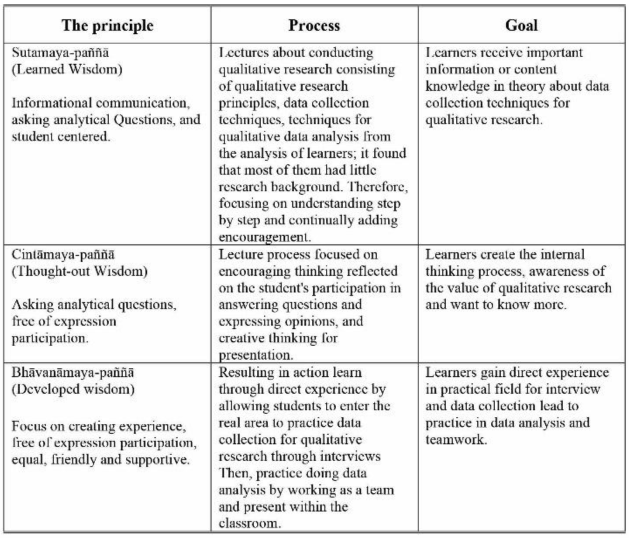
The author has specified a narrative framework to be consistent with the objective of the course, Research Methodology course in Life and Death Program, Department of Psychology. With a sub-topic on the subject of Data collection techniques for qualitative research and designed the process to be the model of the Buddhist learning process with the main principles and processes are.

Principles of experience creation participation, communication, asking, critical thinking with learner-centered freedom of expression, equality, support, and friendliness.

The lecture process consists of group processes, practice direct experience, record and transcribe lessons, stimulate analytical and creative thinking, learners think, do and present.

The target learners are alert to activities, participate, practice skills through joyful experiences, everyone is involved in a friendly atmosphere.

Table I Reflection of Learning Process



The principle	Process	Goal
Sutamaya-paññā (Learned Wisdom) Informational communication, asking analytical Questions, and student centered.	Lectures about conducting qualitative research consisting of qualitative research principles, data collection techniques, techniques for qualitative data analysis from the analysis of learners; it found that most of them had little research background. Therefore, focusing on understanding step by step and continually adding encouragement.	Learners receive important information or content knowledge in theory about data collection techniques for qualitative research.
Cintāmaya-paññā (Thought-out Wisdom) Asking analytical questions, free of expression participation.	Lecture process focused on encouraging thinking reflected on the student's participation in answering questions and expressing opinions, and creative thinking for presentation.	Learners create the internal thinking process, awareness of the value of qualitative research and want to know more.
Bhāvanāmaya-paññā (Developed wisdom) Focus on creating experience, free of expression participation, equal, friendly and supportive.	Resulting in action learn through direct experience by allowing students to enter the real area to practice data collection for qualitative research through interviews Then, practice doing data analysis by working as a team and present within the classroom.	Learners gain direct experience in practical field for interview and data collection lead to practice in data analysis and teamwork.

Said process emphasizing student-centered and encouraging participatory learning processes which will be more beneficial to the learner in terms of his experience than the books he has read which, if anyone who has studied in advance to a certain level will make the learning mechanism even better.

E. Reflections from Students

After the process had been completed the instructor asked the students to reflect on the feelings gained from this learning experience. Which is enough to show some and analyze sequentially.

"The teachings of the instructor is providing more details causing students to understand the process conducting research to a deeper level, easy to understand, make me feel research is not difficult."

(Reflections, Student 1,23 February 2020)

"Question preparation,putting into practice, there is a joint opinion with analytical thinking from what has been learned into the practical process,impressed by the instructor that has taught with understanding."

(Reflection, Student 2,23 February 2020)

"Study experience on research, data collection is concise, providing knowledge, summarizing the methods well. And experience on collecting interview data, feelsexcited with the question asked, not yet asked but respondents provide information. Therefore we must know very much to link the question to the content that needs.Time very short and fast, causing data collection to be rushed to collect."

(Reflection,Student 3, 23 February 2020)

"Learning through created ideas for research methods,dare to do more research. Learned that planning may not be as intended. Solve immediate problems and practice our communication and personality. Have entering the real practice actually do it real, useful, very good."

(Reflection,Student 4, 23 February 2020)

"Learning to do and have a sequence of steps to make the students understand and experience in order to support oneself to become more confident, feel fun, brave, learn that action is done intentionally. We will always see the reward. Just do first."

(Reflections, Student 5,23 February 2020)

"Studying makes it easy, fun, interesting. After going to the interview, found that interview, we must have to prepare the questions clearly. When meeting a stranger, I'm not sure if they will provide the information they need. Thinking of doing qualitative research, we need to understand the process framework better. How do you get the data when you don't analyze it without prejudice?"

(Reflection, Student 6,23 February 2020)

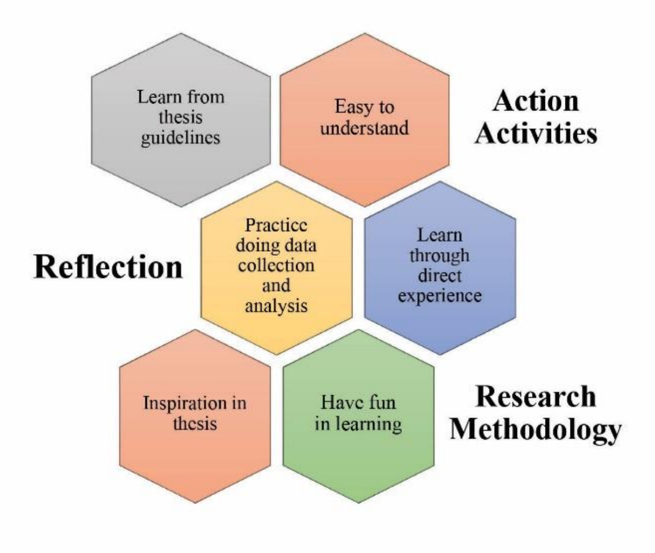

Learn from thesis guidelines
Easy to understand
Action Activities
Reflection
Practice doing data collection and analysis
Learn through direct experience
Inspiration in thesis
Have fun in learning
Research Methodology

Fig. 2. The reflection of the learners about action activities, research methodology.

In conclusion, from the students' reflection, it was found that the result of the Buddhist learning process with Wisdom 3 (Paññā 3) for use in teaching data collection techniques for qualitative research, causing that student easy to understand content, more fun to learn and more fun resulting in learning through direct experience,making the students feel brave and learning to planning, practicing in asking questions andinterviewing,practicing in analyzing data,inspiration in thesis, seeing more ways to do their thesis.

When the researcher synthesized the data that was used to create a model for the use of Buddhist intellectual processes. It is an educational innovation to develop learning process, research methodology which is presented in the following format.

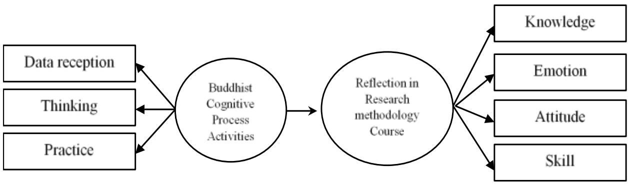

Data reception
Thinking
Practice
Buddhist Cognitive Process Activities
Reflection in Research methodology Course
Knowledge
Emotion
Attitude
Skill

Fig. 3 Patterns of the use of Buddhist intellectual processes for developing learning process, research methodology.

DISCUSSION

Research the results of using Buddhist cognitive process activities in research activities of research methodology course can discuss the results as follows.

The study of the results of the use of the Buddhist intelligence process activities in the research activities of the research methodology found that the Buddhist cognitive process activities in the research activities of the research methodology resulted in 4 aspects which are 1) knowledge, know according to the specified subject matter 2) emotional aspects,students feel happy, happy in learning and have more courage to conduct research3) attitude, students have more positive attitude towards research, more inspiration in doing their thesis. 4) skills and experience, that was consistent with the study of studying the educational achievement, research methodology at the graduate level by using problem-based learning, found that the knowledge and application of knowledge are in good to very good criteria. Reflecting the importance of teaching by providing experience in which students express their thoughts, speech and action was consistent with the studies of RungthipKrahanand other (2007) [7]conducted a study on Self-development in accordance with the Buddhist doctrine, based on the principles of unity found after participating in self-development activities,learners develop critical thinking skills and there is a clear systematic presentation of ideas. The use of Buddhist cognitive activities to enhance the emotions and positive attitudes of the learners was consistent with the studies on the development of integrated Buddhist learning processes, found that the integrated Buddhist learning process promote knowledge through practice until having experience, enlightenment. Activities should be organized with learners and teachers appropriately. To create knowledge understanding and can be applied to a higher level and the learners have morality, have research regulations and can be responsible for themselves according to the study of PhramahaSuriyaOpaso (2011) [8]who studied the development of the learning management model according to the Buddhist way (threefold) in order to develop morality in research and self-responsibility of PrathomSuksa5 students, Chulalongkorn School.

CONCLUSION

The results of the use of Buddhist cognitive process activities in the workshop of research methodology course for students in the Department of Psychology, Life and Death Program,the Buddhist cognitive processes include Sutamaya-paññā,wisdomresulting from listeningto Cintāmaya-paññā, wisdomresulting from thinking and Bhāvanāmaya-paññā, wisdom resulting from practicing or actions that can make students understanding the content, go with learning and have more fun,especially resulting in learning through direct experience. Because of doing qualitative research the researcher must have skills in collecting data, asking for interviews, observing and recording. In addition, the process used also helps the students to feel brave and learn to plan,practice in asking questions and interviewing,practice in analyzing data,have inspiration to do thesis,see more guidelines for their thesis. This can be considered that this process enhancing the students to have more quality in research skills which will lead to the thesis or independent research, accordance with the educational management standards at the graduate level.

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Growth Mindset as a Factor of Success in the Domain of Living according to Sufficiency Economy

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Abstract*— The purposes of this article were 1) to analyze the local intellectuals' mindset, and 2) to propose how growth mindset increases individual goal achievement in the domain of living according to Sufficiency Economy. Qualitative was used for research design. Documentary and in-depth interview of 55 local intellectuals as key informants were used for data collection. Research tool was interview form and data were analyzed by content analysis. Results indicated that 1) local intellectuals, as successful people in the sufficiency economy, have both growth mindset and fixed mindset. However, they can choose to face negative situation by growth mindset approach. 2) Self-motivation was the approach how growth mindset increase individual goal achievement in the domain of living according to Sufficiency Economy. Sufficiency Economy is a philosophy that stresses the middle path as an overriding principle for appropriate conduct by the populace at all levels. This applies to conduct starting from the level of families to communities and to the nation in terms of development and administration, so as to modernize in line with the forces of globalization. 'Sufficiency' means moderation, reasonableness, and the need for self-immunity to protect from impacts arising from internal and external change. A way of life based on patience, perseverance, diligence, wisdom and prudence is indispensable in creating balance and in coping appropriately with critical challenges arising from extensive and rapid socioeconomic, environmental, and cultural changes in the world.

Index Terms— ***Growth Mindset, Goal Achievement, Sufficiency Economy, Local Intellectual***

I. INTRODUCTION

People's lifestyle today are rapidly changing and there are so many challenges that people have to develop themselves in both thinking process and actions to be more flexible and adaptable to deal with different situations, especially when facing obstacles, challenges, difficulties, or negative feedback which discourage them and prevent them from accomplishing their work. One person may interpret failure as an indicator of his inferiority while another may interpret failure as an opportunity to learn and improve himself. These two interpretations have very different influences on how people deal with negative situations. They also have influences on people's higher or lower motivation in achieving their goals regardless of what level of their knowledge and ability are. Some people decide not to give up despite failures or obstacles. How can they do that? Mindset which influences such different interpretations can answer the question.

Mindset is a concept in modern science stating the importance of beliefs that have influence on how people interpret the situations they experience resulting that people have different perspectives, attitudes, or behaviors towards the same thing and that they respond to challenges and failures with more or less flexibility. Therefore, people's mindset has a significant influence on how they view themselves, others, and the world, and on their success or failure. According to the Royal Institute, "[mindset means] inherited belief [or] a strong belief ..... which dominates one's behavior or conceptual attitude in handling situations according to his/her thought or belief attached to and related to past experiences which are difficult to change".

Professor Carol S. Dweck and her colleagues have been conducting research on the mindset for over 40 years pointing out that people's mindset plays an important role in directing their success or failure when facing with challenges, setback, or negative feedback[1].

According to Dweck et al., mindset is a set of beliefs that influence how people interpret what they are facing. With that, people express different perspectives, attitudes, or behaviors towards the same thing or respond to challenges and failure with or without flexibility. These beliefs are continuously instilled and developed through a person's learning process and accumulated as experience. Mindset plays an important role in directing people's behaviors and qualities. People with fixed mindset believe that their traits, i.e. intelligence, ability, or personalities are fixed while people with growth mindset believe that their traits can be developed through effort and learning. People with growth mindset are usually opened for learning and willing to confront challenges. They always engage in difficult tasks and are resilient after failure or negative feedback. These characteristics are key factors to positive changes in education, business, relationship, and conflicts management[2].

Dweck suggests two types of mindset. Growth mindset is conducive to increasing success and fixed mindset is not conducive to increasing success[3]. The growth mindset can be seen in 4 major qualities: 1) having learning goals 2) positively interpreting difficulties as challenges 3) being able to recover and being resilient when facing negative feedback and 4) put effort on dealing with challenges[4]. Fixed mindset, however, shows different qualities from those with growth mindset.

Carol Dweck and her colleagues interested in students' attitudes about failure. After studying the behavior of thousands of children, Dr. Dweck coined the terms fixed mindset and growth mindset to describe the underlying beliefs people have about learning and intelligence. When students believe they can get smarter, they understand that effort makes them stronger. Therefore they put in extra time and effort, and that leads to higher achievement.

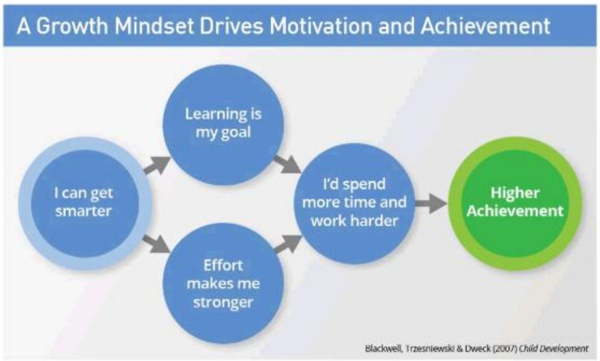
A Growth Mindset Drives Motivation and Achievement
I can get smarter
Learning is my goal
Effort makes me stronger
I'd spend more time and work harder
Higher Achievement
Blackwell, Trzesniewski & Dweck (2007) Child Development

Fig.1 Growth Mindset as a Factor of Success[5]

The philosophy of sufficiency economy is a guidance for development strategies and policies of Thailand in all aspects including the national economic and social development plan. The key concept of the philosophy is that sufficiency economy begins with people and ends at people which means people can both make changes and be affected by the changes or suffer from difficulties caused by the changes. For the long-term success of development based on sufficiency economy, therefore, it is necessary to instill the concept in people's mind until it becomes an important element of the development culture of the country. To instill a self-sufficient awareness in people's mind requires changing people's values and mindset to be conducive to human development.

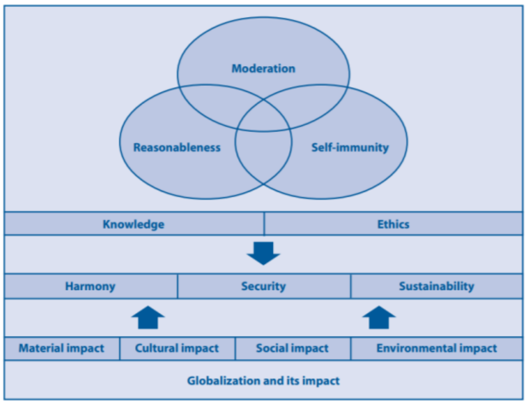
Moderation
Reasonableness
Self-immunity
Knowledge
Ethics
Harmony
Security
Sustainability
Material impact
Cultural impact
Social impact
Environmental impact
Globalization and its impact

Fig.2 Sufficiency Economy and globalization[6]

To apply sufficiency economy principles, it is necessary to build up people's internal immunity. People's immunity in living their life depends on their ability of self-reliance such as the ability to procure four basic needs of living no matter how hard the external impacts are. If one still cannot provide himself the four basic needs, it is difficult for him to survive. Another factor is his resilience when facing a difficult situation which means he is, not too helpless or too aggressive but adaptable to the situation. This quality will help people survive[7].

Local intellects are role models of success appointed by government agencies and have been recognized by the entrepreneurs who conduct their life in accordance with the sufficiency economy principles. They contribute to local community by conveying knowledge, skills, and ideas that they have well learned and practiced to those who are interested in living their life according to sufficiency economy principles.

From the importance of mindset, sufficiency economy philosophy, and the success of local intellects mentioned above, the interesting issues are 1) Which mindset do the local intellects have? And how do they apply their mindset when facing difficulties or negative feedback? And 2) How does growth mindset work towards incremental success in the domain of making a living according to sufficiency economy? This research article will answer these questions.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to analyze the mindset of the local intellects, and 2) to propose growth mindset approach leading to incremental success in making a living according to sufficiency economy principles.

III. RESEARCH METHODS

The research is divided into 4 main parts including documentary study, field study, data analysis, and presentation of knowledge which is the result of the research. The details are as follow:

3.1 Documentary study is done through studying the text in the Tripitaka, textbooks, articles, and related research in the fields of Buddhism, Psychology and Sufficiency Economy Philosophy. The objective is to study the concept of Carol S. Dweck's mindset theory in order to use the knowledge as a guideline for analyzing mindset of the local intellects who were interviewed in the field study.

3.2 Field study is a data collecting method to collect information through in-depth interviews of 55 local intellects who are examples of success and were appointed by government agencies as role models for making a living in accordance with the sufficiency economy philosophy.

(1) 17 agricultural intellects of the country who were appointed by Ministry of Agriculture and Cooperatives

(2) 8 local intellects who are examples of success appointed by the Office of the Special Committee for Coordination of the Royal Development Projects (Royal Development Projects Board)

(3) Network of 30 local intellects in 6 regions, appointed by the Ministry of Agriculture and Cooperatives.

The objective of field study is to study the views, or ideas of the local intellects who are recognized as successful people in the domain of making a living. They were asked two questions: When the local intellects are facing obstacles or difficult situations, what are they thinking? How can they remain in or change to growth mindset which is conducive to incremental success?

3.3 Propose growth mindset approach that is conducive to incremental success in the domain of making a living according to sufficiency economy principles.

IV. RESULTS

Results shows that 1) The local intellects who make their living according to sufficiency economy principles have both growth mindset and fixed mindset. They, however, adopt growth mindset when facing difficult situations or negative feedback. And 2) The local intellects with growth mindset tend to show self-motivation when facing difficult situations or negative feedback. Both results are detailed as follow:

According to the interview, the local intellects have growth mindset and fixed mindset when making a living according to the sufficiency economy, and both mindsets are important factors in whether achieving or not achieving their goal when dealing with different situations.

The first result indicated that the local intellects have growth mindset and fixed mindset when making a living according to the sufficiency economy, and both mindsets are important factors in whether achieving or not achieving their goal. Those who have growth mindset showed the following qualities when facing with negative situations:

(1) Having a learning mind to gain better understanding and useful knowledge which encourage self-development, so they are more knowledgeable, capable and ready to perform their tasks well. This quality can be seen through the fact that they study what factors and obstacles affect their

performance, and try to find ways to increase product value and marketing channels.

(2) Interpreting what they face, especially the difficulties or negative feedback in a positive way or seeing them as challenges or chances for learning. This quality is demonstrated through the fact that they view obstacles or problems as lessons to be learned, look at incorrect management as cause of failure or mistakes, and perceive criticism as suggestions for improvement, as well as view challenging tasks as opportunities for new knowledge.

From the above findings, it is suggested that the local intellects have both growth and fixed mindsets in the domain of making a living according to sufficiency economy principles. The two mindsets are important factors in achieving goals. The growth mindset is conducive to success while the fixed mindset is not. The local intellects with fixed mindset cannot achieve their goals when dealing with the situations because they deal with the situations in negative ways. For example, they view obstacles or negative situations as hinderances to their learning, are not able to adapt to the negative changes, cannot recover from the setbacks, and have no effort to overcome challenges or negative feedback. As a result, they cannot achieve their goals. Those with growth mindset, on the other hand, deal with difficulties, challenges, or negative feedback in a positive or creative way. They can adapt to changes and be resilient after failure or setback. Therefore, growth mindset can lead them to greater success.

The second result indicated the local intellects with growth mindset tend to show self-motivation when facing difficult situations or negative feedback. They showed the following qualities:

(1) Being able to motivate themselves, to be adaptable and ready to creatively deal with challenges, and to recover from failure by demonstrating through these characteristics: applying new knowledge to their work, creatively dealing with challenges, being able to use criticism and suggestion as information to develop their work or develop themselves.

(2) Being engage in task accomplishment, making efforts, and dealing with situations in a form of learning by showing certain characteristics, such as being engage to accomplish tasks despite criticisms of those around them, trying to find the causes of the problems and seek for solutions, and trying to solve problems with alternative ways until overcoming the failure or mistakes.

The suggestion from the above findings, With characteristics of growth mindset, the local intellects can motivate themselves to deal with obstacles, challenges, difficult situations, or negative feedback in a positive and creative way, be adaptable to the situations they face, and be resilient after setbacks. Having growth mindset, they can make greater success. With fixed mindset, on the other hand, the local intellects show opposite qualities which make them fail to adapt themselves to the situations and view those situations as obstacles and difficulties. Consequently, they cannot recover from the failure or had no self-motivation to go forward because the fixed mindset hindered their ability to become successful.

Analysis of mindset shift process of the local intellects

When analyzing the mindset shift process of the local intellects, it is found that their mindset shift, from fixed mindset to growth mindset, occurs when they are facing obstacles, challenging situations, difficulties, or negative feedback and their thinking process works and develops a shift from fixed mindset to growth mindset according to the following process.

(1) When facing problems or obstacles, the local intellects realize that they have negative thoughts.
(2) They eliminate those negative thoughts by recognizing that there are other alternatives.
(3) They are encouraged to carry on.
(4) They show perseverance in taking action to make a change.
(5) They concentrate and are not distracted or bewildered.
(6) They critically examine their mindset so that it is not inclined to negative thoughts.

From the above findings, it is suggested that the approach to develop growth mindset which occurs in thinking process when facing obstacles, challenges, difficulties, or negative feedback can be defined in 6 steps as follow:

(1) When facing problems or obstacles, stay mindful and realize that negative thoughts or destructive thoughts have occurred.
(2) Get rid of negative thoughts by remembering that there are other alternatives
(3) Stay on positive thoughts that encourage yourself to keep going. Importantly, sort out which thought is right or wrong according to Buddhist practices.
(4) Persevere in positive thinking and consistently take action with such positive thinking.

(5) Be determined to think positively and not being distracted.

(6) Deliberately examine your own thoughts and keep it away from negative thoughts.

The data from the interview also shows that the growth mindset can obviously lead to higher goal achievement and success. The interview can be summarized as follow:

(1) In aspect of financial status, the local intellects have earned more and have more savings for future needs with less expenses and less debts.

(2) In aspect of knowledge and ability, they have developed new practical knowledge and can modify materials for optimal use.

(3) In aspect of well-being, they can live on their own with less dependence on external factors. They can produce good and healthy material for themselves and their family which bring them good health and convenience.

(4) In aspect of quality of life, they become healthier and receive awards of achievements in various fields.

(5) In aspect of relationship, they can spend more time with their family members and they can socialize with other families in the community. They also gain more recognition from the society.

CONCLUSION

In conclusion, the findings from the analysis of qualitative showed that the local intellects have both growth and fixed mindsets in the domain of making a living according to sufficiency economy principles. The two mindsets are important factors in achieving goals. The growth mindset is conducive to success while the fixed mindset is not. The local intellects with fixed mindset cannot achieve their goals when dealing with the situations because they deal with the situations in negative ways. Those with growth mindset, on the other hand, deal with difficulties, challenges, or negative feedback in a positive or creative way. They can adapt to changes and be resilient after failure or setback. Therefore, growth mindset can lead them to greater success.

An individual needs to constantly monitor his own thought, especially when he is facing obstacles, challenges, difficulties, or negative feedback. To do so, he needs to stay focused on what he is thinking and examining whether it is negative or unconducive to success. Then, he needs to get rid of the negative thoughts by reminding himself that there are other alternatives which will encourage him to carry on. As a result, an individual will examine his understanding with knowledge and not let it lean towards negative thoughts. In summary, constantly monitoring thinking process will cause a person to shift his mindset from fixed mindset to growth mindset, and it will become his own characteristic, improve his performance, and increase his goal achievement.

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Influencing Factors of Teachers’ Acceptance on Applying Information Technology in Classrooms: A Systematic Literature Review from 1997 - 2007

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Abstract*—The researchers aim to explore influencing factors of teachers’ acceptance on applying information technology in classrooms from 1997-2007 as a systematic literature review. The researchers are to indicate the major and minor factors of the aforementioned. The qualitative research applied the content analysis and classification approach to reviewing the factors. This review intends to gather the proper influencing factors as dependent variables for the research phase and leads to concerns regarding technology supports and teaching and learning activities on digital platforms. Finally, the research findings would lead to the further studies concerning influencing factors of teachers’ acceptance on using IT in teaching and learning especially in social distancing contexts. The findings show that there are 3 major influencing factors found as an institutional environment, administrators’ support, and audio-visual equipment, moreover, 20 minor factors are also found.

Index Terms—***Influencing factors, acceptance, information technology, teaching and learning.***

I. INTRODUCTION

In this day and age, we apply information technology as one of tools to drive a country. This leads to adaptation as using IT in daily life more often especially in the social distancing circumstance. The particular situation affects all forms of work; teaching and learning is the example. Teachers and learners have to adapt and apply IT into their routine, moreover, educational institutes must raise awareness regarding using IT in learning[1] as[2]mentioned that employing teaching and learning activities in class should be a fast action since technology always changes. Schools and teachers should be well-prepared to apply technology in teaching as it could enhance learning experiences and lessen workloads effectively; it is accurate and saves time, money, and human resource. [1]states that many educational institutes employ IT in teaching processto enhance classroom environment and learning achievement [1].

[3]says that change agents are needed as it would be more convenient to guide and have teachers participate when using some forms of technology. It is similar to [4] aschanges in education technology would be accepted unless stakeholders are being parts in the process or being change agents. Besides, [5]adds that technology acceptance is one of psychology processes as in a short term, teachers might acceptusing IT or innovation, yet in a long term onusing IT, teachers might take time to accept and continue usingdepending on each teacher’s preference and a form of technology.

[6]mentions that various school contexts might affect teachers’ technology acceptance, for example,different institutional environment or insufficientequipment, therefore, these inequality factors might lead to negativity in technology acceptance of teachers.[7]indicates that [1]having positive attitude and being satisfied could promote a successful process in teaching and learning and teachers are the main part of this process as they might need supports from other stakeholders, for instance, workshops, sufficient equipment, and stable internet connection.

[8] illustrates that to accept any culture, there are 5 stages as follows; 1.AwarenessPeople learn that there is a new technique or innovation but they are not confident enough to use since they need more information 2.Interest People are interested in an innovation once it accompanies their situations or interests, then people would search for more information by asking others who have used or experienced it before as to ensuring 3.Evaluation When people have enough supports, they would decide whether an innovation

is compatible and worth to try 4. Trail When people have carefully decided to use an innovation permanently, they would decide based on their satisfactoryand 5. Adoption After using an innovation, people would be pleased, accept, and continue using it, then it becomes their practice permanently.

According to the aforementioned and research and conceptual framework reviews of[1] [9] [10] [11] [12] [13] [14] [15] [16] [17] and [18], the researchers found thatpeople show the level of IT acceptance differently and are uncomfortable to use IT becauseit is not ready-to-use, not convenient,more importantly,some people do not know how to operate. In contrast, some people are aware of its importance in teaching and learning. Hence, employing IT in classrooms is incomplete, ineffective, and inconvenient.

Thus, we are interested in studying and reviewing influencing factors of teachers' acceptance on applying information technology in classrooms from 1997-2007 as a systematic literature review then we analyze them to gather some relatingfactors and expect that after the systematic review, we would get useful knowledge for further studies in terms of guidelines for research design, research tools, and research statistics. Moreover, the findings tend to be useful regarding technology management in teaching and learning contexts especially in social distancing circumstance.

II. RESEARCH OBJECTIVES

This study aims to review and analyze influencing factors of teachers' acceptance on applying information technology in classrooms to be dependent variables of the next research phase.

III. RESEARCH SCOPE

The researchers studied research papers and related documents regarding using information technology in teaching and learning from1997-2007 by employing content analysis and classification approach [19] to group and categorize factors.

IV. METHODOLOGY

Procedure for Data Collection and Analysis

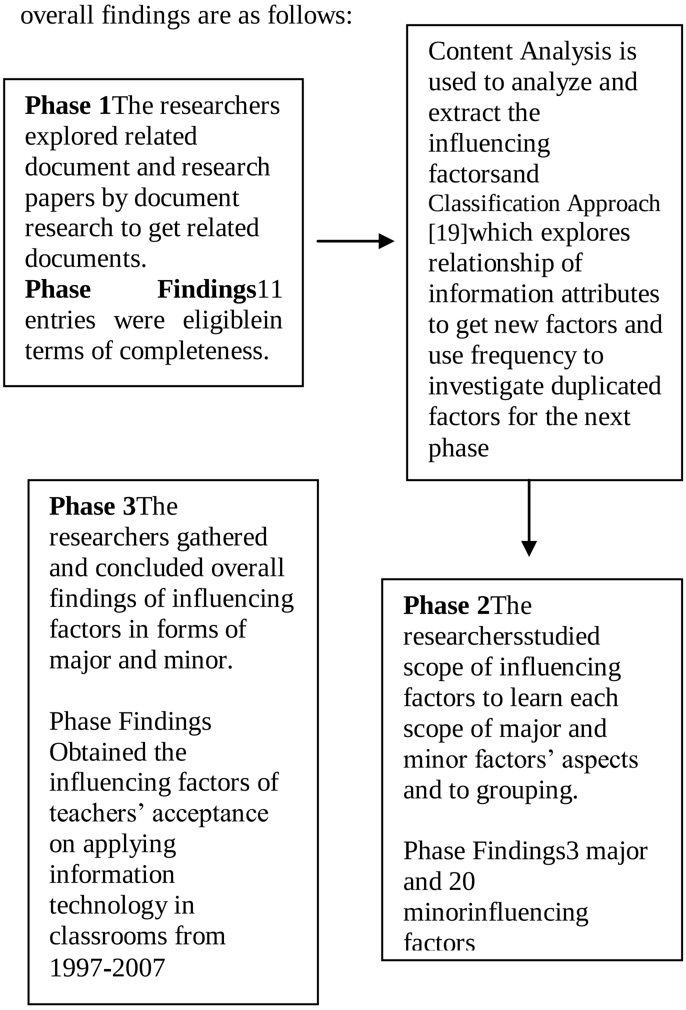
We employed the qualitative research design in this study by using content analysis to analyze and extract influencing factors of teachers' acceptance on applying information technology in classrooms and classification approach [19] which explores relationship of information attributes to get new factors and use frequency to investigateduplicated factors for the next phase. We conducted systematically with the aforementioned research methodology [20] as follows:

Phase 1 We explored related document and research papers concerning teachers apply information technology in teaching and learningby document research to get related documents. In this phase, we collected 31 research papers about applying IT in teaching then weexamined the papers regarding completeness, duplication, and accessibility. We found that 11 entries were eligible.

Phase 2 We studied scope of influencing factors to learn each scope of major and minor factors' aspects and togrouping. The findings of this phase lead to 3 major and 20 minorinfluencing factors.

Phase 3 We gathered andconcluded overall findings of influencing factors in forms of major and minor.

From theProcedure for Data Collection and Analysis, overall findings are as follows:



Phase 1 The researchers explored related document and research papers by document research to get related documents.
Phase Findings11 entries were eligiblein terms of completeness.

Content Analysis is used to analyze and extract the influencing factorsand Classification Approach [19]which explores relationship of information attributes to get new factors and use frequency to investigate duplicated factors for the next phase

Phase 2 The researchersstudied scope of influencing factors to learn each scope of major and minor factors' aspects and to grouping.

Phase Findings3 major and 20 minorinfluencing factors

Phase 3 The researchers gathered and concluded overall findings of influencing factors in forms of major and minor.

Phase Findings Obtained the influencing factors of teachers' acceptance on applying information technology in classrooms from 1997-2007

Figure 1: Diagram of procedure for data collection and analysis of influencing factors of teachers' acceptance on applying information technology in classrooms from 1997-2007

From the diagram, it could illustrate a table of factors, concepts, theoriesanalysis based on related documents and research papers as follows:

Table 1Factors, concepts, and theories analysis

Researchers	Factors, concepts, and theories analysis											
Variables	NawaponKewsuwun(2015:18-19)	RungfahRukwichian(2005: 3)	UthornNiyomchart(2009: 142-149)	WarapornSinthavorn(2007: 145)	SiripongKorkmanee(2012: 72-75)	VichianDornraem(2003: 84)	PongchanKraisin(1997: 157)	YupapukChankaew (2007:70)	ThumrongsakKongkasawat(2001:Abstract)	WanthanaBunyarathapan (2006:Abstract))	VeerawutPuengcharean (2011: Abstract)	Frequency
1.Institutional environment - academic environment	✓	✓		✓			✓	✓		✓		6
- relationships among teachers							✓	✓			✓	3
- relationships among administrators						✓	✓					2
- Teachers' responsibilities						✓	✓					2
- Professional development	✓	✓		✓	✓	✓	✓	✓			✓	8
- Organizational culture			✓	✓	✓	✓	✓		✓	✓	✓	8
- Profession and computer skills of teachers		✓	✓	✓	✓			✓	✓		✓	7
- Acceptance withininstitution			✓	✓	✓	✓		✓		✓	✓	7
2. Administrators' supports - Budgeting	✓		✓		✓	✓	✓			✓		6
- Workshops	✓		✓	✓	✓	✓	✓	✓	✓		✓	9
- Teachers' resources	✓				✓	✓	✓	✓	✓		✓	7
- Equipment	✓		✓			✓	✓	✓		✓	✓	7
- Internet connection		✓		✓	✓		✓	✓	✓		✓	7
- Research funds						✓	✓	✓		✓		4
3. Audio-visual equipment - Numbers of internet hot spot		✓	✓	✓	✓	✓			✓			6
- Numbers of equipment	✓		✓	✓	✓	✓	✓			✓		7
- Equipment condition		✓		✓		✓						3
- IT staff	✓	✓	✓	✓	✓	✓	✓		✓		✓	9
- Equipment budgeting		✓		✓								2
- Awareness of equipment's value		✓	✓					✓		✓		4

* **Notes** The researchers employed frequency criteria which indicates 6 and above to select a factor.

According to Table 1, it could be concluded, grouped, and set scopes of the factors as in Table 2.

Table 2 Summarizing and setting scopes of factors

Factor	Scope of factor
1. Institutional environment	This includes academic environment, professional development, organizational culture, profession and computer skills of teachers, and acceptance within institution. These affect IT acceptance in terms of using IT in teaching and learning. Teachers would interact or discuss regarding the factors and further their teaching experience inside and outside classroom.
2. Administrators' supports	This includes supported behaviors or actions in forms of budgeting, workshops, teachers' resources, equipment, and internet connection to facilitate teachers in teaching and learning and this led to IT acceptance since it creates friendly working environment.
3. Audio-visual equipment	This includes good conditions of all equipment; sufficient internet hot spots and devices for everyone, accessible resources, supportive IT staff. This could lead to IT acceptance as it is convenient to use IT.

From the findings of Table 1 and 2, we concluded thatinfluencing factors of teachers' acceptance on applying information technology in classrooms from 1997-2007 were 3 major factors and 20 minor factors as follows:

1.Factor on institutional environment
  1.1 Academic environment
  1.2Professional development
  1.3 Organizational culture

1.4 Profession and computer skills of teachers
1.5 Acceptance within institution
2.Factor on administrators’ supports
2.1 Budgeting
2.2 Workshops
2.3 Teachers’ resources
2.4 Equipment
2.5 Internet connection
3.Factor on audio-visual equipment
3.1 Numbers of internet hot spot
3.2 Numbers of equipment
3.3 IT staff

According to these influencing factors, we intended to set scope of study, index terms, research tools, and dependent variables in our next research phase.

V. RESULT AND DISCUSSION

From the findings, some influencing factors were found as 3 major factors and 20 minor factors as follows: the first major factor was institutional environment which included 5 minor factors as academic environment,professional development,organizational culture,profession and computer skills of teachers, and**a**cceptance within institution, the second major factor was administrators’ supports which included 5 minor factors as budgeting,workshops,teachers’ resources, equipment,and internet connection, lastly, the third major factor was audio-visual equipment which included 3 minor factors as numbers of internet hot spot, numbers of equipment, and IT staff.

CONCLUSION

Influencing factors of teachers’ acceptance on applying information technology in classrooms from 1997-2007 are institutional environment, administrators’ supports, and audio-visual equipment and these could be discussed as follow:

Adopting IT in teaching and learning is from having positive institutional environment. This factor could drive teachers to be life-long learners. Further, having positive supports from school administrators and technical supports from IT staff couldenhance teachers’ abilities in teaching and learning as [18] states that to build on their profession and adopt education innovation and technology of teachers, they would have good supports from institutional environment. [21] also says that if school administrators put less effort on teaching materials, teachers might not accept new innovations, in contrast, teachers tend to accept new technology more if they are parts of adopting concepts and technology into classrooms. Furthermore, if school administrators support and facilitate in using new technology, teachers would be willing to accept and use new technology [1].

The 3 major factors tend to be successful indicators for teacher technology acceptance as teachers could enhance their teaching skills professionally.More importantly, gaining supports from school administrators must be the crucial concern since it affects to other factors, for example, audio-visual equipment, budgeting, maintenance, and professional development, therefore, school administrators should understand and visualize impacts on providing supports to maximize teachers’ skills.

STUDY FORWARD

According to the findings of this paper, we would continue the next research phase as

(1.) setting 3 major factors as a guideline for scope of study, index terms, research tools, research statistics, dependent variables, and research design.

(2.)investigating behaviors relating to5 diffusion levels according to [8] as 1. Awareness 2. Interest 3. Evaluation 4. Trail and 5. Adoption topromote positive attitude toward using IT in teaching and learning

(3.) developing a teaching model integrating digital platform in social distancing context

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The Benefit of Circular Economy in Buddhist Ecological Society

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Abstract—* *The purpose of this article was to study the benefit of circular economy in Buddhist ecological society. Qualitative method with documentary study and area studies were used for data collection. Results showed that a circular economy may sound idealistic and is an existing way of doing things that reaching the end of its utility. The economic productivity on a global level is being curbed by the rapid depletion of existing and readily available natural capital such as clean sources of potable water and forests. As resource consumption is expected to surge, the global middle class will double by the year 2030. It means even greater consumption because we consume more as we earn more. This illustrates that we cannot continue to grow as a species and enjoy a high quality of life without changing the way we do things. Thus, the concept meets the perspective of a sustainable economic growth and relies both on innovation and on the collaboration of all economic players. From a Buddhist perspective, environmental problems are caused by greed and endless desire of people. Therefore, any environmental protection strategies must pay special attention to the psychological dimension of human nature. Buddhist principles and beliefs, particularly sila, samadhi and panya can contribute to solve environmental crisis. In addition, circular economy solves the crisis by reusing recyclable materials. The advantages offered by the circular economy are multiple, so people must arrive at entirely sustainable ecological society.

Index Terms— ***Circular Economy, Buddhist Ecological Society, Buddhist Ecology***

I. INTRODUCTION

The ecological crisis we are currently facing will remind us to realize how deeply mistaken has been our confidence in economic growth in order to solve the malaise of human existence. People need to resist further erosion and destruction of the life-systems of the planet and need to further develop our analyses of the nature of the problems. Moreover, we need to understand the systemic socio-economic factors at work and need to create new sustainable technologies while also drawing on the past to renew the ways of living. Thus, people need to develop global perspectives which recognise the links between social justice and ecological degradation, and foster concrete and community actions.

Our civilization is a population-economy-environmental system exhibiting exponential growth patterns, currently accelerating past many significant thresholds of sustainability and non-negotiable environmental limits. It seems that people will not be able to stop our damaging social behavior patterns in time to avoid catastrophic collapse of ecological systems. The civilization appears unmanageable. It is true that there is a growing concern and an increasing will to do something about the perceived problems, but this response is generally very limited in both scope and understanding of the problems.

The existential realization of the universality of suffering lies at the core of the Buddha's teaching. Insight into the nature of suffering, its cause and its cessation, and the path to the cessation of suffering constitutes the capstone of the Buddha's enlightenment experience as well as the content of the four noble truths. Buddhist environmentalists assert that the mindful awareness of the universality of suffering produces compassionate empathy for all forms of life, particularly for all sentient species. Buddhists interpret the Dhammapada's ethical injunction not to do evil but to do good as a moral principle advocating the nonviolent alleviation of suffering, an ideal embodied in the prayer of universal loving-kindness that concludes many Buddhist rituals: "May all beings be free from enmity; may all beings be free from injury; may all beings be free from suffering; may all beings be happy." [1] Out of a concern for the total living environment, they extend loving-kindness and compassion beyond people and animals to include plants and the earth itself. The Buddhist principle of leading the simple life following the eightfold path and staying alert and mindful about our thoughts and actions which keeps us away from overexploiting our world resources, and accordingly all our deeds are environmentally benign will bring sustainability outlook in all endeavors and all spheres of our lives.

The circular economy solves the crisis by reusing recyclable materials. However, it does not contemplate the full use of the waste produced. The advantages offered by the circular economy are multiple, so people must arrive at a model that is entirely sustainable and that gathers a broader spectrum on the treatment of waste. Buddhist society, seemingly unselfish and being aware of the survival of future generations, is required all the over the world without a second thought. Buddhism has lot to offer with respect to environmental conservation and sustainable development.

II. ROLE OF BUDDHISM IN ECOLOGY

Ecology includes the study of plant and animal populations, plant and animal communities and ecosystems. Ecosystems describe the network of relations among organisms at different scales of organization. Since ecology refers to any form of biodiversity, it helps us understand how the world works. It provides useful evidence on the interdependence between people and the natural world and, as well the consequences of human activity on the environment[2]. It means that "Man" is the central object around which everything revolves and well-being of an organism or group of organisms are environment.

According to the Vietnamese monk, the Most Venerable Thich Nhat Hanh stated that "Buddhists believe that the reality of the interconnectedness of human beings, society and Nature will reveal itself more and more to us as we gradually recover – as we gradually cease to be possessed by anxiety, fear, and the dispersion of the mind. Among the three, human beings, society, and Nature, it is us who begin to effect change. But in order to effect change we must recover ourselves, one must be whole. Since this requires the kind of environment favorable to one's healing, one must seek the kind of lifestyle that is free from the destruction of one's humanness. Efforts to change the environment and to change oneself are both necessary. But we know how difficult it is to change the environment if individuals themselves are not in a state of equilibrium." [3]

The Buddha commended frugality as a virtue in its own right. Skillful living avoids waste and we should try to recycle as much as we can. Buddhism advocates a simple, gentle, nonaggressive attitude toward nature - reverence for all forms of nature must be cultivated. The Buddha used examples from nature to teach. In his stories the plant and animal worlds are treated as part of our inheritance, even as part of ourselves. "We are the world, the world is us." By starting to look at ourselves and the lives we are living we may come to appreciate that the real solution to the environmental crisis begins with us. Craving and greed only bring unhappiness, but simplicity, moderation, and the middle way bring liberation and hence equanimity and happiness. Our demands for material possessions can never be satisfied, we will always need to acquire more, there is not enough in the universe to truly satisfy us and give us complete satisfaction and contentment, and no government can fulfil all our desires for security[4].

By developing the right actions of not killing, stealing, or committing misconduct in sexual desires perhaps people can begin to live with nature, without breaking it or injuring the rhythm of life. In our livelihoods, by seeking work that does not harm other beings and refraining from trading in weapons, breathing things, meat, alcohol, and poisons, we can feel more at one with nature. We need to live as the Buddha taught us to live, in peace and harmony with nature, but this must start with ourselves. If we are going to save the planet, we need to seek a new ecological order, to look at the life we lead and then work together for the benefit of all; unless we work together no solution can be found. By moving away from self-centeredness and sharing more, being more responsible for ourselves, and agreeing to live more simply, we can help decrease much of the suffering in the world. As the Indian philosopher

Nagarjuna said, “Things derive their being and nature by mutual dependence and are nothing in themselves.” [5]

From a Buddhist perspective, a system which is concerned solely with productivity, and then only as a gross term of valueless consumption and a multiplication of wants, does terrible damage to basic human nature. The abstractions of modern economics reduce all members of a living planet into mere resources or commodities to be owned, bought and sold. It reduces experiencing subjects into lifeless objects, people into labour, animals into protein conversion machines, complex ocean ecosystems into fisheries, and the planet’s atmospheric regulatory systems into fossil fuel reserves. All with a price tag. In contrast a Buddhist approach places emphasis on sentience and experience, on the living quality of phenomenon, out of which arise value and meaning[6].

Dana, the practice of giving, expresses the most elementary of Buddhist insights: namely, that we are not separate entities, but exist only as an intimate flow of relationships with others and the world. Applied to economics, dana suggests a re-organisation of socio-economic relations markedly different from those we are accustomed to. Dana leads to the ideal of common ownership, a practice which has existed within the ordained sangha since the Buddha’s time. However, the traditional two-tiered system of lay practitioners and monks has created a dualistic ethic, insulating the lay economy from the more radical implications of Buddhist practice.

Today, in current socio-economic injustice, we need to free the more demanding practice of Buddhist ethics from the ghetto of traditional monasticism, and apply them across a wider range of social relationships. This would suggest future forms of social organisation where sharing once more takes ethical precedence over individualistic acquisition; and where the natural and sustenance economies once more predominate over the market economy. Dana implies the creation of a culture of Earth Democracy – in which the actual needs of people, other species, and the ecosystem have a stronger voice than capital and corporations. From the simple ethical value of giving come radical revolutionary demands.

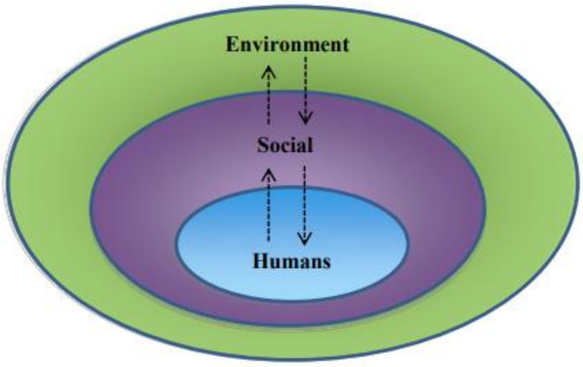

Fig.1 The Encompassment of human being, society, and nature (source: Sauwalak Kittiprapas, 2016)

From figure 1, these three aspects of humans, social and environment have to harmonize and support each other. Any action or activity of any human should not be harmful to others in the social and eco-system. For example, technology has to support the harmonization of these three aspects, not conflict or cause harm in any aspect. Moreover, technology has to be used in such a way that promotes real wellbeing and sustainable development. With love, care and gratitude to nature, human beings would face less conflict with others, and economic wellbeing would no longer be a trade-off with natural well-being. Energy and resource saving can be utilized for social development. Therefore, the wellbeing of individuals, society and nature have to progress in the same direction, as they all support each other[7].

From a Buddhist perspective, environmental problems are caused by greed and endless desire of people. Therefore, any environmental protection strategies must pay special attention to the psychological dimension of human nature. In this regard, Buddhist principles and beliefs, particularly sila, samadhi and panya can contribute to solving environmental crisis. It has also shown that Buddhist monks can play a crucial role in conserving forests in local communities. More generally, Buddhism can go hand in hand with environmental education in terms of promoting harmonious living between all living creatures and the environment and fostering environmentally friendly attributes such as selflessness, thriftiness, loving-kindness, social responsibility, and compassion. The development of science and technology to solve environmental problem itself is not adequate to deal with environmental crisis because science and technology are incapable of changing the human minds. Such a development must be supplemented by environmental education that focuses on human spiritual relationship with the environment, and by turning to religions, not only Buddhism, but also other major religions in the world which all have one thing in common, that is the promotion of good deeds and the denunciation of bad deeds. Only through such a strategy, we can foster the notion of “environmental citizenship” needed for effective and sustainable environmental protection[8].

Ecological understanding of natural systems fits very well within the Buddhist description of interdependence. This law has been the subject of much attention in the Buddhism and Ecology literature because of its overlapping with ecological principles[9]. Throughout all cultural forms of Buddhism, nature is perceived as relational, each phenomenon dependent on a multitude of causes and conditions. From a Buddhist perspective, these causes include not only physical and biological factors but also historical and cultural factors. Simplicity and non-violence are obviously closely related. The optimal pattern of consumption, producing a high degree of human satisfaction by means of a relatively low rate of consumption, allows people to live without great pressure and strain and to fulfill the primary injunction of Buddhist teaching: *"Cease to do evil; try to do good."* As physical resources are everywhere limited, people satisfying their needs by means of a modest use of resources are obviously less likely to be at each other's throats than people depending upon a high rate of use. Equally, people who live in highly self-sufficient local communities are less likely to get involved in large-scale violence than people whose existence depends on world-wide systems of trade[10].

The predominance of consumerism and materialism all over the world in post globalization era barring few Buddhist countries is one of the root causes of depletion of natural resources and excessive emission of noxious gases and effluents. Quite clearly such a mentality clashes fundamentally with Buddhist ideas and values. The consumerist assumption, for example that happiness is obtainable through the purchase of material goods is seen by Buddhism as a view rooted in ignorance about the true nature of things. From the Buddhist perspective such a view apparently ignores the fact that there is *impermanence* in everything, meaning that all things must pass and that ultimately there is no security to be had with the material world. Furthermore, happiness, according to the Buddhist view, does not result from getting what one want. In fact behaviour fuelled by craving, by “I want to have” - will actually lead to suffering. So, in contrast with the consumer mentality, happiness and the satisfaction of wanting are incompatible. True happiness will, in fact, only occur when craving and wanting are renounced. Another major contrast exists in the way wants and desires are judged. In the world of the consumerism, wants of consumers are to be satisfied at all costs. There is little concern as to whether these wants are beneficial or destructive to the consumers themselves, or to their environment. There is also no investigation as to what happens after the demand is satisfied. But from a Buddhist perspective it is extremely important to ask questions about the nature of the demand and to consider the effects of the consumption[11].

III. CIRCULAR ECONOMY: THE RIGHT BENEFIT FOR COMMUNITIES

The circular economy aims to change the paradigm in relation to the linear economy, by limiting the environmental impact and waste of resources, as well as increasing efficiency at all stages of the product economy. The recent problems about waste pollution and the limits of natural resources are encouraging the development of a circular economy. The circular economy model fits directly into the more general framework of sustainable development. It is part of a global strategy to use, among other things, the principles of the green economy, industrial ecology, eco-design or the economy of functionality.

Circular economics emphasizes new perspectives on the relationship between markets, consumers and natural resources and utilizes technological development so as to raise awareness in the community for reuse. The aim and guidelines of the circular economy are to maximize the value of resources while minimizing the use of new resources by creating a series of circular approaches ranging from redesign, adding value, innovation, collaboration with business and non-business related, and reuse. This model builds better values and a more sustainable environment, community, society and business. (as figure 2)

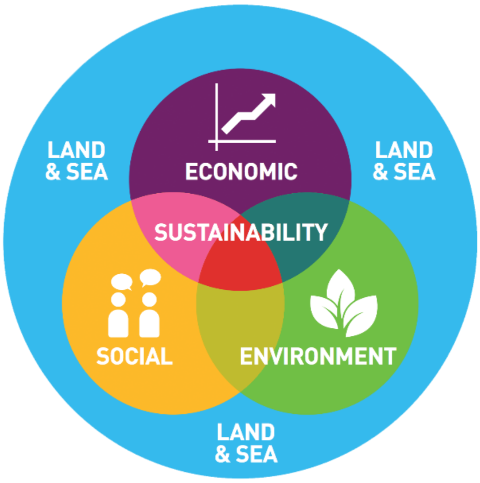

Fig.2 A Circular Economy Approach (Source: www.towardszerowaste.org)

The circular economy encompasses a very large number of sectors of activity and can be divided into 7 complementary patterns of production and consumption which, when combined, make sense and reinforce each other: [12]

1. Sustainable procurement: development and implementation of a responsible purchasing policy
2. Ecodesign: process of reducing the environmental impacts of a product or service throughout its life cycle
3. Industrial and territorial ecology: search for eco-industrial synergies at the scale of a business area - the waste of one company can become the resources of another one
4. Economics of functionality: collaborative economy that favors use over possession and thus tends to sell services related to products rather than the products themselves
5. Responsible consumption: rational consumption and choice of products according to social and ecological criteria
6. Extending the duration of use: through repair, reuse and repurpose
7. Recycling: treatment and recovery of the materials contained in collected waste

The main goals and advantages of a circular economy are environment, economic and social[13]. The first advantage of a circular economy is the protection of the environment, reducing waste and the emissions of greenhouse gases, systematizing recycling, and ending planned obsolescence. The circular economy also allows to decrease the dependence on importation of resources (raw materials, water, energy). Another huge benefit of the circular economy is that it stimulates innovation and boost economic growth, and could in the long run enhance the competitiveness of national companies. In addition, the circular economy creates jobs and enables people to save money, cutting unemployment and poverty as well as reducing the social impacts of pollution and climate change.

The linear economy is strongly embedded in local economies. The transition to the circular economy requires the innovative entrepreneurship and strong network connections that cities and urban areas typically incubate. Local networks and collaboration in the circular economy materialize in the sharing economy, the closing of organic resource loops and reverse logistics schemes. The density and diversity of stakeholders and resources that are gathered in a city, and their interaction with the hinterland, make for a fertile breeding ground of circularity. The potential benefits of the circular economy are many. From a socio-economic perspective, circularity can be seen as a socially desirable state. Sharing practices can help to foster social capital, while shortened supply chains and value capturing activities can boost local economic activity. Moreover, the circular economy is estimated to create a net amount of 700,000 jobs across the European Union by 2030[14].

Recycling is only worthwhile from a resource perspective if the resources required for recovery and recycling are less than those required for extraction and disposal. In this case, perhaps zero waste should not be society's ultimate aim. We need more research and impact-based metrics to understand the total effect of circularity on communities' and citizens' sustainability efforts and identify the optimum recycling rate for each material. Circular economy can help the situation better and lower consumption will only be realized when we value longevity and reuse over the purchase of virgin material-based goods. The consumer feels good about resource savings in one area (contributing to the circular economy by donating), allowing them to rationalize using more resources in another (restocking the closet with new purchases). Companies must measure their impact on resources and set science-based targets that bound corporate actions within the confines of the planet's resources. This will lead to new business models for growth and the associated change in thinking that consumers are not targeted on selling more new stuff.

Circularity can be an effective way to achieve the transformation we need to make sustainable use of the planet's resources. But pursuing circularity as an end in itself gives us a false sense of security and could even drive worse outcomes. To avoid this, we need metrics that keep us focused on the impacts we seek, together with targets that ensure we stay within the safe operating space and don't venture beyond the ability of the planet to support society. Businesses and governments alike must implement circularity with deliberation and caution in order to optimize its impact and help society reap the benefits.

CONCLUSION

People cannot expect either the economic or the ecological transformations we need to succeed without personal transformation, and the history of Buddhism shows that the opposite is also true: teachings that promote individual awakening cannot avoid being affected by social structures that promote collective delusion and craving. As the sociological paradox puts it, people create society, society creates people. Modern attempts at collective social reconstruction have had limited success because they tend to be compromised by ego-driven individual motivations. Buddhism have had limited success at eliminating dukkha and delusion because it has been unable to challenge the dukkha and delusion built into oppressive social hierarchies that mystify themselves as necessary and beneficial.

Sustainable and clean solutions stem from an understanding of life cycles of the circular economy. Ensuring sustainable growth requires smart and sustainable use of resources. The circular economy forms the core of resource-smart and sustainable growth. It is a way of thinking and acting that makes the value of products and materials circulate in the economy for as long as possible. It is a kind of restoring system aiming at an eternal life cycle. In practice this could mean, for example, that a product is designed in a way that the materials can be extracted and recycled as efficiently as possible. Longer service lives, recycling of materials, parts and components, utilisation of waste and minor flows, and various services are typical examples of the many ways in which the circular economy manifests itself.

Though a circular economy may sound idealistic, the truth is that the existing way of doing things is reaching the end of its utility. At the same time, resource consumption is expected to surge. According to the Organization for Economic Co-operation and Development, the global middle class will double by the year 2030. And that means even greater consumption, because we consume more as we earn more. This illustrates that we cannot continue to grow as a species and enjoy a high quality of life without changing the way we do things. The idea of a circular economy is one in which waste and energy is fed back into the system via a series of loops, for example by recycling waste to make new products or to provide energy. In this way, the system as a whole uses less resources and produces less waste, creating a win-win situation. What the circular economy promotes is closed-loop recycling, which aims to reuse waste indefinitely and make new products without changing the inherent properties of the original material. Rather than the economy or a company's bottom line only growing from incremental cuts through efficiency gains, this economy seeks more value from existing materials in the current system. If we can prolong their use as long as possible, we will gain more in value by extracting much less. The circular economy's goal would be to decouple economic growth from resource consumption, allowing prosperity to continue rising while using less oil, minerals and other spoils of the Earth.

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Automated plant disease detection and diagnosis using Deep Learning, A Review

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Abstract

In order to ensure food security amid a growing global population and shrinking of land under cultivation, it becomes highly imperative to detect and identify crop diseases at the right time as they tend to be the major factors to reduce the quality and quantity of production. Moreover, agriculture is an important factor of a country's economic strength as it offers a primary source of income to a significant percentage of its population. Every year farmers suffer huge losses of quality and quantity of yield due to different types of diseases. Since most of these diseases develop symptoms on plant leaves, different innovative techniques have been developed to detect and identify them by analysis of leaf images. These methods of disease detection and identification have proved highly effective and accurate in comparison to the optical observation of leaves through the naked eye. In this paper, we perform a study of some prominent research works to see how computers and electronics have entered into the agriculture/horticulture sector and are contributing to disease detection and diagnosis by leveraging the capabilities of computer vision and deep learning. This paper mainly focusses on disease detection through analysis of colour, shape, and texture of the diseased leaf symptoms using deep learning especially convolutional neural networks. A comparison of different studies has been made vis-a-vis their methodology, dataset, and accuracy. Moreover, this study also proposes future works that need to be undertaken in this field.

Key words

Automated plant disease detection, crop disease detection, Deep Learning, Convolutional Neural Network

Introduction

The population of the world is continuously increasing(Kitzes et al., 2008)(Becker, Glaeser, & Murphy, 1999)and at the same time the land under cultivation is also decreasing. Besides climate change(Tai, Martin, & Heald, 2014), the plant diseases(Strange & Scott, 2005) pose a significant threat to the quality and quantity of crop production as they interferer with the fundamental operations like fertilization, germination photosynthesis, pollination, transpiration.The root cause of these diseases are pathogen like bacteria, viruses and fungi resulting in 20-40% loss agricultural productivity(Oerke, 2006). These pathogen derived crop disruptionsare therefore threat to global food securityas well as to the small scale farmholders who generate 80% of the food in developing world(IFAD, 2013). As apple fruit forms an important component of nutrition and commerce with an annual consumption of over 80million tons (Nachtigall, Araujo, & Nachtigall, 2017). To gauge the economic loss inflicted by the plant diseases consider the example of apple crop. It is one of the most consumed fruits of the world and a large population depend on it mostly in China, India, and Philiphines.The solution to tackle this threat to food security has smart farming as it's important ingredient(Tyagi, 2016). The recent developments in computer vision powered by deep learning has offered to help in detecting and diagnosing plant diseases at an early stage(Mohanty, Hughes, & Salathé, 2016). Moreover, the rapid spread of mobile phones (Andersen, Doyle, Soria, Valdivia, & Comunicación, 2016) coupled with their affordability, reach and access have tendency to take the solution to the farmers which don't have access to expert opinion. The recent developments including PASCAL Visual Object Classes Challenge(Everingham & Winn, 2007) and Large

Scale Visual Classification Challenge (ILSVRC) (Russakovsky et al., 2015) based on ImageNet dataset (Deng et al., 2009)is a significant breakthrough in computer vision.

This study focusses on automated disease detection usingDeep Learning especially Convolutional Neural Networks (CNN). Since plant diseases develop symptoms on leaves(Dubey & Jalal, 2016)Fig-1, the conventional method of disease detection and diagnosis is done through optical observation of plant leaves with naked eye. This conventional method is costly as it requires an expert to visit the site and does not always yield correct judgment. Moreover, it also limits the scale and flexibility as a particular expert may has specialization in only a subset of diseases. In contrast automated disease detection has more precision and can be used by any farmer without having in depth expertise. It can also be applied to huge field for detection of disease without requiring much effort and time.

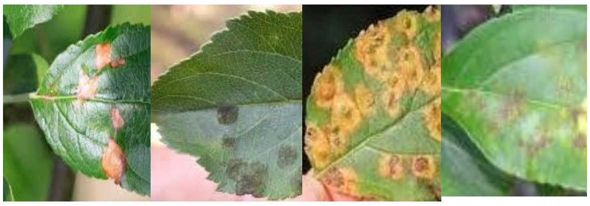

Figure 1 : Impact of plant disease on leaves

Brief Introduction to Deep Learning

Deep learning is a subfield of machine learning which deals with the algorithms that mimic the functioning of the human brain. These algorithms are called artificial neural networks. Deep learning enhances precision, learning capabilities, performance of classical Machine Learning by adding large number of processing layers than traditional neural networks. It transforms the data with the help of functions that allow representation of data through different layers of abstraction(Schmidhuber, 2015) and is gaining popularity in voice recognition(Lecun, Bengio, & Hinton, 2015) , image recognition, herbarium species identification (Carranza-Rojas, Goeau, Bonnet, Mata-Montero, & Joly, 2017), plant disease diagnosis (Yang & Guo, 2017), plant species classificationin agriculture (Dyrmann, Karstoft, & Skov, 2016)and other fields that deal with large volumes of data.It takes advantage ofavailability of increasing amount of data than depending upon the challenging engineering techniques(Lecun et al., 2015).

Material and Method

This section intends to put light on how Deep Learning especially algorithms of Convolutional Neural Networks are leveraged in the field of agriculture. A thorough review of some prominent works have been taken to see the mode and method of plant disease detection using Deep Learning.Almost all the works that have been published previously use a dataset of leaf images consisting of both healthy and diseased leaves. The plant leaves harvested from orchards are analysed by the experts for identification of disease and subsequent labelling. These images are obtained by using a fixed colour such as white or black as the background to a diseased leaf and in order to gain consistency, images are subjected to pre-processing. The data set so obtained is partitioned into training set and testing set. The training and test data set are used to train and test a Convolutional Network(Nachtigall et al., 2017). Some publicly available datasets such PlantVillage(Hughes & Salathé, 2015)are also used. The basic CNN architectures that have mostly been used are AlexNet, AlexNetOWTBn, GoogLeNet, OverFeat and VGG. The sequence of steps followed for the disease detection is generalized in Figure-2.

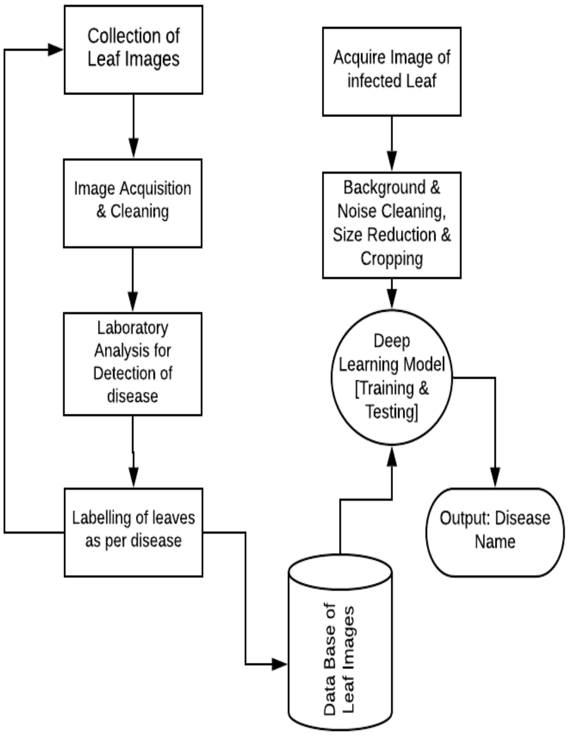
Collection of Leaf Images
Image Acquisition & Cleaning
Laboratory Analysis for Detection of disease
Labelling of leaves as per disease
Data Base of Leaf Images
Acquire Image of infected Leaf
Background & Noise Cleaning, Size Reduction & Cropping
Deep Learning Model [Training & Testing]
Output: Disease Name

Figure 2: Generalization of plant disease detection using Deep Learning

The Convolutional Neural Network used for this purpose consists of an input layer, output/classification layer and multiple hidden layers. These hidden layers in turn contain convolutional layers, pooling layers and fully connected layers as shown in Figure-3.

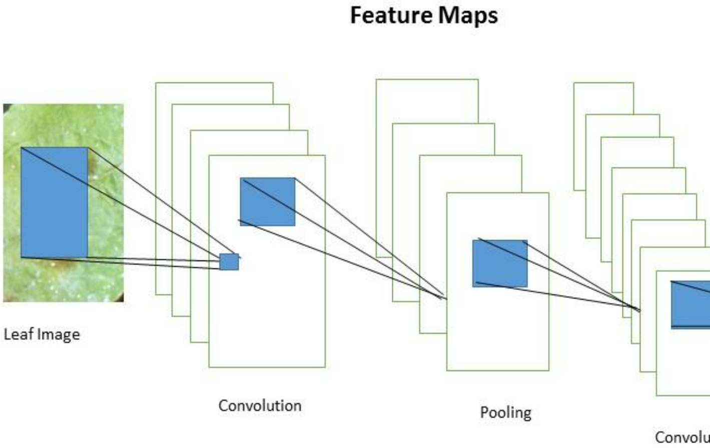
Feature Maps
Leaf Image
Convolution
Pooling
Convolu

Figure 3: Atypical Convolutional Neural Network
Source: (Chebet, Yujian, Njuki, & Yingchun, 2018)

Table 1: Methodology used by some previous works

A brief review of material and methodology used by some prominent studies is given in Table-1.

Reference	Method used	Type of Plant	Accuracy
(Turkoglu, Hanbay, & Sengur, 2019)	LSTM based pre-trained convolution Neural Network (MLP-CNNs), for the detection of plant disease. The methodology focussed on deep feature extraction using Convolution Neural Networks followed by the application of LSTM classifier. The concatenated model applied in addition to individual model yielded better results and achieved an accuracy of about 99.2%. The study uses Alexnet, Googlenet, Densenet Deep learning architectures.	Apple	99.2%

(Johannes et al., 2017)	Yield loss due to pathogen, animal and plant weeds has been estimated up to 20-40% of agricultural productivity (Oerke, 2006). To detect diseases at early stages, a data base for wheat crop has been developed through an acquisition campaign while considering Septoria, rust and tanspot. All data set images are segmented for spots reflecting each disease. The segmented leaf images are corrected through colour constancy. The disease hotspots are extracted and analysed by local descriptors that categorize each region vis-à-vis its visual characteristics. Then the hot spots are checked against different inference models and the information is then gathered and processed by a meta-classifier to give decision about the disease.	Wheat	70-88%
(Mohanty et al., 2016)	This study proposes a smart phone assisted disease diagnosis. It has used a public data set PlantVillage containing 54306 images of diseased and healthy plants. These images, covering 26 diseases and 14 crop types, have 38 class labels attached to them, wherein each label represents a crop disease pair. The study predicts a particular crop disease pair by just analysing the image of a leaf. The study uses downscaled images (256X256) of three different versions of the dataset which are grey-scaled, colour, and images having removed background through segmentation. The study uses GoogleNet and AlexNet architectures. The Alexnet use stacked convolution layers followed by fully connected layers. Whereas GoogleNet being a deeper and wider architecture employs 22 layers (Szegedy et al., 2015b).	Different types of plants	99.35%
(Chuanlei, Shanwen, Jucheng, Yancui, & Jia, 2017)	This study leverages image processing and pattern recognition. It uses sophisticated system, which reduces the negative influences during image collection. For the separation of disease spots histogram method followed by HIS (hue, intensity, and saturation) is employed and thirty eight classifying features are extracted from each spot. Finally SVM classifier is applied for disease identification after valuable features are selected by Genetic Algorithm (GA) and Correlation based Feature Selection (CSF).	Apple	90%
(Ferentinos, 2018)	This study uses five basic CNN architectures AlexNet (Krizhevsky, Sutskever, & Hinton, 2012), AlexNetOWTBn (Krizhevsky, 2014), GoogLeNet (Szegedy et al., 2015a), OverFeat (Sermanet et al., 2013) and VGG Convolutional Neural Networks (CNN) (Simonyan & Zisserman, 2014). It uses data set comprising of 87848 images of 25 different plants to train the models and achieves an accuracy of 99.53%. The data set as mentioned above was split with the help of a python script in the split ration of 80/20 before using it for training and testing purpose. Since CNNs have the inherent ability to focus on features of interest and ignore the features of non-interest, this study did not adhere to the additional step of segmentation of leaves from background. it also did not consider the use of grey scale version of images for the training purpose as used by other studies(Mohanty et al., 2016).	Different types of plants	99%
(Sladojevic, Arsenovic, Anderla, Culibrk, & Stefanovic, 2016)	Proposed CNN based disease detection model is capable to recognize 13 different types of diseases by using Caffe deep learning framework developed by Berkley Vision and Learning Centre. The data set used is built by downloading images from internet by search query on plant and disease. These images are subjected to pre-processing to gain consistency in resolution and quality once the duplication is removed by a python script.	14 Different types of plants	96.3%

(Chebet et al., 2018)	This study proposes a state of art convolutional network for the identification of diseases using PlantVillage dataset (Hughes & Salathé, 2015). PlantVillage is an open data set containing 54306 images covering 26 diseases for 14 crops. The architectures evaluated included VGG 16 (Simonyan & Zisserman, 2014) with 50 layers, Inception V4 (Szegedy, Vanhoucke, Ioffe, Shlens, & Wojna, 2016) with 101 layers and Microsoft RestNet (He, Zhang, Ren, & Sun, 2016) with 152 layers.	Different types of plants	99.75%

Conclusion and future scope

Deep Learning models have been used to detect and identify plant diseases. Leaf image data sets are used for training andtesting themodels for their functionality and accuracy. The solutions discussed have offered an accuracy of more than 90%. To render the benefit of these technology to the grass root farmer confined to geographically distant regions having least access to agronomists and expert advice, a mobile based solution implementing the plant disease detection and identification techniques could be more helpful. It could be very helpful for large scale farming wherein such a solution can be fitted in an un-manned aerial vehicle (UAV) or a drone to supervise the entire crop.

If the data set used in the system is enriched by including image of all known diseases, a pesticide prescription system can be built, which will then serve as an extended module of the system. Once that is done, a farmer uploading a leaf image from his cultivation field will get the disease details along with the line of action to be followed with proper dosage of pesticide. That will also help in ensuring environment friendly farming as the proposed system will prevent the overuse and misuse of pesticides.

Although the disease detections methods as discussed above are appropriate to evaluate a disease over a leaf, they are only able to do that once the disease develops it symptoms on the leaves which are visible to human eye or sometimes recognizable by airborne imagery(Johannes et al., 2017). They fail to detect the disease at very early stage. So future works may explore methods of sensing environment conditions like leaf wetness and other conditions to predict and detect the diseases at a very early stage.

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A Review on Recent Advances of IoT in Healthcare and how it can be helpful in tackling Pandemic Coronavirus (COVID-19)

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Abstract

The buzzword IOT is heard now a day's everywhere. In recent years with the advent of sensors and devices along with their connectivity abilities, internet of things (IoT) has become very vital in almost every aspect of life. One of its applications is in healthcare and this has become one of the key areas of research now a days. The aim of this paper is to provide an overview of different aspects of IoT in healthcare and also present an insight of how IoT in healthcare can help us in tackling the pandemic Coronavirus (COVID-19). Also in this paper some of the advanced wearable and IoT enabled applications are discussed.

Key words: Internet of Things, Internet of Healthcare Things, IoT Health Service , Wearables ,COVID-19.

1. Introduction

Innovation of New devices and finding innovative ways of using them as standalone system or as integrated one are emerging as the world's next generation technological paradigm continues to shift and grow. One of the outcomes of this paradigm shift is Internet of Things (IoT). What IoTdoes it forms cyber-physical smart ubiquitous networks by connecting uniquely identifiable smart devices and objects which are also able to connect with the already existing internet framework. This means that with the help of internet any device or thing can connect to other things, people or services. This amalgam of things will definitely increase the size of current internet by many folds and by applying Artificial Intelligence (AI) and Cloud Computing to the details provided by these devices we can make them to act as smart object. The Internet of Things (IoT) makes these smart objects the ultimate building blocks in the development of cyber-physical smart pervasive frameworks[1].Furthermore special capability of these devices can be fine-tuned according to each user. So by this same device can adapt to requirement and behavior of a user in order to generate expected result.Thus Internet of Things (IoT) is the communications paradigm that can provide the potential of ultimate communication. This paradigm of communication is not only confined human to human (H2H) but also machine to machine (M2M) communication is done without the need of human interference[2].

According to IDC's internet of things service [3]the worldwide *Internet of Things Ecosystem and Trends* market continues to see broad interest and momentum, with an expected market size of $1.1 trillion in 2023. This will definitely lead to a wide range of application areas and benefits areas such as formation of smart cities [4], smart water monitoring[5], surveillance & security, industrial control, disaster management, stampede awareness , traffic congestion control, , anomaly detection and health care[2] and many more.

The functional components of IoT are data collection, transfer, storage and analytics. Sensors installed on mobile, end-user hardware like phones, robots or health monitors are used for collecting data. The data collected is sent to the central cloud server for data analytics and decision-making, so that we may come to know if proactive maintenance is required to prevent unexpected breakdown or whether a patient needs a check-up. Fig 1 shows a simple functional components of IoT.

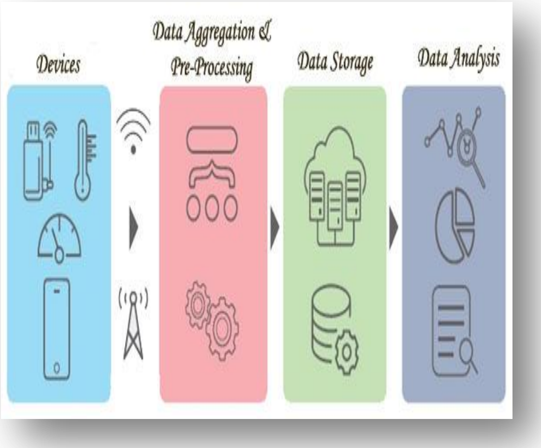
Devices
Data Aggregation & Pre-Processing
Data Storage
Data Analysis

Fig 1.0

So with the ever ending advancement in IoT ,there is a lot of potential of new, innovative and cost-effective medical applications and devices which are expected to increase the quality of life. Such advancementshave changed the overall scenario of treatment methods and the way patients care is taken. So patient's doctors, nurses or even patient himself can monitor his health data on daily basis easily. Also the medical services in terms of quality and efficiency have been improved immensely. If we take examples of elderly people, chronically ill patients and patients with less mobility can get medical services remotely. Obviously operating patient remotelyminimizes the hospital visits by the patients and in turn reduces the cost and inconvenience to the patients. There is Wearable fitness technologies (WFT) which can track physical activity, such as steps taken, calories burned and workout intensity, through a device that is typically worn at all times[6].

1.1IoT Healthcare Networks

The backbone of IoT in healthcare is IoT healthcare network also known as "IoThNet". The role of IoThNet is to provide access to the underlying objects of IoT and provision for transmission of medical knowledge among them. IoThNet as shown in Fig. 2 defines the topology , architecture and the platform of the whole system.

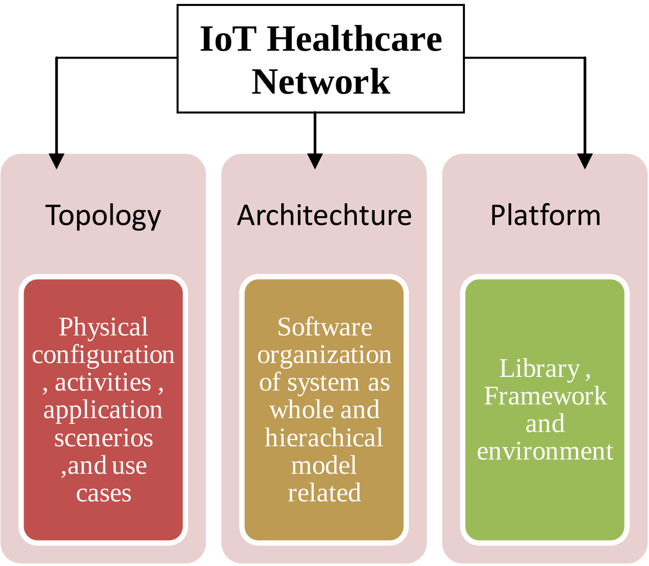
IoT Healthcare Network
Topology
Architechture
Platform
Physical configuration , activities , application scenerios ,and use cases
Software organization of system as whole and hierachical model related
Library , Framework and environment

Fig. 2.0

1.1.1Topology

IoThNet is an organization or arrangement of various IoT-based components network for healthcare and represents as an example for setting unified medication environments. As illustrated in Fig 3 how a computer grid having heterogeneous nature gathers massive amount of sensor data and vital signs such as body temperature , blood pressure(BP), oxygen saturation and electrocardiograms(ECG) forms an IoThNet topology. The framework utilizes the storage capability and computing power of mobile and static electronic devices like tablets , laptop , medical terminals and smartphones to form a hybrid computing grids[7].

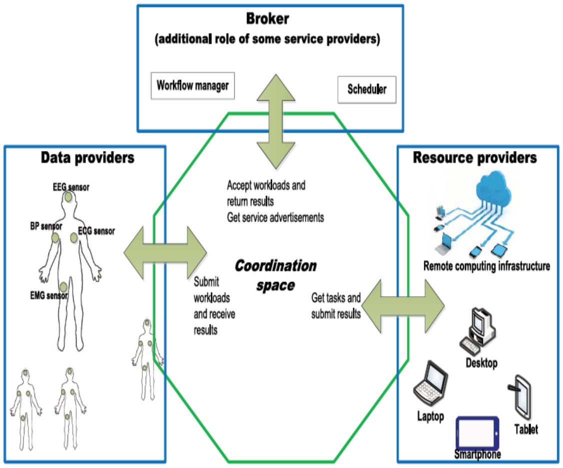
Broker
(additional role of some service providers)
Workflow manager
Scheduler
Data providers
EEG sensor
BP sensor
ECG sensor
EMG sensor
Accept workloads and
return results
Get service advertisements
Coordination space
Submit workloads and receive results
Get tasks and submit results
Resource providers
Remote computing infrastructure
Desktop
Laptop
Tablet
Smartphone

Fig . 3.0[1]

1.1.2 Architecture

The architecture of IoThNetrefers to the outline for the design of the working techniques , physical features , principals and functional organization of the IoThNet. Zhang et al.[8]recognized and discussed the main concerns relating to this which include the interoperability of the wireless local area network and IoT gateway ,multimedia sharing and secure transmission between caregivers and IoT gateways. Various studies [9][10][11]have shown have shown that 6LoWPAN (IPv6 over Low-PowerWireless Personal Area Networks) is the basic architecture for the IoThNet.

1.1.3 IoThNet Platform

As in case IoT, all the IoT devices are connected to other IoT devices and application in order to transmit and receive information using protocols. So there is a gap between the IoT device and IoT application. To fulfill this gap an IoT Platform comes into play between the devices (sensors) and application (network). Now talking of IoThNet platform it includes both the network platform and the computing platform model. Health data of a resident gets in all its concerns from the service platform framework. So a platform based framework follows up a hierarchy model of how the doctors or are advisors access various database from layer called application layer by taking assistance of supportive layer called support layer. To determine a cooperative system three classes of interface standardization are given, together with package interfaces , hardware, and health knowledge formats (electronic health record; EHR), and security schemes. This will eventually guarantee an associated ability of a system. The design framework comprises of multidisciplinary optimization,human-machine interface and application managements as well. The sensor collects data from device all over the body through a wireless medium for the healthcare service and the observed flaw is updated periodically. By this vital diseases are said to be monitored periodically and is diagnosed as soon as possible as it has a chance of getting patients die all of a sudden.

2. IoTBased Health Care Solutionsand Technologies Used.

Due to the ability of large group of devices to get interconnected and form a ubiquitous ad hoc network has given rise to IoHT applications having lot of diversity and innovativeness in them. One of the considerable revolutions is the emergence of personalized healthcare services and widespread wearable devices in medical sector. Due to the prospective benefits of IoT in health services and applications, countries worldwide have taken plenty of measures to instigate development, adoption and use of IoT services and applications in medical sector.

Figure 4.0 presents the general architecture of IoHT enable medical services.

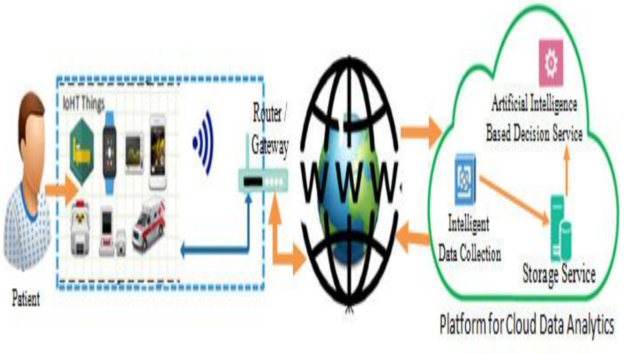
IoHT Things
Router / Gateway
WWW
Artificial Intelligence Based Decision Service
Intelligent Data Collection
Storage Service
Patient
Platform for Cloud Data Analytics

Fig 4.0

2.1 IoT Healthcare Services

Recent increase of IoT enabled technology has laid down the path for the emergence of personalized healthcare services. Wherein a set of solutions are provided in the form of specific service domain. Here we are going to discuss some of the noticeable healthcare services.

Indirect emergency healthcare (IEH) is one of the most beneficial IoT Service in healthcare system. We come across many emergency situations which can even be life threatening onesin which timely and effective response by a medical expert is highly desirable. Natural disasters like thunderstorm,fire, earthquakes etc. can be one of the situations where IEH can play a big role for delivering healthcare. IEH is considered to be a dedicated service offering a set of solutions such as post-disaster actions, information availability and record keeping [1]

The Internet of m-health Things is the combination of medical sensors, mobile and communication technologies for healthcare facilities. [12]examined implementation issues, Internet of m-health Things (m-IoT) architecture, and challenges of non-invasive glucose level sensing.

Timely management of adverse drug reaction (ADR) is another very important service that IoT has enabled in recent years.In primary medical care one of the most important aspects is to make surethat patients on prolonged medication are not subjected to high ADRs. Another concern is compliance to the drug, as severe health issues may result if a patient neglects or abandons the prescribed dose of medicine or takes a combination of medicine or take it in wrong times without consulting the healthcare experts.[13]in their research recorded 4,802 admissions out of which 3.2% of ADRs occurred during hospital stay while in 6.2%, admission was due to ADRs.

Another service based on IoTnamely Ambient assisted living (AAL)is relatively a new technology trend that emerged from Europe and its main intent is to embed intelligent “things” into the environment in order to support people without intrusive monitoring and work-flow.In more developed nations the old-age dependency ration (people older than 64) is rising, ALL is going to play very important role in healthcare.Ambient Assisted Living (AAL) encompasses technical systems to support elderly people in their daily routine to allow an independent and safe lifestyle as long as possible[14].
Raising awareness among children’s regarding their emotional, behavioral and mental health problems and monitoring them for their wellbeing are another important aspect by which IoT is benefitting the societies to large extent.A specialized IoHT service known as children health information (CHI) has been developed by the researchers to cater these issues.Also special IoT based devices and applications are designed to create an awareness among young children regarding the overall nutrition ,wellbeing and healthy lifestyle. [15] implemented a smart and secure health care monitor application that

personify the monitoring of total health and mind status of the children.

IoT also have very good application in community healthcare (CH). A network is formed in communities like neighborhoods ,rural areas and remote localities with the help of IoT enabled devices and sensors which in turn is connected to a centralized healthcare unit. By virtue of this anymedical needs or emergencies and sharing and communicating health related information can be attained.[16]proposed a community medical network .In order to materialize CH this network integrates multiple wireless body area networks (WBANs). This structure of a community medical network can be viewed just like a ‘‘virtual hospital.’’

2.2 IoT Healthcare Applications and Wearables

IoT in Healthcare not only provides services but it also provides various IoT healthcare applications and wearables which are user-centric. In this section we will go through some applications and wearables, comprising both as single and clustered applications as shown in Fig. 6.0

IoT enabled healthcare wearable devices are the significant ubiquitous technology of the Internet of Things in our day-to-day life. Along with consumer-oriented services these efficient data processing devices such as smart wrist watches, medical waerables and smart cloths has become foreseeable in smart healthcare systems. Fig. 5.0 below shows wearable technologies for different body parts.

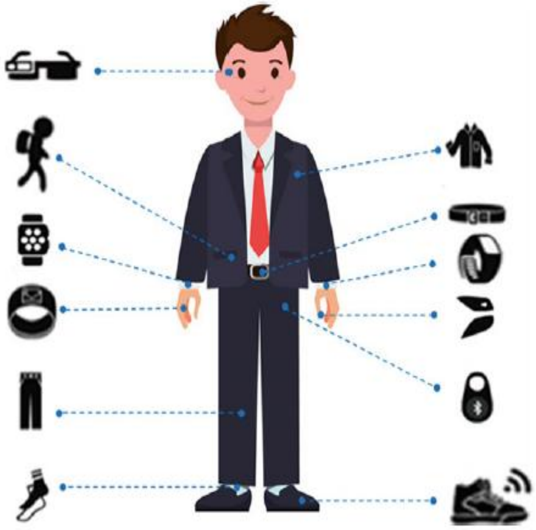

Fig. 5.0

Smart Watches and Fitness trackers are most commonly used healthcare wearable among them. Various mobile applications are available for these wearable gadgets to connect and transfer information withartificial intelligence (AI) based agents, healthcare specialists and remote servers. Some of the noticeable among these traditional gadgets and applications are discussed below.

Glucose Monitoring: Diabetes is considered as one of the chronic disease. It occurs due to abnormal functionality of the pancreas gland. Pancreas gland is responsible for producing insulin hormone and in turn insulin controls the glucose level in our blood. Any increase or decrease in the level of insulin produced automatically increase or decreases blood sugar level which can lead to vital organ damage. So by using IoT applications with wearable or embedded body sensors we can continuously monitor and send data of sugar level in blood in order to minimize the risk of death by diabetes.Istepanian et al.[12] introduced first real time glucose level monitoring scheme.

Connected Inhaler: Asthma is one of the disease which is not curable, but it is controllable by using the inhaler. A patient with asthma can realize symptoms of asthma attack well before half an hour to eight hours. This time can be utilized by a sensor connected inhaler which can alert the patient from a triggering factor like temperature , air pollen to prevent such asthma attack.[17]proposeduseful connected inhaler and building reliable devices can really help to counteract this burden and encourage better healthcare management for patients with chronic obstructive pulmonary disease (COPD) and asthma. AIR Louisville was a community program that used smart connected inhalers to help improve the asthma problem in Louisville[18].

Connected Contact Lens: The eye is an extraordinary human organ. Tears put a thin layer over the eye to keep it working. But tears can do more rather keep it working with the help of IoT based contact lenses. With the combination of sensor and contact lense, it is possible to detect symptoms of various diseases which can be an extraordinary advancement of IoT in healthcare.

Cancer Detection :with estimated number of 1.7 million new cases every year breast cancer is one of the most prevailing form of cancer found worldwide in women. It is considered as second dangerous phenomenon for women after lung cancer. The idea behind detecting breast cancer is the use of “ITbra,” which was developed by Cyrcadia Health [19]which is more effective than regular cancer detection procedure. This wearable worn as a bra insert and can detect temperature changes with seven embedded sensors on breast tissue. It collects the data and correlate it to high cellular activity due to tumors. This data is the transferred to mobile or computer and then shared with healthcare service provider.

Heart Rate Monitoring :As number of heart patients are increasing on day to day in the whole world.IoT applications are able to detect heartbeat and pulse, which can reduce the risk factor. A sensor connected device sends real-time pulse rate to the cloud, and doctors can check that data anywhere from the world. Fitbit Versa 2 is one of the wearable watch which can track heart rate , sleep score and much more[20]/Kardia mobile a personal ECG[21] is another easy way to detect atrial fibrillation so you can live your life with confidence. It is very interesting wearable that eliminates electrocardiogram (ECG) test as it monitors the circadian rhythm of the heart. Fingers are put by the user on the set of finger pads near the mobile phone and in just 30 seconds the device takes the reading. So within an instant time device lets the user to known whether the heartbeat is normal or user is facing any atrial fibrillation.

Nurse Assistant Robot :Combination of the internet and robot is giving new solutions to a different industry. In the same manner robots can assist the nurse in the hospital, which is an extraordinary advancement of IoT and healthcare sector. Robots in each patient’s room can make the treatment more effective. At the same time, it helps nurses in different ways like providing medicine and equipment or giving an alert for the fixed task and so more.Robotics founders Andrea Thomaz and Vivian Chu have designed their robot to run the approximately 30% of tasks nurses do that don’t involve interacting with patients, like running errands around the floor or dropping off specimens for analysis at a lab.Moxi is a robot designed to make nurses’ lives easier. But the friendly bot is turning out to be a welcome presence for some patients, too[22]

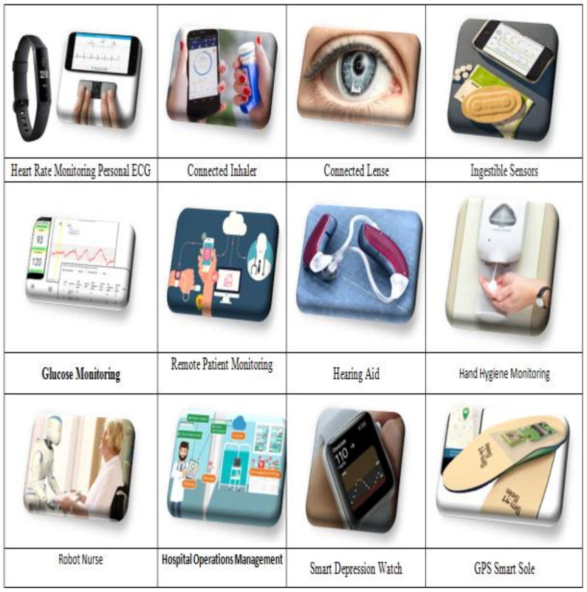

Fig. 6.0

2.3 Technologies on IoT Healthcare

For IoT based healthcare solutions there are various technologies but few of the important or core ones which can potentially revolutionize the IoT-based healthcare services are discussed below.

Cloud Computing

Merging of IoT based healthcare services with the power of cloud computing gives various facilities like ever-present access to shared resource, access to services offered [23] presented a concept wherein integration of CC and IoT for healtcarecare applications was formulated known as CloudIot-Health paradigm.[24]also have proposed a cloud based conceptual framework for implementing IoT healthcare solutions.

Grid Computing

One of the backbones of cloud computing isGrid computing also known as cluster computing. To overcome the inefficient computational capabilities of medical sensor nodes applying grid computing to the ubiquitous healthcare network provides the solution[7].

Big Data

Big data ensures gathering of huge amount of vital health data generated from diverse medical sensors and also provides tools which can make use of this large data for providing efficient way of health diagnosis and monitoring methods. Big Data can unify all data related to patient and can get a 360-degree view of the patient in order to analyze and predict outcomes. It can improve also new drug development, clinical practices, and health care financing process[25]

Networks

To attain physical IoT-based healthcare networks various networks ranging from short-range communication to long range communication are used. Fig. 7 shows Convergence of Wireless IoT Connectivity

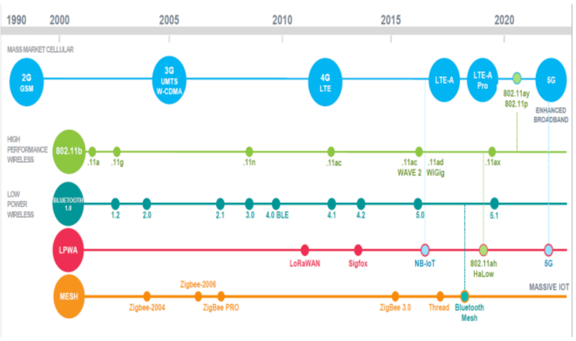

Fig 7[26]

Ambient Intelligence

Ambient Intelligence in healthcare[27] **is a** paradigm in information technology, wherein people are empowered through a digital environment that is aware of their context and presence, and is adaptive, sensitive, and responsive to their habits, needs, habits, emotions and gestures.Ambientintelligence continuously learns/monitors human activities and executes any action for any recognized event.

Augmented Reality

Augmented reality is the amalgamation of interactive digital elements such as buzzy haptic feedback , dazzling visual overlays or other sensory projections into real-world environments.Augmented reality plays a key role in health care engineering. For surgery and remote monitoring this augmented reality is mostly used.[28]in their study has presented augmented reality in healthcare education.

3.IoHT: For Tackling Coronavirus Pandemic (COVID-19)

Currently world is going through a very dark phase of Coronavirus Pandemic (COVID-19). Inorder to tackle its outbreak IoT can play a vital role. Tracking of coughing and crowd size in real time with the help of IoT device could become a useful tool for identifying the presence of flu-like symptoms among large groups of people named as FluSense[29]. FluSense works by using acheap microphone array and a thermal camera along with a neural computing engine which passively and continuously characterize the speech and cough sounds along with the changes in crowd density on the edge in a real-time manner. As IoT includes three core procedures namely full spectrum perception , reliable transmission and intelligent processing which can be applied for the prevention and control of Severe acute respiratory infection[30]. So by combining sensors, information technology, artificial intelligence along with available dynamic networking devices, IoT could realize long-distance communication between hospitals, patients, and medical devices, which could ultimately improve current medical conditions. ‘‘COVID-19 Intelligent Diagnosis and Treatment Assistant Program (nCapp)”[31] is based on IoT which helps to diagonose COVID-19 earlier and to improve its treatment by applying medical technology. nCapp establishes an online COVID-19 real-time update database. In order to improve diagnostic accuracy it updates this database with the model of diagnosis in real time based on the latest real-world case data which can be used as a guide for treatment. The overall goal is to enable different levels of COVID-19 diagnosis and treatment among different doctors which are from different hospitals in order to upgrade the national and international standard of diagnosis and treatment.

Below mentioned table gives a little insight of role of IoT in tackling COVID-19

Function	Significance
To get to the Origin of outbreak	IoT can be used to trace the origin of an outbreak. IoT mobile data from infected patients can be attained by overlaying geographic information system (GIS) which can do two things. Upstream, can assist epidemiologists in their search for initial or patient zero; downstream, it can help identify all thepersons who have come in contact with the infected patients and therefore have a chance of getting infected too.
To ensure compliance to quarantine	When a potentially infected patient enters into quarantine IoT can be used to ensure patient compliance.Public health personnel can monitor which patients remain quarantined, and which patients have breached the quarantine. The IoT data will also help them track down who else may be exposed due to the breach.
To manage patient care	The scalability of IoT also comes in handy for monitoring all the patients who are high-risk enough to warrant quarantine but not serious enough to warrant in-hospital care. Right now, the daily check-up of the patients is done manually by healthcare workers who go door-to-door. In one reported instance, a healthcare worker had patients standing in their apartment balconies, so that he could fly a drone up to take their temperatures with an infrared thermometer. With IoT, the patients can have their temperatures taken and upload the data with their mobile devices to the cloud for

	analysis. This way, healthcare workers can not only collect more data using less time but also reduce the chance for cross-infection with the patients. In addition, IoT can provide relief to the overworked staff at the hospital. IoT has already been used in the remote monitoring of in-home patients with chronic conditions such as hypertension or diabetes. In hospitals, telemetry, the transmission of biometric measurements like heartbeat and blood pressure from wearable, wireless instruments on patients to the central monitoring has been used to monitor a large number of patients with minimal staff. Here, IoT can be used to reduce the workload and increase the efficiency of the medical staff, all the while reducing the exposure of healthcare workers to infection.
Crowd Control	Use of drones with inbuilt thermal sensors can detect human gatherings. Which can help administration for control the crowd during lockdown.
Controlling of Ventilators available	Most of the countries going the pandemic are short of ventilators for the patients. A mechanism is made where in one ventilator can be shared among various patients. Here again IoT can play a role for controlling such kind of ventilators which is shared among various patients.[32]presented a prototype model which can support standard ventilator modes of operation, most importantly PRVC (Pressure Regulated Volume Control) and SIMV-PC (Synchronized Intermittent Mandatory Ventilation).
Statistical Decision	Based on the data of COVID-19 patients regarding their diagnosis and treatment experts or managers can perform statistical analysis and which in turn can help them to take certain decisions

4. Conclusion

It is well said health is wealth. So health plays a major role in every human beings life. In order to make our health care system more robust IoT in healthcare is emerging as one of the key component for achieving this goal.In this paper various applications of IoT in healthcare were discussed. Also the insight of services that are provided by IoT in healthcare. Also some of the new emerging IoTwearables were highlighted. A threadbare discussion on how IoT can help to tackle the spread of pandemic COVID-19 was presented. Besides with these , there are also many challenges faced by IoT in healthcare in terms of infrastructure , architechture , devices and services. The future of IoT based medical services is very promising as the research continues in IoT.

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Smart Education using IoTs at Higher Education Level: A Review Research papers

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Abstract*:*

With the advent of bridging the digital divide or narrowing the digital gap in this modern world, almost all areas of concern like, e-health, e-business, e-governance, e-commerce,e-learning etc. got benefitedbythe use of Information and Communication Technology(ICT), and made access of things easy from anywhere, at any time to any person. The development of technology have given vent to learners to learn more in less timecomfortably. The innovative ideas of modern technology has been producing good results and researchers are working without giving any pause for the betterment of life, education being the vital area of any civilization needs special focus for making things ubiquatitous. The modern teaching learning approach have introduced the concept of Smart Education using Internet of Things (IoTs) which has gained impetus and produced commendable results, here emphasis would be on Smart Education using IoTs at Higher Education level.

Keywords:Smart Education, digital divide, IoT, ICT, ubiquitous.

Introduction

Information and Communication Technology (ICT) has changed the educational landscape largely with its advancement in teaching learning process especially in Higher Educational Institutes (HEI) taking advantage of the resourcesavailable and keeping the learning process conversant. The ICT has brought numerous benefits and has made things simple besides provides virtual communication from any part of the world. The ICT in education has made an advancementamong learners' by enabling them to boost their knowledge.To achieve goal of maximum transfer of knowledge and comprehend the abstract things, institutions have shifted from conventional type of teaching learning to technology based pattern. With the introduction of technologies, Higher Learning Institutes are now able to keep track of resources, and create infrastructure for implementing smart education system to give flip to their budding learners by the inception of devices like, mobile phones, tablets, eschoolbags etc.. The system of teaching learning process have now switched to smart education by using IoTs, which have proved to be outstanding and unparallel.This paper would focus on the research being carried outin the implementation of Smart Classrooms using IoTs at Higher Education Level.

What are IoTs?

The concept of using IoT was devised by a technologist namely Kevin Ashto from Britain in 1999[1] and he could not forecast that the said idea in technology willtake such an impetus and become soprevalent and would provide a new name to it as "IoT Age" making we people as the IoTcohorts. As said by Mark Weiser, "The deepest technologies are the ones that fade away", i.e, computational processing will be invisible whereas the information processing will overwhelm surrounding us.So accordingly we may focus on IoT in Higher education where "Things" include objects that are not only the electronic devices or the products of any higher level technological developments(i.e., vehicles, appliances, equipment) but also things we use on daily basis like, chair, table, almirah, dustbin, chalkbox, duster etc.,in the educational institutions. The basic function of Iot is to make things connected at any time, at any place and with anyone using any path or any services[1].So once you are connected to do any type of work, like read an ebook, watch movie, listen to music of your choice, i.e, everything is in the palm of your hand. The Internet of Things is an appealing concept for providing devices to be connected with each other to share information available there for further processing. This connectivity and sharing of information with anybody at any time from anywhere has developed the idea of "smart".

Internet of things (IoTs) and education

The smart learning concept [2]based on content and ubiquitous learning methods for making advancement learning tactics, learner-centric and service-oriented educational scenario without making learning devices as focal point[3].Students engagement and his independent learning could be made possible by making use of richer contexts and improved techniques, while smart learning could be enhanced and supported by smart devices and intelligent technologies[4].The rise of connected devices attached with enhanced, profitable technology platforms and implementation of common standards have only increased the speedy growth of IoT-enabled applications and competences in the education system.The technology has played an outstanding role in almost all walks of life like, e-health, e-commerce, e-business, e-planning, e-management, e-monitoring, e-banking and above all e-education, which has not only made education available anywhere, anytime, to anybody, from any place but also making it collaborative, thought-provoking, relaxed and encouraging. The integration of the new technology in education has made the learners to get involved more and try to get maximum out of this. Increased connectivity and smartness of the devices, with the direction to provide services to the learners' can definitely increase the grid of value adding besides smartness to the education. It is imperious to study the potential of such devices to what extent the use of such devices have helped us to report our goals keeping the cost and availability into consideration. From the last two decades, work from researchers belonging to different fields confirm that they have not yet thrived in developing solutions which could be able to assimilate educational technologies into the educational system. There are various challenges like cost and space, dependability, accessibility, support or information hich are the key factors for attention of their acceptance in the system. Therefore, it becomes necessary to go for better and favorablesolution; here comes the role of Internet of Things (IOTs). In the orthodox type of teaching learning process where teachers are the primary focus and learners as the secondary. The delivery involves electronic devices like computers, tablets, laptops, smartphones etc., which does not make job of teachers easy but learners as well. By now, an e-learning has been limited to virtual classrooms, video lectures and animations, online tutorials and study materials. With the advent of modern technology the learners' and teachers have made an improvement in their uphill tasks which otherwise was out of their minds. Cloud computing, big data, Internet of Things (IoT), etc., are some of the recent technologies, which have been hosted in recent years. The IoT solutions have started to reach into the education system, because it is very traditional. There is anoutstandingimpact of IoTs on education which has changed the conventional type classrooms to collaborative classrooms. The concept of big data and IoT have made a significant change in every area of concern and the area which is considered to be the backbone of every civilization, i.e., Education,While making assimilation of connectivity, sensors, analysis of data and making decisions based on the results can streamline many real problems to address the student gatherings in the classes.The huge data created by using IoTsis measured for high profitable value, and data mining algorithms can be applied to IoTs to get the hidden information from the huge data, which empowers the assembly, conversation and scrutiny of producing information. The IoT have played incredible role in e-learning and will keep going on transporting drastic changes in smart classrooms in the days to come.

The use of technology in education

During these days technology has become unavoidable in all most all areas of concern, education does not remain out of it. With the advancement of the technology (ICT), it has substantiated good results in teaching learning process. This is termed as technology-enhanced learning (TEL). TEL is used to provide flexible and easy mode of learning to the learners. Technologies such as mobile computing, smooth learning, cloud computing, learning analytics, big data, Internet of Things(IoTs), wearable technology and etc., promote the smart education (Zhu, ZT. Yu, MH. &Riezebos, P.2016)[5].With the improvement in technology, learning has become a main Technology based standard. Using mobile learning, omnipresent learning (Hwang, 2008)[5] and continuous learning, learners can learn across time and locations without any borders, and they can convert the learning from one situation to another suitablyincorporating formal and informal learning, discrete and community learning through the smart personal device(Chan, T.W. Roschelle, J.His, S. et al. 2006)[5].

[6]The research work is associated with the use of smart classroom using IoTs for rural learners wherein it has been observed that the student fraternity had shown a great interest for learning and seem motivated for utilizing the availability of the facility which otherwise was not available.The facility had been provided with the google assistant so that learners could come up with their queries using a microphone and can get queries resolved through speakers which are interfaced to withthe said system. The teachers utilize their knowledge in fruitful manner and this smart system helps them to explain difficult areas with less efforts. The concept of smart classroom help learners to have group discussion and come up with the queries posed by their teachers.In this paper, it has been mentioned that they have used Wi-Fi[7] as a communication media in between android the Raspberry pi board and android phone. They have kept hidden the impediment of ideasintricate in the home robotic structure. In this structure, they have included simple concepts, but the awareness of correlatedideas.

Methodology:In this papera microphone has been used to generate queries during absence of teacher, Raspberry Pi stores the required answers to all questions and speaker attached to the device answers the said queries in the absence of the teacher. The teacher is able to operate all the appliances in the classroom using his smart phone.This project ensures the implementation of smart classroom by integrating computer vision, voice recognition and other technologies to provide Tele-education in accordance with real classroom. The appliances can be controlled by using Blynk App.By utilizing the resource like "Internet of Things" and "Think-Pair-Share" we can extractand enhance their potential in education and provide them opportunity to get benefit out of proper schooling. By implementing innovative, cost effective and handy method of learning in rural area schools, there might be a significant increase in learners attending school and show their active involvement in education and technology which would show nice results in nation's growth.[8]The research work has thrown light on rapid development for transforming learning that involves and empowers learner fraternity comfortably. In traditional learning system attendance is a basic requirement of students in the classroom,which do not provide flexibility to the aspirants (Göksu and Atici 2013)[8]. The advancement of technology have paved to the education system yet lags a lot of innovations and need arises to come up with Students Career Assistance System (SCAS). The researcher conducted a survey and selected 40 sample articles through a criteria developed to identify the most related existing studies in the smart education domain to identify the most applicable prevailing studies in the smart education system. The fundamental conclusions propose that smart education is a quickly sprouting research field that supplements and uses range of latest technologies. Linking them, to a new innovative framework of smart education to familiarized as a demo case, which is mainly a mobile-based SCAS permitting student to manage both their learning and career advancement for a better future. The speedy surfacing information diffusion and social media technologies have created enormous scenarios for researchers in this era of technology. In the age of scientific discoveries, increasing varied data generation and its actual use and preservation are becoming a significant challenge for the information systems (IS) researchers.Such challenges inspire idea development leading to new technological discoveries, insertion of which enables a developer how tocome up withimproved education requirements. Fortes et al. (2019)[8] is of the opinion that how educational institutions and universities can extensivelyimpact the people through the claims of modern technological expansion within a framework of smart cities. In this, assistive technological development for educational or relevant service delivery (such as - Zhu et al. (2016) designated that smart education is the origin to pronounce the brand-new learning process in this modern information era) may play a vibrantpart in considering the advancement of smart cities developments. In addition to it, the educationists or learners (Chang et al. 2017)[9] gradually use Internet gadgets and other significant smart technologies. The smart education permits applications of hottest or smart technologies in cooperation with pioneeringinformative practices, tools and approaches (Gabriela et al. 2018)[8]for the activeprovision of education services. The smart technologies areaccomplishedsufficient to transform the teaching and learning delivery processes in organizations.

Methodology: The objective of the study had been to identify and publish literature pertaining to smart education to come up with specific idea that would lead to operative strategy for making this to understand in a better way. The research was conducted keeping guide lines of Rowe (2014) [8]to make the research fruitful and effective. The research aimed to provide an insight to the people about the smart education and its impact on the teaching learning process in more accurate and efficient way. The study considered only reputed and qualified research articles in order to ensure better results. The collection of the samples was done on the basis of top down five step methodology (Miah et al. 2017a)[8] wherein an in-depth search was carried out to list the most relevant articles from relevant databases from the year 2010 to 2018. The databases chosen are Springer, ScienceDirect, Wiley, Scopus, NCBI, IEEE and ACM. The search about Smart education was the main focus after going through different searches. The content analysis technique was adopted for analysis of the samples.The said method had been used for quantitative and qualitative research. According to (Miah et al. 2017a) using qualitative approach, it helps the researchers to exploit documents as an imperative cradle of information to explore new trends in the area. The key findings show that educators and institutions are concerned about ensuring the retention of students to make learning effective, efficient and interesting (Gomede et al. 2018)[8],due to which establishment of smart education could be possible. The Future work will enhance the development of the smart use of technology to bring its dream closer to realization (Salah et al. 2014). In cloud based atmosphere (Bajaj and Sharma 2018) strengthsof changesincustomary classrooms to smart classrooms in which personalized learning contents can be used, worked and evaluated anywhere and anytime. Cloud based applications (Stoica et al. 2018;Sheeet al. 2018)helps and made the demand of flexibility of the LMS through which learners can access the study content besides being able to go for group discussions and exercises. e-learning (El Janati et al. 2018). Using mobile application (Kim et al. 2018) the content for studycan be evaluated and accomplishednicely. The said exercise can be performed using mobile web based applications (Gunasekera et al. 2018). The limitations of the study reveal that there has been lack of suggestions from appointing authorities which may cover the maximum part of the research limitations. The second limitation of the research was the dependence on internet. The internet would help in saving the data because it is a cloud based system and also to provide facility to the teachers and learners to remain interconnected with each other for their communication.

The said platform which is based on learning also needs in-depth study with respect to security and privacy areas. Since this system is engaged with the professional achievements and repository, and need arises to take care of its authentication, integrity of data, confidentiality of the information and privacy(

Bahry et al. 2015)[8], which would prove to be better outcome for future investigation in this study.The said learning system also needed further study pertaining to security and privacy areas. The data pertains to students to manage their professional achievements and repositories needs tobe protected from any external vandalism. Since security concerns such as intrusion detection, entity authentication, data security concerns such as interference recognition, entity validation, data reliability, information discretion and confidentiality (Bahry et al. 2015) would be good subsets for further investigation in this study.

[1]The institute of higher learning are implementing more and more technology driven education, which had produced better results, in order to sustain rapid educational changes. IoTshave been used as the possible solution which help to sense, collect and manipulate the data over network using its Unique Identifier(UID). While integrating Bluetooth and kinetics for designing smartconference rooms [10], and get the students data for collection in the database Raspberry Pi like Moodle through Wi-Fi, Bio sensors can be used for recording their attendance [1]. Raspberry Pi, a learning platform had been used to explore IoT technology. From the past few decades, it has been observedby the researcher that there is no complete solution for integrating educational technologies into the educational environment. There had been various uphill tasks such as space, cost, availability, reliability, supportwhich created problems while implementingthe solutions. To overcome such difficulties, here comes the role of IoTs which can act as a medium to interface physical and the virtual world through the reckoning of the entrenched objects present in them through automation. An IoT enabled Higher learning environment can not only provide smartness through automation but can also provide efficient operations, observing and conserving of the routine activities inside the classes.

Methodology: The studyreveals that major thrust of the review had been on IoT technology and its impact on teaching learning process besides Rspberry Pi and its related technologies with reference to Higher Education instructional design and educational technology. Articles available other than English languages had not been considered for study. As per the analysis, it was observed that only Google Scholar, IEEE Xplore were considered as websites for collecting the information with regard to research work, like International Conferences, and Journals, few of the Academic databases were not included for the study.In the light of innovative technological demand in the Higher Education Sectors, the need to grow along with the scientific progressions have ensured a rise to stare for a solution i.e., IoT technology. It is conversant that IoT usage in the educational system dates back to nineteenth Century. However, its potential restructuring in the past few decades has established it to promote anauspicious future in the technological pinnacles of the Higher Education Sectors.

[11]The information and communication technology has helped to introduce the concept of Smart Educationwhich has played an outstanding role in making teaching learning comfortable and available to any person at any time from any place without any failure provided the internet facility is there. The smart education has made learner and the teaching fraternity more vibrant and inclined towards their goal, which paved in terms of skill development, learning by innovative techniques. The integration of IoTs had added more feathers to the teaching learning process.The technologies like, wearable technology, big data, learning analytics, cloud computing etc., have promoted the emergence of smart education. The IoT is a new concept which help to make use of sensors, actuators and processors to make communication with each other to come up with new trends in teaching learning process. The technology driven learning in the educational institutions have increased self-respect and self-confidence. That is the reason maximum educational institutions are inclined towards integrating use ICT in their education system. With the advancement in technologies, the higher learning institutions can now keep track of resources, use technology to create smart lesson plans and improve access to information. By the use of

mobiles and tablets in the classroom, education has achieved new heights today. The present education system speaks about the drastic changes in past few year and will continue to transform. The technology is being used to provide new and better ways to learners and engage them to get draw maximum out of the technologies. The digital books, MOOCs, personalized and Mobile learning has made teaching learning more comfortable and available at anytime, anywhere form any place. The future of the education looks with integration of technology and obviously will be influenced by virtual reality, wearables, location-based services and sensors. There are a number of contests and disputes for employing ICT technology in an e-Learning environment, viz., addition of physical objects with smart learning things, accessible design and addressing of storage of huge data storing. The institutions of higher education have influenced solutions across an IoT platform, wherein they are able to capture, accomplish and examine big data (Palanivel K &Chithralekha T, 2017)[12]. The IoTareused to collect data from the smart classroom and store as big data for future course of action. The focus of this article had been to build a standard IoT architecture for smart education.

Methodology: The said Architectural methodology ISO/IEC/IEEE 2010 standard (IEEE, 2010) specifies the designof architectures. This standard encourages the relations and ideas used in unfolding the architecture and offersleadership on how architecture metaphorsare taken and organized. It articulates architecture in terms of multiple views or more architecture models – domain model, information model, communication model and functional model. The article advocates for utilization of the IoT already available instead of going for developing new one from scratch.IoT is going to expand at a very rapid rate and with it, there are going to be huge advancements in every field. In the field of education, IoT will take e-Learning to the next level. It can leverage the power of IoT to implement a smart learning environment that facilitates better learning and greater retention rates. This advancement in education will ensure to produce better individuals in terms of skills and knowledge.The articleelucidates the need and implication of IoT, its applications with a specific focus on smart education. The article helped to develop an education model which is both smart and appealing. Theresearch work advocates the use of e-Learning architecture with the smart objects to projectcomposite learning situationsbesides keeping track of the learner. The said architecturegifts interoperability between standards to deliver context-aware events to learners. However, IoT in smart learning has been doing wonders and has created an atmosphere of learning among learners. The coming generation Learning Management ystem(LMS) and experience Application Programming Interfaces(API) may enable real IoT integration and impel business training to the next level. LMS is part of e-Learning technology, in future e-learning will be enabled with IoT.Vharkute, M. &Wagh, S. (2015)[11] proposed a system for integrating different applications of e-Learning with the help of IoT. The said model had proposed the reference model to overcome the difficulties faced by the learners. According to Ahmed, E. et al, (2017)[11], "IoT might serve as the backbone for the ubiquitous learning environment, and enable smart environments to recognize and identify objects, and retrieve information from the internet to facilitate their adaptation functionality".The future research had been proposed to integrate blockchain technology and big data analysis to provide a safeoutline for interconnectivity, accelerates the advantage of integrating emergent technologies and offers a development platform for researchers.

[13]The Information and communication technologies have made advancement in maximum areas around us. If we consider a mobile which was earlier confined to a calling or receiving device only but now it has become an unavoidable device catering needs of a layman to a researcher or academician.The term Smart Education has emerged as a buzz word in recent years wherein researchers are of the opinion that it is something new or just a new buzz word for older technologies? The question arises as to how this concept is correlated to concepts like IoT (Internet of Things) or Augmented or Virtual Reality? Where from does the smart feature came

into existence in the perspective of ideas like Artificial Intelligence, Machine or Deep Learning or Big Data? According to Zhu et al. [2], "several smart education initiatives have been carried out throughout the world with important differences, but also with common factors: the use of the most advanced technologies, the personalization of teaching and learning processes, the increase of educational appealing, and creativity-centered education, in short, intelligent, personalized, and adaptive education".

Methodology: The search methodology for the said article had been considered from a reputed Scopus database, wherein a query was written to get the most relevant papers pertaining to smart education. The utmost advantage of IoTs is that it make predictions about the students' behavior or to make safety measures to detect network. One of the potentials of Smart Education is the collection of large amounts of data. Many papers have taken advantage of this to make predictions about students' behavior or to develop security measures to detect network interruptions. For said reason, some papers had used more particular methods in their data collection and analysis techniques like Decision Tree[14],Random Tree[13],Random Forest[13],Artificial Neural Network (ANN)[15], Convolution Neural Networks (CNNs)[16], Naïve Bayes[13],K-means Clustering[13],k-Nearest Neighbor (K-NN)[13] and others including Bayesian Network, Graph-based Clustering, Local Binary Patterns Histograms and Multimedia and Agents based Question Answering System (MAQAS). The four objectives to develop and support Smart Education are: Identification, data management, showing information and creating virtual environments. Different researchers have worked with regard to the aforementioned objectives. As per the researchanalysis, more emphasis should be towards the following points: connectivity, security, prediction system and data visualization. Now at the end it has been observed that most of the research papersadvocated the use and importance of Smart Education and its need in the future, though some of the areas need much attention like security of the data because it had put personal data of the students as well as teachers at stag.

[17]Most of the advanced countries have switched over from conventional type of teaching learning processes to technology driven processes using advanced gadgets to make it attractive, interesting and innovative and ripen interest among them the both the fraternities. By invoking, the concept of IoTs in education environmentwill definitely make learners comfortable besides the academicians meritoriously. Since the IoTs operate on data sensed by sensor, tags or actuators and making it available to cloud system through gateway. The presence of the learners will be ensured using sensors.

Methodology: The researcher has advocated about the implementation of the smart classroom using different gadgets to make teaching learning process more goal oriented. The technology made things easy and accessible 24X7, students as well as teacher can use different types of modules available online, like MOODLE, MOOCS, Integrated Learning, Blogs, WIKI, online Libraries, etc. to make their teaching learning more operative and productive. Smart technologies, viz., cloud computing, learning analytics, big data, Internet of things (IOT)[18], wearable technology, etc., promote the manifestation of smart education. The smart education gives vent to the students as well as teachers to share their view points with any person without barriers provided he is having an internet connection and using the technology. It creates a virtual classroom where plentiful studentsdrawn from different study hall in various locale can acclimate effectively. This methodology inspires the learners with a great satisfaction inherent and overt information. Veeramanickam M and Mohanapriya[19] says "Using Internet of Things in education domain has presented a great function to connect and educate the students. Use of IOT has modified the classical teaching procedure and the infrastructure of educational organizations. By using the IOT application in the e-learning activities, the learners can interact with instructor, by remotely doing all assigned works, online assessments and getting the results in a real-time mode.The data of the students as well as the teachers is of prime importance, while working on the platform which is internet-based the data generated puts security risk to the users.Any security breach could disclose student's personal information related to an individual's medical record, family, financial background or any other private information. Some of the devices and application programs lag compatibility and does not pair with other devices thus putting operation of IoT enabled devices in trouble and non-operative, so care must be taken while arranging implementation of IoTs in educational system. The use of smart classroom and other allied facilities like, attendance using RFID, e-library, e-resources, with the use of technology definitely boost the morale of the students and teachers.

[**20**]Smart Learning Environment (SLEs has become now talk of the day, advanced countries have switched over to this platform with the aim to acquaint their budding learners to get education at anytime, from anywhere, hassle free. Researchers across the globe are advocating use of technology in education in order to make teaching learning process more comfortable, coherent and practicable. The International Association of Smart Learning Environments (IASLE) has defined smart learning as: "an emerging area alongside other related emerging areas such as smart technology, smart teaching, smart education, smart-e-learning, smart classrooms, smart universities, smart society. The challenging exploitation of smart environments for learning together with new technologies and approaches such as ubiquitous learning and mobile learning could be termed smart learning" (IASLE, n.d.). Smart, term has been associated with computers (Zuboff, 2015, 1988[21]; Bell, 2017[20]; Kallinikos, 2010); It has efficiency across many discourses and therefore, can be inspiring while defining the same. Thus, IASLE explains that the "adjective 'smart' in smart learning involves some similar characteristics to the ones attributed to a person that is regarded as being 'smart'" (IASLE, n.d.). In order to go ahead with some technical design activity centered on the concept of smart learning need arises to make some more groundwork for theoretical concepts.

Methodology: Here the emphasis has been on the demand of the market with its validity before the said module is subjected to next stages of validation, which may involve specification of data models and its implementations. Thus, for this paper, the research question has been identified as : "What candidate constructs from contemporary research into smart learning environments might lead to a stable and coherent depiction of smart learning environments that can be progressed within the processes of international standardization?" To shape an understanding of the characteristics that define smart learning IASLE used the dialect definition of smart – as in a person being smart. This endorses argument followed by one of the early advocates of smart education in China, Professor Zhu Zhiting of East China Normal University, who defined smart in a keynote presentation to an international audience as the opposite of stupid: "If you don't quite agree [..]with the definition of smarter education, then let's first find evidences of stupid education…" (Zhu, 2014). It is easy to find examples of 'stupid education'; Professor Zhu mentions "refusing to tailor teaching approaches accordingly and denying individual- ity", and "solely emphasizing book-based knowledge while neglecting development of practical abilities" (Zhu, 2014). At the outset of the article, Spector (2014) focuses on "conceptualizing, the emerging field of smart learning environments" pointing to "three foundation areas that provide meaningful and convergent input for the design, development and deployment of smart learning environments: epistemology, psychology and technology".In USA, Uskov and colleagues have set up a smart classroom lab at Bradley University to carry out tests for different components of next generation smart classroom systems (Uskov et al., 2015; Uskov et al., 2015; Uskov et al., 2017).It has been observed that more advanced the SLE systems are, the more difficult it is to identify pedagogical practices, examples of technologies used and acknowledged standardization challenges. One explanation for this observation is that developing new technologies for learning and new practices is work-in-progress. The main concern of the paper has been to connect two discourses viz., research into smart learning and digital technology standardization. The basis for doing so was to identify the common aspects and core constructions which may form the basis of meta-framework, by adding value to both.

[22] The author has been of the opinion that the earlier adopters had adopted the smart learning design, which has been inline with the personalized geo-spatially relevant information.Smart learning atmospheres focused on the areas pertaining to learning in geo-spatially applicable learning localities, with the teachers and students involved with those tasks which frequently need the probing and choosing the knowledge to donate to learning and also make further advancementsin digital domain.

Methodology: Beetham(2012:45) highlighted the ways and means to make smart learning applicable to learners 'online', using descriptive terms to make learners do their best in learning interfaces.It has become deceptive that the Creative and Knowledge Commons1,2form basis of these developments. Creative Commons has been used for intellectual property licensing of original knowledge content created by tutor experts for the said smart learning involvements, and the content that is preserved from pre-existing digital informationcontent, and would form an 'open access'. The said knowledge repositories play anessential role in the learning policyof smart learning. There is an apprehension that as smart learning societieswould come up in the future, any resulting learner generated content (Pérez-Mateo et al. 2011) might also (very likely) be licensed under Creative Commons, becoming part of the geo-tagged open access knowledge commons for a given location.In an ideal world, an API would exist such as outlined above, and a learner app or platform, for example Blackboard LMS, Moodle or Edmodo, could be configured via an open access plugin to use a faceted search mechanism that makes use of Open Graph metadata descriptors and Google Lens or similar technology to access smart choice knowledge nodes via a camera viewfinder - providing augmented digital content access.greater depth.). If the knowledge communities were to embrace the most popular system, then the challenge of mapping and connecting the knowledge commons, and perhaps with it the pay-walled knowledge web, could become a reality quite quickly. This is certainly a usable approach, avoiding the echo chambers of technology insider discussions that fail to see the wider applied purposes (Hillerbrand 2016), and acknowledging the simplicity of the system required. Kop reminds us that "trust is involved in permitting artificial intelligence to provide knowledge, asking: "could we ever trust a machine, even though it is tweaked by humans, to find really useful (her emphasis) information for us?", (2012, p4). In order to foster critical skills in information search and selection it might seem counter productive to make information retrieval easier. In order check rapidly developing complexity and trials of artificial intelligence currently taking place (Hof 2013; Rahwanand Cebrian 2018) tries to make an indication that digital literacy as we observe as on date will get modified, becoming that which Siemens described when he stated "(t)echnology will be increasingly depended upon to mediate the bulk of our current knowledge seeking behavior. We need to move beyond finding and evaluating relevance, to use and application",(2006, p56).In order to develop consensus about the functioning of proprietary platform frameworks could not ensure the context to establish educational findability metadata protocols, as the research indicates that fraught with problems (Van Dijck 2013,Srnicek 2016). As is evident that Google and Microsoft are controlling global level search engines, and the Facebook Open Graph is the most used RDF content discover- ability framework on the World Wide Web.

[23] The empirical study conducted in 2016 envisages the consolidated analysis about the development of a hypothetical model for designing SLEs. The style of learning will change with the passage of time as smart technologies are increasingly taking over the acquisition of skills in the workplace (Ebner et al. 2011). These opportunities have created new horizons in this area. The future of the knowledge is sure to be connected, distributed and will offer interdisciplinary approach. Bringing education on modern lines in terms of digitization is prevalent; it infuses all educational procedures, places and formats (Kerres 2016). This challenge is need of the hour in this modern world which has made whole world a global village.

Methodology: The boost of technology and advancement in implementing such technologies had motivated researchers for working in areas like IoTs, big data and data sciences, robotics, human-machine interaction, the user experience, artificial intelligence, embedded systems for making teaching learning process easy and bringing solutions such as adaptive and ubiquitous learning scenarios (Brusilovsky and Peylo 2003; Erpenbeck and Sauter 2013, 2015; Winkler et al. 2014).The work has been done in making learning lifelog and its integration with informal learning seamlessly. Two research questions have beenanswered 1:What new teaching and learning formats are created by the Internet of Things? Research question 2: How can the physical environment support the learning processes? In addition to aforementioned research work, the research had developed a concrete and dedicated sound concept for crafting a smart and fusion learning spaces like SLEs. The data analysis of sub-study 2 had been carried out using SPSS software. The outcome of the survey was the integration of qualitative and quantitative for enabling quantifiable assessment.According to Koper (Koper 2014 p. 14): “SLEs are physical environments that are improved to promote better and faster learning by enriching the environment with context-aware and adaptive digital devices that, together with the existing constituents ofthe physical environment, provide the situations, events, interventions and observations needed to stimulate a person to learn to know and deal with situations (identification), to socialize with the group, to create artefacts, and to practice and reflect. ”According to Hwang (2014) an SLE needs to be tailored to best fit to learners’. According to this discourse, Hwang (2014, p. 5) had made the definition for SLEs:“Smart Learning Environments can be regarded as the technology-supported learning environments that make adaptations and provide appropriate support (e.g., guidance, feedback, hints or tools) in the right places and at the right time based on individual learners’ needs, which might be determined via analyzing their learning behaviors, performance and the online and real-world contexts in which they are situated.” In order to sum up the research, SLEs seem to be uniform in functioning and its structures. is again a research question for researchers.According to Fleisch and Thiesse (2014) who had come up with the idea of an extended internet facility in order to integrate sensors, actuators and physical objects, mobiles to provide the facility to the learners and teachers at its door steps. According to (Vermesan and Friess 2015) The Internet of Things connects the physical world with the objects building the world.There is a need for developing interdisciplinary research in the area of smart learning. It is evident from researchthat much has not been done in the area at global level. The most basic studies have to be carried out in the area of research using IoTsbecause,IoTs have now become hot topics in the recent years.

[24]The Internet of Things (IoT) has made a drastic change in the history of teaching learning process. The IoT has become a hot topic for research which is ever changing and bringing changes wherever it is being used, like mobiles, school bags, ID cards cars, watches, smart appliances, lights bulbs, streets, offices, banks and where not and has minimized involvement of human beings.Ashton invented to illustrate the mechanism of connecting RFID to internet to make it possible to identify an individual without any intervention of human[25]. The internet of things has taken a lead and has made things available for developing knowledge to the leaners by connecting a variety of daily usable objects.This is an admitted fact that internet had a great and an un-parallel impact on all most all walks of life, whether it is functioning of law and order, science and technology, research, education, health, bank, entertainment etc. [26].As per the conventional type of classroom transaction, student were supposed to attend their classes after physically appearing in the class,coming from far of places, keeping time constraints, and facts into account to make it face-to-face interaction.Though the approach was very nice instead of online classes where students happen to be moot spectators after putting all efforts for arranging the said online class, but cost effective because one teacher was able to cater n-number of students besides teacher could also take benefit interms of

updation of their knowledge by listening to best lot of teachers all around the globe [24].

Methodology: The author is of the opinion that data of the learners and teachers is of primary importance so more care should be taken to secure the data, which has been considered one of the drawback of the IoTs. Such devices will likely create new relationships between people and computers. The data integrity has also been discussed to check its accuracy and authenticity, timeliness and completeness. The success would prevail once the collaborates would work together to implement the technology based education especially at higher education level. Banafa studied the challenges that had been faced by the IoTs and had recommend three major challenges: Technology, business and society, which help to understand and address these challengeswhile implementing the IoTs for betterment of Education. There has been seen a curiosity among the researchers for implementing the IoTs in higher education field.

[27]Indays to come, technology is going to overtake all most all areas of concern with the special focus on education using IoTs. The integration of Internet of Things has shown a tremendous enhancement which helped the institutions of higher studies to provide affluent learning experiences, improved operational efficiency, and by achieving real-time, actionable insight to the learners. IoT is developing with a great pace and becoming an increasingly hot topic of the researchers that has creates great enthusiasm and apprehension around the world[28].There are a number of instances which had shown that IoTs are going to change the whole world and an try to priorities in the education sector especially in Universities to make the researchers to work in this area and become the leaders of the IoT users besides address the TIPPSS risks which stands for Trust, Identity, Privacy, Protection, Safety and Security related to IoT.The IoThas been enabling connectivity and making things ubiquitous for anyone at any time from any place who can be networked around the world using any type of network or any service [29] to achieve the goal of intelligent identifying, tracking, and managing things [27].

Methodology: Need arise for digital campus integrated with all types of facilities of modern technology, especially for higher education fraternity and the administration to equip both the sectors to make best use of technology and achieve beyond expected goals[27].Furthermore, the researchers and educationist had been of the opinion to build end-to-end TIPPSS solutions of the IoT that can built IoT devices, and services with a "defense in depth" strategy, integrating with security at the hardware, software, firmware, and service levels.No doubt ,that technology have added more feathers to the teaching learning process,still there are problems in the system, in terms of security, Cloud Computing, Instructional Technologies, Mobility Applications, Security and Privacy, Research Computing, Quality and Ethics, Financing.

[30]The initiation of mobile in educational institutions solved maximum problems faced by a learner as well as a teacher with the focus on keeping track of the learner activities, bringing innovative ideas from across the globe and sharing his experience with not only to his classmates as previously being done but to any person he feels suitable at world level.It helps in decision making, automatic execution and providing security features[31].

Methodology: Some of the normally installed applications include:[24] Multimedia manipulations, automation, components management and security management. The author had made some assertions with regard to use of IoTs in smart education[30]. This had helped the learner to get help from the use of technology, shape their learning platform. The applications used for bringing comfort to the learner are RFID, GPS, Bus alert, Route adherence, Emergency management, voice call, SMS alert etc. The author had made a mention of it that the future era of computing will be outside the domain of the traditional desktop computers, maximum control of the technology will be dependent on IoTs which will help in shape of embedded technologies surrounded by IoTs[30]. Since the crux of the smart learning falls in the domain of quality assurance, security, ethical values, storage management and availability of content at any time from anywhere to any learner.

[32]The recent development in technologies had put its sign in the change of behavior of the person and consequently in the area of education. The ongoing development have brought wave of change and is expecting to thrive with stronger connectivity and interoperability of various devices, like IoTs.It is equally important to study the Internet of Things in virtual educational environments and e-learning systems in a smart campus [33].

Methodology: Smart classroom can be equipped with IoTs to make it functioning operative purely using automata. No doubt about the recent proliferation of social networks, this would increase the engagement of leaners to get benefit of ensuring the availability and requisite information to enhance his knowledge readily available[34].Being more digital native, the more pervasiveness of intelligence around him can prove to pave more in less time with cost effectiveness. The author discusses that there had been every provision for physically challenged learners who doesn't feel any type of isolation while getting things done at anytime from anywhere and feel himself empowered at par with rest of the learners. This really proves the beauty of the technology especially IoTs. The Measuring Knowledge Levels, Evaluation of Hypotheses and Objectives Questionnaires had shown commendable results of scenes where technology had been used, besides drawing inferences on the student perspectives and control over the learning process.

[35] Though the challenges on ground to implement technology based education had been always there. The devices connected with each other through internet share information and develop smart scenario which after processing help to make decisions.According to Mark Weiser, "The most profound technologies are those that disappear. They weave themselves into the fabric of everyday life until they are indistinguishable from it" [36]. From the inception of Internet of Things (IoT) researchers had tried to define IoTs in different ways like Internet of Everything, Internet of Anything, Internet of People, Internet of Signs, Internet of Services, Internet of Data or Internet of Processes [36]. According to [35], IoT represents 'anything at all, depending on requirements.' Cisco defines IoT as a network of connected physical objects. Cisco also uses the term Internet of Everything for both physical and virtual objects. Cisco states that "IoE brings together people, process, data, and things to make networked connections more relevant and valuable than ever before—turning information into actions that create new capabilities, richer. According to [3], IoT represents 'anything at all, depending on requirements.' Cisco defines IoT as a network of connected physical objects. Cisco also uses the term Internet of Everything for both physical and virtual objects. Cisco states that "IoE brings together people, process, data, and things to make networked connections more relevant and valuable than ever before—turning information into actions that create new capabilities, richer experiences, and unprecedented economic opportunities for businesses, individuals, and countries"[36].

Methodology: According to Gartner's forecast, 20.8 billion new things will be connected by 2020. According to Machina Research, the growth of IoT connections is wonderful: from 6 billion in 2015 to 27 billion in 2025.The number of cellular IoT connections will be 2.2 billion, and 45% of these will be used in cars. IoTwould be generating over two zettabytes of data, from consumer electronic devices. The IoT based systems communicate through wireless technologies like RFID, ZigBee, NFC, WSN, WLAN, DSL, UMTS, WiMax, GPRS, or LTE[35]. IoTs had been very exciting and hot topic which had attracted the learners and had its role in teaching computer science concepts[35]. As per the data to be believed there happen to be enormous challenges in implementing the smart classrooms, the challenges had been in terms of Security and Privacy, Reliable Wi-Fi, Connection Management Some, Cost etc. Teachers would be able to spend less time on simple procedures and more time working with students to monitor their progress. They can also help them grasp difficult concepts in short span of time, attendance could be recorded automatically, neuro sensors could be used to determine learners' cognitive brain activity, and haptic vibrations could be sent to a student's wearable to warn them back on task. While a majority of schools have yet to adopt an IoT program, such a learning environment is not that far off [36].The use of technology especially IoTs in the domain of education had opened new horizons and had attempted to bring innovative ideas to make lives of whole mankind in general and students and teachers in particular to feel comfortable.

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Assessing activities on promoting fresh markets of Pattani municipality to be food safety centers

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***Abstract*—This research aims to assess activities regarding promoting the Pattani municipality's fresh market to be a healthy food center. The key informants were 60 vendors and 480 customers. The researchers employed Health literacy evaluation, Eating behavior adjustment questionnaire, and semi-structured interviews as research tools also average, standard deviation, and content analysis as data analysis tools. The results are as follows:**

(1.) The vendors and customers of Chabangtikor fresh market and Pattani municipality fresh market demonstrated health literacy in the food aspect as an average level between 2.74 to 3.46 **(**$\bar{x} = 2.74$ ***to*** $\bar{x} = 3.46$**)** ***and health knowledge as 71.9 to 90.2 percent.***

(2.) The key informants showed that there was an increase in every aspect in eating behavior adjustments as food sanitation; they adjusted a behavior on putting all food in frozen storage for 9.3 percent, environment; they sorted waste as garbage and trash for 7.7 percent, and behavior adjustment; they provided suggestions and answers precisely regarding selling food at the markets for 29.2 percent.

(3.) Guidelines in promoting the markets as food safety centers and health safety behavior of the vendors as follows: 1. food sanitation, the vendors would produce food according to food safety guidelines, participation on investigating, following up, evaluating, and they should have been informed about food quality results 2. environment, the vendors should pay more attention to the market's atmosphere by having Big Cleaning Day events and waste sorting and 3. health safety promoting, the venders should be concerned on serving their customers and cleanliness also health-promoting activities for the vendors. The research results could be developed to be as parts of a policy regarding driving food safety for food vendors in the multicultural area and parts of a strategic plan, project, or solution on awareness of health, nutrition, and consumption safety including proper food-producing and selling in the multicultural area effectively.

Index Terms— ***Assessing activities, market development, Pattani municipality, food safety centers.***

I. INTRODUCTION

The Twelfth National Health Promotion Plan (B.E. 2560-2564), item 1 mentioned that "People, community, locals, and orders should possess health literacy which can lessen a number of sickness and death". Knowledge of health literacy is expanding from health education to health promotion concepts which focus on empowering community and individual [1]. According to the 7th Global Health Promotion Conference, 26th-30th October 2009, Nairobi, Kenya, health literacy was precisely mentioned in terms of promoting health knowledge in individuals and indicating key healthy behaviors. Interestingly, health literacy had also been mentioned in the Sufficiency Economy as Thai people ad applied in daily life for 30 years. To reach sufficiency, knowledge, and morality is required, further, the knowledge includes literacy and mindfulness as know all related field of interest, be mindful in implementing the knowledge every step [2].

There are many alternative health literacy terms in Thai as health knowledge, health awareness, health smartness, health quotient, and health literacy [3] World Health Organization (WHO) persuades country members to promote people health quotient as to keep themselves healthier since promoting health literacy could affect how they indicate their health issues and needs, exchange health information with service providers, and able to assess health risks [4]. Additionally, health literacy correlates to health check results; if individuals demonstrate low health literacy, they tend to apply health information less, have health problems at a young age, have bad health conditions, and spend more time in hospitals [5]. Therefore, health literacy is crucial in leading to health behavior adjustment. The Health System Management Institute of Prince of Songkla University, Thai Health Promotion Foundation, and Pattani Municipality executed activities to promote fresh markets of Pattani municipality and Chabangtikor to be food safety centers; selling quality nutritious food by participating activities regarding food sanitation, atmosphere, and vendors' selling behavior adjustment and this project was completed in 2019. So, researchers were interested in evaluating health literacy regarding food safety of the vendors and consumption behavior of customers in the 3 aspects and proposed guidelines on promoting those fresh markets to be quality food centers and venders' healthy behaviors of those fresh markets.

II. RESEARCH OBJECTIVES

This research aims to assess activities executed at Pattani's fresh markets as follows:

(1.) To assess health literacy on food safety of vendors and customers at Chabangtikor and Pattani municipality fresh markets

(2.) To study consumption behaviors of customers in terms of food sanitation, atmosphere, and vendors' selling behavior adjustment at Chabangtikor and Pattani municipality fresh markets

(3.) To propose guidelines on promoting those fresh markets to be quality food centers and venders' healthy behaviors of those fresh markets

III. LITERATURE REVIEW

The researchers studied concepts and theories concerning health literacy, health behaviors, health promotion, and project evaluation systematically to apply concepts into the research process and discuss the results. The review is as follows:

Health literacy concepts

Health literacy firstly mentioned in health seminar documents in 1974 [6]. It had been started using widely in various definitions. In 1998, WHO encouraged its member countries to promote health literacy and this term had been referred to in some research which indicated an awareness of promoting health policy regarding healthcare, education, and media [7]. In 1999 – 2009, there were numerous researches studied about health literacy as some conducted with adults, elders, children, and adolescent respectively [8]. Moreover, those researches referred to frameworks and concepts from various sources as [9] stated that (1) "Health literacy is knowledge, understanding, and social skills that portray motivation and abilities to access, comprehend, and apply information for having good health. This includes attitude adjustment and motivation to have healthy behaviors" (2000) (2) " Individual competency that is able to access, understand, evaluate, apply knowledge, and communicate health information as needed to have good health" (2008) and (3) "Social skills and critical thinking that set motivation and individual ability to access information, understand, apply information to take care individual's health" (2009). [10] defined as "Health literacy is skills that are all abilities of the individual as to evaluating public health information and apply health concepts to reduce health risks and better life quality"

[11] said that "Health literacy is abilities to make decisions regarding daily life health and to search for information to take care individual's health" [12] mentioned that "Health literacy is the ability to search, understand, analyze, and apply the information to make an accurate decision for better health and reduce health inequality" [13] defined that "Health literacy is individual's competency to access, understand, and use health information to decide regarding health issue properly"

Accordingly, the health literacy definition of [9] has been mentioned widely as it focuses on an individual's competency and skills whereas other definitions are slightly different as reading text, calculating, memory, knowledge, understanding, making a decision, and health equality. Concept of health literacy becomes clearer according to [9], Public Health and Community Medicine Faculty, Sydney University, Australia as in Health literacy as a public health goal: a challenge for contemporary health education and communication strategies into health 21st century that categorized health literacy to 3 levels

Level 1 Functional health literacy as basic communication skills that are important for understanding and live the life and [14] explained that "health literacy is an ability in applying reading skill and numeracy skill, for example, reading consent form, medical label, writing healthcare information, understanding information in written and spoken from healthcare staff including taking medicine and making an appointment"

Level 2 Communicative Interactive Health literacy includes basic skills, cognitive skills, and social skills that individual applies the information as to participate in activities, select and distinguish communication forms to adjust health behaviors.

Level 3 Critical health literacy is the social and cognitive skills that an individual is able to implement information to analyze and manage daily life activities. Health literacy at this level focuses on individual action and socially driven so that it links personal benefits to society and public health.

Concepts of health behaviors and guidelines of health behavior adjustment

Behavior is a way that one acts in response to others or a particular situation whereas [15] defined behavior as an individual's actions that might not be noticed directly, for example, value, attitude, opinion, and belief. Further, [16] said that behavior is action or activity that individual performs as walking, speaking, feeling, and interest which is similar to the definition of [17] as behavior is visible actions and cognitive process, for instance, walking, speaking, perceiving, thinking, memorizing, and feeling. In contrast, [18] stated that behavior is action, posture, manner which can be felt or measured by tools [19] through activities and it could be actions that one performs visibly or invisibly as it is divided into 2 types as follows:

1) Overt behavior is an action that can be observed by senses or measured by tools.

2) Covert behavior It is a process in one's mind that is invisible.

To sum up, the behavior is action or performance in response to internal and external stimuli. It might be desirable or undesirable and visible or invisible yet measured by tools.

Components of behavior

There are 3 components of behavior as follows: [20]

1. Cognitive domain is behavior relates to cognitive skills as

1.1 Knowledge is an ability to memorize and recall input.

1.2 Comprehensive is an ability to interpret and predict.

1.3 Application is an ability to apply knowledge, understanding, and concepts into practice.

1.4 Analysis is to distinguish information.

1.5 Synthesis is an ability to gather pieces of information to categorize.

1.6 Evaluation is an ability to decide value by criteria and standard.

2. Affective domain refers to behavior that happened in mind as interest, feeling, attitude, likes, dislikes, or valuing toward others, objects, or situations that influence one's manners. This could be divided into 4 stages as follows:

2.1 Receiving or attending refers to one is noticed that there is a stimulus.

2.2 Responding refers to one who is motivated to relate to the stimulus.

2.3 Organization refers to one organizes values in groups.

2.4 Characterization by a value or value complex refers to one that has various types of value and ranks from high to low level.

3. Psychomotor domain is an ability to work effectively as follows:

3.1 Imitation refers to selecting an interesting role model.

3.2 Manipulation refers to doing according to the interest.

3.3 Precision refers to decision making according to what one thinks is right.

3.4 Articulation refers to an action in which one agrees as right and continues doing it.

3.5 Naturalization refers to a skillful action that one performs naturally.

Enhancing and assessing health literacy

Health literacy and health behavior adjustment relate to health conditions; diabetes or HIV control) or healthcare services; vaccination, screening, admitting, and expenses. Health literacy relates to health behavior as drug abuse, smoking, feeding, and following a doctor's order. Additionally, health literacy relates to the BMI of overweight children as 38 percent predictively [21]. Different perceptions on health literacy affect the way an individual reacts to health information, for example, self-care or prevention [22] also some might encounter health issues at a young age or have bad health conditions (NAAL, 2003). It also found that people who have health literacy have a high risk of cardiac disease more than cancer [23]. This might be because of having less knowledge and skills to prevent or take care of their health. If people have different health literacy levels, it would affect overall health issues as chronic diseases would be increased as well as healthcare expenses [24]. Individual characteristics that relate to health literacy are as follows: education level, communicative level, socioeconomic status, and age [25]. According to the health literacy framework [26], factors that relate to health literacy are age, sex, nationality, language, culture, social skills, learning skills, survival skills, and media literacy, education system, health system, and public media. [27] divided health literacy into 4 levels as functional, interactive, critical and media literacy also defined 'media literacy' as "It is an ability to analyze and evaluate media", however, media literacy of [27]'s framework has not been accepted.

As a result, it was found that there are 6 basic attributes of health literacy to be improved as follows:

Table I Guideline in categorizing health literacy improvement [3]

Attributes to be improved	**Levels of health literacy**		
	Functional Health Literacy	**Interactive Health Literacy**	**Critical Health Literacy**
Access	Able to select sources related to health, know how to search for information, operate tools	Able to access basic health information and services and able to search for accurate health information to adjust health behaviors	Able to access health information and services interactively and able to evaluate sources and apply them.
Cognitive	Know and memorize important issues related to having good health	Have a basic understanding and ability to explain the understanding to perform accurately	Have an interactive understanding and ability to analyze or distinguish behaviors reasonably
Communication skill	Able to communicate on ways to have good health	Have basic communication skills and able to communicate with others about ways to have good health	Have an interactive level of communication and able to persuade others to behave accurately
Decision-making skill	Able to set goals and deny/avoid ways to have good health	Have basic decision making skill and ability of reasoning or analyzing the pros and cons to make choices for a good health	Have interactive decision-making skills and ability to show a way that less impact on oneself and others properly
Self-management	Able to set a goal and plan to have a good health	Able to manage oneself and follow the plans to have good health	Able to manage oneself interactively and able to review care plan for behavior adjustment
Media literacy	Able to evaluate sources that represented by media to apply in self-care	Have basic media literacy and able to distinguish media to avoid health risks	Have interactive media literacy and able to evaluate text to suggest a guideline for community or society

According to Table I, to enhance health literacy could have attributes as mentioned by improving from the first to the third level as functional health literacy, communicative/ interactive health literacy, and critical health literacy. Health Education Division committee and associates proposed a framework on categorizing attributes for developing health literacy assessment tool. The framework was from reviewing definitions and meanings concerning [9]'s concept that sorting health literacy attributes into 3 levels and the committee also agreed to include media literacy as one of health literacy attribute levels.

Concepts of project evaluation

Evaluation means a process that gathers and analyzes data for making a decision, further, it relates to research, measurement, appraisal, monitoring, assessment, and judgment. This can be concluded as an evaluation is to value or estimate results using data from a questionnaire, test, and observation and other techniques then analyzing and making a decision to evaluate the value.

[28] Mentioned that "project" is a part or stage of a plan or is similar to a program that refers to a detailed plan. So that project is a program.

Project or Program Evaluation is to gather and analyze data and to distinguish the pros and cons systematically then decide on adjusting or canceling the project.

Definitions and importance of project evaluation

Evaluating the project systematically helps executives to learn the value and quality of the project on adjusting and improving it properly also drives the project effectively and reaches its objectives.

Project evaluation is described in various aspects as follows:

[29] Said that project evaluation contains 3 important aspects as reporting results of the project, helping executives to have a precise decision, and providing information to set policy. [30] Stated the goal of project evaluation to learn if the project follows its objectives and if the goals are suitable or not. Besides, [31] said that project evaluation is to consider value and benefit, to enhance project management effectiveness, to investigate and improve the project for pros and cons and success.

From the aforementioned, project evaluation can be concluded as follows:

1. Evaluation helps to set the project's objectives and standards to be more precise. Before executing a project, it should be carefully checked by executives and evaluators. It can be said that project evaluation indicates practicality and clarity.
2. Project evaluation helps in saving resources since the evaluation process analyzes every element of the project. It also helps in reducing unnecessary expenses so that project evaluation helps spending resources effectively and worthy.
3. Project evaluation helps to reach objectives since it is carefully checked and improved.
4. Project evaluation helps in solving problems and lessening damages.
5. Project evaluation helps controlling quality and it is analyzed carefully in terms of inputs, processes, outputs, and feedback.
6. Project evaluation is a part of encouragement and motivation for staff since evaluation is not controlling but it is studying for improvement of a project.
7. Project evaluation helps executives in making decisions as indicating the pros and cons, possibilities, solutions, improvements. It also indicates whether it should be canceled or continued.

Process of project evaluation

[32] Project evaluation is to investigate and analyze the project's data systematically and aims to better the project. The process of project evaluation might be slightly different according to each evaluation framework. However, each component of a project should have been evaluated as inputs, processor, and outputs. The whole project evaluation includes the following steps:

1. Exploring and considering the project's objectives to measure or adjust objectives. This is to evaluate before the project begins to ensuring and reviewing the project's objectives.
2. Studying possibilities as evaluating information and resources used in a project whether existing resources are able to fulfill the objectives or if there are changes, the existing resources still fulfill the objective or not? Evaluation at this step is to review resource appropriateness.
3. Collecting and analyzing data and resources is to analyze the project's process as gathering and categorizing data.
4. Analyzing, interpreting, and summarizing which is a step that evaluator analyzes the result whether it fulfills objectives, or it should be improved. This includes practicality and worthiness.

IV. ASSESSMENT SCOPE

To evaluate the activities, the researchers follow these aspects:

Content To evaluate the promoting activities the researchers applied concepts of 6 health quotient attributes of the Health Education Division and [9] to categorize health quotient to 3 levels and explore a satisfactory level regarding food sanitation, atmosphere, and a vendor selling behavior adjustment. Then, researchers synthesize the data to create guidelines for improving health literacy.

Area To evaluate the promoting activities the researchers evaluated the area of Chabangtikor and Pattani municipality fresh markets.

Key informant Evaluators asked 1.) 30 vendors from Chabangtikor fresh market and other 30 from Pattani municipality fresh market and 2.) 8 customers from each participated shop. The total number was 480 people.

Duration The researchers conducted from February – March 2020 or 2 months.

From the review, frameworks and scope of the study have been described as follows:

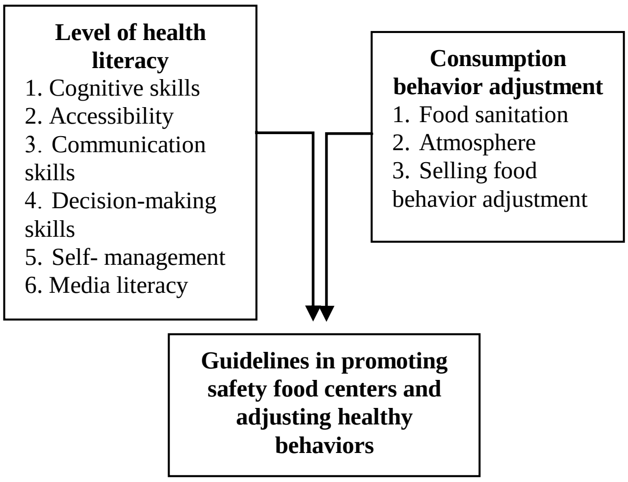
Level of health literacy
1. Cognitive skills
2. Accessibility
3. Communication skills
4. Decision-making skills
5. Self- management
6. Media literacy
Consumption behavior adjustment
1. Food sanitation
2. Atmosphere
3. Selling food behavior adjustment
Guidelines in promoting safety food centers and adjusting healthy behaviors

Fig I Conceptual Framework

V. METHODOLOGY

The research employed the 6 health quotient attributes and concept of [9] and conducted as survey research as follows:

Key informants

1. 30 vendors from Chabangtikor fresh market and other 30 from Pattani municipality fresh market

2. Customers from each participated shop by using quota sampling technique as getting 8 customers per shop and getting from 60 shops so the total number was 480 customers.

Evaluation tools are as follows:

1. Health literacy evaluation form Items measure whether they do or not according to the health quotient attribute, for example, 1) health information and services accessibility 2) communication skills on health issues 3) decision-making skills on buying food 4) self-management and 5) media literacy on health issues. Each section contains 5-6 items from basic to a critical level.

2. Consumption behavior adjustment questionnaire regarding food sanitation, atmosphere, and vender selling behavior adjustment of food vendors. Items measure whether they do or not according to food sanitation, atmosphere, and selling behavior adjustment of food vendors. Each section contains 7 items and ranks items from low (1-7 items), average (8-14 items), and high (15-21 items).

3. Focus group interview form It was a semi-structured interview that focused on 1) integrated management on promoting fresh markets to be food safety centers and 2) healthy behavior of food vendors.

Procedure for Data Collection and Analysis

The researchers divided data collection into 3 phases as follows:

Phase 1 Surveying health literacy regarding food with the food vendors at the fresh markets along with customers' satisfactory toward food sanitation, atmosphere, and selling behavior adjustment of the food vendors as

1. Evaluating health literacy regarding food with the food vendors at the fresh markets

2. Asking about consumption adjustment regarding food sanitation, atmosphere, and selling behavior adjustment of food vendors

Phase 2 Gathering information to create guidelines for promoting food safety centers and healthy behaviors to food vendors as

1. Conducting a focus group interview to gather ideas by asking about health literacy, healthy behavior, and ways to improve health literacy and healthy behavior.

2. Having participatory observation and regular observation to check information.

Phase 3 Synthesizing data from phases 1 and 2.

Data analysis is divided into 2 types as follows:

1. Quantitative analysis as from 1) health literacy evaluation form and 2) Consumption behavior adjustment questionnaire

2. Qualitative analysis as from the focus group interview form by content analysis and data triangulation.

VI. RESULT AND DISCUSSION

The researchers concluded and presented the result as follows:

Part 1 evaluation result on health literacy regarding food from the vendors and customers

Table 2 Number, percentage, and level of health literacy regarding food from the vendors and customers (n = 540)

Skills and health literacy level	($\bar{x}$)	(SD)	Result
1) Health information and services accessibility	3.42	0.77	Average
2) Communication skills on health issues	3.46	0.74	Average
3) Decision-making skills in buying food	2.74	0.53	Average
4) Self-management	3.35	0.83	Average
5) Media literacy on health issues	3.36	0.90	Average
Total	**3.26**	**0.75**	**Average**

Table 2 shows overall attributes result as at average ($\bar{x}$) = 3.26 and it was found that the Communication skills on health issues are high ($\bar{x}$) = 3.46, health information and services accessibility ($\bar{x}$) = 3.42 and media literacy on health issues ($\bar{x}$) = 3.36 respectively. The lowest level is decision-making skills in buying food ($\bar{x}$) = 2.74.

Part 2 Data on consumption behavior adjustment of customers

1.) Consumption behavior adjustment According to food sanitation, 66.7 – 98.8 percent of the vendors adjusted their food safety behavior, for example, vendors stored food and ice in separated containers from 54.4 percent to 66.7 percent as it increased by 9.3 percent and they often washed fruits, vegetables, and meats before cooking from 96,5 percent to 98.3 percent as it increased by 1.8 percent. This implies that the vendors adjusted food safety behaviors properly.

2.) Consumption behavior adjustment According to the atmosphere, 98-98.5 percent of the vendors and customers had adjusted their behaviors, for instance, they sorted wastes as garbage and trash from 90.4 percent to 98.1 percent and it increased by 7.7 percent and the vendors kept their area clean from 98.1 percent to 98.5 percent which increased by 0.4 percent. This implies that both vendors and customers were aware of cleanliness and had adjusted the sorting wastes behavior.

3.) Consumption behavior adjustment According to selling food behavior of vendors, 98.9-99.4 percent had adjusted the behavior, for example, the vendors answered and suggested precisely from 69.7 percent to 98.9 percent which increased by 29.2 percent and they provided good service from 98 percent to 98.9 percent which increased by 0.9 percent. It implies that the vendors had positively adjusted selling behavior.

Part 3 Guidelines in promoting the fresh markets to be food safety centers and healthy behaviors of the vendors

According to the interviews with the vendors and the customers, it can be summarized as follows:

(1.) In terms of health literacy 1) the vendors defined that it is overall self-care especially cleanliness since it is a part of their religion, further, the customers defined that it is self-care, eat clean and nutritious food 2) Accessibility, the vendors and customers said that they were able to access health information easily through radio, public health unit, social network (LINE and Facebook) 3) Communication, it was in a spoken form among the vendors as trans-fat food, food tastes, cleanliness whereas the customers communicated with the vendors as tasting controls; less sweet or reheat 4) decision making, the vendors adjusted their cooking behaviors and reduced using plastic bags once they learned its benefit. The customers possessed basic self-care already when they learned more information they decided to take care themselves more 5) self-management, the vendors prepared themselves neatly as dressed properly, prepared clean ingredients and 6) media literacy, some of the vendors possessed media literacy as they were 40-60 years old and learned health information from hospitals whereas some still believed in fake health information.

(2.) Healthy behavior adjustment of the vendors When the customers adjusted their behaviors in using containers or consume tasty food, this also positively affected to the vendors' behaviors.

(3.) The importance of "food sanitation" and "atmosphere" of the markets was concluded as a good atmosphere market is a well-managed clean market where the vendors and members provided good collaboration.

CONCLUSION

According to the study, the researchers concluded the guidelines on promoting the fresh markets to be food safety centers as follows:

Food sanitation;

The vendors should take food safety into account since the market quality depends on this issue. There should include all stakeholders to participate in the evaluation process. Moreover, the vendors should be informed regarding the food control result that the government unit conducted to better their shops.

Atmosphere;

The vendors should pay attention to the atmosphere in the markets as walkway, cleanliness, and signage. All stakeholders also held Big Cleaning Day once a week, helped to sort wastes, and often evaluated the markets' atmosphere.

Healthy behavior promotion;

The vendors should pay attention to providing good services to the customers by asking the wants to satisfy them. The vendors should keep their area clean and use quality ingredients. There were activities for the vendors to join as workout day or workshops regarding health issues.

STUDY FORWARD

There were suggestions regarding interviews from the vendors and customers as follows:

For associates;

1) There should have a punishment policy concerning sanitation and environment management and 2) all stakeholders should work together.

For Policy;

1) Food sanitation the vendors should be promoted more on food safety and encouraged to participate in the food control process.

2) Atmosphere the vendors should be encouraged to environment safety and Big Cleaning Day participation. There should be sorting trash cans and more trash can spots.

3) Healthy behavior promotion there should be guidelines for vendors regarding providing services and dressing also there should be workshops for vendors and customers.

ACKNOWLEDGEMENT

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Fluctuation and Forecasting of Thai Fresh Durian Export Price to China

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Abstract:

The objective of this research was to analyze the fluctuation of Thai fresh durian export price and to find the appropriate model to forecast Thai fresh durian export price to China. The time series and the Box-Jenkins method were used, with the secondary data on the monthly report for 13 years, from January 2005 to December 2017, in total of 156 months. We applied seasonal decomposition techniques by deconstructing 4 components: trend, seasonal, cyclical and irregular components to analyse the price fluctuation. In order to forecast Thai fresh durian export price, the optimal model was selected between using the time series method and the Box-Jenkins method. The research found that Thai fresh durian export price was seasonal. Moreover, the price fluctuation was caused by irregular component, not by cyclical component. On the other hand, Thai fresh durian export price during the 13-year period are likely to increase. The Box-Jenkins method provided the forecasting accuracy because the outcomes of MAD, MSE and MAPE values equal to 3.1124, -2.7772 and 9.789%, respectively. The appropriate forecasting model of the Box-Jenkins method was ARIMA (0, 1, 2)

Keywords: Fresh Durian; Box-Jenkins Method; Price Fluctuation

1. Introduction

China is one of major importer in the world market, and among those are from Thailand. From 2011 to 2017, there is a drastic increase of imported durian from Thailand to China, which is accounted for 32 percent. (Trade Map, 2019). In term of Thailand export data of durian, as shown in table 2, from 2012 to 2017, Thailand exported the highest volume of durian to China: 6,052.11 million baht. It is approximately 46.5 percent of total exporter amount. The second and latter were Hong Kong, Vietnam, Indonesia, and Taiwan, respectively. The growth market of exporting durians to Vietnam should be emphasized since a rise in export to Vietnam is because the final destination of the export is to China. The export of durian from Thailand would then be stamped that durians are from Vietnam, and tax privileged is granted. The agreement of trading fruits between China and Vietnam is to get zero value added tax, but with the maximum of 8,000 yuan per person per day. On the other hand, when Thailand exports durians to China, a thirteen-percent value added tax is charged. As a result, when we include the export amount from both China and Vietnam, the total amount is around 7,735.33 million baht, or 59.76 percent of total export of durian from Thailand. Notice that in 2017, the majority of China's fresh durian was imported from Thailand, nearly 100%.

After the free trade agreement of vegetables and fruit between Thailand and China starting from 2014, China has become one of the major importers of fruit from Thailand. This is due to a continuously growth in the vegetable and fruit market, and durians is among one of this growth. Moreover, Thailand is the leading exporters of fresh durian and processed durian in the world market, with a market share of 89 percent, whereas the other competitors include Malaysia, Indonesia, and Australia, respectively.

Currently, Thailand has increased the growing of durians to meet the local and international market demand. The information from Thailand trading report, Thai customs department (2019) showed that farmers have continuously expanded the planting areas of durians. During the five years period, from 2012 to 2017, the areas of planting durians has increased by 139,129 rai, which was accounted for 21.45 percent, and the production per rai rose by 147 kilograms per rai, or was equal to an increase of 16.30 percent. An increase in production is due to an increase in popularity of eating durians in foreigners. Moreover, Thailand has a potential to easily increase productivity: Thailand's weather is appropriate to plant durians, and Thai farmers have high capacity in producing durians. Consequently, durians become one of major economic crops because it created more jobs and more income to the country. In term of special treatment for economic crops to get the required production, it requires high technology advancement and high investment amount including factors of production, labor, and interest borrowing rate. Although Thailand has risen exported durians annually, the price of durians has continuously fluctuated so that farmers face difficulty with the uncertainly of income, which become problems and obstacles in order to compete in the durian world market.

The researchers studied the fluctuation of fresh durian price and forecast the export price of fresh durian by using historical data to predict the forecast. This study used multiplicative model to analyze the fluctuation and two forecast model: traditional time series and Box-Jenkins model to forecast the exported price of fresh durian. The objective of this research was to analyze the fluctuation of fresh durian price and construct the appropriate model to forecast the exported fresh durian price to China.

2. Literature Review

2.1 The Box-Jenkins Methodology

The Box-Jenkins Methodology consisted of four steps (Box, Jenkins & Reinsel, 2009):

2.1.1 Identification

We find out the appropriate value of p, q, and d.

2.1.2 Estimation

We estimate the parameters of the autoregressive and moving average terms included in the model.

2.1.3 Diagnostic checking

After choosing the model, we then check and find whether which model fits the data reasonably well.

2.1.4 Forecasting

We use the ARIMA model to forecast the objects that we study. We also check the reliability of the forecast model. Some researchers constructed the forecasting models about exported price of durian. Keerativibool, W. (2014). constructed the forecasting model for the export value of preserved durian by using three techniques: Box-Jenkins method, Holt’s exponential smoothing method, and combined forecasting method. The most appropriate model was the model using combined forecasting method. Riansut, W. (2017) constructed the forecasting model for durian Mon Thong’s prices by using four techniques: the Box-Jenkins and Holt’s exponential smoothing, Brown’s exponential smoothing, and damped trend exponential smoothing. The researcher found that Brown’s exponential smoothing was the most suitable model. Somrang, B., et.al (2018) compared two forecasting models for durian Mon Thong’s prices by using the Box-Jenkins and Winter’s method. The study concluded that Winter’s method was the most suitable since the Winter’s method gave the lower Mean Absolute Percentage Error (MAPE) tham Box-Jenkins method.

3. Research Methodology

We used secondary data of exported fresh durian for 13 years, with the monthly data, from January 2005 to December 2017, with total of 156 periods. These data was from Thailand Trading Report System.

3.1 Multiplicative Model

The analysis of a fluctuation of exported fresh durian with the multiplicative model, $P_t = T_t \times S_t \times C_t \times I_t$ where t = 1, 2, …, n, whereas S, C and I in was Index with 100. P (Export Price) is the data of time series with time t; T (Secular Trend) was the moving with long-term trend; S (Seasonal Variation) was the moving with the seasonal trend; C (Cyclical Variation) was the moving with the cyclical and I (Irregular Variation) was the moving with the irregular.

3.2 Box-Jenkins Model

Box-Jenkins model is the qualitative model in which the historical data is sufficient to predict the future behavior of itself. Time series analysis with Box-Jenkins is different from other model in which the forecast model must classify the relationship of the model before analyzing the model, especially when the time series has no clear cyclical or seasonal so it is difficult to analyze the appropriate regression analysis. As a result, the Box-Jenkins model is superior in this circumstance because Box-Jenkins has no limitation in this content.

3.2.1 Calculate Autocorrelation function (ACF) and Partial autocorrelation function (PACF)

First we calculated ACF and PACF of a series with stationary in order to find the appropriate model to or the total periods of historical data where *N* is $X_1, X_2, X_3, \dots, X_N$.

ACF was calculated by

$$r_j = \frac{\sum_{t=1}^{N-j}(X_t-\overline{X})(X_{t+j}-\overline{X})}{\sum_{t=1}^{N-j}(X_t-\overline{X})^2} \qquad (3)$$

where X_t is the data with the time t; j is the period in which j = 1,2,3,...,k; N is total number of information; and $\overline{X}$ is the average of information in which $\overline{X} = \frac{\sum_{t=1}^{N} X_t}{N}$.

PACF was calculated by

$$\hat{\phi}_{kk} = \begin{cases} r_1 & ;\ k = 1 \\ \frac{r_k - \sum_{j=1}^{k-1}(\hat{\phi}_{(k-1)j} r_{k-j})}{1-\sum_{j=1}^{k-1}\hat{\phi}_{(k-1)j} r_j)} & ;\ k = 2,3,4,\dots \end{cases} \qquad (4)$$

and $\hat{\phi}_{kj} = \hat{\phi}_{(k-1)j} - \hat{\phi}_{kk}\hat{\phi}_{(k-1)j} r_{k-j}\ ;\ j = 1,2,3,\dots,k-1$ (5)

3.2.2 Define appropriate Autocorrelation function (ACF) and Partial autocorrelation function (PACF) to use in the model.

The model used in this study was ARIMA (p, q, d) where p was autoregressive terms, d was the number of times before the series become stationary, and d was the number of moving terms. For instance, ARIMA (2, 1, 2) requires first difference (d = 1) before the series become stationary, and the series require 2 autoregressive terms and 2 moving terms.

1. A pth-order autoregressive model: AR(p)

$$x_t = \delta + \emptyset_1 x_{t-1} + \emptyset_2 x_{t-2} + \cdots + \emptyset_p x_{t-p} + u_t \qquad (6)$$

x_t denotes dependent variable at time t; δ denotes constant; u_t denotes error at time t; $\emptyset_1, \emptyset_2, \dots, \emptyset_p$ denotes coefficient; $x_{t-1}, x_{t-2}, \dots, x_{t-p}$ denotes response variable where lag at t-1, t-2,…, t-p.

2. A qth-order moving average model: AM(q)

$$x_t = \mu + u_t - \theta_1 u_{t-1} - \theta_2 u_{t-2} - \cdots - \theta_q u_{t-q} \qquad (7)$$

x_t denotes response variable at time t; μ denotes constant term; u_t denotes random error at time t; $\theta_1, \theta_2, \dots, \theta_q$ denotes moving average coefficients; $u_{t-1}, u_{t-2}, \dots, u_{t-q}$ denotes moving average at q term.

3. A pth and qth-order autoregressive moving average model: ARAM (p,q)

$$x_t = \delta + \emptyset_1 x_{t-1} + \emptyset_2 x_{t-2} + \cdots + \emptyset_q x_{t-p} + u_t - \theta_1 u_{t-1} - \theta_2 u_{t-2} - \cdots - \theta_q u_{t-q} \qquad ((8$$

x_t denotes response variable at time t; δ denotes constant; u_t denotes random error at time t ;$\emptyset_1, \emptyset_2, \dots, \emptyset_p$ denotes coefficient of regressions; $\theta_1, \theta_2, \dots, \theta_q$ denotes moving average coefficients; $u_{t-1}, u_{t-2}, \dots, u_{t-q}$ denotes moving average at q term; and $x_{t-1}, x_{t-2}, \dots, x_{t-p}$ denotes response variable where lag at t-1, t-2, …, t-p.

3.2.3 Estimate the parameters.

The steps involved the estimation of the parameters by using the Maximum likelihood

$(L\left(\underline{\emptyset}, \underline{\theta}, \delta, \sigma_u^2 \mid x_t, t = 1,2,3, \dots, N\right)$ and the estimation of $\underline{\emptyset}, \underline{\theta}$ and δ are calculated from the minimum of the sum of the least square error.

$$\text{Minimize } \sum_{t=1}^{n} \varepsilon_t^2$$

where

$$\varepsilon_t = x_t - \widehat{\emptyset}_1 x_t - \cdots - \widehat{\emptyset}_p x_{t-p} - \hat{\delta} + \hat{\theta}_1 \varepsilon_{t-1} + \cdots + \hat{\theta}_q \varepsilon_{t-q} \qquad (9)$$

is the estimation of u_t

$$u_t = x_t - \widehat{\emptyset}_1 x_t - \cdots - \widehat{\emptyset}_p x_{t-p} - \hat{\delta} + \hat{\theta}_1 u_{t-1} + \cdots + \hat{\theta}_q u_{t-q} \qquad (10)$$

After calculating the estimation of $\underline{\emptyset}$, $\underline{\theta}$ and δ, the estimation of σ_u^2 is

$$\widehat{\sigma}\frac{2}{u} = \frac{1}{N}\sum_{t=1}^{N} \varepsilon_t^2 \qquad (11)$$

If $\hat{\beta}$ denotes parameters to test the estimation at time t,

$$t_{\widehat{\beta}} = \frac{\widehat{\beta}}{SE(\widehat{\beta})}$$

(12)

$SE(\hat{\beta})$ denotes the standard error of $\hat{\beta}$ with the degree of freedom of N minus the estimated value of the parameters.

Table 2 Properties of Autoregressive (AR), Moving average (MA), and Mixed Autoregressive moving average (AMRA) process

Model	ACF	PACF
AR(p)	Infinite damped exponentials and/or damped sine waves; Tails off	Finite; cuts off after p lags
MA(q)	Finite; cuts off after q lags	Infinite damped exponentials and/or damped sine waves; Tails off
ARMA(p,q)	Infinite damped exponentials and/or damped sine waves; Tails off	Infinite damped exponentials and/or damped sine waves; Tails off

Source: Bisgaard and Kulahci (2011)

4. Results

4.1 Fluctuation of Exported Price of Fresh Durian

A series of monthly data for 13 years starting from January 2005 to December 2017 with a total of 156 data was used. A multiplicative model is applied: $T_t \times S_t \times C_t \times I_t$. The equation is P(Y) = 4.844+0.294t.

4.1.1 Time Trend Analysis

From Figure 1, the price of exported fresh durians during the 13 years has continuously increased. This concluded that time and exported fresh durians price was correlation because durians were become popular among Chinese consumers. In addition, the prosperity of economic situation in China since China economic is now the second largest in the world, only below United States of America. Thailand is the major exporter of fresh durians to China, so we can conclude that an increase in supply of durian consumption leads to an increase in fresh durian price.

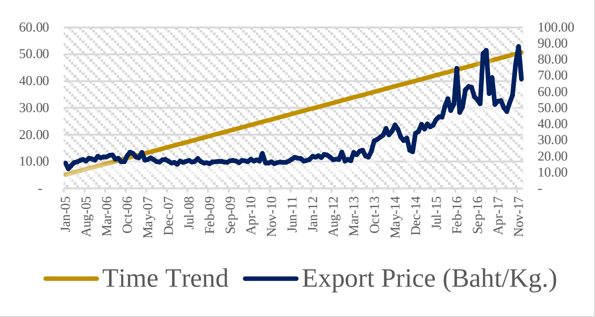

Figure 1. Fresh durian exported price and time trend from 2005 to 2017

4.1.2 Seasonal Index Analysis

Using the seasonal decomposition, the price index of durian was presented in Figure 2. We can conclude that without the seasonal effect, the price of exported fresh durians is 100 percent. For instance, the price index in January is 99.25 percent implies that the seasonal effect has led to the declined in the price of exported fresh durians by 0.75 percent. In February, April, May, and November, the price index is higher than the average as 3.65 percent, 0.13 percent, 2.59 percent, and 1.98 percent and 4.79 percent, respectively.

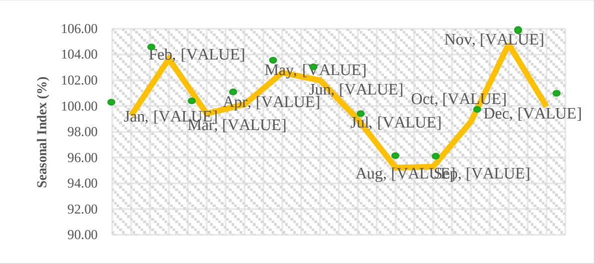

Figure 2. Seasonal index of exported price of fresh durian from 2005 to 2017

4.1.3 Cyclical Index Analysis

Using the seasonal decomposition, the fluctuation in exported price of fresh durian under cyclical was presented in Figure 3. We can conclude that the cyclical price of exported fresh durian from 2005 to 2017 was not incurred.

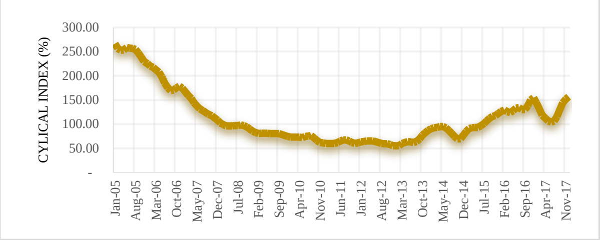

Figure 3. Cyclical index of exported price of fresh durian from 2005 to 2017

4.1.4 Irregular Analysis

Using the seasonal decomposition, the price index of durian was presented in Figure 4. We found that the irregular of March 2007 was 114.42 implying that irregular led the exported price of fresh durian to be higher than the average 14.42 percent. On the other hand, November 2011, October 2016, and December 2017 had price index below the average as 21.85 percent, 17.49 percent, and 14.3 percent, respectively.

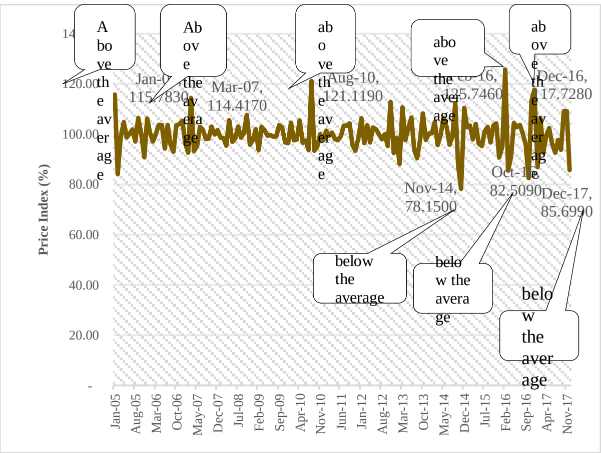

Figure 4. Irregular analysis of exported price of fresh durian from 2005 to 2017

4.2 Box-Jenkins Forecast Model of Exported Price of Fresh Durian

We followed the steps to check the data as described below:

4.2.1 Testing the relationship of trend and seasonal component

We test the relationship of trend and seasonal component with the application of non-parameter techniques: Run test and Kruskal-Wallis. Run test had p-value of 0.000 implying that the price of exported fresh durian has a statistical significance of 0.01, and Kruskal-Willis with p-value of 0.997 meaning that the price of exported of fresh durian had no cyclical components with a statistical significance of 0.01.

4.2.2 Identification of the model

Using order of integration, we found that the data of exported price of fresh durian was non-stationary because ADF was higher than a critical significance 1 percent, 5 percent and 10 percent. Later, we took a first differencing, so ADF was lower than a critical point. The p-value was 0.01759, so the data of exported price of fresh durian was stationary with a first different or I(1). We then use correlogram to analyze the ARIMA(p,d,f) by identifying AR(p) from PACF and MA(q) from ACF as illustrated in Figure 5. From Figure 5, the appropriate models were ARIMA (0, 1, 1)$_{12}$, ARIMA (0, 1, 2)$_{12}$, ARIMA (1, 1, 0)$_{12}$, ARIMA (1, 1, 1)$_{12}$ and ARIMA (2, 1, 0)$_{12}$.

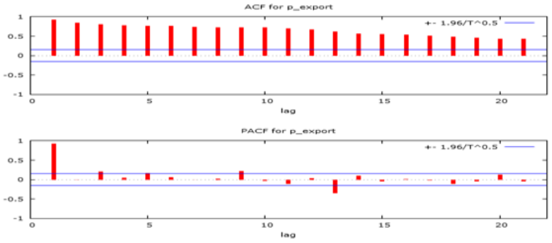

Figure 5. ACF and PACF using Correlogram

4.2.3 Estimation of Parameter of Appropriate Model

From table 3, we use ARIMA to estimate the model because all these five models had statistical significant at 0.05 and 0.01. We chose the best model by selecting the model with the lowest Schwarz criterion and Akaike criterion, as shown in Table 4. As a result, ARIM(0, 1, 2)$_{12}$ was the appropriate model to forecast the exported price of fresh durian since the Schwarz criteria of ARIMA(0, 1, 2)$_{12}$ was the lowest.

4.2.4 Autocorrelation

We also checked the residual autocorrelation function of ARIMA(0, 1, 2)$_{12}$ model and found that the model had no autocorrelation because the p-value was higher than critical point of significant of 0.05.

Table 3 Coefficient of selected models of ARIMA

ARIMA (0, 1, 2)$_{12}$	**C**	**MA(1)**	**MA(2)**
Coefficient	0.3407	-0.3007	-0.3466
p-value	0.0273**	0.0002***	8.31e-05***

***Statistical significant at 0.05

** Statistical significant at0.01

Table 4. Schwarz criterion and Akaike criterion of selected ARIMA models

Statistics Values	Model				
	ARIMA (0, 1, 1)$_{12}$	**ARIMA (0, 1, 1)$_{12}$**	ARIMA (1, 1, 0)$_{12}$	ARIMA (1, 1, 1)$_{12}$	ARIMA (2, 1, 0)$_{12}$
Schwarz criterion	986.831	**979.9138**	995.4083	983.1705	985.4098
Akaike criterion	977.662	**967.7401**	986.278	970.9968	973.2361

4.2.5 Forecast model of exported price of fresh durian to China

The forecast model of Thai's exported price of fresh durian to China was:

ARIMA (0, 1, 2)$_{12}$: Yt = 0.3407 - 0.3007et1 - 0.3466et-2 + e (13)

In order to test the accuracy of the forecasted model, the Box-Jenkins model had the lowest MAD, MSE and MAPE as presented in table 5.

Table 5 Comparison of actual price of exported fresh durian and expected price of fresh durian using the Box-Jenkins model

Period (Year 2017)	Actual Price of exported fresh durians (Baht/kilogram)	Expected price of fresh durians using the Box-Jenkins model (Baht/kilogram)
January	58.8319	73.4959
February	68.7997	60.6460
March	52.1514	71.7708
April	53.9725	55.5654
May	54.3661	61.5915
June	50.1841	57.4314
July	47.6288	55.2079
August	52.9848	52.7600
September	57.8231	55.8846
October	77.7728	57.5030
November	87.9267	71.3472
December	67.8435	76.2577
MAD		3.1124
MSE		-2.7772
MAPE		9.789%

5. Conclusions and Discussions

This study examined Thailand's fluctuation in price and the Thai's forecasted price of fresh durian exported to China. Data was a series of 13 years with monthly data staring from January 2005 to December 2017, totaling of 156 data. We found that the exported price of fresh durian is fluctuated as a result of season and irregularity. However, cyclical did not affect the exported price. Additionally, the exported price has been increasing during the-thirteen year period. A forecast of exported price using Box-Jenkins has an accuracy rate of 90.21 percent with the appropriate model of ARIMA$(0, 1, 2)_{12}$. Since the exported price of fresh durian has constantly increased, Thailand should plan to increase production effectively and efficiently to meet the exported growth. The policy maker and government sector should promote and encourage the new and high-technology advancement to enhance the quality and improve the productivity as well as manage all production costs to be effectively and efficiency. Moreover, the government or other stakeholders should provide more funds and more research to study the market mechanism of durian markets so that Thailand could use the information and knowledge to reduce the price fluctuation and to compete in a competitive market sustainably.

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A Causal Model of Factors Affecting Graduates' Engagement of Graduate Program Mahachulalongkornrajavidyalaya University

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Abstract:--

The purposes of this research article were to develop and validate a causal model of factors affecting graduates' engagement of graduate program Mahachulalongkornrajavidyalaya University. Quantitative research was used for research design and 491 samples were chosen by using simple random sampling. Research tool was questionnairesand data was analyzed by using percentage, frequency, mean and standard deviation. In addition, structural equation model between latent variables was analyzed by LISREL. Results indicated that 1) graduates' engagement of graduate program can be divided into 5 components consisted of (1) graduate students, (2) environment, (3) academic integration, (4) social integration, and (5) engagement. 2) Analysis of Bartlett's Test of Sphericity was 7940.079 (p = .000), and the correlation matrix between observed variables of samples was different from identity matrix at .01 significant level. Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was .934 that closed to 1. Rank of correlation coefficient was between 0.377 to 0.819, and results of model validation showed that the model fit with empirical data. Analysis results showed that Chi-square was 25.42, degree of freedom (df) was 16, p-value was .0628, Goodness of Fit Index (GFI) was .99, Adjusted Goodness of Fit Index (AGFI) was .94 that closed to 1, and Root mean square residual (RMR) was .001 that closed to 0 which revealed that model fit with empirical data. Building graduates' engagement of graduate program consisted of building good attitude and environment, teaching instruction and administration, self-academic development, social integration and interaction, and connecting with teaching instruction and integrated with social environmental management.

Index Terms

Causal Model, Factors Affecting, Graduates' Engagement, Graduate Program

The Quality of Life bases of Suitable Things for Mental Development of Monks in KhonKaen Province, Thailand

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Abstract:--

The objectives of this research were to study and compare the quality of life bases of suitable things for mental development of monks in KhonKaen Province, Thailand. There was quantitative research. For data collection, a questionnaire was conducted with 400 monks in Khon Kean Provinve. The data were statistically analyzed using frequency distribution, percentage, standard deviation, t test and F test or One Way ANOVA.

The findings of the study were as follows:

1) The overall score of the quality of life bases of suitable things for mental development (Pāli: *Sappāyadhamma*) of monks in KhonKaen Province, Thailand was at high level($\bar{x}$ = 3.69, S.D. = 0.734), when the scores of each aspect were considered, it found that the average statistic scores of opinions in the aspects of suitable food (Pāli: *Avāsasappāya*) ($\bar{x}$ = 3.81, S.D. = 0.898) suitable person (Pāli: *Puggalasappāya*) ($\bar{x}$ = 3.80, S.D. = 0.851) suitable teaching (Pāli: *Dhammasappāya*) ($\bar{x}$ = 3.58, S.D. = 0.869) suitable food (Pāli: *Ahārasappāya*) ($\bar{x}$ = 3.56, S.D. = 0.726)

2) Monks with the differences in ages, age of ordination, level of education, level of education in Buddhist teaching and living area showed their opinions towards the quality of life bases of suitable things for mental development (Pāli: *Sappāyadhamma*) differently with the statistic significance level at 0.05. This accepted the set hypothesis. Those with differences in leve of education in Pali language and status showed indifferent opinions. This denied the set hypothesis.

Keyterms:--

Quality of life, Suitable things for mental development, Monk

The Collapse of the Kingdom ofLanChang (Ancient Laos)

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Abstract:--

The objectives of this research were to studythe collapse of the Kingdom ofLanChang(A.D.1553 – A.D.1975). Qualitative research using documentary study was used for research design.Data was selected from primary data and secondary data. The obtained data was presented by the descriptive analysis method.The findings of the study were as follows:1)The Kingdom of Lan Chang (A.D.1553 – A.D.1975) was Ancient Laos that located in the basin of Mekong river in all area including some part of northeastern Thailand. It had the prosperity in many areas such as government, culture and Buddhism. It was also developed along with the Kingdom of Lanna, Siam, Burma and Khmer. It was ruled by continuing Kings such as King Chai Setthathiratwho had a close relationship with Thai king, Maha Chakkraphat. In the reign ofThammikarat, it was the golden age of the kingdom of LanChang. However,after he had passed away, Loa loyalties who tried to take the throne made LanChang Kingdomdivided up into three Kingdoms consisted ofLuangPrabang, Vientiane, and Champassak. 2)The collapse of Lan Chang Kingdom were from many causes such asdisunion, usurpation, conflicts among royalties, population immigration, invasion from other states and wars. Expanding the power of imperialismmade the power of LanChang Kingdom decline, death of military forces and people, and ruined houses.

Keywords –

Collapse of the Kingdom, Kingdom ofLan Chang, Ancient Laos

Model of the Online Course Management Systemof Mahachulalongkornrajavidyalaya University in the Era of Thailand 4.0

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Abstract:--

This research aimed to develop the model of Online Course Management System ofMahachulalongkornrajavidyalaya University (MCU-OCMS) in the Era of Thailand 4.0.The objectives were to explore and develop the MCU based online course management model through documentary synthesis, creating hypothetical model of the online learning and instruction management.The model was verified by five professional experts to have its verification and validity as well as creditability. Results indicated that there were three models of Mahachulalongkornrajavidyalaya University Online Course Management System (MCU-OCMS) which consisted of components; 1)Online Registration System:Management of the Online database of studentsand Registration System for the online system education,2) Online Learning System: Online Learning Management System for students to study course outline and its contents including pretest and posttest exercise by instructor's careful and systematic supervision, and3) Online Evaluation: Online Evaluation System can be divided into four components: 1) Pre-test 2) Post-test 3) Mid-term test, and 4) Final test, in which an instructor can effectively carry out learning and teaching process. As to Benefits and impacts derived from the online education management of Mahachulalongkornrajavidyalaya University, the learners are able to access to effective learning suitable to Thailand in the disruptive age.

Index Terms—

Mahachulalongkornrajavidyalaya University, Online Course Management System,MCU-OCMS

AI Intervention in Education Systems of India: An Analysis

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Abstract:--

Artificial intelligence(AI) can be utilized in numerous exercises in Education Systems, for example, evaluating, in school, reviewing schoolwork and tests for courses can be monotonous work, instructors find that evaluating takes up a lot of time, that could be utilized to cooperate with students, get ready for class, or work on proficient turn of events, educators can robotize reviewing for a wide range of different decision and fill-in-the-clear testing. Computer based intelligence can call attention to places where online courses need to improve, when countless students are found to present an off-base response to a schoolwork task, the framework cautions the instructor and presents future students a modified message that offers indications to the right answer. Students can get extra help from AI guides, while human mentors can offer that machines can't, few coaching programs dependent on man-made reasoning exist and can help students through essential science, composing, and different subjects, AI projects can show students basics, however so far aren't perfect for helping students learn high-end thinking and inventiveness. Computerized reasoning can offer input about the achievement of the course all in all, it can support educators and students to create courses that are redone to their requirements, students will get all the essential information, few schools are utilizing AI frameworks to screen students' progress and to alarm teachers when there may be an issue with syllabus execution. Simulated intelligence based frameworks have changed how we connect with data, They can be rather than schools offer scientific aptitudes that students consistently need, intelligent framework helps find and use data in schools and the scholarly community also, It can assist students with improving learning, and possibly a substitute for genuine world mentoring, Teachers will enhance AI exercises, help students who are struggling to cope up, AI can offer human communication and hands-on encounters for students.Educationists recommending our system needs a disruptive technological intervention. An intervention that will make education a holistic and accessible to everyone. Bringing Artificial Intelligence to the classrooms in India might just be the solution that we have been looking for. Starting from e-commerce to healthcare and now education, irrespective of sector, the intervention of AI has increased by many-fold.Artificial Intelligence is defined as the capability of a machine to mimic intelligent human behavior. We may just imagine using AI to track the performance of an individual student based on his previous grades, participation, and performances. Therefore, this technology has been taken seriously to literally fix the many loopholes in the education sector across the globe. In a nutshell the whole idea is to develop software that creates individual lesson plans for students based on their performance and learning curve.

The Causal Relationship Model of Factors Relating to the Organization Sustainability of Northeastern Rajabhat University

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Abstract:--
The organizational sustainability becomes the operational goal of the organization including Thai higher education institutions. Especially the 38 Rajabhat Universities that have the goal of becoming a sustainable organization in 2036 which is the long-term goal of the organization. With research studies not only studying educational organizations, but also studying the management practices for the sustainability of private organizations to get the most comprehensive organizational management perspective. The purposes of this research were to study factors related to being an organizational sustainability of the Northeastern Rajabhat University, and to study the relationship model of those factors. This research was quantitative research, use questionnaires as a tool for data collection. The research consisted of 3 latent variables and 10 observable variables. Questionnaires were 50 questions and the respondents were personnel from all 11 institutions of the Northeastern Rajabhat University. Results showed that the factors that have a relationship with an organizational sustainability include organizational practice (OP) and organizational leadership (OL).

Keywords:
Organizational Sustainability, Organization Operations, Organizational Leadership

Pāḷi Tipiṭaka AI Smartglasses for Profound Possessing Meaning and Phrasing

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Abstract:--

This article aims to acquaint with Pāḷi Tipiṭaka AISmartglasses for profound possessing meaning and phrasing which are learning Pāḷi Tipiṭaka insimple, fast, decoding and depthversionthatis master course's Tipiṭaka Sikkhālai.Pali language is considered only one in the world that the Lord Buddha uses to showclemency to animal because Pāḷiisclosely language to keep the Buddha's words and support the Buddhist speech.At the same time, Pāḷi Tipiṭaka learning is like asconservation of Buddha's teaching becauseTipiṭakareformation makes distortion from the truth.In the current situation,Pāḷi students in Theravada Buddhism havedroppedcontinuouslywhenthe most studentswho graduated the Pāḷi coursecannot communicate in the Pali language and explain essential elementforclearly intuition. For this reason, Buddhist should come back to studyPāḷi Tipiṭakafor Profound Possessing Meaning and Phrasing which makes human to purified life and peace.Now, while Pāḷi Tipiṭaka learning in the digital era regards asa challenge which has crossed a line, it stands to reason the researcher has studied and designedPāḷi Tipiṭaka AI Smartglassesfor profound possessing meaning and phrasing.It is compiled the complete contents of Pāḷi Tipiṭaka, the method of Pāḷi Tipiṭaka learningand even corrective Pāḷi Tipiṭaka recitation.All areInteractiveInnovationforbenefit ofBuddha's teaching conservation by self-efficacy education.Therefore, Pāḷi Tipiṭaka AI Smartglasses is designed to supposepotentiality's student, continue to increase the number of students in the Pāḷi Tipiṭaka educationand store knowledge master teacher systematically for the future. There is an multi-functional systemIncluding1) master course's Tipiṭaka Sikkhālai, 2) instructional media display system, 3) Video conference with master system, 4) Classroom Video Recording System,5) AI –student behavior predict system6) AI – oral traditionand 7)Search Engine System.Therefore,Pāḷi Tipiṭaka AI Smartglasses is suitable for all ages to access itwithout limit.

Keywords:

Pāḷi Tipiṭaka, Smartglasses, Meaning and Phrasing, Interactive Innovation, AI

Driving of Knowledge-Based Economy According to the King's Philosophy into Agriculture CommunityInstitute of Vocational Educationin Agriculture Central Region

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Abstract:--

The objectives of this research article were1)to study the state of driving knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture, 2)to develop and propose driving process of knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture. The qualitative and quantitative data of this participatory research were collected from 150 samples through interviews, questionnaires, focus group, and connoisseurship. The data were analyzed by descriptive statistics, Pearson correlation coefficient, and LISREL 8.8. Resultsindicated that1) the state of driving knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture in 4 aspects; learners, teachers, community, and belief lacked of continuity. 2) The development of driving process of knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture in 5 processes consisted of (1) Learning management, (2) Knowledge management and institutional skills, (3) Management process, (4) Institution and community relation, and (5) Driving process of knowledge-based economy according to the King's Philosophy into agriculture community of the institution. The examination result of the relevance of driving process of knowledge-based economy according to the King's Philosophy into agriculture community indicated that the model is relevant to empirical data at = 0.01, df = 1, p-value = 0.93, CFI = 1.00, GFI = 1.00, AGFI = 1.00, RMR = 0.00, RMSEA = 0.00.The driving process of knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture was obtained in the form of E-book and Application (Piyaphat Model). The new body of knowledge is that skillful learners, supportive knowledge, aim of life with creative thinking, and Buddhist innovation to sufficiency agriculture based on the respect of individual rights and integrated with life skills, self-value, competitive reduction, income development, and producing and distributing together with cooperation of national knowledge based economy according to the King's Philosophy; stability, prosperity, and sustainability

Keywords:

King's Philosophy, Knowledge-based Economy, Agriculture Community

Creative Buddhist Handicrafts of Community in Northern Thailand

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Abstract:--

This research was aimed to study history, form, type and patterns of Inventive Buddhist Craftsmanships of Society in Northern Thailand. It called “Lanna lantern”, which Included traditional and application production forms. It is a qualitative research, which uses observation and interviewing. The research area was in Mueang Satar Luang Community, Nong Hoi Subdistrict, Mueang District, Chiang Mai Province, Thailand. The key informants, including folk sages, community leaders, religious leaders, producers, and traders, were totally 59 key informants by using purposive sampling. The data collection Methods were document analysis and in-depth interview. The results have shown that: 1) Lanna lantern is Intellectual life which intergrade Brahmanism and Buddhism. These were created through art for worshiping the Buddha in the Yi Peng festival (Loy Krathong) according to the belief that the light from the lanterns will give them a good life and prosperity. There are 4 types of Lanna lamps that Mueang Satar Luang Community has produced: (1) lantern holder, (2) hanging lantern, (3) floor lantern and (4) Konming lantern, which divided out 10 types of lanterns: (1) Sema Dhammajak lantern or octagonal lantern (2) Jar lantern (3) Gra-Jang lantern (4) Star lantern (5) Ngiaow lantern (6) Hoo Kratai lantern (7) Gra-Bok lantern (8) Phat lantern (9) Eo lantern and (10) Japanese lantern. There are 16 Decorative Ornamentation patterns appreciatingly such as Dok Bua, Dok Jok, 12 zodiac animals, etc. 2) The traditional production of Lanna lanterns used natural materials but nowadays, the application production in modern styles use available materials in the market that are uncomplicated to find and cut the time in production. There are 5 main steps of the traditional production and the application production: 1) preparing the equipment for making the lantern’s structure, 2) wrapping mulberry paper or textile on the structure, 3) intergrading the lantern tail, 4) folding and dress for the decoration and 5) decorating the lantern to the decoration design.

Keywords:

Buddhist Craftsmanships, Lanna Lantern, Traditional Production forms, the application production

Factors Affecting the Effectiveness of Growth Mindset Development of Local Intellectuals

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Abstract:--

The purposes of this article were 1) to analyze factors affecting mindset of local intellectuals, and 2) to proposefactors affecting the effectiveness of growth mindset development of local intellectuals.Qualitative researchwas used for the design. Documentary and in-depth interview of 55 local intellectuals as key informantswere used for data collection. Research tool was interview form and data were analyzed by content analysis.Results indicated that 1) there were 2 groups of factors, personal and social, affecting mindset of local intellectuals. 2) There were8factorsaffecting the effectiveness of growth mindset development of local intellectuals.The concept of self-reliance in accordance with the sufficiency economy has appeared concrete in Thai society for many decades. The guideline was based on local community culturecombined with the doctrine and connected with external knowledgeby combining traditional knowledge with appropriate knowledge from globalization.Local intellectuals, as successful people in the domain of livingaccording to sufficiency economy,were role model of applying the sufficiency economy principles in their living.Moreover, they are dedicated to continuously transfer knowledge to the community.

Keywords:

Growth Mindset Development, Local Intellectual,Sufficiency Economy

Development of Causal Model for Factors Affecting Buddhist Propagation Competency in Social MediaAdministrators

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Abstract:--

The aims of this research were 1) to validate and propose the causal model of factors affecting Buddhist propagation competency in social media of administrative monks. Mixed methods research applying quantitative methods to extend qualitative results was used. For the qualitative method, the in-depth interview of 7 key informants for the confirmation of the research framework. For the quantitative method, the survey by using the constructed questionnaires with the respondents of 396 administrative monks who are working in Thailand, and the validation of the model for the goodness of fit test by LISREL. Research results indicated that1) three latent variables were developed which consisted of (1) social media, (2) Buddhist propagation methods, and (3) Buddhist propagation competency. 2) A causal model for factors affecting Buddhist propagation competency in social media by having factors of propagation methods as a mediator found that this model fit with the empirical data, analysis results showed that chi-square ($\chi 2$) = 17.51, df = 11, p = 0.094, GFI = 0.99, AGFI = 0.95, RMSEA = 0.039, and accounting for the variation in Buddhist propagation competency in social media was at 95 percent.

Keywords:

Buddhist Propagation Competency, Causal Model, Social Media

The Scenario of an Evaluation and External Quality Assurance Model for Higher Education in the Next Decade

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Abstract:--

This objectives of this research article were (1) the analyze and synthesize phenomena and components of quality assessment and quality assurance in higher education by studying from both domestic and international research articles, (2) to develop the scenario of an evaluation and external qualityassurance model for higher education in the next decade and, (3) to study factors and conditions of the scenario of an evaluation and external qualityassurance model for higher education in the next decade by using the qualitative research, the future research process via EDFR research technique through the exploration of 21 key informants which were 1) experts who have direct and indirect power in policy making, 2) experts who have a duty to respond to the policy, 3) experts who were scholars regarding quality assessment and quality assurance for external education in higher education and 4) experts who were graduate employers. The results showed that the scenario of an evaluation and external qualityassurance model for higher education in the next decade consisted of four main components: 1) the concept of an evaluation and external qualityassurance model for higher education in the next decade consisted of changes, driving, flexibility, stakeholder, and the role of learners, 2) the components of an evaluation and external qualityassurance model for higher education in the next decade consisted of 5 components namely paradigms, goals, criteria dimensions, innovation methods and confidence, 3) trends of an evaluation and external qualityassurance model for higher education in the next decade, and 4) the process of an evaluation and external qualityassurance model for higher education in the next decade. In which all components were interrelated contribute to the quality of education for lifelong individualized learning for a career in the modern world.

Keywords:

Scenario, External Quality Assurance Model, Higher Education

Funeral Castle Style and Funeral Ceremony of Monks in Northern Thailand

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Abstract:--

This is a qualitative research which aims to study the funeral castle style and funeral ceremony of monks in Northern Thailand. It was found that there was the funeral ceremony of senior monks in Lanna culturewhich is called as “Ngan-Poi-Lor”. The funeral castle was mostly built on the Hasdiling bird and called as “Prasad Nok-Hasdiling”. There are two styles of Prasad Nok-Hasdiling as follows: 1) traditional style or Lanna pulpit and 2) tetrahedron pavilion style. The funeral castle and accessory of monk are more delicate than layman, it is an enormous merit making. The funeral castle was moved to the temporary crematorium which is called as “Lak-Prasad ceremony” and the cremation ceremony is called as “Song-Sakan ceremony”. The accessories of the cremation ceremony are divided into two parts: 1) the accessories of the funeral castle are four bamboos for binding the robe which is called this robe as the ceiling, a white or yellow cloth is called as the board, a tri-tails flag, a tiered umbrella, traditional fans, state umbrellas and royal flags; and 2) the accessories of the requisites for monks and their ecclesiastical rank such as the three robes, the alms bowl, ecclesiastical rank fan, appointment certificate, photo, scented firewood, merit-making unit, yellow robes dedicated to dead monks, and the unit of firework men.

Keywords:
Funeral Castle; Funeral ceremony; Monks; Lanna Culture

Pāḷi Tipiṭaka AI Robotic for Reciting to Mankind Healing

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Abstract:--

This article aims to represent Pāḷi Tipiṭaka AI Robotic for Reciting to Mankind HealingThe oral transmission of the Pāli Tipiṭakainherited for several centuries after the death of the Buddha,even after the texts were first preserved in the Pāḷi canonscriptures which recorded as the Tipiṭakacompletely.Tipiṭakarecitationis required to comprehendthe Pāḷi canondefinitely and appreciatedmeaning. And thenit will beimpressed the mind until profound possessing meaning and phrasing is apparent. After that the propagation of Buddhism will be followed the Buddha 's teaching correctly by Tipiṭaka recitation solution .Tipiṭaka recitationdeclinecauses the Pāli Tipiṭaka extinction, together with the fact thatthepractice indicators for enlightenment will be far awayas well.Besides,Tipiṭaka recitationalso produces an effect to the holistic healthas shown that numerous researchs have shown medical analysis to treat patients.Therefore, the researchers design Pāḷi Tipiṭaka AI Robotic for supporting to recite Pāḷi Tipiṭakasystematically.In addition, it offers the creative way to guide self-recitationcorrectly.It provides multiple systemIncluding 1) Tipiṭaka recitationformula by Tipiṭaka Sikkhālai, 2) AI –reactionary recitationtest by master voice, 3) AI – alertdaily programme and 4) Video conference system with master.And if whoever is able to succeed each level, they will get Pāḷi Tipiṭaka certification ofTipiṭaka Sikkhālai.Consequently,This prototype also offers the creative way toperceive Pāli Tipiṭaka recitation by self-efficacy for Mankind Healingand peacefulness living of limitless opportunity.

Keywords:

Pāḷi Tipiṭaka, Reciting,AI Robotic, Innovation, Buddhist Healing

A Study of Mindful Ascetic Therapy (MAT) Program on Mental Health of the New Normal Society during the COVID-19

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Abstract:--

The purposes of this research were 1) to study the problems and situation of current society during the pandemic of COVID-19, 2) to analyze and integrate the knowledge of mindfulness-based therapy, ascetic’s body twist postures, Thai Traditional Medicine (TTM), and 3) to develop and propose the Mindful Ascetic Therapy (MAT) Programon mental health for the new normal society during the COVID-19. This article distilled the psychological phenomenologydesign and documentary research from the observation, news, and texts. Data were collected from scriptures, texts, books, news, and on-line data relating to mindfulness-based therapy, ascetic’s body twist postures, and Thai Traditional Medicine (TTM). Results indicated that 1) Mental health, as well as emotional stability, is very important for a person’s new normal life during the pandemic of COVID-19 as it creates the mental immune system to fight against the illness; 2) The integration of a mindfulness breathing (Ānāpānasati) with ascetic’s body twist postures(ReusiDat Ton) and TTM has been designed based on fourfactors of physical, social, mental/emotional, intellectual/wisdomin the Buddhist concept (Pāli: Bhāvanā); and 3)MAT Program consists of four interventions which are (1) the practice of ascetic body’s twist postures from Thai Traditional Medicine (TTM), (2) meditation on mindfulness of breathing, (3) body scan, and (4) indigenous mindful eating for the balance of holistic health aiming for prevention, self-healing, and attainment of mental health in the new normal society.

Keywords:

Mindfulness, Therapy, Mental Health, Thai Traditional Medicine (TTM), Ānāpānasati, Ascetic’s Body Twist Postures (ReusiDat Ton),New Normal

Thailand Student Citizenship

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Abstract:--

Ministry of Education Set the core curriculum vision focus on developing all students Which is the strength of the nation to be a balanced human being Both physical, knowledge and morality, consciousness of being a Thai citizen and global citizen. This research was studied confirmatory factor analysis of 470 primary school students citizenship in Thailand.The research finding has 5 important components. 1. Responsibility2. Respect for equality 3. Respect for the rights of others 4. Public mind 5.Roles perception5.The rights to freedom. It is a challenge to make the above characteristics for primary school students in Thailand.

Keywords:

student citizenship, student characteristics, Thailand students

The Terminal House: Distinctive Architecture in the Funeral Ceremony of Monks in Lanna Cultural, Thailand

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Abstract:--

This research was aimed to studyspecifically the architecture of the funeral ceremony in Lanna culture of Thailand.The research areas were in Chiang Mai, Chiang Rai, Lampang and Lamphunprovince.It is a qualitative research by documentary research,in-depth interview and non-participant observation participation.The 50key informants were Lannasages and the funeral castle creator was by purposive sampling method. The results have shown the funeral ceremony of Lanna culture has been exquisite rituals which were influenced by the cosmology associated with the cremation of thesupreme sangha.At all events, peopleprepare enormously the cremation ceremony (Song-Sakan ceremony) for their supreme sangha formanymonthsand it is the superior ceremony.The most important thing is “Prasad Nok-Hasdiling” which consists of thefuneral castle construction on the Hasdiling bird.It is magnificent, created by the Lanna skillful craftsman.There are two styles of Prasad Nok-Hasdiling as follows:1) traditional style or Lanna pulpit and 2) tetrahedron pavilion style.This research presents the concepts about the construction of the funeral castle from the past to the presentand its process with two styles of Prasad Nok-Hasdiling which consists of four parts: the base, thepersonal castle, the roof and the spire. The folklore of ancient has believed that the humans also hadthe old native home which wascalled the nether worldor the heaven.Therefore, the death will bring everyone to theirold native home again.However, The folklore of Buddhismalso believed that the terminal native home of human beings in this world is the coffins or the castles.The selection of the best coffin or castle isto make it for your loved one or last faithat thelast time.

Keywords:
Distinctive Architecture; Funeral ceremony of Monks; Lanna Culture

Buddhist Approach for Righteous Mindset Development: A Case Study of Successful People in the Domain of Living according to Sufficiency Economy

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Abstract:--

The purposes of this article were 1) to analyze how righteousmindsetinfluences individualgoal achievement of local intellectualsin the domain of living according to Sufficiency Economy, and 2) to proposehow to develop righteousmindsetin accordance with Buddhistapproach. Qualitative researchwas used for the design. Documentary and in-depth interview of 55 local intellectuals as key informantswere used for data collection. Research tool was interview form and data were analyzed by content analysis.Results indicated that 1) the righteous mindset is conducive to success while the fixed mindset is not. The righteous mindset plays an important role in guiding an individual's lifelong learning process. It influences the development of life quality and is higher goal achievement.2) The Buddhist approach aimed to identify righteous view or wrong view following Buddhist principle and also developed growth mindset. The Buddhist approach was to develop the quality of Noble Eightfold Pathof each person. The development startswith the development ofindividual right view (Sammathitthi) first.The right view acts as a bridge to guiderightthought and the rest of the Noble Eightfold path to success.The Buddhistapproach for righteous mindset isproductive for higher goal achievement in local intellectuals'living.

Keywords:

RighteousMindsetDevelopment, Noble Eightfold Path, Life Quality, SuccessfulPeople,Sufficiency Economy

The Development of Indicators of Active Aging Enhancement in Buddhist Way for the Retirement of Elderly

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Abstract:--

The objective of this research was to propose the guidelines for the active aging enhancement in Buddhist way for the retirement of elderly. This research was a qualitative research. Data was collected from academic papers, researches and articles. Results of the research showed that 1) the indicators of active aging enhancement according to the 3 components that can be synthesized as follows, the first element was the health status of the retirement of elderly, namely 1) regular exercise, 2) access to health services, 3) physical safety, and 4) good mental health. The second element was the participation of the retirement of elderly, namely 1) conducting volunteer activities, 2) caring for children in the household, 3) caring for the elderly in the household, and 4) political participation. Finally, the third element was security of the retirement of elderly, namely 1) employment after retirement, 2) income after retirement, 3) secure accommodation, and 4) lifelong learning. The construction of the indicators of active aging enhancement in Buddhist way for the retirement of elderly used the doctrine of the 5 Dhamma Age principle to accompany the indicators of active aging enhancement synthesized which were 1) SapphaiGari, 2) SapphaiMuttunyu, 3) ParinotPhochee, 4) Kalachari, and 5) Phrommachari, in order to be a Buddhist practice for creating a way of life that was consistent with the basic needs of life, especially the elderly in all activities of daily life. They will be healthy and will be able to look after themselves. They will be independent. They will accept the reality of life. It was the cessation of their physical and mental suffering during their few remaining periods. It will cause happiness, and they can live with others as usual without any problems.

Keywords:
Indicators, Active Aging Enhancement, Retirement of Elderly

Driving of Knowledge-Based Economy According to the King's Philosophy into Agriculture CommunityInstitute of Vocational Educationin Agriculture Central Region

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Abstract:--

The objectives of this research article were1)to study the state of driving knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture, 2)to develop and propose driving process of knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture. The qualitative and quantitative data of this participatory research were collected from 150 samples through interviews, questionnaires, focus group, and connoisseurship. The data were analyzed by descriptive statistics, Pearson correlation coefficient, and LISREL 8.8. Resultsindicated that1) the state of driving knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture in 4 aspects; learners, teachers, community, and belief lacked of continuity. 2) The development of driving process of knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture in 5 processes consisted of (1) Learning management, (2) Knowledge management and institutional skills, (3) Management process, (4) Institution and community relation, and (5) Driving process of knowledge-based economy according to the King's Philosophy into agriculture community of the institution. The examination result of the relevance of driving process of knowledge-based economy according to the King's Philosophy into agriculture community indicated that the model is relevant to empirical data at = 0.01, df = 1, p-value = 0.93, CFI = 1.00, GFI = 1.00, AGFI = 1.00, RMR = 0.00, RMSEA = 0.00.The driving process of knowledge-based economy according to the King's Philosophy into agriculture community of Central Institute of Vocational Education in Agriculture was obtained in the form of E-book and Application (Piyaphat Model). The new body of knowledge is that skillful learners, supportive knowledge, aim of life with creative thinking, and Buddhist innovation to sufficiency agriculture based on the respect of individual rights and integrated with life skills, self-value, competitive reduction, income development, and producing and distributing together with cooperation of national knowledge based economy according to the King's Philosophy; stability, prosperity, and sustainability.

Keywords:

King's Philosophy, Knowledge-based Economy, Agriculture Community

A Model of Personnel Organization Commitment of Sangha Universitiesin Thailand

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Abstract - The purposes of the research article were 1) to study personnel organization commitment of Sangha Universities in Thailand, 2) to study causal factors towards personnel organization commitment of Sangha Universities in Thailand, and 3) to propose model of personnel organization commitment of Sangha Universities in Thailand. Mixed methods research was used for research design. Eight key informants were selected using purposive sampling whereas the sampling groups of 510 samples were chosen by using simple random sampling. Research tools were interview form and questionnaires. Qualitative data were analyzed using content analysis and analytic induction while descriptive statistics and statistics for hypothesis testing were used in quantitative data. Results indicated that 1) there were three main aspects that can be explained personnel organization commitment of Sangha Universities in Thailand which were the harmony, organizational participation, and the organizational loyalty. 2) Causal factors towards personnel organization commitment of Sangha Universities in Thailand consisted of 3 endogenous latent variables which were leadership, organizational culture, and human resource management, two exogenous latent variables which were Saraniyadhamma VI (Buddhist Principle) and personnel organization commitment. 3) Model of personnel organization commitment of Sangha Universities in Thailand was a causal model between variables consisted of leadership, organizational culture, and human resource management, and Saraniyadhamma VI. Personnel organization commitment of Sangha Universities in Thailand can be explained by these variables.

Index Terms— Model of Personnel, Organization Commitment, Sangha Universities in Thailand

I. INTRODUCTION

Buddhist University in Thailand is a growing organization expanded and modified in line with social changes all the time Buddhist University in Thailand proceeded to develop the university to become a university with international education standards able to compete at both the national and international levels which the highest goal of the university is to develop into a university in the ASEAN region and the important mechanism to push is that the personnel that will be the driving force for human resource organization is considered an important factor which will help the organization to operate the business efficiently and achieve the goal. Therefore, the person who will come to help develop the organization to operate efficiently must be a person with knowledge ability and create value for the management system.

The organization is a social system that is formed by the integration of human beings with activities organized together to achieve the set goals. The organization consists of the structure, goals, information management and personnel. In these resources, a person is a resource that is more valuable than any other resource because it is the person who uses other resources to produce the desired product because it has the intelligence to initiate the organization's operations requires cooperation from personnel in various departments to help work.

Human resources are therefore considered the most important factor that will help push that organization able to operate efficiently and effectively and achieve the target set (Organization and Management, 1994: 9). Personnel in an organization are like "Valuable costs" that are enormous and also the organization must maintain and invest more regularly in order to develop appropriate personnel for the organization in the long-term for each organization to lose knowledgeable and capable personnel for any reason, the organization will lose valuable costs. By receiving returns that are not worth the investment at the same time, it will have to invest in many other areas in order to recruit, select, train and develop personnel to replace it. Causing the organization to lose enough time and benefits which is acknowledged that every organization should maintain the personnel selected by the organization to remain in the organization for a long time, because human resources with capabilities and potential can make the organization successful in its operations. Otherwise, achieving the goals and objectives of the organization for a long time commitment to an organization is an important feature that every organization wants to have, especially in today's highly competitive situation and the organization is judged by the quality of the personnel. Therefore, every organization is dedicated to the budget and various resources for the selected personnel development and expect that those people will use the knowledge and capability to develop potential in all areas for the organization and working for the organization for as long as the organization needs. Therefore, personnel are regarded as an important resource in many factors that make up an organization. To carry out and carry out the stated objectives to achieve the goals set can say that the success or failure of the organization depending on the personnel in the organization, how much they are committed to the organization.

For this reason, the author is interested in studying the relationship with the organization of the Buddhist University in Thailand which is an organization in education in order to know the creation of a form of commitment to the organization that will be useful in creating motivation for personnel to love intention of operation and facilitating the creation of a knowledge organization, creating a knowledge worker that will be an intellectual cost (intellectual capital) of society affects the success of human resource management of the organization that will lead the organization to achieve the set goals sustainably and will be a form of creating an organizational bond for the unit jobs that have ineffective development work to increase work efficiency as well.

II. RESEARCH OBJECTIVES

The objectives of this research article were:

1) To study personnel organization commitment of Sangha Universities in Thailand.

2) To study causal factors towards personnel organization commitment of Sangha Universities in Thailand.

3) To propose model of personnel organization commitment of Sangha Universities in Thailand.

III. RESEARCH METHODS

Mixed methods research was used for research design. Eight key informants were selected using purposive sampling whereas the sampling groups of 510 samples were chosen by using simple random sampling. Research tools were interview form and questionnaires. Qualitative data were analyzed using content analysis and analytic induction while descriptive statistics and statistics for hypothesis testing were used in quantitative data.

IV. LITERATURE REVIEW

A: Leadership

A leader is a person who leads other people to move or act in the direction that the leader has set. Art has influence on the people, so they have the intention to work towards achieving their goals. Many people already have leadership roles such as organization leaders, association leaders, temple leaders, and even family heads, are considered leaders [1]. Likewise, the leader or those who can drive a horse-drawn carriage can carry a lot of things, get to your destination quickly and safely because he has the qualifications of Mr. Samator a good band master is which can control many bands. Many people as a big band to play the melodious music will mesmerize the listener to enchant, delight, or let the music entertain the listeners to please the audience because it is a talented band conductor, which is said to have a high leadership status, as the chief executive and the supervisor at all levels of the organization will be able to govern command subordinate and able to manage activities or projects of the organization to achieve good results. High efficiency must also be a person with good leadership qualities, which are high artistic leaders [2]. To be consistent, leaders must have a vision and must analyze decisions by looking at the total viewers and behave like a worm touching the body, mind and brain able to make clear plans, arrange plans, plan for people, and plan for money together, distribute and give as including controlling various policies or plans of the organization to be able to proceed successfully [3].

Leadership is the personal behavior of an individual that leads the activities of a group to achieve a shared goal which must have qualities such as art, intellect, virtue and knowledge of an individual that induce people to join together and lead each other towards a common good goal in that society. Leadership refers to qualities such as intelligence, virtue, knowledge, and ability of a person which induces people to come together and lead each other towards good goals[4]. Leadership is when one person can use his potential to influence or change an organization to achieve the goals that that person or organization wants from the aforementioned meaning, it can be concluded that leadership is the influence of others to create or cultivate faith. Cooperation occurs between colleagues or followers in order to perform in the direction that leaders or executives wantwhich is the purpose and purpose of the organization or group itself [5]consistency. Leadership is the personal behavior of an individual that leads the activities of a group to achieve a shared goal or an influential relationship between leaders and followers that causes change. In order to achieve a shared goal (Shared Purposes) or the ability to create confidence and to support individuals to achieve organizational goals [6]. Leadership refers to the art or ability of an individual to motivate or to influence other people, whether they are colleagues or subordinates in various situations, to perform and directing it through the use of meaningful communication processes or communicating with one another to unite with oneself proceed until achieve the specified objectives and goals. Conduct can be good or evil [7]. In addition, leaders are people who are able to persuade others to follow willingly. It helps the follower to have confidence in himself and be able to relieve the tension and can lead the group to achieve the set target [8]and is a person who has the ability to control others and coordinate with others to helping their various tasks to achieve the objectives willingly [9].

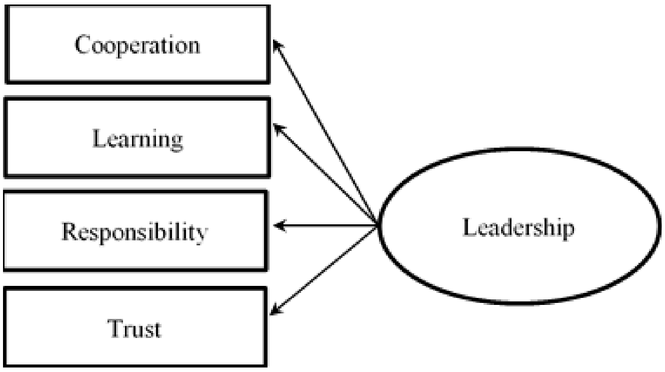
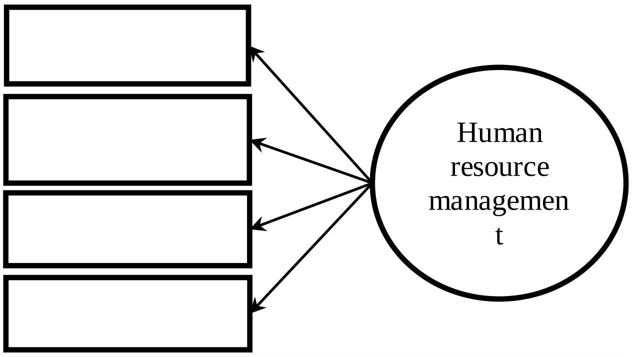


Fig.1 Measurement Model of Leadership

B. Organizational Culture

Organizational culture covers an organization's expectations, experiences, philosophy, as well as the values that guide member behavior, and is expressed in member self-image, inner workings, interactions with the outside world, and future expectations. Culture is based on shared attitudes, beliefs, customs, and written and unwritten rules that have been developed over time and are considered. Organizational culture affects the way people and groups interact with each other, with clients, and with stakeholders, also organizational culture may influence how much employees identify with their organization (Schrodt, 2002)[10].

Culture in the organization are various characteristics that make one organization different from another organization and influence the behavior of people in that organization including the various processes in that organization as well in which the organizational climate is a tool that helps formulate the hopes of members of the organization which will have a direct effect on the attitude and satisfaction of employees to the organization. If wanting to enhance the efficiency of the organization executives should create an atmosphere that makes employees happy to increase efficiency and enable the organization to achieve its goals. In this research, the researcher determined the components of the corporate culture as follows.



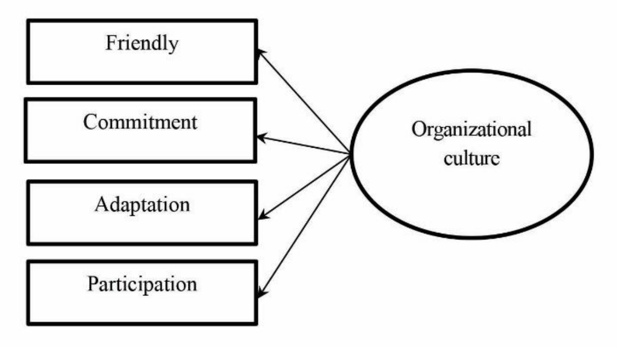


Fig.2 Measurement Model of Organizational Culture

C. Human Resource Management

Human resource development is the management of activities that are conducted in order to attract, develop, and maintain the workforce to achieve high results including the pursuit of excellence in the organization by combining the desire for prosperity between human development and organization development [11]. The concept of human resource development, scholars have discussed the concept of development. Human resources together, many of the researchers can be summarized as follows human resource development concepts. Regarding the composition of the system, David Easton explains that the human resource development system has an important component, which is the inputs, which are people, money, and speakers. Quality people development success,human resources can be considered to change the values, attitudes, needs and behavior of humans from the old into a new state. It stimulates the demand for new projects, as can be seen that in various organizations when human resources in the organization are developed higher and have more expertise and tend to demand new projects. The administration calls for management or management has taken action, for example, in the latter, almost every organization has been called for systematization about work safety life and health insurance systems, for example, and at the national level as well. The development of human resources of the nation to be of better quality will inevitably require new projects, especially in regards to receiving government services efficiency and effectiveness as can be seen from various missions of increasing government agencies. The level of national development will also rise, for example, [12] human resource development is a necessary activity especially nowadays is considered an advanced and progressive era known as the globalization society. In order to be successful in organizational management, the organization will be able to adapt, live and grow, and must rely mainly on the personnel of the organization by having to try to develop human resources to have skills and work potential as well as being enthusiastic to perform the work to the best of their ability with the objective to develop knowledge, skills, capabilities, potential and attitude of personnel to be in the direction that the organization needs while also encouraging the personnel with potential and development to progress in their career.The organization must be able to develop human resources to be able to work efficiently as well as having the potential and readiness for continuous operation is important for the future of individuals and organizations [13], human resource development is a skill development knowledge competencies in various areas of personnel in the organization in order for personnel to have behavior in expression in accordance with the goals set in the organization. The summary of the human resource development measurement model can be summarized as follows.

Fig.3 Measurement Model of Human Resource Management

D.Saraniyadhamma VI(Buddhist Principles)

From the study of documents related to the Saraniyadhamma VIto use in this research both from the Tipitaka and the joint commentary, both scholars and businessmen, it can be concluded that the principles that cause mutual respect was going to help and help one another to not quarrel and dispute for unison which will lead to unity and harmony in work society or nation when adhering to the Saraniyadhamma VI, the principle of love and unity. Good points Speaking with good words and not aggravate physical expression by abstaining from harm non-violent, do not encroach, create suffering for others and pay attention to us, and helping each other, equitable distribution of benefits without discrimination, which, if possible, people will love, unity and cherish together to protect and protect the common good, strict and equal compliance with social regulations under the law and adjust opinions by not relying on one's own opinion but generous to listen to opinions from all parties. This is enough to drive the nation or social organization.

SaraniyadhammaVI,if anyone behaves in accordance with, it will reflect the expression of love. Physical desire for one another sincere words while also having knowledge understanding of how to correctly solve problems or to solve suffering can apply the guidelines in the operation as follows:

1) Mercy, this should act physically with kindness in a manner that is gentle that showing friendliness and good intentions to one another. There is help, cooperation respect the rights and freedom of others, give importance to all members without choosing caste, gender or age because all members are considered social equality. Economic and social differences should not be given as an indicator of a person's superiority, and should think that all people are equal as a human being as well valuable and equally important without anyone being insulted or abused.

2) Subtle grace should be expressed verbally with kindness with polite words, a pleasant voice, and a good voice to tell each other well please tell us something useful, teach or advise with good intentions, show respect, use reasoning in negotiation by using wisdom, showing no anger, don't use emotions to solve problems, fight and quarrel, speak with good intentions towards one another, and focus on the common good.

3) Compassion, mindfulness should show the mind with kindness by setting good wishes towards one another and only thought of things that would benefit each other. Do not think to encroach on malicious others, set good wishes thinking of doing things that are beneficial to the public optimistic with a smiling face, showing sincere love and friendship without any hidden intrigue. There are no features called reserve points, but it is a form of accepting different points and staying with a common point, that despite their differences, their skin, ethnicity, creed, religion, and intellect are perceived and accepted as being true, and not considered as a cause for discrimination and discrimination.

4) The public must share in the rightful things happy in giving even if it's a small item, it's not spared, bring it on average and share it for general consumption. There is a fair distribution of income and not to allow much gap between classes.

5) Ordinary precepts should behave discipline with physical integrity, words that will blend together, behaved well correct according to the discipline of the country, do not take advantage of others, does not cause trouble to

society,must behave in the same way, law-abiding believing and respecting the same thing in society, not acting as a black sheep in society, respect the laws and regulations of the agreed society follow social rules personal equality eliminate the exploitation of members of society. Everyone must live together happily by adhering to discipline. Social rules and regulations must be shared and keeping justice, respecting rules and social values.

6) Dharma general must have confidence in the principles and ideologies that are common or consistent, respect each other's opinions, everyone has the right to show ownership of sovereignty. The model of the SaraniyadhammaVI can be summarized as follows:

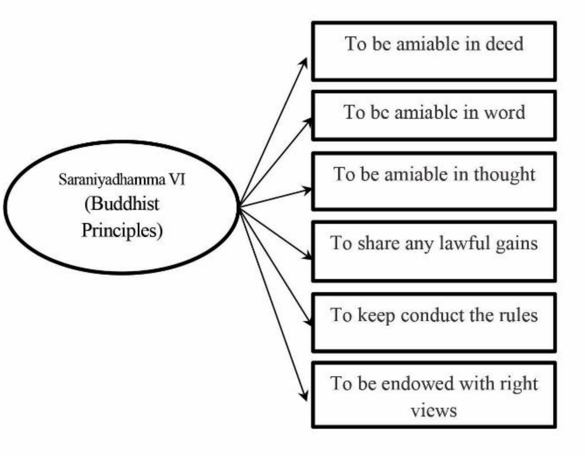

Saraniyadhamma VI (Buddhist Principles)
To be amiable in deed
To be amiable in word
To be amiable in thought
To share any lawful gains
To keep conduct the rules
To be endowed with right views

Fig.4 Measurement Model of Saraniyadhamma VI (Buddhist Principles)

V. RESEARCH RESULTS

Commitment to an organization is extremely important in keeping people with the organization forever alsodedicating the power of intellect and full strength which will benefit the organization and the employees themselves. Engagement with the organization is therefore a relationship between people and the organization. Therefore, it is a direct duty of the executives to create satisfaction in the workplace by not allowing employees to feel compelled to work which is the cause of absence and resignation. In this regard, Steel [14] views that engagement with the organization can be used to predict the rate of attendance of members of the organization. It is also an indicator of the efficiency of the organization and the feeling of attachment will lead to the results that are related to the effectiveness of the organization as follows:

1) Employees who have true feelings towards the goal and the values of the organization tend to be involved in the activities of the organization at a high level.

2) Employees who have a strong bond has a strong desire to continue with the organization in order to work towards achieving the goal which he has in his faith.

3) Persons with a commitment to the organization and believe in the goals of the organization such people tend to have a strong commitment to work because saw that the work is a means by which they can benefit the organization to achieve its goals.

4) From the meaning of the word commitment,we may expect people who may have a high level of attachment will be willing to use a lot of effort to work for the organization in many cases, such efforts result in better performance than others.

In addition, people who feel highly attached to the organization tend to have a strong intention to remain with the organization such intentions will be changed into a longer working life which is a factor that causes feelings of attachment more. In addition, if members in the organization no longer have an attachment to the organization, it will cause problematic behavior as follows.

1) Problems of resignation have the highest relationship with the organizational commitment of the employees.

2) The absence of work found that people with a high commitment to the organization are more motivated to want to work than people with a low commitment to the organization.

3) Line problems found that employees with a high commitment to the organization will work on time rather than employees with a low commitment to the organization.

It can be seen that the bond with the organization is very important to the survival and progress of the organization in which any organization has a high level of commitment to the organization to achieve its goals.

There were three main aspects that can be explained personnel organization commitment of Sangha Universities in Thailand which were the harmony, organizational participation, and the organizational loyalty.

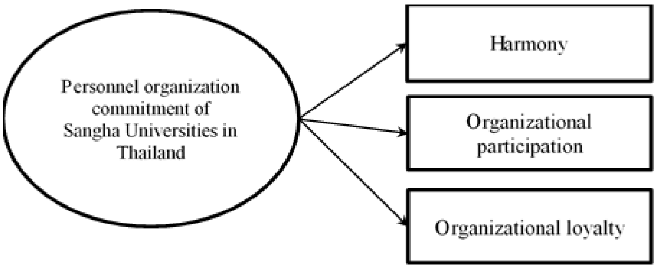

Personnel organization commitment of Sangha Universities in Thailand
Harmony
Organizational participation
Organizational loyalty

Fig.5 Measurement Model of Personnel organization commitment of Sangha Universities in Thailand.

2) Causal factors towards personnel organization commitment of Sangha Universities in Thailand consisted of

3 endogenous latent variables which were leadership, organizational culture, and human resource management, two exogenous latent variables which were Saraniyadhamma VI (Buddhist Principle) and personnel organization commitment.

3) Model of personnel organization commitment of Sangha Universities in Thailand was a causal model between variables consisted of leadership, organizational culture, and human resource management, and Saraniyadhamma VI. Personnel organization commitment of Sangha Universities in Thailand can be explained by these variables.

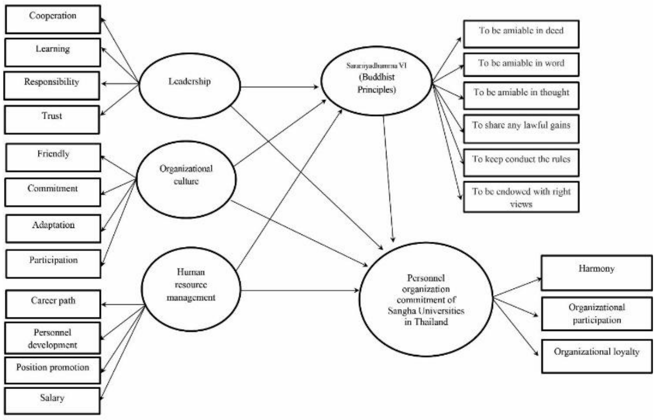

Cooperation
Learning
Responsibility
Trust
Friendly
Commitment
Adaptation
Participation
Career path
Personnel development
Position promotion
Salary
Leadership
Organizational culture
Human resource management
Saraniyadhamma VI (Buddhist Principles)
To be amiable in deed
To be amiable in word
To be amiable in thought
To share any lawful gains
To keep conduct the rules
To be endowed with right views
Personnel organization commitment of Sangha Universities in Thailand
Harmony
Organizational participation
Organizational loyalty

Fig. 6 Model of personnel organization commitment of Sangha Universities in Thailand.

CONCLUSION

Commitment to an organization is a feeling of an organization that leads to results that are related to the effectiveness of the organization. Employees who truly feel attached to the goals and values of the organization tend to be involved in the organization's activities at a high level. Employees with a high level of attachment often have a strong desire to remain with the organization in order to achieve their goals. When people are bound to the organization, they have faith in the goals of the organization. People with such feelings often have a strong attachment to work because it is seen that workcan benefit the organization to achieve its goals persons with a high level of attachment. It will be willing to put enough effort into working for the organization resulting in a good level of performance. Commitment to an organization is very important because it gives the organization a dedicated staff physical strength, encouragementand determination to perform the job for the organization. Causing the organization is received many benefits both the absence rates. The rate of resignation or change of work can operate efficiently to achieve the organization's goals resulting in efficiency and effectiveness leading to the achievement of the specified goals and seeing organization can lead to management work efficiently for the organization. Therefore, this article proposes a model of personnel organization commitment of Sangha Universities in Thailand in the form of causal model between variables consisted of leadership, organizational culture, and human resource management, and Saraniyadhamma VI. Personnel organization commitment of Sangha Universities in Thailand.

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Development of Causal Model for Factors Affecting Buddhist Propagation Competency in Social Media

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[3]PhrapaladBoonjerdSojito (Soontornsuk),[4] WeerapongPaengkamhag
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Abstract - The aims of this research were to validate and propose the causal model of factors affecting Buddhist propagation competency in social media of administrative monks. Mixed methods research applying quantitative methods to extend qualitative results was used. For the qualitative method, the in-depth interview of 7 key informants for the confirmation of the research framework. For the quantitative method, the survey by using the constructed questionnaires with the respondents of 396 administrative monks who are working in Thailand, and the validation of the model for the goodness of fit test by LISREL. Results indicated 1) Three latent variables were developed which consisted of (1) social media, (2) Buddhist propagation methods, and (3) Buddhist propagation competency. 2) A causal model for factors affecting Buddhist propagation competency in social media by having factors of propagation methods as a mediator found that this model fit with the empirical data, analysis results showed that chi-square ($\chi 2$) = 17.51, df = 11, p = 0.094, GFI = 0.99, AGFI = 0.95, RMSEA = 0.039, accounting for the variation in Buddhist propagation competency in social media at 95 percent.

Index Terms— ***Buddhist Propagation Competency, Causal Model, Social Media.***

I. INTRODUCTION

The propagation of Buddhism proceeded in sequence using the devices of each era to be appropriately divided into 5 periods which are 1) The era of communication by speech. Buddhism propagation uses the way oral tradition. 2) Communication age by writing the propagation of Buddhism by writing on the cave wall, palm-leaf inscriptions.3) Communication age by printing of Buddhism propagation by printing the Tripitaka books. 4) The communication age by electronic media spread Buddhism through radio, television. 5) Era of communication by telecommunications and digital propagation of Buddhism via satellite and internet [1]. Which is the adjustment of the monks so that Buddhism can still be in the midst of much information available today. Electronic Transactions Development Agency (Public Organization) (ETD) or ETDA (Ministry of Digital for Economy and Society (DE) revealing the survey of internet user behavior in Thailand for the 2018 found that people use the internet averaging up to 10 hours 22 minutes per day [2]. It can be seen that people receive most of the information via social media. Buddhist monks therefore need to use social media to benefit Buddhism by using social media as a means of propagating Buddhism so that Dharma can be easily and widely accessed to the public.

The problems and obstacles in Dhamma propagation through social media of Sangha Administrators are lacking simple Dharma communication and cannot be implemented in real life and lack of appropriate content for the audience and lack of social media skills. But if the Sangha Administrator has knowledge in spreading Buddhism through social media will help the propagation of Buddhism easier to reach people. As said by PhraMahawutChaichaiWachiramethi who said if Buddhism can be disseminated via social media, then there will be a hundred thousand preachers. Which will help the Dharma to the people widely [3].

From the above problems. The researcher agreed that if the study of knowledge in propagation Buddhism using online social media and then disseminate that knowledge to Sangha Administrators. Will help the Sangha Administrators to propagate Buddhism through social media. Will result in dharma going to easier for the people, which will result in the people having the principles of living correctly and morally and happy. This will help reduce problems in society if the society is peaceful, will reduce the use of government officials to maintain peace and in the process of justice. This will reduce the cost of the state and use the budget that must be used in this area to develop other areas that the peaceful society is enormous that cannot be evaluated in numbers.

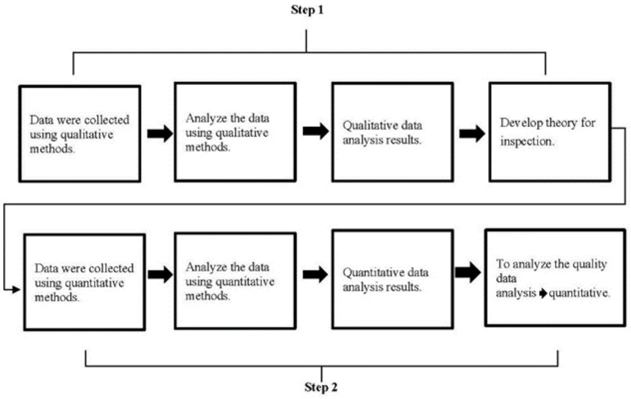
II. RESEARCH OBJECTIVES

To examine and present the model for the development of the causal model of Buddhism propagation competency by using social media.

III. RESEARCH METHODS

A: Research Design

Mixed research methodology by studying quantitative research, extending the results of qualitative research methods. Step 1. Collecting data and analyzing information from the Tripitaka [4] and related texts and seeking information from experts who propagate Buddhism using social media in-depth interviews with open-ended questions. Then synthesize the data to design the conceptual framework. Step 2. Questionnaire construction Distribute the questionnaires to the samples and collect the questionnaires. Data analysis using LISREL statistical [5] answers to confirm the empirical data and the research framework.

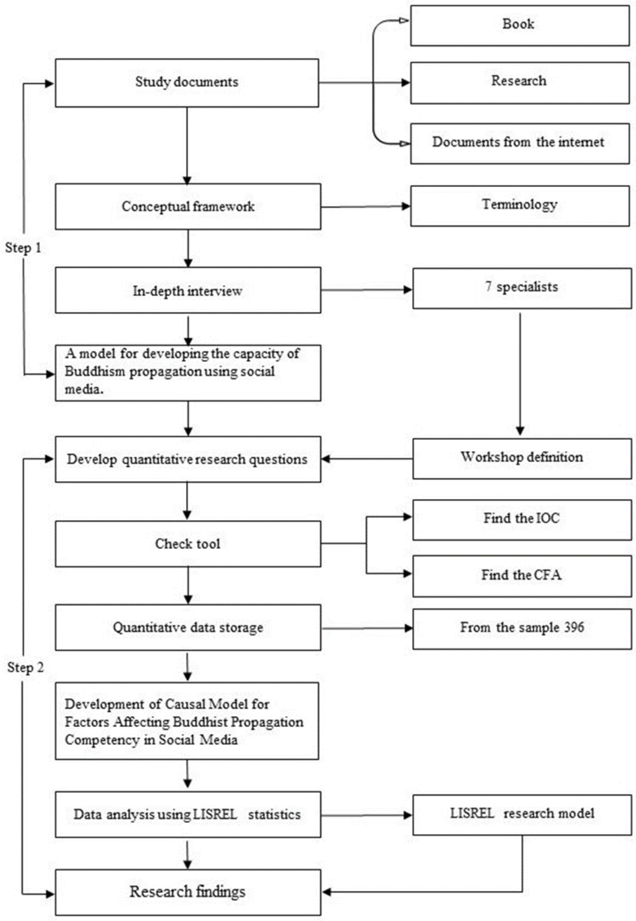

Step 1
Data were collected using qualitative methods.
Analyze the data using qualitative methods.
Qualitative data analysis results.
Develop theory for inspection.
Data were collected using quantitative methods.
Analyze the data using quantitative methods.
Quantitative data analysis results.
To analyze the quality data analysis ◆ quantitative.
Step 2

Pig.1 Research Design.

B: Research process

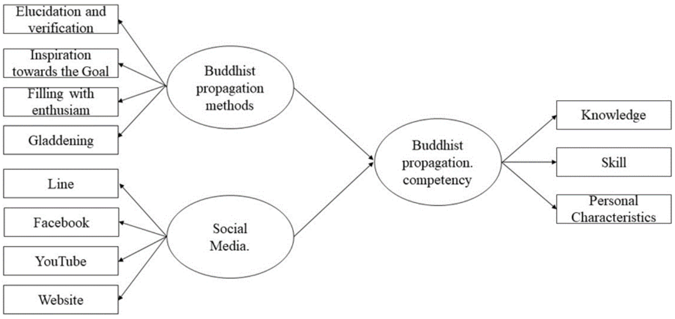
Step 1. Qualitative research 1.1) Study documents from the Tipitaka and texts relating to the propagation of Buddhism and the use of social media. 1.2) Create research framework. 1.3) In-depth interviews with a selection of 7 drill experts with expertise in propagation of Buddhism using social media. 1.4) Model for developing the capacity of Buddhism propagation using social media. 1.5) Developing quantitative research questions. 1.6) Examination tools.

Step 2. Quantitative research 2.1) The sample consisted of 396 Sangha monks selected by multi-step random sampling. 2.2) Give out questionnaires and collect questionnaires from sample groups. 2.3) Development of causal model for factors affecting Buddhist propagation competency in social media. 2.4) Data analysis using LISREL statistics.


Study documents
Book
Research
Documents from the internet
Conceptual framework
Terminology
Step 1
In-depth interview
7 specialists
A model for developing the capacity of Buddhism propagation using social media.
Develop quantitative research questions
Workshop definition
Check tool
Find the IOC
Find the CFA
Quantitative data storage
From the sample 396
Step 2
Development of Causal Model for Factors Affecting Buddhist Propagation Competency in Social Media
Data analysis using LISREL statistics
LISREL research model
Research findings

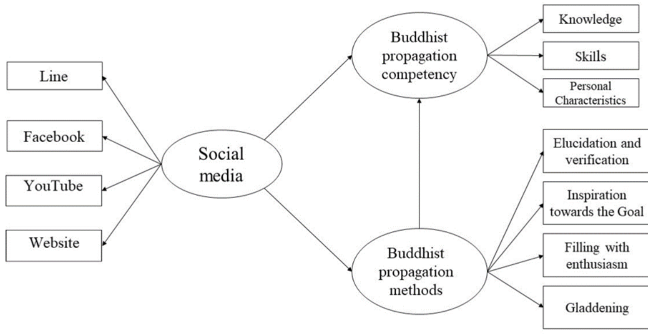
Pig.2 Research process.

IV. CONCEPTUAL FRAMEWORK


Elucidation and verification
Inspiration towards the Goal
Filling with enthusiam
Gladdening
Buddhist propagation methods
Line
Facebook
YouTube
Website
Social Media.
Buddhist propagation. competency
Knowledge
Skill
Personal Characteristics

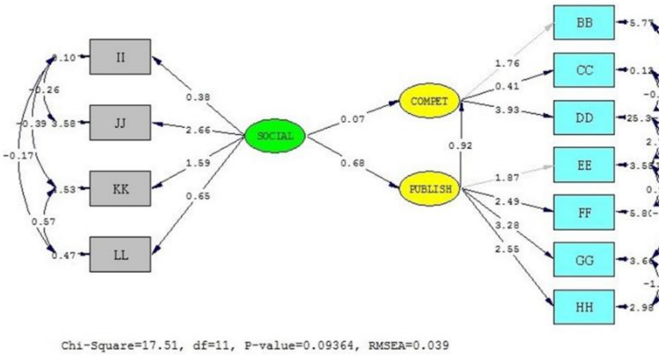
Pig.3 Conceptual framework.

V. RESEARCH FRAMEWORK


Line
Facebook
YouTube
Website
Social media
Buddhist propagation competency
Buddhist propagation methods
Knowledge
Skills
Personal Characteristics
Elucidation and verification
Inspiration towards the Goal
Filling with enthusiasm
Gladdening

Pig.4 A model for developing the capacity of Buddhism propagation using social media.

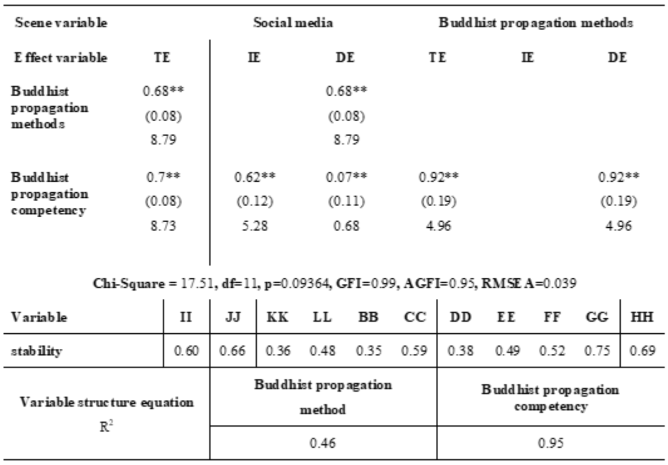
VI. RESEARCH RESULTS


II
JJ
KK
LL
SOCIAL
COMPET
PUBLISH
BB
CC
DD
EE
FF
GG
HH
0.10
0.26
-0.39
3.58
-0.17
.53
0.57
0.47
0.38
2.66
1.59
0.65
0.07
0.68
0.92
1.76
0.41
3.93
1.87
2.49
3.28
2.55
5.77
0.12
25.3
3.56
5.80
3.66
2.98
Chi-Square=17.51, df=11, P-value=0.09364, RMSEA=0.039

Pig.5 Shows the model for the Development of the causal model of Buddhism.

propagation performance using social media obtained from statistical analysis by LISREL.

Table 1. Statistical analysis of the correlation between latent variables and the analysis of the influence of the development of the causal model of Buddhism propagation performance using social media.



Scene variable		**Social media**			**Buddhist propagation methods**	
Effect variable	**TE**	**IE**	**DE**	**TE**	**IE**	**DE**
Buddhist propagation methods	0.68** (0.08) 8.79		0.68** (0.08) 8.79			
Buddhist propagation competency	0.7** (0.08) 8.73	0.62** (0.12) 5.28	0.07** (0.11) 0.68	0.92** (0.19) 4.96		0.92** (0.19) 4.96

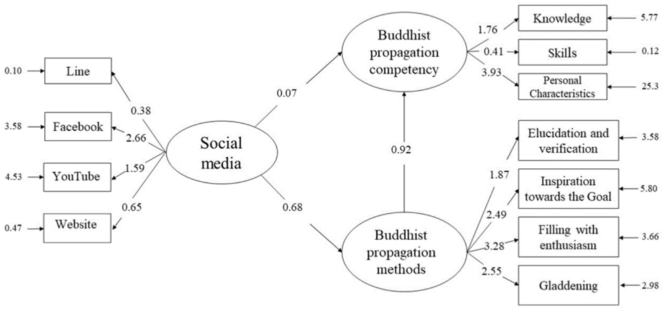
Chi-Square = 17.51, **df**=11, **p**=0.09364, **GFI**=0.99, **AGFI**=0.95, **RMSEA**=0.039

Variable	**II**	**JJ**	**KK**	**LL**	**BB**	**CC**	**DD**	**EE**	**FF**	**GG**	**HH**
stability	0.60	0.66	0.36	0.48	0.35	0.59	0.38	0.49	0.52	0.75	0.69

Variable structure equation R^2	**Buddhist propagation method**	**Buddhist propagation competency**
	0.46	0.95

Note. TE=Total Effect), DE=Direct Effect, IE=Indirect Effect, **p<.01

From the analysis results can be summarized as follows. The chi-square value is equal to 17.5, df =11, p = 0.093. That is, the chi-square values are significantly different from zero. Show that accept the main assumption that model of causal relationships of factors affecting competency of Buddhism propagation by using social media. Developed in harmony with the empirical data and in accordance with the results of the analysis of the Goodness – of – Fit Index (GFI) = 0.99. Adjusted Goodness- of – Fit Index (AGFI) = 0.95 which has a value approaching 1 and Root Mean Square Residual (RMR) = 0.12 approaching the zero. Root Mean-Square error of Approximation (RMSEA) = 0.039 approaching the zero. Support that the research model is consistent with empirical data. The most influential variable in each latent variable is facebook, personal characteristics, and filling with enthusiasm with sequential values 2.66, 3.93 and 3.28. When considering direct and indirect influences that affect variables Buddhism propagation competency. Found that these variables were directly influenced by social media and Buddhist propagation methods by influence = 0.07 and = 0.92 with statistical significance at the level of .01 respectively. In addition, the Buddhism propagation performance was indirectly influenced by social media via variables of the Buddhism propagation method with the influence of the size of Buddhism 0.62 statistical significance at the level of .01 which has a higher influence than the direct variable from social media. Therefore the method of propagating Buddhism is the variable transmitted. When considering the prediction coefficient R2 of the structural latent variable equation it is found that the Buddhist propagation competency has a prediction coefficient equal to 0.95. Shows that internal variables consist of knowledge, skills, personal characteristics, can explain 95% of the variance. While the Buddhist propagation methods had a prediction coefficient equal to 0.46. Show that the internal variables consist of elucidation and verification, inspiration towards, filling with enthusiasm, gladdening could explain 46% of the variance. Social media summary able to predict 46% of Buddhism propagation methods. Social media and Buddhist propagation methods can predict 95% of Buddhist propagation competency as shown in Table 1 and Fig.6.



Chi-Square = 17.51, df=11, P-value=0.09364, RMSEA=0.039

Pig.6 Development of the causal model of Buddhism propagation by using social media.

VII. DISCUSSIONS

The results show that the method of Buddhism propagation is a transmitted variable therefore it has a potential variable that should be promoted to benefit the propagation performance. Because the method of propagating for the listeners to understand and put into practice in real life is important. The methods of propagation that Buddhist monks should give the most importance are filling with enthusiasm. Because most religious listeners like to listen to the dharma in encouragement which will stimulate the mind to have diligence to accomplish the work. Which corresponds to Herman [6]. Concluded that the characteristics of high achievement motivation are those with ambition. There is perseverance to overcome failure. There is a high level of expectations for the success of the job and try to increase the ability to achieve excellent results. This is consistent with McCleland [7] which concludes that motivation for achievement will desire and try to overcome obstacles to get things done. Social media found that facebook has the most influence. Because it is a media that can communicate in many dimensions and is widely used. Which is consistent with the research of JutharatSarawanawong [8]. That studies about ways to use social media for public relations, Kasetsart University. The results showed that the public relations practitioners perceived and understood the application of social media at the highest level. Most of them use facebook. And Macnamara [9] which found that public relations in Australia and Europe use facebook the most. As for propagation performance it was found that personal characteristics had the most influence. Because Buddhist monks propagate Buddhism by using social media well there must be a liking and consistency in the propagation. Which corresponds to David c. McClelland [10] says that a person has only intelligence that allows him to learn knowledgeable and skills can only Is not enough to make him an outstanding performer. People need deep motivation, personal characteristics, self-image and the roles expressed to the society as well Therefore will enable him to be a person who has outstanding work.

VIII. CONCLUSION

It confirms the clarity of the consistency between the principles, theories and the actual practice of important factors affecting the development of Buddhism propagation competency of the Sangha Administrator. The Sangha Administrator must have knowledge in the Tipitaka, society, economy, poetry, in language science and mass communication. In order to integrate those knowledge and transfer it to listeners on social media to understand access and apply in daily life to be smart, good, happy people. Teaching with filling enthusiasm will result in effective propagation. And using facebook as a means of propagation will help Dharma to easily reach listeners. Sangha Administrator must have a love for propaganda. Regularly seek knowledge and skills in the field of Dharma and the use of social media on a regular basis which will help increase the capacity of Buddhism by using social media.

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A Study of Mindful Ascetic Therapy (MAT) Program on Mental Health of the New Normal Society during the COVID-19

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Abstract— The purposes of this research were 1) to study the problems and situation of current society during the pandemic of COVID-19, 2) to analyze and integrate the knowledge of mindfulness-based therapy, ascetic's body twist postures, Thai Traditional Medicine (TTM), and 3) to develop and propose the Mindful Ascetic Therapy (MAT) Program on mental health for the new normal society during the COVID-19. This article distilled the psychological phenomenology design and documentary research from the observation, news, and texts. Data were collected from scriptures, texts, books, news, and on-line data relating to mindfulness-based therapy, ascetic's body twist postures, and Thai Traditional Medicine (TTM). Results indicated that 1) Mental health, as well as emotional stability, is very important for a person's new normal life during the pandemic of COVID-19 as it creates the mental immune system to fight against the illness; 2) The integration of a mindfulness breathing (Ānāpānasati) with ascetic's body twist postures (Reusi Dat Ton) and TTM has been designed based on four factors of physical, social, mental/emotional, intellectual/wisdom in the Buddhist concept (Pāli: Bhāvanā); and 3) MAT Program consists of four interventions which are (1) the practice of ascetic body's twist postures from Thai Traditional Medicine (TTM), (2) meditation on mindfulness of breathing, (3) body scan, and (4) indigenous mindful eating for the balance of holistic health aiming for prevention, self-healing, and attainment of mental health in the new normal society.

Index Terms—*Ascetic's Body Twist Postures, Mindfulness-Based Therapy, Mental Health, Thai Traditional Medicine (TTM)*

I. INTRODUCTION

This ongoing research during the pandemic of COVID-19 in this new normal society has been conducted based on the value and belief that respect, understanding, loving-kindness, compassion, and empathy among the mankind are the most basic and most crucial requirements for health, longevity, and last long happiness. Beginning the days during my childhood in school, I grew up with the touches of my mother's love, kisses, hugging, caring, homemade foods, and understanding, the world seemed so bright and happy and the feeling of spreading the love to others has been deep-rooted back then. By growing up in the city life as well as living outside my motherland for one decade, there were times that I had gone through thick and thin. However, after all when I look back, my mother has injected me with her traditional way of mental prevention which is very important for mental wellness.

Mental wellness is generally viewed as a positive attribute, even if the person does not have any diagnosed mental health condition. Since the term "mental health" differs from cultures and traditions, it can be seen as an unstable continuum, where an individual's mental health may have many different possible values [1]. In a broader sense, mental health highlights the quality of emotional well-being, the happy lifestyle, the capacity to live a full and creative life, the flexibility to deal with life's inevitable challenges, the ability to work efficiently, the positive thinking in self-adjusting toward unexpected situations or unsatisfactoriness, and the harmonious way of living with others in conformity. The target of mental health is happiness for oneself and toward others. This might sound possible to follow in the common life going on situation. In the contrary, when it comes to the pandemic situation of COVID-19. It is quite challenging to adapt and adjust to the new normal society.

Considering the tragic loss not to mention only on the huge amount of money invested in disease control and prevention, lab testing and experiments, but also on the mental factors of those who were or are still infected, lost their love ones, faced with economic freeze, quarantined at homes or hospitals, etc. These are all far beyond imagine. Still we have to be prepared and ready for the second-wave of COVID-19 and the new normal life. It is not going to be the same old world again but we need to embrace the new way of living with mindfulness and conscience.

According to the global report on COVID-19 [2], there are confirmed 9,912,223 (+13,676) cases of infection with deaths 497,067 (+988), critical 57,619, and recovered 5,156,651. While the global number looks threatening and increasing in some countries, the number of infections in Thailand with COVID-19 is reported with no new cases (+0) for the last thirty days. The new confirmed case of Thai was those who returned from aboard in quarantine places with the report of confirmed 3,162 cases, serious 0, admit 51, deaths 58 (+0), and recovered 3,053 (+13) as in [2]. There are more numbers of people with depression, anxiety, with suicide thought and attempt. The COVID-19 pandemic, and the accompanying economic devastation, has only worsened the situation in Thailand and throughout the world. Results of the research, soon after the government imposed emergency measures to combat the spread of the coronavirus at the end of March, showed that there have been at least 38 suicide attempts linked to the lockdown, and job losses during the crisis, as of the end of April. Of those, 28 people died [3]. In March alone, for example, the Department of Public Health received 600 calls, compared to just 20 and 40 in each of the previous two months, and the number has continued to increase.

Mental health, as emotional stability, is very crucial factor in a person's everyday life. Social skill, behavioral skill, and thinking skill are such skills that a human's brain develops at an early age and will continue to develop up until the age of twenty-five [4]. With the nature and nurture upbringing, some of the children face difficulty in these kinds of skill then affecting a person's brain developing in a life span since the time we can talk all the way to the time we grow so old that we can barely even move or walk. Through the life time, some may neither even understand about the socially defined concepts of mental illness or mental disorder nor pursue to seek help.

Conventionally defined as a hybrid of absence of a mental disorder and presence of well-being, mental health is a socially constructed and defined concept. In accordance with World Health Organization (WHO), mental health includes "subjective well-being, perceived self-efficacy, autonomy, competence, inter-generational dependence, and self-actualization of one's intellectual and emotional potential, among others. [5]" Moreover, for all individuals, mental, physical, and social health are vital strands of life that are closely interwoven and deeply interdependent. As understanding of this relationship grows, it becomes ever more apparent that mental health is crucial to the overall well-being of individuals, societies, and countries. The Institute for Health Metrics and Evaluation reported the estimate figure that 2,570 million in 2017 lived with a mental health disorder [6] as shown in Fig. 1.

Disorder	**Share of global population with disorder (2017) [difference across countries]**	**Number of people with the disorder (2017)**	**Share of males:females with disorder (2017)**
Any mental health disorder	10.7%	792 million	9.3% males 11.9% females
Depression	3.4% [2-6%]	264 million	2.7% males 4.1% females
Anxiety disorders	3.8% [2.5-7%]	284 million	2.8% males 4.7% females
Bipolar disorder	0.6% [0.3-1.2%]	46 million	0.55% males 0.65% females
Eating disorders (Clinical Anorexia and Bulimia)	0.2% [0.1-1%]	16 million	0.13% males 0.29% females
Schizophrenia	0.3% [0.2-0.4%]	20 million	0.26% males 0.25% females
Any mental or substance use mental disorder	13% [11-18%]	970 million	12.6% males 13.3% females
Alcohol use disorder	1.4% [0.5-5%]	107 million	2% males 0.8% females
Drug use disorder (excluding alcohol)	0.9% [0.4-3.5%]	71 million	1.3% males 0.6% females

Fig. 1: Estimates Ratio of Mental Health Disorder (2017)

This shown figure (any mental health disorder) is slightly more than one in ten people globally (10.7%) which is quite a shocking number. However, only a small minority of the 450 million people suffering from a mental or behavioral disorder are receiving treatment. Advances in neuroscience and behavioral medicine have shown that, like many physical illnesses, mental and behavioral disorders are the result of a complex interaction between biological, psychological, and social factors.

Astoundingly, mental health disorders are common than cancer, diabetes or heart disease. Evidence from WHO suggests that nearly half of the world populations are affected by mental illnesses with an impact on their self-esteem, relationships, and ability to function in everyday life [7]. An emotional or mental health can impact their physical health like a serious illness can cause depression. When a person is depressed, the whole body suffers. Likewise, people who enjoy emotional health are better able to fend off diseases and enjoy better health during a chronic illness. This is a power discovered recently of the body-mind connection. The mind-body connection happens on both a physical and chemical level. The brain is the hardware that allows a person to experience mental states that are labeled the “mind.” This concept of the “mind” encompasses mental states including thoughts, beliefs, attitudes, and emotions. Different mental states can either positively or negatively affect biological functioning. This occurs since the nervous, endocrine, and immune systems share a common chemical language, which allows such constant communication between the mind and body through messengers like hormones, neurotransmitters, and so on [8].

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the problems and situation of current society during the pandemic of COVID-19, 2) to analyze and integrate the knowledge of mindfulness-based therapy, ascetic’s body twist postures, Thai Traditional Medicine (TTM), and 3) to develop and propose the Mindful Ascetic Therapy (MAT) Program on mental health for the new normal society during the COVID-19.

III. RESEARCH METHODS

A. Research Design

This study distilled the psychological phenomenology design and documentary research from the observation, news, and texts. Data were collected from scriptures, texts, books, news, and on-line data relating to mindfulness-based therapy, ascetic’s body twist postures, and Thai Traditional Medicine (TTM). The qualitative data was collected from the key informants and analyzed by using content analysis. The framework of this study was based on the holism approach of the five aspects consisting of 1) physical aspect, 2) emotional aspect, 3) mental aspect, 4) social aspect, and 5) spiritual aspect as shown in Fig. 2.

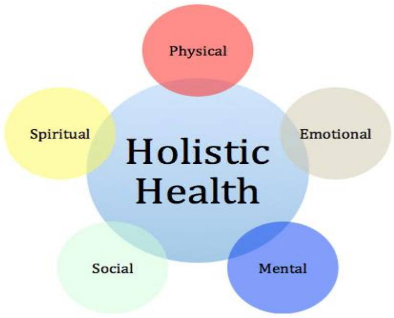

Fig. 2: Research Framework for a Study of Mindful Ascetic Therapy (MAT) Program on Mental Health of the New Normal Society during the COVID-19

B. Concept and Application

Recently, thousands of research in the past decades have shown the results toward the relationship of mind-body and introduced many programs with the implementation of meditation using the mindfulness-based method such as MBCT, MBSR, MBRP, MBPC, or MBTC (Thailand) in order to help treating people who are suffering from health and mental illnesses: depression, stress, chronic pain, anxiety, PTSD, diabetes, OCD, eating disorders, addictions, and so on.

As in historically or etymologically conceptual idea, the word mindfulness is not the term used in Buddhist philosophy but rather the term used in English. The Buddhist term translated into English as ‘mindfulness’ originates in the Pali term sati and in its Sanskrit counterpart *smṛti*. The Pali-language scholar Thomas William Rhys Davids (1843–1922) first translated the Pali word sati in 1881 as English mindfulness in *Sammā-Sati* or “Right Mindfulness; the active, watchful mind [9]”. It is then often translated as ‘bare attention’, but in the Buddhist tradition it has a broader meaning and application, and the meaning of these terms has been the topic of extensive debate and discussion [10]. In the Journal of the Oxford Centre for Buddhist Studies, written by Bryan Levman [11], it is suggested that “the word *sati* incorporates the meaning of ‘memory’ and ‘remembrance’ in much of its usage in both the suttas and the [traditional Buddhist] commentary, and without the memory component, the notion of mindfulness cannot be properly understood or applied, as mindfulness requires memory for its effectiveness". According to Robert Sharf [12], *smṛti* originally meant "to remember", "to recollect", "to bear in mind", as in the Vedic tradition of remembering the sacred texts whereas the term sati also means "to remember". In the Satipaṭṭhāna-Sutta the term *sati* means "to remember the dhammas", whereby the true nature of phenomena can be seen. Sharf referred to the Milindapañha, which explained that the arising of *sati* calls to mind the wholesome dhammas such as the four foundations of mindfulness, the five faculties, the five powers, the seven awakening-factors, the noble eightfold path, and the attainment of insight [13].

Recently in many contemporary practices, there have been many other secular adaptations of mindfulness practice in daily life and professional practice such as Dialectical Behavior Therapy (DBT), Mindfulness-Based Cognitive Therapy (MBCT), Acceptance and Commitment Therapy (ACT), and Mindfulness-Based Addiction Therapy (MBAT). These newly shifted paradigms of treatment have all incorporated mindfulness skills into clinical interventions and paradigms with success in decreasing depression and anxiety, and increasing overall well-being. Keng, et al. concluded that mindfulness brings about various positive psychological effects, including an increase of the subjective well-being, reduction in various psychological symptoms and emotional reactivity, and an improvement of behavioral regulation. Moreover, meditation can reduce stress and increase cognitive functions [14]. Clinical studies have documented both physical and mental health benefits of mindfulness in different patient categories as well as in healthy adults and children.

Through these empirical studies, the mindfulness-based interventions, mindful body movement, mindful stretching postures, and mindful eating are of significant factors for mental health which lead to longevity and happiness. As to preserve an essence of Thainess and keep our traditional knowledge, holistic wellness, ancient Thai way of living, the researcher conceptualized the framework with applications of Thai Traditional Medicine and Buddhism in a contemporary world using Thai ascetic body's twist postures (*Reusi Dat Ton*), mindfulness of breathing (Ānāpānasati), body scan, and indigenous mindful eating. Thus, these four therapeutic mindfulness-based components were hypothesized to have an effect on healthy mind-body connection in a long run as shown in Fig. 3.

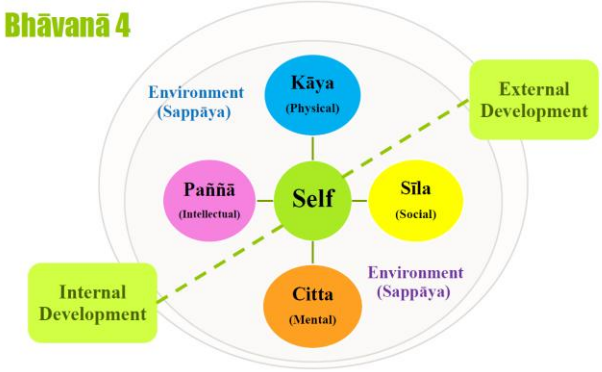

Fig. 3: Conceptual Framework of Four Therapeutic Mindfulness-Based Components for Internal Development and External Development

IV. RESULTS

According to the Thai Tradition, there was a well-known practice called Thai Traditional Medicine (*Paet Phaen Tai*, abbreviated TTM). TTM was today an officially recognized medical system alongside with the modern biomedicine and Traditional Chinese Medicine (TCM). *Paet Phaen Tai*, Thai Traditional Medicine, was a strong system of methods and practices, including herbal medicine, bodywork practices (traditional Thai massage), and spiritual healing. While not all Buddhist medicine was Thai, however Thai medicine was considered Buddhist medicine. Thai Traditional Medicine consists of five primary branches:

(1) Internal medicine – Primarily the use of herbs and diet to promote health.

(2) External medicine – All therapies applied to the external body including but not limited to:

- Bone setting (indigenous chiropractic)
- Thai cupping
- Thai scraping (a practice similar to Chinese Gua Sha)
- Thai massage techniques including compression, Thai acupressure, beating, passive stretching and focus on Sen Sip known as the ten main energy channels (pathways of movement in the body such as tendons, ligaments, nerves, and circulatory vessels)
- External application of herbs through balms, liniments, compresses, ointments, and poultices

(3) Spirit medicine – Use of amulets, ancient incantations, sak yan (or tattooing), and shamanistic involvement with spirits for the purpose of healing.

(4) Divination – Use of Vedic astrology, numerology, palmistry, and geomancy to determine health predisposition

and remedial measures.

(5) Buddhism – (seen as) the mental health branch of Thai medicine such as the use of meditation: Samatha and Vipassanā.

According to TTM, health was not merely a state defined by the lab tests or yearly checkups. Health was a continuous and participatory process that embraced all aspects of life: physical, mental, emotional, behavioral, spiritual, familial, social, and universal. Achieving balance on all levels of being was the true measure of vibrant health. To say, human was a one-of-a-kind with an equally unique blueprint for individual health. To provide a universal framework for understanding these blueprints, TTM taught the way to honor and support true individual natures. The underlying prescription of either TTM or Ayurvedic medicine was quite simple: recognize the power of self-healing within. The average people as well as standardized treatment simply never exist in Thai Traditional Medicine because human body was composed of the four elements (or 'tard' in the Thai language) meaning we were born different since conception.

1. Earth element (Pathavī-dhātu) (20)
2. Water (or liquid) element (Apo-dhātu) (12)
3. Air (or wind) element (Vāyo-dhātu) (6)
4. Fire element (Tejo-dhātu) (4)

In order to heal or prevent the cause of illness, there were three things to be put in mind: 1) Internal Medicine-the use of herbs and diet to promote health, 2) External Medicine-all therapies applied to the external body, and 3) Etiology or Causes of Illness in TTM which simply were dhātu (cause of four elements), utu (cause of seasons), āyu (cause of age), kāla (cause of astrological time), and then padesa (cause of country) which all created the cycle of life in the view of Thai Traditional Medicine of the relationship between body and mind as shown in Fig. 4.

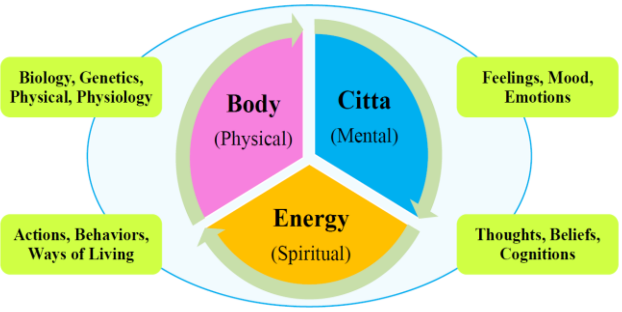
Biology, Genetics, Physical, Physiology
Feelings, Mood, Emotions
Body
(Physical)
Citta
(Mental)
Energy
(Spiritual)
Actions, Behaviors, Ways of Living
Thoughts, Beliefs, Cognitions

Fig. 4: Cycle of Life of Thai Traditional Medicine of the Relationship between Body and Mind

In Thai Traditional Medicine hospitals, the Circle of Life was addressed within the same facility, under the same roof. Take an example that if one was subjected to bodily injury, this theory said that mental imbalance (such as depression or fear) and lowered energy levels would result. Likewise, if one's mind and heart were not balanced, this would lead to energetic imbalance and disease in the body. Finally, if one's energy levels faltered, this would lead to both mental and physical lethargy. Because disease originating in any of the three essences soon led to an imbalance in others, then Thai Traditional Medicine addressed these three essences equally and simultaneously.

All diseases or disorders affected all three essences, and thus all diseases required all three types of healing. All these three types of healing must therefore be considered central to the field of medicine. This was the radical message of the Circle of Life: mental and emotional well-beings were not incidental to physical health, but were an integral and necessary part of it. To put it slightly differently: spirituality was medicine, and any medicine was not truly medicine unless it included the spiritual connection.

V. DISCUSSIONS

Mindful Ascetic Therapy (MAT) Program was designed to build by means of physical, social, mental, intellectual, or spiritual trainings – Bhāvanā in Buddhism, defined as in term of Buddhist psychological, Thai Traditional Medicine, and Buddhist contexts. It was the technique for self-healing by combining the practice of Ānāpānasati in Buddhism or mindfulness of breathing together with the practice of ascetic body's twist postures from the Thai Traditional Medicine (TTM), body scan, and indigenous mindful eating as aiming for self-healing and attaining the mental health. In Buddhism, there has been a long history of practicing "Mindfulness of Breathing" by yogis or Rishi since the Buddha's time, as called in Pāli, Ānāpānasati [15]. Simply defined, Ānāpānasati is to feel the sensations caused by the movements of the breath in the body as is practiced in the context of the mindfulness meditation, specifically it concerns mindfulness of inhalation and exhalation, as a part of paying attention to one's own body in quietude, and recommends the practice of Ānāpānasati meditation as a means of cultivating the Seven Factors of Enlightenment.

A. *Treatment of Mindful Ascetic Therapy (MAT)*

In both the *Samut Thai Kao* and The Book of Medicine, the texts not only described the techniques, but also ascribed a therapeutic benefit to each pose or exercise. Some poems described specific ailments while others used Sanskrit Ayurvedic medical terminology. Some of the ailments mentioned included abdominal discomfort and pain, arm discomfort, back pain, bleeding, blurred vision, chest congestion, chest discomfort and pain, chin trouble, chronic disease, chronic muscular discomfort, congestion, convulsions, dizziness and vertigo, dyspepsia, facial paralysis, fainting, foot cramps, pain and numbness, gas pain, generalized weakness, generalized sharp pain, headache and migraine, hand discomfort, cramps and numbness, heel and ankle joint pain, hemorrhoids, hip joint problems, joint pain, knee pain and weakness, lack of alertness, leg discomfort, pain and weakness, lockjaw, low back pain, lumbar pain, muscular cramps and stiffness, nasal bleeding, nausea, neck pain, numbness, pelvic pain, penis and urethra problems, scrotal distention, secretion in throat, shoulder and scapula discomfort and pain, stiff neck, thigh discomfort, throat problems, tongue trouble, uvula spasm, vertigo, waist trouble, wrist trouble, vomiting, and also waist discomfort. These were all kinds of ailments related with the treatment by practicing all postures of *Ruesi Dat Ton* with mindfulness of breathing.

B. Benefits of Mindful Ascetic Therapy (MAT)

With the practice of *Reusi Dat Ton* with mindfulness of breathing, it gave benefits in healing the types of ailments mentioned above. Other benefits described in the old texts included increased longevity and opening all of the "*Sen*" (There were various types of "*Sen*" or channels in Thai Traditional Medicine. There was Gross Earth Physical "*Sen*" such as blood vessels. There was also more subtle "*Sen*" such as channels of bioenergy flow within the subtle body, known as "*Nadis*" in Sanskrit. In addition, there was also "*Sen*" as channels of the mind). In recent years, the Thai Ministry of Public Health has published several books on *Reusi Dat Ton*. According to these modern texts, some of the benefits of *Reusi Dat Ton* practices included improved of agility and muscle coordination, increased joint mobility, greater range of motion, better circulation, improved respiration, improved digestion, assimilation and elimination, detoxification, stronger immunity, reduced stress and anxiety, greater relaxation, improved concentration and meditation, oxygen therapy to cells, pain relief, slowing of degenerative disease and greater longevity.

Reusi Dat Ton was a self-healing system with stretching exercises together with the mindfulness breathing. Some of the exercises were easy to practice, even for the beginners or those who had limited flexibility. However, some doctors tried to relate the ascetics' or hermit's body twist or *Reusi Dat Ton* with yoga of India but there were many differences in the patterns. Since most of the Thai patterns were quite simpler and easier to practice, among the 80 patterns, there was one similar to Chinese, another one similar to Indian and there were two coupling patterns[1]. *Reusi Dat Ton* or ascetic's body twist postures was not only good at curing diseases but it was also a kind of exercise which helped practitioners to maintain fitness and keep healthy with awareness, and it was also good for relaxation and mental training. Some of the advantages and important resulted in practicing the *Reusi Dat Ton* are as follows:

1) Help in limbs and joints movement;
2) Help the respiration system;
3) Resist many diseases, make life healthier, prolong life;
4) Relieve anger, irritableness, drowsiness, discouragement, and strain;
5) Treatment of muscle and tendon pain;
6) Treatment of joint disorders;
7) Increase muscle tone and flexibility;
8) Optimization of blood circulation;
9) Improve breathing;
10) Alignment of the skeletal system; and
11) Detoxification and stronger immunity.

In Thai traditional medical practice, problems sometimes manifested that they were the topical symptoms of deeper dysfunctions. As in Thai traditional massage, for example, *Reusi Dat Ton* might be helpful to treat a disorder that might have its point of origin elsewhere in the body. Some exercises had therapeutic indications related to body parts that were not directly stimulated by the technique itself. This aspect of the sequential work was often confusing to those who simply followed a sequence without understanding the real holistic aspect of traditional Thai healing arts. Part of the traditional therapist's job was to help relieve and release stored tension in clients with pain. *Reusi Dat Ton* was then an excellent tool to support and strengthen the authentic postures and techniques used in Thai massage practice. Through practice over time, practitioners might be able to sense and actually feel the "Sen" lines becoming stimulated during the exercises. When this occurred, more complete understanding (in depth) of how the human energy system was functioning became clear and the quality of the mind was very calm and peaceful.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. Understanding the new normal society is the crucial part in dealing with the impacts of the COVID-19 caused on many aspects in life. In order to deal with this sudden change in life, a person has to truly understand oneself and embraces the truth that an individual is born differently so try to accept one's own limitation.

2. Adapting and adjusting to the new normal society are not easy to do but not too difficult to overcome. Think in the positive way that it is just not only one person that has to deal with this disease and its tremendous causes. However, there are millions of people on this planet who are facing the same situation and they are trying to overcome this also. What to keep in mind is that it needs mindfulness, awareness, and tolerance to train the mind with the good care of the body with good food and rest through the mindful eating practice.

3. Relationship is also very essential during the crisis time in life, the same as family, friends, peers or colleges. Therefore, there should be a social or group support with enough knowledge to help those in the suffering and maintain the relationship continuation.

B. Recommendations for Further Research

1. This research was designed and completed by using the documentary study based on the qualitative process because of the limited timeframe and budget. In order to make this study more promising, there should be a further study using the quantitative approach such as an experimental research with repeat experiment for different age groups.

2. Results of this study was developed by mainly qualitative research and emerged as a relationship between different aspects. Hence, there should be a research conducted further by analyzing the relationship model for grounded theory, the structural equation model, and then to validate the developed model using LISREL program.

CONCLUSION

Born as human beings, we are always under the connection of the mind-body impact, what we think, feel, or behave will be our thought patterns, emotions or attitudes, and ways of living. The ultimate form of beauty comes from a mind in sync and at peace with the body and the natural world. People possess characters of such beauty with serenity, optimism, friendliness, confidence, a deep sense of inner peace, and happiness always radiate with invisible radiation toward others. This rubs off onto the people they come in contact with, and others enjoy being around them. Moreover, people with good care of their physical body always take good care of others as they see importance and respect in their own selves so they want to spread this loving-kindness towards others. But in the fast-paced society where we are constantly bombarded with visual images from every form of media – mobile, technological aids, online learning, digitalized living style, it is no wonder that most of us have lost touch with our imaginations and visual powers.

In this study, Mindful Ascetic Therapy (MAT) program has been conceptualized and designed based upon the four dimensions of training/development in the Buddhist concept known as *Bhāvanā* (Pāli): physical, social, mental/emotional, intellectual/wisdom. This program in the same way consists of four interventions which are (1) the practice of ascetic body's twist postures from the Thai Traditional Medicine (TTM), (2) meditation on mindfulness of breathing, (3) body scan, and (4) indigenous mindful eating. By continuously and mindfully practice, the balance of holistic health will slowly implant new cycle of knowledge in a person's brain then practitioners will possess self-efficacy quality and understand the gradual improvement of physical, emotional, mental, and behavioral aspects aiming for prevention, self-healing, and attainment of mental health.

This is one of the reasons why it is important to understand what many indigenous cultures around the world have long believed and also used traditional medicine and ancient practices for thousands of years by healers of many cultures to balance the inner peace of mind with the outside world.

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The Dynamics of Phayao: Socio-cultural Change Movements and Self-management of Local Communities in accordance with Buddhism

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Abstract*— The objectives of this research were 1) to study the process of social and cultural change, 2) to analyze self-management methods of local communities in accordance with Buddhism that are consistent with the social and cultural changes in Phayao Province, and 3) to synthesize the dynamics of the base and self-management practices of the local community according to Buddhism. Qualitative research was designed by documentary study and field study. Data were collected by visiting the small group meeting area, interviews with key informants, and participate in community activities in Phayao province and Chiang Rai in some districts. The results of the research were as follows: 1. For social and cultural change process in Phayao Province, there have been studies in 5 areas, consisting of 1) the principles of governing the country and the principles of Buddhism, 2) the dynamics of civil society in managing natural resources in the Ing River Basin, 3) the dynamics of the public sector and political movements, 4) the pattern of having participation and self-reliance of the Phrapariyattidhamma Schools in general division, and 5) Buddhist tourism in Wat Phra That of 9 districts. 2. Concepts and practices in self-management of local communities in accordance with Buddhism consisted of 1) the process and methods of self-management of local communities, 2) the mechanism of self-management of local communities, and 3) the conditions of self-management of local communities. 3. The dynamics of the concepts and practices in self-management of local communities in accordance with Buddhism by using the 4 principles of prayer to analyze self-management of local communities including social and cultural changes consisted of 1) physical development, 2) moral development, 3) emotional development, and 4) intellectual development.

Index Terms— ***Dynamic of Phayao, Socio-cultural Change, Self-Management***

I. INTRODUCTION

The community is an institution in Thai society and culture. Villagers in the past used labor together in production such as Harvesting, Fishing, Hunting and dependence on production sharing together to protect against danger, and have the same ancestor spirits. When Buddhism arrived in the village, it is flexible and can adapt to the cultural community as well. Society in the community age has a view that humans are part of nature and in relation to nature or other supreme things. Humans must learn to relate to nature and the highest things with humility by nature and supernatural things. The utilization must be made to car. because humans are not the center of the world. In the world and nature, there is a cyclical change of activities and relationships in the way of life of the community are mostly flat focus on cooperation and interdependence between community members due to being relatives and as necessary for living Including environments that need help, such as finding forest product, dredging canals, build houses, manufacture of appliances, preventing natural disasters, etc. However, the community still has vertical relationships such as respect for elders, and community leaders, but that relationship has been identified with moral systems more than using power (Ornsri Ngamwittayaphong, 2006).

Social relations system in the community age shows the well-being of the community in the past which is an agricultural societyav have a self-management system of the community that is holistic, simple, not complicated, respect for elders respect for ancestors. There is mutual support among relatives rely on nature to make a living. Therefore, creating a system of relationships of people in the community creating a value system with nature and the supernatural that the community respects, born into belief and perform traditions, rituals to show respect for those things when the community entered the capitalist are according to the national development guidelines. Therefore, step into modernity of the Thai community has changed. After the 1st National Economic Development Plan in 1961, the state has developed infrastructure, changing the production system of the community into production for sale. The natural resources of the community were changed into government and capitalists, and the system of relations in the community changed to increasingly rely on external capital and technology. The importance of education in the school system children do not learn the way of life, knowledge and wisdom after graduation head to find a job in a big city.

It can be seen that the Thai community has changed from traditional communities to diverse modern communities more complicated. There is a formal separation of relations created a management system according to the concept of public administration (Bureaucratization). A way of life that was once a simple one in agricultural societies changed into a society in the city (Urbanization). In every dimension of daily life occupation even making tradition the ritual of the community.

Phayao is located in the north of Thailand. In the past, it was one of The Lanna Kingdoms named PHU KAM YAO, aged more than 900 years. Houses were built on the riverbanks, creating a civilization on the riverbanks and the plains of the foothills. Currently, the province has changed in the social community entering a modern society with more urbanity. There is progress in various branches of science resulting in the way of life changed from the original. The problem situation is diverse and complex society, economy, politics, education, natural resources, environment, local knowledge and culture. This happens due to the lack of balance conflicts of different groups of natural resources. The environment has deteriorated cultural traditions lacking of inheritance, etc.

Anek Nakhabutr (2001) [1] said, under the change, there was a conflict, Unrighteousness, thus causing the resistance from the local community adaptation in the form of resurrecting community and formed as a process of social movement in various forms whether economic, such as community welfare by using the savings group resources such as soil and water resource management. There is care for the community forest, conservation of fish species, watershed management, the solution of land by communities, promoting a sustainable agriculture system. In education, there is a learning center, local museum, schools in the community that reflect the importance of intellectual cultivation for children and youth, and novice monks. As for the politics, the emphasis is on creating reconciliation politics in the form of "Phayao Model", which has a discussion of the political groups with different opinions, so that local communities can manage themselves by integrating with the local government organization, educational institutions in collaboration with community organizations.

Such phenomenon showing the dynamics and diversity of community, there is a definition of a community that was originally attached to the area, come to define in the new meaning of being a community at many levels. Through the collaboration process of villagers, communities and between communities or associate with others in society as a reflection of the power of community and the reproduction of community in the context of a changing society under the mainstream. There is still a local trend, which is the power of the founding community that is combined with a variety of middle-class groups and ready to show new identities, get more involved in the Thai civil society process.

From the importance of the problem, the researcher is therefore interested to study the dynamics of Phayao city and the self-management of local communities. In order to see the dynamics of the people in Phayao Province that have self-management movements of local communities, and developing into a learning organization, and the organization of self-management by using social control mechanisms of the community through local knowledge and social capital until able to seek justice and settlement when problems occur in the community as well as being able to analyze factors and conditions that contribute to and restrict self-management of local communities.

II. RESEARCH OBJECTIVES

1. To study the process of social and cultural change in Phayao Province in 1) principles of governing the country from Phayao folklore, 2) civil society dynamics in natural resource management Ing Basin, 3) People's dynamics and political movements in Phayao Province, 4) model of participation and self-reliance in the Phrapariyattidhamma Schools under the royal initiative in HRH Princess Maha Chakri Sirindhorn Siam, and 5) the potential of Buddhist tourist sites in Phayao Province.

2. To analyze the guidelines for self-management of local communities in accordance with Buddhism, in line with social and cultural changes in Phayao Province.

3. To synthesize the dynamics of the concepts and self-management practices of local communities in accordance with Buddhism.

III. RESEARCH METHODS

This research is a qualitative research by studying ancient documentary documents and field studies by a small group meeting space. Interviews with key informants, and participation in community activities, population and sample groups are 1) community leader, administrators and officials of local government organizations in the Ing River Basin, representative government agencies involved and civil society representatives, 2) Political parties local and local government organizations and civil society, 3) Novice, the administrators of teachers in the Buddhist Scripture School, General Education Division, and parents of students, and 4) Monks, Community leaders and government officials, tourists and people in the community, areas of study include Phayao Province and some Districts in Chiang Rai Province. In data analysis, used content analysis principles by using self-management concepts of local communities, concepts of social change and culture, Pray 4 to demonstrate knowledge and practices in self-management of Phayao local communities in various dimensions, According to Buddhism including the dynamics of concepts and self-management practices of local communities in accordance with Buddhism.

IV. RESULTS

1. Movement for Social Change and Culture In Phayao Province

1.1 The principles governing the country and Buddhism to govern the country in the Phayao scripture, found that governing principles include father teaches children 12 articles, and Seven prawaneeyadhammas articles, Buddhist principles used in governing Phayao city in the past including Seven Aparihaniyadhammas .

1.2 Civil society dynamics in natural resource management in the Ing Basin, there are developments related to the development of national infrastructure changes in ecosystems and development in the river branch of the river basin, based from upstream to downstream which has a non-governmental organization and civil society as the main mechanism for collaborating with the public, government, and local government organizations in each area after connecting a network of people in the Ing River Basin and raise the level of work in the form of the Ing River Basin Council.

1.3 People dynamics and political movements in Phayao Province consisting of political groups, public sector. Each group plays a role in pushing for social change creating the participation of citizens in a democratic society. Government inspection of work act as a central organization that receives complaints from the public to the relevant agencies.

1.4 Concerning the participation and self-reliance of the Phrapariyattidhamma Schools under the royal initiative in HRH Princess Maha Chakri Sirindhorn Siam in Phayao Province are 1) academic administration the community participates with the schools in creating the curriculum. Give suggestions for establishing educational standard criteria, 2) General administration, the community is involved in evaluating the use of And the development of premises, 3) Personnel management, the community participates in providing suggestions on recruiting people to work, and 4) Community involvement in planning, budgeting and allocation of funds received from third parties.

1.5 Buddhism tourism holy relic temples in nine Districts which is a tourist destination with cultural costs, the oldest, Famous for holiness, a legendary relics is a historic site which is of historical value and Buddhist art. In addition, it is also a place with natural beauty as well. It is also a place with natural beauty situated on a high. Therefore, has a point that can see the view. However, no matter of convenience stores, restaurants, hotels, buses, maps or road signs are clear. Including the lack of participation of those involved in the management of tourist attractions.

2. Self-management guidelines for local communities in accordance with Bhavana 4 and Social and Cultural Change. Include

2.1 Kaya Bhavana, Physical training is to develop the capacity of the process of social and cultural change to be strong, both the driving methods for development, starting from Phayao politics, having a history and culture that is more than 900 years, There is a local Buddhist philosopher With national recognition. Inherited through knowledge to each other. Natural Resources and Environmental Management in the Ing Basin, Which has civil society as the main mechanism of operation in collaboration with the public, government and local administrative organizations. Although there are many groups of politics in Phayao Province. There are different opinions. Although there are many groups of politics in Phayao Province There are different opinions. But carrying out activities according to their own characteristics in terms of local community development Network building. Helping each other within the group. Until causing the gathering of people in the community, including government, civil society. The expression of ideas, Claim.

As well as finding solutions to local problems together. Although there are various political groups with conflicting ideologies or different opinions, But has attached the common interests of the community firmly.

2.2 Sila Bhavana, Training precepts is a training rules or social community rules. Coexistence for creative resource sharing. Self-management of Phayao local regulations. Or rules of social communities to live together to share resources creatively. Beginning with the form of governing the country of Phayao’s King has taught the principles from generation to generation. such as Father teaches Children, Prawaneeyadhamma etc. Which these principles can also be applied to management principles. Both in politics and government in which people in the area break their opinions. And the management of the Ing river basin which is the main water of Phayao City. Such as Problems in using natural resources in the Ing Basin. Have good system management leading to development. Issuing social rules or regulations is the issuance of ordinances. Or the Constitution for use in the community.

2.3 Citta Bhavana, Mental training is a noble mental development, accept change, accept different opinions, As well as to realize mutual benefit of the community. As for the mind, prayer is the acceptance of change accept different opinions, and awareness of common interests of the community. In which Phayao City has continuously expanded in the latter part of the city. Since separating from Chiang Rai province in 1977 there has been a great deal of infrastructure built. Public relations and campaigning for tourism in many areas. Causing the influx of foreign cultures Until resulting in integration with traditional culture Combined with the fact that Phayao Province is a city of education with students. And more than twenty thousand educational personnel each year And more than half are from other provinces. Therefore, the city of Phayao has inevitably changed.

2.4 Panna Bhavana, Intelligence training is The Intellectual Development Expanding prior knowledge in order to create a strong movement Sustainable and forward knowledge to the generation. Area 1: The extension of the knowledge of the history of Phra Ubalali Kunupamachan (Puang Thammapunyo) by establishing the Puang Phaya Phayao Institute to produce knowledge that is the story of Phayao City. Phayao University has created Phayao Education courses and Mahachulalongkorn rajavidyalaya University Phayao Campus joined forces with Wat Si Khom Kham to organize a Buddhist Art Room, which is part of the Cultural Exhibition Hall. Area 2: Extension of knowledge on natural resources, environment and tourism, communities, including network partners, have elevated to local learning management institutions with unique identities in many communities in the Ing River Basin. Area 3: Extension of knowledge in politics. Enhancing knowledge and understanding Awareness about democracy through Family institutions Educational institution and mass communication. Opportunity for the public to participate in the formulation of public policy And improving the quality of life for local people.

1.3 The dynamics of concepts and self-management practices of local communities in accordance with Buddhism, including

1. Self-management process and methods of local communities consist of

(1) Community study and analysis To understand the community well It is very important to analyze the data of the field community. Beginning with community education Up to community analysis In order to use the information to plan, solve problems.

(2) Analysis of Social Capital Social capital is an indicator of attachment and creates a network that leads to help between family institutions and institutions in society and can use social capital to develop local communities.

(3) Participation of people in the community and network partners Create a process and structure in which relevant parties can express their own needs. The priorities to attend and benefit from the activities. By focusing on giving decision-making power to those involved And to participate freely from start to finish, projects and activities.

(4) Creating a concrete space In the form of a learning source Community Learning Center To be the center of learning management and transfer Exchange knowledge and experience As well as local knowledge And organizing various activities Of people in the community

(5) Action Research It is the pursuit of new knowledge. As part of the development Action research is research that aims to solve the problem. Develop activities by using knowledge from research to improve And change the way it works even better.

(6) Linked Network To mobilize resources, processes, knowledge and methods In order to achieve success from cooperation Exposure to new things And network management system to its existence. By organizing the roles of members in the network The communication system And organizing learning together.

(7) Knowledge management In order to gather the knowledge that is in the organization to develop into a system So that everyone in the organization access to knowledge. And develop oneself to be an expert Including working efficiently Knowledge management as a tool To achieve the goals of the organization.

(8) Promoting male and female roles in development To encourage women to participate in the creation and

search for ways to make the community more livable and to be a part of empowerment together And causing sustainable development to be a strong community.

(9) The public communications of the local Creating a space for the people sector to get involved in politics at large In the form of a public forum For the public to be aware And exchanging knowledge on the issues that need to be communicated This will lead to the development direction of Phayao together.

2. Self-management mechanism of local communities Self-management of local communities that occur in the midst of globalization. Resulting in local communities in Phayao Province Adaptation and development of self-management mechanisms in 4 levels, consisting of

The vocal group or group leader. Arising from the participation of people in the activities of the public sector Or various sectors, acceptance and faith from group members Including vision Can lead the group to the set goals.

Local organization / institution level It is an adaptation of a non-governmental organization that works at the operational and policy levels with the community. With local scholars participating in activities By having a knowledge system, conducting public communication research It's work by local people. To create a public space for the group Creating participation with the government in solving community problems. And using local knowledge to drive social development.

Network level The network is a collection of diverse groups and diverse spatial groups. With network formatting Network management Internal coordination Regulation Funding in various forms In order to drive the operation of the network.

Basin level is to upgrade the network operation at the area level to basin level. Which has cooperated with the government Local government organization Civil society And educational institutions In order to create bargaining power at the policy level that has an impact on lifestyle, ecosystems and the environment Including the development of policy proposals To create public participation in local development.

3. Factors / conditions for self-management of local communities consist of

(1) Public participation In both the giving and receiving of information. To provide feedback or suggestions. The joint decision Joint planning The joint practice Participation in benefits And follow up and evaluate

(2) Issues affecting From the society that has changed from the society in the community age Entering a modern society with more urbanity Under the changes, Therefore causing resistance from local communities In the form of reviving the community The emergence of local communities. And formed as a process of social movement.

(3) Public awareness of citizens at the community level has arisen among community organizations. Local development networks and issues And working mechanisms to develop together in a horizontal direction Make the status of the community acceptable. Knowing how to use information makes the community know yourself. Creating common development goals Resulting in various management styles That is consistent with the way of life of people in the community And the problem situation.

V. DISCUSSION

From the study of the self-management approach of local communities in accordance with Buddhism, which is consistent with social and cultural changes in Phayao Province. By using four Bhavanas to analyze self-management of local communities and social and cultural change including, 1) Kaya Bhavana, Physical training is to develop the capacity of the process of social and cultural change to be strong, both the driving methods for development. 2) Sila Bhavana, Training precepts is a training rules or social community rules. Coexistence for creative resource sharing. 3) Citta Bhavana, Mental training is a noble mental development, accept change, accept different opinions, As well as to realize mutual benefit of the community. As for the mind, prayer is the acceptance of change accept different opinions, and awareness of common interests of the community. In which Phayao City. 4) Panna Bhavana, Intelligence training is The Intellectual Development Expanding prior knowledge in order to create a strong movement Sustainable and forward knowledge to the generation. The study results were consistent with Phra Phrom Kunaporn. (P.O Payutto) 2010. Expanded that four Bhavanas, Meaning That growth, Making it a more, Training and development, As follows 1) Kaya Bhavana, Physical growth, Body development, Body training To know and connect with all things outside of the five organisms as well And treat them in your own way Not to cause the penalty for the charity to flourish Causing bad deeds to deteriorate Developing relationships with the physical environment. 2) Sila Bhavana, Prosperity, Develop behavior, Training precepts, Set in the discipline Not encroach or cause trouble or damage. Can live well with other people ,Support one another. 3) Citta Bhavana, Develop the mind, train the mind to be strong and stable Flourish with virtue such as Humanize, Satisfied, Sedulous, Endure, Concentrate, Fresh and cheerful, Happy bright, etc. And 4) Panna Bhavana, Intellectual growth, intelligence development, intelligence training To know and understand all things as true Be aware of the world and live according to the conditions The mind can be free Making their pure passion and free from suffering. Solve problems that occur with intelligence.

From the study of the concepts and self-management practices of Phayao local communities in accordance with Buddhism, the Phayao community has changed and adjustment in the dynamic characteristics of Phayao in 3 issues, namely 1) the process / method of self-management of local communities consists of community analysis. Social capital analysis participation of people in the community and network partners creating a concrete space operational research local curriculum development linked network knowledge management and promoting male and female roles in development. 2) Self-management mechanism of local communities consisted of group leader level, local organization / institution level, network level, and at the watershed people's council level. 3) Factors / conditions for self-management of local communities consisted of people, leadership, leadership development, issue affecting, public awareness.

The results of this study Consistent with Anek Nakabutr (2001) that says the community dynamics that arise based on the power that dominates the community challenges of economy, society, culture from globalization and state power create a new production of community causing the community to be alert born to learn stood up to define his own future and adjust to be able to live in the midst of change by bringing useful things take advantage of the globalization system to create new learning and not abandoning the knowledge of local knowledge with the restoration of one's identity. The original roots of the community that have been passed down applied in the current situation, reflecting the adaptive dynamics of communities that have learned and adjusted in 3 areas, including 1) the way of thinking, and local knowledge. People sector has adapted to the process of collaborative learning from real practice which leads to a paradigm shift in thinking including the knowledge system, local knowledge. 2) The process of re-organizing relationships in different localities and localities has been rearranged under the stage of exchanging learning between generations, ages, cultures from various organizations and institutions, and 3) participatory management. The community creates creativity, integrating into an organization in order to deal with new problems, it can be seen that the community is very adaptive in demanding opportunities. The right to participatory management in various matters, while at the same time beginning to reformat the local community institutions.

VI. RECOMMENDATIONS

To summarize, Phayao City Dynamic Research: Social and Cultural Change and Self-Management of Local Communities in Buddhism is a presentation of the content and the pattern of social and cultural change in Phayao City, 5 issues including.

1. Governing principles, principles, and past governance in Phayao consisting of father teaching children Prawaneeyadhamma and Apahaniyadhamma which the principle governing the said country can be applied to govern and live in the present.

2. Natural resource management in The Ing Basin on participation of local communities which has developed from changes in natural resources that the community uses. The change is related to the development of the country's infrastructure and development in the river branch of the Ing Basin, based from upstream to downstream resulting in ecological changes, Therefore, the occurrence of non-governmental organizations conducting natural resource management activities with the public, government, and local administrative organizations and elevated to be the Ing River Basin Council.

3. Political participation of the public sector in Phayao Province, it is the fundamental right of the people under the constitution of the Kingdom of Thailand, that is a transition from the rule of Thailand to democracy. During the preparation of the 1997 constitution, an era in which citizens were involved in politics by drafting the constitution with various sectors since then, there has been a growing number of political movements in Phayao. Resulting in political participation of various groups. That are grouped together to create activities for social development and politics of the public sector in the form of direct democracy and creative.

4. Educational Management in the Phrapariyattidhamma Schools under the Royal Initiative of HRH Princess Maha Chakri Sirindhorn Siam in Phayao Province, amount 9 locations. Each school places importance on the participation in the administration of the basic education committee of the school and student parents is the academic, budget, personnel and general administration. From the study found that it should provide knowledge about roles and duties to the basic education committee, should allow parents and communities to participate in the provision of education clearly and more, and should formulate school strategies to bring people with local knowledge and ability to participate in the school's educational development.

5. The potential of Buddhist tourist sites in Phayao Province through the story of 9 relics in 9 districts. The 9 relics are places of historical importance of the local area.

There are legends that are linked the Legend of God along the world and has the potential to be a tourist attraction in Buddhism both value potential, main factor, tourist attractions, access to tourist attractions and facilities for tourists are moderate. Therefore, relevant agencies must have a strategy to promote the study of historical knowledge and Buddhist art of tourist attractions and seek cooperation from related networks.

When applying four Bhavana which reflect the adaptation resulting from social and cultural changes that when analyzed and self-management of local communities. Kaya Bhavana, Physical training is to develop the capacity of the process of social and cultural change to be strong, both the driving methods for development. Sila Bhavana, training precepts is a training rules or social community rules, and coexistence for creative resource sharing. Citta Bhavana, mental training is a noble mental development, accept change, accept different opinions as well as to realize mutual benefit of the community. As for the mind, prayer is the acceptance of change accept different opinions, and awareness of common interests of the community. Panna Bhavana, intelligence training is the intellectual development expanding prior knowledge in order to create a strong movement sustainable and forward knowledge to the generation.

This research is a suggestion that the dynamics of Phayao city should be promoted and supported by organizing the Phayao City local curriculum at the university level and creating a learning development guide for the general public and youth including instilling youth to be proud of history and political development in Phayao Raise awareness of participation in development to further the knowledge of the dynamic of Phayao city by developing a local curriculum "The dynamics of Phayao City".

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Application Model for Buddhist Economics in Community of Thailand

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Abstract— ***The purposes of this research were to study and to propose guidelines and forms application of Buddhist economics in the model community in Thai society. Qualitative research was used for research design. Research results revealed that 1) Thai society has Buddhism as the foundation. Buddhism concepts were applied for interpreting and giving an explanation together with economic behavior. It is a mechanism in conjunction with the community way of life as shown in the sufficiency economy in community such as saving property (Sajjasasomsub Group) that was the sufficiency way in the community. There are monks who are leading the concept to the public such as Buddhadasa bhikkhu, P.A. Payutto, Santiasok Group, etc. 2) Application of Buddhist Economics in the model community in Thai society of Ban Phai Nge community, and Wang Nam Yen Community, Suphan Buri Province (Northern region), Ban Mae Kwak Community, Village No. 1, Ban On Subdistrict, Lampang Province. Application of Buddhist economics management within the community was the concept of "Fit, Sufficiency, Balance, Wisdom, Unity, and Happiness" until receiving the award "Yu Dee Mee Suk-Live for Happiness" at the provincial level that received the royal award from HRH Princess Maha Chakri Sirindhorn. Emphasizing on self-reliance (Atta-nat) and promoting the production of products were used within the community, and service delivery (Fellowship) included groups to supplement their occupations after farming. The model was applied with the principles of Buddhism through the way of religious beliefs and the way of life. Monks were the community leaders and led people to do the activities with the temple that was important support and management combined with the culture in the community as well.***

Index Terms— ***Application Model, Buddhist Economics, Community of Thailand***

I. INTRODUCTION

The era of information change through technology resulting in immediate learning the hectic lifestyle has become an important factor in the fast changing era. Consumption values have become an important factor affecting economic growth which is in the form of higher Gross National Product, and more investment higher living standards in the life-enhancing factors by understanding that what is consumed that important in life. The materialistic world and consumerism are weighted beyond fit and reality more than fit with income and occupation. In Buddhism, it is called "passion" which becomes a guiding factor until violating social ethics standards diminished ethics and illegal exploitation both being passed on to consumers who lack consciousness in consumption irresponsible consumption and not aware of the acquisition. The result then becomes the decline of human morality and the peace of the society [1]. Money becomes the main factor and is therefore the most important thing in human life. The pursuit of income does not correspond to expenses with the belief that the pursuit will make people happy which corresponds to the principle "Happiness of the householder or Kihisuk (Pali Words) or Kamaphokeesuk (the happiness from lustfulness)". According to Buddhism, it is something that should promote "self-sufficiency" in which humans seek happiness from possessions, knowing their efforts, diligence and rightfully until the result is "Phoksuk", which is the happiness from obtaining and spending with happiness in the property obtained and perform in which the practice should be like that humans seek correctly. They spend happily, but in the fact it turns out that more income. However, a part of humans in this society are happy and worsening, less quality of life for reasons of "imbalance" in both income and expenditure, everyone wants the highest Nevertheless, satisfaction in consuming goods and services is endless, difficult to control, want to have, want to be, and want to eat. When demand is too much to be achieved, it causes mental value deterioration which also affects the allocation of religious materials and other social structures as well [2].

Therefore, Thailand has been affected by economic, political, and cultural fluctuations at both the national and international levels. Income instability and the problem of economic, social and cultural inequality has become one of the problems in Thailand. The current development path does not benefit everyone equality in rights that should not be equal. It increased benefits but belonging to the same capital group or interest group, such as work in the production sector for export whereas people still rely on the domestic economy, such as small-scale farmers. This group tends to receive less benefit when compared to proportions. Poverty is a problem that reflects inequality and social gap which is still common in the countryside especially in the agricultural society of Thailand

The modern world with the Western world drive the development through materialism and consumerism by using greed as a stimulus, with the phrase "Greed in Good" or "greed is good" because the desire to stimulate development thinking about researching to create wealth and to make the world prosper. This prosperity is the ability to produce various objects and technology, but at the same time greed leads to exploitation and violent conflict and destroying the environment as various wars, including the Second World War in the last century [3] development based on the western style of consumerism driven by greed and leading to severe balancing in every way including life, economy, society and environment. Capitalism is a social system that adheres to the principles of individual rights including rights or ownership of property (Property Rights), and a system in which all possessions are personally owned [4]. Everyone has a life or desire to live for themselves. This fact does not interfere with social life, but supporting social life because to make the life of the individual more complete, it is possible to rely on society. This is the true meaning of the teaching that "Selfish" (Egoism) is a fundamental rule of society [5]. They know how help, share and support each other in society including consumption, production for sustainable development. It is taking into account the effects that will occur in the society. It is a Buddhist economic action based on the balance of all things [6], making the poor happier (or suffering and difficulty decreasing) until the income has reached a certain level. Money may have little or no effect on happiness [6]. Man is the person who creates suffering and when humans are the cause of suffering because of not trying to understand everything in the natural truth, humans are able to free themselves from suffering and go back to understand the true nature of all things [7].

The subsistence agriculture cannot meet the demand under the trend of values and consumerism. Consumption exceeds income migration from rural areas to industrial societies. The traditional way of agriculture has been neglected, and the concept of "balance" under the concept of sufficiency economy has therefore been applied under the Thai society into an agricultural society by His Majesty the King Rama 9 (1927-2016) which corresponds to the majority of the population under the agricultural method. To promote Thai society, the Thai population is equal under the production factors that have "food" as an important factor, as the saying that "Money is the fake, Fish and rice is real" [8]. Equality is real whereas inequality is also an important and worrisome aspect of Thailand's development situation. While Thailand has achieved great macroeconomic and MDG overall criteria, some marginalized societies are still abandoned or in worrisome conditions. The issue of income inequality social protection and access to public services is a major concern about human development.

As Thailand is a country in which most citizens believe in Buddhism and have been under the culture of the Buddhist thought system for a long time, Buddhism principles are promoted under the concept of Sufficiency Economy [9]. Even as a model for Thailand as shown to the public [10], including the promotion of understanding of the criteria of sufficiency economy for the benefit of community management in accordance with the Buddhist way and promote the process of driving. Therefore, under the concept of community ways with temples and Buddhism is the foundation of the Thai society including temples and monks situated in that community. Buddhist doctrine is the base of society that was applied to the principles of the sufficiency economy concept "well-being and happiness" as if it were central principles of society in promoting or encouraging community mobilization at the national level which results in a social-economic evolution from the community level to the national level. Therefore, the results of this study will study the ways and forms of Buddhist economy. Methods and guidelines for application are proposing the application of Buddhist economics in the model community in Thailand to be a guideline and applied for further development of other communities in Thailand.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the ways and forms of Buddhist economics in Thailand, 2) to study the methods and approaches in applying the Buddhist economics in the model community in Thailand, and 3) to propose the models of the application of Buddhist economics in Sample community in Thailand.

III. RESEARCH METHODS

Conducting research on "Application model for Buddhist Economics in the prototype community in

Thailand, Application Model for Buddhist Economics in Sampling Community of Thailand" used documentary research by collecting data from books, textbooks, research reports, academic articles, journals, and other documents. The variables of the study was showing relationships in relation to economic concepts in Buddhist scriptures, principles, methods, and components in Buddhist economics and Buddhist principles that promote the principles of economics including field study, in-depth interview and focus group discussion.

A. Research tools

The tools used for collecting data were the questions in the interview. There were related issues which consisted of 1) application of Buddhist principles for community management, 2) guidelines and forms of Buddhist economics in Thailand, 3) guidelines for applying Buddhist economics in communities, and 4) tools used for data collection are field record form and observation form for the application of Buddhist Economics in the sample community in Thailand.

B. Data collection

The information obtained from document research was analyzed for interviews, participatory observation and group conversation brought to explain the facts to answer the content according to the set objectives. After that, the data obtained from the analysis was compiled into a descriptive presentation according to the content structure, assemble the photos and describe the composition. In applying the principles of Buddhist economics in Thailand through the concepts of economic practices in Buddhism, it included the Buddhist principles that promote the principles of economics and brought all the data to conclude the research in accordance with the objectives of the research. Discuss the findings based on facts and suggestions for research were provided by publishing in book form and research reports.

C. Research framework

From the research studied of "The Application Model of Buddhist Economics in the Model Community in Thailand", the researcher has studied and designed the concept theory and research related through the conceptual framework as follows:

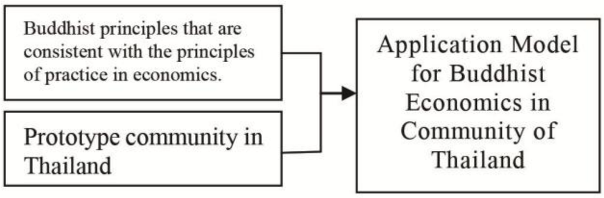
Buddhist principles that are consistent with the principles of practice in economics.
Prototype community in Thailand
Application Model for Buddhist Economics in Community of Thailand

Fig. 1 Research Framework

IV. RESULTS

Results of this research were shown as follows:

1. For methods and forms of Buddhist economics in Thailand, there are monks who are leading the concept to the public such as Buddhadasa Bhikkhu, Phra Phromkhunaphon (P.A. Payutto), Santi Asoke, etc. It found that there were self-reliant communities in accordance with Buddhist principles that emphasizes sufficiency living spread throughout the country. By having the form in (1) the monk to be the leading role model carry out self-sufficiency in accordance with Buddhist principles such as Santi Asoka and the network. Driving communities through self-reliant agriculture was led by the leadership of Phra Payom monk, at Suan Kaew Temple that used agriculture as a guide to help people. (2) Integration of Buddhism and living through small financial institutions Satchasombat Property Group Phra Ajahn Subin Pitoito of Wat Pai Lom, Trat Province, Phra Ajahn Manatkhanatthamo of Wat Pho Thong, Chanthaburi Province etc. (3) Promoting and encouraging by monks were shown by community leaders and the state as shown in the community such as Wat Saphan Community, Mueang District, Chai Nat Province, Ban Phut Phra community, Village No. 4, Nong Bua Subdistrict, Mueang Kanchanaburi District Kanchanaburi Bang Yai Subdistrict Community Economic Community, Bang Yai District, Nonthaburi Province. These communities have adopted Buddhist economics guidelines by leading monks' clergyman or community leaders. There were ways to manage using social capital in regard to the generosity shared as a drive respect for adults, and helping each other, adopting social institutions which mean family, religion and culture. They have spent time to work in the community by using patience, determination, and diligence. Therefore, successful all of the concepts of the Buddhist doctrine have become a mechanism for seeking knowledge (wisdom). There were training to bring people who were knowledgeable in community agriculture, became an assistant or providing knowledge about production that can

produce products and promote good quality of life to be perfect and suitable way to live together.

2. Application of Buddhist Economics in a sample community in Thailand in the two groups that have been carried out successfully, consisting of Ban Phai Nge Village, Village No. 1, Wang Nam Yen Subdistrict, and Phai Lom Community M.1, Pho Lom Subdistrict, Bang Pla Ma District, Changwat Suphanburi (northern region), Mae Khek Village, Village No. 1, Ban-On Sub-district, Ngao District, Lampang Province, by being a representative of the samples that successfully applied the principles of Buddhism to Buddhist Economics in community management. The concept of unity helps each other (alms-chakra) by applying the principles of problems (suffering) to intelligence (wisdom) to find a solution to the production together as a 4 factor to a lifestyle that has just enough goals and balance (Middle Way), with the base of the temple, religion, community, community leaders who join together to supplement their occupation after farming such as raising livestock, chickens, cows, goats and fish in terms of increasing other agricultural products. They also conducted growing vegetables, kitchen gardens, the marigold planting group that setting up agricultural product processing groups, such as banana slices, fried bananas in Lampang, fish farming and fish production such as dried fish, fish sauce in Suphan Buri Province. Application under local wisdom, religious methods, beliefs and Buddhist principles were a Buddhist economy under the concept of sufficiency balance, applying the problems to intelligence in production and consumption, unity in coexistence to improve the quality of life and live a participatory life until receiving the "Yu Dee Mee Suk" Village Award at the provincial level and received the royal award from HRH Princess Maha Chakri Sirindhorn Siam Sufficiency economy. Process of Buddhist Economic in Community in Thailand can be shown as below figure.

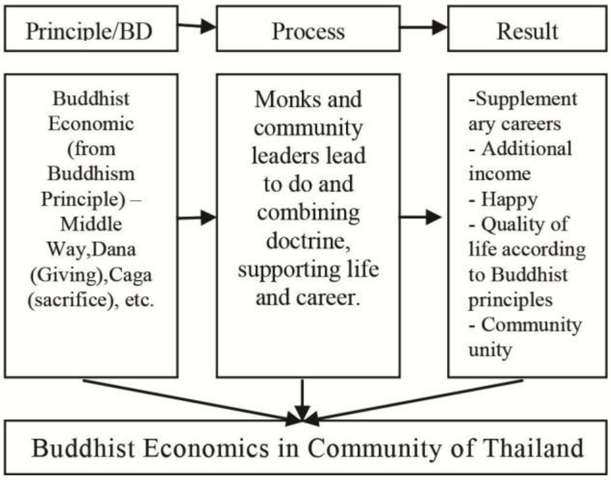
Principle/BD
Process
Result
Buddhist Economic (from Buddhism Principle) – Middle Way,Dana (Giving),Caga (sacrifice), etc.
Monks and community leaders lead to do and combining doctrine, supporting life and career.
-Supplementary careers
- Additional income
- Happy
- Quality of life according to Buddhist principles
- Community unity
Buddhist Economics in Community of Thailand

Fig.2 Process of Buddhist Economic in Community Thailand

From Fig.2, it can be explained that the introduction of Buddhist doctrine such as the middle way (Matchimapatipada) principles of fellowship sacrifice principles (Cāga), principles of sharing (alms), the Buddhist teachings to integrate with community activities, with monks and community leaders leading the way to promote activities. The result of following the Buddhist economy make people more professional and have more income better quality of life and happy as appropriately according to Buddhism.

3. Learning model of application of Buddhist economics in a sample community in Thailand by all forms that appear in the community Beginning with (1) setting goals in accordance with Buddhist science regarding balance and happiness which is the goal of the human being as a whole, (2) learning to practice the Buddhist economy on the integration of old knowledge and applying it to the conditions of traditional community economics, (3) adaptation under Buddhist economics is an adjustment under a new situation, new learning and new experiences under traditional production and production for consumption towards production quality and quality of life. (4) Buddhist Economics Management is a holistic management system which every process of the form can be mixed and applied with principles that leading to make it as a model through religious and social beliefs. Therefore, community activities have a way of religion as a determinant and applied under the religious path.

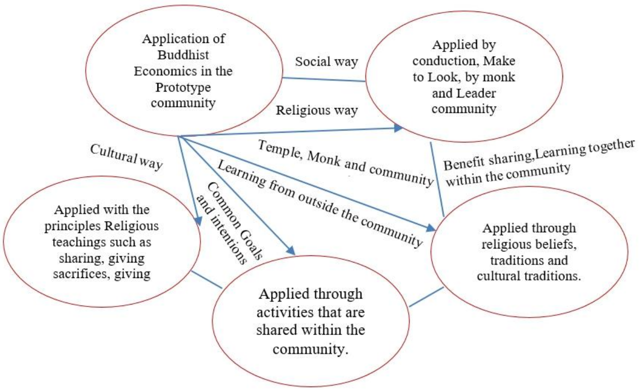
Application of Buddhist Economics in the Prototype community
Social way
Religious way
Applied by conduction, Make to Look, by monk and Leader community
Cultural way
Temple, Monk and community
Learning from outside the community
Common Goals and intentions
Benefit sharing,Learning together within the community
Applied with the principles Religious teachings such as sharing, giving sacrifices, giving
Applied through religious beliefs, traditions and cultural traditions.
Applied through activities that are shared within the community.

Fig. 3 A Model of Knowledge of Buddhist Economics in Community of Thailand

From Fig. 3, it can be explained that the introduction of Buddhist doctrine such as the middle way (Pali: Matchimapatipada), Buddhist harmonious (Pali : Samakkii Dhamma), Sacrifice principle (Pali: Cāga), Principle of sharing (Pali : Dana), Buddhist teachings to integrate with community activities. Monks and community leaders can lead the way to promote activities and result of following the Buddhist economy are made people having more professional and income to gain better quality of life and happy as appropriately that according to Buddhist way.

V. DISCUSSIONS

1. Methods and forms of Buddhist economics in Thailand from a survey of research studies on sample communities in Thailand about community management and the guidelines and models of Buddhist economics in Thailand will find that community management occurs under the concept of sufficiency economy of Buddhist economics that comes from the Buddhist principle that balance is sufficient (meditative) to ponder and then practice (Pali: Aparihaniyadham), unity, wisdom, to the practice of Buddhist economics. Guidelines for practice is led by monks, priests and community leaders which is sacrificed for the community as a whole in the management of the community with the application of the doctrine in Buddhism according to the Buddhist economy. As a principle of operation as shown and consistent with Jaroon Rattanakan's research (2013) [11] on "Applying Buddhist principles and sufficiency economy concepts for the coexistence of people in Sam Bundit Subdistrict, Uthai District, Phra Nakhon Si Ayutthaya Province" and Yuthapong Saengsoda (2001) [12] on "The Role of Monks and the Problem Solving of Thai Society A Case Study of Sajja Sasom Sub Group (saving money group), Chanthaburi Province, "Research of Phrakhru Phisan Thamrakkit (2011) [13] on the Application of Buddhist Principles in Self-Reliance: A Case Study of Ban Mae Sai Satcha Savings Group." Research of Choa Athikarn Charoen Kittikuno (2010) [14], or Luang Phi Chang of Phrom Phiram, on research of management of Buddhist faithful group under the sufficiency economy principles Krap Phuang Nuea temple Phrom Phiram district, Phitsanulok Province. It was also related to the research of Phra Thananan Thanututaro (Chaichat) (2016) [15] on the management according to the philosophy of sufficiency economy, secondary school under the Kalasin Provincial Administrative Organization, etc.

2. For methods and guidelines for applying Buddhist economics to the model community in Thailand, the sample used in the study received an outstanding village award at the provincial level consisting of (Central) Ban Phai Nge Community, Village No. 1, Wang Nam Yen Subdistrict, Bang Pla Ma District, Suphan Buri Province (Northern region), Mae Khek Village, Village No. 1, Ban On Sub-district, Ngao District, Lampang Province by using the concept of sufficiency Balance (middle), knowledge seeking (wisdom) to add value progress in profit and community products and application under the concept of balance and mutual assistance. Results are consistent with the study of Kingkaew Buapetch (2009) [16] in the research on "Participation in ecotourism management by communities: a case study of Kiriwong Community, Lan Saka District, Nakhon Si Thammarat Province The results of Aphinan Yodmanee (2003) [17] on "Self-Reliance of Mai Riang Community, Chawang District, Nakhon Si Thammarat Province", including Phra Kru Phiphat Kittisunthorn Nooduk (2017) [18] on "Application of Buddhist Philosophy and Philosophy of the sufficiency economy for strengthening the community strength in Na Thawi District Songkhla province. "Research of Soavanath Leklersin (2017: 88-98) [19] on "Knowledge, Understanding and Application of Sufficiency Economy Philosophy in Community Economic Development, Bang Yai Subdistrict, Bang Yai District, Nonthaburi Province" that conducted by Pattama Gomenjumrus (2016) [20]. Regarding the relationship between the level of knowledge of the sufficiency economy concept and the level of practice regarding the sufficiency economy concept of Song Khlong community, Bang Pakong district, Chachoengsao province Roi Kwan Buddhamongmee's Research (2013) [21] on the knowledge and local wisdom of Ban Don Mu community, Ban Tum Yea Community, Ratchathani Asoke Community and the community practicing sufficiency economy Ubon Ratchathani Province, etc.

3. Application of Buddhist economics in the sample community in Thailand is applied by the applied principles through religious beliefs and the way of life that applied by taking through activities with monks. Community leaders drive under the religious way of the temple, the monks and cultural integration within the community as to (1) the application of principles to the sufficiency of the balance under the religious way, (2) the application to encourage create learning, share (eat-cāga), knowledge to follow as learning under the path of wisdom to management within the community, (3) promote knowledge transfer within the community and society, (4) create a process and aiding and continuing systematic learning for the benefit of holistic learning and propagation. This will lead to systematic driving which is consistent with the research by Thanawut Pimki and Chantana Ritsomboon (2014) [22] on the application of the sufficiency economy initiative to community enterprises in Chanthaburi Province, research of Usanee Suwan (2015) [23] on "The role of women in community development in accordance with the philosophy of the sufficiency economy in Wat Saphan Community, Muang District, Chai Nat Province, "Research of Sukanda Klinkhachorn and Khwan Kamondonkwa (2017) [24] on the operational efficiency of cassava industry by applying use the philosophy of the sufficiency economy in the northeast region, Research of Sompis Poonjaturus and Others (2018) [25] on "Self-learning set based on the philosophy of sufficiency economy to the implementation of the Ban Saokradong community, Ayutthaya Province, in the work of Navarat Boonpila (2017) [26] on the conduction of the sufficiency economy philosophy and community economic development: the case of Ban Thon Na Lap Village No. 1, Thon Na Lap Sub-district, Ban Dung District, Udon Thani Province And the research of Samran Chuachuay (2014) [27] on the way of life of people in the riverside of Bangkok Noi canal community, Nonthaburi province, in line with the philosophy of the sufficiency economy, etc.

VI. RECOMMENDATIONS

A. Recommendations for Practices

Driving the application of Buddhist economics in Thailand into action for the Buddhist community is considered as important and necessary which will cause the movement to the area and practice as a whole:

(1) Drive as a policy to local administrative organizations to apply the concepts of Buddhist economics in various communities to act as reality with religious, cultural, and traditional means as a base for expanding activities to a wider community.

(2) Monks and Buddhists have to work more invent and interpret the teachings of Buddhism in accordance with the concept of economics. Buddhist economics will make teachings valuable to practice that resulting in quality of life for those who follow. Virtue in living combined with Buddhist economics without taking advantage creative not causing damage to the society.

(3) Community should be encouraged as a prototype community that has guidelines for good practice in other model communities, and then bring those results to propagation in various communities to cover nationwide.

B. Recommendations for Further Research

(1) Further research should include the application of Buddhist principles that will use in community management in order to create a mechanism for practice in the national level.

(2) Mixed methods research should be applied for the next research in order to study and research the achievement of the implementation of Buddhist agricultural practices in Thai communities throughout the country.

CONCLUSION

Application of Buddhist Economics in Thailand is the integration of Buddhist doctrine into the mechanism of practice. Communities have an agricultural way of life with monks and community leaders using temples as the base for their operations Integration with religion, traditions, beliefs, careers, and lifestyle. Resulting in happiness and the quality of life of people in the community with the goal of improving the quality of life of community members are expected. The guidelines are (1) implemented by the monks and community leaders, (2) learning, alertness and compliance, (3) promoting the driving to various processes that can occur, (4) resulting in an additional income, (5) improved quality of life, and (6) sufficiency in the community in the form of Buddhist economics.

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A Study of Mindful Ascetic Therapy (MAT) Program on Mental Health of the New Normal Society during the COVID-19

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Abstract*— *The purposes of this research were 1) to study the problems and situation of current society during the pandemic of COVID-19, 2) to analyze and integrate the knowledge of mindfulness-based therapy, ascetic's body twist postures, Thai Traditional Medicine (TTM), and 3) to develop and propose the Mindful Ascetic Therapy (MAT) Program on mental health for the new normal society during the COVID-19. This article distilled the psychological phenomenology design and documentary research from the observation, news, and texts. Data were collected from scriptures, texts, books, news, and on-line data relating to mindfulness-based therapy, ascetic's body twist postures, and Thai Traditional Medicine (TTM). Results indicated that 1) Mental health, as well as emotional stability, is very important for a person's new normal life during the pandemic of COVID-19 as it creates the mental immune system to fight against the illness; 2) The integration of a mindfulness breathing (Ānāpānasati) with ascetic's body twist postures (Reusi Dat Ton) and TTM has been designed based on four factors of physical, social, mental/emotional, intellectual/wisdom in the Buddhist concept (Pāli: Bhāvanā); and 3) MAT Program consists of four interventions which are (1) the practice of ascetic body's twist postures from Thai Traditional Medicine (TTM), (2) meditation on mindfulness of breathing, (3) body scan, and (4) indigenous mindful eating for the balance of holistic health aiming for prevention, self-healing, and attainment of mental health in the new normal society.

Index Terms—*Ascetic's Body Twist Postures, Mindfulness-Based Therapy, Mental Health, Thai Traditional Medicine (TTM)*

I. INTRODUCTION

This ongoing research during the pandemic of COVID-19 in this new normal society has been conducted based on the value and belief that respect, understanding, loving-kindness, compassion, and empathy among the mankind are the most basic and most crucial requirements for health, longevity, and last long happiness. Beginning the days during my childhood in school, I grew up with the touches of my mother's love, kisses, hugging, caring, homemade foods, and understanding, the world seemed so bright and happy and the feeling of spreading the love to others has been deep-rooted back then. By growing up in the city life as well as living outside my motherland for one decade, there were times that I had gone through thick and thin. However, after all when I look back, my mother has injected me with her traditional way of mental prevention which is very important for mental wellness.

Mental wellness is generally viewed as a positive attribute, even if the person does not have any diagnosed mental health condition. Since the term "mental health" differs from cultures and traditions, it can be seen as an unstable continuum, where an individual's mental health may have many different possible values [1]. In a broader sense, mental health highlights the quality of emotional well-being, the happy lifestyle, the capacity to live a full and creative life, the flexibility to deal with life's inevitable challenges, the ability to work efficiently, the positive thinking in self-adjusting toward unexpected situations or unsatisfactoriness, and the harmonious way of living with others in conformity. The target of mental health is happiness for oneself and toward others. This might sound possible to follow in the common life going on situation. In the contrary, when it comes to the pandemic situation of COVID-19. It is quite challenging to adapt and adjust to the new normal society.

Considering the tragic loss not to mention only on the huge amount of money invested in disease control and prevention, lab testing and experiments, but also on the mental factors of those who were or are still infected, lost their love ones, faced with economic freeze, quarantined at homes or hospitals, etc. These are all far beyond imagine. Still we have to be prepared and ready for the second-wave of COVID-19 and the new normal life. It is not going to be the same old world again but we need to embrace the new way of living with mindfulness and conscience.

According to the global report on COVID-19 [2], there are confirmed 9,912,223 (+13,676) cases of infection with deaths 497,067 (+988), critical 57,619, and recovered 5,156,651. While the global number looks threatening and increasing in some countries, the number of infections in Thailand with COVID-19 is reported with no new cases (+0) for the last thirty days. The new confirmed case of Thai was those who returned from aboard in quarantine places with the report of confirmed 3,162 cases, serious 0, admit 51, deaths 58 (+0), and recovered 3,053 (+13) as in [2]. There are more numbers of people with depression, anxiety, with suicide thought and attempt. The COVID-19 pandemic, and the accompanying economic devastation, has only worsened the situation in Thailand and throughout the world. Results of the research, soon after the government imposed emergency measures to combat the spread of the coronavirus at the end of March, showed that there have been at least 38 suicide attempts linked to the lockdown, and job losses during the crisis, as of the end of April. Of those, 28 people died [3]. In March alone, for example, the Department of Public Health received 600 calls, compared to just 20 and 40 in each of the previous two months, and the number has continued to increase.

Mental health, as emotional stability, is very crucial factor in a person's everyday life. Social skill, behavioral skill, and thinking skill are such skills that a human's brain develops at an early age and will continue to develop up until the age of twenty-five [4]. With the nature and nurture upbringing, some of the children face difficulty in these kinds of skill then affecting a person's brain developing in a life span since the time we can talk all the way to the time we grow so old that we can barely even move or walk. Through the life time, some may neither even understand about the socially defined concepts of mental illness or mental disorder nor pursue to seek help.

Conventionally defined as a hybrid of absence of a mental disorder and presence of well-being, mental health is a socially constructed and defined concept. In accordance with World Health Organization (WHO), mental health includes "subjective well-being, perceived self-efficacy, autonomy, competence, inter-generational dependence, and self-actualization of one's intellectual and emotional potential, among others. [5]" Moreover, for all individuals, mental, physical, and social health are vital strands of life that are closely interwoven and deeply interdependent. As understanding of this relationship grows, it becomes ever more apparent that mental health is crucial to the overall well-being of individuals, societies, and countries. The Institute for Health Metrics and Evaluation reported the estimate figure that 2,570 million in 2017 lived with a mental health disorder [6] as shown in Fig. 1.

Disorder	**Share of global population with disorder (2017)** **[difference across countries]**	**Number of people with the disorder (2017)**	**Share of males:females with disorder (2017)**
Any mental health disorder	10.7%	792 million	9.3% males 11.9% females
Depression	3.4% [2-6%]	264 million	2.7% males 4.1% females
Anxiety disorders	3.8% [2.5-7%]	284 million	2.8% males 4.7% females
Bipolar disorder	0.6% [0.3-1.2%]	46 million	0.55% males 0.65% females
Eating disorders (Clinical Anorexia and Bulimia)	0.2% [0.1-1%]	16 million	0.13% males 0.29% females
Schizophrenia	0.3% [0.2-0.4%]	20 million	0.26% males 0.25% females
Any mental or substance use mental disorder	13% [11-18%]	970 million	12.6% males 13.3% females
Alcohol use disorder	1.4% [0.5-5%]	107 million	2% males 0.8% females
Drug use disorder (excluding alcohol)	0.9% [0.4-3.5%]	71 million	1.3% males 0.6% females

Fig. 1: Estimates Ratio of Mental Health Disorder (2017)

This shown figure (any mental health disorder) is slightly more than one in ten people globally (10.7%) which is quite a shocking number. However, only a small minority of the 450 million people suffering from a mental or behavioral disorder are receiving treatment. Advances in neuroscience and behavioral medicine have shown that, like many physical illnesses, mental and behavioral disorders are the result of a complex interaction between biological, psychological, and social factors.

Astoundingly, mental health disorders are common than cancer, diabetes or heart disease. Evidence from WHO suggests that nearly half of the world populations are affected by mental illnesses with an impact on their self-esteem, relationships, and ability to function in everyday life [7]. An emotional or mental health can impact their physical health like a serious illness can cause depression. When a person is depressed, the whole body suffers. Likewise, people who enjoy emotional health are better able to fend off diseases and enjoy better health during a chronic illness. This is a power discovered recently of the body-mind connection. The mind-body connection happens on both a physical and chemical level. The brain is the hardware that allows a person to experience mental states that are labeled the "mind." This concept of the "mind" encompasses mental states including thoughts, beliefs, attitudes, and emotions. Different mental states can either positively or negatively affect biological functioning. This occurs since the nervous, endocrine, and immune systems share a common chemical language, which allows such constant communication between the mind and body through messengers like hormones, neurotransmitters, and so on [8].

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to study the problems and situation of current society during the pandemic of COVID-19, 2) to analyze and integrate the knowledge of mindfulness-based therapy, ascetic's body twist postures, Thai Traditional Medicine (TTM), and 3) to develop and propose the Mindful Ascetic Therapy (MAT) Program on mental health for the new normal society during the COVID-19.

III. RESEARCH METHODS

A. Research Design

This study distilled the psychological phenomenology design and documentary research from the observation, news, and texts. Data were collected from scriptures, texts, books, news, and on-line data relating to mindfulness-based therapy, ascetic's body twist postures, and Thai Traditional Medicine (TTM). The qualitative data was collected from the key informants and analyzed by using content analysis. The framework of this study was based on the holism approach of the five aspects consisting of 1) physical aspect, 2) emotional aspect, 3) mental aspect, 4) social aspect, and 5) spiritual aspect as shown in Fig. 2.

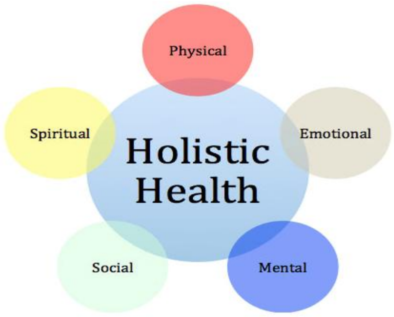

Fig. 2: Research Framework for a Study of Mindful Ascetic Therapy (MAT) Program on Mental Health of the New Normal Society during the COVID-19

B. Concept and Application

Recently, thousands of research in the past decades have shown the results toward the relationship of mind-body and introduced many programs with the implementation of meditation using the mindfulness-based method such as MBCT, MBSR, MBRP, MBPC, or MBTC (Thailand) in order to help treating people who are suffering from health and mental illnesses: depression, stress, chronic pain, anxiety, PTSD, diabetes, OCD, eating disorders, addictions, and so on.

As in historically or etymologically conceptual idea, the word mindfulness is not the term used in Buddhist philosophy but rather the term used in English. The Buddhist term translated into English as 'mindfulness' originates in the Pali term sati and in its Sanskrit counterpart *smṛti*. The Pali-language scholar Thomas William Rhys Davids (1843–1922) first translated the Pali word sati in 1881 as English mindfulness in *Sammā-Sati* or "Right Mindfulness; the active, watchful mind [9]". It is then often translated as 'bare attention', but in the Buddhist tradition it has a broader meaning and application, and the meaning of these terms has been the topic of extensive debate and discussion [10]. In the Journal of the Oxford Centre for Buddhist Studies, written by Bryan Levman [11], it is suggested that "the word *sati* incorporates the meaning of 'memory' and 'remembrance' in much of its usage in both the suttas and the [traditional Buddhist] commentary, and without the memory component, the notion of mindfulness cannot be properly understood or applied, as mindfulness requires memory for its effectiveness". According to Robert Sharf [12], *smṛti* originally meant "to remember", "to recollect", "to bear in mind", as in the Vedic tradition of remembering the sacred texts whereas the term sati also means "to remember". In the Satipaṭṭhāna-Sutta the term *sati* means "to remember the dhammas", whereby the true nature of phenomena can be seen. Sharf referred to the Milindapañha, which explained that the arising of *sati* calls to mind the wholesome dhammas such as the four foundations of mindfulness, the five faculties, the five powers, the seven awakening-factors, the noble eightfold path, and the attainment of insight [13].

Recently in many contemporary practices, there have been many other secular adaptations of mindfulness practice in daily life and professional practice such as Dialectical Behavior Therapy (DBT), Mindfulness-Based Cognitive Therapy (MBCT), Acceptance and Commitment Therapy (ACT), and Mindfulness-Based Addiction Therapy (MBAT). These newly shifted paradigms of treatment have all incorporated mindfulness skills into clinical interventions and paradigms with success in decreasing depression and anxiety, and increasing overall well-being. Keng, et al. concluded that mindfulness brings about various positive psychological effects, including an increase of the subjective well-being, reduction in various psychological symptoms and emotional reactivity, and an improvement of behavioral regulation. Moreover, meditation can reduce stress and increase cognitive functions [14]. Clinical studies have documented both physical and mental health benefits of mindfulness in different patient categories as well as in healthy adults and children.

Through these empirical studies, the mindfulness-based interventions, mindful body movement, mindful stretching postures, and mindful eating are of significant factors for mental health which lead to longevity and happiness. As to preserve an essence of Thainess and keep our traditional knowledge, holistic wellness, ancient Thai way of living, the researcher conceptualized the framework with applications of Thai Traditional Medicine and Buddhism in a contemporary world using Thai ascetic body's twist postures (*Reusi Dat Ton*), mindfulness of breathing (Ānāpānasati), body scan, and indigenous mindful eating. Thus, these four therapeutic mindfulness-based components were hypothesized to have an effect on healthy mind-body connection in a long run as shown in Fig. 3.

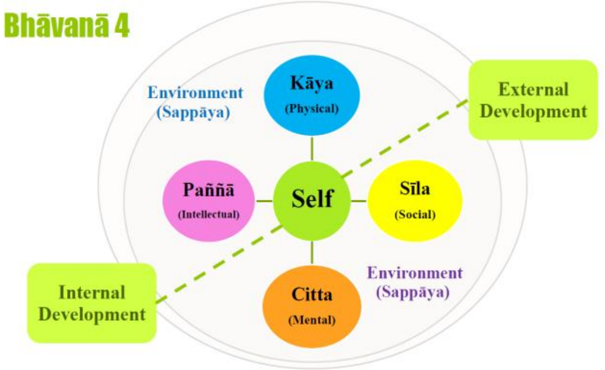

Fig. 3: Conceptual Framework of Four Therapeutic Mindfulness-Based Components for Internal Development and External Development

IV. RESULTS

According to the Thai Tradition, there was a well-known practice called Thai Traditional Medicine (*Paet Phaen Tai*, abbreviated TTM). TTM was today an officially recognized medical system alongside with the modern biomedicine and Traditional Chinese Medicine (TCM). *Paet Phaen Tai*, Thai Traditional Medicine, was a strong system of methods and practices, including herbal medicine, bodywork practices (traditional Thai massage), and spiritual healing. While not all Buddhist medicine was Thai, however Thai medicine was considered Buddhist medicine. Thai Traditional Medicine consists of five primary branches:

(1) Internal medicine – Primarily the use of herbs and diet to promote health.

(2) External medicine – All therapies applied to the external body including but not limited to:

- Bone setting (indigenous chiropractic)
- Thai cupping
- Thai scraping (a practice similar to Chinese Gua Sha)
- Thai massage techniques including compression, Thai acupressure, beating, passive stretching and focus on Sen Sip known as the ten main energy channels (pathways of movement in the body such as tendons, ligaments, nerves, and circulatory vessels)
- External application of herbs through balms, liniments, compresses, ointments, and poultices

(3) Spirit medicine – Use of amulets, ancient incantations, sak yan (or tattooing), and shamanistic involvement with spirits for the purpose of healing.

(4) Divination – Use of Vedic astrology, numerology, palmistry, and geomancy to determine health predisposition and remedial measures.

(5) Buddhism – (seen as) the mental health branch of Thai medicine such as the use of meditation: Samatha and Vipassanā.

According to TTM, health was not merely a state defined by the lab tests or yearly checkups. Health was a continuous and participatory process that embraced all aspects of life: physical, mental, emotional, behavioral, spiritual, familial, social, and universal. Achieving balance on all levels of being was the true measure of vibrant health. To say, human was a one-of-a-kind with an equally unique blueprint for individual health. To provide a universal framework for understanding these blueprints, TTM taught the way to honor and support true individual natures. The underlying prescription of either TTM or Ayurvedic medicine was quite simple: recognize the power of self-healing within. The average people as well as standardized treatment simply never exist in Thai Traditional Medicine because human body was composed of the four elements (or 'tard' in the Thai language) meaning we were born different since conception.

1. Earth element (Pathavī-dhātu) (20)
2. Water (or liquid) element (Apo-dhātu) (12)
3. Air (or wind) element (Vāyo-dhātu) (6)
4. Fire element (Tejo-dhātu) (4)

In order to heal or prevent the cause of illness, there were three things to be put in mind: 1) Internal Medicine-the use of herbs and diet to promote health, 2) External Medicine-all therapies applied to the external body, and 3) Etiology or Causes of Illness in TTM which simply were dhātu (cause of four elements), utu (cause of seasons), āyu (cause of age), kāla (cause of astrological time), and then padesa (cause of country) which all created the cycle of life in the view of Thai Traditional Medicine of the relationship between body and mind as shown in Fig. 4.

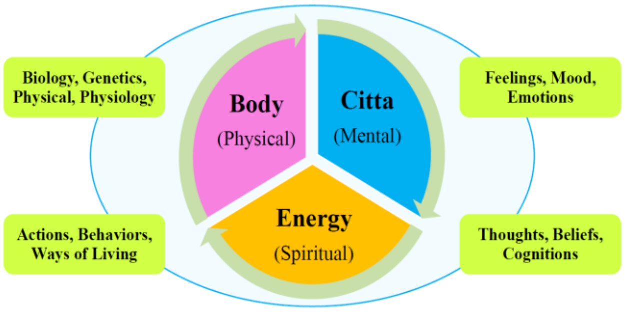
Biology, Genetics, Physical, Physiology
Body
(Physical)
Citta
(Mental)
Feelings, Mood, Emotions
Energy
(Spiritual)
Actions, Behaviors, Ways of Living
Thoughts, Beliefs, Cognitions

Fig. 4: Cycle of Life of Thai Traditional Medicine of the Relationship between Body and Mind

In Thai Traditional Medicine hospitals, the Circle of Life was addressed within the same facility, under the same roof. Take an example that if one was subjected to bodily injury, this theory said that mental imbalance (such as depression or fear) and lowered energy levels would result. Likewise, if one's mind and heart were not balanced, this would lead to energetic imbalance and disease in the body. Finally, if one's energy levels faltered, this would lead to both mental and physical lethargy. Because disease originating in any of the three essences soon led to an imbalance in others, then Thai Traditional Medicine addressed these three essences equally and simultaneously.

All diseases or disorders affected all three essences, and thus all diseases required all three types of healing. All these three types of healing must therefore be considered central to the field of medicine. This was the radical message of the Circle of Life: mental and emotional well-beings were not incidental to physical health, but were an integral and necessary part of it. To put it slightly differently: spirituality was medicine, and any medicine was not truly medicine unless it included the spiritual connection.

V. DISCUSSIONS

Mindful Ascetic Therapy (MAT) Program was designed to build by means of physical, social, mental, intellectual, or spiritual trainings – Bhāvanā in Buddhism, defined as in term of Buddhist psychological, Thai Traditional Medicine, and Buddhist contexts. It was the technique for self-healing by combining the practice of Ānāpānasati in Buddhism or mindfulness of breathing together with the practice of ascetic body's twist postures from the Thai Traditional Medicine (TTM), body scan, and indigenous mindful eating as aiming for self-healing and attaining the mental health. In Buddhism, there has been a long history of practicing "Mindfulness of Breathing" by yogis or Rishi since the Buddha's time, as called in Pāli, Ānāpānasati [15]. Simply defined, Ānāpānasati is to feel the sensations caused by the movements of the breath in the body as is practiced in the context of the mindfulness meditation, specifically it concerns mindfulness of inhalation and exhalation, as a part of paying attention to one's own body in quietude, and recommends the practice of Ānāpānasati meditation as a means of cultivating the Seven Factors of Enlightenment.

A. Treatment of Mindful Ascetic Therapy (MAT)

In both the *Samut Thai Kao* and The Book of Medicine, the texts not only described the techniques, but also ascribed a therapeutic benefit to each pose or exercise. Some poems described specific ailments while others used Sanskrit Ayurvedic medical terminology. Some of the ailments mentioned included abdominal discomfort and pain, arm discomfort, back pain, bleeding, blurred vision, chest congestion, chest discomfort and pain, chin trouble, chronic disease, chronic muscular discomfort, congestion, convulsions, dizziness and vertigo, dyspepsia, facial paralysis, fainting, foot cramps, pain and numbness, gas pain, generalized weakness, generalized sharp pain, headache and migraine, hand discomfort, cramps and numbness, heel and ankle joint pain, hemorrhoids, hip joint problems, joint pain, knee pain and weakness, lack of alertness, leg discomfort, pain and weakness, lockjaw, low back pain, lumbar pain, muscular cramps and stiffness, nasal bleeding, nausea, neck pain, numbness, pelvic pain, penis and urethra problems, scrotal distention, secretion in throat, shoulder and scapula discomfort and pain, stiff neck, thigh discomfort, throat problems, tongue trouble, uvula spasm, vertigo, waist trouble, wrist trouble, vomiting, and also waist discomfort. These were all kinds of ailments related with the treatment by practicing all postures of *Ruesi Dat Ton* with mindfulness of breathing.

B. Benefits of Mindful Ascetic Therapy (MAT)

With the practice of *Reusi Dat Ton* with mindfulness of breathing, it gave benefits in healing the types of ailments mentioned above. Other benefits described in the old texts included increased longevity and opening all of the “*Sen*” (There were various types of “*Sen*” or channels in Thai Traditional Medicine. There was Gross Earth Physical “*Sen*” such as blood vessels. There was also more subtle “*Sen*” such as channels of bioenergy flow within the subtle body, known as “*Nadis*” in Sanskrit. In addition, there was also “*Sen*” as channels of the mind). In recent years, the Thai Ministry of Public Health has published several books on *Reusi Dat Ton*. According to these modern texts, some of the benefits of *Reusi Dat Ton* practices included improved of agility and muscle coordination, increased joint mobility, greater range of motion, better circulation, improved respiration, improved digestion, assimilation and elimination, detoxification, stronger immunity, reduced stress and anxiety, greater relaxation, improved concentration and meditation, oxygen therapy to cells, pain relief, slowing of degenerative disease and greater longevity.

Reusi Dat Ton was a self-healing system with stretching exercises together with the mindfulness breathing. Some of the exercises were easy to practice, even for the beginners or those who had limited flexibility. However, some doctors tried to relate the ascetics' or hermit's body twist or *Reusi Dat Ton* with yoga of India but there were many differences in the patterns. Since most of the Thai patterns were quite simpler and easier to practice, among the 80 patterns, there was one similar to Chinese, another one similar to Indian and there were two coupling patterns[1]. *Reusi Dat Ton* or ascetic's body twist postures was not only good at curing diseases but it was also a kind of exercise which helped practitioners to maintain fitness and keep healthy with awareness, and it was also good for relaxation and mental training. Some of the advantages and important resulted in practicing the *Reusi Dat Ton* are as follows:

1) Help in limbs and joints movement;
2) Help the respiration system;
3) Resist many diseases, make life healthier, prolong life;
4) Relieve anger, irritableness, drowsiness, discouragement, and strain;
5) Treatment of muscle and tendon pain;
6) Treatment of joint disorders;
7) Increase muscle tone and flexibility;
8) Optimization of blood circulation;
9) Improve breathing;
10) Alignment of the skeletal system; and
11) Detoxification and stronger immunity.

In Thai traditional medical practice, problems sometimes manifested that they were the topical symptoms of deeper dysfunctions. As in Thai traditional massage, for example, *Reusi Dat Ton* might be helpful to treat a disorder that might have its point of origin elsewhere in the body. Some exercises had therapeutic indications related to body parts that were not directly stimulated by the technique itself. This aspect of the sequential work was often confusing to those who simply followed a sequence without understanding the real holistic aspect of traditional Thai healing arts. Part of the traditional therapist's job was to help relieve and release stored tension in clients with pain. *Reusi Dat Ton* was then an excellent tool to support and strengthen the authentic postures and techniques used in Thai massage practice. Through practice over time, practitioners might be able to sense and actually feel the “Sen” lines becoming stimulated during the exercises. When this occurred, more complete understanding (in depth) of how the human energy system was functioning became clear and the quality of the mind was very calm and peaceful.

VI. RECOMMENDATIONS

A. Recommendations for Practices

1. Understanding the new normal society is the crucial part in dealing with the impacts of the COVID-19 caused on

many aspects in life. In order to deal with this sudden change in life, a person has to truly understand oneself and embraces the truth that an individual is born differently so try to accept one's own limitation.

2. Adapting and adjusting to the new normal society are not easy to do but not too difficult to overcome. Think in the positive way that it is just not only one person that has to deal with this disease and its tremendous causes. However, there are millions of people on this planet who are facing the same situation and they are trying to overcome this also. What to keep in mind is that it needs mindfulness, awareness, and tolerance to train the mind with the good care of the body with good food and rest through the mindful eating practice.

3. Relationship is also very essential during the crisis time in life, the same as family, friends, peers or colleges. Therefore, there should be a social or group support with enough knowledge to help those in the suffering and maintain the relationship continuation.

B. Recommendations for Further Research

1. This research was designed and completed by using the documentary study based on the qualitative process because of the limited timeframe and budget. In order to make this study more promising, there should be a further study using the quantitative approach such as an experimental research with repeat experiment for different age groups.

2. Results of this study was developed by mainly qualitative research and emerged as a relationship between different aspects. Hence, there should be a research conducted further by analyzing the relationship model for grounded theory, the structural equation model, and then to validate the developed model using LISREL program.

CONCLUSION

Born as human beings, we are always under the connection of the mind-body impact, what we think, feel, or behave will be our thought patterns, emotions or attitudes, and ways of living. The ultimate form of beauty comes from a mind in sync and at peace with the body and the natural world. People possess characters of such beauty with serenity, optimism, friendliness, confidence, a deep sense of inner peace, and happiness always radiate with invisible radiation toward others. This rubs off onto the people they come in contact with, and others enjoy being around them. Moreover, people with good care of their physical body always take good care of others as they see importance and respect in their own selves so they want to spread this loving-kindness towards others. But in the fast-paced society where we are constantly bombarded with visual images from every form of media – mobile, technological aids, online learning, digitalized living style, it is no wonder that most of us have lost touch with our imaginations and visual powers.

In this study, Mindful Ascetic Therapy (MAT) program has been conceptualized and designed based upon the four dimensions of training/development in the Buddhist concept known as *Bhāvanā* (Pāli): physical, social, mental/emotional, intellectual/wisdom. This program in the same way consists of four interventions which are (1) the practice of ascetic body's twist postures from the Thai Traditional Medicine (TTM), (2) meditation on mindfulness of breathing, (3) body scan, and (4) indigenous mindful eating. By continuously and mindfully practice, the balance of holistic health will slowly implant new cycle of knowledge in a person's brain then practitioners will possess self-efficacy quality and understand the gradual improvement of physical, emotional, mental, and behavioral aspects aiming for prevention, self-healing, and attainment of mental health.

This is one of the reasons why it is important to understand what many indigenous cultures around the world have long believed and also used traditional medicine and ancient practices for thousands of years by healers of many cultures to balance the inner peace of mind with the outside world.

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The Active Ageing in Buddhist Way Index Development of the Elderly in Retired Government Official Group

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Abstract**—***The objective of this research was to propose the guidelines for the active aging enhancement in Buddhist way for the retirement of elderly. This research was a qualitative research. Data was collected from academic papers, researches and articles. Results of the research showed that 1) the indicators of active aging enhancement according to the 3 components that can be synthesized as follows, the first element was the health status of the retirement of elderly, namely 1) regular exercise, 2) access to health services, 3) physical safety, and 4) good mental health. The second element was the participation of the retirement of elderly, namely 1) conducting volunteer activities, 2) caring for children in the household, 3) caring for the elderly in the household, and 4) political participation. Finally, the third element was security of the retirement of elderly, namely 1) employment after retirement, 2) income after retirement, 3) secure accommodation, and 4) lifelong learning. The construction of the indicators of active aging enhancement in Buddhist way for the retirement of elderly used the doctrine of the 5 Dhamma Age principle to accompany the indicators of active aging enhancement synthesized which were 1) SapphaiGari, 2) SapphaiMuttunyu, 3) ParinotPhochee, 4) Kalachari, and 5) Phrommachari, in order to be a Buddhist practice for creating a way of life that was consistent with the basic needs of life, especially the elderly in all activities of daily life. They will be healthy and will be able to look after themselves. They will be independent. They will accept the reality of life. It was the cessation of their physical and mental suffering during their few remaining periods. It will cause happiness, and they can live with others as usual without any problems.*

Index Terms—*Indicators, Active Aging Enhancement, Retirement of Elderly*

I. INTRODUCTION

‘Active ageing’ is an idea which is defined by WHO (World Health Organization) as the process for increasing the opportunities of security, health, and participation in order to develop life quality to be the elderly [1]. It is a process for appropriate health management in order to approach the health promotion when being elderly [2]. The active ageing consists of 3 major elements which are 1) ‘health’ means the complete condition, the protection and reduction of risky factors of pathogenesis, the maintenance of good health containing the ability of self-health-care freely, as well as the ability to access health service following rights and needs of the elderly 2) ‘security’ means the possession of security, and safety including physical, social and financial aspects as well as the accession of necessary service, the possession of suitable caregiver, the stability of environment, and the safety following needs and rights of the elderly 3) ‘participation’ means the participation within family, community, and society which will help the elderly provide the benefits to themselves, others, and publics [3]. Along with the self-training to be ready in physical, mental, and intellectual aspects [4]. Until being able to solve the occurred problems carefully and securely [5].

Thailand contains the increasing number of the elderly and contains the prediction which presents the continuously increasing proportion of elderly population and in not over 10 years Thailand will become a ‘complete aged society’ when the population aged over 60 takes 20% of the total population [6]. To define the elderly completely aged over 60 years old for Thailand has been used for a long time and it is the starting age which receives the welfare and benefits form government service as well. At the current time, Thailand already is an aged society which means there are more than 10% of the elderly population following the criterion of United Nations; moreover, from Thailand population projection during 2010-2040 found that the number and proportion of the elderly are continuously increasing whereas the number and proportion of working-age population are decreasing [7]. The government therefore has a policy in order to manage the system to promote quality of life being able to depend on oneself, and to reduce the dependence on others as same as the experiences of developed countries such as Netherland and Sweden. Additionally, the government faces the problems of the elderly‘s public healthcare and supervision costs which is greatly increasing; however, they are trying to search for other choices for supervising the elderly [8].

The retirement of government officials in Thai government service system is the leaving of government officials from the government servicefollowing the law about official pension which is the leaving from the act of law. At the current time, the law about the government officials' retirement is a Government Pension Fund Act of 1957 (Section 19) which determines that the government officials who completely turning 60 years old at the end of the fiscal year must be retired from the government service. Unless the necessary case for the benefits of national security, education, national development as well as being civil servant under Royal Thai Aide-De-Camp, the cabinet will approve to continue the age of being government officials for 1 year at a time until they completely turn to 65 years old (Office of the National Economic and Social Development Board [9]. The effects from retirement are on mental health more than physical health, the retiree who lacks excellent retirement preparation's plan might contain tension and depression which could lead to violent health problems [10]. If the active ageing promotion's pattern could be developed for the elderly, it will establish a new body of knowledge of the elderly's life quality development happening from paradigm development through the idea and the operation of people who are associated by increasing the understanding of human dimension which comprehends the cultural society of the studied context extensively; fathurmore, that will directly and effectively affect the using of data to plan the operation for health and life quality development of the elderly [11]. Additionally, the social welfare is provided including social security, receiving public help of health and sanitation, residence, career, recreational income, social service, and etc. [12].

Ayussa-Dhamma is one of Dhamma sections of the principal in the Buddhist way which is about the appropriate way for the elderly to behave themselves to be respected by others, to take care of themselves not being descendants' responsibilities, and to help the society according to ability and power. Moreover, if they can adjust themselves, they can live their lives in society happily. Together with the active ageing index synthesizing following the aforementioned research's result, the principle of 5 Ayussa-Dhammas contains 5 minor elements including 1. Doing comfortable things supporting life, 2. knowing the moderation of comfortable things, 3) consuming the easily digesting foods, 4) behaving appropriately in the matter of time such as knowing time, doing in the right time, doing on schedule, doing suitably for time, as well as 5) holding celibacy even being laity, erotic issue should be controlled and sexual intercourse should be refrained [13].

Therefore, the process changing to be the behaviour as desired is to develop the active ageing of the elderly as well as to increase the potentials according to good needs to be in family and society happily at the end of life, promoting well-being to be balanced in life following the Buddhist holistic wellness [14]. In addition, developing oneself, thought, and value to better condition will affect the elderly to be further happy in physical, mental, and social aspects. Buddhism is a religion which greatly pays attention to people. It can also be said that each person contains potential in oneself, each will be good, and each will be bad depending on oneself since people themselves arethe one who determines their own lives. This idea includes self-health care by integrating in the Buddhist way which can be a further way for active ageing promotion.

II. RESEARCH OBJECTIVES

The objectives of this research article were 1) to synthesize the active ageing promoting index of the elderly in governmental retiree group, 2) to develop the active ageing in Buddhist way index of the elderly in governmental retiree group and 3) to present the ways for promoting the active ageing in the Buddhist way of the elderly in governmental retiree group.

III. RESEARCH METHODS

A. Research Design

This research is qualitative research by using mixed methods research which are documentary research for 60% and field research for 40% containing the research design as detailed in the following topic.

The method of study form documentary research contains the steps as followed;

1) Documentary study: study and collect the data from documents and evidence which are relevant to Tripitaka, books, research reports, meeting reports, pictures, documents showing the relation which represent the ideas, principles, model, relation, production process, use of active ageing in the Buddhist way index of the elderly in governmental retiree group, and ways for producing the active ageing in Buddhist way index of the elderly in governmental retiree group as followed;

(1) Study, research, and collect data from documents and evidence which are relevant including books, research reports, and other documents based on the concept of happiness in the Buddhist way and the concept of national development following the active ageing index as a study framework.

(2) Study and analyse the production process and the use of happiness index in the levels of policy, population, organization, domestic and abroad Buddhist education institutes.

(3) Study and analyse the model, process, and ways to develop happiness index and Buddhist relation in the various dimensions.

(4) Summarize the studies' results which present the ideas, principle, background, applied model of the active ageing in the Buddhist way index using.
(5) Summarize and present the studies' result from the documentary study analysing following the important issues including ideas, principle, background, model, relation, production process, the use of happiness index, and the ways to manage the active ageing in the Buddhist way index and to develop relations in various dimensions. Moreover, the result is emphasized for publicizing to government, clergy, executives, and people who are nationally associated.

2) Analyse models and the ways to develop the Buddhist relation through the production of the active ageing in the Buddhist way index by focusing on the ability to beneficially use as criterion evaluating the operation of each country's relation practically and effectively as well as the production of benchmark can lead to the study of happiness index in the Buddhist way in the various levels as well.

The study methodology as field studies starts from using in-depth interviews with specialists, experts, and the elderly sample group; after that, collecting data by using the focus group which the procedures are as followed.

1) Documentary study: to study and collect the data from documents and evidence which are relevant to Tripitaka, books, research reports, meeting reports, pictures, documents showing the relation which represent the ideas, principles, model, relation, production process, use of active ageing in the Buddhist way index of the elderly in governmental retiree group, and ways for producing the active ageing in Buddhist way index of the elderly in governmental retiree group.
    (1) Study, research, and collect data from documents and evidence which are relevant including books, research reports, and other documents based on the concept of happiness in the Buddhist way and the concept of national development following the active ageing index as a study framework.
    (2) Study and analyse the production process and the use of happiness index in the levels of policy, population, organization, domestic and abroad Buddhist education institutes.
    (3) Study and analyse the model, process, and ways to develop happiness index and Buddhist relation in the various dimensions.
    (4) Summarize the studies' results which present the ideas, principle, background, applied model of the active ageing in the Buddhist way index using.

2) Field study: to know the idea, principle, background, model, relation, production process, the use of happiness index, and the ways to manage the Buddhist index in the levels of policy, population, community, and organization/education institutes in the area of case study which the study procedures are as followed.
    (1) Study and choose the target group, organization, community by using purposive sampling which are the target group in the area of Bangkok, the use of happiness index, and the way to manage the active ageing in the Buddhist index.
    (2) Study and collect data from the interviews, the minor conjoint meetings of clergy, executives, personnel, staff, and associated sections of the elderly groups in the area of Bangkok.
    (3) Operate studying and analyse ideas, models, management, and ways to develop relation, applying of knowledge, and the administration process about the active ageing index in terms of in-depth analysis focusing on the participation process of people who are associated in the research study.
    (4) Summarize and present the result received from both documentary and field studies by analysing following the important issues including idea, principle, background, model, relation, production process, the use of happiness index, and the ways to manage the active ageing in the Buddhist way index as well as to improve the relation in the various dimensions. Moreover, the result is emphasized for publicizing to government, clergy, executives, and people who are nationally associated.

    (5) Analyse model and ways to develop relation in the Buddhist way through the production of the active ageing in the Buddhist way by focusing on the ability to beneficially use as criterion evaluating the operation of each country's relation practically and effectively as well as the production of benchmark can lead to the study of happiness index in the Buddhist way in the various levels as well.

3) Summarize the result and recommendation

B. Research area and research population

Research area is in the area of Bangkok by choosing the target group of the retired government officials who live in the area of Bangkok for the in-depth interview in the number of 15 people and for the focus group in the number of 10 people.

Key informant is an in-depth study focusing on the interviews of the retired government officials' groups and minor population groups. Focus group is doctors, professional nurse, social workers, social development worker, clergy, university professor which are professional people in the issue of the elderly health-care; moreover, they are all chosen by purposive sampling in the total number of 7 people selected by the qualification as followed;

1) People who is relevant to the elderly health-care management.
2) People who has more than 5 years' experience of the elderly supervision.
3) People who consistently does the study and research in the issue of the elderly supervision.

C. Research Instruments

To operate the aforementioned research, it focuses on synthesizing study and participation including collecting data from documents, research, associated meeting reports, focus group, arranging the stage for national and international meetings. In addition, to analyse and synthesize the data, it focuses on searching for knowledge from creating the issues in the relation study and the management in the Buddhist way by operating and using important instrument named;

1) Questionnaire: used as an instrument for asking personal factors which is a basic data and used for conjointly analysing the data from the in-depth interview and the focus group.

2) In-depth interview: the researchers use this process for clergy, academics, executives, the retired government official group, and people associated with the happiness index which is developed from the theory of the World Health Organization containing 3 minor elements including 1) health, 2) participation, and 3) security. Together with the Buddhist theory, 5 Ayussa-Dhammas are used consisting of 5 minor elements which are 1) Sappayakari (to do comfortable things supporting life), 2) SappayeMattannu (to know the moderation of comfortable things), 3) Parinatabhoji (to consume the easily digesting foods), 4) Kalacari (to behave appropriately for the time such as knowing time, doing in the right time, doing on schedule, doing suitably for time), and 5) Brahmacari (to hold celibacy even being laity, erotic issue should be controlled and sexual intercourse should be refrained. The purpose of these is to find the active ageing in the Buddhist way index and the ways to improve the active ageing.

2) Focus group: to know the direction and the development of the active ageing in the Buddhist way index and the ideas for developing active ageing.

3) Study and follow the result of duty which is to conjointly produce the active ageing in the Buddhist way index.

Therefore, this research is qualitative research by using the documentary and field studies mainly. For the instrument used for collecting data is the ways to interview and the focus group which are developed by researchers following the received framework for the associated studies and researches. For the process of production and the instrument quality inspection, there are as the following steps;

1) Study the associated documents and researches in order to get the ways to establish the framework of instrument production.

2) Determine framework for instrument production used for collecting data in the field by adhering the framework of interviewing guideline production according to the research questions which want to find the answers.

3) Consult with research advisors and educational specialists about the question guideline in order to verify the coverage of questions, the suitability of question quantity, and the clarify of language; after that, the question guideline will be edited.

4) Test the question guideline by using it to collect the data with the target group of Thailand which contains close qualification with the target group before using for real.

5) Adjust the questions in the interview which contain ambiguity after testing.

E. Data Collection

The researchers use various methods to collect the data in order to get the data following the study objectives by using the methods to collect the data as followed;

1) Surveying in the area of Bangkok in order to collect the data.

2) Using observation participants which is the observation of behaviours and expression of others in parallel with the in-depth interview and participating the activities with the community that is a case study in order to see the ways to produce and to use the index of the active ageing in the Buddhist way.

3) In-depth interviews are used for the retired government official groups, clergy, academics, community leaders, and people who are associated with the activity promoting the production of active ageing in the Buddhist way index.

4) Focus group is cooperated with key informants in order to study about the production and the use of the active ageing in the Buddhist way index elements and to provide the opinions

about the concept, models, the process of happiness promotion, the applied happiness index following the Buddhist way to live, and etc.

Data Analysis

The researchers analyse and synthesize the data received from the study, the in-depth interviews, and the focus group; additionally, the result will provide the active ageing index in the Buddhist way and the ways to develop the active ageing.

Result Presentation

To present the result, it will be in the kind of descriptive presentation together with pictures and description following the events associated with the production and the use of elements and index of happiness in the Buddhist way in order to see the model, the personal happiness promoting process, and the application of the happiness index in the Buddhist way in order to lead to the application in the levels of policy, community, organization, and person by summarizing the documentary research result and the field research result, discussing, answering the problems as needed together with providing policy recommendation and recommendation for further research.

IV. RESULTS

1. In the retired government official group

For the analysis result of qualitative data, it is from the in-depth interviews and focus group including doctors, professional nurse, psychologists, social workers, social development workers, clergy, and university professors which are all the specialized people in the elderly supervision chosen by purposive sampling in the number of 7 people selected the target group by the qualification as followed;1) People who is relevant to the elderly health-care management, 2) people who has more than 5 years' experience of the elderly supervision and 3) Pppeople who consistently does the study and research in the issue of the elderly supervision.

For the active ageing index of the elderly in the group of retired government officials, it is created as a composite index which is from 3 minor index including 1) health, 2) participation, and 3) security. Furthermore, the active ageing index can be systematized according to the elements of index in each aspect as shown in Table 1.

Elements	The active ageing of the Thai elderly in retired government official group
The first element Health aspect of the elderly in retired government official group	1) Exercising regularly 2) Accessing health service 3) Having physical security 4)Containing excellent mental health
The second element Participation aspect of the elderly in retired government official group	1) Doing volunteer activities 2) Taking care of descendants in household 3) Taking care of the elderly in household 4) Participation in politics
The third element Security aspect of the elderly in retired government official group	1) Having jobs after retiring 2) Having income after retiring 3) Having stable residence 4) Lifelong learning

From the important issue analysis, there are ideas, principle, background, model, relation, production process, the use of happiness index, and the ways to manage the active ageing in the Buddhist way index and to develop relations in various dimensions through the production of the active ageing in the Buddhist way index which develop the active ageing of the elderly in the retired government official group by using the principle of 5 Ayussa-Dhammas in the parallel of the active ageing index as synthesized following the aforementioned results. According to the principle of 5 Ayussa-Dhammas, it consists of 5 minor elements which are 1. doing comfortable things supporting life, 2. knowing the moderation of comfortable things, 3) consuming the easily digesting foods, 4) behaving appropriately in the matter of time such as knowing time, doing in the right time, doing on schedule, doing suitably for time, as well as 5) holding celibacy even being laity, erotic issue should be controlled and sexual intercourse should be refrained. The principle of 5 Ayussa-Dhammas integration is a Buddhist principle in order to create a way of life to be agreeable with basic necessities of life especially in the elderly in their every routine activities containing with good health, being able to take care of themselves and to depend on themselves, accepting the real conditions of life. Regarding the aforementioned issue, it is a physical and mental suffering cessation in the rest of life in order to make happiness, and to be with other people without the problems. So, the principle of Ayussa-Dhamma is a kind of Buddhist principle which aims to create a way of life to be agreeable with basic necessities of life such as four requisites consumption which can be integrated with the synthetic index as in the following explanationas shown in Fig.1.

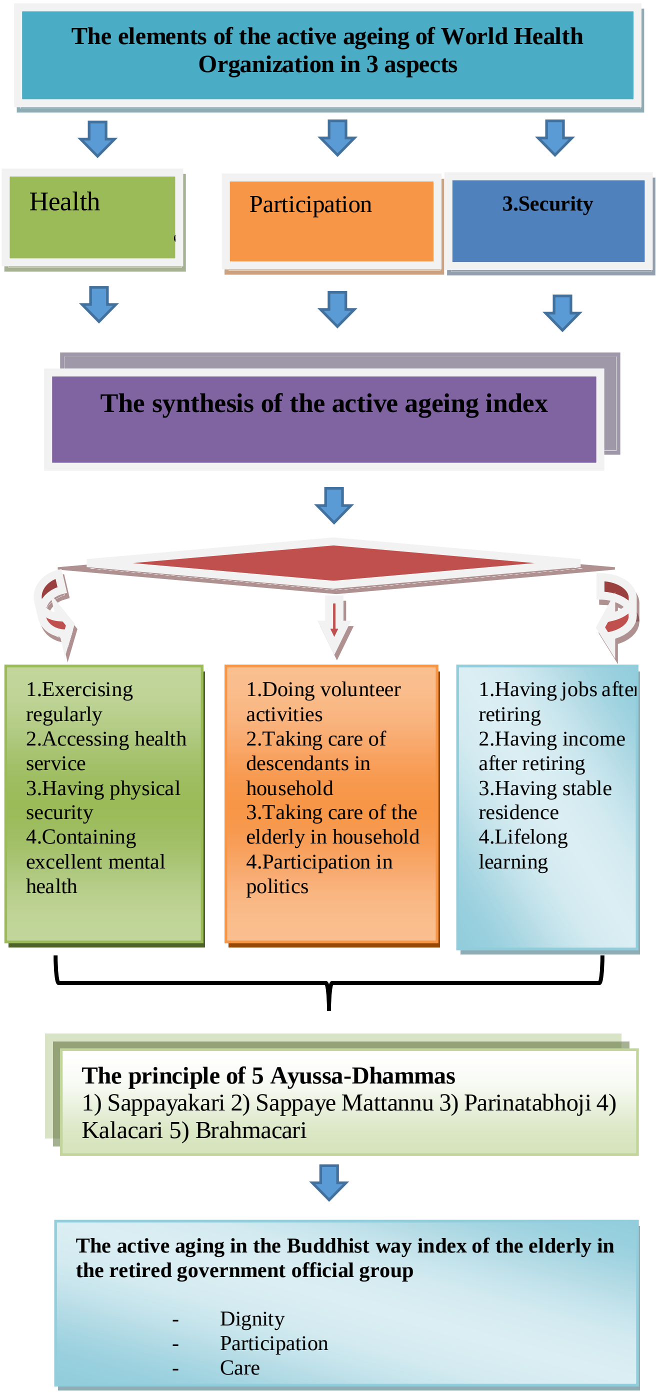
The elements of the active ageing of World Health Organization in 3 aspects
Health
Participation
3.Security
The synthesis of the active ageing index
1.Exercising regularly
2.Accessing health service
3.Having physical security
4.Containing excellent mental health
1.Doing volunteer activities
2.Taking care of descendants in household
3.Taking care of the elderly in household
4.Participation in politics
1.Having jobs after retiring
2.Having income after retiring
3.Having stable residence
4.Lifelong learning
The principle of 5 Ayussa-Dhammas
1) Sappayakari 2) Sappaye Mattannu 3) Parinatabhoji 4) Kalacari 5) Brahmacari
The active aging in the Buddhist way index of the elderly in the retired government official group
- Dignity
- Participation
- Care

Fig.1.The active aging in the Buddhist way index of the elderly in the retired government official group

From Fig.1. Which are how the problems of the elderly's quality of life can be fixed? and how to effectively develop the active ageing in the Buddhist way index of the elderly in the retired government official group?, the researchers study and analyse until the answers are found for solving the elderly's quality of life and for developing the active ageing in the Buddhist way index of the elderly, especially in the retired government official group which the information is from the 20 years national strategy and the researches in both government and private sections. It can be seen that every section has been awaken to solve the problems and prepare the readiness to cope with the situation of the elderly's life quality problems which already contained the answer how to solve it; however, this research is further increase of the active ageing in the Buddhist way index's development methods of the elderly which is a new model and idea, especially for the retired government official group. Additionally, a new idea, which the researchers have created, is the soul development focusing on the happiness happening from the mind touching with the adherence or the intellectual and thoughtful respects; moreover, in the career aspect focusing on working without retirement following the potentials of each together with the balance of life's other aspects as desired and to support the benefits to society and oneself. In addition, the index received from the research synthesis are the first element: health aspect of the elderly in the retired government official group containing 4 synthetic index including 1) exercising regularly 2) accessing health service 3) having physical security and 4) containing excellent mental health, the second element: participation aspect of the elderly in retired government official group containing 4 synthetic index including 1) doing volunteer activities 2) taking care of descendants in household 3) taking care of the elderly in household and 4) participation in politics, the third element: security aspect of the elderly in retired government official group containing 4 synthetic index including 1) having jobs after retiring 2) having income after retiring 3) having stable residence and 4) lifelong learning. After that, integrating with the principle of 5 Ayussa-Dhammas including 1) Sappayakari (to do comfortable things supporting life), 2) SappayeMattannu (to know the moderation of comfortable things), 3) Parinatabhoji (to consume the easily digesting foods), 4) Kalacari (to behave appropriately for the time such as knowing time, doing in the right time, doing on schedule, doing suitably for time), and 5) Brahmacari (to hold celibacy even being laity, erotic issue should be controlled and sexual intercourse should be refrained. Therefore, from the idea of integration of the aforementioned index together, the new model is reached which is a new model of the active ageing in the Buddhist way index's development of the elderly in the retired government official group**.** From the active ageing synthesis following the element of each aforementioned index, it can be created as a diagram as shown in Fig.2.

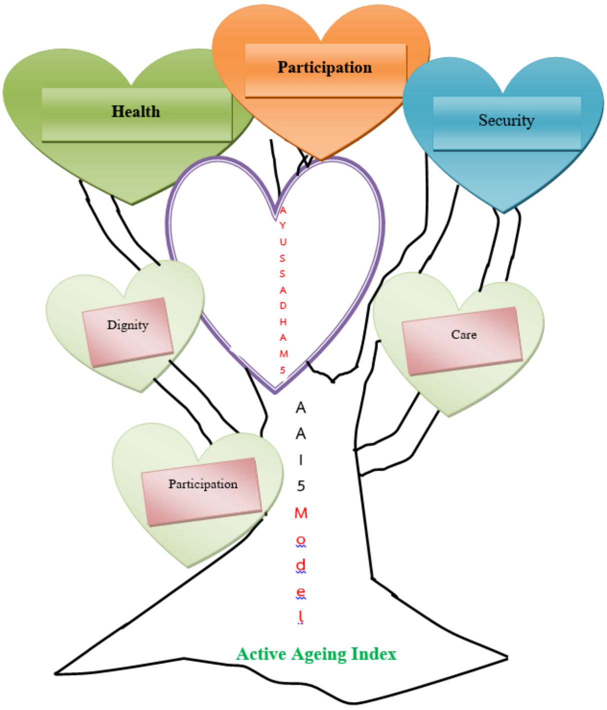

Fig.2.the model of the active ageing in the Buddhist way index development of the elderly in the retired government official group

From Fig.2 can be explained to Active Ageing Index: AAI 5 Model. It can be concluded that the way to promote the active ageing in the Buddhist way of the elderly in the retired government official group is the expected way containing the ability of supporting the elderly in the retired government official group effectively. Moreover, the society believes that the characteristic of the elderly after retirement contains the very much experience from working for a long time; thereby, it can be believed that the elderly in the retired government official group contains willingness, skills, specialization, and good mental condition as well as it can be expected that the tendency of problems occurred to the elderly will be decreased. Additionally, the model of the active ageing in the Buddhist way presented in this research is connected with the idea of World Health Organization which focuses on the all age communities supported the promotion of the active ageing; moreover, especially for the increase of appropriate health opportunity for population through the participation of all ages population until they step up to the healthy elderly population. To operate the project of all age communities for supporting the active ageing might provide the benefits for the community from the knowledgeable elderly to work or to be volunteers in the particular communities. In addition, the economy of the community will gain the benefits from the elderly who are still working in the community as well; whereas, the young population will receive the benefits from coexistence between the different age populations including the learning and working aspects.

V. DISCUSSIONS

The result found that to step up to the aged society magnificently and potentially of the retired government official needs to be prepared supporting the elderly to be in the society with dignity, participation, and care appropriately. According to the World Health Organization [15], the active ageing is determined representing the well-being of the elderly and being a goal of conditions or life quality of the elderly around the world as expected that the active ageing is the only way to solve the occurred problems from the increasing number of the elderly around the world. This idea is accepted to present in many countries around the world in order to use for developing the elderly population to contain good health, the awareness of good life quality, happiness in living, social and economic abilities, and potential to depend on oneself as much as the elderly can; then, using these abilities to help oneself, family, other people, and society. In regard to the research, it is found that there is no long-term health service in the government sector, it only exists in the private sector. Since the hospital registration of Thai private sector contains various kinds, it cannot receive the information about the exact number of the elderly service centres. Providing the service mostly focuses on supervising in the purpose of the elderly's condition reparation [16]. Moreover, it contains the different characteristics of service according to the potential of the particular service centres. Only the government sector cannot provide the service thoroughly; thereby, it is necessary to require the cooperation from all associative networks to solve the problems and to promote the long term health care for the elderly in the community by having the government sector as a supporter of knowledge in order to reach the quality service model of the elderly in community. 'Active ageing' is an idea which is defined by WHO (World Health Organization) as the process for increasing the opportunities of security, health, and participation in order to develop life quality to be the elderly [3]. It is a process for appropriate health management in order to approach the health promotion when being elderly. The active ageing idea consists of 3 major elements which are 1) 'health' means the complete condition, the protection and reduction of risky factors of pathogenesis, the maintenance of good health containing the ability of self-health-care freely, as well as the ability to access health service following rights and needs of the elderly. 2) 'security' means the possession of security, and safety including physical, social and financial aspects as well as the accession of necessary service, the possession of suitable caregiver, the stability of environment, and the safety following needs and rights of the elderly as well as having social welfare including social security, receiving public help of health and sanitation, residence, career, recreational income, and social service [12]. 3) 'participation' means the participation within family, community, and society which will help the elderly provide the benefits to themselves, others, and publics by focusing on emotional management, self-esteem, social ability, stability in spiritual operation, positive life management, awareness of capabilities and life goals in order to decrease the dependency, illness, and cost which will be further beneficial to society and nation [13].

Therefore, the process changing to be the behaviour as desired is to develop the active ageing of the elderly as well as to increase the potentials according to good needs to be in family and society happily at the end of life, promoting well-being to be balanced in life following the Buddhist holistic wellness [14]. In addition, developing oneself, thought, and value to better condition will affect the elderly to be further happy in physical, mental, and social aspects. Buddhism is a religion which greatly pays attention to people. It can also be said that each person contains potential in oneself, each will be good, each will be bad depending on oneself since people themselves are the one who determines their own lives. This idea includes self-health care by integrating in the Buddhist way which can be a further way for active ageing promotion.

VI. RECOMMENDATIONS

According to the research, it is found that to step up to the aged society magnificently and potentially of the retired government official needs to be prepared supporting the elderly to be in the society with dignity, participation, and care appropriately. Therefore, Thai active ageing index which is established is for the purpose of being an instrument to develop the elderly's active ageing in every Thai context.

Consequently, the associated departments with the elderly supervision should create the important index in the area in order to lead to the development of the active ageing which can better reflect the living quality of Thai elderly completely. Moreover, social development workers, Subdistrict Administrative Organizations, municipalities, and Ministry of Social Development and Human Security can use the index which is from the study of the active ageing index of the elderly in the retired government official group as a basic information for planning, promoting, developing the matter of the elderly to be agreeable with the active ageing level in each area.

CONCLUSION

In Conclusion, The active ageing in the Buddhist way index of the elderly in the retired government official group according to the synthetic elements consists of 3 elements which are 1) health aspect of the elderly in the retired government official group, 2) participation aspect of the elderly in retired government official group, and 3) security aspect of the elderly in retired government official group. Then, integrating with the principle of 5 Ayussa-Dhammas including 1) Sappayakari, 2) SappayeMattannu, 3) Parinatabhoji, 4) Kalacari, and 5) Brahmacari in order be behave appropriately and be able to further properly live in society with dignity, participation, care. Additionally, the model of the active ageing in the Buddhist way presented in this research is connected with the idea of World Health Organization which focuses on the all age communities supported the promotion of the active ageing; moreover, especially for the increase of appropriate health opportunity for population through the participation of all ages population until they step up to the healthy elderly population. To operate the project of all age communities for supporting the active ageing might provide the benefits for the community from the knowledgeable elderly to work or to be volunteers in the particular communities. In addition, the economy of the community will gain the benefits from the elderly who are still working in the community as well; whereas, the young population will receive the benefits from coexistence between the different age populations including the learning and working aspects.

Acknowledgment

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Novel Hybrid Emotion Recognition Framework (NHERF) for Virtual Learning Assessment Model a Review

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Abstract

Covid-19 has taught us how to learn from home via with the advancement in ICT, the concept of virtual learning and its applications like virtual classroom is a shared online space where the learners and the tutor work together simultaneously and participants take the advantage to attend lectures of delegates delivered irrespective to geographical boundaries conceptualizes the distributive computing. Usually, these interactions take place through e- learning tools. The participants have tools to present learning content in different formats, as well as to implement collaborative and individual activities. In this type of interaction, the teacher has the important role of the moderator who guides the learning process and supports group activities and discussions quizzes and other teaching learning activities. To make the system versatile and foolproof with feedback, the proposed Hybrid Human Emotion Recognition (HER) system has a role to play. Emotions play an important role in the learning process. Considering the learner's emotions is essential for distance mode of learning or Virtual electronic learning (e-learning) systems. Research has proposed that system should induce and conduct the learner's emotions to the suitable state. But, at first, the learner's emotions have to be recognized by the system. Like the context of HER. The emotions can be recognized by asking from the user, tracking implicit parameters, voice recognition (VR), facial expression recognition (FER), voice signals (VS) and gesture recognition (GR). While taking a lead system with Multi factor Hybrid emotion recognition framework combining face, gesture, voice signals, text, self-reporting characteristics and wearable sensor based human activity recognition can be implemented with comparison among other methods. It would be also noted that learner's emotion detection is biased toward the learner's age, demographic variables, geographic location & culture. Further system has to be trained by validity and reliability of training label to ensure by human experts hence work can be concentrated on designing appropriate deep learning and creating real databases for training the model. Hence the proposed system would be having its extensive applications in diversified fields.

Key Works:

Emotion Recognition, Human Activity recognition, physiological signals, Deep-learning, E-Learning, Information fusion.

1. Introduction

Intelligence in technology is growing day by day, the rapid development of mobile internet and AI, the more and more dependence on technological tools are getting wider scope like one human machine interaction (HMI) (Jiang et al., 2020). Conventional teaching learning system is now provided by Intelligent Tutoring System (ITS) called virtual learning or e-learning system. The research has shown results that students who learn one to one instructions understand in better way rather than learners as in the conventional classroom system(Imani & Montazer, 2019). The challenging task for an Artificial Intelligence (AI) and information fusion is to recognize the e-learners emotions by imbibing technological tools into practice for generating feedback to strengthen virtual teaching learning process. So via Human Computer Interaction(HCI) we expect that machines to be so interactive for having ability of understanding, observing multi-dimensional emotions similar to humans(D'Mello & Kory, 2015) Learners modal with reference to main components of intelligent Tutoring System consists of motivational , affective and cognitive states having important effects for result oriented performance to learners learning(Saberi & Montazer, 2012). Human emotion interaction is a trend in HCI. Emotion recognition particularly in e-learning enable machines to perceive emotional states and make to understand. Multiple approaches of e-learning emotion recognition systems have been developed but so for none has proven suitable. This paper has compared few methods of e-learning emotion recognition systems like human facial expression, gesture recognition etc. Their merits and demerits are also in place. The existing work can be continued with the advanced tools available for strengthen emotion recognition in virtual electronic environment like

a) Information fusion which is the technique of integrating set of data sources to obtain consistent, useful and accurate information.

b) Internet of things refers to uniquely identifiable objects and their virtual representations in an internet like structure.

c) Deep learning a powerful AI function which mimics working of human brain to process data to be used in speech recognizing, language translating, object detection and also decision making. It can learn without human supervision.

Multiple sources gather huge information about user's emotions to be passed in a real time data centers for decision making about human computer emotion interaction. So by having various data sources available a multi-modal approach is to be developed wherein all the sources of information will be consolidated via information fusion. The evidence of development in internet of things sensors in terms of wearable's human body and brain wearable equipments. Hence a model wherein multiple emotion recognition methods like voice, text, vital signals, facial expressions (Jin, Alsadoon, Prasad, Singh, & Elchouemi, 2018) and IOT based sensors will become source of inputs to a Hybrid Emotion Recognition Model.

Smartness by having mobile internet as communication medium make strong bonding between human and machines (Santos et al., 2020). The greater role of Artificial Intelligence (AI) in terms of deep learning models(Michael Revina & Sam Emmanuel, 2018) are in force. Deep learning multi layer framework can automatically do the extraction and classification of features with high accuracy. Making availability of training samples for supervised learning of DL, both supervised and unsupervised deep learning models are to be implemented for better results. The Internet of Things and advancement in sensor technology, large data sets are made available from multiple sources of human emotion extraction (Muzammal, Talat, Sodhro, & Pirbhulal, 2020).

The real time emotion e-learning emotion surveillance modal used in this paper. In this model, the tasks to be completed are like collection of emotional signals, labeling and selection of un-labeled emotion datasets from various sources on the edge-cloud, Hybrid human emotion recognition, data fusion recognition, plus analysis of AI algorithm on the remote cloud, and required emotional feedback for decision making control whether the learners have understood the concept or an improvement is required in teaching via virtual mode. Fig 1 shows different sources of emotion recognition and figure 2 shows the example of real time emotion gathering and feedback analysis.

So implement automatic Human Emotion Recognition methods by input sources like voice signals, gestures, textural, facial expressions, wearable sensors by having fair comparison among different methods, presence of public, comprehensive, large datasets are necessary from multiple sources. Another important factor which should be noted that e-learner's emotion detection is biased toward the learner's age, demography, geographic location and cultural difference (Imani & Montazer, 2019). The provided datasets should have demographic viability. In addition, the validity and reliability of the training label have to be ensured by human experts.

2. Motivation of Hybrid Emotion Recognition Information Fusion.

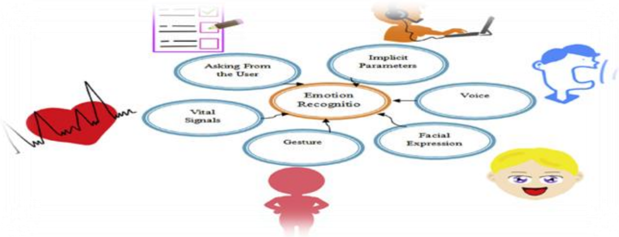

Figure 1 Multiple sources of emotion recognition (Imani & Montazer, 2019).

Knowing that education is the most important bases of each society. With its influential processes in the perpetual enrichment of knowledge & specializations, improvement of communication between individuals and nations of the world. The real learning environment, i.e the human instructor (mentor) has face-to-face relationship with learner (student) and can expect most appropriate reaction according to the action or affection of learner, and also presents the most appropriate educational points. As in the electronic educational system, the structure of learning domain and content are usually presented in the static way, without taking into account the learners' affections and without interactivity and feedbacks from the instructor. However, considering affection, emotions will increase the quality of learning. To deal with this problem, it has been proposed to provide an adaptive electronic learning system associated with the affections of learners. This approach improves the quality of learning, increases the concentration and strengthens the memory(Imani & Montazer, 2019). The emotion recognition methods already in place have been divided into seven groups (see seen in Figure 1) above.

Each of the seven has its own advantages and disadvantages. Their implementation part is coincided by different algorithms. But they are similar from the aspect that they deal with emotion recognition in 3 main stages:

1) Data pre-processing
2) Discovering the effective features for recognizing emotions.
3) Classification based on extracted or selected features for assigning appropriate emotional states to them.

In this article, we have tried to explain each of these research areas via diagrammatically or with some explanation to enlighten hidden difficulties in e-learning.

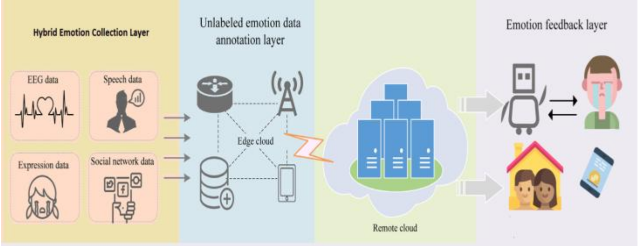

Figure 2 An Example of Real Time Emotion recognition model (Jiang et al., 2020).

3. Theories and models behind the Emotions

Human Emotions are feeling states having either positive or negative affective reaction. Human Emotions have unquestionable role in different aspects of life. Hence, different definitions from multiple sources for emotions have been presented (Kleinginna & Kleinginna, 1981). Knowing the ability about emotions, supports countless social behaviors, for maintaining strong relationships to conniving for decision power. So not only human emotions have a substantial role in human life but social communications of each person, & also, human emotions with reference to human perceptions have important role to play. As part of the study neurological researches who are studying utilitarian functions within brain, humans show the obvious role of emotions human in the logical decision making (Sander et al., 2005). The collection of all characteristics of the persons those affect performance and learning these factors serve to modulate performance to improve or decline. These factors involve cognitive functions like attention, memory & reasoning

(Tomasello, Carpenter, Call, Behne, & Moll, 2005). In (Ong, Zaki, & Goodman, 2015) a model of lay theory that explains how people inference others' emotions is introduced an agent by theory infers about target of the cause (Figure 3 modal of the Lay theory). The agent's emotions like body language , facial expressions gestures stimulate and provide mental state goals. The cauterization of emotional theories in two different views (Lopatovska & Arapakis, 2011). By having look in to Figure 4 i.e. categorization of emotion theories:

i. First cognitive factors
ii. Somatic factors.

Emotion theories based on cognitive factors consider cognition as a necessary element of emotion and take a form of a thought or judgment. They explain the subjective manifestations of emotional experiences where the cognitive activity can be intentional or unintentional, conscious or unconscious.

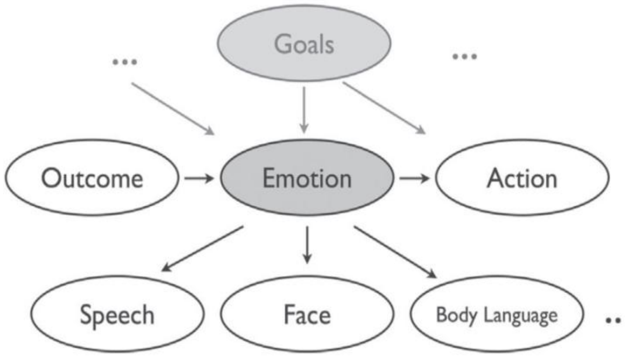
Goals
...
...
Outcome
Emotion
Action
Speech
Face
Body Language
..

Figure 3. Model of lay theory (Ong et al., 2015)

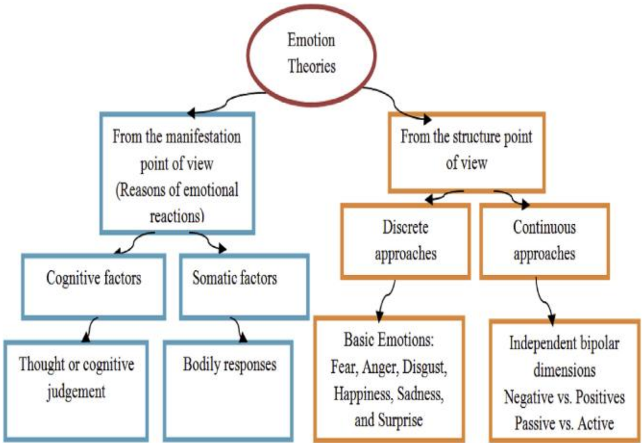
Emotion Theories
From the manifestation point of view (Reasons of emotional reactions)
From the structure point of view
Cognitive factors
Somatic factors
Discrete approaches
Continuous approaches
Thought or cognitive judgement
Bodily responses
Basic Emotions: Fear, Anger, Disgust, Happiness, Sadness, and Surprise
Independent bipolar dimensions Negative vs. Positives Passive vs. Active

Figure 4. Emotional theories categorization (Imani & Montazer, 2019)

Figure-5. Affective circumplex model of emotions wherein emotion theories based on continuous structure consider the existence of two or more dimensions for description of different emotions. Researchers have analyzed that instead of a small number of discrete emotions, independent bipolar dimensions of emotion introduced such as pleasure–displeasure The circumplex model of influence the proposed model by Russell, distribution of emotions is located in a 2D circular space containing inflaming stimulation & valence (Russell, 1980). Arousal represents the vertical axes while the center of the circle is equivalent to a medium level of arousal and a neutral valence. In this model, the human emotional expressions can be illustrated at any level of arousal and valence, or at a neutral level of one or both of them. An illustration of six basic emotions in its model (Coley, 1999). A variant on Russell's scheme containing 2D activation in vertical axis and pleasantness in horizontal. The 6 basic emotions are added in the border of circle of Russell's circumplex model (Fernández-Caballero et al., 2016)

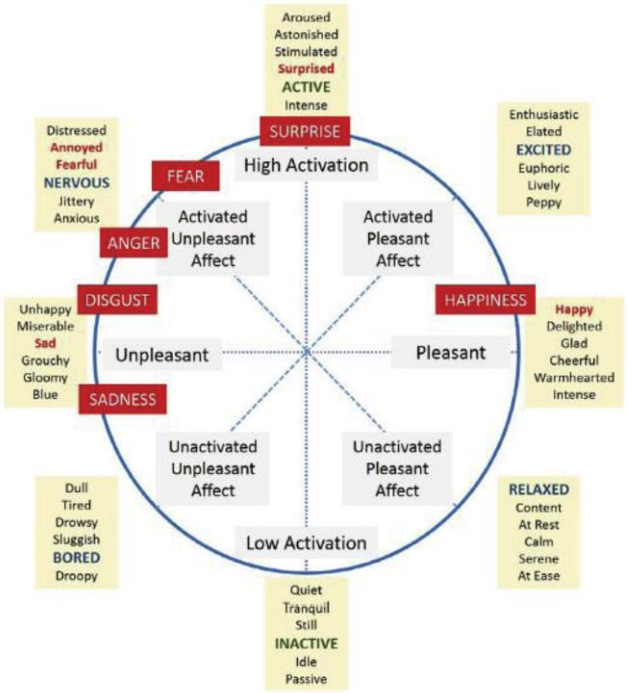
Aroused
Astonished
Stimulated
Surprised
ACTIVE
Intense
SURPRISE
High Activation
Distressed
Annoyed
Fearful
NERVOUS
Jittery
Anxious
FEAR
Enthusiastic
Elated
EXCITED
Euphoric
Lively
Peppy
ANGER
Activated Unpleasant Affect
Activated Pleasant Affect
DISGUST
HAPPINESS
Unhappy
Miserable
Sad
Grouchy
Gloomy
Blue
Unpleasant
Pleasant
Happy
Delighted
Glad
Cheerful
Warmhearted
Intense
SADNESS
Unactivated Unpleasant Affect
Unactivated Pleasant Affect
Dull
Tired
Drowsy
Sluggish
BORED
Droopy
RELAXED
Content
At Rest
Calm
Serene
At Ease
Low Activation
Quiet
Tranquil
Still
INACTIVE
Idle
Passive

Figure 5. Expanded Affective Model of Circumplex

4. Human Emotion Recognition Applications

Varied applications of Emotion Recognition like

- Online learning/ e-Learning (Need of the hour with reference to Pandemic COVID19)
- Medical Science
- Robotics
- Advertising
- Virtual Reality
- E-Education
- Gaming
- Automobile Industry
- Sweet Home appliances
- Etc.

Are major stake holders to use emotion sensor technology to be more users friendly and trustworthy to public. With its performance it will be considered almost in every sector of life. As emotional IOT will make people dependent by its high performance. The tech tools like computer vision speech recognition, DL of AI and other sister concerned technologies are hand to hand with this developmental process where a Hybrid Emotion recognition framework combines all the result oriented emotional recognition input sources plus the hardware and software with an accurate real time emotion recognition solution for multi sects. Figure 6 depicts simple architecture for online e-learning feedback system.

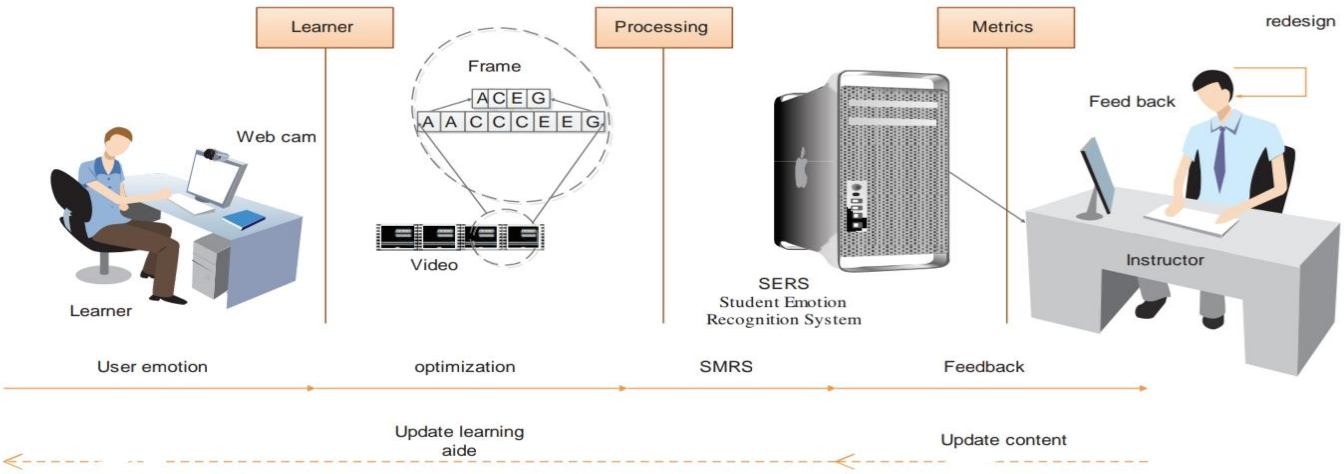
Learner
Processing
Metrics
redesign
Frame
ACEG
AACCCEEG
Web cam
Feed back
Video
Learner
SERS
Student Emotion
Recognition System
Instructor
User emotion
optimization
SMRS
Feedback
Update learning
aide
Update content

Figure 6 Architecture of e-Learning system (Krithika & Lakshmi Priya, 2016)

4.1 Scenario of Head Shoulder Moment

Identification of head rotation used to detect whether both eyes are visible . If eyes are not visible that means head is turned in a different direction . Graph will be plotted on head moments and if eyes are not detected w.r.t number of frames to determine concentration level . Figure 7 (Krithika & Lakshmi Priya, 2016) shows head moment and eye detection modules.

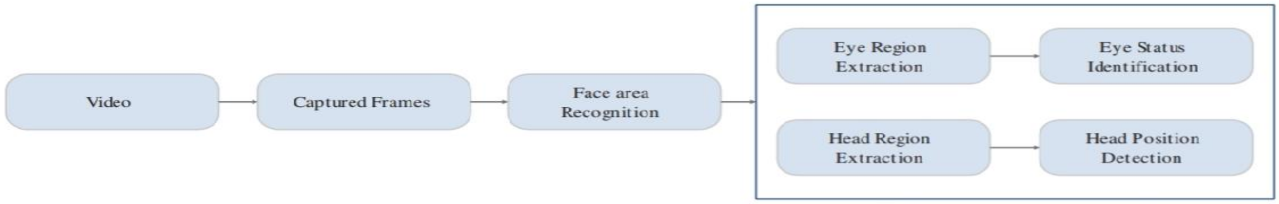
Video
Captured Frames
Face area
Recognition
Eye Region
Extraction
Eye Status
Identification
Head Region
Extraction
Head Position
Detection

Figure 7 Head Shoulder Moment in e-learning for data collection (Krithika & Lakshmi Priya, 2016)

5. Conclusion

With the advent of trending technologies like AI, IOT and data fusion the need of recognizing real happenings distantly, Virtual Human Emotion Recognition (VHER) is taking lead in multiple walks of life. Years to come this multi dimensional tool will be an assessing equipment to know the facts via hybrid emotion recognition techniques to improve the standard of virtual teaching learning process. Technologies which are worth-some to create an electronic environment application, we have sensor based internet of things (SBIOT), information fusion and deep learning on board.

Considering the real time monitoring using Hybrid Emotion Recognition (HER) technique for V or e-learning system as an example. This paper summarizes the relevant key technologies in the field of hybrid information fusion for data driven emotion recognition. These technologies would be used for extraction of real time emotions by having data-set, sensor based IOT, and audio, video, textual, visual etc features to infuse the decision. The discussion and illustrations in this paper aim to provide an overview of a big-picture for monitoring of existing e-learning system, which is a hot-topic for researchers to explore for taking a boom in the current situation of pandemic Covid19 wherein the whole existing offline education system has been shifted to virtual learning system.

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A Causal Model of Factors Affecting Graduates' Engagement of Graduate Program Mahachulalongkornrajavidyalaya University

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Abstract—***The purposes of this research article were to develop and validate a causal model of factors affecting graduates' engagement of graduate program Mahachulalongkornrajavidyalaya University. Quantitative research was used for research design and 491 samples were chosen by using simple random sampling. Research tool was questionnairesand data was analyzed by using percentage, frequency, mean and standard deviation. In addition, structural equation model between latent variables was analyzed by LISREL. Results indicated that 1) graduates' engagement of graduate program can be divided into 5 components consisted of (1) graduate students, (2) environment, (3) academic integration, (4) social integration, and (5) engagement. 2) Analysis of Bartlett's Test of Sphericity was 7940.079 (p = .000), and the correlation matrix between observed variables of samples was different from identity matrix at .01 significant level. Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was .934 that closed to 1. Rank of correlation coefficient was between 0.377 to 0.819, and results of model validation showed that the model fit with empirical data. Analysis results showed that Chi-square was 25.42, degree of freedom (df) was 16, p-value was .0628, Goodness of Fit Index (GFI) was .99, Adjusted Goodness of Fit Index (AGFI) was .94 that closed to 1, and Root mean square residual (RMR) was .001 that closed to 0 which revealed that model fit with empirical data. Building graduates' engagement of graduate program consisted of building good attitude and environment, teaching instruction and administration, self-academic development, social integration and interaction, and connecting with teaching instruction and integrated with social environmental management.***

Index Terms—***Causal Model, Factors Affecting, Graduates' Engagement, Graduate Program***

I. INTRODUCTION

Thailand is under the time to confront with drastic changes in economic, society, politics, technology and environment, and those changes result to the critical impacts more and more. For example, the change occurs for adjusting to world economic, economic cluster under ASEAN free trade with China, Japan and India. The global change gives impacts to Thai social change, especially to society of materialism and educational quality or graduates' quality. So, the higher education of Thailand from B.E. 2012 to B.E. 2015 has to develop exponentially in order to be the learning source for problem and crisis solution and d to direct the sustainable development of the local and the nation by immunizing the country under the concept of sufficiency economy philosophy. And at the same time, it must support the national development to compete with other countries in the ASEAN community and in the world by placing a focus on quality of Thai people and society so that they can live by themselves and give assistances to society. The people should have virtues, responsibility and physical and mental wellness. All these qualities can lead to sustainable development of Thailand. Based on the pro-active administration in higher education with financial strategy and the Higher Education Act as the tool to mobilize the vision in the year 2016 that "the higher education is the knowledge body source and the source of advanced human force development for sustainable development of the nation and for building life-long learning society according to National Economic and Social Development Plan Volume 11 (B.E. 2012-2016) based on sufficiency economy philosophy to have a significant role in ASEAN community and to achieve the higher education quality in international level.

Graduate education aims to support the learners to further develop their knowledge and skills in specific fields and to progress and gain academic excellence, especially in learning, research, development of knowledge body and technology in sciences, humanities, and social sciences, application of universal science and local Thai wisdom together in order to develop economic and society suitable to the contexts of Thailand. The problem of higher education in Thailand that interests educators and society is the graduate product. The reflection from employers is that the graduates' capability cannot match with the jobs available. The result is that the graduates are employed in the jobs other than their fields of study, with lower payment, or worst, they are unemployed. These problems come from mass-production of graduates from educational institutions, the annual budget in education, quality of teachers, and competitive ability of the graduates. The vision of the higher education administrators and the guideline of Thailand Higher Education Quality Development on "Graduates' Quality" can be used as a compass for further education of Thailand.

The role of university as the higher educational institution has to search and find out sources of knowledge for people to further study and use their knowledge for the advantages of society. The educational administration in undergraduate level is to bring out and utilize the fundamental knowledge while the educational administration in graduate level is to search, think and implement the deeper knowledge and skills in specific fields for work development and problem solution in every dimension. The qualified educational administration in graduate level consists of 4 indicators; curriculum, teaching and learning system, teachers, and students. The quality of graduates depends on administration, curriculum, library, information technology, budget, qualified personnel in each field, inter-institution collaboration, and outsource fund.

Graduate School of Mahachulalongkornrajavidyalaya University was established under the Decree of the Sangha Supreme Council on the Buddhist University Education B.E. 2412, item 5 (2) in establishment, dissolution, combination, and abolition of faculty, college, graduate school, department or other sectors on a university, and item 7 saying that "both Buddhist universities can cooperate each other to establish graduate schools with approval of the Buddhist University Councils. Based on these items, Mahachulalongkornrajavidyalaya University pronounced the announcement No. 65/1986 dated on September 14, 1986 appointing a committee to draft graduate school and graduate curriculum. From that time until now, the Graduate School has opened many subjects and programs in Master degree program consisting of Buddhism, Buddhism (International program), Philosophy, Philosophy (International program), Pali, Meditation, Dhamma Teaching, Sanskrit, Mahayana Studies, and in Doctorate degree program in Philosophy, Buddhism, Buddhist Pali, and Buddhism (International program). In the faculty level, Faculty of Education has opened M.A. and Ph.D. programs in Educational Administration and Buddhist Education Administration, Faculty of Humanities has M.A. and Ph.D. programs in Life and Death, Linguistics, Buddhism and Arts of Life, and Buddhist Psychology, Faculty of Social Welfare has M.A. and Ph.D. programs in Public Administration, Buddhist Management, and Social Welfare. Beside, the M.A. program in Educational Administration is opened in the upcountry campuses, such as Khon Kaen Sangha College and Nakhon Sawan Sangha College. There is a tendency to open both M.A. and Ph.D. programs in the upcountry campuses which have readiness.

It is observed from listening to the radio or watching television, almost of academic personnel, critics, social activists, and NGOs reveal their education backgrounds from institutions other than Mahachulalongkornrajavidyalaya University. It might be that the graduates of Mahachula longkornrajavidyalaya University are not proud in their institution or has little engagement with it. By this way, they opt to identify themselves as the products of the second or the third institution they graduated from.

The graduates or alumni function as a mirror to reflect a shadow to institution. Alumni-hood is similar to a mobile educational institute. The successful alumni in living a life and in occupation will help spread trustfulness and reputation of the institution. A part of trustfulness and reputation of institution comes from the success and achievement of its alumni. Alumni are significant human resources of the university and a factor of administration, development and producing the graduates. The collaboration of university and alumni can be supportive to each other since the alumni can give reflection and cooperation to university. The supports of alumni to university may be in the form of donation, fund, sacrifice, and activity participation. One of indicators in educational quality assurance is the engagement of alumni. In producing the required and qualified graduates, the operation and curriculum administration are the most important. Internal educational quality assurance in curriculum level is to guarantee educational management quality that the curriculum has been operated according to the standard curriculum criteria in the higher education and other standard criteria concerned under the following significant factors; standard operation, graduates, students, teachers, curriculum, teaching and learning, learner evaluation, and learning facilities in order to produce the qualified graduates. These factors can also reflect the quality of institutions and teachers in making the graduates successful and making them return to give assistances to university. A study of the graduates' engagement is significant to administration and graduate production in higher educational institutions. Almost income spent in the graduate program operation comes from the registration fee. The graduate program cannot be run with a few numbers of students. A number of students are the main factors for the existence of the graduate programs. With the engagement, the graduates may reveal their engagement in the form of retelling or praising the institution, or they may come back for further study or some short courses.

Alumni have potential in educational institution development and the alumni's engagement is the indicator of social satisfaction and achievement of the institution. Universities in Thailand are just aware of significance and potential of alumni for the advantages of the institutions. In the past, the role of alumni might be overlooked, and in contrary, the alumni might not have enough potential to give back to university. When the number of graduates has been increasing, there are more and more ones who are ready to give and help (Krisman, 2011).

The graduates or alumni act as a mirror to reflect pictures back to institution. The alumni-hood is similar to the mobile educational institution and alumni are valuable outcomes of the institution. The successful alumni in living a life and in occupation can help spread and propagate the reputation of institution. So, a part of trustfulness and reputation of the educational institution result from the success and achievement of alumni (Anawat, 2017).

A study of the graduates' engagement is significant to the administration and graduate production of the higher educational institution. Students are significant factors for the existence of graduate program. If the graduates have good relationship or engagement with the graduate program, they will express their behaviors that indicate the engagement and leading to introducing, retelling, or praising the institution to prospective individuals or students to come. And the graduates may be interested in further study in the same program or in other programs in the same institution

With all these reasons, the researcher wishes to study a causal model of factors affecting graduates' engagement of graduate program in Mahachulalongkornrajavidyalaya University in order to investigate the engagement of the graduates to this institution, to use the model as a guideline for institution engagement promotion, and to use it as the information for administrators of the university and for other institutions concerned.

II. RESEARCH OBJECTIVES

The purposes of this research article were to develop and validate a causal model of factors affecting graduates' engagement of graduate program Mahachulalongkornrajavidyalaya University.

III. RESEARCH METHOD

This research is a quantitative research and the quantitative research method is used to analyze causal factors affecting graduates' engagement of graduate program in Mahachulalongkornrajavidyalaya University.

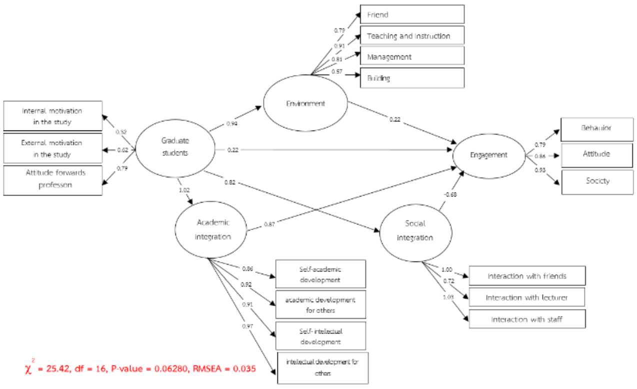
The research instrument used in the study was composed of the formula of Hair and others (2011:86); that was 10 samples per 1 estimation parameter showing the correlation of conceptual framework variable model.

Data Collection: The data were collected from M.A. and Ph.D. graduates in Buddhist Educational Administration of Mahachulalongkornrajavidyalaya University Headquarters and its affiliate colleges; Khon Kaen Sangha College, Nakhon Sawan Sangha College, and Nakhon Si Thammarat Sangha College. The data were collected online from 491 graduates who completed their education from academic year 2011 to 2018.

Data Analysis: The fundamental data were analyzed by compact program with fundamental statistics; mean, standard deviation, skewedness, kurtosis, and distribution coefficient. The distribution of observed variables was analyzed by Pearson's correlation coefficient.

IV. RESULTS

The results of a causal model of factors affecting graduates' engagement of graduate program in Mahachulalongkornrajavidyalaya University found that the Chi square was ^2= 25.42, df = 16, p = .06, GFI = .99, AGFI = .94, RMSEA = .035. When considering these factors and harmonious criteria of the model and empirical information, it was found that the Chi square did not show a statistical significance. The ratio of Chi square and degrees of freedom was less than 2.00. The indicator value of GFI, AGFI, RMSEA, SRMR and CFI was above the criteria and indicated that the model was relevant and harmonious with the empirical data.


Friend
Teaching and instruction
Management
Building
0.79
0.91
0.81
0.57
Environment
Internal motivation in the study
External motivation in the study
Attitude forwards professon
0.52
0.62
0.79
Graduate students
0.94
0.22
0.22
0.82
1.02
Engagement
Behavior
Attitude
Society
0.79
0.86
0.93
-0.68
Academic integration
0.87
Social integration
0.86
0.92
0.91
0.97
Self-academic development
academic development for others
Self-intellectual development
intellectual development for others
1.00
0.72
1.03
Interaction with friends
Interaction with lecturer
Interaction with staff
χ² = 25.42, df = 16, P-value = 0.06280, RMSEA = 0.035

Picture 1: The results of model estimation of the causal relation model of factors affecting graduates' engagement of graduate program in Mahachulalongkornrajavidyalaya University in harmony with empirical data

From the analysis of causal relation of factors affecting graduates' engagement of graduate program in Mahachulalongkornrajavidyalaya University in harmony with empirical data in the picture 1. The researcher proposed influential coefficient and predictive coefficient of causal variables towards result variables.

In considering the direct influence and indirect influence of the model variables, it was found that the relation of engagement variables and the graduates (relation size = .97) can be divided into direct influence .82 and indirect influence .15, and .97 in total. The direct and indirect influences affected the graduates' engagement with statistical insignificance, but the size of influence affected the engagement with statistical significance.

V. DISCUSSIONS

A. *Figures and Tables*

The research entitled "A Causal Model of Factors Affecting Graduates' Engagement of Graduate Program, Mahachulalongkornrajavidyalaya University" found that the factors affecting graduates' engagement consisted of 5 main factors; 1) The graduates, 2) Environment, 3) Academic Integration, 4) Social Integration, and 5) Engagement. The main factors found from the study can be brought to discussion as follows:

1. In correlation of 17 observed variables, it was found that the relation of different value variables from zero with statistical significance ($p < .01$) had 136 pairs and had correlation coefficient range from 0.131 to 0.852. In the observed variables, it revealed that every variable had a statistically significant relation ($p < .01$) and a positive relation. This indicated that the relation of every variable had gone in the same direction. The variables with the maximum relation were behavior (ATTA1) and attitude (ATTA2) with a statistically significant relation at .01 or .852, which indicated that when individual's intellectual development was increased, the intellectual development for others was increased too.

The analysis results of the causal factors affecting graduates' engagement by Bartlett's Test of Sphericity to testify if correlation matrix was identity matrix. The statistical value was7940.079 (p = .000) indicating that the correlation matrix of all observed variables from the samples were different from identity matrix with significantly statistical figure at .01 and Kaiser-Meyer-Olkin Measure of Sampling Adequacy : KMO was .934, close to 1. This indicated that the variables in the data had a relation and were suitable for further analysis in LISREL model.

The causal model of factors affecting graduates' engagement in this study consisted of 5 latent variables, divided into 1 external latent variable and 4 internal latent variables, and 17 observed variables. All of them were relevant and harmonious with the empirical data.

The validate results of developed model can be concluded that the Chi square was $\chi^2 = 25.42$, df = 16, p = .06, GFI = .99, AGFI = .94, RMSEA = .035. When considering the validity of observed variables, it was found that the validity of observed variables was between.10 and 1.00. The variables with the maximum validity were interaction with friends, intellectual development for others, and academic development for others. The variable with minimum validity was motivation in the study enrollment. In overview, the validity of observed variables was on moderate level to high level.

When considering the predictive coefficient (R-SQUARE) of structural equation of internal latent variables, it was found that the variable in the model, i.e. the graduates, cold explain the environmental variance at 89 per cent and the graduates' variable could explain the variance of academic integration at 100 per cent, social integration at 75 per cent, and engagement at 100 per cent.

When considering correlation matrix of latent variables, it was found that the correlation coefficient range of latent variables was between .67 and 1.00, and every variable had a positive relation. The variables with maximum coefficient were the graduates and academic integration. This showed that when academic integration was increased, the graduates' engagement was respectively increased. 2 variables with lower coefficient value were; 1) engagement and environment, and 2) the graduates and engagement. This indicated that when the graduates had good academic integration and environment, the engagement could be increased. When considering both direct and indirect influences, it was found that the variables were directly influenced from the graduates and its influential size was at .82, with no statistical significance at .01, and the variable was indirectly influenced fro the engagement and its influential size was at .15, with a statistically significant figure at .01.

2. Guidelines for building the graduates' engagement of graduate program of Mahachula longkornrajavidyalaya University

The aim of graduate program with an expectation from the graduates is to give back to the graduate program in different forms and methods. It is necessary for the graduate program to support, encourage, push, and provide facilities in operation for the sake of the graduates' engagement. Actually, the graduate program should prepare how to build the engagement when the graduates were students. The factors affecting the graduates' engagement as mentioned above are significant for implanting engagement and good attitude towards the graduate program and it can be related to students who are studying in the present through repetitive method, environment improvement, academic integration, and social integration continuously that goes in line with continuous commitment developed from behavioral commitment. So that the graduates will have the engagement concept to the graduate program depending on their different ages, occupations and social status. Although the students have completed their courses and become the graduates, but the graduate program still need the relation and engagement from the graduates or alumni to support and assist work and operation of the program. The graduates' decision to sacrifice for the graduate program may com from individuals' relation and other factors, but overall, it reveals their satisfaction and engagement they have had in the graduate program.

VI. RECOMMENDATION

A. Recommendation for Policy

The causal factors affecting the graduates' engagement are significant factors to implant students' engagement and good attitude to the graduate program, and it can be related to students who are still studying in the present by repetitive method, environmental improvement, academic integration, and social integration continuously. That is relevant to continuous commitment developed from behavioral commitment. Regularly repetitive behaviors can make the graduates have engagement concept and commitment to pay back to the graduate program in variety of ways and methods depending on their age, social status, and occupation.

Although students may have completed their courses of study but the graduate program still needs their relations and assistances. The graduates' decision to continue relation and engagement with the graduate program may occur from different causes, but the causes that can convince the graduates' engagement are satisfaction to the program and individuals' characteristics.

B.Recommendation for Implementation

The research on a causal model of factors affecting graduates' engagement of graduate program in Mahachulalongkornrajavidyalaya University has not been studied before. The most study in Thailand was focused on factors affecting the organization engagement. So, the results of this study should be adjusted and applied to make students in each program to have pride and engagement with the institutions where they have studied. That will be beneficial to both graduates and institutions.

C.Recommendation for Further Study

From the field data collected through questionnaires, it was found out that there were many variables that could be raised for further study. Furthermore, a comparative study on variables influential to students' engagement in other programs should be done, since the sample of the present study was only focused on the graduates from the graduate program and the results of the study might not cover a holistic view of other groups.

VII. CONCLUSION

The results of the study found that the most relation of the graduates is motivation in the study enrollment. When the internal cause is increased, attitude towards occupation in the study field is also increased. The most relation in environment is teaching and learning management. The level of teaching and learning management is higher; the level of administration is higher too. In academic integration, the relation of intellectual development is the highest. The intellectual development of individuals is increased; the intellectual development for others is increased. In social integration, the most relation is that where the interaction with teachers is increased; the interaction with friends is also increased. In engagement, when the behavioral engagement is increased; attitude engagement is too increased.

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