

The Movement Process of the Strategic Approaches for Developing the Ethical Behavior under Project of Observing Five Precepts Village in Buddhism

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This study analyse to apply strategic approaches for observing five precepts village project's movement, and to monitor and evaluate the application of the strategic approaches. This study was held under the Project of the strategic approaches of Observing Five Precepts Village. The sample and instruments were; in-depth interviews with nineteen key informants, the 200 students and participants of workshops, the scholars and experts in group discussion. Data is analysed through content analysis. The findings found: (1) for the process of movement: there were four factors in the process of movement for ethical behaviour development, five strategic approaches, and four factors from the analysis of village conditions; (2) for the applied strategic approaches: there were four approaches, three guidelines, and seven factors for strategic approaches; (3) for the monitor and evaluate stage there were three parts of application, three factors for attitude, and five factors of strategies and trends.

Key words: *Ethical Behavior Development, Movement, Observing Five Precepts, Strategic Approaches.*

Introduction

Nowadays, the ethical behaviour of current world citizens is a very important matter (Joemsittiprasert, Siriattakul, & Jermstittiprasert, 2019). It can be seen that the individual today is often separated from the community are not very good. These lead to the behavioural problems that prevent peaceful coexistence. In particular, the problem of imperfections in ethical behaviour will lead to further social problems such as crime, drug problems, ethics problems, etc., thus, the state will have to use many resources to solve these problems.

However, Thai society has to encounter changes under social, economic, political and cultural trends that are confusing to the Thai way of life. Moreover, changing social values are resulting in decreased social immunity, a neglecting of morality and ethics. This all can be seen from situations from the past. All of these problems have an effect on life including the behaviour and emotions of people in society, acquiring serious problems due to a lack of physical and mental development. The above changes affect the nature of society, making people aim for their own benefit, doing whatever they can to get what they want without paying attention to whether they hurting other people or violating moral principles. These attitudes also affect Thai politics. Ten years ago (2002-2012), the politics in Thailand had problems with conflict, with the situation becoming more violent and not easily resolved. Even if there was a democratic election, there was still intense conflict, and force was used to attack and kill opponents. Government property was destroyed in order to gain the power of one's side, regardless of the penalty. Thailand is a Buddhist country, and it has always been a country of smiles and care. Although there were conflicts in the past, there was always a solution to that problem. When the society changed, Thai people became immoral, resulting in a political participation change in an unprecedented direction, and making social problems which were not solvable through democracy as before. The National Council for Peace and Order (NCPO) seized the power of government to end the conflict and find ways to bring the society back to happiness and peace again, with a variety of policies that require cooperation from all sectors of society in order to help and support each other (Chanasitchalermchai, Kamolpipat and Group, 2017: 142 - 155). One important policy is to make Thai people have morals and ethics that can improve quality of life, making peace and reconciliation in Thai society sustainable (Siriworasakul, Wanida and Intaprom, Wacharin, 2018: 204).

His Holiness Somdet Phramaharatchamangkhlachan, Acting Supreme Patriarch of Thailand, thought to strengthen the harmony and reconciliation of Thai people, to being once more peacefully united, by them complying with the five precepts principle in daily life. The Five Precepts are disciplines and regulations that the Lord Buddha showed to his disciples (Vi. Pa. 8/448/479, Di. Pa. 11/286/246), which people in society should study and practice as a standard of humanity which is fair for humanity (Mahachulalongkornrajavidyalaya, 1996), and which can be practiced in everyday life. The National Office of Buddhism is responsible

for arranging the Observing Five Precepts Village Project which uses Buddhist principles to create reconciliation. With the cooperation of Buddhist Sangha, government agencies, educational institutions, local administrative organisations, private organisations, the village headmen, and the Buddhist network organisation, the project was targeted to every district and village around the country, to accomplish the targets within four years from 2014 – 2017 (Phrakruwinaitorn Anek Tejavaro (Yai in) and Group, 2017: 601).

Social problems occurring from development arise from the violation of the five precepts by people in society (Research Department, National Institute of Development Administration, 1997). Sustainable development must be combined with the Buddhist development approach, which mainly focuses on human development and describes the concept of sustainable development as that “[t]he sustainable development has an integrated nature which means the holism that all the involved elements must be together in a complete body and have another characteristic including a balance. Moreover, it makes human activities related to the rules of nature or development that respond to human demand without affecting the ability of the next generation” (Phradhammapidok (Prayut Prayutto), 1997).

Therefore, the movement of Observing Five Precepts Village Project had to proceed simultaneously, nationwide. The success of the policy was not uniform and it depended on the factors of each area. For the movement to be more successful, the policy required strategic approaches that could be applied as a strategy to move and accomplish the project. The research entitled “The Process of Movement for Ethical Behaviour Development with the Strategic Approaches of Observing Five Precepts Village Project in Buddhism: A Case Study of Non Yang Village, Nongkhai Province, Thailand” was, therefore chosen as the area for policy implementation of Observing Five Precepts Village Project. The research uses the strategic approaches for the movement of Observing Five Precepts Village Project in Buddhism, found in the research entitled “The Strategy for Ethical Behavior’s Movement of Observing Five Precepts Village Project in Buddhism: A Case Study of Nongyangkham Village, Gongnang Sub-District, Tha Bo District, Nong Khai Province, Thailand”, which could be used to expand the results as a guideline for effective implementation towards ethical behaviour development, according to the policy of “The Project of Observing Five Precepts Village in Buddhism”. These could also be applied in communities and other agencies for observing the precepts, happiness, unity, reconciliation, stability and sustainability of the nation further. Therefore, this research aimed to: study the process of the movement for ethical behaviour development with the strategic approaches of Observing Five Precepts Village Project; to apply the strategic approaches for Observing Five Precepts Village Project’s movement in Buddhism to the practical movement for ethical behaviour development, and; to monitor and evaluate the application of the strategic approaches for Observing Five Precepts Village Project’s movement in Buddhism to the practical movement for ethical behaviour development.

Literature Review

From the evidence found in the history of Buddhism, it was found that "the precepts" first occurred in the reign of King Sittiraj, which does not specify the year of birth because it was a very long time ago. At that time came the occurrence of the second precept, which is "*do not steal other people's property*", then the third precept "*do not conduct sexual misconduct*". However, when there was misconduct in both precepts and then a lie, deceit, to not accept, to not confess, and so the fourth precept arose, "*to not lie*". Then, there became more violent conflicts, even with the killing of curry, this is the source of the precepts. Article 1 is "*not to kill animals*" (Nurse, 2016). Regarding the fifth precept, it is forbidden to drink alcohol. According to legend, it is a behaviour that occurred from an accident; there were people travelling who found water trapped in a tree trunk. When it was observed that a bird had drunk the water, it became drunk and scrambled to fly, they obtained the water to study the components. Later, all five precepts became the law of the country. **The conduct of the five precepts** is namely: (1) intended to refrain from killing animals, (2) intended to refrain from theft, (3) intending to refrain from sexual misconduct, (4) intended to deliberately refrain from lies, profanity, sneaky words, and (5) intended to refrain from drinking alcohol.

Siriworasakul, Wanida and Intaprom, Wacharin's (2018) study the Model of Observing Five Precepts Village Project's Movement to the Success, found that: 1) the factor that influences the result of the "Five Precepts Village", overall was at a high level. Looking into each aspect, it was found that the mean is at a high level. These aspects are "the purpose of the Five Precepts Village policy", "the attitudes or acceptance toward the Five Precepts Village policy", and lastly "the participation in the Five Precepts Village policy". 2) The overall result of the action and driving of the Five Precepts Village policy were at a high level. Looking into each aspect, it was found that the mean is at a high level. These aspects are; "the people register to be a part of the Five Precepts Village program", "the people commit to more public benefit after the Five Precepts Village program", and lastly, "after undertaking the Five Precepts Village program, the people abstain from liquor". 3) For the model that drives the "Five Precepts Village" policy successfully, the key is to communicate the goal of the policy so that the representative of each section could understand and become motivated and aware. This will lead to participation and cooperation in driving the policy in each step.

The study authored by Phrakhrusantiwachirakit (Wimok) et al. (2018) 'The Way of Conceptual Idea of Citizen Engagement in Mobilising the Project of Five-Precept Village for Peaceful Community : A Case Study of Bannonedum Community, Kampaengphet Province', found that: (1) The Five Precepts is the matter of careful watching and controlling one's behaviour, brought to be the tool to get rid of defilements or impurities for self-improvement that will bring social peace. The citizen engagement should start in the process of thinking, planning and implementing; this should bring benefits for the

engagement in doing things. 2) The Project of Five-Precept Village of Bannonedum Community has as its strength leaders' attention supporting citizens in observing the precepts; and its weakness is the lack of citizen engagement; in the case of any citizen engagement, it is just the practice done according to state policy, not from the true intention of observing the precepts. 3) The ways of citizen engagement in mobilising the Project of Five-Precept Village for peaceful community are: finding causes and factors of why citizens do not observe the precepts from the start, creating an arrangement for peaceful dialogue to encourage engagement in problem resolution and the implementing mobilising supports for observing the Five Precepts with understanding. The new body of knowledge is '4 Sors' for social peace: 'Sor 1': the attention of the leaders, 'Sor 2': the cause and factor finding and the creation of engagement starting from fact finding, problem analysing and engaging in problem resolution, respectively, 'Sor 3': the peaceful dialogue – utilising peaceful dialogue procedures in opening up opportunities to discuss and exchange knowledge, 'Sor 4': the follow up of plans in continuity, that is, to mutually implement the objectives set from the engagement of sharing opinions, designating projects and activities, including the various rules.

Methodology of the Research

This was qualitative research with participatory action research (PAR), held under the project of the Observing Five Precepts Village Project in Nan Yang villagers, Nadee Sub-district, Fao Rai District, Nongkhai Province, Thailand, with its scope determined into three phases.

The first: to study the process of movement for ethical behaviour development with the strategic approaches. The data sources were (1) primary and secondary; concepts, theories and the body of knowledge related to the Buddha's teachings appeared in Tipitaka, commentaries, sub-commentaries and others, written both in the Thai and the Pali, together with various dissertations in Buddhism, electronic documents, credentials from a network organisation and target group community by studying related issues in accordance with the content scope, point of views, theory and related work, (2) the interviewing of the nineteen key informants, selected by purposive random sampling.

The second: to apply the strategic approaches for movement of ethical behaviour development by workshops, and in which there were three issues; (1) to change the strategy to the practical movement, (2) to comply with the strategic approaches, and, (3) to develop the strategic approaches. The target group were: 200 students, people and community leaders from the participatory workshops.

The third: to monitor and evaluate the application of the strategic approaches, of which there were four activities; (1) to monitor and evaluate the application of the strategic approaches

both pre and post activity, (2) to explore the attitudes towards the application of strategic approaches, (3) to evaluate the outcome of movement for ethical behaviour development, and (4) to adjust the strategy and tendency of the application of strategic approaches. The target groups were village headmen and villagers.

The Research Results

The findings of this research describe important issues according to the research phase as follows;

The Process of Movement for Ethical behaviour Development with the Strategic Approaches Found that

The Movement Process

The Policy Structure: the success of the policy was not uniform. The movement for this project in the past five years could be summarised as follows: (1) The Coordination Centre were considered as follows; the current situation was still unclear among the personnel responsible for policy implementation and there was no operational and practical structure, that is, it was lacking in good management; (2) the committee were considered as follows; the structure of the working group had specific policies, so it lacked the primary responsibility in the organisation. However, the the committee's acceptance of the policy, as well as the communication to the people and private sectors, led to accomplishing the project.

People Participation: This project has been an important policy given by His Holiness Somdet Phramaharatchamangkhlachan, Acting Supreme Patriarch of Thailand to the Buddhist Sangha and National Office of Buddhism. They would bring the principles of the Five precepts to all walks of life, nationwide. However, the movement of Observing Five Precepts Village Project has still experienced these four issues: (1) the acceptance of government policy effected the movement of policy implementation, emphasising the key factors for the success of the operation; (2) the private sector paid less attention to the project and the participation of the government agency lacked continuity and clarity; (3) even though people paid attention, they lacked clarity in practice; and (4) the Buddhist Sangha accepted the policy, but they did not understand well. Based on these formation, all sectors accepted the policy at an unsatisfactory level, which affected knowledge, understanding, motivation and participation.

The Community Acceptance: The research information shows (1) there were 119 households, (2) there were 690 people in the village, (3) there were 609 participants to the project, (4) acceptance was 100 %. Therefore, the initial survey results showed that the

people in the community were more enthusiastic towards participating in the project than ever before. It made the development and promotion of learning management in various dimensions.

The Important Variable Strategy: the social problems and unbalance occurring from the development of the country in various fields, along with the Buddhist concepts, the social problems occurring from development were a result of the violation of the five precepts by people in society. To bring the project of Observing Five Precepts Village to the community requires the important variable strategy for the movement. The results from Observing Five Precepts Village Project, show as follows: (1) the policy was accepted by all sectors (government, private sectors, and the people) at a very good level, but the understanding of the project was at a lesser level; (2) the Buddhist faith needed to be brought more to the people by the Buddhist monks; (3) good governance should apply in every level of operations; (4) the project lacked creative innovation in any activities; and, (5) funding support needs to be established for the sustainability of the project. The strategy that government agencies and Buddhist Sangha have driven together, for example, rewarding Buddhist monks, people, family, education institutes that complied with five precepts, might be good for the morale of the participants and help put the project into action with real results.

The Practical Strategic Approaches

The Strategic Approaches: on the leadership of abbots: the abbot strengthened the social communication process by using the media and their knowledge of Buddhism to support their activities and to spread five precepts in society, including the movement for Buddhist Sangha and related networkers, because they carried out the following activities; (1) training Buddhists to be scholars, intellectual and spiritual leaders and abide by the principles of discipline; (2) encouraging the Buddhist Sangha to work together as a network; (3) managing and developing following good governance; and (4) the Buddhist monks developed the doctrine into the practice and way of life of the community in various activities for social development, and acted as spiritual leaders of the community. In the past, the abbots developed projects and activities at the village and provincial level, practicing the five precepts and the Dharma in various forms and methods.

The Continuity Strategic Approaches: as for the strategic approaches of the continuation of the Observing Five Precepts Village Project in the area, the results showed that the activity in the village was more practical. They always invited Buddhist monks and people who were good exemplars from Five Precepts Village at a district level to participate in the activity, the visiting encouraging the staff who were responsible for organising the activity of Observing Five Precepts Village Project and the activity of Sub-district Training Centre. The Buddhist

monks taught the disciplines in Buddhism, instilling faith in the people and communities with appropriate knowledge and guidelines, thereby increasing the intellectual capacity.

The Strategic Approaches on the Participation: There should have been strengthening the participation of the people in the Observing Five Precepts Village Project. The participation was to allow all sectors to analyse the problems, to make decisions, to implement the project, to take the benefits, and to evaluate the results. Moreover, participation in any decision, activities, and responsibilities caused acceptance and dedication towards community activities.

The Strategic Approaches on Art of Mind Persuasion to Persuade the People to Participate: When the people wanted to enter the activity when passing the evaluation, the village would be rewarded. The conditions of Fao Rao Buddhist Sangha in Nongkhai Province had developed the people, activities and work, making the society better. The Observing Five Precepts Village Project had proceeded. It could be summarised as an administrative model diagram of the Buddhist Sangha in Nongkhai Province for the project of Observing Five Precepts Village. The Buddhist Sangha in Nongkhai Province proceeded with the theory of PDCA which involves (1) Plan – P, (2) Do – D, (3) Check – C, (4) ACT = A, which led to thinking, making a decision, and strong action, with community members complying with the five precepts and voluntarily participating in all activities held in the village. There was a strengthening of each other and participation in making the network.

The Strategic Approaches on Community Expectancy: Thailand is a country of diverse cultures, rich in heritage. The trend now of a borderless society and transnational culture makes Thai society more materialistic, causing the good way of life and Thai values to fade away. One strategy is to expand opportunities for local people and youth to study, learn about local cultural knowledge and be ready to inherit knowledge from local ancestors; to not let the customs, traditions and practices in the ways of the community vanish, developing people to be physically, mentally, intellectually perfect, as well as strengthening and sustaining society in order to make Thailand a moral and balanced society.

The Condition of Strengths, Weaknesses, and Obstacles: SWOT Analysis is a tool used for strategic analysis, results of the analysis are then used in formulating a strategic plan, an action plan and organisation development. Moreover, the researchers thought that SWOT Analysis might be applied at a personal level, to formulate a strategic plan and self-development in terms of work and life. It is also a tool used in analysing organisational conditions to find strengths and weaknesses, including opportunities and obstacles in the organisation's operations or ability to compete, and to bring the organisation to the desired destination.

The Strengths: Leaders of many organisations paid much attention to the project of Observing Five Precepts Village. Religious leaders or abbots prioritised the project and encouraged the people, as well as the community leaders who took care of their villagers. People in the community were harmonious, having good culture and traditions, and were able to be self-reliant. Additional to the strengths for the movement of village development by practicing the project of Observing Five Precepts Village, there were five elements taken into account; (1) it has been well received in the project policies of local community leaders and government agencies and Buddhist Sangha; (2) there were strong community organisations which could integrate activities to the project of Observing Five Precepts Village, such as the Thai Health Promotion Foundation; (3) relationships among people in the community were in primary forms, easy to convey cultural traditions which strengthened the community; (4) the temple is well-equipped with places and convenience for activities, and; (5) the Buddhist monks are spiritual leaders with righteous ethics bound by the principles of discipline, and they strengthened the people with Dharma.

The Weaknesses: Being a rural area in Non Yang Village, Nadee Sub-district, Fao Rai District, Nongkhai Province, the main occupation of the people was agriculture, so it could be considered the weakness in the movement for the development of Observing Five Precepts Village because most people spent most of their time involved in agricultural activities. Moreover, the problem of falling prices caused family debts. The village lacked a professional group that would increase family incomes. However, people were not enthusiastic about finding an extra-career. People in the community did not understand the matter of observing the precepts and had the wrong attitude about going to temples. These attitudes made them not want to go to temples. Thus, participation of the people was lacking in the movement for the project.

The Opportunity: The opportunity for the movement of village development by practicing the project of Observing Five Precepts Village was to integrate the principles of the five precepts in developing the standard of life in Thai society. It could be integrated at the individual, organisationa, and social level by linking activities that already existed, using the main institutions, namely the nation, religion and the monarchy as the important movement, along with coordination of the system and mechanism of Observing Five Precepts Village Project and Buddhist Activity Reform. Moreover, there was cooperation with network partners of the Observing Five Precepts Village Project at the provincial and national level, so that they could participate in establishing and managing a fund to promote, maintain and propagate the five precepts. The opportunity for the movement of village development by practicing the project of Observing Five Precepts Village was well driven in the past. There were four factors to this, as follows; (1) most people are Buddhists, are able to apply the five precepts and have high acceptance of them; (2) faith is held towards the abbot and the

Buddhist monks of the people; (3) love and unity of the community; and, (4) practice of the doctrine through the activities.

The Obstacles: The movement of the Observing Five Precepts Village Project in Non Yang Village, Nadee Sub-district, Fao Rai District, Nongkhai Province lacked in budget. The budget from temples would not be enough because the villagers still lacked facilities. The activity in the present time was not smooth in execution and everything required money. Therefore, some supporting factors might not be achieved according to the objectives. The promotion of public relations through various media, focused on the understanding of a lifestyle according to Buddhist principles to the people in the community, was not accessible enough. Apart from the obstacles, risks, threats and restrictions for the movement of village development by practicing the project of Observing Five Precepts Village, there were five additional issues as follows; (1) people lacked the awareness and love to protect their nation, religions and the monarchy; (2) the progress of technology had resulted in social changes; (3) the movement lacked cooperation from the provincial government; (4) the main agency could not strengthen or be responsible for the organisation's activities; and (5) the movement lacked the continuity of activities.

Applying the Strategic Approaches to the Practical Movement for Ethical Behaviour Development

The activities positively affecting ethical behaviour would be presented as follows;

1. Changes of the strategy to the practical movement for the project of Observing Five Precepts Village consisted of (1) the important variable strategy in the movement for the project of Observing Five Precepts Village, (2) subproject of the Observing Five Precepts Village Project's movement, (3) the activity of the Observing Five Precepts Village Project's movement, (4) index of the success.
2. Complying with the strategic approaches for Observing Five Precepts Village Project's movement consisted of (1) an academic part; the intellectual or historical background to Observing Five Precepts Village Project, as well as complying with the strategic approaches for Observing Five Precepts Village Project's movement to observe the precepts, happiness, unity, reconciliation, stability, sustainability of the nation, (2) a practical part; brainstorming for ways of complying with the strategic approaches for Observing Five Precepts Village Project's movement to observe the precepts, happiness, unity, reconciliation, stability, sustainability of the nation, (3) an activity part; complying with the strategic approaches for Observing Five Precepts Village Project's movement to observe the precepts, happiness, unity, reconciliation, stability, sustainability of the nation, and engage in such programs as Mind Power Overcomes Narcotics, Primary Health Activities, Primary Health Activities,

Public Benefit Activities and Educational Exchange. The representative of each group summarised the lesson.

3. The strategic approaches for Observing Five Precepts Village Project's movement consisted of (1) the important variable strategy in the movement for the project of Observing Five Precepts Village, (2) the learning of the villagers, (3) morality and ethics, (4) the economy, (5) society and culture, (6) Politics and governance, and (7) the environment.

From the activity for applying the strategic approaches for Observing Five Precepts Village Project's movement to the practical movement for ethical behaviour development of the villagers, Nongkhai, Thailand, the research evaluation was completed by asking the participants of both pre-activity and post participation, after finishing the project, to observe behaviour after training, and comment about training at a group and individual level.

Monitoring and evaluating the application of the strategic approaches: adjusting the strategy for applying the strategic approaches for Observing Five Precepts Village Project's movement would be presented as follows;

1. Monitoring and evaluating the application of the strategic approaches for Observing Five Precepts Village Project's movement was divided into three groups;

1.1 Monitoring and evaluating the application of the strategic approaches of both pre-activity and post activity consisted of factors as follows; **(1) Five Dharma** : many economic, social and political problems occurred in the society. Observing Five Precepts Village Project in Buddhism was a good way for people to have more positive behaviour than before participating in the project. Therefore, it can be regarded as a strategic approach to practice that achieved very positive results. There were five types of ethical behaviours as follows; (a) Compassion: If one has compassion, one will not kill or harm any creatures because one knows well that all beings love their life; this makes one not violate the first precept. (b) Right livelihood: One has a righteous career, being frugal, and especially one has fear of and shame in doing something bad; this makes one not violate the second precept. (c) Composure: One should guard the eyes, ears, nose, tongue, body and mind against seduction by external factors, vision, taste, smell, sound, touch; this makes one not violate the third precept. (d) Honesty: If one tells the truth and does not lie; one will not violate the fourth precept. (e) Mindfulness: Consciousness is wholesome and prevents one from being careless, as one can recognise what is good or bad. One would not drink any kinds of alcohol; this prevents one violating the fifth precept. **(2) Brahmavihara Dharma (Holy Abidings):** At present, Thai society is encountering a complicated conflict crisis and it is increasing. This crisis is caused by the accumulation of social structural violence which has oppressed and separated people in society. Cultural violence has caused structural violence and direct

violence. Additionally, the problem has been suppressed by the growth of development problems and the growth of conflict with development strategies and goals in the country, caused by the use of a purely economic mechanism to move and drive various institutions. The above stated factors have made the people in the countryside underprivileged, meaning the poor have no choices, along with problems of centralised administration but it has scattered and unequal access to education. These have combined to become a conflict in Thai society, which could not find a way out when people did not receive social justice as it should be. The government could not truly solve problems or respond to the people's needs. This led to protest and civil disobedience, and the use of force and violence to oppose the government, which has been widespread up to now. (3) ***Nathakarana Dharma (Virtues for Protection)***: Being self-reliant, one has to get through the process of training. The Lord Buddha taught a sermon in Pathamanatha Sutra and Dutiyana Sutra, about the teachings of self-reliance, how the teaching makes self-reliance. These teachings would well lead to economic, social and political development.

1.2 The attitude towards the application of strategic approaches consisted of factors as follows; (1) ***Being an operation centre of the project***: it was considered successful by using the analytical principles from interviews and the registration of every household appearing in the results of the first phase. Participatory observation in the research area enabled a summary overview of the operation centre of the project. The principle of the project was that Buddhist Sangha, the National Office of Buddhism, the village and the community cooperated as networkers under the rules, regulations, and strategic approaches of the project. The network of provincial Buddhist Sangha and the National Office of Buddhism were a mechanism of motivation for the village and community to become members of the network. (2) ***The results of movement***: contributed to creating good features, behaviour, the desire for the discipline and table of values for the people who participated in the project following the principles, objectives and goals of the project. Besides this, it had appropriateness and consistency in targeting the method of operation, processing time, implementation and the working atmosphere related to the project.

1.3 Happiness index of an individual who observes five precepts: the happiness index of an individual who observes five precepts; it could be observed that behaviour changed for the positive. As for the Buddhist principle, there are two aspects of five precepts ;(1) peace of society: to prevent the infringement of rights of others which would result in a dispute and social unrest; (2) the mind development of one who observes the precepts, because the five precepts normally were set to control physical or verbal expression in a way that fulfils the power of desire. So, the happiness index of one who observes the precepts would generate a willingness to observe the precepts, ie; happiness, unity, reconciliation, stability, the sustainability of the nation, further.

1.4 The process outcome of the movement for ethical behaviour development with the strategic approaches: the outcomes and index were summarised as follows; (1) there was variety in the movement for ethical behaviour development with the strategic approaches; (2) there was empirical application to the strategic approaches to the practical movement for ethical behaviour development of the people; (3) there were evaluation tools for the application of the strategic approaches to the practical movement for ethical behaviour development of the people; (4) there were analytical results from strengths, weaknesses, obstacles and opportunities for ethical behaviour development with the strategic approaches of the Observing Five Precepts Village Project, that were more suitable for the area; (5) there was protection from the effects to the application of the strategic approaches of Observing Five Precepts Village Project's movement to the practical movement for ethical behaviour development of the people within the dimensions of learning management, communication processes for the values of the development, including strengthening the learning network process in various dimensions, together; and (6) there was a research project presentation to the administrator of Observing Five Precepts Village Project, the Buddhist Sangha, the people and the government agency. Moreover, the development plan was also presented at a village, sub-district, district, provincial, regional and national level. Thus, it was a stable foundation for social development in Thailand.

2. The strategy and tendency of the application of strategic approaches for Observing Five Precepts Village Project's movement to the practical movement for ethical behaviour development of the people.

2.1 The current condition: this project had in its background from His Holiness Somdet Phramaharatchamangkhlachan, Acting Supreme Patriarch of Thailand, the thought of strengthening the harmony and reconciliation of Thai people, to being peaceful, united by complying five precepts principle in daily life. He authorised the Buddhist Sangha and National Office of Buddhism, government agencies, educational institutions, local administrative organisations, private organisation, the village headmen and the Buddhist network organisation to arrange and support the policy. It was also targeted toward every district and every village around the country to practically accomplish the targets.

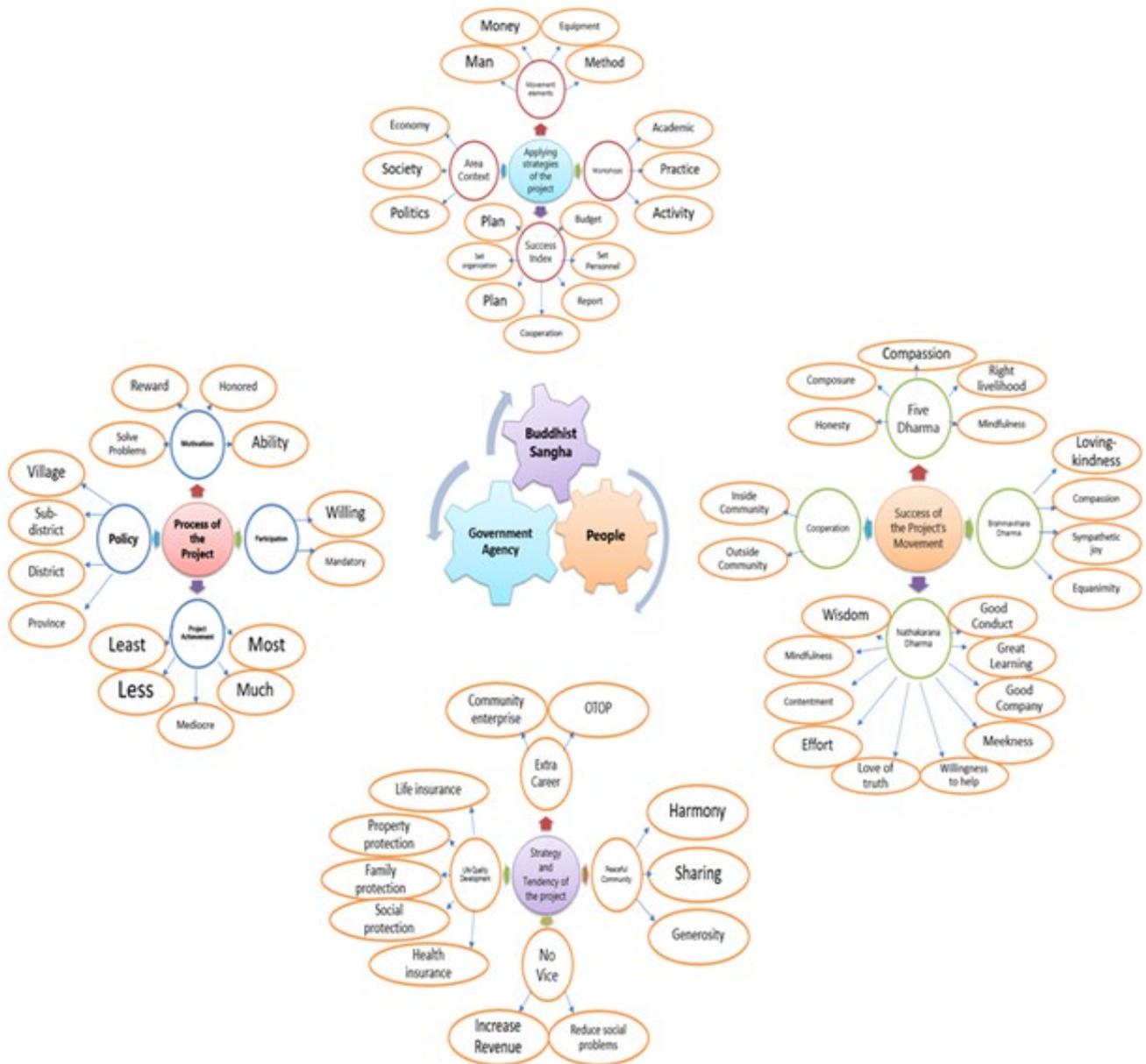
2.2 The factors affecting failure: people in the community did not understand the matter of observing the precepts and had the wrong attitude about going to temples, which made them not want to go to temples. Participation of the people in the movement for the project was lacking. The participation in the Observing Five Precepts Village Project involves sacrifice and valuable time. There were opinions from the interview that the project movement should have focused on the goodness of the precepts and how they benefit people. Community leaders must be good exemplars for the people, having good public relations to persuade the people to participate in the project, for future progress.

2.3 The factors affecting success: the implementation of knowledge management and the learning of the people in the community were helped by supporting the learning process. Having a learning network of people and communities to increase local and community capacity in learning how to work together helps to create a good system without corruption. The important thing was to implement and support local knowledge and local culture. Moreover, having community awareness of the value of natural resources and the environment towards their way of life strengthened the immunity of the community towards encountering changes in the future. Integrating the philosophy of the sufficiency economy with the five precepts of community management proceeded with the theory of PDCA which are (1) Plan – P, (2) Do – D, (3) Check – C, (4) ACT = A. The principle supposes that the relationships of network members must be voluntary, in order to attend the five precepts' project.

The Problems and Obstacles: the problems and obstacles in the Observing Five Precepts Village Project were; 1) lack of enough help and cooperation and practical results, having difficulty with direct capital from the area, 2) lack of the continuity of activities, work equipment, and additionally, the government agency did not give attention to the project, 3) the different and inappropriate times in working, that is, having little time to devote to the project would give people less understanding, and 4) lack of cooperation from agencies and personnel.

The research findings could be summarised in the following Mind Map

Diagram 1. Mind Mapping’s Model of the Process of Movement for Ethical Behaviour Development with the Strategic Approaches of Observing Five Precepts Village Project in Buddhism.



Discussions

There were a few main issues which could be discussed as follows;

The process of movement for ethical behaviour development with the strategic approaches of Observing Five Precepts Village Project in Buddhism: to take on the thoughts of His Holiness Somdet Phramaharatchamangklachan, Acting Supreme Patriarch of Thailand, to comply and

practice the five precepts for the peace of the nation. If the people have morality and ethics and the rulers have good governance, the country will be strong and people will live together happily. The research findings from “The Process of Creating and Developing Social Networks: A Case Study of Nongkhao Village, Tha Muang District, Kanchanaburi Province” (Wong-anuttarote, Pathai, 2009), showed that the current development of the country had given importance to the participation of the people in the movement for the people that occurred, and had affected policy change. It had connected the groups and partners in society to work together in a network based on relationships between individuals, groups and community organisations at various levels.

However, the process of the movement for ethical behaviour development with the strategic approaches of Observing Five Precepts Village Project needed the tools to successfully move the process, for example, the 7-S McKinsey model, is a model used in organisation management helping organisations to excel. The model has seven factors; 1) Strategy, 2) Structure, 3) System, 4) Style, 5) Staff, 6) Skill and 7) Shared Value (Siluwan, Somphorn, 2007: 4) These factors should be adopted as a mechanism for the process of the movement for ethical behaviour development with the strategic approaches of Observing Five Precepts Village Project for the achievement of the project.

Applying the Strategic Approaches for Observing Five Precepts Village Project’s Movement in Buddhism to the Practical Movement for Ethical Behaviour Development of Nan Yang Villagers, Nongkhai, Thailand

Applying the strategic approaches for Observing Five Precepts Village Project’s movement in Buddhism to the practical movement for ethical behaviour development of the people by using training workshops positively affected the ethical behaviour related to study entitled “Concepts, Index, Elements, Lessons, and Integration according to the Observing Five Precepts Village Project” (Phramaha Yutthana Narajettho (Siriwan) and Group, 2018). The research findings showed that being aware of various problems occurring in Thai society and applying principles and practices in accordance with the five precepts in Buddhism as part of daily life, with the indexes of quantity and quality had the element operation committee in a village, sub-district, district, provincial, and national level. Summarising the lessons in each area, it was found that the success factors of the project came from the collaboration between the people, temples and the government agencies. Integration could be carried out by linking the activities into components and using the main institutions in Thai society, namely the nation, religion and the monarchy as important variable factors.



Monitoring and Evaluating the Application of the Strategic Approaches for Observing Five Precepts Village Project's Movement in Buddhism to the Practical Movement for Ethical Behaviour Development of Nan Yang Villagers, Nongkhai, Thailand

The monitoring and evaluating of the application of the strategic approaches for Observing Five Precepts Village Project's movement in Buddhism to the practical movement for ethical behaviour development of the people, along with adjusting the strategy and the application of the strategic approaches for Observing Five Precepts Village Project's movement, related to the study by Mongkolkeha, Sakchai (2018), "The Achievement of Observing Five Precepts Village Project: A Case Study of Muang District, Loei Province". The achievements of the process were found to be that there was an operation group monitoring and evaluating the project consistently. The achievements of the product was found to be that participation in the project individually made participants improve themselves, observing the five precepts, making donations and meditating. Socially, the participants created more benefits for society resulting in the reduction of crime in the society. Things that needed improving were public relations, budget, and a lack of personnel. The achievement of the process of the Observing Five Precepts Village Project was an important foundation for creating peace in the community.

To monitor and evaluate the application of the strategic approaches for Observing Five Precepts Village Project's movement in Buddhism to the practical movement for ethical behaviour development of the people, data collection was needed plus necessary information about the fundamentals leading to success, including editing, improving, creating and determining new options for the project's operation. Therefore, monitoring and evaluating the results were the process of collecting data and necessary information about the fundamentals including the processes that were carried out during the project operation, and the output of the project under activities and in the specified and planned period. (Rangchaiyakulvibulsri, Yaowadee, 1999: 301 - 319)

Suggestions

Suggestions in Applying the Results of the Research

1. The process of the Observing Five Precepts Village Project in Buddhism needed consistency and network coordination consisting of: 1) there being clear structure of the policy for the Observing Five Precepts Village Project; 2) that the people involved in the project prioritised the project's movement; 3) the feedback from the village, which had to have economic, social, and political conditions according to the area's context; 4) the important variable strategy for the Observing Five Precepts Village Project's movement from

the handbooks of the strategic approaches of Observing Five Precepts Village Project benefitting the village, community, society and the nation as much as possible.

2. Applying the strategic approaches of Observing Five Precepts Village Project in Buddhism by implementing the Observing Five Precepts Village Project positively affected to ethical behaviours, namely: 1) changes to the strategy towards the practical movement of the Observing Five Precepts Village Project; 2) complying with the strategic approaches of Observing Five Precepts Village Project; and 3) as for the project itself, the important thing was to focus on the participation in the Observing Five Precepts Village Project, to be used as a guideline for complying further.

3. The evaluation for the application of the strategic approaches for Observing Five Precepts Village Project's movement caused positive results in the project, with knowledge of innovation resulting from operations turning cultural heritage into a way of practice for the village. They consisted of: 1) monitoring and evaluating the application of the strategic approaches for Observing Five Precepts Village Project's movement of both pre-activity and post-participation; 2) the attitude towards the application of strategic approaches for the movement of Observing Five Precepts Village Project; and 3) the process outcomes of the movement for ethical behaviour development with the strategic approaches of Observing Five Precepts Village Project, are to be more practical.

Suggestions for Further Research

From various issues found in the research about the process of movement for ethical behaviour development with the strategic approaches of Observing Five Precepts Village Project in Buddhism, including the strategy and tendency of the application of strategic approaches for Observing Five Precepts Village Project's movement in Buddhism to the practical movement for ethical behaviour development of the people, to be used and practiced in the community and other agencies, arose other interesting issues for further research. They are the strategy and tendency of the application of strategic approaches for Observing Five Precepts Village Project's movement in Buddhism to the practical movement for ethical behaviour development of the people, that resulted in the project movement showing the operation according to the process of strategic approaches' movement for the Observing Five Precepts Village Project and should be used for further research. They consist of: 1) the current conditions for the process of Observing Five Precepts Village Project's movement; 2) the factors that brought the Observing Five Precepts Village Project to failure; 3) the factors that brought the Observing Five Precepts Village Project to success; and 4) the problems and obstacles in the Observing Five Precepts Village Project. All of these could practically lead to suggestions which could be used as guidelines for research. They could also be used to apply



in communities and other agencies for observing the precepts of happiness, unity, reconciliation, stability and sustainability of the nation further.

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