

PROMOTING THE VOLUNTEER NETWORK OF MONKS IN THE LOWER CENTRAL REGION IN THAILAND *

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Abstract

The objectives of this research are (1) to study factors related to the government sector in promoting the volunteer spirit network of monks. (2) To study the model of government operation and the promotion of the monk's volunteer network. (3) to study the best practices, including the problems and obstacles of the government sector, and the promotion of a network of monks volunteering. This research uses a mixed research methodology. The quantitative research used a sample of 400 monks, choosing a quota form. Data were analyzed by means, standard deviation, multiple linear regression hypothesis tests. The qualitative research consisted of in-depth interviews with 32 key informants, 18 dedicated group discussions, and data analysis using contextual analysis techniques.

The results showed that (1) the overall attitude towards the monk's volunteer network was at a high level ($\bar{X} = 4.09$). The factors related to the overall promotion are at a high level ($\bar{X} = 3.99$). Overall ethical behavior is at a

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high level. ($\bar{X} = 4.09$). (2) it was found that the three independent variables are Common Perspective Factors ($\beta = .264$), Mutual Benefit Factors ($\beta = .238$), Interaction Factors ($\beta = .095$). It was linearly correlated with the promotion of the volunteer network of monks and ethical behavior ($F = 132.725$; $p\text{-Value} = 0.001$). (3) The operation model for promoting the good practice of Buddhist monks' network of volunteers consists of (1) the application of Buddhist integration promotion, (2) the promotion operation, (3) the presence of Participation and social capital drive.

Keywords: Government, Promotion, Network of Monks, Volunteer Spirit

Introduction

His Majesty King Vajiralongkorn Phra Vajiraklaochaoyuhua (Rama 10) cares about and takes into account the well-being of the people and has a determination to carry on, preserve, and extend the royal duties and projects of His Majesty King Bhumibol Adulyadej. Nontharamaha Bhumibol Adulyadej Boromchanokchanatabophit, who performed various royal duties to heal the suffering and maintain happiness for the people to have a better life. Therefore, His Majesty graciously set up a volunteer project "We do good deeds with heart" to alleviate suffering and solve problems for the people, which currently has more than 4,000,000 registered people across the country. His Majesty graciously assigned the government agencies in His Majesty to join with various agencies and people of all groups who have volunteer spirits to serve the public in various areas by dividing the volunteer spirit into 3 types: development volunteer task force volunteer, and disaster volunteer (Daily MatichonOnline March 15, 2019). The Secretary-General of the Royal Palace received a royal command to announce to the general public that according to His Majesty the King's graciousness to organize the Royal Unit and Volunteer

Projects “We do good deeds with the heart”, and His Highness graciously bestowed the name of the volunteer and the cartoon image of the volunteer to encourage all people who have a charitable mind in doing good deeds for the public and the nation in a strategy of enhancing Good governance in the country's administration has emphasized on campaigning to create learning processes, instilling an awareness of protection and participation, awareness of the rights, duties, and responsibilities of all groups of people, and instilling people's responsibility to the public. and volunteer which identified desirable characteristics of Thai people both as Thai citizens and global citizens (Office of the National Economic and Social Development Board, 2012).

The collaboration campaign to promote the network “volunteer ” to happen in Thailand is to call the “nice heart” of Thai people to come back again. And should be better than before because it is not limited to relatives, friends or only acquaintances. But should be generous to take care of Thai society, take care of the environment, the community, as well as the problems around them together, together to create good things, to make good things more concrete. Not only to wait to see who is responsible for what, but also to come out and take responsibility together. In European or American countries, the value of being a volunteer has long been attributed to the driving force of Christianity and the notion of civil society in Western societies that continually contribute to the volunteer. The first era of volunteering in Thailand came from helping together among overseas Chinese, later a volunteer camp activity developed according to educational institutions. and especially with the emergence of NGOs, the idea of working volunteers to help society is widespread (Sripatum Volunteer, 2014)

“ The volunteer ” is work done by a volunteer. Which means a lot to society as a whole, being generous, sacrificing time, physical effort to help others or society to be more useful and happier." Being a “volunteer “Any work

that produces a positive benefit is something that should be done. Volunteers are not limited by age, education, sex, occupation, status or any restrictions. But you must have the mind of a “volunteer ” who only wants to help others or society. Volunteer activity is the process of practicing good “giving” to refine one's self and cultivate unconditional compassion for others. This is the process of activity which is to surrender oneself to serve and help solve social crises. The volunteer will learn to become more sensitive to what is happening around them, experience the real world, connect the causes and factors of happiness and suffering and develop mindfulness in the practice that Buddhism calls "Brahma Vihara 4" is merciful, please, sympathetic joy, and equanimity, to achieve a good "giving". Volunteer activity is a process that helps a person to define himself or herself. You can learn internally and become wise. In the past, Thai society has always been accustomed to doing good deeds by investing money in making merits, not wanting to invest in helping because it is considered that making merit with sacred things or people who have merit will make that person more merit. Thai society, therefore, prefers to make merit with monks, donate money to build a church, but neglect to "help fellow human beings".

The role of the monks in promoting is therefore one of the important organs of society to develop the country to be strong, complete in economic, social, political, and morality. enabling people to promote sustainability and peace by relying on forces from all sectors, whether at the community level or higher, that must cooperate and participate in promotion according to their roles and duties and the role of the monks by promoting the community in promoting the volunteer network. In this way, the monks should be aware of their duty to develop the community to be stable, sustainable in various situations that the community should have sustainable to have a safe survival. The performance of these duties of monks is considered to be an important

role in promoting the community as it is considered a key element in driving creative promotion in the society.

In the lower central region of Thailand, there are 8 provinces. namely Suphan Buri, Kanchanaburi, Ratchaburi, Nakhon Pathom, Prachuap Khiri Khan, Phetchaburi, Samut Songkhram, and Samut Sakhon that have been influenced by the expansion of Bangkok until becoming the same economic area, with natural abundance suitable for agriculture, whether it is rice, vegetables, field crops, fruits, fisheries and livestock which contribute to support the government's global kitchen policy. Each province is a medium-sized province with a similar population of approximately 800,000 people (Wikipedia, the free encyclopedia, 2021), suitable for development administration. However, social activities clubs have been established where monks play a role in promoting society by using civil society networks as a volunteer to drive social contributions both directly and indirectly, for example Wat Rai Khing, Wat Hong Kret, Wat Klang Bang Phra - Nakhon Pathom Province, Wat Phai Rong Wua, Wat Pa Lelai, Wat Sam Chuk - Suphan Buri Province, Wat Chai Chumphon Chana Songkhram - Kanchanaburi Province, Wat Intharam - Samut Songkhram Province, etc. They have campaigned to promote "volunteer " based on the idea that they want to build connections in the community and society. not cause conflict to have peace in the community.

Based on the above reasons, the researcher wishes to study the best practices for promoting the volunteer network of monks in the lower central region of Thailand so that the community can understand based on goodwill. behave neatly, have the same opinion, and support what is lacking. Until they can live together happily, including solving problems youth in the community such as drug problems, behavior problems, problems with game addiction. The Bowon Santisuk Project has organized activities for chanting, meditating, preaching, dharma talks, answering many dharma problems every year. The

operation has received the participation of both the public, private, community agencies, houses, temples, schools and is also an important part that will help increase the potential of both monks and laypeople to create volunteers. To increase the number of operations that focus on coordination between homes, temples, and communities.

Objectives

1. Study the factors related to the government sector in promoting the volunteer network of monks.
2. Study the model of government operation and the promotion of the volunteer network of monks
3. Study the best practices and problems and obstacles of the government sector and the promotion of the volunteer network of monks.

Methodology

This research is Mixed Method between Quantitative Research by Survey Research and Qualitative Research, with the following steps in the research process:

1. The study of factors related to the promotion of the volunteer network of monks in the lower central region in Thailand was used in quantitative research. (1) The sample group was volunteer monks in 8 provinces, namely Suphan Buri, Kanchanaburi, Ratchaburi, Nakhon Pathom, Prachuap Khiri Khan, Phetchaburi, Samut Songkhram, and Samut Sakhon. Using the Quota Sampling method, the sample was selected by the researcher who pre-specified 50 people per province, totaling 400 people. (2) Research instruments: The researcher used 1 questionnaire, divided into 5 parts.
2. The study of the operation model for promoting the volunteer network of monks in the lower central region in Thailand was based on qualitative research.

Key Informants uses a purposive sampling method from Key Informants, considering the selection of 32 key informants or by qualifications.

3. Creating a good practice model for managing the problems and obstacles of promoting the volunteer network of monks. This led to a method for promoting the volunteer network of monks in the lower central region of the country using qualitative research. Tools for collecting Focus Group Discussion, Brain Storming data from 18 experts and experts looking to hear opinions and Common Characters, as well as find Common Conclusions to create a best practice model for managing the problems and barriers of Promoting the volunteer network of monks in various dimensions. Analysis of data from interviews/group discussions to create a best practice model for managing the problems and obstacles of promoting Buddhist volunteer networks leading to guidelines for promoting Buddhist volunteer networks of monks. The researcher conducted data analysis by using the content analysis technique.

Results

1. The results of data analysis of factors related to the promotion of the volunteer network of monks in the lower central region in Thailand.

Table 1 shows the mean and standard deviation of the attitude level towards the volunteer network of monks in the lower central region in Thailand, individually and overall.

(n = 400)

Attitudes towards the volunteer network of monks	Attitude level		Mean
	\bar{X}	S.D.	
1. Being the center of the monk's volunteer network	4.05	.68	High
2. Effect of driving the volunteer network of monks	4.17	.59	High
3. Measure of happiness of the volunteer network of monks	4.04	.64	High
Total	4.09	.60	High

From Table 1 , it was found that the overall attitude towards the volunteer network of monks in the lower central region in Thailand was at a high level (\bar{x} = 4.09), When considering each aspect, it was found that it was at a high level in all 3 aspects, in descending order of mean, i.e. Effect of driving the volunteer network of monks (\bar{x} = 4.17), Being the center of the monk's volunteer network (\bar{x} = 4.05), Measure of happiness of the volunteer network of monks (\bar{x} = 4.04) respectively.

Table 2 presents the mean and standard deviation of factors related to the promotion of the volunteer network of monks in the lower central region in Thailand, individually and overall.

(n = 400)

Factors related to promoting the volunteer network of monks	Actual condition		promotion factor level
	\bar{X}	S.D.	
1. Common perception	3.92	.67	High
2. Shared vision	3.91	.69	High
3. Mutual benefit	4.10	.65	High
4. Volunteer member participation	4.08	.65	High
5. Reinforcing each other	4.07	.66	High
6. Interdependence	3.96	.72	High
7. Interaction	3.91	.70	High
Total	3.99	.62	High

From Table 2, it was found that the factors related to the promotion of the volunteer network of monks in the lower central region in Thailand as a whole were at a high level ($\bar{x} = 3.99$). When considering each aspect, it was found that it was at a high level in all 7 aspects, in descending order of averages, i.e. mutual benefits ($\bar{x} = 4.10$), participation of volunteer members together ($\bar{x} = 4.08$), reinforcing each other ($\bar{x} = 4.07$), interdependence ($\bar{x} = 3.96$), common perception ($\bar{x} = 3.92$), shared vision ($\bar{x} = 3.91$), and interaction ($\bar{x} = 3.91$) respectively.

Table 3 shows the mean and standard deviation of ethical behavior towards the Volunteer Network Promotion Program of the monks in the lower central region in Thailand, individually and overall.

(n = 400)

Ethical behavior towards monk's volunteer network promotion project	Actual condition		Behavior level
	\bar{X}	S.D.	
1. common perception	4.13	.60	High
2. shared vision	4.06	.62	High
3. mutual benefit	4.07	.60	High
Total	4.09	.58	High

From Table 3, it was found that the factors related to the promotion of the volunteer network of monks in the lower central region in Thailand as a whole were at a high level ($\bar{x} = 4.09$) When considering each aspect, it was found that at the high level of 3 aspects, arranged in order of averages from highest to lowest, as follows: common perception ($\bar{x} = 4.13$) mutual benefit ($\bar{x} = 4.07$) and shared vision ($\bar{x} = 4.06$) respectively.

Table 4 Analysis of factors related to the promotion of monk's volunteer networks and ethical behavior towards the overall monk's volunteer network promotion project

(n = 400)

Forecast variable	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Tolerance	VIF
	B	SE	β				
Constant	.930	.107		8.660	.000		
Common Perspective Factors	.228	.055	.264	4.121	.000*	.185	5.411
Shared Vision Factors	.026	.047	.032	.559	.577	.237	4.224
Mutual Benefit Factors	.212	.055	.238	3.889	.000*	.202	4.959
Member participation factor	.093	.065	.104	1.427	.154	.142	7.058
Mutual reinforcing factors	.083	.055	.095	1.509	.132	.193	5.185
Interdependence factor	.036	.053	.045	.688	.492	.179	5.591

Interaction Factors	.111	.051	.135	2.191	.029*	.201	4.978
SEest = \pm 0.31859							
R = 0.839 ; R ² = 0.703 ; Adj. R ² = 0.698 ; F = 132.725 ; p-value = 0.001							

From Table 4, it was found that

1. A preliminary examination of the agreement whether the independent variables are related to each other at a very high level that multicollinearity occurs. Multicollinearity is checked using Variance Inflation Factor (VIF) and Tolerance. The validation criteria are as follows, the optimal VIF value should not exceed 10 if more than this indicates that the independent variables have a very high degree of correlation with each other. The results of the analysis revealed that the highest VIF value was 5.411, which is no more than 10. And the smallest tolerance of 0.186 below 0.2 indicates that the independent variables have a high correlation and therefore multicollinearity does not occur.

2 . To examine the linear relationship between independent and dependent variables using F-test (ANOVA), it was found that the three independent variables are Common Perspective Factors ($\beta = .264$), Mutual Benefit Factors ($\beta = .238$), Interaction Factors ($\beta = .095$). It was linearly correlated with the promotion of the volunteer network of monks and ethical behavior ($F = 132.725$; $p\text{-Value} = 0.001$).

3. To examine the significant relationship of each constant and coefficient with the dependent variable in the equation, it was found that the variables selected into the equation of factors relating to the promotion of monk's volunteer networks and ethical behavior towards monk's volunteer network promotion projects ($p\text{-value}=0.001$), had a multiple correlation coefficient of 0.31859. They were able to predict the promotion of the volunteer network of monks with ethical behavior by 70.3% with statistical significance at the 0.01 level, and the predictive standard error was ± 0.31859 .

The forecast equation for the promotion of the volunteer network of monks and ethical behavior in standardized form is as follows.

$$Z = 0.264 (X_1) + 0.104 (X_4) + 0.095 (X_5) + 0.045 (X_6)$$

As for the predictive variables, factors related to monk's volunteer network promotion and ethical behavior towards monk's volunteer network promotion project that was not statistically significant ($p > 0.05$), were Shared Vision Factors, Member participation factor, Mutual reinforcing factors, and Interdependence factor.

2. Model of the implementation of volunteer network promotion of monks in the lower central region in Thailand.

2.1 Operations to promote the volunteer network of monks found five stages: Step 1 Determine the goal of becoming a volunteer monk. Step 2 Attributes of volunteer monks. Step 3 focuses on the process of working for the community. Step 4: Focus on transferring knowledge to others. And step 5 reflects the performance of the volunteer by dividing the reflection of the performance.

2.2 The condition of managing the volunteer network of monks found that the developer network of monks initiated new projects, resulting in strong community welfare operations.

2.3 Strategies, policies, plans, projects for promoting the volunteer network of monks found based on the main idea is to build quality and develop the strength of the Sangha organization to create a variety of networks, make the community organization recognize the importance of self-review surveys, and encourage self-assessment for self-development which leads to strength and acceptance of society both in religious and social dimensions.

2.4 Past performance of the volunteer network of monks in the lower central region found that Focus on the management of serious activities and develop cooperation with other related parties as well as exchange, study, learn about the work of members within the network and outside the network,

Which relies on the work of the Secretariat Division, which developed to be a center for assisting in the framework of "Bo Wo Ro", houses, temples, schools

2.5 Participation network partners promote a volunteer network of monks between different departments and stakeholder groups found that with more developers working with a network of monks, the network adapted, work the network has a working group of monks, developers from many provinces in the lower central region and with more members.

2.6 Problems, obstacles, weaknesses, strengths in promoting the volunteer network of past monks found that most of the monks who played a role in the work of the developer monk network did not have a strong development network.

2.7 Promotion of the volunteer network of monks in the lower central region in Thailand found that The network of monks should have meetings to exchange experiences and knowledge regularly and more than the present to strengthen the relationship of the members and to be effective in the operation of the network.

3. A good practice model for managing the problems and obstacles of the promotion of Buddhist volunteer networks leading to guidelines for promoting volunteer networks of clergy in the lower central region in the country; (1) The good practice model for the application of integrated Buddhist promotion in the management of problems and obstacles in promoting the volunteer network of monks. (2) the model of good practice in driving promotion operations in the management of problems and obstacles of promoting the volunteer network of monks. (3) The good practice model on social participation and capital drives the management of problems and obstacles in promoting the volunteer network of monks.

Discussion

The results of the research can be discussed as follows:

1. Factors related to the promotion of the volunteer network of monks in the lower central region in Thailand are the revival of monks' spirituality to the public, not only improving the image of Buddhism but also creating a learning process for monks. Monks from temples participate in the project continuously which is consistent with the research of Chengwattanaphong, S., Sikkhabundit, S., and Teerawittayalert, P. (2021) on the activity development model that promotes the volunteer characteristics of students under the Bangkok Vocational Education Institutions in the 21st century for administrators. At present, the implementation of activities that promote the student's volunteer characteristics, there is an urgent need for activities to promote student development at an urgent level.

2. The results of the study on the implementation of the volunteer network promotion of monks in the lower central region in Thailand resulted in several benefits as follows: 1) the birth of a religious heir (The monks have inherited the social development work in the social dimension). 2) Born of the Buddhist Faculty, Social Company (The monks gathered with the community to campaign to reduce risk factors. 3) The image of a monk who develops in serving society (The development work has been communicated). And 4) innovations to reduce the main risk factors in monks and youth. This is consistent with the research by Yodhiko, Y., Krairach, T., Saengdeunchay, R., and Phophichit, N. (2020) on balancing and maintaining Buddhist natural costs of community forest networks in the eastern region. North found Society needs to implement social rules, participate in networks of conservation organizations and build knowledge of diversity stably and sustainably.

3. A good practice model for managing the problems and obstacles of the promotion of the volunteer network of monks leads to an approach to

promoting the volunteer network of clergy in the lower central region in the country which consists of a conceptual framework work process. , vision, including the measurement process and related organizations until it can be carried out to expand the results. Consistent with Pompai, J., Yupas, Y., and Phosing, P. (2020), it was found that the potential of temples affecting tourism promotion on the Mekong route to find indicators of temple tourism promotion factors. and the potential for tourism promotion of temples on the Mekong route, which has 4 indicators as follows: 1) place arrangement, 2) environmental condition, 3) cultural value and local people's way of life, and 4) historical value.

Recommendation

There are three forms of promoting the volunteer spirit network of monks in the lower central region in Thailand that are used to prevent and solve the problem of drinking alcohol for youth, which are: (1) A model of good practice in the application of integrated Buddhist promotion in the management of problems and obstacles of promoting the Buddhist Sangha Volunteer Network leading to a guideline for promoting the Volunteer Network. of monks in the lower central region in the country. (2) a model of good practice in driving the operation of promotion in the management of problems and obstacles of promoting the volunteer spirit network of monks, leading to a guideline for promoting the volunteer spirit network of monks in the region lower middle in the country. (3) The model of good practice in social participation and capital drives the management of problems and obstacles in the promotion of the monk's volunteer network, leading to the way of promoting the volunteer spirit network of the monks in the lower central region in the country.

General recommendation: (1) Monks should build more diverse networking partners and continue their activities through the cooperation of

various agencies. (2) Instilling Buddhist attitudes among all genders and ages to cause distrust of objects and to be aware of the dangers and dangers of selfishness.

Future research recommendation: (1) It should be multi-party collaborative research with both community educational institutions. and family in joining together as volunteers. (2) It should be research that encourages young people to participate in campaigns to reduce and stop stinginess, empowering, exchanging knowledge. (3) The research project should be carried out in several social groups to create a comparative study of the similarities and differences to further strengthen the volunteer spirit in the country as a whole.

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