



EFFECTIVENESS OF SUMMER NOVICE ORDINATION PROJECT
MANAGEMENT IN KANCHANABURI PROVINCE

PHRAKRUSRITHAMMAWARAPORN

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Public Administration
(International Program)

Graduate School
Mahachulalongkornrajavidyalaya University

C.E. 2021



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Abstract

Objectives of this research were to: 1 Study the effectiveness of summer novice ordination project management in Kanjanaburi Province, 2. Study the factors affecting the effectiveness of summer novice ordination project management and 3. Propose the appropriate approaches to the effectiveness of summer novice ordination project management in Kanjanaburi Province

Methodology was the mixed methods': The quantitative research, data were collected from 400 samples at four districts with populations of 16,645 people in Kanjanaburi Province with questionnaires and analyzed data with descriptive and inferential statistics. The qualitative research, data were collected from 20 key informants, purposefully selected from experts and academicians who were involved in the summer novice ordination project with structured in-depth-interview scripts by face-to-face interviewing, also data were collected from 10 participants in focus group discussion. Data from both steps were analyzed by descriptive interpretation.

Findings were as follows:

1. The effectiveness of summer novice ordination project management in Kanjanaburi Province by overall from both the qualitative and quantitative researches was at high level of effectiveness with the mean score at 3.87. Each aspect of effectiveness as: Participants' satisfaction, Resource acquisition, Quantity of participants and Quality of participants were by overall highly effective from highest to high level accordingly with the mean values at 4.12, 4.03, 3.83 and 3.71

2. Factors affecting the effectiveness of summer novice ordination project management, by overall were at highly effective level with the total mean value at 4.05, Each factor was also at highest to high level of effectiveness as Buddhist way of life was at the highest level with the mean at 4.24, Want to train oneself to be good person was at high level with the mean at 4.20, Buddhist and state project was at 4.12, Want to repay the gratitude to parents and Buddhism was at 3.94. Free charity project was at 3.93, and Honor and respect in community was also at high level with the mean value at 3.85 respectively.

3. The appropriate approaches to the effectiveness of summer novice ordination project management according to POSDCoRB were at highly effective level with total average scores at 4.11 Each aspect was also at highly effective level. such as Staffing was the highest effective level with the mean value at 4.24, reporting, planning, directing, coordinating, organizing, and budgeting were all at high levels with the mean values at 4.13, 4.11, 4.10, 4.08, 4.07, 4.06 accordingly

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บทคัดย่อ

วัตถุประสงค์ของคุณนิพนธ์นี้ได้แก่ ๑. เพื่อศึกษาประสิทธิผลของการจัดการโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี ๒. เพื่อศึกษาปัจจัยที่ส่งผลต่อประสิทธิผลการจัดการโครงการบรรพชาสามเณรภาคฤดูร้อน ในจังหวัดกาญจนบุรี และ ๓. เพื่อเสนอแนวทางที่เหมาะสมสำหรับการจัดการโครงการบรรพชาสามเณรภาคฤดูร้อน ในจังหวัดกาญจนบุรี ระเบียบวิธีวิจัยเป็นการวิจัยแบบผสมวิธี การวิจัยเชิงปริมาณเก็บข้อมูลจากกลุ่มตัวอย่าง ๔๐๐ คนจากประชากร ๑๖,๖๔๕ คน จาก ๔ อำเภอ ในจังหวัดกาญจนบุรีด้วยแบบสอบถาม วิเคราะห์ข้อมูลด้วยสถิติพรรณนาและสถิติอ้างอิง การวิจัยเชิงคุณภาพเก็บข้อมูลจากผู้ให้ข้อมูลหลักจะนวน ๒๐ รูปหรือคน เลือกแบบเจาะจงจากผู้ทรงคุณวุฒิและนักวิชาการที่เกี่ยวข้องกับโครงการบรรพชาสามเณรภาคฤดูร้อนด้วยแบบสัมภาษณ์เชิงลึกที่มีโครงสร้างแบบตัวต่อตัวและจากผู้มีส่วนร่วมในการสนทนากลุ่มเฉพาะจำนวน 10 รูปหรือคน วิเคราะห์ข้อมูลจากทั้งสองขั้นตอนด้วยวิธีการพรรณนาความ

ผลการวิจัยพบว่า

๑. ประสิทธิผลของการจัดการโครงการบรรพชาภาคฤดูร้อนในจังหวัดกาญจนบุรี ผลจากการวิจัยทั้งเชิงปริมาณและคุณภาพอยู่ในระดับมากมีค่าเฉลี่ยที่ ๓.๘๗ แต่ละด้านของประสิทธิผลของการจัดการโครงการบรรพชาภาคฤดูร้อนประกอบด้วยความพึงพอใจของผู้มีส่วนร่วมในโครงการความพร้อมของทรัพยากร ปริมาณผู้มีส่วนร่วมในโครงการและคุณภาพของผู้มีส่วนร่วมในโครงการอยู่ในระดับมากมีค่าเฉลี่ยอยู่ที่ ๔.๑๒ ที่ ๔.๐๓ที่ ๓.๘๓ ตามลำดับ

๒. ปัจจัยที่ส่งผลต่อประสิทธิผลของการจัดการโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี โดยรวมส่งผลในระดับสูง มีค่าเฉลี่ยรวมอยู่ที่ ๔.๐๕ ปัจจัยแต่ละด้านอยู่ในระดับสูงสุด ได้แก่ วิถีชีวิตชาวพุทธมีค่าเฉลี่ยสูงสุดอยู่ที่ ๔.๒๔ ต้องการฝึกอบรมตนเองให้เป็นคนดีอยู่ในระดับมาก มีค่าเฉลี่ยอยู่ที่ ๔.๒๐ โครงการวิถีพุทธและโครงการภาครัฐอยู่ในระดับสูง มีค่าเฉลี่ยอยู่ที่ ๔.๑๒ ต้องการแสดงกตัญญูรู้บุญคุณของพ่อแม่และพระพุทธศาสนา อยู่ในระดับสูง มีค่าเฉลี่ยอยู่ที่

๓.๙๔ เป็นโครงการการกุศลโดยไม่เสียค่าใช้จ่ายอยู่ในระดับสูงมีค่าเฉลี่ยอยู่ที่ ๓.๙๓และเป็นเกียรติ และได้รับการยอมรับในชุมชนอยู่ในระดับมาก มีค่าเฉลี่ยอยู่ที่ ๓.๘๕ ตามลำดับ

๓. แนวทางที่เหมาะสมสำหรับประสิทธิผลของการจัดการโครงการบรรพชาสามเณรภาค ฤดูร้อน ในจังหวัดกาญจนบุรี ตามหลักการบริหาร POSDCoRB มีความเหมาะสมอยู่ในระดับมาก มี ค่าเฉลี่ยรวมอยู่ที่ ๔.๑๑ แต่ละด้านมีความเหมาะสมระดับมากเช่นกันได้แก่ S, Staffing การจัดคนเข้า ทำงาน Reporting การรายงาน Planning การวางแผน Directing การอำนวยการ Coordinating การประสานงาน Organizing การจัดองค์กร และ Budgeting การงบประมาณ อยู่ในระดับสูงสุดถึง ระดับสูง มีค่าเฉลี่ยสูงสุดอยู่ที่ ๔.๑๓ ถึงระดับสูงอยู่ที่ ๔.๑๓ ที่ ๔.๑๑ ที่ ๔.๑๐ ที่ ๔.๐๘ ที่ ๔.๐๗ และที่ ๔.๐๘ ตามลำดับ

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(Phrakrusrithammawaraporn)

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Chapter I

Background and Significance of the Problem

1.1 Background and Significance of the Problems

1.1.1 Background

Young generation is the valuable asset of Thailand the land of Buddhism that quite often confronts with new challenges in many ways especially new disrupted technology in which the new young generation was born. In order to make this make this young generation the real asset of the country, Thailand by many organizations, especially the organization of Sangha, by Supreme Sangha Council, launched many projects to develop young people to make them the real asset of the country. Building this asset means valuing young people's talents, skills, interests, and opinions. It means setting aside the belief that adults know more than the younger generation. When you see children and youth as valuable resources, they feel more empowered to contribute to the community, and at school, and home in meaningful, thoughtful ways.

The young generation or the youth is always accepted as the valued asset, the future of the country. Children today are adults tomorrow. Buddhism also regards that children are the solid foundation of humankind, as the Buddhist proverb mentioned, the children or off springs are the underpin's of all man kinds that means without children, there will be no humans on earth. To be good and strong underpins, off spring or young people must be good people with good quality. In order young generation to be successful in many ways, the young people must go under training, both body and mind. Only the well trained people are the excellent

human beings as a Buddhist proverb said *Danto Setṭho Manussesu*¹; Among man kinds, only the well trained is the excellent being.

Thailand has applied the Buddhism integration method for youth development promoting youth's desirable characteristics, such as self-disciplines, emotional and mental development, critical thinking *Yonisomanasikāra* way, the way to think critically and analytical reflection.

Countries all over the world, even the big power such as United States of America are concerned with the young generation. It develops its youth in many ways seriously. According to the U.S. Department of Education, Office of Safe and Drug-Free Schools laid down the youth development model with mentoring Fact sheet as.² What is youth development? Youth development in its broadest sense refers to the stages that all children go through to acquire the attitudes, competencies, values, and social skills they need to become successful adults. As children move through their developmental stages (see Erikson's Stages of Development on page 2), they acquire a set of personal assets, or supports that help them face the challenges and opportunities ahead. These assets allow youth to become resilient able to bounce back from adversity. Their ability to develop successfully depends to a great extent on the support and assistance they receive from the people and institutions around them. The youth development is a discipline in the field of youth work, founded on the belief that young people are best able to move through their developmental stages when they are supported across all sectors of the community by individuals, family, schools, youth agencies, faith organizations, community governance, business, and more. The youth development model focuses on activities that nurture developmental assets rather than on reducing particular risks or preventing specific problems. Its ultimate goal is to help youth become successful adults, not just problem free, but fully prepared to be responsible, contributing, and healthy adults.

¹Sam. Ma. (Bali) 19/98/29.

²U.S. Department of Education, **Office of Mentoring Resource Center**, [Online], Source: <http://www.edmentoring.org> [January 13, 2007].

As for Thailand, the land of Buddhist, there are many organizations, government, private and non-profit that is concerned with the youth development and conducted the youth development activities using Buddhism integration in the development. Department of Religions, one of the organizations has a program that encourage young students and general youths spend a life time in faith organization by practicing meditation, observing basic five precepts or Sila even ordain as novices in the summer time to stay in the embrace of the Buddhism loving-kindness, providing opportunities for young generations to study life, to know themselves, to know goodness and virtuous morality, to have the sense of belonging to the national institution, religious institution and the monarchical institution, and connectedness. One of prominent activities for youth development conducted by many organizations is summer novice ordination when young students from the age of 9 to 19 years old are ordained as the novices, *Sāmanera*, (male students), *Silacārini* (female student). It is Buddhist activities to develop younger generation to be well trained both physically, mentally, emotionally and socially that many institutions, families, communities, schools, monasteries, government sectors including non-profit organizations participate in organizing this Buddhist activities on the belief that young people are best able to move through their developmental stages to be desirable good citizens. Since youngsters have many roles in society, such as to be appropriate sons, daughters, community members, pupils, students, soldiers, polices, employers, employees, administrators and personnel and finally the appropriate Buddhists. The young people will be well trained and developed when they are supported across all sectors of the community; by individuals, family, schools, youth agencies, faith organizations, community governance, business, authority and more. Ordination in Buddhism is a strong determination process in one individual's life to dedicate a period of time in life to study Buddhism, both theory and practice to enhance the life experiences, to utilize the knowledge and experience to train oneself to be good person with virtuous morality. It is the occasion to give the opportunity for parents, cousins and Buddhists to perform merits, to be close to Buddhism, to create good relationships among members of the families and community and also give the opportunity for Buddhist monks to disseminate Buddha's teachings to Buddhists.

community. When the young people have moved through the summer novice ordination, it is considered to be well prepared for benefits achievement; the present benefits, the future benefits and the highest benefit, the wisdom to enlighten to truth of life³

1.1.2 Significance of the Problems

The Thai Sangha Order under the Supreme Sangha Council lead by Supreme Patriarch, issued the policy for Sangha Oder all over Thailand to restore the Buddhist environment to Thailand, initiated and launched the project of “Summer Novice Ordination to encourage Thai Buddhists, not to be Buddhists merely by names, but by hearts to observe the five precepts which are basic ethical guidelines the Buddha taught and to participate in the Summer Novice Ordination Project by allowing their children to be ordained. For those who do not have children to be ordained, they can support the project in many ways, with money or other materials necessary for the project. While their children are ordained, parents also observe the five precepts, the basic rules for laity. The main concepts of these five precepts are to encourage people not to destroy life, not to take what is not given, not to conduct immoral sexual behavior, not to tell a lie and not to consume intoxicating drinks. These five precepts lead to improvement of their lives, in relations to behavior, mentality, social aspects, economical aspect and health well-being. The Supreme Sangha Council encouraged Sanga Orders, Private and Public Sectors to participate in the project. Since the project commencement, it now covers almost all Buddhist villages throughout Thailand.

Kanjanaburi Province consisted of 13 Districts. The Sangha Order in Kanjanaburi Province participate in Buddhism dissemination in many forms such as Dhamma practice training, teaching morality in schools and organizing the Summer Novice Ordination project every summer. The summer novice ordination project was carried out by Sangha Oder in Kanjanaburi Province with limited resources. It takes more resources to carry out this project than we ever think. The Sangha Order has

³Phrabrommakunaporn (P. A. Payutto), **Life Constitution**, 4th Edition, (Bangkok: the Office of National Buddhism, 2550), p. 25.

limited budget but want to carry on the summer novice ordination project tortuously, since it is a good project for the youth development. For this reason, the researcher as a monk in Kanjanaburi Province would like to find out the ways to manage the summer novice ordination project effectively with limited resources. Are there any problems and obstacles of the project? What factors that support and affect the success of the project so that the researcher can propose the effective approaches for management of such the project. If there is not research and evaluation for the big, national level project like this, it will be the big waste of the country.

1.2 Research questions

1.2.1 What is the effectiveness of the Summer Novice Ordination Project management in Kanjanaburi Province?

1.2.2 What are factors affecting effectiveness management of the Summer Novice Ordination Project management in Kanjanaburi Province?

1.2.3 What is the appropriate approach to the effectiveness of the summer novice ordination project management in Kanjanaburi Province?

1.3 Objectives of the research

1.3.1 to study the effectiveness of the Summer Novice Ordination Project management in Kanjanaburi Province

1.3.2 to study the factors affecting the effectiveness of the summer novice ordination project management in Kanjanaburi Province.

1.3.3 to propose the appropriate approaches to the effectiveness of the summer novice ordination project management in Kanjanaburi Province

1.4 Scopes of the research

1.4.1 Scope of location

The research was conducted at 4 districts; they were Muang District, Tarmuang District, Tar Maka District, Saiyoke District and Panomtuan District in Kanjanaburi Province Since these districts are large districts in Kanjanaburi that has

border lining with Burma and majority of people are Buddhists. This Province can be academically representative of other arrears of the country.

1.4.2 Scope of the content:

This research covered the effectiveness of the Summer Novice Ordination Project Management in Kanjanaburi Province, the factors and Buddhadhamma that affected the effectiveness of the management, the theory of effectiveness, Luther H. Gulick's principles of management POSDCoRB and project management theory and the appropriate approach to the effectiveness of the Summer Novice Ordination Project Management in Kanjanaburi Province

1.4.3 Scope of time

The research was conducted from July 2020 to May 2022

1.5 Definitions of terms used in the research

1.5.1 Effectiveness refers to the mission conducted in a certain condition that meets objectives at certain level or full level

1.5.2 Summer Novice Ordination Project refers to the project that the young students ordained as novices observing ten precepts, spending lives in monasteries for at least 15 day during summer school break that was initiated and launched by the Sangha Order, government agencies, lay Buddhists in Kanjanaburi Province.

1.5.3 Effectiveness of the Summer Novice Ordination project Management referred to the project meets the set objectives at least 80 percents as set policy by the Sangha Order and general supporters in Kanjanaburi Province.

1.5.4 Factors refer to all phenomena, physical and abstract that affect and promote the effectiveness of the Summer Novice Ordination project Management in Kanjanaburi Province including POSDCoRB and Itthipada 4

1.6 Expected Benefits from the Research

1.6.1 To have the body of knowledge of the effectiveness management of the Summer Novice Ordination project Management in Kanjanaburi Province

1.6.2 To have the body of knowledge of the factors affecting the effectiveness management of the Summer Novice Ordination project in Kanjanaburi Province

1.6.3 To have the body of knowledge of the appropriate approaches to the effectiveness management of the Summer Novice Ordination project Management in Kanjanburi Province by means of integration between POSDCoRB principle and Itthipada 4,

1.6.4 The body of knowledge from the research can be applied to other projects effectiveness management in other provinces around Thai country

Chapter 2

Concept, Theory and related research works

This chapter covers the following topics:

- 2.1 Concept of summer novice ordination
- 2.2 Theory of Effectiveness
- 2.3 Theory of Management: POSDCoRB
- 2.4 Related research works
- 2.5 Conceptual framework

2.1 Concept of the Summer Novice Ordination

Ordination in Buddhism, is the process by which individuals are consecrated and sacrifice one period of time in life that is, set apart and elevated from the laity class to the monastic life to dedicate the merits from the ordination to Buddha, Dhamma, Sangha, parents, benefactors and all *Kamma* owners and revenge masters for all forgiveness from now on until entering *Nibbāna*. The ones who are ordained will dedicate ones' lives to practice strictly to the rules and regulations of the Buddhism. Originally, Buddha gave ordination to his disciples by himself, called *Ahi Bikkhu Upasampada*¹ This process, the Buddha uttered to his disciples "You shall be Bikkhu as Dhamma I have said well. You just practice sublime life to make suffering come to an end". As time went by, many people became profoundly believed in Buddhism and many people wanted to become ordained and it was not convenient for the Buddha to give ordination by himself. So, The Buddha granted his disciple Bikkhu to give ordination to those from all directions who wanted to be ordained. This ordination process is called *Tisaragamanupasampada*, ordination by

¹Phrabromkunaporn (P.A. Payuto), **Dictionary of Buddhism**, (Bankok: Mahachula Press, 2556), p. 635.

uttering speech to Buddha, Dhamma and Sangha as their refuges for 3 times². As for novices, they must observe 10 precepts and for the monks to observe 227 precepts. All these precepts consist of the basic five precepts or *Sīla* that every Buddhist is to observe. They may resemble other codes of conduct for disciples to follow. Usually, they comprise lists of actions from which to abstain. In Buddhism, the basic precepts is five *Sīla*, namely to abstain from taking the life of all beings, to abstain from taking any possession or belongings of others without permission by the owners, to abstain from sexual misconduct, to abstain from telling a lie or evil speech and to abstain from drinking any alcoholic beverages that cause the negligence. These five *Sīla* are the basic principles of Buddhism best known to most people. Any person to be appropriately called a Buddhist must undergo the ceremony of a Buddhist declaration of his or intention to go to the Triple Gems: Buddha, Dhamma and Sangha for his or her refuge and undertakes the five precepts or *Sīla*.

According to Buddhism, *Sīla*³ is the precondition for success, however, does not mean, as is too often believed in conservative Buddhist circles, that one cannot begin to meditate until one's *Sīla* is perfect. Such a stipulation would make it almost impossible to start meditation, since it is the mindfulness, concentration, and wisdom of the meditative process that bring about the gradual purification of virtue. But to say that virtue is the basis of practice does mean that the capacity for achievement in meditation hinges upon the purity of our *Sīla*. If our roots of virtue are weak, our meditation will likewise be weak. If our actions repeatedly clash with the basic principles of right conduct, our attempts to control the mind in the discipline of meditation will turn into a self-defeating enterprise, since the springs of our conduct will be the same defiled states of mind the meditation is intended to eliminate only when we secure our cultivation upon the foundation of blameless principles of right action can the inward endeavor of meditation prosper and issue in success. With true principles of conduct as the base, the roots of virtue will give birth to the trunk of concentration, the concentrated mind shoot forth the branches of

² Vi.Ma. (Thai) 4/38/42.

³ Am.Catukka. (Thai) 21/12/16.

wisdom, and the branches of wisdom yield the flowers and fruits of enlightenment, culminating in total freedom from bondage. Therefore, just as a skillful gardener brings a sapling to growth by first tending to the roots, so the earnest seeker of enlightenment should begin his cultivation by tending to the roots of his practice that is, to his *Sīla* or moral virtue.

The *Pali* word *Sīla* originally meant simply conduct. But in the context of the Buddhist spiritual training the term is used to signify only a specific kind of conduct, i.e., good conduct, and by an extension of meaning, the type of character for which such conduct stands, i.e., good character. Hence *Sīla* means both moral conduct, a body of habits governed by moral principles, and moral virtue, the interior quality the regular observance of these principles is intended to produce. Both shades of meaning are essential to understand the place of *Sīla* in the spectrum of Buddhist discipline. *Sīla* in the former sense consists in the non-transgression through body or speech of the basic precepts regulating the moral life. It is moral discipline in deed and word, beginning as the inhibition of immoral impulses seeking an outlet through body and speech, and developing into the habitual conformation to the principles of righteous conduct. But the full range of *Sīla* is not exhausted by mere outward behavioral control, for the term has in addition a deeper, more psychological significance. In this second sense *Sīla* is moral purity, the inner purification of character which results from a life consistently molded upon moral principles. This aspect of *Sīla* places the stress on the subjective, motivational side of action. It looks not towards the outward act itself, but towards the rectitude of mind from which good conduct springs.

Upon inspection *Sīla* thus reveals itself to be a two-dimensional quality: it contains an external dimension consisting in purification of conduct, and an internal dimension consisting in purification of character. However, in the Teaching of the Buddha, these two dimensions of experience, the internal and the external, are not torn apart and consigned to separate, self-sufficient domains. They are recognized, rather, to be two facets of a single whole, complementary poles of a unified field which mirror one another, implicate one another, and penetrate one another with their own respective potentialities of influence. Actions performed by body and

speech are not, from the Buddhist standpoint, so many detachable appendages of a distinct spiritual essence, but concrete revelations of the states of mind which stand behind them as their activating source. And states of mind, in turn, do not remain closed up in a purely mental isolation, but spill forth according to the play of circumstances from the fountain of consciousness where they arise, through the channels of body, speech and thought, out into the world of inter-personally significant events. From the action we can infer the state of mind, and from the state of mind we can predict the probable course of action. The relationship between the two is as integral as that between a musical score and its orchestrated performance on the concert stage.

Because of this mutual dependence of the two domains, moral conduct and purity of character lock up with one another in a subtle and complex interrelationship. The fulfillment of the purification of virtue requires that both aspects of *Sīla* be realized: on the one side, behavior of body and speech must be brought into accord with the moral ideal; on the other, the mental disposition must be cleansed of its corruptions until it is impeccably pure. The former without the latter is insufficient; the latter without the former is impossible. Between the two, the internal aspect is the more important from the standpoint of spiritual development, since bodily and verbal deeds acquire ethical significance primarily as expressions of a corresponding disposition of mind. In the sequence of spiritual training, however, it is moral discipline that comes first. For at the beginning of training, purification of character stands as an ideal which must be reached; it is not a reality with which one can start.

According to the Buddhist principle of conditionality, the actualization of any given state is only possible through the actualization of its appropriate conditions, and this applies as much to the achievement of the various stages of the training as to the bare phenomena of matter and mind. Since beginning less time the consciousness-continuum has been corrupted by the unwholesome roots of greed, hatred and delusion; it is these defilements which have functioned as the source for the greatest number of our thoughts, the ground for our habits, and the springs for our actions and general orientation towards other people and the world as a whole.

To uproot these defiling afflictions at a single stroke and reach the peak of spiritual perfection by a mere act of will is a well-near impossible task. A realistic system of spiritual training must work with the raw material of human nature; it cannot rest content merely with postulated paragons of human excellence or demands for achievement without showing the method by which such demands can be realized.

The Buddha rests his teaching upon the thesis that with the right method we have the capacity to change and transform ourselves. We are not doomed to be forever burdened by the weight of accumulated tendencies, but through our own effort we can cast off all these tendencies and attain a condition of complete purity and freedom. When given the proper means in the context of right understanding, we can bring about radical alterations in the workings of consciousness and mould a new shape out of the seemingly immutable stuff of our own minds. The first step on this path is the purification of character, and the efficient means for the restructuring of character the Buddha provides in the observance of *Sīla* as a set of precepts regulating bodily and verbal conduct. *Sīla* as moral discipline, in other words, becomes the means for inducing *Sīla* as moral virtue.

volition is driven by the unwholesome roots of greed, hatred and delusion, it breaks out through the doors of the body and speech in the form of evil deeds as killing, stealing and fornication, as lying, slander, harsh speech and gossip. In this way the inner world of mental defilement darkens the outer world of spatial-temporal extension. But the defiled trend of volitional movement, though strong, is not irrevocable. Unwholesome volition can be supplanted by wholesome volition, and thence the entire disposition of the mental life made subject to a reversal at its foundation. This redirecting of volition is initiated by voluntarily undertaking the observance of principles of conduct belonging to a righteous order by willing to abstain from evil and to practice the good. Then, when volition tending to break out as evil action is restrained and replaced by volition of the opposite kind, by the will to behave virtuously in word and deed, a process of reversal will have been started which, if followed through, can produce far-reaching alterations in the moral tone of character. For acts of volition do not spend their full force in their immediate exercise, but rebound upon the mental current which gave birth to them, re-

orienting that current in the direction towards which they point as their own immanent tendency: the unwholesome volitions towards moral depravation, and the wholesome volitions towards moral purification. Each time, therefore, an unwholesome volition is supplanted by its wholesome opposite, the will to the good is strengthened.

A process of factor substitution, built upon the law that incompatible mental qualities cannot be simultaneously present on a single occasion of experience, then completes the transformation through the efficacy of the associated roots. Just as unwholesome volitions invariably arise in association with the unwholesome roots with greed, hatred and delusion so do wholesome volitions inevitably bring along with them as their concomitants the wholesome roots of non-greed, non-hatred and non-delusion. Since opposite qualities cannot co-exist, the replacement of unwholesome volition by wholesome volition at the same time means the transposition of the unwholesome and the wholesome roots. Continually called into play by the surge of volition, the wholesome roots "perfume" the mental stream with the qualities for which they stand with generosity, loving-kindness and wisdom; and these, as they gather cumulative force, come to prominence as regular propensities of the personality, eclipsing the inclination towards the unwholesome. In this way the exercise of wholesome volitions on repeated and varied occasions effects a transformation of character from its initial moral susceptibility to a pitch of purity where even the temptation to evil remains at a safe remove.

Though volition or intention is the primary instrument of change, the will in itself is indeterminate, and requires specific guidelines to direct its energy towards the actualization of the good. A mere "good will," from the Buddhist standpoint, is altogether inadequate, for despite the nobility of the intention, as long as the intelligence of the agent is clouded with the dust of delusion, the possibility always lies open that laudable motives might express themselves in foolish or even destructive courses of action. This has been the case often enough in the past, and still stands as the perennial bugbear of the ethical generalist. According to the Buddhist outlook, goodness of will must be translated into concrete courses of action. It must be regulated by specific principles of right conduct, principles which,

though flexible in their application, possess normative validity independently of any historical culture or existing scheme of values, entirely by virtue of their relation to a universal law of moral retribution and their place in the timeless path of practice leading to deliverance from suffering and the samsara round.

To guide the will in its aspiration for the good, the Buddha has prescribed in definite and lucid terms the factors of moral training which must be fulfilled to safeguard progress along the path to enlightenment. These factors are comprised in the three items which make up the aggregate of virtue in the Noble Eightfold Path: namely, right speech, right action, and right livelihood. Right speech is the avoidance of all harmful forms of speech the abstinence from falsehood, slander, harsh speech and idle chatter. The speech of the aspirant must be constantly truthful, conducive to harmony, gentle and meaningful. Right action applies a brake upon unwholesome bodily action, by prescribing abstinence from the destruction of life, from stealing, and from sexual misconduct; the latter means in celibacy in the case of monks, and adultery and other illicit relations in the case of householders. The behavior of the aspirant must always be compassionate, honest and pure. And right livelihood requires the avoidance of trades which inflict harm and suffering upon other living beings, such as dealing in meat, slaves, weapons, poisons and intoxicants. Avoiding such harmful trades, the noble disciple earns his living by a peaceful and righteous occupation.

The training factors embedded in these components of the Noble Eightfold Path simultaneously inhibit the base, ignoble and destructive impulses of the human mind and promote the performance of whatever is noble and pure. Though worded negatively, in terms of the types of conduct they are intended to shut out, they are positive in effect, for when adopted as guidelines to action, they stimulate the growth of healthy mental attitudes which come to expression as beneficial courses of conduct. Intensively, these training rules reach into the recesses of the mind, blunt the force of unwholesome volition, and redirect the will to the attainment of the good. Extensively, they reach into the commotion of man's social existence, and arrest the tide of competition, exploitation, grasping, violence and war. In their psychological dimension they confer mental health, in their social

dimension they promote peace, in their spiritual dimension they serve as the irreplaceable foundation for all higher progress along the path to emancipation. Regularly undertaken and put into practice, they check all mental states rooted in greed, hatred and delusion, promote actions rooted in non-greed, non-hatred and non-delusion, and lead to a life of charity, love and wisdom.

From this it will be seen that from the Buddhist point of view formulated rules of conduct are not superfluous accessories to a good will, but necessary guidelines to right action. They are an essential part of the training, and when implemented by the force of volition, become a fundamental means to purification. Especially in the context of the practice of meditation, the training precepts prevent the eruption of defiled actions destructive to the purpose of the meditative discipline. By following carefully the prescribed rules of conduct, we can rest assured that we are avoiding at least the coarser expressions of greed, hatred and delusion, and that we will not have to face the obstacle of guilt, anxiety and restlessness that comes in the trail of regular moral transgressions.

Buddhist discipline can be compared to a tree for easy understanding and take virtues to be the roots, then the principles of right conduct become the soil in which the roots grow. Just as the soil contains the nutritive essences required for the tree to sprout and flourish, so do the precepts contain the nutriment of purity and virtue required for the growth of the spiritual life. The precepts embody the natural conduct of the Arahant or perfected saint. For the Arahant, his conduct flows outward as the spontaneous expression of his innate purity. By his very nature, all his deeds are flawless, free from blemish. He cannot follow any course of action motivated by desire, ill will, delusion or fear, not through any forced conformity to rules, but by the very law of his being.

The world ling, however, is not immune from the possibility of immoral conduct. To the contrary, because the unwholesome roots remain firmly planted in the makeup of his mind, he is constantly prone to the temptation to moral transgression. He is liable to kill, steal, commit adultery, lie, drink, etc.; and in the absence of any sound moral code prohibiting such actions, he will often succumb to these liabilities. Hence the necessity of providing him with a set of ethical principles

built upon the pillars of wisdom and compassion, by which he can regulate his actions and conform to the natural, spontaneous behavior of the Liberated One.

Concept of 10 precepts

The ten precepts are the training rules observed by novice. They are derived from the Eight Precepts by splitting the precept concerning entertainments into two parts and by adding one rule prohibiting the handling of money. A fully-ordained monk (*bhikkhu*) observes the 227 rules of the Bhikkhu Patimokkha; a fully-ordained nun (*bhikkhuni*) would observe the 311 rules of the bhikkhuni Patimokkha.

The Ten Precepts:⁴

1. *Pānātipātā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from destroying living creatures.

2. *Adinnādānā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from taking that which is not given.

3. *Abrahmacariyā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from sexual activity.

4. *Musāvādā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from incorrect speech.

5. *Surāmerayamajjapamādatthānā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

6. *Vikālabhojanā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from eating at the forbidden time (i.e., after noon).

7. *Nacca-gīta-vadita-visuka-dassanā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from dancing, singing, music, going to see entertainments.

8. *Mālā-gandha-vilepana-dhārana-māndana-vibhusanatthanā veramanī sikkhāpadaṃ samādiyami*; undertake the precept to refrain from wearing garlands, using perfumes, and beautifying the body with cosmetics.

⁴Phra Brahmagunabhorn (P. A. Payutto), **Dictionary of Buddhism**, (Bangkok: Foundation of PhraDhammapidok (P.A. Payutto), 2016), p. 233.

9. *Uccāsayana-mahāsayanā veramanī sikkhāpadam samādiyami;*
undertake the precept to refrain from lying on a high or luxurious sleeping place.

10. *Jātarupa-rajata-patiggahanā veramanī sikkhāpadam samādiyami;*
undertake the precept to refrain from accepting gold and silver (money). Not only Buddhism, Theravadha, practices ten *Sīla*, another branches of Buddhism, such as Taoism or Shitoism or Zen Buddhism practice the Ten Precepts. The Ten Essential Precepts the Zen Buddhism.

The ten essential precepts are inseparable from both Buddha Nature and our relations with each other.

1. A disciple of Buddha does not kill but rather cultivates and encourages life.

This precept expresses the bodhisattva's intent to live compassionately and harmlessly. When understood in its broadest context, not killing can also be understood as not harming, especially not harming the body or psyche of another.

2. A disciple of Buddha does not take what is not given but rather cultivates and encourages generosity.

This precept expresses the bodhisattva's commitment to live from a generous heart rather than from an avaricious mind. At a personal level, avaricious behavior harms the person who steals; on a community level, stealing can harm or even destroy the opportunity and the environment for Zen practice. Those who handle sangha funds or other assets also have a special responsibility to take care of them and avoid their deliberate misuse or misappropriation, both of which are institutional forms of stealing.

3. A disciple of the Buddha does not misuse sexuality but rather cultivates and encourages honest and caring relationships.

4. A disciple of Buddha does not lie but rather cultivates and encourages truthful communication.

The precept "not to lie" is particularly important for the community life of a practicing sangha. While ethical transgressions can involve any of the precepts, many of these difficulties would not arise were there not an element of deceit involved. Lying to oneself, to another or to one's community obscures the nature of

reality and hinders the intention of bodhisattva practice. Within our community life, lying can also entail the deliberate withholding of information.

5. A disciple of Buddha does not intoxicate self or others but rather cultivates and encourages clarity.

Bodhisattva practice occurs within the context of clear presence and mindfulness and a state of mind that is not conditioned by intoxicants of any sort. When enough clarity is lost it is all too easy to break the other precepts.

6. A disciple of Buddha does not slander others but rather cultivates and encourages respectful speech.

This precept arises from a bodhisattva's efforts to build social concord and understanding. False and malicious statements in and of themselves are acts of alienation from oneself and others.

7. A disciple of Buddha does not praise self at the expense of others but rather

8. A disciple of Buddha is not possessive of anything but rather cultivates and encourages mutual support.

9. A disciple of Buddha does not harbor ill-will but rather cultivates and encourages loving-kindness and understanding.

10. A disciple of Buddha does not abuse the Three Treasures but rather cultivates and encourages awakening, the path and teaching of awakening and the community that takes refuge in awakening.

As the three treasures are inseparable from one another, awakening informs our practice and our community life, practice informs our community life and our awakening, and our community life informs our awakening and our practice. What are Buddhist precepts about? to live is to act, and our actions can have either harmful or beneficial consequences for oneself and others. Buddhist precepts are concerned with the principles and practices that help one to act in ways that help rather than harm. The core ethical code of Buddhism is known as the five precepts, and these are the distillation of its ethical principles. The precepts are not rules or commandments, but 'principles of training', which are undertaken freely and need to be put into practice with intelligence and sensitivity.

The Buddhist tradition acknowledges that life is complex and throws up many difficulties, and it does not suggest that there is a single course of action that will be right in all circumstances. Indeed, rather than speaking of actions being right or wrong, Buddhism speaks of the being skillful (*Kusalā*) or unskillful (*Akusalā*). In Tiratna, our faith in the Three Jewels of Buddha, Dharma and Sangha finds everyday practical expression in our aspiration to live by ethical precepts, to the best of our ability.

2.2 Theory of Effectiveness

Effectiveness Theory and Organizational Effectiveness. There are two basic approaches to organizational effectiveness, the goal model and the resource acquisition model. The third model dealing with participants satisfactions. quantity of participants and the quality of participants⁵

The goal model of organizational effectiveness has its roots in Weber's seminal work. It is essentially a rational model of organizations that is simple and complex. In its simple version, effectiveness has been defined as "the degree to which an organization realizes its goals"⁶

Key concepts in early organizational theory are rationality, effectiveness, efficiency and control. Max Weber's conception of formal rationality, scientific management, human relations theory, and decision-making theory each address issues of rationality, effectiveness, efficiency and control in organizations. However, the different theories do not make the same assumptions, leading theorists to different claims of how organizations work and their effects on individual behavior.

Organizational Rationality, Effectiveness, Efficiency and Control. Formal rationality, scientific management, human relations theory and decision making theory each address issues of rationality, effectiveness, efficiency, and control in organizations.

⁵ Richard H. Hall, John P. Clark, "An Ineffective Effectiveness Study and Some Suggestions for Future Research", **The Sociological Quarterly**, Vol. 21 No. 1 (1980): 119-134.

⁶ Weber, M., **The Theory of Social and Economic Organizations**, (New York: Free Press, 1974), p. 75.

Before explaining the similarities and differences between the different theories, I will first define key concepts.

Organizations are purposeful collective action structures. This means that organizations are made up of multiple individuals working together to accomplish a goal. How they work together to achieve a goal depends on organizational structure. Organizational structure is the patterns of relations between individuals. Organizational structure is related to organizational rationality, efficiency, effectiveness and control systems.

Rationality connects individuals with organizations. Rationality is the reasoning behind individual behavior. Individual rationality is dependent upon one's position within the organizational structure. For example, a janitor may see coffee spilled all over the floor. This would likely cause the janitor to reason it is her job to clean it up and take actions to do so. On the other hand, a manager may see coffee spilled all over the floor. This would likely cause the manager to reason it is not her job to clean it up but she should report it to someone to get the janitor to handle it. In short, organizational structure affects rationality and individual behavior.

Organizational structure affects the behavior of individuals in organizations completing purposeful tasks to achieve a collective goal. As such, organizational structure also effects the efficiency and effectiveness of organizations. The effectiveness of an organization is the adequacy of the organization in achieving its desired goal. On the other hand, efficiency is the extent to which resources are minimized and outputs maximized in the pursuit of achieving the desired goals. Whereas effectiveness focuses on just the end outcome, efficiency focuses on economizing the means by which the group achieves their goal. Formal rationality, scientific management, human relations theory and decision making theory each address efficiency and effectiveness, as researchers search for the best form of social organization. However, the consistency of individual rationality and the efficiency and effectiveness of organizations is dependent upon control systems built into the organizational structure.

Control is the power to determine individual behavior. Control systems are built into organizational structures in order to influence individual rationality,

maintain consistency and enhance the efficiency and effectiveness of organizations. As such, control is a critical aspect of formal rationality, scientific management, human relations theory and decision making theory.

Although formal rationality, scientific management, human relations theory and decision making theory each address issues of rationality, effectiveness, efficiency and control in organizations, they all have different assumptions which leads to completing claims about how organizations work and effect on individuals.

Formal Rationality Weber's concept of formal rationality is developed in his pursuit of answering the research question: How do formal organizations work? In order to answer this question, Weber uses ideal types. An ideal type is a mental construct that facilitates understanding not because it reflects the empirical world in precise detail, but because it reflects the salient and conspicuous features of the real world. Weber's claim about how organizations work can be understood through his definition of the ideal types of authority, bureaucracy and officials.

Weber describes three different ideal types of authority: legal rational authority, charismatic authority and traditional authority. Unlike charismatic authority and traditional authority, legal rational authority is impersonal- authority is not tied to the individual but their position within a formal organization. According to Weber, modern society is increasingly characterized by legal-rational authority, which increases the importance and prevalence of bureaucracies and officials.⁷

From the formal rationality perspective, the most prevalent organizational structure in modern society is the bureaucracy. According to Weber, the bureaucratic ideal type consists of different characteristics: (1) Bureaucracies have rules and regulations and the authority to give commands and designate official duties, (2) Bureaucracies are hierarchical with ordered authority and the ability to manage turn-over, (3) Bureaucracies consist of formal written documentation of activities, thus establishing an organizational history, (4) Bureaucracies are made up of bureaucratic managers who are experts and receive specialized training, (5) Bureaucracies are ideally operating at full working capacity, and (6) Bureaucratic managers are subject

⁷ Weber, M., **From Max Weber: Essays in Sociology**, Edited by C. W. Mill & H. Gerth, (London: Routledge, 1970), pp. 149.

to a set of stable and learnable rules. In short, from this perspective, organizations are characterized by bureaucracies and bureaucratic managers (i.e., officials).⁸

According to formal rationality, bureaucracies are maintained by officials. From Weber's ideal type, officials are individuals pursuing a career within a bureaucracy with the following characteristics: (1) Officials have social prestige compared to the governed, (2) Officials are appointed by a superior with bureaucratic authority, (3) Officials receive life-tenure, (4) Officials receive compensation through a fixed salary, and (5) Officials are set for a lifelong career advancing thin the hierarchical structure of the bureaucracy. From the formal rationality perspective, modern organizations work as systems of legal-rational authority maintained by officials. Although Weber's theory of bureaucracies focuses on formal, legal-rational aspects of organizations which affect individual rationality, according to Weber, rationality consists of both formal and substantive rationality. Formal rationality is the written rules and regulations guiding individual behavior, whereas substantive rationality is the group value orientations that guide behavior. Although Weber's ideal type of bureaucracies emphasizes the formal rational aspects affecting individual behavior, this does not mean he believed individuals in bureaucracies are not influenced by value orientations. This is because ideal types to not reflect the empirical world in detail; they just represent the salient and conspicuous characteristics of empirical reality.

According to Weber, bureaucracies are currently the most efficient and effective form of social organization. Whereas traditional and charismatic authority systems allows for personal relations to affect the treatment of individuals within organizations, the ideal bureaucratic type promotes equal treatment and universalism.⁹ Bureaucracies have technical advantages, as they ensure continuity and reduce personal friction. From the formal rational perspective, organizations are systems of control through formal rational means. Organizational control is ensured through the development of the bureaucratic structure and maintained through

⁸ Ibid.

⁹ Perrow, C., "Economic Theories of Organization", **Theory and Society**, Vol. 15 (1986): 11-45.

formal lines of authority, formal lines of communication and information flow between those two lines.¹⁰ Organizations control individual behavior by setting individuals in formal roles within the organizational hierarchy, controlling how they communicate with others based on their position and influencing what information they receive. Control systems emerge as formal rational tools helping organizations achieve their goals and they expand along with the bureaucratic structure. For example, after facing problems with employee turnover or inconsistency of employees in completing the same task, a company might create standard operating procedures, which is a set of rules and regulations determining precisely how tasks should be completed. Control systems influence the rationality of officials in regards to precisely how and when to complete tasks and can be used to increase organizational efficiency. In short, from the formal rational perspective, bureaucracies work as a control system of written rules and regulations which determine the behavior of officials.

Scientific management whereas, weber focuses on how organizations work, scientific management, scholars focus on how organizational control can increase the productivity and efficiency of organizations. Since scientific management views organizations as instruments of production, they tend to focus on the production process aspect of the organizational structure. The production process is the observed patterns and ways of work. Scientific management scholars assume the work process can be broken down and quantified. Managers can internally control the production process and, through economic incentives and formal controls, influence worker rationality in order to increase organizational efficiency (Taylor 1970). Like formal rationality, scientific management assumes organizational structure exists to advance collective goals. Scientific management also makes certain assumptions about rationality in organizations. However, scientific management assumptions of rationality are very different from Weber. Weber sees rationality as both substantive and formal, whereas scientific management theory does not acknowledge substantive rationality. Under scientific management, rationality is

¹⁰ John, D. Mcneil, "Curriculum - A Field Shaped by Different Faces", **SAGE Journals**, Vol. 1 (1978): 19.

strictly viewed through a positivist lens, where things are assumed to be able to be unbiased, calculable and comparable. Scientific management focuses on the formal aspects of organizations and does not account for the substantive values associated with human rationality.

Like Weber, scientific management sees bureaucratic control as an instrument to increase the efficiency and effectiveness of organizations. However, scientific management tends to focus on organizational efficiency over organizational effectiveness. According to Taylor, managers have the responsibility to ensure organizational efficiency by controlling the labor process. Managers can increase the efficiency and effectiveness of organizations through scientific management principles applied to maximize worker incentive. In short, from the scientific management perspective, managers should determine and quantify all of the factors influencing the production process and use scientific tests to formally arrange the production process in a way that maximizes organizational efficiency.¹¹

Whereas formal rationality focuses on the way formal rules and regulations control the behavior of individuals in organizations, scientific management focuses on the way managers can influence the formal rules and regulations which determine individual behavior. From the scientific management perspective, organizational control can be ensured by managers through the scientific management of the work process. Control systems emerge as a result of management efforts to increase efficiency. Control systems are maintained by managers and are used to influence individual rationality and motivate workers to increase their productivity. In conclusion, from this perspective, organizations work due to managerial control of the production process.

In conclusion, the effectiveness theory concentrates on Rationality, Efficiency and Control and the third model dealing with participants satisfactions. quantity of participants and the quality of participants

¹¹Taylor, Frederick, **The Principles of Scientific Management**, (New York: Dover Publications. Inc., 1970), pp. 55-66.

2.3 Theory of Management: POSDCoRB

POSDCoRB is an acronym widely used in the field of Management and Public Administration that reflects the classic view of administrative management. Largely drawn from the work of French industrialist Henri Fayol, it first appeared in a 1937 staff paper by Luther Gulick and Lyndall Urwick written for the Brownlow Committee. The acronym stands for steps in the administrative process: Planning, Organizing, Staffing, Directing, Co-coordinating, Reporting and Budgeting. Coining of the Acronym In his piece "Notes on the Theory of Organization", a memo prepared while he was a member of the Brownlow Committee, Luther Gulick asks rhetorically "What is the work of the chief executive? What does he do?" POSDCORB is the answer, "designed to call attention to the various functional elements of the work of a chief executive because 'administration' and 'management' have lost all specific content." In Gulick's own words, the elements of POSDCoRB are as follows:

- Planning,
- Organizing,
- Staffing,
- Directing,
- Coordinating,
- Reporting,
- Budgeting,

Gulick's "Notes on the Theory of Organization" further defines the principles of POSDCoRB by explaining that if an executive's workload becomes too over whelming, some of the elements of POSDCORB can be organized as subdivisions of the executive, depending on the size and complexity of the enterprise. Gulick notes that organization of specialized workers can be done in four ways which are: By the purpose the workers are serving, such as furnishing water, providing education, or controlling crime. Gulick lists these in his organizational tables as vertical organizations.¹²

¹² Gulick, L. H., **Notes on the Theory of Organization**, (New York: Institute of Public Administration, 1936), pp. 3–35.

By the process the workers are using, such as engineering, doctoring, lawyering, or statistics. Gulick lists these in his organizational tables as horizontal organizations.

By the clientele or material or the persons or things being dealt with, such as immigrants, veterans, forests, mines, or parks in government; or such as a department store's furniture department, clothing department, hardware department, or shoe department in the private sector.

By the place, where the workers do their work? Under Organizing, Gulick emphasized the division and specialization of labor in a manner that will increase efficiency. Gulick notes that there are three limitations to division of labor. The first occurs when labor is divided to the point where any one task in the division of labor would require less than the full-time of a worker, in which case a worker may need to be employed in other tasks to fill up their time. The second limitation to division of labor arises from technology and custom, where certain tasks may only be handled by certain workers either because of a lack of technological means or customs at the time. Gulick gives the example of a single worksite in which only plumbers do the plumbing work and electricians do the electrical work, though this may not take up their full work time. Work in these areas could be re-combined in a manner to increase efficiency, however union considerations could prevent this. The third limitation to division of labor is that it must not pass beyond physical division into organic division, or intricately related activities must not be separated from each other. Gulick gives the example that while it may seem more efficient to have the front end of a cow grazing in pasture at all times and the back half being milked at all times, this would not work due to the intricate connection between the haves that is needed for the whole to function.

Under Coordination, Gulick notes that two methods can be used to achieve coordination of divided labor. The first is by organization, or placing workers under managers who coordinate their efforts. The second is by dominance of an idea, where a clear idea of what needs to be done is developed in each worker, and each worker fits their work to the needs of the whole. Gulick notes that these two

ideas are not mutually exclusive, and that most enterprises function best when both are utilized.

We can see that any theorists have addressed issues of rationality, efficiency and effectiveness. Each theory has its different claims regarding how to ensure organizational control, how organizational control systems emerge, and the effect of control systems on individuals and the organizational structures differently. Although there are similarities between Weber's concepts of formal rationality, scientific management theory, human resource theory, and decision making theory, there are also many differences.

2.4 Related Research Works

2.4.1 The Research on Summer Novice Ordination Project

Phrakhruwatithammawatna (Boonlert Thitawattano) conducted the research on the Development of the Management Model of Summer Novice Ordination Project in the Sangha Administration, Region 15 with the objectives to study the condition of management of summer novice ordination project in the sangha administration, region 15, to study the model of management of summer novice ordination project in the sangha administration, region 15, to present the development of the management model of summer novice ordination project in the sangha administration, region 15. The methodology of research was the mixed methods research by qualitative and quantitative methods. The qualitative research, the researcher studied from relative data and in-depth interview of personnel who gave main data were knowledgeable personnel 25 persons and experts 10 persons that were responsible with the development of the management model of summer novice ordination project in the sangha administration, region 15. The data were analyzed by descriptive statistics. The quantitative research collected data from sample group 302 persons from questionnaire of the sangha administration, region 15 and the data were analyzed by descriptive statistics and inferential statistics. Findings were as follows: 1. The condition of management of summer novice ordination project in the sangha administration, region 15 planning, organization, command, coordination and supervision are processes to set the direction and objectives of

sangha and set the plan to be suitable each project and time, the number of novices and bringing the plan into action to occur the results provide the document identifies vision, mission and operations in sangha to define the direction and the operation of sangha use for instruments to coordinate and follow the operations are the same direction and harmony for reaching the effective objectives and purposes. Operation, decisions in various fields, regular meeting of the operator in the project will cooperate and strict operate. The operator must follow the orders of who have the responsibility to be willing into the obvious targets by covering practices and activities of worker for the beneficial public and sangha.

2. The model of management of summer novice ordination project in the sangha administration, region 15, planning and scheduling must set clearly objectives and targets through the principle and reasons for the meeting and define the outlined the operation. Project administrator and lecturer training courses must undergo the training courses in educating, teaching the novice ordination and must reach the youth to know the principle of the Buddha and apply for daily life and follow the principles of Buddhism and be able to coordinate with the relevant authority. Lectures and activities have to understand the management of the project. A summary of performances of all personnel does every day in order to listen to problems and guide the activities.

3. The presentation of the development of the management model of summer novice ordination project in sangha administration, region 15, the development management model is a tool to promote the tolerance and perseverance in improving management efficiency. The sangha have a leadership to plan for building Dharma heir to promote education and development of qualified personnel and attend the duty for personnel of sangha regularly and to coordinate the unity for public benefits and responsibilities as follows:

- 1) To provide the meeting of sangha continuously explains sangha who be workers and organizes the novice ordination project, region 15 to gain knowledge and understanding of sangha act and rules of the supreme sangha editions to relate with Methodist sangha to follow the rules and guidelines on duty and clearly separate the functions and responsibilities of each party by displaying the sequence of director authority for quick coordination and advising of a crash during the project.
- 2) To develop the

organization is to accord with the project goals of ordination and recruit the personnel who have knowledge and ability to perform the real working and maturity of duty. 3) The problems must be considered and solve together. The determination of qualification of personnel on duty has patience and calm. The conducts are suggested a practice for novices to behave properly.¹³

Phramaha Hansa Dhammhaso conducted the research on Mindfulness for Youth: A Case Study of Peaceful Samanera Project, Thailand

This research is a deep and penetrative observation into the youth in the modern era. With all the advancement in technology and the distractions in the world that are impeding the correct mental development of the lives of many youth, Buddhism needs to find new innovated and inspiring ways of teaching the youth. The researcher takes us through some of the challenges facing today's youth and some of the techniques we can employ from the researchers personal experience and wisdom in the subject which is so close to his heart. Novices for Peace: What and How? The Buddha taught "*Danto Setṭho Manussesu*" means "amongst all humans, the one who has well trained mind is the most supreme one". Hence youth will transform to be a peace novice because of effective training. Moreover, being a peace novice, he is needed to have cleanliness in body, behavior, spiritual and wisdom. Therefore, a conceptual framework to be a curriculum for developing peace novices consists of 4 dimensions; body development, behavior development, spiritual development and wisdom development. The future of peace novices is the future of Buddhism If Buddhism fails to inspire the youth; it will become only the tomb of the elderly. So with joy in our hearts let us cultivate the strong little ones who need our guidance from the heart. Giving novices a path with heart as they walk the path toward world peace is the future of Buddhism Arvind Kuma Singh (2018)¹⁴

¹³Phrakhru watithammawatna (Boonlert Thitawattano), "The Development of the Management Model of Summer Novice Ordination Project in the Sangha Administration, Region 15", **Dissertation of Buddhist Management**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2015).

¹⁴Arvind Kuma Singh, "Empowering Youth through Buddhist Education", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 298-310.

studied the Empowering Youth through Buddhist Education Indicated that Buddhist education basically means leading life in a right manner and making right decisions about issues related to every walk of life. Buddhist education pragmatically and progressively taught the ground reality of human life. This was the greatest contribution of Buddhist education to the humanity. So, Buddhism may in a broad sense be understood as an ideal system of education. Buddhist Conception of Empowerment of Youth is possible through the adaptation of Buddhist teachings which will help in developing a peaceful society. Only a peaceful society can ensure creative and progressive thinking of individuals. The scriptures like Buddhist canonical literature declare that for establishing peace in society and bringing about progress at all levels, youth should be empowered. Empowerment is the capacity for building up confidence, insight and understanding, and developing personal skills. It is the ability to analyze situations and communicate more effectively with others. So, the youth should acquire attention about the practical and philosophical perspectives of a good life to get comfortable when faced with ups and downs in life. Because they have to face on many difficult situations in life to pursue their ambitions, if their wishes and enthusiasms without right way may lead them go astray in the absence of spiritual direction in life. The value of Buddha teachings such as social relations, social duties and obligation, sociology, ecology and economics guide lines are practically acceptable Philosophy until now. It is really helpful for their life problems. And young people comprehend the teachings of the Buddha will help them achievement happiness and the world will be more and more peaceful.¹⁵

PhraKuppiyawatte Bodhanandathero studied the Empowering the Youth through Buddhist Education, indicated that Youth is a group of people that will experience many physical and psychological changes that can result in confusion, anger, and rebellion. Buddhism can be a good method to enhance their happiness. Due to the rebellious and independent nature of adolescence, we cannot force them to accept and practice any ideology or philosophy but to convince them

¹⁵Phramaha Hansa Dhammahaso, "Mindfulness for Youth: A Case Study of Peaceful Samanera Project, Thailand", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 274-283.

to accept only by contemplating the key concept in Buddhist philosophy. Over the past 30 years, I have been using teachings in Buddhist philosophy to change attitudes and harmful behaviors of our residents and to help them develop themselves as citizens who can make a positive contribution to the society, especially those drug addicts. Faith/confidence, virtue, knowledge, generosity and wisdom are the five qualities that Lord Buddha considered as the hallmarks of the model disciple, whether monks or laypeople. Throughout our rehabilitation program, we practice and facilitate the development of the five qualities above.¹⁶

Ven. Ban Ruo Shi, Teipei¹⁷ studied Engaged Buddhism for Social Welfare, indicated that with the development of economy, the focus on materialism hasn't made people happier. Instead people become more discontented and unhappy. In Australia I have met lots of quite rich people, but I cannot tell if they are happier. As a Buddhist monk, I have taken the Bodhisattvas' vow: to be on the path to liberate all sentient beings from sufferings. Out of this motivation, I have engaged myself in Australian social welfare wishing to help people as a monk police, a volunteer in hospitals and a manager on my Dharma farm. As a monk police, I teach the police to meditate and Buddhist wisdom so as to reduce their anxiety caused by their dangerous job. In the hospital, I help the patients to overcome their mental fear and reduce their physical pain. On the Dharm farm, I take care of the sick or abandoned animals with loving kindness. Bodhisattvas' vow, A monk police, Loving kindness.

Tirasak Bungmum conducted the research on "Students' Ethics Development through Summer Novice Ordination of the Center of the Quality of Life Development, Khonkaen Province with the objectives to study students' ethical development and factors affecting ethical behavior changing through summer Buddhist novices' ordination process by the qualitative method. The findings were as followed: 1. How to study the youths' behavior before novice ordination in Summer

¹⁶Kuppiyawatte Bodhanandathero, "Empowering the Youth through Buddhist Education", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 393-400.

¹⁷Ven. Ban Ruo Shi, Teipei, "Studied Engaged Buddhism for Social Welfare", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 379-382.

was found that their behaviors before training was not different from the youths in general. They needed independence both mental and physical. They loved fun. It has to be accepted that for 66-67 percent of the youths before ordination and training, were free willed, 50 percent were parents disobedient, 20 percent liked going out at night for fun, 10 percent were not interested in making merits according to Buddhist tradition, and did not like to take responsibility on the duty assigned. 2. After novice ordination in summer, it was found that their behavioral actions had been changed to be better. For example, they were better interested in doing merits according to Buddhist tradition than before. They were more responsible on duty assigned and were able to be leader. Their study results were better than before. The results were that they were more accepted by their families, communities, societies than before. As for the factors affecting the youths' behavioral change resulting from the summer novice ordination project. it was found that there had been collecting good principle of theory and operational action directed by those speaking guest-monks and the guardian novices very well, the great learning process leading to behavioral changing could be concluded as follows: the hierarchical ranking respectability of the youths had been changed by 41.18 percent. knowing how to self-help by 40.00 percent, hardworking and patience by 42.86 percent, being punctual by 31.25 percent, honesty and evil feeling ashamed by 33.33 percent, responsibility by 43.75 percent.¹⁸

Phramaha Maghavin Purisuttamo and other conducted the research on the subject of Attitude and understanding to the principle of Buddhism on the Buddhist novice of Buddhist novices in the summer youth ordination project conducted, Bangphlat district office, B.E. 2559 with the objectives: 1. To study personal factors of the Buddhist Novice of Buddhist Novices in the Summer Youth Ordination Project Conducted by Bangphlat District Office, B.E. 2559, 2. To study attitude and understanding to the principle of Buddhism on the Buddhist novice of Buddhist novices in the Summer Youth Ordination Project Conducted by Bangphlat

¹⁸Tarasak Bungmum, "Students' Ethics Development through Summer Youth Ordination of the Center of Quality of Life Development, Khonkaen Province", **Academic Journal Patumthani University**, Vol. 7 No. 1 (January-June 2015): 7-13.

District Office, B.E. 2559, and 3. To study the problems and suggestions about the attitude and understanding the Principle of Buddhism on the Buddhist Novicehood of Buddhist Novices in the Summer Youth Ordination Project Conducted by Bangphlat District Office, B.E. 2559. The data were collected from the 179 Buddhist Novices of Buddhist Novices in the Summer Youth Ordination Project. The results of the research were as follows: 1) the results of study analyzed on novice attitude and understanding of Buddhism on the novicehood were at a high level. Each aspect of Buddhism understanding was found that the precepts, the meditation and the wisdom were at a high level, 2) the personal data comparison showed that novices with different qualification of formal educational and religious education had attitude and understanding of Buddhism on the novicehood as well as three different aspects were statistically significant at 0.05 levels, and 3) the problems and suggestions of attitudes and understanding of Buddhism on the novicehood of novice ordination in the summer by Bangphlat District Office, Bangkok, B.E. 2559 showed the highest frequency was the problems of meditation and the minimum frequency was the problem of homesickness.¹⁹

Phramaha Suvit Dhammikamuni conducted the research on the Motivation for Novice Ordination in Thai Society. The dissertation had three objectives, namely; 1) to study the novice ordination, the problems and causes for being ordained as novice in Thai society, 2) to study the concepts and theories of motivation for being ordained as novice in Thai society, and 3) to analyze the methods of motivation for being ordained as novices in Thai society. The research methodology based on mixed methods research: qualitative research and quantitative research. The results of the research were found that the problems and causes of being ordained as novice in Thai society were decreased as the results of various factors such as 1) the policy for compulsory state education, 2) the Lacking of labors in current Thai society, especially in field of household labors, 3) the acquired

¹⁹Phramaha Maghavin Purisuttamo and other, "Attitude and understanding to the principle of Buddhism on the Buddhist novice of Buddhist novices in the summer youth ordination project conducted, Bangphlat district office, B.E. 2559", **Journal of Graduate Studies Review**, Vol. 13 No. 2 (2017): 120-136.

knowledge while being novices was not supported with the present situation of living life, and 4) Without the advisers as good friends etc. the motivations for novice ordination must be promoted in various methods such as 1) Tradition 2) Care 3) Education 4) Welfare and encouragement. Moreover, an awarding upon graduation was a great motivation for novice ordination.²⁰

2.4.2 The research on effectiveness

Somkod Duangchak conducted the research on the effectiveness of administration according to the good governance in Rajabhat Universities. It was found that 1) administration according to the good governance in Rajabhat Universities was applied at the high level with the support from the universities and personnel, 2) the success of the administration according to the good governance in Rajabhat universities was consisted of the main factors: the fair law enforcement, communication and personnel's potentials, 3) evaluation of administrative policies according to the good governance in Rajabhat universities had effects on the public trust and university administration and 4) effectiveness of the administrative policy according to the good governance was successful based on ethical good governance, environmental balances and academic freedom.²¹

Pitichai Tanpiti conducted a research on the systematic factors affecting the effectiveness of basic educational organizations. The findings were found that effectiveness was understood differently according to the viewpoints. Economists looked at the effectiveness as the organizational profits or outcomes of the investment. Industrialists looked at the effectiveness as goods and services.

²⁰Phramaha Suvit Dhammikamuni, "Motivation for Novice Ordination in Thai Society", *Journal of Graduate Studies Review*, Vol. 16 No. 2 (2020): 55-65.

²¹Somkid Duangchak, "Effectiveness of administrative policies according to the good governance in Rajabhat Universities", *Dissertation in Public Administration*, (Graduate School: Rajabhat Valaiyalongkorn Rajabhat University, 2013).

Educators looked at effectiveness as educational quality or the quality of graduates including satisfactions from teachers and guardians.²²

Duangnet Samranvong conducted a research on the effectiveness of education institutes that were transferred to the Provincial Administrative Organization, Nakornrajasima Province with the objectives to study problems and obstacles arisen from transferring and the appropriate policy to solve the problems and to promote the education institutes transferring more effectively in the future. Finding were that factors affecting the effectiveness of educational institutes transferring to the Provincial Administrative Organization, Nakornrajasima Province were personnel's morale in educational administration, Provincial Administrative Organization effectiveness, rules and regulations that supported the educational administration, organizational structure and academicians to operate the educational mission.²³

²²Pitichai Tanpiti, "Systematic factors affecting the effectiveness of basic educational organizations", **Dissertation in Public Administration**, (Graduate School: Silpakorn University, 2007).

²³Duangnet Samranvong. "Effectiveness of Education Institutes that were Transferred to the Provincial Administrative Organization, Nakornrajasima, Province", **Dissertation in public administration**, (Graduate School: Ubonrajathani University, 2014).

2.5 Conceptual framework

Conceptual framework of the effectiveness management of the Summer Novice Ordination project in Kanjanaburi Province

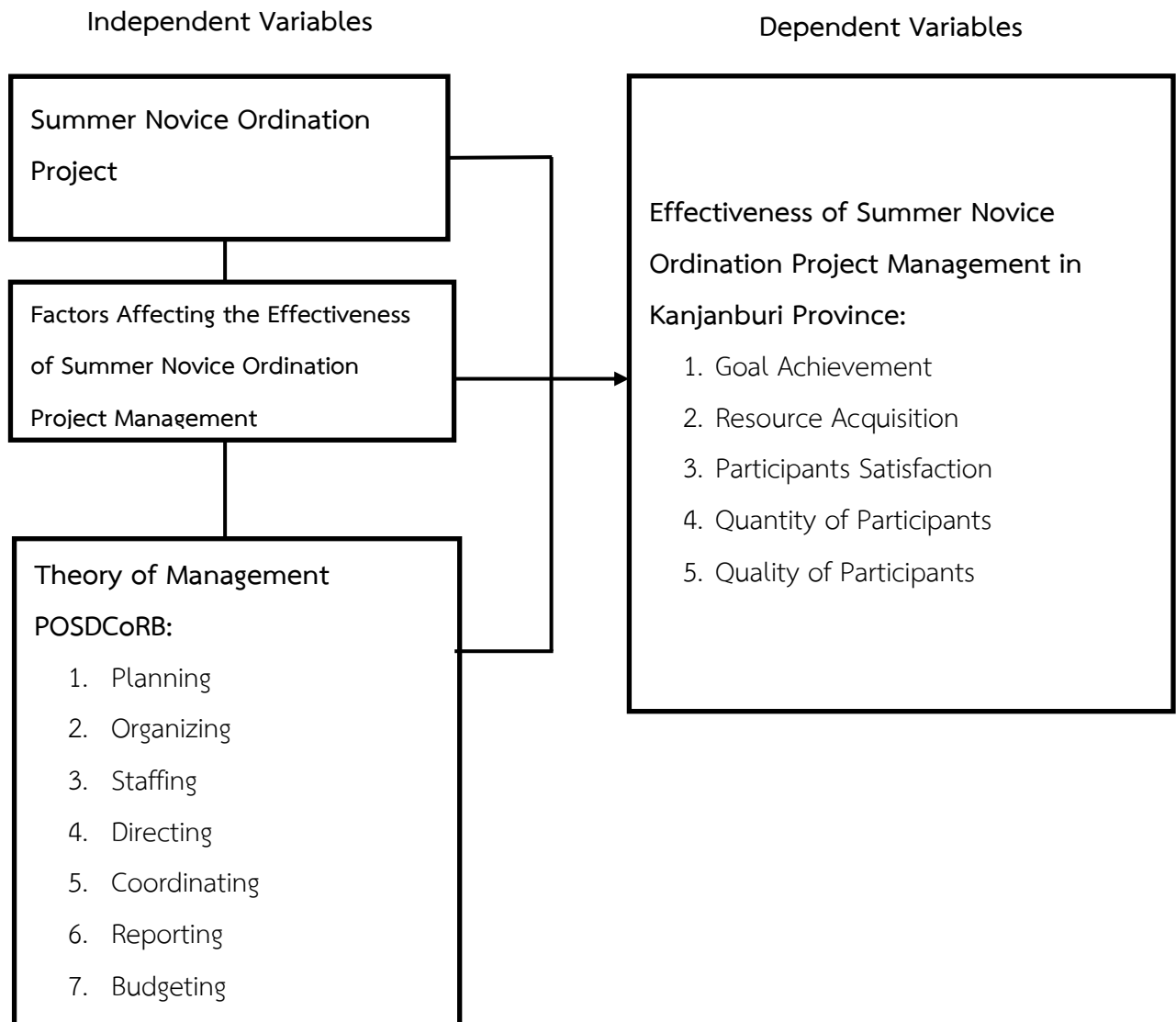


Figure 2.1: Conceptual Framework

Chapter 3

Research Methodology

This research entitled “Effectiveness of the Summer Novice Ordination Project Management in Kanjanaburi Province” were conducted with the Mixed Methods: the quantitative and qualitative researches with the following steps:

3.1 The quantitative research method:

3.1.1 Research design

3.1.2 Population and Samples,

3.1.3 Research instrument

3.1.4 Data collection

3.1.5 Data Analysis: Statistical method.

3.2 The qualitative research method:

3.2.1 Research design

3.2.2 Key informants and participants in Focus Group Discussion

3.2-3 Research instrument

3.2.4 Data collection

3.2.5 Data analysis

3.1 The quantitative research method:

3.1.1 Research design

The research was conducted by survey method, surveying the opinions from people in the selected communities participating in the summer novice ordination project in Kanjanaburi Province

3.1.2 Population and samples; 400 samples were purposefully sampled from the populations in 4 districts using Taro Yamane’s formula with the confident level set at 0.05.

The selected 4 districts were Muang District, selecting Wat Chaimongkol who participated in the summer novice ordination and 100 samples from this community and 100 samples from Devasangkaram community. Tarmuang District selecting Wat Wangkanai Community and 100 samples were selected from this community and Tar Maka District, Wat Don Kamin Community and 100 samples were selected from this community, totaling 400 samples by purposive sampling. These four districts are large communities with many people who participated in the summer novice ordination project that can be representatives of other provinces in the Province.

3.1.3 Research instrument. The research instrument was questionnaires, created by the researcher in line with the objectives of the research, consisting of the following steps:

3.1.3.1 Collecting data of the summer novice ordination Project from document, concepts, theories and related research works.

3.1.3.2 constructing questionnaires consisting of 5 parts; part 1, is the population data, Part 2, covering the first objective, part 3, covering the second objective, part 4, covering the third objective and part 5, open end for further additional recommendations by the respondents

3.1.3.3 Submitting the completed questionnaires to the advisors for further commend and after correction, forwarding the questionnaires for validity check and IOC, (Index of Item Objective Congruence) check with 5 experts,. They were:

1. PhrapaladRapinBuddhsaro, Dr., Lecturer of Buddhist Management Program, Faculty of Social Sciences, Mahachulalongkornrajavidhayalaya University.
2. Assistant Professor Dr. Anuwat Kasang, Lecturer of Public Administration Program, Faculty of Social Sciences, Mahachulalongkornrajavidhayalaya University.
3. Dr. Pongpat Chittanurak, Lecturer of Buddhist Management Program, Faculty of Social Sciences, Mahachulalongkornrajavidhayalaya University.
4. Phramaha Sunan Sunanto, Dr. Lecturer of Buddhist Management Program, Faculty of Social Sciences, Mahachulalongkornrajavidhayalaya University.

5. Dr. Ratpon Yenchaima, Lecturer of Public Administration Program, Faculty of Social Sciences, Mahachulalongkornrajavidyalaya University.

Then the questionnaires were tried-out with 30 related samples for Reliability Test by mean of Cronbach's Alpha Coefficient. The score was at 0.0987, suitable for research data collection. The questionnaires were prepared in complete form for real data collection with 5 levels of Likert's rating scale:

Score 1, least agreeable

Score 2, lease agreeable

Score 3, moderate agreeable

Score 4, more agreeable

Score 5, most agreeable

3.1.4 Data Collection:

Letter of cooperation was issued from the Public Administration International Program to samples involved in the research. The researcher took the letter with questionnaires to the samples, let them fill out the questionnaires and received the questionnaires back right away.

3.1.5. Data Analysis: Statistical method

1) Descriptive statistics for data analysis in this dissertation were frequency, percentage, mean, and standard deviation.

2) Inferential Statistics for testing of hypotheses in this dissertation were as follows;

2.1) t-test for testing of two population means classified by two groups.

2.2) One-way Analysis of Variance for more than two population means classified by more than two groups

2.3) Pearson's correlation coefficient for study correlation between two quantitative variables.

2.4) Mean interpretation scale:

1.00-1.49	least agreeable
1.50-2.49	Lease agreeable
2.5.-3.49	Moderately agreeable

3.50-4.49 More agreeable

4.50-5.00 Most agreeable

2.5) Standard deviation Interpretation scale:

Less than 0.50 closest to the mean of data set

0.05-0.99 closer to the mean of data set

1.00-1.49 moderately close to the mean of data set

1.50-1.99 least close to the mean of data set

2.00-up Least close to the mean of data set

3.2 The Qualitative Research method:

3.2.1 Research design:

In order to collect all data by the qualitative method, the researcher performed the research design by the qualitative method, collected data not by questionnaires but by in-depth-interview as follows:

3.2.2 Key Informants and the Participants in Focus Group Discussion: .

The researcher purposefully selected the 20 Key Informants from the persons who administered and involved in the summer novice ordination Project, according to John W. Cresswell's method¹. They were:

1. Provincial Governing Administrative Monks;

1.1 Chief Sangha Provincial Governing Administrative Monk

1.2 Deputy Chief Sangha Provincial Governing Administrative Monk

1.3 Kanjanaburi Muang District Chief Sangha Governing Administrative Monk

1.4 Tar Maga District Chief Sangha Governing Administrative Monk

1.5 Panomtuan District Chief Sangha Governing Administrative Monk

2. Summer Novice Ordination Project Organizers;

2.1 Boploy District Chief Governing Administrative Monk

2.2 Saiyoke District Chief Governing Administrative Monk

2.3 Wangsala Sub-District Governing Administrative Monk

¹ John W. Cresswell, **Research Design, Qualitative, Quantitative and Mixed Method Approaches**, 4th Edition, (California: Sage Publication, Inc., 2014), p. 198.

- 2.4 Panomtuan Sub-District Area 1 Governing Administrative Monk
 - 3. Summer Novice Ordination Project Supporters;
 - 3.1 Mrs. Chariya Chakgai, Provincial Cultural Officer
 - 3.2 Miss Dolchanok Chantrasuk, Academic Officer, the Office of Buddhism
 - 3.3 Dr. Amnat Suntorntham, Director of Wat Chaichomponchanasongram Kindergarten School
 - 3.4 Miss Achara Kamhom, Director of Pongkoop School
 - 4. The Summer Novices' Parents or Guardians
 - 4.1 Mrs. Boontern Nikrota,
 - 4.2 Mrs. Mayuri Srisant
 - 4.3 Miss Arilpas Sukoranwong
 - 4.5 Miss Taranee Saisangsiripong
 - 5. The Summer Novices
 - 5.1 The Novice Tanapon Kamchao
 - 5.2 The Novice Apisit Khuntong
 - 5.3 The Novice Patiparn Dockrag
- Totally 20 key informants

3.2.3 Research instrument:

The instrument for collecting data were Structured-In-Depth-Interview Script the researcher created for In-Depth-Interviewing the key informants to get the effectiveness of the summer novice ordination project management in Kanjanaburi Province, using John W. Cresswell's method², covering What, Why and How, consisting of 2 parts: Part one, the key informants' general data. Part two, the details of the In-Depth-Interview covering the What, Why and How of the 3 of research objectives.

The first objective of the research was "to study the effectiveness of the summer novice ordination project management in Kanjanaburi Province"

The In-depth-Interview for this objective were:

²Ibid., pp. 139-153.

1. What is the effectiveness the summer novice ordination project management in Kanjanburi Province?

2. Why is the effectiveness necessary for the summer novice ordination project in Kanjanburi Province?

3. How should we manage the summer novice ordination project to be effective in Kanjanburi Province?

The second objective of the research was” to study the factors affecting the effectiveness of the summer novice ordination project management in Kanjanaburi Prtovince”

The In-Depth-Interview for this objective were:

1. What are factors affecting the effectiveness of the summer novice ordination projectmanagement in Kanjanaburi Prvince?

2. Why are those factors necessary for the effectiveness of the summer novice ordination project management in Kanjanburi Province?

3. How do we get those factors that supporting the effectiveness of the summer novice ordination project management in Kanjanaburi Province?

The third objective of the research was “to propose the approaches to the effectiveness of the summer novice ordination project management in Kanjanaburi Province The In-Depth-Interviews for this objective were:

1. In your opinion, what is the most appropriate method to manage the summer novice ordination project in Kanjanaburi Province?

2. Do you think the management principles, POSDCORB, by Gulick and Urwick, as; P, Planning, O, Organizing, S, Staffing, D, Directing, Co, Coordinating, R, Reporting and B, Budgeting are appropriate for the effectiveness of the summer novice ordinartion project management in Kanjanaburi Province?

3. From POSDCORB, what is the most appropriate and the most effective management principle for the effectiveness of the summer novice ordination project management in Kanjanburi Province? Please recommend with the principle of Buddhhadhamma.

Then, the researcher submitted the In-depth-Interview scripts to the advisors for approval, and requested the letters of cooperation from the Public Administration, International Program to the Key Informants for in-depth-interviewing.

3.2.4 Data collection:

In order to get full and in-depth-information, the researcher had to collect data by face-to-face in-depth-interviewing and recorded the interview for data transcribing

3.2.5 Data analysis:

After in-depth-interviewing the key informants by face-to-face interviewing, then data were transcribed into the written text and then analyzed data by descriptive interpretation.

After concluding the findings from both the quantitative and qualitative research methods. Data from the findings were used to create a model of the effectiveness of the summer novice ordination project management and the topic for Focus Group Discussion with 10 participants, also purposefully selected from experts who also involved in the summer novice ordination project in Kanjanaburi Province.

The participants in Focus Group Discussion were:

1. Phrakruviboonkanjanopas, Tarmaka District Chief Administrative Monk.
2. Phrakrusutakitvitarn, Assistant Abbot of Wat Devasangkaram.
3. Phrakrusirikarnjanapirak, Borploy District Chief Administrative Monk
4. Mrs. Jarinya Chakkai, Provincial Cultural Officer
5. Miss Nantira Kwanmuang, Provincial Office of Buddhism Director
- 6 Dr. Narong Mukdasaengsawang, Director of Wat Chaichumpon Chanasongkram Kindergarten School
7. Mrs. Atchara Kanhom, Deputy Director of Wat Bantuan School
8. Mrs. Boontern Nikrota, Novice's mother
- 9.. Mrs. Mayuri Srisant, Novice's mother
- 10 Associate Professor Dr. Sman Ngamsnit, Ph.D. Public Administration, International Program, MCU.

The Data from Focus Group Discussion were also analyzed by descriptive interpretation to make the model from the research more complete and useful for

further effectiveness of the summer novice ordination project in Kanjanburi Province and other provinces in Thailand

Chapter 4

Research Findings

The research entitled” Effectiveness of the Summer Novice Ordination Project Management in Kanjanburi Province” has been conducted by the mixed methods: Quantitative and qualitative methods. Findings could be concluded according to the objectives as follows:

4.1 The findings from the quantitative method by questionnaires on the personal data of respondents were concluded as follows:

Table 4.1: Frequency and percentage of respondents classified by personal data

(n=400)

Personal data	Frequency	percentage
Gender		
male	140	35.0
female	260	65.0
Age		
less than 30 yrs	124	31.0
31-40 yrs	113	28.2
41-50 yrs	90	22.5
more than 50 yrs	73	18.3
Education		
primary	139	34.7
secondary or equiv.	129	32.3
voc. dip. or higher.	132	33.0

Table 4.1: Frequency and percentage of respondents classified by personal data
(Continued)

(n=400)

Personal data	Frequency	percentage
Career		
agriculture	49	12.3
Government or state enterprise	69	17.3
trade	72	18.0
private business	46	11.5
student	71	17.8
others	93	23.3
Income		
< 5,000 B	110	27.5
5,001-10,000 B	142	35.5
10,001-20,000 B	85	21.3
more than 20,000 B	63	15.8
experiences		
1st times	268	67.0
2nd times	62	15.5
3rd times	23	5.8
more than 3 times	47	11.8

From data analysis in Table 4.1, it was found that.

For gender, most of the respondents were female, 65.0%, while the rest were male, 35.0%

For age, most of the respondents had the age less than 30 years old, 31.0%, next had the age between 31–40 years old and 41-50 years old, 18.2% and 22.5%, respectively while the rest of people were more than 50 years old, 18.3%

For education, the respondents had the level of education of primary, secondary, or equivalent and higher diploma at approximately same percentage, 34.7 %, 32.3%, and 33.0%, respectively.

For career, the respondents had the career in trade, student, and government service or state enterprise at approximately same percentage, 18.0%, 17.8%, and 17.3%, respectively, while the rest had the career in agriculture, private business, and others, 12.3 %, 11.5%, and 23.3%, respectively.

For income, most of the respondents had the income between 5,001-10,000 Baht per month, 35.5%, next group had the income less than 5,000 Baht per month and between 10,001-20,000 Baht per month, 27.5%, and 21.3%, respectively, while the rest had the income more than 20,000 Baht per month, 15.8 %.

For experiences in participation in the summer novice ordination project, most of the respondents had the experiences for the first time, 67.0%, the experience for the second time and more than three time, 15.5 %, and 11.8%, respectively, while the rest, 5.8 % had the experience for the third time.

4.2 Findings according to objective 1 to objective 3 as follows:

4.2.1 Findings according to the objective 1; effectiveness of summer novice ordination project management in Kanjanaburi Province

The findings from the respondents' opinion on the effectiveness of the summer novice ordination project management in Kanjanaburi Province consisting of the goal achievement, resource acquisition, participants satisfaction, quantity of participants and quality of participants. The findings of data analysis were as follows,

Table 4.2 Mean (\bar{x}) and standard deviation (S.D.) of opinion of respondents on the effectiveness of summer novice ordination project management in Kanjanaburi Province

(n=400)

Effectiveness of the summer novice ordination project management	\bar{X}	S.D.	Level	rank
Goal achievement	3.65	1.091	High	5
Resource acquisition	4.03	1.149	High	2
Participant satisfaction	4.12	1.003	High	1
Quantity of participants	3.83	1.028	High	3
Quality of participants	3.71	1.268	High	4
Overall Average	3.87	0.881	High	

From data analysis in Table 4.2, it was found that;

The overall effectiveness of the summer novice ordination project management in Kanjanaburi Province was at the highly effective level, the mean score was at 3.87. When considering each component of effectiveness of the summer novice ordination project management, it was also revealed that the effectiveness management in every component; the 3rd component, participants' satisfaction had the highest level, the 1st level, with the mean score at 4.12. This indicated that people who participated in the summer novice ordination project were satisfied with the project to have the opportunities for their children to be closer to Buddhism and practiced Silas under supervision of their masters. After the project when the children disrobed they would become good citizens, good children of their parents and good students of their teachers. Young children are easy to go astray. After absorbing Dhamma and Sila from the summer ordination project, they would become good boys, well behaved. The outcome of the project would bring peace and harmony to families, community and society. The second level was the 2nd component, resource acquisition, had the mean score level at 4.03. This revealed the people who participated in the summer novice ordination project became aware

more of generosity and sharing for the public project such as the summer novice ordination and the five precepts observing village projects. The 3rd level was quantity of young boys who participated in the summer novice ordination project that had the mean score level at 3.83, indicating that people in Kanjanaburi Province were pious to let their young boys to participate in the summer novice ordination project as the organizers recruited. Even though the number of participants might not reach the set numbers, but high enough to fulfil the project. The 4th level was the 5th component, the quality of the participants was at 3.71 indicating that people participating in the summer novice ordination project still lacked some good conducts, after disrobing, they might behave in the way they did before participating in the summer novice ordination. Any how the parents and guardians were still satisfied with the project as indicated in the first level. The 5th level was the 1st component, the goal achievement, with the mean score at 3.65. Even though people, organizers, supporters and participants were still satisfied with the project. It was still good practice, one of the best ways for the young Buddhists to be close to Buddhism and absorb and instill ethical morality from the early parts of their lives.

4.2.2 finding for the objective 2, factors affecting the effectiveness of the summer novice ordination project management in Kanjanburi Province, consisting of Buddhist way of life, Buddhist and state project, want to train one-self to be good person, to repay gratitude to parents and Buddhism, honor and respect in society and charity project the participants do not pay. The findings of data analysis were as follows,

Table 4.3: Mean (\bar{x}) and standard deviation (S.D.) of opinion of respondents on the factors affecting the effectiveness of the summer novice ordination project management in Kanjanburi Province

(n=400)

Factors affecting effectiveness of the summer novice ordination project management	\bar{X}	S.D.	Level	rank
Buddhist way of life	4.24	0.868	Highest	1
Buddhist and state activity and project	4.12	0.894	High	3
Want to train oneself to be good person	4.20	0.888	High	2
Want to repay the gratitude to parents and Buddhism	3.94	0.987	High	4
honor and respect in society	3.85	1.052	High	6
Free Charity project the participants do not have to pay	3.93	1.059	High	5
Overall Average	4.05	0.737	High	

From data analysis in Table 3, it revealed that;

The overall factors affecting the effectiveness of summer novice ordination project management in Kanjanaburi Province were at the highly effective level with the mean score at 4.05.S.D.= 0.737. When considering of each component of the factors, it was also found that three components of the factors, the project was the Buddhist way of life had highest mean score at 4.24, S.D=0.868 that indicated that people are the Buddhists. The people who are appropriately called Buddhists must go through Buddhist faith declaration going to Buddha, Dhamma and Sangha for their refuges. The people who participated in this summer novice ordination project, either by supporting the project or by being ordained as novices had gone through the Buddhist faith declaration.

The 2nd factor that affected the effectiveness of the summer novice ordination project management was to want to train oneself to be good person that had the mean score at 4.20, S.D.=0.888 indicating that young people who participated in the summer novice ordination project wanted to be good persons. The anticipated the good results from being ordained as a novice even in a short

time. The summer novice ordination gave the opportunity to young children to be trained by Threefold Trainings, namely Sila sikkha, training by practicing precepts at least five basic precepts, Samadhi Sikkha, training by meditation practice to train one mind to appropriate to work in daily life and to train by Panna Sikkha, wisdom training that arises from Sila and Meditation training.

The 3rd factor affecting the effectiveness of the summer novice ordination project management was Buddhist and state activity and project that had the mean value at 4.12, S.D.=0.094. This indicated that people would participate in the project that are Buddhist, either private or state project and the project opens the opportunity for people to jointly manage or just participate in any phase of the project. So for those who run any public projects should keep information in mind to open the opportunities for the public to participate in.

The 4th factor that affected the effectiveness of the summer novice ordination project management in Kanjanaburi Province was want to repay the gratitude to parents and Buddhism that had the mean value at 3.94, S.D.=0.987. This indicated that young children who participated in the summer novice ordination project absorbed the way of Buddhist life that the Buddha taught that Dullapa Puggala, rare persons: There are two kinds of persons. Pubbakari, one who is first to do a favor, previous benefactor. Katannukatavedi, one who is grateful and repays the done favors, grateful persons. Parents, Buddhist Organization, state agencies and organizers are previous benefactors while the summer novice ordained young children wanted to be the grateful persons to repay for the done benefits.

The 5th factor that affected the effectiveness of the summer novice ordination project management was free charity project the participants do not have to pay that had the mean value at 3.93, S.D=1.059. This indicated that Thai society is Buddhist charity minded. Thai people are both donors and receivers and Buddhist Thais like to donate, to share and participate in public charity projects. For those young boys who participated in the summer novice ordination project were receivers of the charity. When the project was free of charge directly to the participants, it was easier to recruit the participants.

The 6th factor that affected the effectiveness of the summer novice ordination project management was the honor and respect in society that had the mean value at 3.85, S.D.=1.052 that indicated that those young boys and parents did not expect any honor and respect from the society from joining the summer novice ordination project. They just did it for the sake of doing good, not doing good for showing off but doing good for the sake of oneself and others. The young boys who were ordained as novices dedicated themselves for their parents and Buddhism. The most importantly they pleased their parents and guardians to tears. The parents' most happiness is to see their children behave appropriately according to the Buddhism. This factor came last indicating that people go to monasteries to participate in pious and charitable project do not expect to have honor, respect and awards from the government or any agencies. They do participate in such a project for the sake of project, not for the sake of honor, respect and awards

4.2.3 findings for the objective 3; The appropriate approach to the effectiveness of the summer novice ordination project management in Kanjanaburi Province that had correlations with Gulick and Urwick's principles of management, POSDCoRB, consisting of P, O, S, D, Co, R and B; the findings from data analysis were as follows:

Table 4.4: Mean (\bar{x}) and standard deviation (S.D.) of opinion of respondents on the Summer novice ordination project with POSDCoRB principle consisting of P, O, S, D, Co, R and B;

(n=400)

Management with POSDCoRB Principles	\bar{X}	S.D.	Level	rank
P, planning	4.12	0.964	High	3
O, Organizing	4.07	0.948	High	6
S, Staffing	4.24	0.868	Highest	1
D, Directing	4.10	0.865	High	4
Co, Coordinating	4.08	0.963	High	5
R, Reporting	4.13	0.931	High	2
B, Budgeting	4.06	0.972	High	7
Overall Average	4.11	0.730	High	

The findings from data in the table 4.4, indicated that;

The overall context of the effectiveness of the summer novice ordination project management correlated with POSDCoRB principle was at the high level with the mean value at 4.11, S.D=0.73. When considering each component of context of effectiveness of the summer novice ordination project management in Kanjanaburi Province correlated with POSDCoRB principle. Staffing was at the highest level with the mean score at 4.24, S.D=0.868 indicating that in any management, human resource is the most important, human who can work as a team, who can be trained and developed is the most valuable resource in any organization.

The second level was R, Reporting that carried the mean score at 4.13, S.D=0.931 indicating that in the management process, reporting to higher level is also important. Staff has to report success, progress, problems and obstacles of management to the higher administrative level for more guidance and improvement in case of problems.

P, Planning which comes first in the POSDCoRB, came at the third level with the mean score at 4.12.S.D=0.964. This indicated that with the good staff of any project, the staff would come with the strategic plan. In this case the staff who ran the effectiveness of the summer novice ordination project management were

responsible people with authority, so they could get things done properly. They did not have to place the importance of the project on the planning.

D, Directing came in the fourth rank with the mean score at 4.10, S.D.=0.865 indicating that with good teamwork, directing from managers was not that necessary, so it came at the fourth level in the effectiveness of the summer novice ordination project in Kanjanburi Province.

Co, Coordinating, the same order in the POSDCoRB. Coordinating came in the fifth rank with the mean score at 4.08. S.D.=0.963, indicating that coordination is less important than staffing in the summer novice ordination project management because it is the religious and governmental project that had good coordination in advance.

O, Organizing came in the sixth place with the mean score at 4.07, S.D=0.948 indicating that the summer novice ordination project was well organized in advance. People participated in the project because of the well planned project.

B, Budgeting came last, the same with the acronym of POSDCoRB that had the mean score at 4.06, S.D=0.972 indicating that money is not everything in the charity project. With good staff, good report and good organization, the charity project such as the summer novice ordination project in Kanjanburi Province would be the successful one. According to the findings from the table 4, we can rearrange the Gulick and Urwick's acronym of POSDCoRB as SRPDCoOB; Staffing, Reporting, Planning, Directing, Coordinating, Organizing and Budgeting accordingly.

Conclusion from the findings by the quantitative research method:

1. The effectiveness of the summer novice ordination project management in Kanjanaburi Province, by overall, was at high level with the mean score at 3.87. This indicated that people participated in the summer novice ordination project in Kanjanaburi Province at the high level. The highest level was the aspect of effectiveness, the participants satisfaction. People were quite satisfied with the project and were enthusiastic to participate in the project, either by allowing their young sons to be ordained, by donating money and supporting materials or just by encouragement. When Buddhist people were satisfied with Buddhist charity activities and project like the summer novice ordination and five precepts observing village

projects, peace and harmony will come into families, villages, communities and societies.

2. Factors affecting the effectiveness of the summer novice ordination project management by overall also were at high level. with the mean value at 4.24. The six factors were the Buddhist way of life, Buddhist and state activity and project, want to train oneself to be good person, want to repay the gratitude to parents and Buddhism, honor and respect in society and free charity project the participants do not have to pay. All of these factors were also at high level accordingly.

3. The approaches to the effectiveness of the summer novice ordination project management in Kanjaburi Province in line with the principle of management; POSDCoRB, by overall were also at high level with the mean value at 4.11. S, Staffing was at the highest level with the mean value at 4.24, indicating that human resource in any project management is the most important. POSDCoRB also had significant positive relationship with the effectiveness of the summer novice ordination project management in Kanjanaburi Province. All POSDCoRB had the most significant relationship with the effectiveness of the summer novice ordination project management in Kanjanaburi Province.

4.3 Findings from the qualitative research method

Findings from In-depth-Interviewing the 20 Key Informants consisting of the following persons the researcher purposefully selected from the persons who administered and involved in the summer novice ordination Project, according to John W. Cresswell's method¹. They were:

1. Provincial Governing Administrative Monks;
 - 1.1 Chief Sangha Provincial Governing Administrative Monk
 - 1.2 Deputy Chief Sangha Provincial Governing Administrative Monk
 - 1.3 Kanjanaburi Muang District Chief Sangha Governing Administrative

¹ John W. Cresswell, (2014) **Research Design, Qualitative, Quantitative and Mixed Method Approaches**, 4th edition, (California: Sage Publication Inc., 2014), p. 198.

Monk

1.4 Tar Maga District Chief Sangha Governing Administrative

Monk

1.5 Panomtuan District Chief Sangha Governing Administrative

Monk

2. Summer Novice Ordination Project Organizers;

2.1 Boploy District Chief Governing Administrative Monk

2.2 Saiyoke District Chief Governing Administrative Monk

2.3 Wangsala Sub-District Governing Administrative Monk

2.4 Panomtuan Sub-District Arrear 1 Governing Administrative

Monk

3. Summer Novice Ordination Project Supporters;

3.1 Mrs.Chariya Chakgai, Provincial Cultural Officer

3.2 Miss Dolchanok Chantrusuk, Academic Officer, the Office of

Buddhism

3.3 Dr. Amnat Suntorndham, Director of Wat Chaichompon-
chanasongram Kindergarten School

3.4 Miss Achara Kamhom, Director of Pongkoop School

4. The Summer Novices' Parents or Guardians

4.1 Mrs. Boontern Nikrota,

4.2 Mrs. Mayuri Srisant

4.3 Miss Arilpas Sukoranwong

4.5 Miss Taranee Saisangsiripong

5. The Summer Novices

5.1 The Novice Tanapon Kamchao

5.2 The Novice Apisit Khuntong

5.3 The Novice Patiparn Dograg

Totally 20 key informants

Findings according to the 3 set objectives could be summarized as follows.

1) As for the first objective; Effectiveness of the summer novice ordination project management in Kanjanaburi Province could be summarized as follows:

The summer novice ordination project in Kanjanaburi Province was the same project that were launched all over the country with the purposes to encourage Thai Buddhist people to bring their young children to closer to Buddhism, particularly young boys who are free from schools to be trained by way of Buddhism, TiSikkha, Sila, Samadhi and Panna or Threefold trainings. To create immune for the youth against distractions in the world that are challenging the youth's correct mental development. There are a lots of temptations surrounding the young generation at present time, such as drug and narcotics, smoking, drinking, gambling, sexuality, violence in neighborhoods and communities. These temptations create eagerness and competition among youths and finally cause social problems. The summer novice ordination project is one of many Buddhist projects which are launched to help keep young children away from the worldly temptations, even though it is a short time during summer school vacation, but it yielded the valuable results. The project was successful, creating peace and harmony among home, monastery and schools. There were activities of cooperation in Kanjanaburi Province to uphold, study and practice Buddha-dhamma, such as the five precepts observing, villages of free alcoholic beverages and summer novice ordination project that was held specifically for the young children during the summer time in which they were free from schools. The project was successful. One evidence of the effectiveness of the summer novice ordination project management was the cooperation and harmony of the Sangha Order in Kanjanaburi Province working closely together, the high ranking monks ordered and directed the project, the middle ranking monks implemented the project by inviting and persuaded lay people in their constituencies to participate in the summer novice ordination project. The key success factor of this project is the cooperation among all agencies concerned, government agencies, public, private and monastic agencies, all these agencies dedicated to the implementation of the project.

Another empirical evidence of the effectiveness of the summer novice ordination project management in Kanjanaburi Province was that before B.E. 2557, Thai society had conflicts in many sectors, many colors and many groups. Government wanted to create reconciliation among Thai people using the Buddhist peaceful methods such as five precepts observing and the summer novice ordination project dedicating specifically for the young children to lead the way to monasteries for adults: teachers, parents, guardians, supporters and the likes. More than 80 percent of Buddhist people in Kanjanaburi Province from 17 districts, 95 Sub-Districts, 959 villages, participated in the summer novice ordination project. The project met the goal even though not at 100 percent, but it was good enough to use against the temptation project. There were enough resources, either materials, money young boys to be ordained with quantity and quality that yielded the participants' satisfaction at high level.

Some comments from some Key Informants were as follows: “ The summer novice ordination project in Kanjanaburi Province was the same project that was launched in other provinces with the target to encourage Buddhist organization such as monasteries and people to bring their young children closer to Buddhism during the summer time when they are free from schools to get away from newly temptations and to be trained to be good persons since the young ages and parents to practice the five precepts regularly, starting from the village level while their children were ordained as novices..”²

“The summer novice ordination project in Kanjanaburi Province was considered to be successful in all aspects, inducing cooperation and harmony among home, monastery and school. Parents and teachers were eager and enthusiastic to participate in the project. They wanted to see their children to be trained by Threefold Trainings.”³

²Interview with Phrasoponkanjanaporn, District Chief Administrative Monk of Muang District, [15 January 2017].

³Interview with Phrarajavisuttimethi, Kanjanaburi Provincial Chief Governing monk, [20 January 2017].

“It depends on the places and locations, if Sub-District and village head persons and schools participated and support the dissemination of the project, the project will be successful and effective. Schools should let students at all levels to study and practice Buddhism every week so that they will understand, absorb and comprehend the Buddhism and the project will be successful and effective”⁴

“There was cooperation from all parties concerned, government agency, monasteries and people that made the summer novice ordination project in Kanjanaburi successful and effective”⁵

“People in Kanjanaburi Province, by and large, are Buddhists. Every person knows Sila and Dhamma. It is better if there are activities such as the summer novice ordination project, to encourage and aspire people, especially the young people, students, to participate in the summer novice ordination project”⁶

“Effectiveness of the summer novice ordination project is the people participated in the project by allowing their young boys, who have boys, to be ordained as novices. For those who do not have young boys, they donated money and materials to support the project. The results from the summer novice ordination project, at my monastery, every Buddhist Sabbath day, lay people come to undertake the five and eight precepts, exchanging ideas about life and death and the happy way to live the life happily and peacefully in the society”⁷

In conclusion, the summer novice ordination project in Kanjanaburi Province was highly effective according to the indicators by Hall and Clark that were goal achievement, resource allocation, participants satisfaction, quantity of participants and quality of participants. Among these indicators, participants’

⁴Interview with Phrakrukanjanasutakom, Tar Maha District Chief Administrative Monk, Abbot of Wat Wangkanai and 18th Dhamma Practice Monastery, [22 January 2017].

⁵Interview with Sompong Detratavarangkul, Director of Depmangkrolangsee School, [23 January 2017].

⁶Interview with Mr. Panya Manggarotai, Chairperson of Wat Chaichumponchanasongkram Community, [23 January 2017].

⁷Interview with Boploy District Chief Governing Administrative monk, [22 January 2017].

satisfaction was at the highest level indicating that the people who participated in the summer novice ordination project were very satisfied with the opportunity for their children to be close to Buddhism and practice Sila, Samadhi and Panna under the close supervision of their masters. After disrobe, the children will be good sons, good students, good members of society and good asset of the nation.

2) The second objective: Factors affecting the effectiveness of the summer novice ordination management in Kanjanaburi Province could be summarized as follows:

The main factors that affected the summer novice ordination project in Kanjanaburi Province were the Buddhist way of life. In any religions, the followers must have way of life. Buddhists' way of life is to making merit, observing precepts and practice meditation. The summer novice ordination project is the Buddhist way of life to let young children to be trained under the Buddhist method since the early childhood. This project was the Buddhist activity and project supported by government and run by Sangha Administration in Kanjanaburi Province. Boys who were ordained as novices and parents who allowed their children to be ordained as novices at the summer novice ordination project wanted to be trained under the Buddhist Threefold Trainings from the early parts of their lives. Threefold Trainings helped them to understand their parents goodness as the parents are previous benefactors and they wanted to repay the gratitude to their parents and to Buddhism. Children after undergoing through the summer novice ordination project, they were honored and respected in communities and societies. Besides, the summer novice ordination project mostly was the free charity project the participants do not have to pay for unless they wanted to donate some money and necessary materials. It is participatory project that the governor, District Officer, Sub-district headman, village head man, Provincial Sangha governing administrator, District Governing Sangha Administrator, abbots worked together closely. Every agency involved in the project worked with good intention. With good intention came the success. The important factors was the push from above. This meant the high ranking monks pushed the project. Just as Thai saying that the head man push, the followers pull, then go the success. High ranking monks must support and facilitate.

Subordinates, followers the instructions, policies from above order, then there will be no problems. Another factor was that monks must act as the good model for people. When monks do, the villagers would follow. As Thai saying that” Set good example for children, showing gratitude for children to see, then elders can be good shelter”.

Leaders must be good examples. Leader was the best factor. Abbots, Sub-District headman, village head man, Director of Local Administrative Organizations were all good factors. Another important factors were personnel, budget and fund to support campaigning activities at the Provincial and local levels. Monks who were responsible for the project must set up meeting for planning, persuading people to participate in the project, using both power and motif to help set up Buddhist activities and project regularly.

Government officers, personnel, monks, mass media were the important factors for the success of the project. Officers and high ranking monks who were responsible for the project must support and facilitate in order to bring peace and harmony to the communities. As the matter fact, young children wanted to have good training to be good members of communities. When they knew the dedications their parents dedicated for them, bringing them up with love and care, they would repay the gratefulness. The summer novice ordination project is one of the best Buddhist methods to train Buddhist youngsters.

Leaders were the most important factors. Monks were more important factors as monks had to perform their duties as the good examples then the people. followed. Monks had to generate faith first, then people would follow the example. Monks had to approach people, persuade people to participate in the activities so that monks and people would stay close to one another, then the summer novice ordination project would not be difficult to be implemented.

Some commends from some Key Informants were as follows: “The main factors were the governor, District Officers and Sub-District Governing Administrative monks. Communities must know the origin of the project that the Supreme Sangha Council would like to disseminate Buddhism to the youngsters because young generation is the future of Buddhism. The Supreme Sangha Council issued the policy

and have Sangha Order and launched this project with the hope to have develop the ethical morality for younger generation in the summer time when children are free from schools by means of summer novice ordination project”⁸

“Every party concerned participated in the project effectively with good intention. With the good intention everything will yield the good results and success. Good cooperation with body, verb and mind, the project of the five precepts observing in Kanjanburi Province is successful”⁹

“Persuasion is an important factor. Leaders also are the main factors, either Abbots, Sub-District Head man, village head man, chief executives of local administrative organizations and other purporting units must work together and have sufficient personnel, budget or other fund to carry out the persuasive activities at the provincial and district levels. When the leaders lead with faith, people and villagers will follow with faith”¹⁰

“People, government agencies, traders, students and teachers cooperated with Sangha Order and worked together eagerly. That was the main successful factors. When the government agencies including officers want to see the country having peace and harmony, they will rule the country with virtuous principles and communities become peaceful. The administrative monks have to approach people and persuade them to join the summer novice ordination project”¹¹

“Personnel, monks and government officers, mass media and organizations are the factors for the success of the project, by cooperation from all parties concerned, the project was successful. In order to get cooperation from all parties concerned, there must be dialogs among people in the communities and paid

⁸Interview with Phrasoponkanjanaporn, Muang District Chief Governing monk, Abbot of Wat Chaichomponchanasongkram, [15 January 2017].

⁹Interview with Phrarajavisuttimethi, Kanjanburi Provincial Chief Governing monk, [20 January 2017].

¹⁰Interview with Phrakrusupatkanjanakit, Abbot of Wat Donkamin, the 12th Dhamma practice center, Kanjanaburi, [16 January 2017].

¹¹Interview with Phrarajvisuttaporn, Deputy Provincial Governing monk, Abbot of Wat Phratandongrangvaramahaviharn, [2 February 2017].

attention to the young people because young people are the important group because they will grow up and lead the communities in different directions”¹²

”Leaders in communities and leaders in monasteries are the good factors. Monks must lead first then people will follow. We the monks must go to the communities to persuade them to participate in the project, talk to them, make them see and understand the benefits from the summer novice ordination project. Monk should have close relations and interaction with the communities, then the summer novice ordination project will not be difficult to be effective”¹³

“Staffing of personnel to carry out the project is more important. Monks and laities work separately but together, every one concentrate on specific details. Monks and monasteries in the communities are another important factor. There should be clear plans for monks to carry out each activity and the abbots supervise them closely so that the project will be pushed forward with close and regular evaluation by the Provincial Governing Administrative monk”¹⁴

“Factor that supported the summer novice ordination project was organizations. The National Office of Buddhism that supported monasteries, project the state and private agencies, schools, villages and monasteries to carry out the project. Six main factors from the observation can be concluded as the Buddhist way of life, The Buddhist activities and project, young generation wanted to train themselves to be good persons, young persons want to express their gratefulness to their parents, teachers and Buddhism. Those young people who participated in the summer novice ordination project were mentioned and made known to the communities and the last but not least the summer novice ordination project was free Buddhist charity project the participants do not have to pay for unless they want

¹²Interview with PhrakrusangkarakAroonPapassaro, Secretary to Tamaka District Governing monk, Deputy Abbot of Wat Dongsak, [3 January 2017].

¹³Interview with PhrakruvinaitornTavinTavaradhammo, Secretary to Ban Praek Sub-District Chief Governing monk, Abbot of Wat Udommongkol, 21st Dhamma Practice center, [1 February 2017].

¹⁴Interview with Mr. Sompert Tanachotiwatanasiri, Diector of Municipality School 1, Wat Desaram, Muang District, Kanjanburi Province, [5 February 2017].

to donate some money and materials to the project as one form of making merits.
„¹⁵

“One of the good factors to support the summer novice ordination project is a good plan and the strategies to implement the plan seriously. Monks are the good models for laities descending from generation to generation. Other factors are the integration of the five precepts in curriculum, from primary level to university level. Now many media present bad news about stealing, robbing and bad behavior because people lack Sila or precepts. That is why precepts are necessary for all people in our society. From basic Sila, youngsters will be enthusiastic to practice higher level by joining the summer novice ordination”¹⁶

In conclusion, important factors to support the summer novice ordination project are everyone, from the high ranking monks, governor to local people. These people must put effort and energy to train our youngsters to prepare themselves to be good leaders in the future. They are the future of Buddhism. The summer novice ordination project is one of the good methods for youngsters to be trained during the summer time for the short period to get away from many temptations from the materialistic world to equip them with good immune by Sila and Dhamma

3) As for the third objective: The appropriate approaches to the effectiveness of the summer novice ordination project management in Kanjanaburi Province could be summarized as follows:

The good management should begin with good and clear planning from the top down for the middle and bottom level to easily implement. Every monastery and community must carry out the project seriously. Abbots support and facilitate and sometimes get in action by themselves. The good guidelines for the effectiveness of the summer novice ordination project management in Kanjanaburi

¹⁵Interview with Sompong Detratanavarakul, Director of Deprangsi School, [5 February 2017].

¹⁶Interview with Supa Kotchavat, former director of Visutirangsi School, [5 February 2017].

Province by the principle of POSDCoRB is suitable because it composes of planning, planning must be from the top for the middle and bottom levels to implement. organizing is also important because of appropriate organization, every project can be carried out successfully. Staffing, the personnel to run the project is also important, may be the most important, monks who are the forerunners of the project must be well trained and informed of every step of the project. Governor, district officers, sub-district and village head men, school teachers, community leaders in every occupation are very important personnel under staffing in the management. For the directing, the project managers must give the clear cut and method to handle the project and guide the subordinates to the right direction so that the project will be carried out to the success. As for coordinating, this step of operation is also important. Coordination from the governor, district officers, sub-district, village head men, school teachers and all people must coordinate in order to carry out the summer novice ordination effectively. Coordination at all levels is the way to success. Every monastery, village, community within the province must coordinate and carry out the project seriously. When the project has been launched, everybody must participate in the activities. The reporting of the progress and problems are also important. It must go side by side with the evaluation regularly. Every monastery, village and community participated in the project should do the report to the superior level for suggestions and or help. As for the budget, there should be more sufficient budget for the project. It is very important tool for carrying out any project effectively. Monasteries, villages, and communities have to raise fund by themselves for the project. Even though the summer novice ordination project is Buddhist Charity project, Buddhists should participate in and donate money or whatever they have to carry out the summer novice ordination project in Kanjanburi Province would be more successful. Besides the principles of management by POSDCoRB, the summer novice ordination project should be carried out with Buddhaddhamma such as Sanghahavattu, the charity, giving, sweet words, being helpful to others and acting equally to others and Saraniyadhamma, the virtue leading to only prosperity; regularly meeting to discuss the results of the project, paying respect to the elders to find the best way to carry out the summer novice ordination project, even though it

is a short period of time, but the outcome of the summer novice ordination project brings people closer to Buddhism. They will remain observing five precepts regularly throughout the year.

Some comments from some key informants as follows: “The management method of the summer novice ordination project in Kanjanaburi Province was carried out according to the regular way applying Buddhaddhamma such as Apparihaniyadhamma. When the management technique is divided into many sections, applying the principle of POSDCoRB, it is very suitable. It can be integrated with Buddhaddhamma to create participatory management.”¹⁷

“The management method of the summer novice ordination project, first of all, must start with the clear planning from the top for the middle and the bottom level to easily implement. The POSDCoRB is still practical since it is the theory or principle of management. As for the summer novice ordination project, the Provincial Administrative monks, the District Administrative monks down to the abbots must involve with the project seriously, support and facilitate, sometimes get in action by themselves to drive the project to success”¹⁸

“The principle of management, POSDCoRB is still applicable. As for the Sangha Affairs management, we need not follow POSDCoRB orderly, depending on situations and environment and places. Each location might start with budget and some places must start with staffing to find personnel to carry out the project with faith and belief. Most monasteries in each locations raise their own fund, cannot depend on the budget from the Sangha Supreme Council or government. The Buddhaddhamma that is suitable for the summer novice ordination project management is Apparihaniyadhamma, the principle that leads to only the prosperity; regular meeting to discuss the project, to exchange ideas and attitudes, to create peace and harmony among monks and laities and specially to create good and close

¹⁷Interview with Boploy District Chief Administrative monk, Kanjanaburi Province, [25 January 2017].

¹⁸Interview with Phrarajavisuttimethi, Kanjanaburi Provincial Chief Governing monk, [20 January 2017].

cooperation between monks and laities. Close cooperation will bring close working together to yield great success”¹⁹

“I agree with the principle of POSDCoRB. But we do not have receive the B, budget. If the budget is allocated for us, the project will be more successful. As for the Buddhadhamma, Devadhamma; Hiri, moral shame, Ottappa, moral dread is foundation for the all precepts. This Buddhadham is considered the world governing principle. The project to be successful and effective is to have Apparihaniyadhamma, the principle that leads to only the prosperity, not to destruction: to hold regular and frequent meeting, to meet together in harmony to disperse in harmony and to do their business and duties in harmony, not to introduce any strange ordinance and not to break the well established rules and regulations. Apparihaniyadhamma is the most applicable to the effective of the summer novice ordination project management in Kanjanaburi Province”²⁰

“I agree with the principle of POSDCoRB which is still suitable for the project management and can be integrated with Buddhadhamma; the heart of millionaires; Ditthatammikatha: Virtue inductive to benefits in the present, virtues leading to temporal welfares. They are Utthanasampada, to be endowed with energy and industry for achievement by diligence, Arakkhasampada; to be endowed with watchfulness, achievement of protecting the properties righteously earned, Kalyanamittata, association with good friends, good company, good people and Smajivita, balanced livelihood, living economically. These Dhamma help people have good life and well-being”²¹

“POSDCoRB is the universal standard and applicable to the management of the summer novice ordination project in Kanjanaburi Province. Our monastery established funeral welfare fund as a tool for people to come together for dialog

¹⁹Interview with Phrasoponkanjanaporn, District Administrative Monk of Muang District. [15 January 2017].

²⁰Interview with Phrakrusupatkanjanakit, Abbot of Wat Donkamin, the 12th Dhamma practice center, Kanjanaburi, [16 January 2017].

²¹Interview with Phrarajvisuttaporn, Deputy Provincial Governing monk, Abbot of Wat Phratandongrangvaramahaviharn, [2 February 2017].

and ideas exchange. When a person dies, members donate 10 Baht each to the fund. Monks give that money to the host of the funeral. When people come together at the funeral, monks use that opportunity to chat, to exchange ideas, even to persuade them into new project and activities. When people form a group that has unity, the group can perform many benefits to themselves, to villages, to communities and to society. This type of union can be applied to Coordination of POSDCoRB”²²

“I agree that the principle of POSDCoRB can help organizations effectiveness. It covers every aspect of management from planning to implementation and to evaluation. Organizing of the five precepts observing project starting with the Provincial and District Sangha Governing administrative monks assign clear responsibility to Abbots of monasteries in the project areas and recruit qualified resource persons to train monks who will work closely with villagers. This way monks will have knowledge and techniques as the important tools to carry out the duties with confidence and effectiveness”²³

“I agree with the principle of POSDCoRB. The planning must be clear from the provincial level down to the sub-district and village level. The people who are involved with the five precepts observing village project must work together with respect, faith and confidence in one another. This project originated with voluntary minds. Coordination at all levels. Only thing that is lacking in the principle of management is budget. There is no budget allocated for the project that makes the project go slow. We have to apply Buddhadhamma which is the most suitable, Itthipada 4 and Sangkahavattu 4. People working in the summer novice ordination project must have Chanta, aspiration, Viriya, effort, Jitta, attention and Vimamsa, examination, securitization. Sanghavattu 4 are: Dana, giving, sharing, Piyavaja, sweet words, Atthajariya, being beneficial to others and Samanattata, equal share, equal

²²Interview with PhrakruvinaitornTavinTavaradhammo, Secretary to Ban Praek Sub-District Governing monk, Abbot of Wat Udommongkol, 21st Dhamma Practice center, [1 February 2017].

²³Interview with Mr.Sompert Tanachotiwanasiri, Director of Municipality School 1, Wat Desaram, Muang District, Kanjanburi Province, [5 February 2017].

pay, coordination. Using these Buddhaddhamma, the summer novice ordination project in Kanjanaburi Province can be carried out and on with faith and confidence to the success and effectiveness”²⁴

“7 steps of POSDCoRB are suitable for the summer novice ordination project management. It can be used as strategy to move the project. The project must have clear direction, clear plan, close coordination, regular reporting and the most important that cannot be left out is budget. With sufficient budget, the project is motivated, aroused and geared for the ultimatum goal. As for the Dhamma, Sanghavattu 4, Itthipada 4 and Brahmavihara 4, using these Dhamma with some functions of POSDCoRB, the project will be successful and effective”²⁵

“The principle of POSDCoRB is suitable, especially planning. As it is said the “Well plan is half done”. Recruit the qualified and suitable personnel for the project and support by the budget. This component integrated with Buddhaddhamma, performing the task with righteousness, reporting with truth and true information, will bring the project to success and sustainability. As for the five precepts observing project observing village project, the principle of management of POSDCoRB can be used as the guideline beginning with the clear plan, the qualified personnel, staffing, should be required. For the organization, the well-established organizations such as monasteries, villages, schools and government agencies at the local levels can be active organizations. There is no need to set up new organizations. Budget is very important component, government and Sangha Supreme Council must allocate sufficient budget for the project, not just let the abbots struggle with the project as well as the fund raising. The most importantly, the management by POSDCoRB

²⁴Interview with Phrakusirikanjanpirak, Boploy District Sangha Chief Administrative monk, Abbot of Wat Toongmasang and Dhamma Practice Center 5, Kanjanaburi Province, [20 January 2017].

²⁵Interview with Phrakusittikijjanuvat, Ladya District Sangha Chief Administrative monk, Abbot of Wat Ladya, Dhamma Practice center 14, Kanjanaburi Province, [25 January 2017].

should be integrated with Buddhadhamma, Dhamma protecting the world; Hiri, moral shame and Ottappa, moral fear.”²⁶

“The principle of POSDCoRB is suitable to be guideline for managing the summer novice ordination project management. It has clear structure and functions, especially the budget must be in the first place, since if the budget is sufficient, the project will be carried out rapidly and successfully.”²⁷

“As for the principle of management; POSDCoRB, Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting, I agree with it since it can be applied to the summer novice ordination project management in Kanjanaburi Province. Any project must start with good clear plan, clear objectives, target, principle, methods and evaluation. The summer novice ordination project management also should follow Buddha-dhamma; abstaining from doing evil, to do good and to purify the mind. The main factor that make the project successful is cooperation from all levels concerned, from the top down to the bottom “ adults pull. Children push, all will go well”. Good management with effective factors will yield the effectiveness management of the five precepts observing village project in Kanjanaburi”²⁸

Conclusion of findings from in-depth-interviewing 20 key informants corresponding to the objectives as follows:

1. The summer novice ordination project in Kanjanaburi Province was the same project that were launched all over the country with the purposes to bring youngsters closer to Buddhism to get away from temptations during summer time when they are free from school. The effectiveness of the summer novice ordination project was the cooperation and harmony of the Sangha Order in Kanjanaburi Province working closely together, the high ranking monks ordered and directed the

²⁶Interview with Sompong Techaratanarorakul, Director of Deprangsi School, [5 February 2017].

²⁷Interview with Mr. Panya Mangarotai, Chairperson of Wat Chaichomphonchanasongkram and Bantai Communities, [7 February 2017].

²⁸Interview with Phrakrukanjansutakom, Tamueng District Chief Administrative monk, Abbot of Wat Wangkanai, Chief of Dhamma Practice Center 18, Kanjanaburi, [22 January 2017].

project, the middle ranking monks implemented the project by inviting and persuaded lay people in their constituencies to participate the project. The key success factor of this project is the cooperation among all agencies concerned, government agencies, public, private and monastic agencies. The project was effective by the goal achievement, with resource acquisition, the participants satisfaction. Quantity and quality of youngsters who participated in the summer novice ordination project were at the satisfied levels of all parties concerned.

2. The factors that affected the effectiveness of the summer novice ordination project management in Kanjanaburi Province management were the Buddhist way of life, Buddhist activity and project, young students wanted to be trained by way of Buddhist Threefold Trainings to express their gratitude to parents and Buddhism. After training, there were mentioned and honored in the community and the project was the free Buddhist charity project the participants did not have to pay for. Every agency involved in the project worked with good intention. With good intention came the success. The important factors were the push from above. This meant the high-ranking monks pushed the project. Just as Thai saying that the head man push, the followers pull, then comes the success.

Another factor that supported the effectiveness of the summer novice ordination project management was Dhamma principles, such as the principle of harmony and prosperity. When there were harmony and prosperity among leaders from the government side and monastery sides, the project would be successful and effective.

3. The appropriate approaches to the effectiveness of the summer novice ordination project management in Kanjanburi Province was to apply the principle of POSDCoRB. Since the good management should begin with good and clear planning from the top down for the middle and bottom to easily implement. Every monastery and community must carry out the project seriously. Abbots support and facilitate and sometimes get in action by themselves. The good guidelines for management of the five precepts observing village project in Kanjanaburi Province by POSDCoRB is suitable because it composes of planning, planning must be from the top for the middle and bottom to implement, organizing is also important because of

appropriate organization, every project can be carried out successfully. Staffing, the personnel to run the project is also important, may be the most important, monks who are the forerunners of the project must be well trained and informed of every step of the project. Governor, district officers, sub-district and village head men, school teachers, community leaders in every occupation are very important personnel under staffing in the management. For the directing, the project managers must give the clear cut and method to handle the five precepts observing village project and guide the subordinates to the right direction so that the project will be carried out to the success. As for coordinating, this step of operation is also important. Coordination from the governor, district officers, sub-district, village head men, school teachers and all people must coordinate in order to carry out the summer novice ordination project. Coordination at all levels is the way to success. Every monastery, village, community within the province must coordinate and carry out the project seriously. The when the project has been launched. Every body must participate in the activities. The reporting of the progress and problems are also important. It must go side by side with the evaluation regularly. Every monastery, village and community participated in the project should do the report to the superior level for suggestions and or help. As for the budget, there should be more sufficient budget for the project. It is very important tool for carrying out any project effectively. Monasteries, villages and communities have to raise fund by themselves for the project. If budget is more available, the summer novice ordination project in Kanjanaburi Province would be more successful. Besides the principles of management by POSDCoRB, the summer novice ordination project should be carried out with Buddha-dhamma such as Sanghahavattu, the charity, giving, sweet words, being helpful to others and acting equally to others and Appahaniyahamma, the virtue leading to only prosperity; regularly meeting to discuss the results of the project, paying respect to the elders to find the best way to carry out the project.

These findings were related to the findings from the quantitative research method that indicated that

1. The effectiveness of the summer novice ordination project management in Kanjanaburi Province, by overall, was at high level with the mean score at 3.87.

This indicated that people participated to make the project achieve the goal with resource acquisition that makes participants satisfy with the quantity and quality of youngsters who participated in the summer novice ordination project.

2. Factors affecting the effectiveness of the summer novice ordination project were of six: Buddhist way of life, Buddhist activity and project, want to be trained by Buddhist method to be good person, want to express gratitude to their parents and Buddhism.

3. The effectiveness of the summer novice ordination project management in Kanjaburi Province in line with the principle of management; POSDCoRB, by overall was also at high level with the mean value at 4.11. S, Staffing was at the highest level with the mean value at 4.24, indicating that human resource in any project management is the most important. All of the POSDCoRB acronym had the most significant relationship with the effectiveness of the summer novice ordination project management in Kanjanaburi Province.

From this finding, the data can be drawn to create a model of effectiveness of the summer novice ordination project management in Kanjanaburi Province as follows:

4.4 Findings from the participants in Focus Group Discussion:

The model of the effectiveness of the summer novice ordination project management in Kanjanburi Province was presented to participants in the Focus Group Discussion on April 20, 2563 at Wat Devasangkaram, Muang District, Kanjanaburi Province. The participants were also purposefully selected from experts who also involved in the summer novice ordination project in Kanjanaburi Province. They were:

1. Phravisuttipongmeti, Dr. Srisawat District Chief Governing Administrative Monk, Assistant Abbot of Wat Chaichomponchanasongkram
2. PhramahaChalomPannavachiro, Pali 9, Huaykrachao District Chief Governing Administrative Monk, Wat Tipsukontaram
3. Phrkrusutakitvitarn, Assistant Abbot of Wat Devasangkaram.
4. Mr. Rakpong Boonritmontree, Director of Kanjanaburi Industrial Promotion

5. Mrs. Lodladawadee Boonritmontree, Director of Kanjanaburi Vocational School

6. Mr. Somboon Sarasasin, Former Lord Mayor of Muang District Municipality, Kanjanburi Province

7. Mr. PairotKoompoo, Former Director of Kanjanburi Municipality Education Division

8. Mr. Chareon Sahakit, Former Director of Wat Devasangkaram Municipality School 1, Kanjanburi Province

9. Mrs. Paravee Sukhaboon, Former Director of Municipality School 4

10. Miss Kanjana Insai, Former Director of Wat Devasangkaram Municipality School 1.

Finding from the Focus Group Discussion could be concluded as follow:

The model of the effectiveness of the summer novice ordination project management was suitable and practical, because the project like the summer novice ordination project must be the way of life the Buddhists must undergo once in a life time. Management of the project normally was conducted by monks using Sangahavutdudhamma by participatory management, the monastery way. When the principle of management POSDCoRB was applied, the management of the summer novice ordination project was more effective.

Some additional comments from the focus group discussion were that the management should also follow 4 S's of the Buddha's teaching techniques: whenever it can. They are Sandassana, elucidation and verification, Samadapana, incitement to take upon oneself, Samutejana, encouragement, urging to practice, Sampahansana, gladdening, filling with delight and joy. The management by cause and effects, knowing the cause, know the effect of the management. Besides POSDCoRB, the principle of PDCA: Plan, D, Check and Act, can also be applied to the effectiveness of the summer novice ordination project management.

4.5 Body of knowledge

4.4.1 Body of knowledge from the research

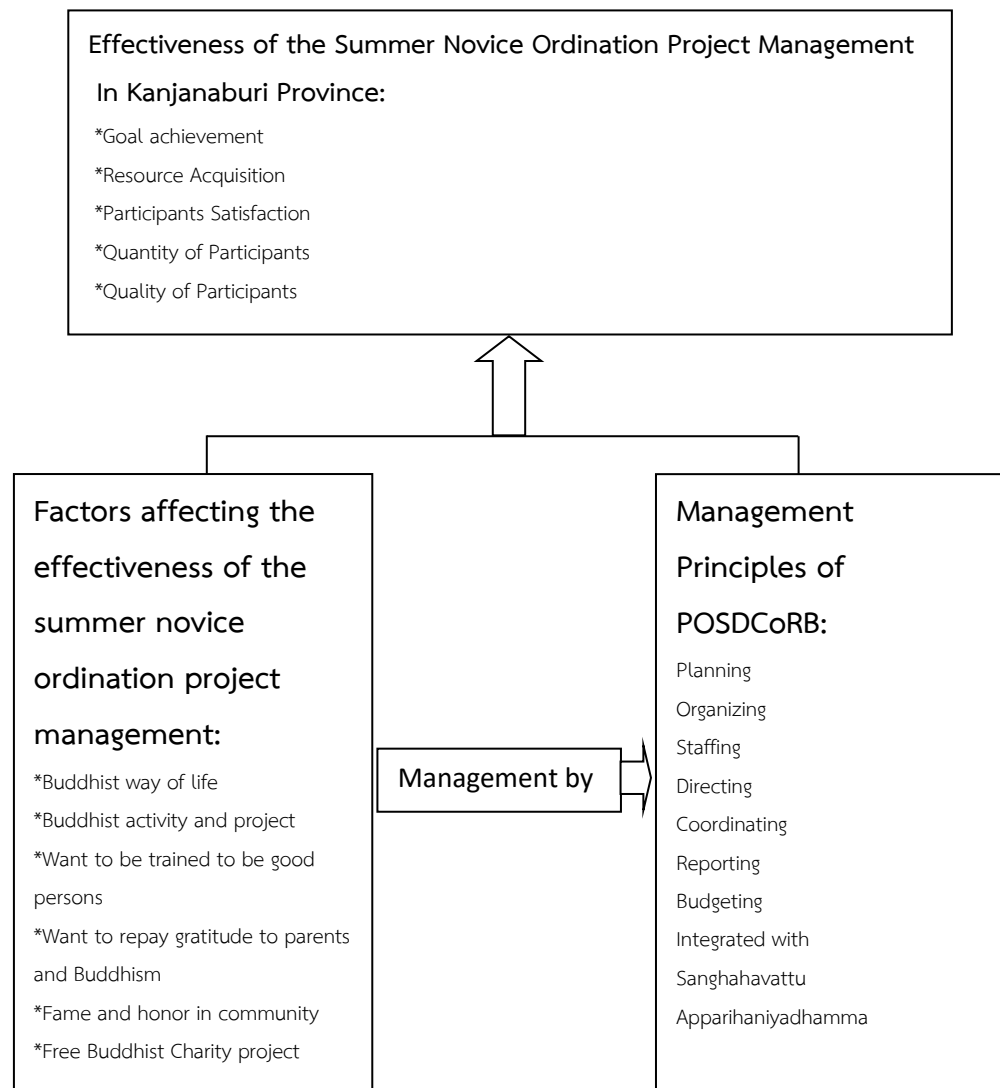


Figure 4.1: Body of knowledge

From this model, the effectiveness of the summer novice ordination project management in Kanjanaburi Province had the firm foundation on the principle of management; POSDCoRB; Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting. This principle of management to be more effective must be integrated with Buddha-dhamma such as Itthipada 4; Chanta, aspiration, Viriya, Effort, Jitta, attention, Vimamsa, examination. And Appahaniyadhamma, the virtue leading

to only prosperity; regularly meeting to discuss the results of the project, paying respect to the elders to find the best way to carry out the project. The management was linked to the factors affecting the effectiveness of the summer novice ordination project in Kanjanburi Province that were of six, 1) Buddhist way of life the Buddhists at all ages practice regularly, 2) Buddhist activity and project; pious and charity project Buddhist people would love to participate in, 3) Want to be trained to be good persons; training by Threefold Trainings is the best Buddhist way of life, 4) Want to repay the gratitude to parents and Buddhism; becoming ordained as a novice or a monk is regarded as expressing the gratefulness to parents and Buddhism by the Buddhist standard, 5) Fame and honor in the community; Thai society admires those who do good in communities according to the Buddhist proverb that says "Blame those who are worth to be condemned and praise those who are worth praising", 6) Free Buddhist charity project; the project is free participants do not have to pay for unless they want to donate money and necessary materials for the project. The management by the principle of POSDCoRB, linked to the six factors, integrated with Buddha-dhamma had yield the effectiveness of the summer novice ordination project management in Kanjanburi Province.

4.4.2 Synthesis of Body of Knowledge

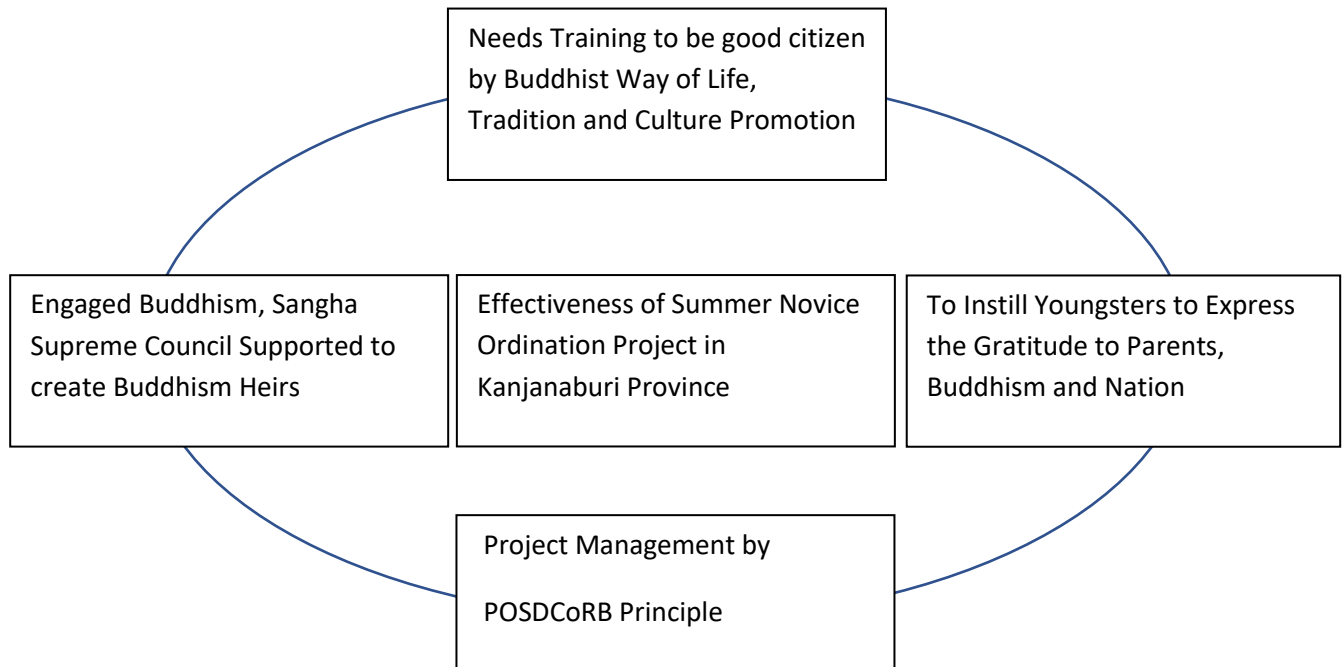


Figure 4.1: Synthesis Model

From this synthesis model of the effectiveness of the summer novice ordination project management in Kanjanburi Province indicated that the component of the project effectiveness consisted of 4 elements. 1. The project management by POSDCoRB Principle: Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting. 2. Engaged Buddhism, Buddhism and monks, especially Sangha Supreme Council actively and proactively approached communities to disseminate Buddhist principles, especially the living principles for laities and to create young people to be Buddhism heirs, otherwise Buddhism disciples will be diminishing, 3. Sangha Order returns the benefit to society by implanting needs to be trained to be good citizen by Buddhist way of life, traditions and cultures and 4. Engaged Buddhism by Sangha Order instilled the gratitude consciences for youngsters to express their gratefulness to their parents, Buddhism and the Nation. The Summer Novice Ordination Project in Kanjanburi Province was very beneficial to create good citizens for peaceful, harmonious, and happy Buddhist society of Thailand that is worthy getting attention and concern from all.

Chapter 5

Conclusion, Discussion and Recommendation

5.1 Conclusion:

This research entitled “Effectiveness of the Summer Novice Ordination Project Management in Kanjanburi Province” has been conducted with the Mixed Methods: the quantitative and qualitative researches with the following steps: Research design, Data bases:, Population,. Samples, Key Informants and Participants, Research instrument, Data collection and data Analysis.

The quantitative research: Data were purposively collected from 400 samples, derived from the populations in 4 districts using Taro Yamane’s formula with the confident level at 0.05. The selected 4 districts were Muang District, selecting two communities; Wat Chaimongkol community and Wat Devasangkaram community, Tarmuang District, selecting Wat Wangkanai Community and Tar Maka District selecting Wat Don Kamin Community, totaling 400 samples with questionnaires and analyzed data with descriptive statistics: frequency, percentage, mean, and standard deviation and inferential Statistics for testing of hypotheses: t-test, for testing of two population means classified by two groups. One-way Analysis Of Variance for more than two population means classified by more than two groups. Pearson’ correlation coefficient for study correlation between two quantitative variables.

The Qualitative Research: Data were collected from 20 key informants, purposefully selected from experts who involved in the summer novice ordination project by face-to-face in-depth-interviewing with structured in-depth-interview transcript and analyzed data by descriptive interpretation.

Findings from the quantitative research:

1. The effectiveness of the summer novice ordination project management in Kanjanaburi Province, by overall, was at high level by overall, was at high level

with the mean score at 3.87 indicating that people participated in the summer novice ordination project as planned with sanitization

2. Factors affecting the effectiveness of the summer novice ordination project management in Kanjanaburi Province were Buddhist way of life, Buddhist activities and project, young people wanted to be trained to be persons, expressing gratitude to parents and Buddhism, fame and honor in communities and the free Buddhist charity project with the mean value at 4.24.

3. The approaches to the effectiveness of summer novice ordination project management in Kanjanaburi in line with the principle of management; POSDCoRB, by overall was also at high level with the mean value at 4.11. S, Staffing was at the highest level with the mean value at 4.24, indicating that human resource in any project management is the most important. POSDCoRB also had significant positive relationship with the effectiveness of the summer novice ordination project management.

Findings from the qualitative research:

1. Findings from In-depth-Interviewing the 20 Key Informants consisting of the following:

The summer novice ordination project in Kanjanaburi Province was the same project that were launched all over the country, the project was successful, met the goal of the project. Findings were in line with the findings from the quantitative research and the findings from both methods were created a model of effectiveness of the summer novice ordination project management in Kanjanaburi Province. Then the model was presented to 10 participants in focus group discussion for recommendation for improvement for the perfection.

Ten participants in focus group discussion agreed that the model was appropriate for the effectiveness of the summer novice ordination project management in Kanjanaburi Province.

5.2 Discussion

The findings of the research could be discussed according to the objectives as follows:

1. Objective 1: The effectiveness of the summer novice ordination project management in Kanjanaburi Province indicated that the effectiveness of the summer novice ordination project management in Kanjanaburi Province by overall was effective at the high level with the mean value at 3.87. When considering each component of effectiveness of the summer novice ordination project management, it was also revealed that the effectiveness management in every component; the 3rd component, participants' satisfaction had the highest level, the 1st level, with the mean score at 4.12. This indicated that people who participated in the summer novice ordination project were satisfied with the project to have the opportunities for their children to be closer to Buddhism and practiced Silas under supervision of their masters. After the project when the children disrobed, they would become good citizens, good children of their parents and good students of their teachers. Young children are easy to go astray. After absorbing Dhamma and Sila from the summer ordination project, they would become good boys, well behaved. The outcome of the project would bring peace and harmony to families, community and society. The second level was the 2nd component, resource acquisition, had the mean score level at 4.03. This revealed the people who participated in the summer novice ordination project became aware more of generosity and sharing for the public project such as the summer novice ordination and the five precepts observing village projects. The 3rd level was quantity of young boys who participated in the summer novice ordination project that had the mean score level at 3.83, indicating that people in Kanjanaburi Province were pious to let their young boys to participate in the summer novice ordination project as the organizers recruited. Even though the number of participants might not reach the set numbers, but high enough to fulfil the project. The 4th level was the 5th component, the quality of the participants was at 3.71 indicating that people participating in the summer novice ordination project still lacked some good conducts, after disrobing, they might behave in the way they did before participating in the summer novice ordination. Any how the parents and guardians were still satisfied with the project as indicated in the first level. The 5th level was the 1st component, the goal achievement, with the mean score at 3.65. Even though people, organizers, supporters and participants were still satisfied with

the project. It was still good practice, one of the best ways for the young Buddhists to be close to Buddhism and absorb and instill ethical morality from the early parts of their lives

The findings were related to the work of Phrakhru watithammawatna (Boonlert Thitawattano)¹ who conducted the research on the Development of the Management Model of Summer Novice Ordination Project in the Sangha Administration, Region 15 with the objectives to study the condition of management of summer novice ordination project in the sangha administration, region 15, to study the model of management of summer novice ordination project in the sangha administration, region 15, to present the development of the management model of summer novice ordination project in the sangha administration, region 15, conducted by the mixed methods: qualitative and quantitative methods. Findings were as follows: 1. The condition of management of summer novice ordination project in the sangha administration, region 15 planning, organization, command, coordination and supervision are processes to set the direction and objectives of sangha and set the plan to be suitable each project and time, the number of novices and bringing the plan into action to occur the results provide the document identifies vision, mission and operations in sangha to define the direction and the operation of sangha use for instruments to coordinate and follow the operations are the same direction and harmony for reaching the effective objectives and purposes. Operation, decisions in various fields, regular meeting of the operator in the project will cooperate and strict operate. The operator must follow the orders of who have the responsibility to be willing into the obvious targets by covering practices and activities of worker for the beneficial public and sangha. 2. The model of management of summer novice ordination project in the sangha administration, region 15, planning and scheduling must set clearly objectives and targets through the principle and reasons for the meeting and define the outlined the operation. Project administrator and lecturer

¹Phrakhru watithammawatna (Boonlert Thitawattano), “The Development of the Management Model of Summer Novice Ordination Project in the Sangha Administration, Region 15”, **Dissertation of Buddhist Management**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2015).

training courses must undergo the training courses in educating, teaching the novice ordination and must reach the youth to know the principle of the Buddha and apply for daily life and follow the principles of Buddhism and be able to coordinate with the relevant authority. Lectures and activities have to understand the management of the project. A summary of performances of all personnel does every day in order to listen to problems and guide the activities. 3. The presentation of the development of the management model of summer novice ordination project in sangha administration, region 15, the development management model is a tool to promote the tolerance and perseverance in improving management efficiency. The sangha have a leadership to plan for building Dharma heir to promote education and development of qualified personnel and attend the duty for personnel of sangha regularly and to coordinate the unity for public benefits and responsibilities as follows: 1) To provide the meeting of sangha continuously explains sangha who be workers and organizes the novice ordination project, region 15 to gain knowledge and understanding of sangha act and rules of the supreme sangha editions to relate with Methodist sangha to follow the rules and guidelines on duty and clearly separate the functions and responsibilities of each party by displaying the sequence of director authority for quick coordination and advising of a crash during the project. 2) To develop the organization is to accord with the project goals of ordination and recruit the personnel who have knowledge and ability to perform the real working and maturity of duty. 3) The problems must be considered and solve together. The determination of qualification of personnel on duty has patience and calm. The conducts are suggested a practice for novices to behave properly. Bringing the principle of Buddhism practices every day and occur the faith and recognize the value of the Triple Gem and foster Buddhism firmly established forever.

Findings were also related to the work of Hansa Dhammhaso² who conducted the research on Mindfulness for Youth: A Case Study of Peaceful Samanera Project, Thailand. This research was a deep and penetrative observation

²Phramaha Hansa Dhammhaso, "Mindfulness for Youth: A Case Study of Peaceful Samanera Project, Thailand", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 274-283.

into the youth in the modern era. With all the advancement in technology and the distractions in the world that are impeding the correct mental development of the lives of many youth, Buddhism needs to find new innovated and inspiring ways of teaching the youth. The researcher takes us through some of the challenges facing today's youth and some of the techniques we can employ from the researchers personal experience and wisdom in the subject which is so close to his heart. Novices for Peace: What and How? The Buddha taught "dahunto settho manussesu" means " amongst all humans, the one who has well trained mind is the most supreme one". Hence youth will transform to be a peace novice because of effective training. Moreover, being a peace novice, he is needed to have cleanliness in body, behavior, spiritual and wisdom. Therefore, a conceptual framework to be a curriculum for developing peace novices consists of 4 dimensions; body development, behavior development, spiritual development and wisdom development. Novices are the future of Buddhism If Buddhism fails to inspire the youth; it will become only the tomb of the elderly. With joy in our hearts let us cultivate the strong little ones who need our guidance from the heart. Giving novices a path with heart as they walk the path toward world peace that is the future of Buddhism

Findings were also related to the work of Arvind Kuma Singh³ who studied the Empowering Youth through Buddhist education that Indicated that Buddhist education basically means leading life in a right manner and making right decisions about issues related to every walk of life. Buddhist education pragmatically and progressively taught the ground reality of human life. This was the greatest contribution of Buddhist education to the humanity. So, Buddhism may in a broad sense be understood as an ideal system of education. Buddhist Conception of Empowerment of Youth is possible through the adaptation of Buddhist teachings which will help in developing a peaceful society. Only a peaceful society can ensure creative and progressive thinking of individuals. The scriptures like Buddhist canonical literature declare that for establishing peace in society and bringing about progress at

³Arvind Kuma Singh, "Empowering Youth through Buddhist Education", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 298-310.

all levels, youth should be empowered. Empowerment is the capacity for building up confidence, insight and understanding, and developing personal skills. It is the ability to analyze situations and communicate more effectively with others. So, the youth should acquire attention about the practical and philosophical perspectives of a good life to get comfortable when faced with ups and downs in life. Because they have to face on many difficult situations in life to pursue their ambitions, if their wishes and enthusiasms without right way may lead them go astray in the absence of spiritual direction in life. The value of Buddha teachings such as social relations, social duties and obligation, sociology, ecology and economics guide lines are practically acceptable Philosophy until now. It is really helpful for their life problems. And young people comprehend the teachings of the Buddha will help them achievement happiness and the world will be more and more peaceful.

Findings were also related to the work of Ven. Kuppiyawatte Bodhananda Thero⁴ who studied the Empowering the Youth through Buddhist Education, indicated that Youth is a group of people that will experience many physical and psychological changes that can result in confusion, anger, and rebellion. Buddhism can be a good method to enhance their happiness. Due to the rebellious and independent nature of adolescence, we cannot force them to accept and practice any ideology or philosophy but to convince them to accept only by contemplating the key concept in Buddhist philosophy. Over the past 30 years, I have been using teachings in Buddhist philosophy to change attitudes and harmful behaviors of our residents and to help them develop themselves as citizens who can make a positive contribution to the society, especially those drug addicts. Faith/confidence, virtue, knowledge, generosity and wisdom are the five qualities that Lord Buddha considered as the hallmarks of the model disciple, whether monks or laypeople. Throughout our rehabilitation program, we practice and facilitate the development of the five qualities above.

⁴Kuppiyawatte Bodhanandathero, "Empowering the Youth through Buddhist Education", **Journal of International Association of Buddhist Universities**, Vol. 11 No. 3 (2018): 393-400.

2. Objective 2: Factors affecting the effectiveness of the summer novice ordination project management by overall also were at high level with the mean value at 4.24. The six factors were the Buddhist way of life, Buddhist and state activity and project, want to train oneself to be good person, want to repay the gratitude to parents and Buddhism, honor and respect in society and free charity project the participants do not have to pay. All of these factors were also at high level accordingly.

The main factors that affected the summer novice ordination project in Kanjanaburi Province were the Buddhist way of life. In any religions, the followers must have way of life. Buddhists' way of life is to making merit, observing precepts and practice meditation. The summer novice ordination project is the Buddhist way of life to let young children to be trained under the Buddhist method since the early childhood. This project was the Buddhist activity and project supported by government run by Sangha Administration in Kanjanaburi Province. Boys who were ordained as novices and parents who allowed their children to be ordained as novices at the summer novice ordination project wanted to be trained under the Buddhist Threefold Trainings from the early parts of their lives. Threefold Trainings helped them to understand their parents goodness as the parents are previous benefactors and they wanted to repay the gratitude to their parents and to Buddhism. Children after undergoing through the summer novice ordination project, they were honored and respected in communities and societies. Besides, the summer novice ordination project mostly was the free charity project the participants do not have to pay for unless they wanted to donate some money and necessary materials. It is participatory project that the governor, District Officer, Sub-district headman, village head man, Provincial Sangha governing administrator, District Governing Sangha Administrator, abbots worked together closely. Every agency involved in the project worked with good intention. With good intention came the success. The important factors were the push from above. This meant the high ranking monks pushed the project. Just as Thai saying that the head man push, the followers pull, then go the success. High ranking monks must support and facilitate. Subordinates, followers the instructions, policies from above order, then there will

be no problems. Another factor was that monks must act as the good model for people. When monks do, the villagers would follow. As Thai saying that” Set good example for children, showing gratitude for children to see, and then elders can be good shelter”.

Leaders must be good examples. Leader was the best factor. Abbots, Sub-District headman, village head man, Director of Local Administrative Organizations were all good factors. Another important factors were personnel, budget and fund to support campaigning activities at the Provincial and local levels. Monks who were responsible for the project must set up meeting for planning, persuading people to participate in the project, using both power and motif to help set up Buddhist activities and project regularly. Leaders were the most important factors. Monks were more important factors as monks had to perform their duties as the good examples then the people followed. Monks had to generate faith first, then people would follow the example. Monks had to approach people, persuade people to participate in the activities so that monks and people would stay close to one another, then the summer novice ordination project would not be difficult to be implemented.

The findings were related to the work of Somkid Duangchak⁵ conducted the research on the effectiveness of administration according to the good governance in Rajabhat Universities. It was found that 1) administration according to the good governance in Rajabhat Universities was applied at the high level with the support from the universities and personnel, 2) the success of the administration according to the good governance in Rajabhat universities was consisted of the main factors: the fair law enforcement, communication and personnel’s potentials, 3) evaluation of administrative policies according to the good governance in Rajabhat universities had effects on the public trust and university administration and 4) effectiveness of the administrative policy according to the good governance was successful based on ethical good governance, environmental balances and academic freedom.

⁵Somkid Duangchak, “Effectiveness of administrative policies according to the good governance in Rajabhat Universities”, **Dissertation in Public Administration**, (Graduate School: Rajabhat Valaiyalongkorn Rajabhat University, 2013).

Findings were also related to the work of Pitichai Tanpiti⁶ who conducted a research on the systematic factors affecting the effectiveness of basic educational organizations. The findings were found that effectiveness was understood differently according to the viewpoints. Economists looked at the effectiveness as the organizational profits or outcomes of the investment. Industrialists looked at the effectiveness as goods and services. Educators looked at effectiveness as educational quality or the quality of graduates including satisfactions from teachers and guardians.

Findings were also related to the work of Duangnet Samranvong⁷ conducted a research on the effectiveness of education institutes that were transferred to the Provincial Administrative Organization, Nakornrajasima Province with the objectives to study problems and obstacles arisen from transferring and the appropriate policy to solve the problems and to promote the education institutes transferring more effectively in the future. Findings were that factors affecting the effectiveness of educational institutes transferring to the Provincial Administrative Organization, Nakornrajasima Province were personnel's morale in educational administration, Provincial Administrative Organization effectiveness, rules and regulations that supported the educational administration, organizational structure and academicians to operate the educational mission.

Findings were also related to the work of Phramaha Suvit Dhammikamuni⁸ who conducted the research on the Motivation for Novice Ordination in Thai Society. The dissertation had three objectives, namely; 1) to study the novice ordination, the problems and causes for being ordained as novice in Thai society, 2) to study the

⁶Pitichai Tanpiti, "Systematic factors affecting the effectiveness of basic educational organizations", **Dissertation in Public Administration**, (Graduate School: Silpakorn University, 2007).

⁷Duangnet Samranvong. "Effectiveness of Education Institutes that were transferred to the Provincial Administrative Organization, Nakornrajasima, Province", **Dissertation in public administration**, (Graduate School: Ubonrajathani University, 2014).

⁸Phramaha Suvit Dhammikamuni, "Motivation for Novice Ordination in Thai Society", **Journal of Graduate Studies Review**, Vol. 16 No. 2 (2020): 55-65.

concepts and theories of motivation for being ordained as novice in Thai society, and 3) to analyze the methods of motivation for being ordained as novices in Thai society. The research methodology based on mixed methods research: qualitative research and quantitative research. The results of the research were found that the problems and causes of being ordained as novice in Thai society were decreased as the results of various factors such as 1) the policy for compulsory state education, 2) the Lacking of labors in current Thai society, especially in field of household labors, 3) the acquired knowledge while being novices was not supported with the present situation of living life, and 4) Without the advisers as good friends etc. the motivations for novice ordination must be promoted in various methods such as 1) Tradition 2) Care 3) Education 4) Welfare and encouragement. Moreover, an awarding upon graduation was a great motivation for novice ordination.

3. Objective 3: the approach to the effectiveness of the summer novice ordination project management in Kanjanaburi Province in line with the principle of management; POSDCoRB, by overall were also at high level with the mean value at 4.11. S, Staffing was at the highest level with the mean value at 4.24, indicating that human resource in any project management is the most important. POSDCoRB also had significant positive relationship with the effectiveness of the summer novice ordination project management in Kanjanaburi Province. All POSDCoRB had the most significant relationship with the effectiveness of the summer novice ordination project management in Kanjanaburi Province.

The good management should begin with good and clear planning from the top down for the middle and bottom level to easily implement. Every monastery and community must carry out the project seriously. Abbots support and facilitate and sometimes get in action by themselves. The good guidelines for the effectiveness of the summer novice ordination project management in Kanjanaburi Province by the principle of POSDCoRB is suitable because it composes of planning, planning must be from the top for the middle and bottom levels to implement. organizing is also important because of appropriate organization, every project can be carried out successfully. Staffing, the personnel to run the project is also important, may be the most important, monks who are the forerunners of the project must be

well trained and informed of every step of the project. Governor, district officers, sub-district and village head men, school teachers, community leaders in every occupation are very important personnel under staffing in the management. For the directing, the project managers must give the clear cut and method to handle the project and guide the subordinates to the right direction so that the project will be carried out to the success. As for coordinating, this step of operation is also important. Coordination from the governor, district officers, sub-district, village head men, school teachers and all people must coordinate in order to carry out the summer novice ordination effectively. Coordination at all levels is the way to success. Every monastery, village, community within the province must coordinate and carry out the project seriously. When the project has been launched, everybody must participate in the activities. The reporting of the progress and problems are also important. It must go side by side with the evaluation regularly. Every monastery, village and community participated in the project should do the report to the superior level for suggestions and or help. As for the budget, there should be more sufficient budget for the project. It is very important tool for carrying out any project effectively. Monasteries, villages and communities have to raise fund by themselves for the project. Even though the summer novice ordination project is Buddhist Charity project, Buddhists should participate in and donate money or whatever they have to carry out the summer novice ordination project in Kanjanburi Province would be more successful.

The principle of management; POSDCoRB by Luther Gulick, can be applied to many Buddhist activities such as five precepts observing project, alcohol free Buddhist Lent project even the Katina Robe Offering without alcohol project.

The noticeable thing is that Luther Gulick started his acronym; POSDCoRB with P, planning. According to him Planning must come first in any kinds of management. This research was found that S, Staffing; Staffing was at the highest level with the mean score at 4.24 indicating that in any management, human resource is the most important, human who can work as a team, who can be trained and developed is the most valuable resource in any organization. We can rearrange

the Gulick and Urwick's acronym of POSDCoRB as SRPDCoOB; Staffing, Reporting, Planning, Directing, Coordinating, Organizing and Budgeting accordingly.

Besides the principles of management by POSDCoRB, the summer novice ordination project should be carried out with Buddhaddhamma such as Sanghahavattu, the charity, giving, sweet words, being helpful to others and acting equally to others and Saraniyadhamma, the virtue leading to only prosperity; regularly meeting to discuss the results of the project, paying respect to the elders to find the best way to carry out the summer novice ordination project, even though it is a short period of time, but the outcome of the summer novice ordination project brings people closer to Buddhism. They will remain observing five precepts regularly throughout the year.

Findings were related to the work of Phrakruvianitorn Anek Tejavaro (Yai-In)(2016) who conducted the research on the administrative project of five precepts for joint living culturally under the propel of modern community in lower Northern Region. The research revealed that the effective management of five precepts project to build the joint living culturally was to manage by the principles of POSDCoRB: Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting. POSDCoRB was a model for the five precepts project management for living culturally in harmony in the communities. Two models were found; 1) management by POSDCoRB emphasizing the community leader coordinated with all parts concerned and 2) management by principles of the five precepts.

Findings were also related with the work of Phramaha Krisda Kittisopano (Saelee) (2016) who conducted the research on Building the Reconciliation driven with five precepts observing village project in Ayuthaya Province. The management was in line with the POSDCoRB: Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting. The reconciliation building consisted of four strategies: to set up the clearing house center for the conveniences of project activities, to train people in schools, government agencies and community to understand the principles of five precepts, to develop the monks' and laypersons' potentials for volunteering to push forward the conciliation activities coordinating between, home, monasteries and schools and to have evaluating tools to evaluate the five precepts

project cooperating with universities and reporting the success outcomes of this project quantitatively and qualitatively.

Findings were also related to the work of Sunthon Saikham (2018) Narkapol Kernchai, Phra Athikan Boonchuay Chotivangso Mahachulalongkornrajavidyalaya University, KhonKaen Campus, Thailand who studied the Operational Assessment Methodology of Five Precepts Project in KhonKaen Province with the objectives to study the conditions and problems, to assess effectiveness and to study the ways to promote and to develop the operation of Five Precepts project in KhonKaen province. The target group of this study included 21 best awarded project participants in 3 villages and the samples were 244 participants. The research tools were: an in-depth interview and a rating scale questionnaire. The data were analyzed through the basic statistics and Descriptive Analysis. The aims of this research were to study the conditions and problems, to assess effectiveness and to study the ways to promote and to develop the operation of Five Precepts project in KhonKaen province. The target group of this study included 21 best awarded project participants in 3 villages and the samples were 244 participants. The research tools were: an in-depth interview and a rating scale questionnaire. The data were analyzed through the basic statistics and Descriptive Analysis.

The research findings revealed that the operational conditions of the ‘Five Precept’ project were at a high level. The aspect with the highest statistic score was ‘Project Context’. This was the result of instilling a consciousness and loving awareness in the national, religious and monarch institutions through promoting the five precepts observation in daily life and each Buddhist holy day; participating in Buddhist important day activities, following the good local customs and cultures. This truly caused peace and happiness. The following ranked statistic score was that of ‘Product’. Based on the project operation, the family and village members were able to observe all five precepts particularly the third one ‘to refrain from sexual misconduct’. The number of people who went to perform the Dhamma practices increased and they tended to behave based on the moral framework, good person characteristics and volunteer mind. The alcohol was not sold on the Buddhist holy

day. The number of those who reduced and quitted the unwholesome deeds rose accordingly. The lowest statistic score can be seen in that of 'Input'. This was the result of inadequate operational budget funded by the governmental sector. The budget, materials, equipment and facilities were supported by the private sector and practitioners who came to perform the Dhamma practices. There was a setup of clean and green environment based on Isan way of life; the development of 'the five precepts observation village model'. The statistic score of the problems in the project operation was at the low level. The highest score of the problem can be seen in the aspect of 'Product'. Compared with other precepts, the majority of the villagers were unable to perfectly observe the first precept, 'to refrain from destroying living creatures' and the fifth precept 'to refrain from intoxicating drinks and drugs which lead to carelessness'. Some of the villagers cannot refrain from intoxicating drinks and drugs while participating in the funeral and religious activities. Some of them had no time to go to the temple. The lowest score of the problem was found in the aspect of 'Project Context'. This was the result of instilling a consciousness and loving awareness in the national, religious and monarch institutions through promoting the five precepts observation in daily life and each Buddhist holy day; participating in Buddhist important day activities, following the good local customs and cultures. This truly caused peace and happiness. The following ranked statistic score was that of 'Product'. Based on the project operation, the family and village members were able to observe all five precepts particularly the third one 'to refrain from sexual misconduct'. The number of people who went to perform the Dhamma practices increased and they tended to behave based on the moral framework, good person characteristics. There was the management to reinforce the legal practices and follow the village regulation, integrative administration of the village factors to build the betterment of living.

5.3 Recommendations

The findings of this research can be recommended for general purposes as follows:

5.3.1. Recommendation for policy formulation

For the policy makers, particularly the National Office of Buddhism, Sumpreme Sanmgha Council or Provincial Sangha Administration of Kanjanburi Province. The findings from this research can be used as the data, information and supporting evidences for the policy formulation of the summer novice ordination project. The policy should be based on the following elements:

1. The factors that supported the effectiveness of the summer novice ordination project management found from this research were of six factors: Buddhist way of life, Buddhist activity and project, want to train oneself to be good citizen, want to repay the gratitude to parent and Buddhism, fame and honor in community and free Buddhist charity project. One or two of these factors can be emphasized for policy formulation for the five precepts observing village project.

2. As for the management, the principle of management; POSDCoRB is still applicable. It might be a little bit obsolete in some aspects. The resear findings gave the importance to S, Staffing the most. This indicated that, the qualified and talented people are the most important factors for the success of any organization. So use these findings to incorporate in the policy for the effectiveness of the summer novice ordination project management in Kanjanaburi Province project in the future launch.

5.3.2 Recommendation for implementation:

For those who implement the policy should apply the new principle of public administration as fooloes:

1. The POSDCoRB, from the research finding, S, Staffing had the highest mean score than any components that meant that S, Staff or personnel are very important. So the Provincial Sangha Administration should recruit personnel to be trained for the summer novice ordination project in advance and be ready when the summer time comes. For the management of the project,

use the POSDCoRB principle to the fullest and adjust the content for application to the place and time.

2. Other component such as at planning stage, use the strategic planning, Organizing, use organization development, Directing, apply the participative management, Coordinating, use networking.

3. The final stage of the project implementation, the project must be reported to the higher echelon. Reporting stage, use two ways communication and Budgeting, the important one, use money for value in the principle of good governance.

5.3.3 Recommendation for future research:

For the future research on this or similar topics, the researchers should concentrate on the followings:

1. The qualitative methods concentrating on in-Depth-interviewing the key role leaders, influent persons and wise men in the communities where the research is conducted.

2. Another approach to this kind of research should use Community Based Research which the researchers guide the community to identify their problems, find solutions to solve the problem with the close guideline from the researchers who act as teacher, friend, leader, follower and coworker.

3. The same topic is still needed to be researched at other areas or regions of the country to find out the most appropriate factors that help the summer novice ordination project be fruitful. The novices will continue to remain in the novice hood to pursue higher education of Tiptaka and remain in the monkhood as the first forefront company of Buddha's disciples.

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Appendixes

Appendix A

Questionnaire



Questionnaires for research

Entitled” Effectiveness of Summer Novice Ordination Project management in Kanjanaburi Province

Instruction

These questionnaires are for the research entitled” Effectiveness of Summer Novice Ordination Management Project in Kanjanaburi Province” The results of the research will be used in the dissertation as a partial fulfilment of the Doctor of Public Administration, International Program, Mahachulalongkornrajavidyalaya University Only.

The questionnaires are consisted of 5 parts:

Part 1: Respondents’ personal data

Part 2: About the effectiveness of summer novice ordination project management in Kanjanaburi Province

Part 3: About factors affecting the effectiveness of summer novice ordination project management in Kanjanaburi Province

Part 4: About the appropriate methods for the summer novice ordination project management in Kanjanaburi Province

Part 5: Additional comments for the effectiveness of the summer novice ordination project management in Kanjanaburi Province

The data gained from this research will be used in the dissertation as a partial fulfilment of the Doctor of Public Administration, International Program, Mahachulalongkornrajavidyalaya University Only.


Thank you very much for spending time to answer these questions truly.

(Phramaha Chirapan)

Ph.D.Student in Doctor of Public Administration, International Program,
Mahachulalongkornrajavidyalaya University

PART 1

The respondent's personal data

Instruction: Please check  in the box () in front of word or words responding to your true personal data

ITEMs:

- | | | |
|---|----------------------------------|--------------------------|
| 1. Gender | () Male | () Female |
| 2. Age | () under 20 years | () 20 - 30 years |
| | () 31- 41 years | () 42- 52 years |
| | () 53-63 years | () 64 and over |
| 3. Education: | () primary | () secondary |
| | () junior vocational | () senior vocational |
| | () B.A. | () M.A. |
| | () Ph.D. | () others |
| 4. profession | () Agriculturalist | () government officer |
| | () state enterprise | () merchant |
| | () private business | () students |
| | () others, please identify..... | |
| 5. Monthly income | () under 5,000 B | () 5,000-10,000 |
| | () 10,001-20,000 | () 20,001 – 50,000 |
| | () over 50,000 | |
| 6. Experience in the summer novice ordination project in Kanjanaburi Province | () 1 st time | () 2 nd time |
| | () 3rd time | () more than 3 times |

PART 2

**The effectiveness of summer novice ordination project management in
Kanjanaaburi Province**

Instruction: please check ✓ in the only one column as true as possible

Score level: 5 most agreeable 4 more agreeable 3 moderately agreeable 2 less agreeable 1 least agreeable

2.1 The effectiveness of summer novice ordination project management in Kanjanaburi Province	Level of effectiveness				
	5	4	3	2	1
2.1.1 The summer novice ordination project achieved the goal					
2.1.2 The summer novice ordination project meet resource acquisition					
2.1.3 Participants in the project are satisfied					
2.1.4 The quantity of participants meets the goal					
2.1.5 The quality of participants in the summer novice ordination project meet the expectation					
PART 3					
Factors affecting the effectiveness of summer novice ordination project management in Kanjanaburi Province					
3.1 Buddhist way of life project					
3.2 โครงการเป็นกิจกรรมของชาวพุทธและของรัฐ Buddhist and state activity project					
3.3 The youth wants to be trained to be good					

person in society					
3.4 The youth wants to express the gratitude to parents and Buddhism					
3.5 The participants in the project receive honor and respect					
3.6 โครงการนี้เป็นโครงการการกุศลผู้เข้าร่วมโครงการไม่ต้องเสียค่าใช้จ่าย The project is charity, no expenses for participants					
<p style="text-align: center;">PART 4</p> <p>Appropriate methods for the effectiveness of the summer novice ordination project in line with Gulick, Urwick: POSDCoRB; Planning, Organizing, Staffing, Directing, Coordinating, Reporting, Budgeting</p>					
4.1 The summer novice ordination project must have good plan and follow the plan strictly					
4.2 The summer novice ordination project must have appropriate organization with equipment and technology					
4.3 ก The summer novice ordination project must have competent staff dedicating to the project achievement					
4.4 The summer novice ordination project must have good directing in the same direction					
4.5 The summer novice ordination project must have good coordinating to guide the project in the desirable direction					

4.6 The summer novice ordination project must have good reporting to administrators and policy division regularly					
4.7 The summer novice ordination project must have good budgetary support from both government and Buddhist organization					
4.8 The summer novice ordination project must have participation from local people in every step					

PART 5

Additional recommendations for the effectiveness of the summer novice ordination project management

1. How many components should of effectiveness of the summer novice ordination project management have? And what are they?

.....

What should be the factors affecting the effectiveness of the summer novice ordination project management have? And what are they? Please identify. What should be the appropriate methods for the effectiveness of the summer novice ordination project management have? And what are they?

.....

What should be the appropriate methods for the effectiveness of the summer novice ordination project management ? And what are they?

.....
.....

Thank you very much for spending time to answer these questions

(Phramaha Chirapan)

Ph.D. Student in Doctor of Public Administration, International Program,
Mahachulalongkornrajavidhayalaya University

Appendix B
In-depth Interview Form



STRUCTURED IN-DEPTH-INTERVIEW SCRIPT FOR RESEARCH

Entitled” Effectiveness of Summer Novice Ordination Project management in Kanjanaburi Province

Instruction

These structured in-depth-interview scripts are for the research entitled” Effectiveness of Summer Novice Ordination Management Project in Kanjanaburi Province” The results of the research will be used in the dissertation as a partial fulfilment of the Doctor of Public Administration, International Program, Mahachulalongkornrajavidyalaya University Only.

The questionnaires are consisted of 5 parts:

Part 1: Respondents’ personal data

Part 2: About the effectiveness of summer novice ordination project management in Kanjanaburi Province

Part 3: About factors affecting the effectiveness of summer novice ordination project management in Kanjanaburi Province

Part 4: About the appropriate methods for the summer novice ordination project management in Kanjanaburi Province

Part 5: Additional comments for the effectiveness of the summer novice ordination project management in Kanjanaburi Province

The data gained from this research will be used in the dissertation as a partial fulfilment of the Doctor of Public Administration, International Program, Mahachulalongkornrajavidyalaya University Only.

Thank you very much for spending time to answer these questions truly.

(Phramaha Chirapan)

Ph.D.Student in Doctor of Public Administration, International Program,
Mahachulalongkornrajavidyalaya University

STRUCTURED IN-DEPTH-INTERVIEW SCRIPT FOR RESEARCH

*Entitled” Effectiveness of Summer Novice Ordination Project management in
Kanjanaaburi Province*

Instruction

ส่วนที่ 1 ข้อมูลเบื้องต้นของผู้ให้ข้อมูลสำคัญ (เลือกตอบได้) PART 1: Key informant’s
personal data(Option)

1.1 Name.....Surname.....

1.2 Position.....Organization.....

1.3 Responsibility.....

1.4 Interview date.....Month.....Year. 2561 Time.....

Place of interview.....

PART 2 (Objective 1) About the effectiveness of summer novice ordination project
management in Kanjanaburi Province

2.1 Does the summer novice ordination project management in Kanjanabur
Province have effectiveness?

.....

2.2 Why does the summer novice ordination project management in Kanjanabur
Province have effectiveness?

.....

2.3 How does the summer novice ordination project management in
Kanjanaabur Province gain effectiveness?

.....

PART 3 (Objective 2) Factors affecting the effectiveness of the summer novice ordination project management in Kanjanabur Province

1.1 1 What are the factors affecting the summer novice ordination project management

in Kanjanabur Province have effectiveness?

.....

Why are those factors affecting the effectiveness of the summer novice ordination project management in Kanjanabur Province ?

.....

3.2 How can we have those factors?

.....

PART 4 (Objective 3) About the appropriate methods for the summer novice ordination project management in Kanjanaburi Province

4.1 According to your opinion, what should be the appropriate method for the summer novice ordination project management in Kanjanaburi Province?

.....

4.2 Do you think the method of the summer novice ordination project management in line with Gurick, Urwick: POSDCoRB: Planning, Organizing, Staffing, Directing, Coordinating, Reporting, Budgeting are appropriate for the summer novice ordination project management? Why?

.....

4.3 From Gulick, Urwick management principle, what component do you think is the most important to the summer novice ordination project management, please recommend with Buddhadha principle.

.....

PART 5: Additional recommendation for each objective that might be.

Objective 1: About the effectiveness of summer novice ordination project management in Kanjanaburi Province

Objective 2: About factors affecting the effectiveness of summer novice ordination project management in Kanjanaburi Province

Objective 3: About the appropriate methods for the summer novice ordination project management in Kanjanaburi Province

.....

Thank you very for spending to answer all these questions. The data gained from this research will be used for the dissertation of Ph.D. in Public Administration, International program, Mahachulalongkornrajavidhayalaya University

(Phramaha Chirapan)

Ph.D.Student in Doctor of Public Administration, International Program,
Mahachulalongkornrajavidhayalaya University

Appendix C

The letter for convenience in data collection
(In-depth Interview)

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม โขนบิ ชั้น ๕ ห้อง B๕๐๔
เลขที่ ๗๙ หมู่ ๑ ตำบลลำไทร อำเภอรังน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทร. ๐๓๕-๒๔๘-๐๐๐ ต่อ ๘๐๙๓
E-mail: gps@mcu.ac.th

๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้นิสิตเก็บข้อมูลเพื่อการวิจัย
นมัสการ พระเดชพระคุณพระเทพปริยัติโสภณ เจ้าคณะจังหวัดกาญจนบุรี
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจิรพันธ์ ฉายา ธมมปสฺสฺโส นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิผลการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้เกี่ยวข้องกับเรื่องที่มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้นิสิตดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากพระคุณท่านด้วยดี และขอขอบพระคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

นมัสการมาด้วยความเคารพอย่างสูง

(รองศาสตราจารย์ ดร.สุพล สุธะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

อนุศาสตราจารย์สุพล สุธะพรหม
พระเทพปริยัติโสภณ

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม โชนปี ชั้น ๕ ห้อง 8๕๐๔
เลขที่ ๗๙ หมู่ ๑ ตำบลลำไทร อำเภอมวกเหล็ก
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทร. ๐๓๕-๒๔๔-๐๐๐ ต่อ ๘๐๔๓
E-mail: gups@mcu.ac.th

๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขออนุญาตให้บัณฑิตเก็บข้อมูลเพื่อการวิจัย
นมัสการ พระเดชพระคุณพระราชวิสุทธาภรณ์ รองเจ้าคณะจังหวัดกาญจนบุรี
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจิรพันธ์ ฉายา ธมมปสฺสฺส โส นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิภาพการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้เกี่ยวกับเรื่องที่มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขออนุญาตให้โปรดพิจารณาอนุญาตให้นิสิตดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากพระคุณท่านด้วยดี และขอขอบพระคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

นมัสการด้วยความเคารพอย่างสูง

(รองศาสตราจารย์ ดร.สุรพล สุษะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

อนุภาต และพรอภิตชย

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
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E-mail: gps@mcu.ac.th

๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้นิสิตเก็บข้อมูลเพื่อการวิจัย
นมัสการ พระครูสังคีตคุณธาดา เจ้าอาวาสวัดรางสมอ
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจรัสพันธ์ ฉายา ธมมปสฺสฺส โฉ นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิผลการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้เกี่ยวข้องกับเรื่องที่มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้นิสิตดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัยซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าคงจะได้รับความอนุเคราะห์จากพระคุณท่านด้วยดี และขอขอบพระคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

นมัสการด้วยความเคารพอย่างสูง

(รองศาสตราจารย์ ดร.สุรพล สุธะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา

ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

อนุภาคในข้อ ๒

พระครูสังคีตคุณธาดา

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
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๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้บันทึกเก็บข้อมูลเพื่อการวิจัย
นมัสการ พระมหาเทวิน จันทสุวณโณ เจ้าอาวาสวัดนาพระยา
สิ่งส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจรรย์พันธ์ ฉายา ธมฺมปสฺสฺโส นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิผลการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้มีความจำเป็นที่ต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้บันทึกดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากพระคุณท่านด้วยดี และขอขอบพระคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงน้อมสกราบมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

นมัสการด้วยความเคารพอย่างสูง

(รองศาสตราจารย์ ดร.สุรพล สุษะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

บันทึกไว้ข้อมูล

ดร. สุรพล สุษะพรหม

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม โชนปี ชั้น ๕ ห้อง B๕๐๔
เลขที่ ๗๔ หมู่ ๑ ตำบลลำไทร อำเภอน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
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๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้บันทึกข้อมูลเพื่อการวิจัย
เรียน นางจริยา จักรกาย วัฒนธรรมจังหวัดกาญจนบุรี
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจිරพันธ์ ฉายา ธมมปสฺสฺโส นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิภาพการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้เกี่ยวข้องกับเรื่องที่มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้บันทึกดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากท่านด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สุรพล ส่วยพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

รับทราบและแจ้งให้ทราบ

นางจริยา จักรกาย

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม โชนปี ชั้น ๕ ห้อง B๕๐๔
เลขที่ ๗๙ หมู่ ๑ ตำบลลำไทร อำเภอบางบาล
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทร. ๐๓๕-๒๔๘-๐๐๐ ต่อ ๘๐๙๓
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๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้นิสิตเก็บข้อมูลเพื่อการวิจัย
เรียน นางสาวตลชนก จันทร์สุข นักวิชาการศึกษา สำนักงานพระพุทธศาสนาจังหวัดกาญจนบุรี
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจิรพันธ์ ฉายา ธมมปสฺสฺโส นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิภาพการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้เกี่ยวข้องกับเรื่องที่มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้นิสิตดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัยซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าคงจะได้รับความอนุเคราะห์จากท่านด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สุรพล สุธะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

รับทราบ ๑๖:๑๕ น. ๒๕/๒

นางสาวตลชนก จันทร์สุข

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม โซนบี ชั้น ๕ ห้อง B๕๐๔
เลขที่ ๗๙ หมู่ ๑ ตำบลลำไทร อำเภอน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทร. ๐๓๕-๒๔๘-๐๐๐ ต่อ ๘๐๙๓
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๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้บันทึกเก็บข้อมูลเพื่อการวิจัย
เรียน ดร.อำนาจ สุนทรธรรม ผู้อำนวยการโรงเรียนอนุบาลวัดไชยชุมพลชนะสงคราม
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจิรพันธ์ ฉายา ธรรมปสุโข นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิผลการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษาวิจัยเกี่ยวกับเรื่องนี้มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้บันทึกดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากท่านด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สุรพล สุธะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

รศ. อำนวย วัฒนศิริไพโรจน์

ดร. อำนวย สุธะพรหม

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม ไขนบี ชั้น ๕ ห้อง B๕๐๔
เลขที่ ๗๙ หมู่ ๑ ตำบลลำไทร อำเภอน้อย
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โทร. ๐๓๔-๒๔๔-๐๐๐ ต่อ ๔๐๙๓
E-mail: gps@mcu.ac.th

๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้บันทึกเก็บข้อมูลเพื่อการวิจัย
เรียน นางบุญเต็ม นิโครธา ผู้ปกครองสามเณร
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจรัสพันธ์ ฉายา ธมมปสฺสโก นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิผลการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษาวิจัยเกี่ยวกับเรื่องนี้มี ความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ได้โปรดพิจารณาอนุญาตให้บันทึกดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากท่านด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สุพล สุธะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา

ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

เรียน/และ: คุณดิลกวิมล

นางบุญเต็ม นิโครธา

ที่ อว ๘๐๐๕.๒/



หลักสูตรบัณฑิตศึกษา ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
อาคารเรียนรวม โขนบิ ชั้น ๕ ห้อง B๕๐๔
เลขที่ ๗๔ หมู่ ๑ ตำบลลำไทร อำเภอน้อย
จังหวัดพระนครศรีอยุธยา ๑๓๑๗๐
โทร. ๐๓๕-๒๔๔-๐๐๐ ต่อ ๔๐๔๓
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๒๔ กุมภาพันธ์ ๒๕๖๓

เรื่อง ขอความอนุเคราะห์อนุญาตให้นิสิตเก็บข้อมูลเพื่อการวิจัย
เรียน นางบุญเต็ม นิโครธา ผู้ปกครองสามเณร
สิ่งที่ส่งมาด้วย แบบสัมภาษณ์ที่ใช้ในการเก็บข้อมูล จำนวน ๑ ชุด

เนื่องด้วย พระมหาจรรย์พันธ์ ฉายา ธมมปสฺสฺส โส นามสกุล นำประเสริฐ รหัสประจำตัวนิสิต ๕๘๐๑๕๐๔๐๒๒ นิสิตหลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้ทำการศึกษาวิจัยเรื่อง “ประสิทธิผลการบริหารโครงการบรรพชาสามเณรภาคฤดูร้อนในจังหวัดกาญจนบุรี” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

การศึกษานี้เกี่ยวข้องกับเรื่องที่มีความจำเป็นต้องเก็บข้อมูลจากผู้ให้ข้อมูลสำคัญ เพื่อการนี้จึงใคร่ขอความอนุเคราะห์ที่ได้โปรดพิจารณาอนุญาตให้นิสิตดำเนินการสัมภาษณ์ และเก็บรวบรวมข้อมูลในการวิจัย ซึ่งเป็นประโยชน์ทางวิชาการต่อไป หลักสูตรรัฐประศาสนศาสตรดุษฎีบัณฑิต หลักสูตรนานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย หวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์จากท่านด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.สุรพล สุษะพรหม)

ผู้อำนวยการหลักสูตรบัณฑิตศึกษา
ภาควิชารัฐศาสตร์ คณะสังคมศาสตร์

รับทราบและยินดีให้ข้อมูล

นางบุญเต็ม นิโครธา

Appendix D
Photo of In-depth Interviewing





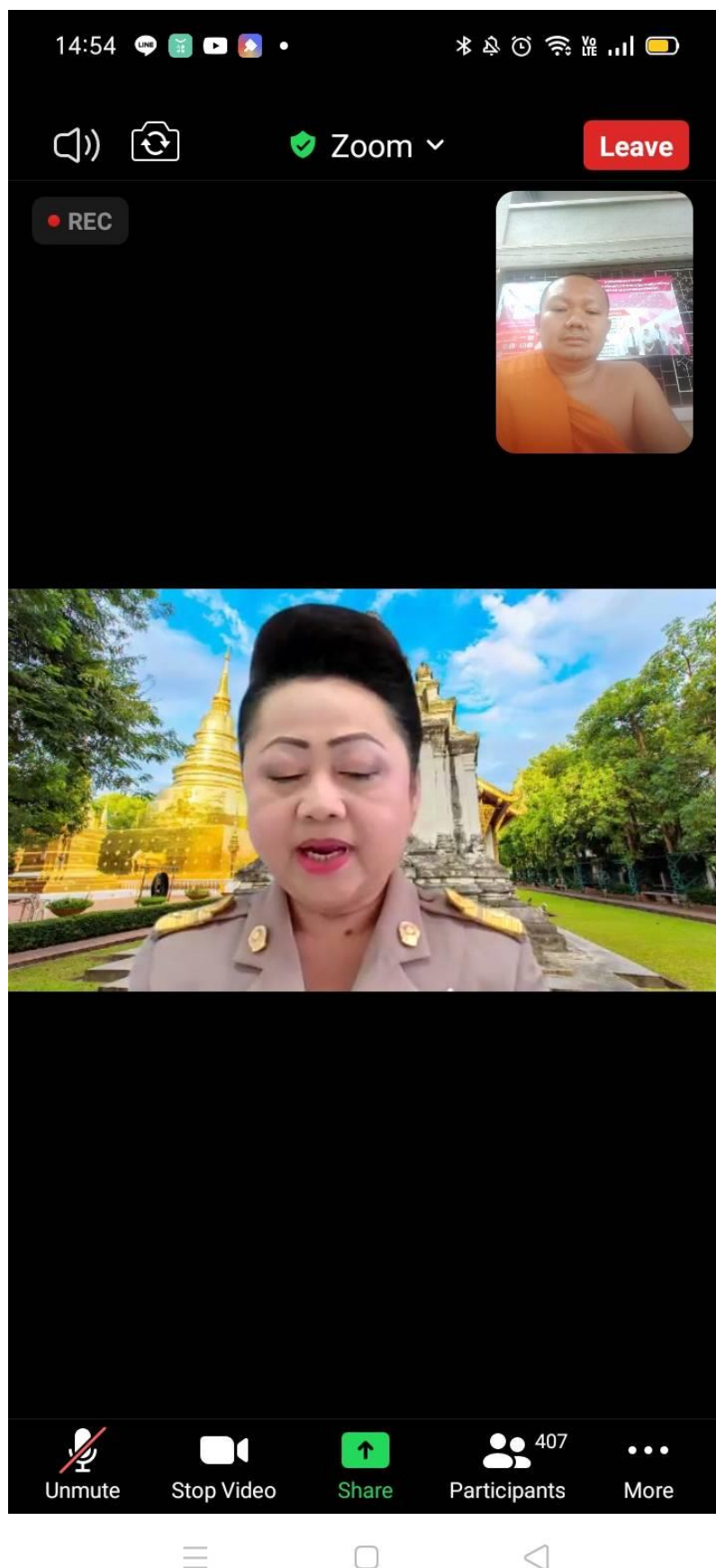












Biography of Researcher



Name Phrakru Sri Dhammavaraporn

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Wat Rangsamor, Pangtru Sub-District, Panomtuan District, Kananaburi
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Educational Qualification:

- Primary School: Ban Rangsamor School, Panomtuan District,
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- Dhamma Studies First Level,(Nakdhamma Ake) Wat
Arunrajararam Educational Center, Bangkok, 2540 B.E.
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- Bachelor of Buddhism (State Enterprise Management),
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Academic Articles:**Research Article:**

Phrakru Sri Dhammavaraporn .“Effectiveness of Summer Novice Ordination Project Management in Kanjanburi Province”. **MCU Journal of Social Science Review**, Vol. 10 No. 11 (October-November 2564)

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