

The Strategy for Ethical Behavior Movement of Five Precepts Village's Project in Buddhism: A Case Study of Nongyangkham Village, Nong Khai Province, Thailand

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Article History

Received: 29 April 2019

Revised: 26 May 2019

Published: 30 September 2019

Abstract

The objectives of this research were 1) to study the mechanism of Five Precepts Village's Project, 2) to study procedures of Five Precepts Village's Project, 3) to monitor and evaluate results of Five Precepts Village's Project, and 4) to establish a strategic approach on movement of Five Precepts Village's Project. This research was hold at Nongyangkham village, Nong Khai Province, Thailand and separated for 3 periods. The first was by interview 12 key informants and content analysis techniques to compose context. The second was to questionnaire 181 persons and analyzing by multiple linear regression analysis. The third used group discussion with 12 people purposive. The results were found that; (A) The first: the Ethical Behavior consist of (1) seven contexts factors, (2) four procedures factors, (3) three types results and (4) eight strategy approach. (B) The second: The influential factors affecting the ethical behavior of villagers were the community expectancy's factor ($\beta = .329$), the mind persuasion art's factor ($\beta = .302$), the continuity of activities' factor ($\beta = .281$) [$F = 63.427$; $p\text{-Value} = 0.001$]. And (C) the third: the Strategy for Ethical Behavior Movement were: (1) Leadership of abbots in Buddhism, (2) Continuity of activities, (3) The participation of all, (4) Mind persuasion arts and (5) Community expectancy.

Keywords: Strategy, Five Precepts Village's Project, Buddhism

Introduction

Thailand is regarded as the Buddhist country with the average at 94.6% of all Thai people nationwide (National Statistical Office, 2012: 1). Buddhism is implicitly considered a national religion. By lifestyle of Thai people and cultures, most are influenced by Buddhist doctrine that

infiltrates mind, along with the practical ways of Thai people for a long time. Buddhism is a unique institution, spiritual anchor of Thai people. They are Nation, Religion (Buddhism), and Monarchy, which promote unity and peace being fundamental Dhamma for daily life (Markman, 2000: 1)

Most of Thai people believe in Buddhism as a national religion. Thai lifestyle and any cultures are influenced by Buddhist doctrine which is in mind of Thai people for a long time, and it can be observed from the reflection in the various aspects, such as lifestyle, attitude, behavior, habit and any other cultures which derived from Buddhist doctrines by being applying in ways of life (Rajanuphab, 1973: 7)

Applying the principles of Buddhism in daily life is up to conditions of problems, intellect, and will of the individual. Therefore, Buddhist teaching has many levels, viz. basic, mediocre, and advance. Some are called worldly and non-worldly Dhamma. A Sila (Percepts) is basic or fundamental. All of Buddha teachings are practical. The reason why Buddha teaching being truth is that it occurs from real experience. The teaching will only give true results to those who practice it. The precepts are the same. Although it is basic teaching, people properly practice, the teaching will have a relationship with other ones, and it can be developed to the highest level as the Buddha teachings follow,

“Sila looks like this. Samadhi looks like this. Panna (wisdom) looks like this. Samadhi, being practiced along with Sila, has a lot of virtue. Panna, being practiced along with Samadhi, has a lot of virtue. Mind, being practiced along with Panna, will release from any defilements, viz. Kamasava, Bhavasava, Avijjasava” (Ti. Ma. (10) 10/142/89).

According to the situation in the past, Thailand has changed from moral society which people helped each other, into economic society, which most people focused on the object rather than minds, and has changed into personal benefits’ society rather than common benefits’ society. It had social competition for good advantage. It lacked sharing and generosity along with morality in daily life, which led to so many social, national problems, viz. law-breaking, crime, natural resources and environment’s destruction, drugs and trafficking’s outbreak, taking personal benefits more than common benefits, national institute blasphemy, opinion conflicts, leading to partisanship, quarrel, harm, and crime. These problems were all caused by a lack of moral and moral awareness. Buddhism had a solution to such problems led by Thai Buddhist Monk’s Organization, which was presided by His Holiness Somdet Phramaharatchamangkhlachan, Acting Supreme Patriarch of Thailand, thought of strengthening the harmony and reconciliation of Thai people, being peaceful, united by complying five precepts principle in daily life. At the same time, National Council for Peace and Order (NCPO) provided solutions to such problems by having all agencies in the nation help and create reconciliation, making people happy, by getting started from family, village, sub-district, district, and province. These would bring unity, safety, stability into the nation. The government supported to set activities for all children, juvenile and all walk of life to comply the Dhamma in order to develop their own life, family, and society by focusing on campaigning and supporting for the “Five Precepts Village” in all over the country in accordance with the thought of His Holiness Somdet Phramaharatchamangkhlachan, who gave it on November 17, 2013 “Five precepts are very important for human beings. When they observed the five precepts, they would be happy. If it is possible, it is named as “Five Precepts Village”, which accorded with the policy of National Council for Peace and Order (NCPO) who assigned missions to all government agencies to do a reconciliation to the nation, setting target areas for action (National Office of Buddhism, 2014: 5).

For the essential needs in complying five precepts from Mahasutra Ankhuttaranikaya Atthakanipata, the Buddha taught about Sila or five precepts by focusing on observing physic and speech “ Mahanama, when you were the abstainer (Mahachulalongkornrajavidyalaya, 1996: Am. Atthaka. (Thai), 23/25/269.

In Kuthadantasuta Dighanikaya Silakhandavagga, the Buddha talked about Sila by calling Sikkhapada, being a rule for controlling one’s physic and speech “Having faith in Sikkhapada of human beings which was to abstain from killing any creatures, to abstain from taking other people’ things that were yet not given, to abstain from doing sexual misconduct, to abstain from telling lies, and to abstain from drinking alcohol causing carelessness, was things used less capital, but it got results more than three treasures, with 16 factors, more than regular donation, more than building donation, and more than Saranagamana (observing the triple gems) (Mahachulalongkornrajavidyalaya, 1996: Di. Si. (Thai), 9/352/147).

In Visuddhimagga scripture, Sila meant regularity that was to observe one’s physic and speech, not harm the others, meant cool that was to make human beings calm, making physic and mind calm, not be distressed because of not observing Sila, meant bliss that was safe. Moreover, Sila meant Silana, being a root. The Silana was a good compilation that was having Karma (action) in physic and speech and was not scattered, being causes of wholesomeness.

On the other hand, Sila was intention which meant abstaining from killing any creatures. Sila was a mental factor (wholesomeness, not greedy, not vengeful, right view, of those who abstained from killing any creatures. Sila was being cautious which beware of Buddhist discipline, mindfulness, wisdom, tolerance, and effort. Sila was doing no wrong which was not wrong with physic and speech for those who observed Sila.

When Sila (five precepts) was very important and essential, the movement time of Five Precepts Village’s Project for happiness, unity, reconciliation, stability, sustainability of Buddhists was regards as very auspicious time in campaigning and practicing the Buddha teachings, implementing five precepts along with monitoring and evaluating movement of the project before and after proceeding the project in such a period of time.

Therefore, Nongkhai Sangha Provincial Governor Office was interested in doing the research of “The Strategy for Ethical behavior movement of Five Precepts Village’s Project in Buddhism: A Case Study of Nongyangkham village, Nong Khai province, Thailand”, which was the prototype of Five Precepts Village’s Project. And the researchers would like to monitor and evaluate results of Five Precepts Village’s Project which caused to develop and create strategic models in moving the project in order to use in communities and other agencies for happiness, unity, reconciliation, stability, sustainability of the people, seriously taking results into implement, and playing an important role in moving Buddhist teaching’s principles (Five Precepts), which were good foundation in developing the nation further.

Research Objectives

1. To study the mechanism of Five Precepts Village’s Project movement in Buddhism.
2. To study procedures of Five Precepts Village’s Project movement in Buddhism.
3. To monitor and evaluate the results of Five Precepts Village’s Project movement in Buddhism.
4. To establish a strategic approach in the movement of Five Precepts Village’s Project in Buddhism in order to apply to communities and other agencies for observing Sila, happiness, unity, reconciliation, stability, and sustainability.

Literature Review

Reviewing of related documents and research, the researcher concluded as follows;

The Strategy for Ethical behavior movement of Five Precepts Village's Project in Buddhism. Referring to the direction of the Five Precepts Village Project's obviously, to achieve the objectives mission or method and procedures which has elements of the process of analyzing and synthesizing information in the past and present to plan for the future and the expected direction. Five Precepts Village's Project refers to the idea that His Holiness Somdet Phramaharatchamangkhlachan gave the testimony on November 16, 2016, saying "that the Five Precepts are important to humans. When everyone has Five Precepts, that society is People will be happy. When possible requesting that village name Five Precepts Village's Project "which is consistent with the policy of the National Peacekeeping Council (NCPO) that entrusts the government to create reconciliation to the people in the nation, by setting the target area for the operation at the same time in 77 provinces.

The Five Precepts refer to the good practice in the 5 practices of the people, including 1) to abstain from taking life of living beings 2) to abstain from taking what is not given or stealing 3) to abstain from sexual misconduct 4) to abstain from telling lies and any harsh speech 5) to abstain from intoxicants or harmful substances. The Five Precepts is the major part of the Buddhist practices to become more self-disciplined. Observing the Precepts is a way to gain mastery of the mind.

Research Hypothesis

Five Precepts Village's Project in Buddhism influenced to ethical behavior of villagers, Nong Khai province, Thailand.

Research Methodology

This research focused on studying both primary data and secondary data which were to study point of views, theory, and other related things, focused on studying the Buddha teachings appeared in Tipitaka, commentaries, sub-commentaries and others that were both in Thai and Pali, together with various dissertations in Buddhism, electronic documents, and credentials from network organization and focused group community by studying related issues with Five Precepts Village's Project in accordance with content scope, point of views, theory, and related work. In this research, the researchers had done in 3 periods as follow;

The first period; to study mechanism of Five Precepts Village's Project Movement in Buddhism of Nongyangkham village, Nong Khai province, Thailand, by using qualitative research, Data used in the research were the population and sample group used in the first period of the research were key informants who had related mission of the research. The key informants had been set by the researchers from all of the related people, an organization in the community, government scholars, Buddhist monks, as well as religion and culture experts. They would be chosen according to their qualification, being experts in one's own related issues. There were all 12 people from specific selections. Data analysis by Content Analysis Techniques.

The second period; to monitor and evaluate Five Precepts Village's Project Movement in Buddhism of Nongyangkham village by using quantitative research with questionnaire from population and sample group used in the second period of the research 1) The population and sample group used in the research (1) Population were the population used in this research that were 330 villagers in Nongyangkham village (Nongyangkham village, Nong Khai province, Thailand, 2016) (2) 330 villagers in Nongyangkham village calculated by formula of Taro

Yamane (Kanlaya Vanichbuncha, 2005: 19). This would be used 181 people of the sample group. The instruments for collecting data were the document analysis, the questionnaire. Statistics were frequency, percentage, mean, standard deviation, median, interquartile range, multiple linear regression analysis.

The third period; to establish strategic approach in the movement of Five Precepts Village's Project Movement in Buddhism in order to apply in communities and other agencies for observing Sila, happiness, unity, reconciliation, stability, sustainability in the nation with a group discussion with 14 specialists that were specifically selected. Data analysis by Content Analysis Techniques.

Research Area; Nongyangkham village, Nong Khai province, Thailand.

Research Duration; the duration of this research started from March 2017 to May 2018 which was totally 1 year and 2 months.

Research Results

The conclusion of this research "The Strategy for Ethical Behavior Movement of Five Precepts Village's Project in Buddhism: A Case Study of Nongyangkham village, Nong Khai province, Thailand".

Personal factors of 181 respondents, 40 of them were more than 60 years old with 22.1%, 39 of them were 41-50 years old with 21.5%, 35 of them were less than 20 years old with 19.3%, 30 of them were 51-60 years old with 16.6%, 24 of them were 21-30 years old with 13.3%, 13 of them were 31-40 years old with 7.2%, 76 of them did housework with 42%, 54 of them were merchants, employees, businessmen with 29.8%, 35 of them were students with 19.3%, 9 of them were civil servants with 5%, 7 of them were company officers with 3.9%, 85 of them finished primary school with 47%, 70 of them finished high school with 38.7%, 18 of them finished diploma certificate with 9.9%, 7 of them finished bachelor degree with 3.9%, and higher than bachelor degree is 1 with 0.6%, 82 of them were single with 45.3%, 48 of them divorced with 26.5%, 13 of them were widows with 7.2%.

The first research period: research findings of the study mechanism and procedures of Five Precepts Village's Project in Buddhism: A Case Study of Nongyangkham village, Nong Khai province, Thailand by interview.

1) Contexts of Nongyangkham village, Nong Khai province, Thailand had moving factors described with 1) names of village, community, and area, 2) history, development of the village, community, along with social agencies and origin, 3) environment in village, community, geography, national resources, 4) changes of village, community, 5) economy of village, community, 6) features of society, culture, tradition, religion, traditional beliefs, and wisdom in village and community.

2) Procedures of Five Precepts Village's Project Movement in Buddhism of Nongyangkham village, Nong Khai province, Thailand had moving factors described with 1) structure of policies in Five Precepts Village's Project Movement, 2) related people in Five Precepts Village's Project, 3) acknowledge in village, community between villagers and Five Precepts Village's Project, 4) Strategy is a key variable in Five Precepts Village's Project Movement.

3) Results of Five Precepts Village's Project Movement in Nongyangkham village, Nong Khai province, Thailand had 3 types; 1) ethical behavior after proceeding Five Precepts Village's Project, 2) knowledge and innovation from results of Five Precepts Village's Project Movement, 3) heritage and culture in practical ways of village, community from the policy of Five Precepts Village's Project Movement.

4) The strategy and approach of Five Precepts Village's Project Movement applied in communities and other agencies for observing Sila, happiness, unity, reconciliation, stability, sustainability had 8 ones; 1) strategic approach on policy of Five Precepts Village's Project, 2) strategic approach on participation of village, community, 3) strategic approach on learning of village, community, 4) strategic approach on morality and ethics, 5) strategic approach on economy, 6) strategic approach on society and cultures, 7) strategic approach on politics and governance, 8) strategic approach on environment.

The second research period: analytical results of monitoring and evaluating of Five Precepts Village's Project Movement in Buddhism of Nongyangkham village, Nong Khai province, Thailand by taking results of the first period so as to find out the influential factors towards ethical behavior of the people, and then to create questionnaires with the sample group which was the population. The research findings were as follows;

1) The attitude towards Five Precepts Village's Project in Buddhism was generally at the highest level. When being considered in each aspect, it was found that 2 aspects were at the highest level, 1 was at high level sorted from high to low level of average values which were 1) happiness indicators of those who observed five precepts, 2) results of Five Precepts Village's Project Movement, 3) being respectively the center of Five Precepts Village's Project.

2) The influential factors towards ethical behavior of the villagers were generally at a high level. When being considered in each aspect, it was found that 3 aspects were at the highest level, and 3 aspects at high level sorted from high to low level of average values which were 1) leadership of abbots, 2) continuity of ethical activities, 3) community expectancy, 4) mind persuasion arts, 5) being supported from network organization, and 6) being participated by all agencies.

3) The ethical behavior towards Five Precepts Village's Project of villagers was generally at a high level. When being considered in each aspect, it was found that 1 aspect was at the highest level, and 2 aspects were at high level sorted from high to low level of average values which were 1) Brahnavihara, 2) Nathakaranadhamma, and 3) Pancadhamma.

4) The influential factors towards ethical behavior of the villagers were community expectancy's factor ($\beta = .329$), mind persuasion art's factor ($\beta = .302$), continuity of activities' factor ($\beta = .281$) with coefficient of multiple correlation's value at 0.828 and could predict affecting to ethical behavior of villagers at 68.6%, with the Statistical Significance at 0.01, along with the Standard Error at ± 0.353 ($F = 63.427$; $p\text{-Value} = 0.001$).

5) Setting the guidelines of influential factors towards ethical behavior of the villagers had both direct influence and indirect influence along with overall influence which was described as follows;

(1) Direct Influence

The factor of direct affecting to ethical behavior of villagers had 3 factors with Statistical Significance at 0.01 and had 2 factors with Statistical Significance at 0.05, which were sorted from high to low level of coefficient value as follow;

1.1 Continuity of activities' factor (A_2) had direct affecting to ethical behavior of villagers with coefficient value at 0.484, and Statistical Significance at 0.011

1.2 Community expectancy's factor (A_5) had direct affecting to ethical behavior of villagers with coefficient value at 0.411, and Statistical Significance at 0.01

1.3 Mind persuasion art's factor (A_4) had direct affecting to ethical behavior of villagers with coefficient value at 0.185, and Statistical Significance at 0.05

1.4 Leadership of abbots' factor (A_1) had direct affecting to ethical behavior of villagers with coefficient value at 0.142, and Statistical Significance at 0.01

1.5 Participation of all agencies' factor (A_3) had direct affecting to ethical behavior of villagers with coefficient value at 0.130, and Statistical Significance at 0.05

(2) Indirect influence

The factor of indirect affecting to ethical behavior of villagers had 2 factors with Statistical Significance at 0.01 and had 1 factor with Statistical Significance at 0.05, which were sorted from high to low level of coefficient value as follow;

2.1 Leadership of abbots' factor (A_1) had indirect affecting to ethical behavior of villagers with coefficient value at 0.510, and Statistical Significance at 0.01

2.2 Mind persuasion art's factor (A_4) had indirect affecting to ethical behavior of villagers with coefficient value at 0.430, and Statistical Significance at 0.05

2.3 Community expectancy's factor (A_5) had indirect affecting to ethical behavior of villagers with coefficient value at 0.185, and Statistical Significance at 0.01

(3) Overall influence

The factor of overall affecting to ethical behavior of villagers had 3 factors with Statistical Significance at 0.01 and had 2 factors with Statistical Significance at 0.05, which were sorted from high to low level of coefficient value as follow;

3.1 Leadership of abbots' factor (A_1) had overall affecting to ethical behavior of villagers with coefficient value at 0.652, and Statistical Significance at 0.01

3.2 Mind persuasion art's factor (A_4) had overall affecting to ethical behavior of villagers with coefficient value at 0.615, and Statistical Significance at 0.05

3.3 Community expectancy's factor (A_5) had overall affecting to ethical behavior of villagers with coefficient value at 0.596, and Statistical Significance at 0.01

3.4 Continuity of activities' factor (A_2) had overall affecting to ethical behavior of villagers with coefficient value at 0.484, and Statistical Significance at 0.01

3.5 Participation of all agencies' factor (A_3) had overall affecting to ethical behavior of villagers with coefficient value at 0.130, and Statistical Significance at 0.05

The researchers, therefore, took 5 factors, viz. Leadership of abbots' factor (A_1), Mind persuasion art's factor (A_4), Community expectancy's factor (A_5), Continuity of activities' factor (A_2), Participation of all agencies' factor (A_3), which all these factors could be used strategic approach in Five Precepts Village's Project Movement, implemented and used as a strategy in communities and other agencies for Five Precepts, their happiness, unity, stability, and sustainability of the nation.

Table 1: Predict factors affecting to ethical behavior of villagers

| Predict factors | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | Tolerance | VIF |
|-------------------------------|-----------------------------|------|---------------------------|-------|-------|-----------|-------|
| | B | SE | β | | | | |
| constant | .790 | .211 | | 3.745 | .000 | | |
| Leadership of abbots | .074 | .058 | .079 | 1.276 | .204 | .476 | 2.100 |
| Continuity of activities | .187 | .039 | .281 (3) | 4.778 | .000* | .520 | 1.922 |
| Participation of all agencies | -.035 | .057 | -.047 | -.611 | .542 | .310 | 3.227 |
| Mind persuasion art | .272 | .076 | .302 (2) | 3.596 | .000* | .255 | 3.916 |
| Getting support | .017 | .083 | .020 | .202 | .840 | .186 | 5.364 |
| Community expectancy | .310 | .063 | .329 (1) | 4.926 | .000* | .405 | 2.470 |

SE_{est} = \pm 0.35303R = 0.828; R² = 0.686; Adj. R² = 0.675; F = 63.427; p-value = 0.001

* significant at 0.05 levels.

The third research period; synthesizing the strategic approach in the movement of Five Precepts Village's Project in Buddhism to comply for development, and used as a strategy in communities and other agencies for observing Sila, happiness, unity, reconciliation, stability, and sustainability of the nation, which the researchers found out that models of influential factors towards ethical behavior of the villagers had 5 factors, being a strategic approach in the movement of Five Precepts Village's Project as follows;

1) Leadership of abbots in Buddhism was that 1) they had to plan in any operation by themselves, 1) they set regulations for the villagers, 3) they gave villagers the opportunities about participation of planning and setting policies in moving Five Precepts Village's Project, 4) they explained importance of Five Precepts Village's Project Movement to the villagers, 5) they evidently set roles and rules for involved people.

2) Continuity of activities was 1) coordination with Provincial Cultural Office to appoint committee of the project for each village, 2) convening amongst project committee in the village to set activities and campaign in order to propagate about the benefit of observing 5 precepts to the people, 3) coordinating and inviting villager participate and support temples' activities for efficient procedure, 4) doing activities and inviting villages to be membership of "Five Precepts Family" along with monitor those who participated in the project, 5) temples and Village Leader Office should be the application centers for membership of "Five Precepts Family" and "Five Precepts Village"

3) The participation of all sectors was 1) all ministries properly supported the project as being hosts in doing activities and campaign by giving a budget and other things, 2) all of the ministries supported personnel and officers to be volunteers in doing temples' activities and Five Precepts campaign, 3) all of the ministries suggested the project procedure in various views, 4) all of the ministries compiled all results of the project and reported with reporting form of the ministry, 5) all of the ministries jointly created information base of "Five Precepts Family" and "Five Precepts Village" systematically, accurately.

4) Mind persuasion arts were 1) making billboards to campaign and invite people to observe five precepts, 2) disseminating Five Precepts Project of temples and informing government along with private sectors, inviting them into the project, 3) giving certification cards for glorification, 4) doing advertising information with interviewing the provincial governor in order to propagate

by the mass media, 5) disseminating the information on websites, Instagram, Facebook of provincial offices, Ministry of Culture, Department of Religious Affairs, Provincial Culture Office, National and Provincial Office of Buddhism, and others.

5) Community expectancy was 1) people needed love and bond in family members, 2) people felt safe and stable when they were in Five Precepts' family, 3) people were sure to encounter with any circumstances in their life, 4) people were generous to one another, and 5) people more loved and united each other.

Discussions

Influential factors towards ethical behavior of the villagers were community expectancy's factor, Mind persuasion arts' factor, continuity of activities' factor with coefficient of multiple correlation's values at 0.828 and could predict affecting to ethical behavior of villagers at 68.6%, with the Statistical Significance at 0.01, along with the Standard Error at ± 0.353 .

1. Community expectancy's factor: this might because of the situation in the past, Thailand has changed from moral society which people helped each other, into economic society, which most people focused on the object rather than minds, and has changed into personal benefits' society rather than common benefits' society. It had social competition for good advantage. It lacked sharing and generosity along with morality in daily life, which led to so many social, national problems, viz. law-breaking, crime, natural resources and environment's destruction, drugs and trafficking's outbreak, taking personal benefits more than common benefits, national institute blasphemy, opinion conflicts, leading to partisanship, quarrel, harm, and crime. These problems were all caused by a lack of moral and moral awareness. Thus, community expected happiness and peace for the nation by abstaining from all evil deeds, being cautious, patient for greed, anger, delusion, not doing harm other people with physic and speech for happiness, neatness, and peace in society, alleviating one's own and other's suffering by complying to the five precepts in daily life. This result is somewhat consistent with the work by Sumalee Mahanarongchai (2005: 1), which indicates that the aim is to train human beings as human beings, not to overpower them. To live together happily, there should be 5 precepts.

2. Mind persuasion arts' factor: to have people emphasize the importance of Five Precepts, while fundamental factors; greed, anger, delusion, and enchantment in what one has got still existed, so how to persuade people's mind in participating Five Precepts Village's Project, the important thing was to raise issues in the pros and cons of Five Precepts and advantage of Five Precepts. But this result is somewhat inconsistent with the work by Phrakhrui wiboonjetianurak (2018: 79), which indicates that the 5 precepts are uncertain of attitudes towards themselves. The killing of animals for food consumption is considered human nature and can be a part of this society in case of both benefit in our society and ourselves.

3. Continuity of activities' factor: starting from adjusting one's attitude in Five Precepts which were very important and inevitable, the project should be given serious support and cooperation in village, community, society for their peace, being good exemplars to young generations in complying. The movement of the project should give people opportunity along with juveniles giving a point of views and brainstorming so as to have educational exchange and realize the importance of Five Precepts in the community. It should have public relations through the integration of activities in the community. These procedures should be driven villages, temples, and schools which were important institutes with community cohabitation called "Bovorn" in planning to move to project (Phrakhrusantiwachirakit (Wimok), Phramaha Duangden Thitayarno and Wattanapradith, 2017).

The strategic approach in Five Precepts Village's Project Movement consisted of the first strategic approach: leadership of abbots, the second strategic approach: continuity of activities, the third strategic approach: participation of all sectors, the fourth strategic approach: mind persuasion arts, the fifth strategic approach: community expectancy

1. The first strategic approach: leadership of abbots; to implement the policy for communities, the abbots were directly policy recipient because five precepts that had been faithfulness of practical ways for a long time. Before doing any Buddhist rituals, the Buddhists would undertake five precepts for purity. Therefore, reliability occurred to the abbots who should have a procedure called "POSDCoRB" in administration (Namvat, 2001: 22).

2. The second strategic approach: continuity of activities; have responsible person cooperate with provincial cultural offices, Sangha provincial governors, District Chief, Municipal Offices, Provincial Administration Organization, Subdistrict Administration Organization, Regional Government Offices, Subdistrict Headman, Village Headman, Education Institutes, Network of Religious Affairs Department, Sunday Buddhist Center, Scholar monks, Buddhist school, and all agencies to encourage Five Precepts Village's Project, as well as to campaign and have people emphasize the value so that they could participate in "Five Precepts Family" and "Five Precepts Village" by focusing on villages that were near temples observe five precepts together in order to reach the goals in operation of technique, academic affairs, and good governance, investment in all agencies so as to respond different demands and interest of individuals in all agencies (Wattanasin, 1987: 243).

3. The third strategic approach: participation of all sectors; from crisis of conflict in society in the past, Buddhism had a solution to such problems led by Thai Buddhist Monk's Organization, which was presided by His Holiness Somdet Phramaharatchamangkhlachan, Acting Supreme Patriarch of Thailand, thought of strengthening the harmony and reconciliation of Thai people, being peaceful, united by complying five precepts principle in daily life. At the same time, National Council for Peace and Order (NCPO) provided solutions to such problems by having all agencies in the nation help and create reconciliation, making people happy, by getting started from family, village, sub-district, district, and province. These would bring unity, safety, stability into the nation.

4. The fourth strategic approach: mind persuasion arts; motivation of the people to be interested in participating in Five Precepts Village's Project. Apart from public relation of necessity and importance of Five Precepts, the important point was to motivate the people in participating Five Precepts Village's Project, such as having a contest about the moral community with five precept principle, a little temple warden. And all activities should be awarded to people, community, and all agencies who were the winners of contests. After the people participated in the project, they would realize the importance of Buddhist projects, and comply with Buddhist principles, leading to morality and ethics which were important for people to live together happily. This result is somewhat consistent with the work by Watthanabut and Srisawat (2017: 29), which indicates that the reconciliation management according to five precepts. These things are relative to a chain. Neglecting any one dimension will make the application of tools, or creating tools to manage the conflict lacking efficiency and is not up to date for the situation of society and the world.

5. The fifth strategic approach: community expectancy; something which the people want to have, besides good living being, was the peace of the nation. In the case of three provinces in the most south, although they had so many national resources, they lacked happiness and peace, the people did not want to go out of their own homes. Expectation of the people in good changes

was that all walk of life could happily live together, they could do any religious activities which were very precious to their own family and society, they could make merits that were very auspicious in Buddhism, they practiced mind to not unwavering with praise, gossip, happiness, suffering, fortune, losing fortune, rank, and losing rank as well as purified their mind, reaching nirvana which is the sublime bliss. Which is consistent with the concept of Zeithaml et al. (1990) said as expectancy are an important component in measuring satisfaction.

Suggestions

Suggestions in applying the research results

The research results of effectiveness in Five Precepts Village's Project Movement along with influential factors towards ethical behavior, all of these were used as a strategic approach to comply as a guideline for practice in villages, communities, and other agencies for Five Precepts, happiness, unity, and reconciliation of the nation. The related people and organization should proceed as follows;

- 1.** Principle Development; have a religious leader as a headman in moving Five Precepts Village's Project, starting from getting a policy to take it to plan, cooperate, control, monitor, and evaluate, having a network and related organization for the most benefit of villages, communities, society, and the nation.
- 2.** Existing Things' Development; attempt to find information, adjust location and territory to be propitious, well habitable, making good way of life in communities with happiness, good living being, not harming oneself and the others by developing from social features, culture, tradition, religion, traditional beliefs, and occupation of the villagers through participating Five Precepts Village's Project in order to take it as a guideline in practicing further.
- 3.** Prospective Things' Development; for having positive results from Five Precepts Village's Project's proceedings with knowledge of innovation occurred the proceedings to be cultural heritage to practical ways for villages.
- 4.** Practical Way's Development; with the leadership of abbots, continuity of activities, participation of all agencies, mind persuasion arts, the motivation which was the expectation of was that happiness, peace, and activities being able to make income for the people, such as OTOP, sufficient economy according to the Religious Affairs Department in terms of villages, temples, and schools (Bovorn), taking the policy into the practical fieldwork along with government agencies that were important keys of movement, such as budget support, having one's own personnel participate and coordinate to accomplish the project effectively in moving the policy of Five Precepts Village's Project into communities and other agencies.

The suggestion to implement the research findings could be summarized as this Mind Mapping

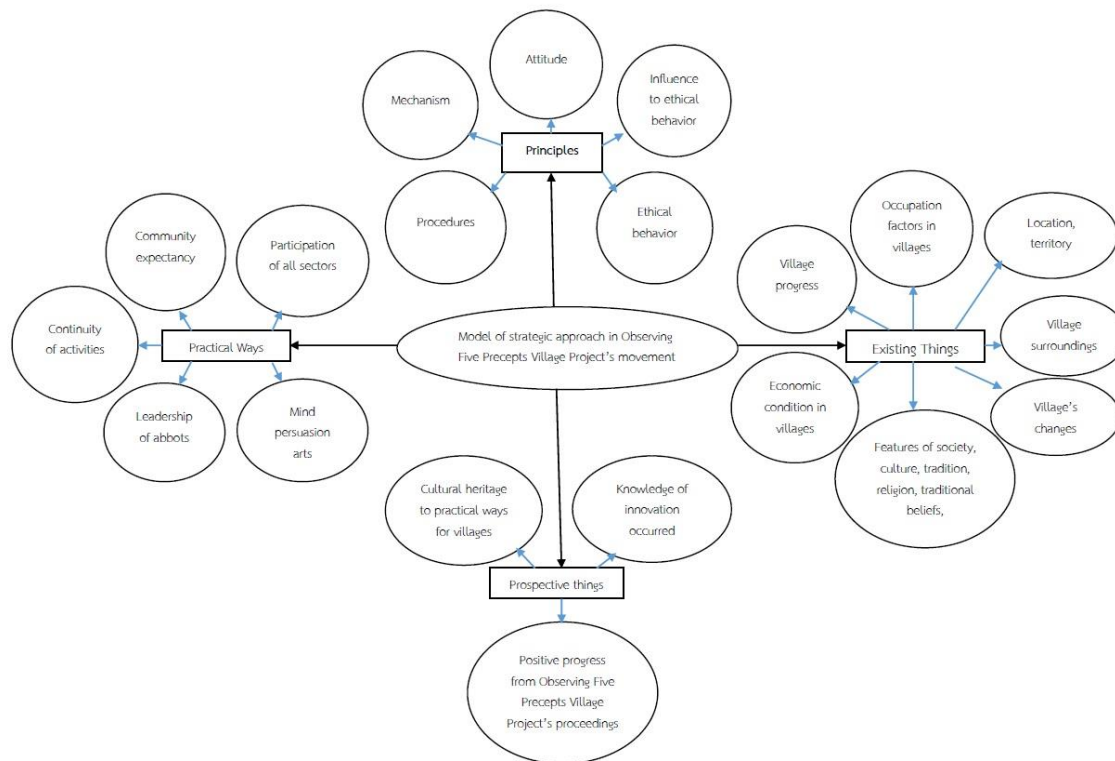


Figure 1. Mind Mapping's Model of Strategic Approach in Five Precepts Village's Project Movement in Buddhism

Suggestions for doing research further

From a variety of points found in the research, both effectiveness of Five Precepts Village's Project movement, findings of influential factors towards ethical behavior, and strategic approach of Five Precepts Village's Project Movement were applied to communities and other agencies. All of these had points which should be further studied; 1) leadership of the abbots, 2) continuity of activities, 3) participation of all agencies, 4) mind persuasion arts, 5) community expectancy, which would get various opinions to set developmental ways for Five Precepts Village's Project Movement in Buddhism in order that the project was effective for sustainable applying in communities which had different economy, society, and politics.

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