

**COMPETENCIES OF MONKS AS CHANGE AGENTS:
A CASE STUDY IN KANCHANABURI**

SOMBAT PRUETTIKUL

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Thesis
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COMPETENCIES OF MONKS AS CHANGE AGENTS : A CASE STUDY IN KANCHANABURI

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ABSTRACT

The objective of this research was 1) to develop a model of monks' competencies as local change agents; 2) to investigate levels of monks' competencies as local change agents; 3) to investigate factors affecting the implementation of monks' competencies as local change agents; 4) to seek approaches for developing monks' competencies as local change agents. The methodology used was both qualitative and quantitative, and it included documentary research in leadership, monk's law and regulation, and competencies evaluation in Kanchanaburi province. A case study was developed of the high competencies of monks as change agents and temple's activities in Kanchanaburi province and the logical comparison between the lacking of competencies and condition factors related competencies.

Results revealed that 1) The competencies of monks as a change agent's model feature 12 characteristics from the cognitive domain, affective domain and psychomotor domain, divided to 2 levels. Level 1 is composed of own capital realization, social realization, future forecast, local royalty, self honesty and being honesty. Level 2 is composed of academic knowledge, working knowledge, belief in Dhamma, Dhamma intention and working, working honestly and social honesty. 2) Most ecclesiastical officials had competencies level 1, that means they had ability to work according to assign. for, competencies level 2 should to enhance or develop some characteristics for increasing opportunity to working's successful. 3) Condition factors of using competencies were government policy and monk's organization that support local people to harmonize and local confident. 4) The development process should to build good motivation with good model, clearly principle, supporting and concerning local, created body of knowledge by training and learning by doing method.

The recommendation of this research were social and local should be build appropriated condition factors and cooperated with ecclesiastical officials to develop utmost competencies. For applied to local leader in general should be concern some criterion that suitable for monk only.

KEY WORDS : COMPETENCIES MODEL / LOCAL CHANGE AGENT / MONKS

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ความสามารถเชิงสมรรถนะด้านผู้นำการเปลี่ยนแปลงท้องถิ่นของพระสงฆ์ : กรณีศึกษาจังหวัดกาญจนบุรี
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บทคัดย่อ

การศึกษานี้มีวัตถุประสงค์เพื่อ 1) พัฒนาตัวแบบความสามารถเชิงสมรรถนะด้านผู้นำการเปลี่ยนแปลงท้องถิ่นของพระสงฆ์ 2) ศึกษาระดับของความสามารถเชิงสมรรถนะ 3) ศึกษาปัจจัยเงื่อนไขของการใช้ความสามารถ และ 4) แสวงหาแนวทางพัฒนาความสามารถ ระเบียบวิธีวิจัยใช้การวิจัยแบบ “ผสมวิธี” ระหว่างการวิจัยเชิงปริมาณกับการวิจัยเชิงคุณภาพ เช่น การวิจัยเอกสารด้านผู้นำและระเบียบกฏข้อบังคับของคณะสงฆ์ การประเมินความสามารถของพระสังฆาธิการในจังหวัดกาญจนบุรี กรณีศึกษา พระสังฆาธิการที่มีความสามารถระดับสูง กับการทำกิจกรรมของวัดในจังหวัดกาญจนบุรี และการเปรียบเทียบ เทียบเชิง “ตรรกะ” ระหว่างความสามารถที่ยังขาดอยู่กับปัจจัยเงื่อนไขการใช้ความสามารถ

ผลการวิจัยพบว่า 1) ตัวแบบความสามารถเชิงสมรรถนะด้านผู้นำการเปลี่ยนแปลงท้องถิ่นของพระสงฆ์ ประกอบด้วย 12 คุณลักษณะ ที่ครอบคลุมทั้งด้าน ความรู้ ทักษะ และพฤติกรรม แบ่งเป็น 2 ระดับ โดยระดับที่ 1 ประกอบด้วยคุณลักษณะด้าน ฐานในตน ฐานในสังคม คิดทันอนาคต คิดรักท้องถิ่น ปฏิบัติตรงต่อตนเอง และปฏิบัติตรงต่อผู้อื่น ระดับที่ 2 ประกอบด้วยคุณลักษณะด้าน ฐานในเชิงวิชาการ ฐานในงานที่ทำ เชื่อตามธรรม มุ่งธรรมกับงาน ปฏิบัติตรงต่อหน้าที่ และปฏิบัติตรงต่อสังคม 2) พระสังฆาธิการส่วนมากมีความสามารถในระดับที่ 1 คือ ทำงานตามที่ได้รับมอบหมายได้ ส่วนความสามารถในระดับที่ 2 เพื่อเพิ่มโอกาสแห่งความสำเร็จของงานควรได้รับการพัฒนาเพิ่มในบางคุณลักษณะ 3) ปัจจัยเงื่อนไขการใช้ความสามารถ ได้แก่ นโยบายของภาครัฐและองค์กรสงฆ์ที่ให้การสนับสนุน และคนในท้องถิ่นที่สามัคคีมีความเชื่อมั่นในท้องถิ่นของตน 4) แนวทางพัฒนา ควรสร้างแรงจูงใจโดยใช้ตัวแบบที่ดี มีหลักการที่ชัดเจน ส่ง เสริมความสำคัญของท้องถิ่น และสร้างองค์ความรู้โดยการศึกษาอบรม และฝึกปฏิบัติด้วยตนเอง

ข้อเสนอแนะ สังคมและท้องถิ่นต้องร่วมกันสร้างปัจจัยเงื่อนไขที่เหมาะสม และร่วมกับพระสงฆ์พัฒนาความสามารถเพื่อให้พระสงฆ์ได้มีการใช้ความสามารถอย่างเต็มที่และทั่วถึง สำหรับการนำผลการวิจัยไปประยุกต์ใช้กับผู้นำท้องถิ่นทั่วไปควรคำนึงถึงเกณฑ์บางอย่างที่ใช้ได้เฉพาะกับพระสงฆ์เท่านั้น

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CHAPTER 1

INTRODUCTION

1.1 Background and rationale

In the past, many developing countries were heading for modernization based on economic mainstream to maximize wealth. It is an “economist conceptual”, which is a Trickle-down Theory. Based on this theory, the administrative center specified needs and strategies for development. It was the top-down development for promoting a consumerism to meet the endless needs (Abhihai Phansen, 2001: 550).

Previously, the critical consequence of Thailand’s development was classified into 2 structural problems. The first problem, which based on capitalist economy, was increasing consumption of goods and heading to devastation of natural resources. The second problem, which based on governmental centralization, was reducing a competence to deal with social problems. Critically, it was negative effect on the national strength while the private sector eyed amassing interest (Weerabool Wisartsakul, 2002: 95). In 1997, it noticeably induced a critical economic crisis with immeasurable social problems. From a previous paragraph, it was correspondence with a study by Nawarat Phlainoi & Supavan Phlainoi (2001: 125) on a population study. Previously, the Thailand’s development approaches remarkable negative affected the national strength. It was undoubtedly a cause of community collapses or crisis.

This crisis illustrated that the national development by westernization paradigm was insignificantly able to approach on Thai’s lifestyle like Buddhism in the past (Somboon Suksamran, 1987: 13). Therefore, it kicked the Thai integrity of needs to revise a critical development theme such as the “wealth economy, peaceful societies, and sustainable development”. Academicians believed that a holistic approached should be adopted by reinforcing community, each individual, and leaders with implanting ethical behaviors.

At that moment, Thailand's development principally attempted to adopt a holistic and individualistic approaches were "A holistic social approach". A holistic social approach was adopted to reinforce communities prioritizing on a development theme that was "individual as a centralized development". This approach was formed in the 8th Plan of the National Economic and Social Development (1997-2001), which Choochai Smithikrai (2001: 2) quoted that it was a development plan prioritizing human competencies on physical, psychological, and intellectual dimensions. Based on an individual as a centralized development, this concept of developing a country conspicuously was to develop "people, for people and by people". It exclusively enhanced a strengthen of local community and people to participate by applying the decentralization system in developing economy, social, natural resources, and environment that were relevant to local customs and traditions. It allowed each individual in the local community to take right, responsibility, and participation on community development. It was a community-rebalanced process, which based on "the pluralism". Based on the pluralism, this concept was a horizontal decentralized authority on local development activities, and supported by the government or the state. It was a strategy to adopt locality and local intellectuals. In addition, it was addressed it on the strengths and the existing Thai social capital to motivate both individuals and community in term of community awareness for a well preparedness to handle local affairs. It was to cultivate integrity of being community members to recognize community problems and to achieve appropriate solutions. A specific procedure was a participatory process of the community, and emphasized on a changing of a local agent by the local collaboration. This concept was found in many Article posited by the Constitutions 1997 of the Kingdom, such as Articles 45, 46, 56, 69, 76, 78, 80, 214 and Articles 282 to 290.

An attempt on improve individual matters was significantly focused on the community leader even if the development strategy had been shifted. In addition, individual concepts and practices in societies were invariant. Controversy, specific goals, strategies, and mechanism of development still had been traditionally top-down centralized, in that by bureaucratic authorization or by organizational administrative practices with controls. Then, it ruined a state of "public leader or natural leader" as an "informal leadership" to become out of commission. Societies then lacked a whip to share responsibility as "stakeholders" in relation to set some solutions and enforce

local development replacing as “takers” only (Sonthaya Pholsri, 2003: 63). In association with ignorance of ethical behaviors based on capitalism inflowing with the national development emphasizing “the bright not the virtue”, it in turn initiated exploitation and cronyism in the gap of decentralization and unpreparedness to audit process enforced by laws. (Dararat Mettarikanont & Panadda Phuerkphan, 1992: 18). It originated paradigm shift from the “local leader” to “change agent” or to the “civic innovator.”

Recent attempts to reinforce communities and molding the virtuous local leaders, they all reinforced people politics but “body of knowledge” implemented and strengthening locality were still attached to the previous knowledge which built and developed from the western world. In addition, it was not relevant to the culture and the lifestyle of the Thai societies. In turns, it likely stagnate solutions and was unprogressive. The “development knowledge” was required to improve social capital with regards to capitals of resources, culture, intellectuality, and spirituality of the Thai societies. It would stem local synergies with civic virtue, which was a strong public sector who participated to determine direction of sustainable self-development under the process of the public participation. Besides participation, members as co-learners with trusted in self-potentiality and communities-potentiality that they were ready to think, decide, solve problems, and improve locality with volunteering. Rapidly, it significantly formed the local leader with the strong society, which was corresponded with the development contexts under the “local change agent.”

Besides community level that focused on the social changes or social innovation in both concepts and practices, the “local change agent” was required to change oneself before building trust and confidence among their local. Then, it could step to changing people in society. Whereas as different levels of leaders such as the leader of a country had to prepare a political party, an organizational leader, or a group leader had to institute a personnel-training center of its own, but general locality had no preparedness and development of the local change agent. Then, Thai societies should seek and develop the “local change agent” who was the grass root leader closed to their local (Sonthaya Pholsri, 2002: 63) with adequately quantity and dissemination for covering changes in all community of the Thai societies.

Gaining authentic collaboration, the “local change agent” needed knowledge, skills and personal traits such as attributes, attitudes and motivation as a root of

significant behavior as it was “competencies of local change agent”. In term of ability to change local, it needed to build a trust among local members with voluntarily participate rather than by enforcement. Then, the local change agent needed to be both “the good” as a significant virtuous and “the great” as a significant capable to increase ability by training and learning. Accounting on “virtue” that influenced an individual control behavior and social growth, it stemmed individual ethical behaviors yielded from rational reflections, which was hierarchically invariant and not jumping or alternating in steps of intellectual development. It was discrimination and integration process (Chaiporn Witchawud, et al., 1988: 23-25).

From previous paragraph, it was correspondent with the research in Thailand, that there was positive relationship between age and belief with individual religious self-practices (Duangduan Phanthumnawin, 1997: 90-99). It was difficult to build the “local change agent” with competencies based on local needed. The cultivation of ethical behaviors needed particularly time especially among locality where it had no preparation. In an association with the studies of Duangduan Phanthumnawin (1997: 94) found that the religion influenced individual behaviors. It therefore led to the concept of the “monk” as the religious personnel was viable to this duty and roles particularly the “Ecclesiastical officials” (Sankhadhikara) who ran school of monks at the level of jangwat (province), amphoe (district), tambol (subdistrict) and mooban (village). (Wirat Thiraphanmethi, & Thongbai Theerananthnagkur, 2003: 214). Then, the solution was gaining a qualified person, that met the ethics requirement (based on a spiritual domain: goodness) for additional academic training (based on an intellectual domain: smartness), to reach “adequacy competencies of local change agent.” The researcher believed that it was the most proper approach with this limited time.

But, currently the government had no evident policy to use the local change agent or monks (Bhattarabhon Sirikanjana, 2003: 1) because it was a sensitive issue. In addition, we were likely asked ourselves in two significant aspects whether “monk should take responsibility on the local change agent” or “this kind of monk’s responsibility was likely contradicted with the Buddhist teaching”. The words of Buddha to missionary monk in evangelizing were “for the benefits and for the peacefulness of people in general.” What was the scope and to what extent was the meaning? From

previous studies of sociology, it found that some people accepted and rejected on this specific concept that monks as a local agent or community leader as follows:

The “Supportive Concepts”, because of current societies were significantly complicated changed then villagers hopefully depend on monks. These monks were unable to refuse otherwise; the villagers would be losing their faith without any recognized on usefulness and necessity of having monks in the community (Bhattarabhon Sirikanjana, 2003: 2). Besides, monks had distinctiveness to force their local leadership, i.e. the Thai societies had “wat or temple” as a center of locality, having monks commonly respectable in general and by principles. Monks were devout persons who detached from worldly belongingness with exclusively gathering, anxieties, and free from profit-driven. They could then likely sacrifice to development works more. It was corresponded with the studies of roles of monks and development of Ariya Limsuwan (1983: 66-67); Sombat Boonruen (2002: 157-158). And, it was corresponded with the studies of monks and leadership of Sangkhom Sangkhat (2001: 103) and Manoch Tanchawanich (2003: 1–2) with basic belief that monks were significantly distinct in many aspects for facilitating local development and initiating social shift at community grass roots. Therefore, at this moment, the government had many projects depend on most “local monk” apparently in both directly and indirectly mode such as By the project of Buddhist Practice Schools, the principal policy was for solving student’s ethics among 33,203 target nationwide schools within 2006. By the project of Buddhist Practice for government officials, the principal policy was for enhancing ethics among government officials by permitting them leaves for dhamma practices for 3-5 days without counting it as a leaving day. By the project of Cultural Revolution in our nation, the principal policy was for promoting Thai traditional and cultural center covering every province in 2004 and covering every amphoe (district) in the following year. Finally, it was estimated 7,255 centers in every tambol (sub-district). This project was mainly disseminated cover every locality in the Thai societies and required collaboration by the “local monks.”

The Contradictory Concepts, because of the government and monkhood, they had absolute image of an ideal monk as a one who focused on “Nirvana” and evangelized Buddhism principles counted as good and virtuous practices. Monk maintained no duties to shoulder burdens of villagers. Therefore, roles and duty of

monks as a local leader likely met some problems by rules, tradition and practices (Bhattarabhon Sirikanjana, 2003: 1). Monks as religious had to practice “227 sila” and stick to regulations of the “Council of elders” (Mahadera Samakhom). In addition, monks had to follow “local traditions and the ancient life” as well as using “each own discretion” to reflect whether, how and to what extent one should share the roles. Local people could accept and still “trusted” rather in objections. There were exceptions in some locality, where they did not need monks to share burdens of villagers (Loka-Wajja), which might harm religious life. Conflict at Dong-yai forest were monk participated developments with villagers and private sectors but there were critical conflicts with government leading to critics the roles of monks. The basic Buddhist Disciplines was a critical question on its properness to the practices of monks (Prawes Wasi, 1998: 31). It was corresponded with the studies of Mulder on “Monk, Merit and Motivation in Thailand” on proposing that monks should fulfill leadership in instructing morals rather than being the tools of the government in developing locality where disgrace would be found among villagers. With this concept, monks were fit for being leaders in instructing morals and religious knowledge rather than involvement in developing locality in other aspects.

1.1.1 In holistic approach, monk context was considers by the researcher that “Ecclesiastical officials (ECCL.)” owned factors facilitating development of “competencies of local change agent” as follows:

1.1.1.1 The ECCL. or “abbot” was the representative of Buddhism in locality where the Buddhist principles was part of lifestyle turning to be culture. Since the past, “temple” (wat) was a significant key of local development as a center of means and resources in relation to materials, money, personnel and trust. Noticeably, trust was counted as an existing resource of the religious institution, which flowed out countless other resources.

1.1.1.2 The ECCL. or “abbot” was the local leader of local grass root. Since the past, when monk perceptibly took a role of being the center developing local people such as teachers of both academic, career, and lifestyle. In addition, they took a role as physicians and nurses for the remote local people during sickness, as judges of the court to charge because villagers respected and honored them as so on.

1.1.1.3 The ECCL. passed the selection procedure to verify a qualification to be leader. By selection for hierarchical of relationship between ECCL., the qualified procedure involved not only years old monkhood (remarkable maturity and qualification) but also considered a “reverend” accepted by villagers (good conduct and moral authority). For example, the Abbot of the Royal Monastery needed to have over 10 years of monkhood with the ecclesiastical title of the ranking monks. Local people believed in a practiced daily that the ECCL. was remarkable greatly moral with higher knowledge than general people were.

1.1.1.4 The ECCL. properly behaved and fit to be the local leader because he held the status as a monk practicing 227 sila and instructed moral and ethic principles, viable, non business involvement, and not for profit, and not for economic survival, which enable his reverend to more sacrifice for development work. The position of the ECCL. was the label to remind and to adopt enhancing attributes of sacrifice, to perform beneficial deeds, to be the spiritual leader in the moral and achievable courses of practice as expected by monks to their abbots. (Sangkham Sangkhaphat, 2001: 2)

1.1.1.5 The ECCL. or “abbots” were numerous; spread local-wide to meet the needs of the local change agents with quantity and distributions. By statistics of the year 2001, there were 31,960 legal Buddhist temples (wats) in Thailand (Department of Religion, 2002: 88). From the statistic of Public Administration Department, Ministry of Interior, There were 7,255 districts (tambols) and 71,864 villages (moobans) in the year 2001. By average, the estimated ratio was greater than 4:1 temples (wats) a district (tambols). Estimated the number of abbot, deputy abbot, and assistant abbot in all temples of Thailand, the number of ECCL. were not less than 90,000 monks whom was ready to play roles and duty of the local change agents in the local area around the nationwide, would properly and adequately been developed in “competencies of local change agent”.

1.1.1.6 The position of the ECCL. was a long-term status without any term of office under the regulation of the Council of Elders No. 24 (1998) on appointment and impeachment of the ECCL. The ECCL. positively helped consistent local development, which was apparently different from other formal local leader. In addition, the local people noticeably believed and attached to the ECCL. as a one who

held the status of a local leader. Moreover, these local people were ready to follow the ECCL.

1.1.1.7 The researcher believed that having roles and duties of local change agent of monk should be relevant to the approach and activity of the local changes. By means of intellectual, culture, and unity of the local people as volunteers, they undoubtedly turned themselves to participate for solving problems and developing their community. It was relevant to the context of an intellectual leader of monk that was not to harm monk's image and trust among these local people and was not to contradict with the government concern. On the other hand, it was significant supported the local development that was basically maintained by on the government sectors. Some researches with contradiction such as the work of Mulder had more monks from central region as respondents whom were assigned to locality such as the Buddhist missionary. They were outsiders and their contexts were different from this research.

To meet the recruitment of personnel qualified in ethics and gave additional development on necessary academics for "competencies of the local change agent", it was seen that the "monk" as the social capital of the locality and highly viable particularly during the development of the "local change agent" in which required long period to solve the problems of morality. It was the method the researcher believed that proper to time transition when the societies needed and sought for the "local change agent" adequate and fully vested with quality, quantity and dissemination. Besides the mode of monk qualifications for consideration, e.g. whether competencies of monks in locality should be adequate to perform critical duty expected by societies, they had been unable to fulfill duty or defective in dome areas, and how those could be improved so that monks could fulfill duty of the local change agents and generated full benefit.

There were also the social conditions whether to support or to object the competencies of the local change agent. This condition had been gathering from researchers and believed that the government and the local were not fully supporting monks as the local change agent. Previous duty and roles of the local change agent of monks had no models and evident approach because conditions could be summarized into tow approaches as follows:

1) Condition 1: the irrelevancy of rules and customs practiced based on the interpretation by the strict Deravadha or Hinayana and the studies of the

Buddhist Cannon, it was found that in the early era Buddha. The rules and customs to govern monks was “Jaritta” (He pointed to the viable course and monks would follow) and “Varitta” (He pointed the prohibited course). In fact, Buddha specified coded the cannon by considering a social context. It was the lifestyle of monks should be relevant to those of the villagers in which there will be no reprimands and violations of laws. When societies changed, monk as a part of societies had to be indispensable to meet both directly and indirectly consequences. The local needed helps and should count on roles and duties of monks to behave properly as defined by religious and relevant to social context as defined by local customs and ancient lifestyle based on their needs. They would have been conditions either to support or to reject the activities of monk as the local change agent when it might lead to develop competencies of the local change agent of monk.

2) Condition 2: the monks’ knowledge in management with worldly wisdom to understand change in societies would rapidly spark and extinguish in present and future time. Monks should recognize with definite standpoints whether able to speak or to do especially in which to extent. In general, monks focused on moral studies rather than worldly ones, where it made their knowledge defective. Therefore, increasing knowledge and techniques to know the world properly should increase competencies of change agent, which was a condition allowing monks to effectively organized activity as the “local change agent.” It also led for approach and technique of developing competencies of the local change agent of monks.

1.1.2 The researcher believed that competencies had been developed and conditions had been adjusted to facilitate public welfare of monks. As the Buddhist representatives in local, these monks would share their ability to be leader of change agents harmoniously. They could decrease recent trustful crises of religion as it was be an opportunity for further retaining significance of Buddhist institution existing in the lifestyle of the Thais. Amid the social context with changes of developing a country, it generated full benefits of social, religious and development of the country especially in every provincial area. There was robustly participation of the political public or the public movement in local area such as in Kanchanaburi province because of:

1.1.2.1 Nature of the past development: it was a “trickle down theory” focusing all forces of development into the field ready for development such as where

there were density of population, and worth for investment turning the area fully developed with growth disseminated around the premises. Kanchanaburi province was broad but few populations, and waiting for the development flows from Ratchaburi province, which was in the progression. Therefore, Kanchanaburi province should have much territory for development. When the strategies had been decentralized, the local change was to meet the rapid dissemination of development. It was to meet the development policy focusing expansion of economy of the west extended to the deep-sea port of Thawaaai City (Muang Thawaaai) in Myanmar, where the government had projected its development but required public critics, needed comments for the common benefit and much for the local. Had the local and the public political were weak, it would turned into mocking unrest. Besides, Kanchanaburi province aimed to be the center of tourism, trade, and industry of the western region that the development would likely be perfect, had the local were unable to exploit time for one's own benefits, for locality, for societies, and for the nation.

1.1.2.2 Nature of the population: geographically and historically, Kanchanaburi was the meeting places of many ethnicities and multi-cultures with differ in lifestyle, cultures, and customs as it was unique to itself with harmonized culture and customs. It was still the area with considerable strong culture and customs. Besides, the researcher believed that different customs and the local lifestyle were conditions to impose the competencies of the local change agent of monks. The local policy and activities was derived from the strong and comprehensive local synergies amid context of different customs and culture of multi-ethnicities. Then, It could lessen conflicts of the government sectors. About 80% of population Kanchanaburi lived in rural areas. All much adhered to the local lifestyle and intellectual. The researcher believed that urbanization and ruralization affected religious trust and population collaboration. It also affected the competencies of the local change agents of monks.

1.1.2.3 Nature of religion: Kanchanaburi housed more than 546 temples. It told trusts of the local people toward the religion. Abbots were enthusiastic in the human resource development activities. Monks would organize activities much relevant to the "local change agent." For example, in 1993, there were 104 centers admit children before formal studies organized in temples or 77.6 % of such centers in such religious jurisdiction of Region 14 (Kanchanaburi, Nakhonpathom, Suphanburi,

and Samutsakhon) had 134 centers and 88 units to train people in tambols led by the abbots. In addition, Kanchanaburi had the highest rate growth of temples in the religious jurisdiction, Region 14. For example by statistic in 1993, Kanchanaburi asked for approval of constructing 3 temples from all of request in the Region 14 of total of 4 temples. Kanchanaburi registered 8 temples from request of the Region 14 with total of 8 temples. Kanchanaburi pleaded His Majesty to permit “Wisangkhamasima” of 10 temples from the total submission of 14 temples of the Region 14. (Department of Religion, 2002: 68, 72, 95)

Therefore, a study on Competence of Monks as Change Agents: A Case Study in Kanchanaburi “Would have been useful the local change focusing on its members to share development and solve problems of the locality with awareness, responsibility and participation in development and solving the local problems with volunteering, collaboration, and community harmony”. It would be associations of each community members as dynamism and strong public institution. There was mutual learning on culture and local intelligence, which was the goal of the local change in this investigation.

1.2 Research objectives

- 1.2.1 To develop a model of monks’ competencies as local change agent.
- 1.2.2 To investigate levels of monks’ competencies as local change agent.
- 1.2.3 To investigate condition of implementing monks’ competencies as local change agent.
- 1.2.4 To seek approaches for developing monks’ competencies as local change agent.

1.3 Research questions

- 1.3.1 What should be a model of monks’ competencies as local change agent?
- 1.3.2 What level of monks’ competencies as local change agent?
- 1.3.3 What were conditions of monks’ competencies as local change agent?
- 1.3.4 What was the strategy to develop monks’ competencies as local change agent?

1.4 Benefit of the research

1.4.1 Having a model to study and develop monks' competencies of local change agent.

1.4.2 Accurately enabling development and enhancing monks' competencies as local change agent in which there was inadequacy.

1.4.3 Using as an approach direction to readjust conditions or develop monks' competencies as local change agent relevant to and facilitating local changes.

1.4.4 Findings would be use to develop competencies of local change agent in other contexts.

1.5 Operational definitions

1.5.1 Monks' competencies as local change agent were referred to foundations to form the behavior of monk who boarded in a locality and enabled to motivate the local to participate in activities for sparking the local changes, which divisible into 2 groups as:

1.5.1.1 The core competencies were referred to ability in conduct a change such as vision, mission, goal, and strategy related to the local change agent among locality of a monk.

1.5.1.2 The technician competencies were the specific ability to a certain aspect such as knowledge, abilities, and skill in playing roles of monks as the local change agent.

1.5.2 The competencies levels were referred to the conducting ability of monks as local change agent classified into 2 levels, i.e. "general ability" and "achievement ability" that increase opportunity to achieve a successful in working.

1.5.3 The competencies model of monks as local change agent was referred to a summary of investigation of monks' competencies as local change agent both in documents and from best practices that shown the relationship of knowledge, attitudes, and behavior of monk and effectiveness of leadership of local change agent in each level.

1.5.4 The competencies assessment of monks as local change agent was referred to evaluate competencies of Cognitive Domain, Affective Domain and

Psychomotor Domain. It was a “competencies gap assessment” related to both “core competencies” and “technician competencies” with in the existing monks compared with the expected competencies of local change agent.

1.5.5 Conditions of Using monks’ competencies as local change agent were referred to “causes or rationale” that both supporting and restricting aspect in using monks competencies as local change agent such as the disciplinary monks, laws, customs local lifestyle, and social situations.

1.5.6 Developmental approach direction of monks’ competencies as local change agent was referred to the “holistic” attributed by setting a guidelines, and recommendation that led to leadership of local change agent of priests.

1.6 Scope of study

This investigation was to study the monks’ competencies as local change agent at the level of the ECCL. or an abbot in religious jurisdiction of Kanchanaburi Province following the list of the Buddhist temples in 2003.

1.7 Conceptual framework

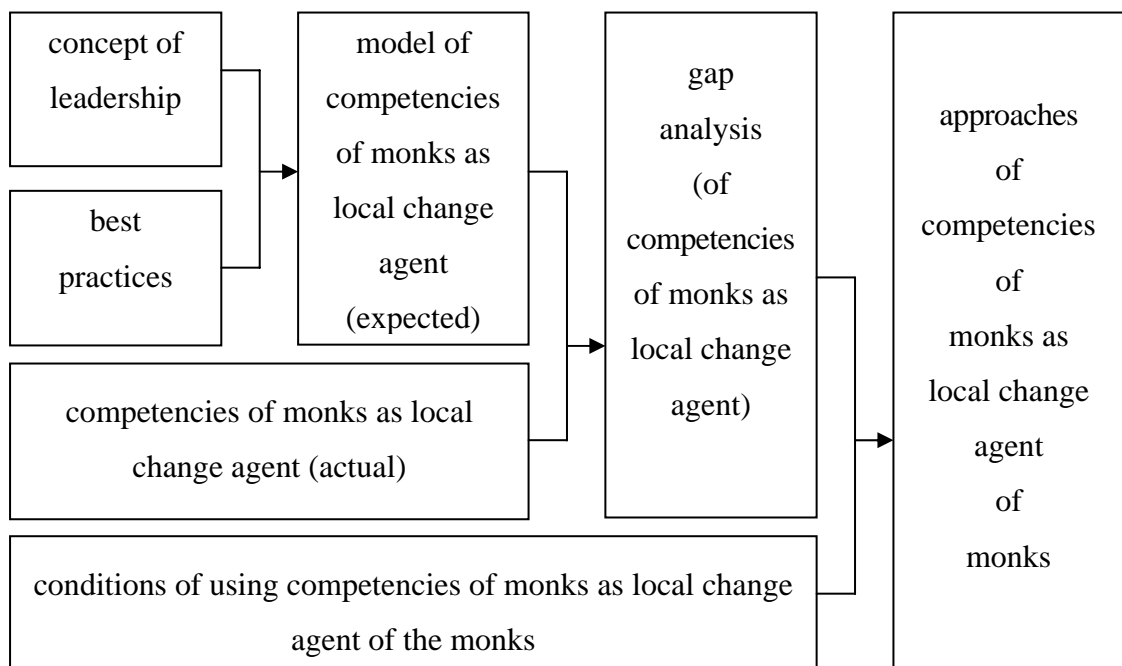


Figure 1 Conceptual framework.

CHAPTER 2

LITERATURE REVIEW

A study of “competencies of monks as local change agents: A case study in Kanchanaburi” had been divided into 4 parts as follows:

- Part 1 Competencies
- Part 2 The local change agent
- Part 3 Monks as local change agent
- Part 4 Kanchanaburi province

2.1 Part 1 Competencies

2.1.1 Evolution of competencies conceptual

2.1.1.1 Danai Tianpoot (2005: 160-162) concluded evolution of competencies conceptual originated from psychology conceptual that interested in ability of different aspects as follows:

- 1) Ability to learn in functional working
- 2) Ability to work in position
- 3) The suitability in work

2.1.1.2 Measurement & Evaluation methodology had later been developed into new disciplines that split from psychology science and developed its knowledge, the measurement and evaluation, to deeply dimension. Therefore, the ability, which was interested in behavior, had been changed to potential study, interested in behavioral consequences. It was corresponded with Armstrong & Murlis (2001: 299) stated that “we are interested in behavior, which drives performance rather behavior. This concept focused on

- 1) Competencies to work properly
- 2) Something in oneself that drove to efficient performance

2.1.1.3 In 1994, business circle were interested the strategies that took business successful. It led to “core competencies of business, which was the concept of management methodology emphasized:

- 1) Competencies, knowledge, skills, technology and others
- 2) Intellectual and expertise
- 3) Competencies made successful business

Therefore, competencies emphasized outcomes rather than behavior and emphasized effects rather than inputs. When the competencies had been increased, they would lead to higher performance. Development of competencies in early age focused on recruitment for admission. Then, competencies system had later been implemented in human resource development in the government and private sectors. Moreover, it brought the hidden ability of an individual for increasing work effectively. Also, it was applied extensively with human resource development, training and development, performance management and remuneration management. Therefore, in future the research and development process on competencies was vital. (Krekkiat Srisermphoke, 2003: 12)

2.1.2 Definition of competencies

Competencies was referred to hidden thing in individual, which Spencer & Spencer (1993: 9) called natures which were the foundation of individual's traits. But in the Dictionary Longman (1987: 476); The University of Birmingham (1996: 217) would call expertise, experiences and other appropriate qualifications. They were differed from Krekkiat Srisermphoke (2003: 21) who divided to knowledge, skill, and abilities. Whereas. Arhhabhon Phoowittayaphan (2004: 27) stated that competencies were fundamental characteristics that human expression, enabling to reflect the hidden of an individual. It was similar with Danai Tianpoot (2005: 165) stated that it was the integration of knowledge, skill, attitudes and personal attributes and expressed into behavior. It was corresponded with Sirichai Kanjanawasi (2003: 14) defined that competencies were the nature of groups of knowledge, skill and personal attribute, which were hidden and being the foundation of individual expression. All these attributes and behaviors related with the causes that linking individual performances. Dictionary Longman (1987: 476); The University of Birmingham (1996: 217) quoted

that it required adequacy for that activity. This was corresponded with Spencer & Spencer (1993: 9) stated that these attributes had been adequate to work effectively and referable with the standard criteria in working or situation. At the meantime, Danai Tianpoot (2005: 165) stated that these attributes mentioned had to be adequate for an individual to best practices in their roles, until reached the superior performance or best effectively. It was corresponded with Sirichai Kanjanawasi (2003: 14) emphasizing that those hidden attributes were necessary for satisfaction and achievement of working or positioning of an individual.

From the study of contexts of competencies, it led to conclude the meaning of competencies, refer to the basis characteristics of individual behavior, both easily seen, i.e. knowledge, skill. The other was talent, which were the personal attributes such as motives, self – concept, and traits, that related with working effectively.

2.1.3 Concepts of competencies

2.1.3.1 Structure of competencies

Supphachai Yowwapas (2003: 37-42) stated that fundamental attributes originated an individual behavior, which was the structure of competencies that appearance and hidden, contains 5 attributes, for examples knowledge, skill, motives, self – concept, and traits, based on concepts of Spencer & Spencer (1993: 9-12) was conclusive as follows:

1) Knowledge was information, which an individual specifically acquired and such knowledge could be predicted whether the person was able to work or could not predict.

2) Skill was the ability to expression or ability to work, both psychologically and physically.

3) Motives were things an individual thought or wanted which drew action. Motives would drive, lead and select behavior that lead to specific target or having different behavior.

4) Self – concept was a personal image, it was the values, belief or personal attribute. Person who had values, belief or attitudes had not work from talent, they were mostly failure rather than success.

5) Traits were referred to the physical expression and the regular response to situation and information such as creativity, emotional controls. Trait competencies were talent predictable that the person would fulfill assignment regardless supervision.

It was concluded that knowledge, and skill would be the nature of visible competencies easy for development. The training best fit to acquire these competencies, while the self-concept would be in the middle between knowledge, skill and motives with traits. The self-concept would fix values, belief and attitudes enabling to adjust by training and psychological therapy or the positive experience but it needed more time to develop knowledge, and skill. Whereas, the motive and trait was the basis of individual personality. It was the most difficult core competencies to evaluate and develop. The best selection was as following:

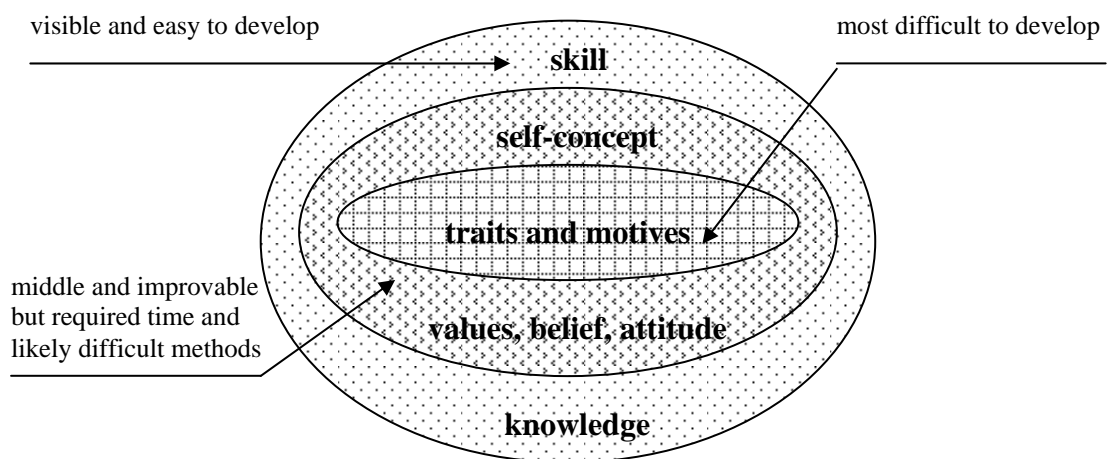


Figure 2 Structures of competencies, applied form Spencer & Spencer (1993: 11)

2.1.3.2 Components of competencies

Krerkkiat Srisermphoke (2003: 22-23) said about components of competencies, which was concluded into 3 parts such as personal characteristics, behavior and performance as follows:

- 1) Personal characteristics were referred to habits, attitudes, and motives influencing an individual expression.
- 2) Behavior was referred to both positive and negative individual expressions.

3) Performance was referred to consequences of action or working successfully.

Components of competencies with their relation as shown in figure 3

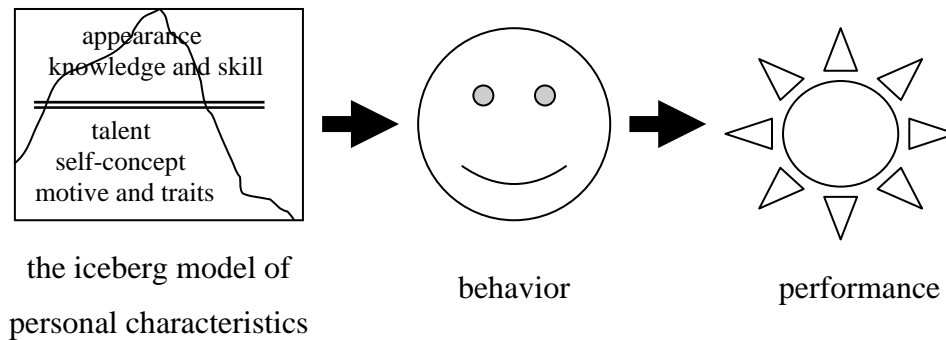


Figure 3 Components of competencies applied form Krerkkiat Srisermphoke (2003: 22-23); Spencer & Spencer (1993: 11)

2.1.3.3 Competencies were divided by objectives. (Arbhabhon Phoowittayaphan, 2004: 27; Krerkkiat Srisermphoke, 2003: 22 – 23)

1) By foundation of working, it was divided into 2 groups, i.e. core competencies and technician competencies.

1.1) Core competencies were referred to basic ability that all position should have or an individual was indispensable. They could be analyze from:

- (1) Vision or the expectation to happen in the future.
- (2) Mission or duty or the thing that had to be completed, respond vision.
- (3) Goal or outcomes that wanted to happen.
- (4) Strategy or action plan or method to achievement.

1.2) Technician competencies were referred to specific foundation in each aspect, analyzed from

- (1) Knowledge e.g. educated or trained.
- (2) Abilities e.g. initiative, work values, and work commitment.
- (3) Skill e.g. experience of social works, adjustment.

2) By nature of knowledge which was used as behavioral foundation of expression necessary for work, divided into 3 types, as:

2.1) Managerial competencies were referred to ability related to planning, management, critical thinking, problem solving and decision-making.

2.2) Generic competencies were referred to general knowledge of a leader such as negotiation, communication and teamwork.

2.3) Technical competencies were referred to ability related to a specific working.

3) By competencies expressed in working, they were divided into 4 levels, as:

3.1) Beginner was a level needed advice or training.

3.2) Apply was a level able to applied or implemented new activity from advised or trained.

3.3) Master was a level to act without advice but able to advise other.

3.4) Lead was a level to evaluate, pursue, improve and plan.

2.1.3.4 To construct competencies model

Based on Arbhabhon Phoowittayaphan (2004: 27); Krerkiat Srisermphoke (2003: 26); Prahalad & Hamel (2004: 26); Spencer & Spencer (1993: 9) it was applied knowledge and created competencies models as following steps.

1) Set core competencies and technician competencies by

1.1) Analyzing core competencies based on ability of a monk as the change agent and being considered from:

(1) Vision or the expectation to happen in the future.

(2) Mission or duty had to be complete to meet the vision.

(3) Goal or outcomes that wanted to happen.

(4) Strategy or action plan or method to achieve.

1.2) Analyzing technician competencies based on development behavior and solving problem in each aspect of a monk as the change agent and being considered from:

(1) Knowledge e.g. educated or trained.

(2) Abilities e.g. initiative, work values, and work ommitment.

(3) Skill e.g. experience of social works, adjustment.

2) Mapping and competencies dictionary was the application of competencies gained from analyses, and mapping by level of ability including established competencies dictionary to explain details of each competency by work order.

3) Setting competencies weight which was setting each competency in each group should have its weight or priority. It was recommended to set in percentage.

4) Setting level of competencies expectations in each one of each group expecting individuals of each level should have. It was recommended estimation of 3-5 levels.

Setting competencies weight and levels of expectations, Arbhahon Phoowittayaphan (2004: 38-43) observed that the core competencies were likely set by the executive or the board because they were familiar with, vision, mission, goal and strategy of the organization, whereas the technician competencies were likely set by supervisors and workers to analyze. Krerkkiat Srisermphoke (2003: 66) proposed 2 techniques, i.e.

Technique 1: A top down technique, which was set by the top management particularly the core competencies, which might have been gained from the executive seminars while the technician competencies could be set by chief and members of each division.

Technique 2: A competencies survey by designing a survey form of competencies disseminated among all staff later data would be summarized which group of competencies gained top score and they would further be implemented in the organization. All knowledge gained would be concluded into the competencies model

2.1.3.5 The competencies evaluation

The evaluation of competencies was the assessment of attributes being the foundation of an individual behavior whether the person had adequate attributes to fulfill the duty. Whereas the person would work or not, it needed to input environmental factors for consideration such as organizational environment, individual environment, expectation of person involved, political, economic and social impacts. This research would investigate in the areas of the monks as local change agents.

Evaluating competencies should cover all foundation of work components (core competencies and technician competencies), which were differed from each other levels (beginner, apply, master and lead) including differences among foundation groups of knowledge (knowledge, skill and behavior) which Benjamin

Bloom had studied in 1950 (Krerkiat Srisermphoke, 2003: 86-89) and concluded that learning process and human ability were classified into 3 groups, such as cognitive domain, affective domain, and psychomotor domain, which could be concluded their meaning, evaluation methods, and evaluation tools in each groups as follows:

1) Cognitive domain was expressed through intelligence, which could be observed by systematized thinking, estimating data, and estimating action. Therefore, it was focused whether an individual owned knowledge and skill the matter and instrument to evaluate this group was commonly the test or the checklist.

Table 1 Hierarchy and explicit of knowledge

hierarchy	explicit
evaluation	able to judge or to compare appropriateness
synthesis	able to develop new model
analysis	able to distinguish, to group, and to classify data for better understanding
applications	able to apply knowledge to new situation
comprehension	able to understand data
knowledge	able to recall data

2) Affective domain was the expression of an individual attitude or against situation. There was interest, determination, and articulation such as attentive to listening, attentive to learning. It was therefore evaluated that an individual was able to work and behavior relevant to the needs of the executive. Scale was popular to this evaluation as following Table 2.

Table 2 Hierarchy and explicit of attitudes

hierarchy	explicit
internalizing values	behavior controlled by value system
organization	ability to prioritize values
valuing	ability to price value
responding phenomena	ability to share learning
reception of phenomena	ability to be aware of things or attentive to situations.

3) Psychomotor domain was the expression of skills and performance. Therefore, extent of success would be evaluated. A result-oriented scale was commonly applied for evaluation as following Table 3

Table 3 Hierarchy and explicit of function

hierarchy	explicit
naturalization	able to do excellent work
articulation	able to express clear performance
precision	able to work correctly
manipulation	having expertise in working
imitation	able to complete work as scheduled

Evaluation of 3 domains could be summarized tools used in testing competencies in each domain as following Table 4

Table 4 Summary of tools and assessment methods

evaluation	cognitive domain			affective domain			psychomotor domain		
	test	checking	references / records	attributes questionnaire	observation	behavioral interviews	performance records	estimation	work role-model
1. knowledge	/		/						
2. skill	/								
3. ability		/			/				
4. behavior				/	/	/			
5. performance							/	/	/

Competencies evaluation of an individual, Kerkkiat Srisermphoke (2003: 88) believed that individuals of different levels needed proficiency level requirements. Therefore, competencies evaluation was relevant to the work level of the person whether to what level an individual should have knowledge, which could be concluded as follows:

Level 1: Beginner (needed advice and training) the evaluation would be on knowledge, understanding, responsiveness to work and imitation.

Level 2: Apply (able to implement activity had ever done or implemented new activity had it been advised or trained.) the evaluation would be on application knowledge to job, giving value of work, correctness and precision.

Level 3: Master (able to work in both experienced and inexperienced job) the evaluation would be analysis, synthesis, prioritization, and articulation.

Level 4: Lead (Able to work and to give advice to other) the evaluation would be ability to estimate situation, opinion, proposal of work by overview, and able to summarize evaluation based on Bloom’s Taxonomy which was relevant to ability as in the following figure. (Krerkkiat Srisermphoke, 2003: 66)

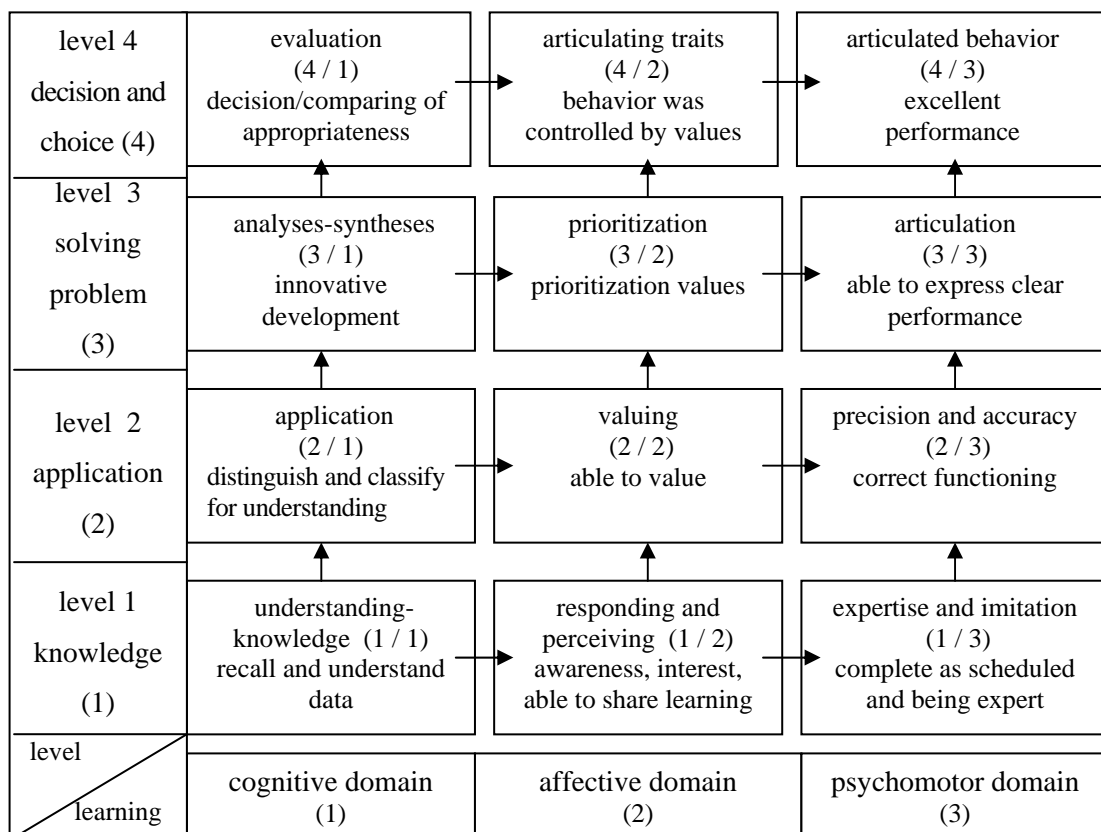


Figure 4 Hierarchy and explicit of function compared with Bloom's taxonomy

2.1.3.6 Summary of competencies used in this research

A study on competencies of monks as change agents: A case study in Kanchanaburi modified concepts of “competencies” developed from an organization

administration maximizing profit which was different from “competencies of monks as change agents” where there was no scope of organization. There was no authority of legal command and order only applying faith and trust to the monk or to the goal awaking in the responsibility of local problems and development. There was no development to increase products or to maximize profit. Therefore, roles and duties were general and no specification like an organization. For relevancy with context stated above, the researcher had applied concepts of “competencies” as follows:

1) Core competencies were referred to the fundamental behavior expressed on ability of local change agent and the technician competencies were referred to the fundamental behavior expressed on knowledge, and specialization in each work

2) Competencies gap assessment based on Bloom’s Taxonomy emphasizing 3 domains of human ability, such as cognitive domain, affective domain, and psychomotor domain

3) Competencies investigated in this research were outside an organization and there were unnecessarily divided into over details and specification like an organization but there was obvious job description. (Arbhabhon Phoowittayaphan, 2004: 27) Therefore, behavior of the local change agent was divided into 3 levels as follows:

3.1) Beginner was a level needed advice or training.

3.2) Apply (including master) was a level of applicability and initiative.

3.3) Lead was the levels of evaluation, pursuing, improving, planning and counseling.

2.2 Part 2 The local change agent

2.2.1 Concept of “leader” shifted to “local change agent”

Human needed “leaders” in all levels of live during normality and crises (Sanguan Nittayaramphong and Suddhilak Smithsiri, 2001: 12). Therefore, a “leader” was necessary for human grouping. It was corresponded with Pra Dhammikasutra when the Lord Buddha showed the necessity of a “leader” that he influenced the

natural phenomena of human being in the encountering societies. Contexts of the leader would change by the social and environmental contexts. Therefore a study on competencies of monks as change agents or the civic innovator might have a different context. From literature review of “leader”, it was believed that concept of a “leader” had been improve to a “change agent” with 2 rationales, such as lessons from development, concept changes with regards to a leader, as follows:

2.2.1.1 Cause 1: The lessons form development. The problems arisen because of the modernization affected by the economic mainstream to build modernity and advisement of materialism. But it was found in societies that there was deterioration, immoralities, so a concept of a change agent was initiated.

1) Critics swept on the failure of democracy which could not actually respond to the needs of people. What in the past was emphasizing voting by the principles of “representative democracy”. Members of parliament decided and solve problems for people. But in the new societies, they were more complicated with varieties of opinions and wants, it restricted “the representative democracy” and there was no guarantee that the decision of the representative would respond to the problems and wants of the people. Therefore, it turned to the participatory democracy”. Not only people would elect a representative to run the country but people had to share in perceiving, commenting, supporting making decision, and directly follow-up the work of the government.

2) Pluralism posited that societies should have intermediary organizations to link people and the state and to balance power of the state through political and social institutes. The state had to accept the diversity of interests, thoughts, beliefs, cultures and lifestyles in each locality. The state had no authority to mandate people to always obey and follow what the state wanted.

3) significance of civic region, civic virtue, and civility, such as responsibility, attentiveness to work, enthusiasm for common, trust and public authority especially, “leaders” of different levels who exploit position for seeking advantageous or wealth for themselves and peers, it was counted problems of morality, senselessness and corruption. It called for ethical deeds or the social capital to decrease values of economy and consumerism.

4) Restrictions of scope of development form the studies of public administration in Thailand retained 3 levels, as (1) the political power was

exercised by the cabinet and the parliament. (2) bureaucratic authority. (3) local administrative power. It was found from the studies that fruitful development of the government sector under bureaucratic systems were in the level of the central and regional administration and subsided at the district level while the subdistrict and the villages and villagers could work more fruitfully.

5) Gaps between the urban and the rural caused by developments and from evidences, it was found that problems would be more critical from development because there was no relevancy between urban cultures and the rural ones. Inadequacy of information, education, knowledge and understanding and victimized the rural people by development because generally, development emphasized industries and services, which facilitated the growth of the urbanization. It boosted industrial sectors significant to the national economy and systematically developed, while rural societies were based on agriculture and trenched into weakening situation creating more poverty and discrimination between urban and rural. People in rural areas could choose Alternative 1: fight alone and struggles for survival and leading to migration for better life in urban. Alternative 2: grouping was to help each other, build competence of more sustainability, building network for strength, which was relevant to the rural life development following Plan 9th of the National economic and Social development, focusing on more standing alone and self – dependence encouraging the rural to group and build strong network.

6) Development shift to deviate encountering. In the past, the villagers were less knowledge and competence and human capital. They had to wait for the sympathy and supports form officials as dependents. Officials were both leaders of thoughts for planning and distributions of resources through chiefs of division or hierarchical leaders. Recently, the government had dumped heavy budgets to develop rural areas of Thailand but it likely failed compared to the budget dumped. There were conflicts among responsible persons of development viewing that the rural people were not interested and collaborative in the development process. The rural people on the contrary saw that officials projected irrelevantly to the problems and needs of the areas. The more they saw corrupted project, villagers would keep still and not collaborated or likely but not seriously. When the rural people were more educated and perceived their rights and duties as well as the tide of democracy was

facilitating, there were critics and arguments with mobilization to openly confront officials such as strikes were more staged with more violent.

7) Potentials of villages or locality: there were recommendations from studies to set strategies of rural development focusing at basic, such as villages or rural areas because potentials of villagers were existing with morality and environment as social capital only the government allowed opportunity to brainstorm the existing potentials by the state as supporters to revitalize as their potentials, encouraging having network of helping among villages leading to strength and the platform of the sustainable development to counter globalization. From the studies of “local wisdom” approaches, it was concluded that

7.1) Villagers could solve problems and develop their lives accurately, head it not been interfered, and influenced by the state authority.

7.2) Villagers were moral and ethical in practices by actions following ethical principles, which were co-developed with social lifestyle and not from memorizing from schools.

7.3) Villagers had leadership and followers respecting each other by social structuring with mutual helps and controlling the misbehaved not to hinder the works in societies.

7.4) Villagers made uses of customs and traditions to solve problems in time and space, needs and understanding of circumstances.

7.5) Monks and those who had been under monkhood were fronts for locality to call for sincere trust, belief and collaboration rather than trusting the appointed personnel from the government.

2.2.1.2 Cause 2: Shifting leader concept at first to attribute concept believing that a leader had different traits form the followers. Therefore, it was focused to seek some characteristics and personalities of a leader employing the Trait Theories. It was found from the past studies that an individual was not a leader because of some traits but it was corresponded with natures of activities and targets of the followers. Therefore, it became the concepts of interaction focusing to investigate approaches of efficient leaders, who achieved what were wanted by studying the leader behavior that focused on man and work oriented based on Behavioral Theories. From the previous researches, it was found that relationship between models of the

leader behavior and efficiency, there were conditions from circumstances and it was believed that “leader is not by birth but created.” It proved that a good leader could be formed and developed. Then, the Contingency Theories had been focused believing that leadership relied upon interactions between situational factors and personality of an individual who led the situations. It was believed that an individual existing in a proper situation, might lead without having previous leadership before. However, this thought could not explain the effectiveness of behaviors of the leader, who would be fit for a situation but not the other. Later, the thoughts of having the “change agent” by studying the transformational process based on many theories such as the Expectancy Theory of Vroom; the Maslow’s Need Hierarchy and the Alderfer’s ERG Theory originating the Transformational Theories. It was to develop followers to effectively perform beyond expectations, leading organizations to achievement. The change agent became the effective “leader” in time of transitional and high competitiveness of the moment and in the future. IT was corresponded with Weerawat Pannitamai (2001: 35) who concluded characteristics of a leader in each period that the aristocrat leadership and the autocrat leadership as in the past would turned into the democratic leadership by the collaboration, unity and technocracy . The future leadership required morality (the meritocrat leadership) to radiate trust to the leader. It was the vital characteristics of the future leader, which was relevant to the character of the “local change agent” as the figure 5 below.

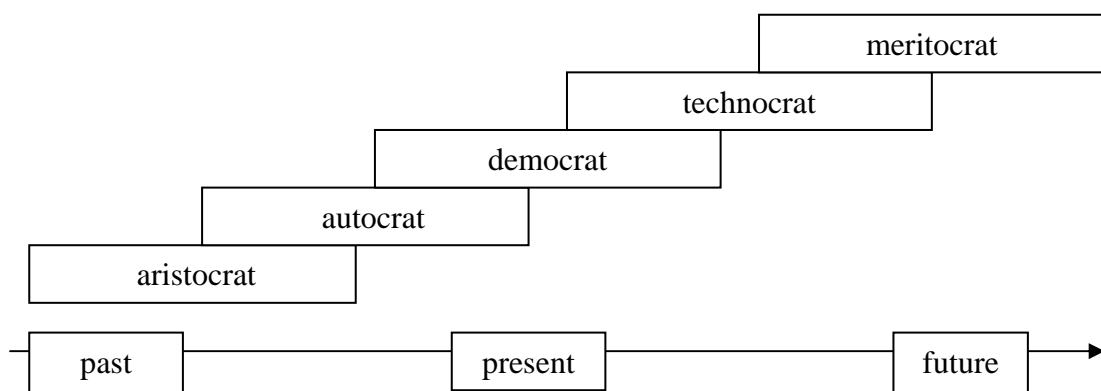


Figure 5 Leader traits in each period

From above mentioned on the shift from the “leader” to the “local change agent”, it could be summarized as following figure 6.

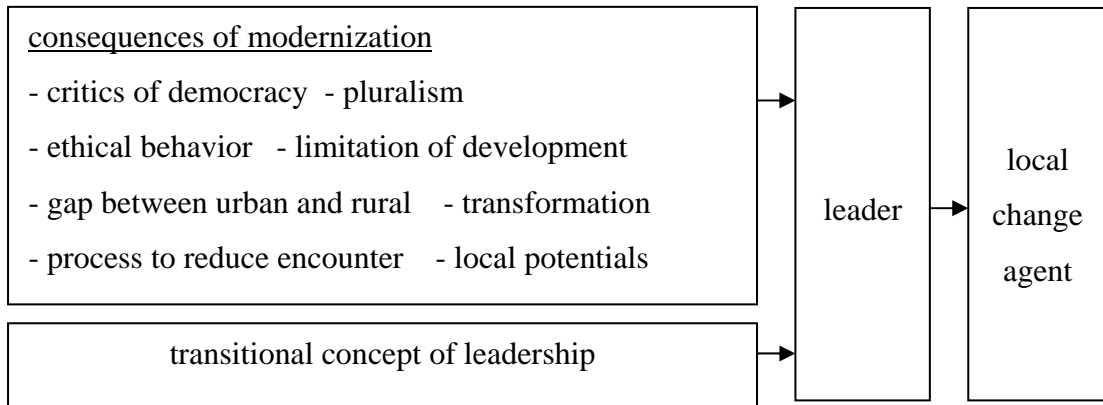


Figure 6 Concept changes from “leader” to “local change agent ”

2.2.2 The local change agent

Understanding of contexts among the local change agents had been studied from 4 approaches, such as Approach 1: studies from the local change agents; Approach 2: studies from behavioral contexts of local change agents; Approach 3: studies from contexts related the locality and Approach 4: studies from potentials, with details followed.

2.2.2.1 Approach 1: Studies from the local change agents, which contained 5 approaches, were factor of the leader, behavior of the leader, motivation of the leader, implementing leadership, and relation between the leader and the followers as following details.

1) Studying factors of the leader: there were 4 factors found, were (1) charisma, (2) individualized consideration, (3) intellectual stimulation, and (4) inspirational motivation.

It was corresponded with the change agent in individualized consideration Thailand, which found that factors of the leader contained, (1) charisma, (2) created vision, transmission of vision, and value cultivation, (3) intellectual stimulation, (4) inspirational motivation, and (5) individualized consideration.

2) Studies of behavior of the leader: it was found that the change agent employed charisma to persuade members rather than manipulation. Rationally, members in locality were mostly relatives or similar status and associated to achieve the same goal. Therefore, the leadership was merited by consent of members rather than coercion.

3) Studies of motivation of the leader: it was different from the authoritative because they would concern on their self-motivation only. But the change agent would seek motivation of the followers and consistently aroused the participants to realize the higher needs. The followers would have fully developed with their potentials. Significant concept was adhering to ethical values, and common goal. Consequences of the change agent would be bring ethical leadership, which was the state of leveraging ethical conduct and aspiration of the leader and of the followers reaching change in both the leader and the followers.

4) Studies of implementing leadership: it was found that motivating followers were by (1) turning the followers being aware of value significance as wants, goal, and approaches to reach the goals, (2) turning the followers not to think of personal interest but sacrifice for team and organization, (3) leveraging needs of the followers, with 3 steps, i.e. step 1 visionary building, step 2 building commitment and trust to the vision, and step 3 encourage learning within the organization.

5) Studies of relation between the leader and the followers: It was found that there was lateral relationship, side by side, delegation to other rather than oneself (decentralization), creativity, expertise, participatory thinking, and decision-making. The leaders employed skill of motivation rather than mandating.

2.2.2.2 Approach 2: Studies from behavioral contexts of local change agents of the transformational leadership, leadership effectiveness and change leader. It was the approach developed from working in an organization. There were then authorization and scope of an organization, which the change agent discarded power of administration and the organization. However, by overview, they were relative in meaning. From the studies of different contexts related as follows:

1) Studies of qualification of the “transformational leadership” and many had been found as following characteristics.

1.1) Charisma, which created and turned mission, values and vision into respect, pride and trust among followers.

1.2) Individual attention among followers by being attentive and prioritized the needs of the followers appropriately assigned works, and leading to respect.

1.3) Intellectual stimulation, which encourage thoughts and aroused creativity, analyses, and rationally revised situations.

1.4) Management by exception by allowing freedom to work without intervention except performance failed but with rationality.

1.5) Inspiration by setting high expectation but reachable by attempts and simple approach.

1.6) Creation of a new vision by readjusted work model and elaborate thoughts for acceptance in the organization and able to successfully lead it to new approach amid new environment

1.7) Mobilizations of commitment by creating collaborative commitment to set goal, approach, and vision endlessly.

1.8) Institutionalization of change where change prevailed within the organization. It needed to create acceptance the stable and secure change.

2) Studies of “leadership effectiveness”, which were the outcomes yielded from employing leadership to group works to bear the following (1) achieving the group goal; (2) existence of group survival; (3) group growth; (4) group preparedness; (5) group capacity to handle crises; (6) satisfaction of subordinate to leader; (7) commitment of members to group goal; (8) well-being of the group; (9) development of group members; and (10) leadership status in the group. (Rangsan Prasertsri 2001: 20)

3) Studies of participation working of change leader by internal audit: Office of the Rector, Thammasat University had investigated the “change leader” adhering to the principles of integration in a seminar of curriculum of administration and teamwork to develop an organization. It was found that integration working or participatory working emphasized participation from all and involvement to create common commitment leading to the principles of working, which emphasized process or legality or regulations related to work, had hindered changes as in objective, the process had to be revised, as following summary.

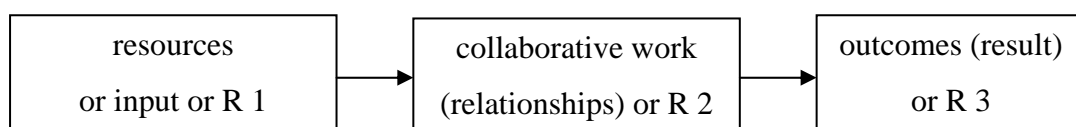


Figure 7 Integration process

Integration would be best achieved successfully, the following factors should be reflected:

Factor 1: R1: Human Resources: It needed to deeply study attitude, values, belief and working model to realize habits of colleagues. One needed to dedicate to work with full viable participation for the common good rather than personal with sincerity and openness. Interdependence was required with shared goal and team spirit and free flow environment including corporate culture determining to be excellence all the time.

Factor 2: R 2: Process: it needed effective auditing collaboration with 6 areas, were (1) corporate objective (2) corporate direction (3) corporate procedure (4) corporate communication (5) corporate making a decision (6) corporate commitment

2.2.2.3 Approach 3: Studies from contexts related the locality, which were 4 concepts, were people politics, paradigm of local development, lifestyle, value, customs and tradition and local power.

1) Concept of people politics, which was originating social civility based on social capital in resources, culture, intellectuals, and spirit. It created local power of morality of the civic virtue. There would be a strong private organization to share setting direction of sustainable development under the process of public participation where members shared learning and trusted in their own potentials and community ready to think, to make decision, to solve problem and develop their living as planned, it was to reinforce every social segment, which was corresponded with the Department of public administration, Ministry of interior (1998: 104-106) who studied causes and factors reinforcing villages of the past Thai societies. It was found that

1.1) Customs, traditions and culture of co-stay of villagers and faith in religion

1.2) Education of the past generation and the new generation along the viable institutions inside and outside the village.

1.3) Areas were potentials for career and the infrastructure such as transportation and routes.

1.4) The natural environments were rich in the community.

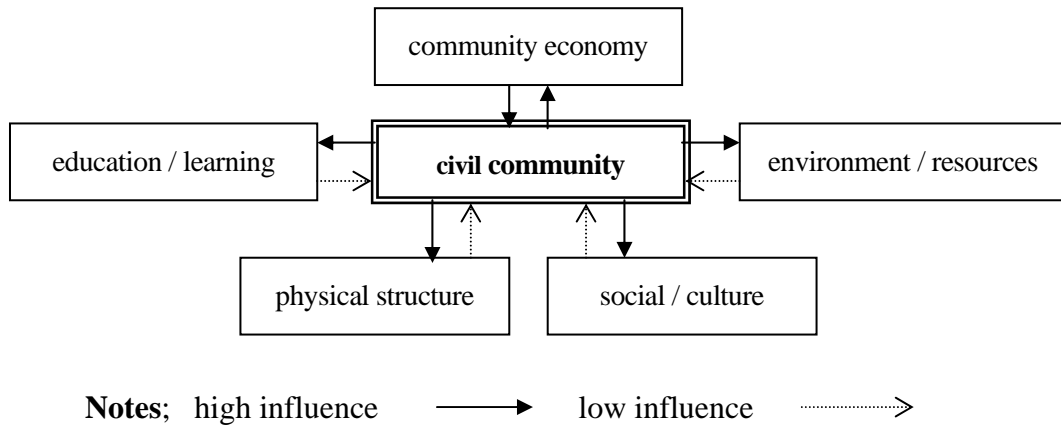


Figure 8 Community economy as key to civil community that differentiated from the past

It affected trust in the “leader” of the local, which previously were elders, moral and learned. They had ever lived in monkhood and being respected as the local wisdom, morally perfect. It was corresponded with the rural culture. When economy grew more significant or those educated left city life to rural areas more, leadership had shifted from thought so rural culture to economy and education, which was the base of city development. Therefore, the “local change agent” tended to be relevant with the local culture more like in the past.

2) Paradigm of local development - it was derived from the model of empowerment in public administration with 3 levels, were (1) employing the political power by the cabinet and the parliament (2) exercising power by officials and (3) exercising power by the local administration. The local power from the past was emphasizing “formal local leader” able to exercise the legal power or by regulations of organization in controlling. The informal local leader or the public leader had them been ignored leading to the locality had lacked the change agent. From studies about the group leader among the agriculture, it was found that the “group leader” had worked on the sacrifice without pay or least paid but they had to host individual or work unit which contact the group. The group work was the second and they had their own major work but they could not afford to fulfill their major work. It might have conflict within the family or economic problems that those potential people refused to be leader. From the previous studies, it was found that exercising fruitful power in working of the officials would be effective at the level of the district, while at the level of the sub-district (locality and village) down to the level of villages, villagers were

more effective. Besides, the representative democracy, where representative were elected to parliament for decision-making and problem solving, they could not meet the solution and needs of people. Modern societies were more complicated having diversified opinion and needs, therefore, the participatory democracy had been posited. Not only electing representative to administrate and run the country, people also directly share the decision-making of the government and pursuing the action of the government.

3) Harmony of lifestyle, values, culture and tradition: this concept needed leaders who had the integrity as part of society (public integrity) vested with morality, ethics, duty-oriented, and healthiness bot mind and body. They had to share the change of the locality. It was essential to lead the local development to success (Sanya Sanyawwiwaat, 1997: 119). The social change or the social innovation would be changing both thoughts and practices. The ‘leader’ had to be dedicated both mind and body were beginning form the person itself and moved to change societies. Therefore, by this thought, “leader” was focused on a person of ethicality leading goodness, created trust and faith for those who met and led to practices. It was the leader of the east. By the teaching of the oriental wiremen instructing on behaving oneself, it involved with personality, motivation, intelligence, and knowledge. The change agent sought motivation of followers and motivated endlessly so that colleagues became aware of the higher needs and they would be fully trained on their own potentials. This concept adhered to ethical values and common goal. The consequences were gaining leaders with leadership of enhancing conducts, ethical aspiration in both leader and the followers. It created changes in both the leader and the followers. From studies on the rural agriculturists, it was found that members followed what they were told, they never commented, and no audit for the leader. Had it been objections or tend to be corrupted, the member would avoid to participate or started gossip and withdrew form membership.

4) Local Power: it was the concepts believing in the power of the locality. Nawarat Phlainoi & Supavan Phlainoi (2001: 125) believed that the change agent would be a person of new thought new deeds in both socio-culture an politics. It was to change as the members of society had been determining and there was a maneuver of the local power who were vested with civic virtue such as self-disciplinary, ethical boldness, public integrity, commonly responsibility, adhering to participatory

democracy and collaborative in social works. It was corresponded with recommendations in setting strategies focusing to leverage foundation of the villages or locality believing that locality housed the power of villagers, having morality, and environment. It was only the government open opportunities and to be supporters encouraging villagers to brainstorm the existing intellectual and potentials to crack and decide revitalization by their potentials. The government supported with network of helping each other among villages to head for strength. It would then be the spark to the development t of the sustainable development. From the studies of the work of “village wisdom”, it was found that villagers had potentials, intelligence, determination to solve and develop their lifestyle and concerns for their environments. It was concluded that:

4.1) Villagers could solve their problems and develop their lifestyle with precision had it not been interfered by the state authority.

4.2) Villagers were vested with morality by practices proper to their societies and learning from actual deeds following the principles of perception not by memory from schools.

4.3) Villagers had leadership and followers respecting each other by structuring societies, mutual helps and supervising the misbehaved and misconduct persons who hindered social works.

4.4) Villagers had customs and traditions to solve problems by space and time, needs and understanding environments.

4.5) Villagers having monks or assisted by those who ever live in monkhood as local fronts to call for rust and faith, collaboration and unity from villagers with sincerity rather than by position.

2.2.2.4 Approach 4: Studies of potential contexts: there were 2 parts as 1) the leadership theories, and 2) theories of readiness and opportunity as details below.

1) Part 1: The leadership theories and level of the change agent, which had proposed 2 concepts as follows:

1.1) Concept 1: the Dubrin’s concepts (Rangsan Prasertsri, 1998: 35-40) explained that the personality trait of effective leaders was to make the group progress and success. Person who could build relation between members, motivated for other to follow, creating group vision, influence the group and led the group to social work

as wanted. Attributes and personality of the leader related to work were divided into 2 groups, general personality trait and task-related personality traits as following explanation.

(1) General personality trait—it was observable internally and externally, which would be related to success and satisfaction of working life and personal life containing:

(1.1) Self-confidence: it was behavior expressing serenity even under crises and observable form serious expressions, positive outlook and proper gestures.

(1.2) Trustworthiness: a person of honesty, righteousness, firmness, and accountability including making colleagues confident and trustful.

(1.3) Dominance of easy to observe, such as Physical characteristics, i.e. active and fresh; Social background, i.e. adjustability; Intelligence and ability, i.e. decision-making, knowledge and communication skill; Personality, i.e. enthusiastic, creativity, honesty, ethical, and self-confidence; Work-related characteristics, i.e. motivation to success, responsibility to achieve goal and determination in working; Social characteristics, i.e. able to build and collaborative, famous, popular, interpersonal skills, socialization and knowing timing.

(1.4) Extroversion with clear expression making group members felt happy and courageous to express ideas and helped group dynamism

(1.5) Assertiveness with openness and sharpness in expressing what was needed, feeling, attitude and it contained the assertiveness scale

(1.6) Emotional stability with ability to control emotion properly and enthusiasm, attentive to expression both wording and outlook,

(1.7) Sense of humor without stressfulness, ability to control situation, a warm person and ready to help with stable emotion.

(1.8) High tolerance for frustration: endeavoring misfortune or depressions with high perseverance and healthy mind.

(1.9) Self-awareness and self-objectivity, know weakness, and strength and able to develop for advantages.

(2) Task-related personality trait: a leader personality effective for the success of work containing

(2.1) Initiative: having creativity, and decision to work leading to opportunity of change, ability to seek and to solve problems, which required training.

(2.2) Sensitivity to others and empathy: these skills helped prevent conflict and failure of the leader

(2.3) Flexibility and adaptability: an ability to readjust missions and need for appropriateness to situation and environments

(2.4) Internal locus of control: a belief of controllability and fate, which needed strong will and accepted by group members

(2.5) Courage: leader feared no risk and challenge of new things with responsibility.

(2.6) Resiliency: ability to solve problem and returned to normal as soon as possible.

1.2) Concept 2: Theppanom Muangamaen & Sawing Suwan (1986: 187) concluded in to 4 qualifications, as:

(1) Intelligence

(2) Social maturity and breadth

(3) Inter motivation and achievement drive

(4) Human relations attitudes

2) Part 2: Concepts of environmental concepts or preparedness or opportunity to achieve efficiency when environmental contexts were viable, which would support an individual potential existed or developed for the complete efficiency. The supportive contexts were called the environmental contextual preparedness or opportunity. Had there been environmental context hindering and not facilitating for the potentiality, tendency was failure for the activity as wanted as follows:

2.1) Concept of “leadership effectiveness” was the outcomes from leadership to function group dynamic as wanted, and by measurement of “leader effectiveness”, it would scaled both quantity and quality (Rangsan Prasertsri, 2001: 20) Meaning the quantitative measurement was the work of the leader whether to what extent it was successful based on objectives of operation as criteria viewed by

figures such as increase of volume, market share, or profit of the organization. The qualitative measurement was the reviews of the leaders' works as follows:

(1) It involved work quality, attitude and opinion of the leader, teamwork, customer and person of involved such as attitudes of the subordinates towards the commander.

(2) It involved self-sacrifice of the leader originating effective work process of the group, dedication for the effective of the organization in areas of specialization, increasing resources, work quality, confidence and preparedness for the crises of the group.

(3) Ability to build the group unity such as motivation, collaboration decision-making and to what extent the leader could solve problems of conflux among members.

Effectiveness of a leader originate the following phenomenon, (Rangsan Prasertsri, 2001: 20) (1) group goal; (2) group survival; (3) group growth; (4) Group preparedness; (5) group capacity; (6) satisfaction of subordinates; (7) commitment of commander with the goal administration of the group; (8) well-being of the group; (9) development of group members; and (10) securing status of the leader.

2.2) Oxford learner pocket dictionary (Yuddhana Siriwan, 2001: 8) the "individual potentials" was referred to ability of intelligence, body, and mind in an individual. Implementing what existed to achieve goal or wants was necessarily be relevant to the Thai environment context which was believed that it was based and tended to facilitate individuals who were successful or failure. Individuals having contexts facilitated smooth and successful working, individuals having activities irrelevant to the context were similar to coercion. Therefore it was not successful. (Theeradej Chaai-aroon, 2004: 2) It was explained the interaction between an organizational context and the individual context containing factors of individual, organizational culture, government administration, which molded the preparedness in to 3 factors, as

(1) The will to work.

(2) Opportunity to work.

(3) Opportunity to develop.

Three factors of preparedness were potentials, and ability or existing force to achieve objectives.

2.3) Downing & Thackrey (1971: 14–16) commented the preparedness as fundamental for potentiality. It was the readiness to react any action arisen from maturity, experience and emotion. Therefore, preparedness was a factor to allow activity tended to be successful. It was divided into 4 areas, were

(1) Physical factors were physiological maturity such as growth, weight, and height.

(2) Intellectual factors were ability of perception for rational thinking, ability to decision-making and thinking to solve problems.

(3) Emotional factors were emotional state, motivation and personality, mental stability, and needs to learn.

(4) Environmental factors were experience arisen form socialization with environment including having organizations and network of an individual.

2.4) Tawan Sadsaeng (2005: 37-38) stated about fundamental factors of completing activities among each individual, which relied on below foundation, were

(1) Biographical characteristics e.g. age and work, gender and work, marital status and work, seniority and work

(2) Ability, such as intelligence capacity, physical capacity or healthy.

(3) Personality, in general, its qualifications were considered as follows:

(3.1) Physical such as appearance, healthiness, height, weight, walking, sitting and dressing.

(3.2) Knowledge, it was acquired by educational system, from work experience and special knowledge.

(3.3) Intelligence was the brightness and wisdom, cautiousness including face-to-face solving problems.

(3.4) Interests were attentiveness of the assignment on what interest and predictable that there was responsibility and interest in working.

(3.5) Habits were expressions reflecting emotions such as work avoidance, compassion, irritation, anger or calm.

(3.6) Job avoidance and responsible only duty and never perceive the related job and preferred to shift work to others.

(4) Learning was a process of changing to new behavior rather than to respond to the nature. Consequences of learning originated 3 changes, were

(4.1) Changes of knowledge and understanding

(4.2) Changes of emotion

(4.3) Changes of practices

2.5) Theories of Leader Traits (Kawee Wongwuddhi, 1996: 117-119) believed that individual with different characteristics to support the leader, containing

(1) Personality, which was improvable, were

(1.1) Adjustability, which was common to all individuals

(1.2) Wanted to be leader, which might come from inner.

(1.3) Emotional stability that had differentiated.

(1.4) Selfness, which influenced decision power

(1.5) Attempt that each individual had to overcome.

(1.6) Creativity

(1.7) Aspiration for advancement

(2) Intelligence, which was perceivable through

(2.1) Intuition and brightness from education

(2.2) Precision in decision-making based on experience

(2.3) Level of knowledge learned by brain capacity

(2.4) Language skill would be more advantageous for leadership

(3) Social skill which would be different, as:

(3.1) Compromising for colleagues to be satisfied

(3.2) Ability to administration from learning

(3.3) Collaboration of colleagues

(3.4) Popularity arisen

(3.5) Wittiness (orator)

(4) Physical characteristics was naturally formed but likely improvable

(4.1) Height which was depend on gene, nutrition, and exercise

(4.2) Weight, which was depend on gene, nutrition, and exercise

(4.3) Physical and psychological practices could achieve to be a leader.

(4.4) Physical healthiness which was improvable

Summary, “the potentials effectiveness” was an achievement of using potentials of an individual, it was not only relying on an individual but also the environment as following figure 9

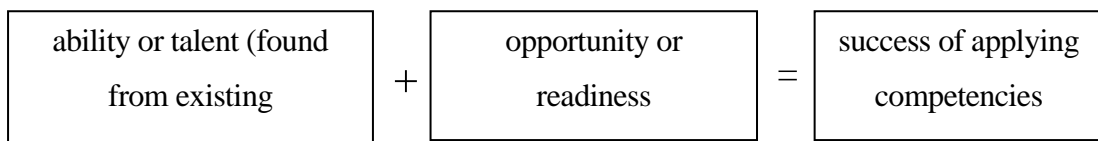


Figure 9 Factors of success in applying competencies

2.2.3 From literature review, it was likely concluded that “ the local change agent or the civic innovator” was as follows:

2.2.3.1 “Meaning” of “the “local change agent” was a local person respected or revered by the local people that were the one of good conduct and the righteous and aware of burden to participate in the local activities including able to motivate the local to voluntarily participate in the activities.

2.2.3.2 “Qualifications” of the “local change agent” were healthiness, knowledge, permanent work or social status facilitating activities, responsible to locality, experience of social activities, ability to work with others, adhering to principles of participatory democracy.

2.2.3.3 Behavior of the “local change agent” was sparker of ideas,, moral role-model, motivator to be aware of participation in solving local problems

with attentiveness, being responsible and enthusiastic to the changes of the locality that they were burden for all including being a person adhering to fairness.

2.2.3.4 A summary of factors investigated on sources of competencies of effective monk as local change agent as follows:

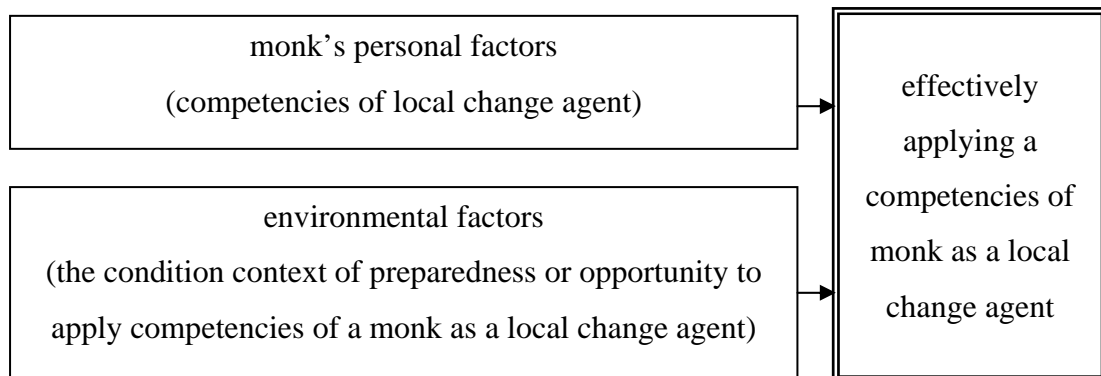


Figure 10 Origin of ability of an effective monk

2.3 Part 3 The monk as local change agent

This investigation involved the “monk”, which contained 8 contents, such as 1) definition of the monk 2) classification of the monk 3) education of the monk, 4) the monk and roles of local change agent 5) concepts and activities applying Buddhist precepts to solve social problems 6) researches of monks as local change agents 7) samples of monks as local change agents and 8) summary. Details were as follows:

2.3.1 Definition of the monk

“Bhiku” or the monk was referred to a petitioner requesting to live on begging (Jamthool Kongsas, 2001: 15) a group among the 4 groups of Buddhist followers: male monks (bhiku), female monks (bhikuni), male followers (upasaka) and female follower (upasika). A person practiced religious status. In Buddhism, it involved a man entering religious life of a monkhood with age of not less than complete 20 years practiced 227 sila (precepts), and Buddhist novices, who were youth entering monkhood with the age of less than 20 years practicing 10 precepts. Further there were Buddhist nuns observed 8 precepts. The Thais revered as being

Buddhist religious but there was no laws legalized religious status and the Buddhist female religious who observed 311 precepts and the Buddhist female novices practicing 10 precepts were counted nil in Thailand, at the moment.

Sangkha or the monk had 2 meaning. First the monks commonly found of more than 4 in a company was called sangkha or monk or Buddhist priest (by assumption or sangkha by assumption) legible to practice monkhood under Buddhist enactment. Another definition was the follower of Buddha with good conduct (Subhatibanno), precision (ujubhatibanno), enlightened (jayabhatibanno), proper behaving (samijibhatibanno) and a four pair person (sodabhan, sakitakami, anakami, and arahanta) as specified in the prayer of benevolence. Generally, the word the monk (Pra Sangkha / Buddhist priest) was referred to a follower of Buddha in general whether following the benevolent prayer or not because the level of individual Buddhist morality (bhumma dhamma) was a qualification a common person could not perceive. Using the word “ Pra Bhiku” when it was usually to specifically identify a Bhiku A or Bhiku Daeng with the attributive adjective of “rupa.” The word “Pra” was referred to excellence accounted for reverence and respect. Then Pra Bhiku or Pra Sangkha was referred to respectfulness and vested with morality accounted for being praised. (Jamthool Kongsa, 2001: 18). It was concluded that “Pra Sangkha” used in this research was referred to Pra Bhiku the followers of Buddha in general being popularly used in the Thai societies and not specifically identical to any monk and not by level of morality (bhumma dhamma).

2.3.2 Classification of the monk

2.3.2.1 Pra Sangkha could be classified by many criteria, as follows:

1) By Sect, and it was classified by 2 sects, i.e.

1.1) Buddhist Mahayana having the concepts that Pra Sangkha was part of society to respond the needs of societies and had to save people form sufferings. Had Pra Sangkha been unable to respond to the needs of communities, villages would see usefulness of having Pra Sangkha in communities. Teaching principles and practices were then applied such as training fighting to save villagers from misery even with criminals such as in Shen Chan the history in China, while in Thailand, the Chinese sect (Wat Chin) and Annam sect (Wat of Vietnam / Yuan) but

the principles of conducts had been applied to be relevant to The Thai societies, which was similar to the sect of Hinayana.

1.2) Buddhist Hinayana (Deravada) having been viewed of an ideal Pra Sangkha, being supreme, holy, disciplinary, spiritual observances, preserving virtuous precepts by Buddhist enactment for detachment (lokudda dhamma), responsible to teach morals to others, such as Buddhism in Thailand. Pra Sangkha had therefore to save oneself from detachment. Later, in the time of Rama IV of Rattanakosin era had classified into 2 sects, i.e. Mahanikaya (previous sect), and Dhammayutanikaya (a new stemmed sect).

2) Classified by dwelling, which were 2 schools, i.e.

2.1) School of Khamawasi (Urban Pra), which emphasized principles of morality and instructed and collaborated with people.

2.2) School of Aranyawasi (Forest Pra), which emphasized practicing oneself on morality, at the moment, many monks integrated both practices and stayed in the wat (temple) but some period, they observed austerity practice on foot pilgrimage.

3) Classified by moral practices and consequences, which were 2 schools, i.e.

3.1) Somuti Sangkha was referred to Pra Bhiku not achieving high level of morality (common monks) associated together for more than 4 monks.

3.2) Ariya Sangkha was referred to Pra Bhiku achieving high level of morality, i.e. pra sodabhan, pra sakitakami, pra anakami, and pra arahanta.

4) Classified by years of monkhood, which were 2 schools, i.e.

4.1) Newly ordained with not more than 5 years was called “novice” meaning newcomers, inexperience of Buddhist disciplines and having mentor and upon permit to leave the wat.

4.2) Ordained with more than 5 years was classified into 3 levels, i.e. 5-10 years in monkhood, called “ matjima”; 11-20 years in monkhood, called “dera (reverend)”; and more than 21 years in monkhood, called “maha dera (excellency)”

5) Classified by ecclesiastical jurisdiction, which were 2 schools, i.e.

5.1) Sankhadikara (An Ecclesiastical Official or ECCL.) was referred to pra bhiku ranking to supervise school of monks (Rules of the Mahadera Samakhom (Council of Elders) No. 24, 1998) on appointment and impeachment of the Ecclesiastical officials (ECCL.) as follows, (1) The General Superior, (2) An Ecclesiastical Regional Governor,(3) An Ecclesiastical Provincial Governor, (4) An Ecclesiastical District officer, (5) An Ecclesiastical Commune-Chief, and (6) the Abbot, Deputy Abbot and Assistant Abbot.

5.2) Common Pra Bhiku (monk) not positioned for supervisory title.

Classification of the Buddhist priest affected dynamism of performing duties, education and supervision, which affected vales of acceptance, trust, faith and observances of people in societies.

2.3.3 Education of the monk

2.3.3.1 Chronologically, the education had been observed in many systems, i.e.

1) Monkhhood system and it was classified into

1.1) The morals program (primary, intermediate and advanced levels) and extended to secular such as students in the morals programs (certificate of primary moral studies, intermediate moral studies, and advanced moral studies, found in the Sunday Buddhist schools)

1.2) The Pali program classified into 9 levels (1st and 2nd were associated); morals levels of 1-9 comparable to the secular studies as follows:

(1) The Pali program 3 was equivalent to junior secondary.

(2) The Pali program 6 was equivalent to senior secondary. (or The Pali Program 5 with 300 experiences was equivalent to senior secondary)

(3) The Pali program 9 was equivalent to bachelor degree.

1.3) The general education contained junior and senior secondary systems.

2) Higher education in the Monkhood University was Mahachulalongkorn Rajvidyalai , and Mahamakut Rajvidyalai

3) Training had been organized with programs and specific ones were moral practices centers in wats or institutions e.g. Jitabhawan Vidyali, etc.

2.3.3.2 Statistics from the Office of the National Buddhism in 2004 summarized educational personnel as follows:

1) School of Buddhist Scriptures Studies, General Education Program: there were 406 schools with 3,420 monk teachers with junior secondary level of 50,010 Buddhist junior novices and senior secondary of 18,830 Buddhist senior novices.

2) School of Pali Buddhist Scriptures Studies: there were 10,677 schools with 33,926 monk teachers with moral studies program of 201,832 Buddhist novices, 491,056 secular students and the pali program of 46,033 Buddhist novices.

Statistics of religious personnel evangelized Buddhist scriptures, was found that at the moment there were 300,000 Buddhist monks, and 100,000 Buddhist novices with the Buddhist evangelized center as follows: (Department of Religion, 2002: 27-28)

- 2.1) Buddhism groups units in schools 144 groups
- 2.2) Evangelizations of Buddhist morals units 153 units
- 2.3) Buddhist moral Instructions units for People in subdistricts 5,298 units
- 2.4) Followers of Buddha units 433 units
- 2.5) Inspectors of ethics 100 monks
- 2.6) Buddhist evangelical monks 3,045 monks
- 2.7) Buddhist meditation teachers 1,364 monks
- 2.8) Buddhist sermon Ideal 132 monks
- 2.9) Provincial Buddhist sermon 285 monks
- 2.10) Buddhist moral teachers in schools 584 monks

By education, it was found that quality development of the monks had been diverse such as counting from primary till bachelor degree. Besides, there were non-formal systems to train quality for monks such as training centers in the wats and temple-stay learning where monks could personally practice and observe such as life

benevolence of 38 practices. Analyzing human development process following the Benevolent Formula (Mongkala Sutra) (Prayote Songkhin, 2001: Abstract), it could be concluded that Buddhist teaching principles in Mongkala 1-3,were the standards, Mongkala 4-6, were the necessity factors for building lifestyle, Mongkala 7-10, were training a person to be competence, Mongkala 11-14, were doing usefulness to family, Mongkala 15-18, were social works, Mongkala 19-21, were readiness for spiritual training, Mongkala 22-26, were Basic Buddhist Moral Searches, Mongkala 27-30, were Advanced Buddhist Moral Searches, Mongkala 31-34, were Eliminating Lusts, Mongkala 35-36, were Consequences of Eliminating Lusts. It was concluded that Mongkala 1-18 were to train people life development to be a good person for societies. Mongkala 19-36 was to uplifted spirituality to detach from lusts. Monks were then mentors of channels and approaches of self-development free from methods and time. They should have been groups of well-trained with ideal morals and ethics.

Besides Buddhist monks there were many layers of supervisory institutions. Acts of the Monkhood Society (No. 2, 1992 Article 22), Acts of the Monkhood Society 1962 Amended to 2004 (issued in the Royal Enactment and announced in the Royal Gazette Vol. 121, Special Issues. 34A dated 17th July 2004) in Articles 8, 12, 15, 15 Bi, 15 Tri, 15 jattawa, 20, 20 Bi, 21, 22 and Rules of the Council of elders No. 23 (1998) on disciplines of supervision with line of command as follows:

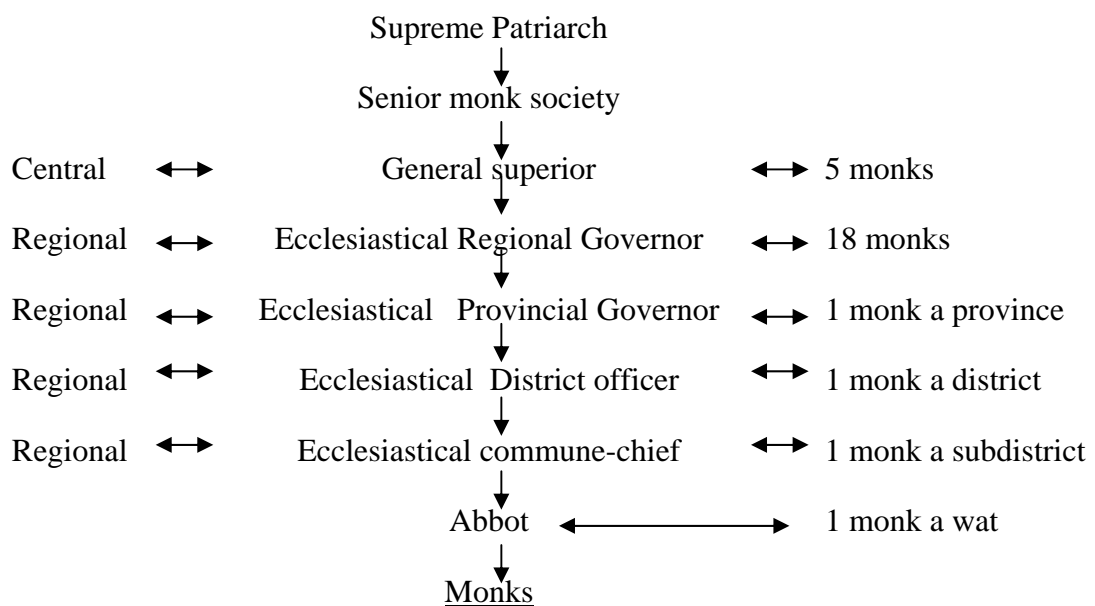


Figure 11 Hierarchy of monkhood administration

Monks were under much hierarchical monkhood supervision. Besides, the co-resident (Saddhiviharika) was still monitored by a monk mentor like the “uppadjaya” (preceptor/ordainer). It was then believed that “monks” were righteous, ideally moral and ethical.

2.3.4 The monk and roles of local change agents

Since the past Thailand focused on fabricated well-educated person but ignored self-morality. Klanarong Jantuek noted that a corrupted was a person having social opportunity and well-educated. The government sectors also focused on leaders in agriculture and community developers but forgot the spiritual leaders. From the studies of the Research Institute of Buddhism, it was believed that the monk had many distinct attributes facilitating to be local change agents at the grass roots. From the words of the Lord Buddha, “My monks, sojourn thee, for the interest and happiness of all people.” By which, it turned the local monks became helpers of local people, being the spiritual leaders, police, judge, physician, nurse, teacher and other. It relied on the discretion of the monks to what extent were their roles not to violate the disciplines. People were still trusting with faith without anti the monks. There were 2 roles among the monks, (1) practices of Buddhist enactment and (2) expectations of people. It was differed by each community and in each affair as well as by each monk. Had people seen them strict to Buddhist disciplines, they would be revered and advantageous to be the local change agents. Otherwise, had they seen the monks un-strict, they would be retaliated, reprimanded, which would not be viable for the monk to be the local change agents. Besides, in some communities, there were high expectations from the monks. They did not need monks to share the burdens of the communities (secular affairs), so then they should not involved with villages’ affairs (loka wata). It hen became sensitive for the monks to be the local change agents. Questions would be arisen whether monks should hold the local change agent. If so, were there any violations of the Buddhist disciplines? From the holy statement of the Lord Buddha, “for the interest and happiness of all people.” to what extent were there any scope, meaning, and appropriateness.

2.3.4.1 With the study of Pattraporn Sirikarn (1992: 47-49) it could conclude distinct attributes of the monks as change agent as below:

- 1) Among the Thai societies, wat was the center in every place and monks were prevailing
- 2) Monks were respected by villagers upon speeches and they would be heard and followed.
- 3) Amid the rural societies, monks had more lengthened visions than villagers.
- 4) Monks were close to villagers so they well understood culture and traditions
- 5) Monks detached, no anxieties, and non-for-profit unit, no interest, never expected survival of economy, so they had time to contribute for the common good.

2.3.4.2 From the studies, it was found that monks met limitations of being the local change agents concluded as below:

- 1) Monks focused on morality rather than secularity so, it made them not understand the complications of societies and lacked perceptions, and linkages of problems in some dimensions and some levels.
- 2) Monks focused on spirituality and attempted to link moral principles with rural lifestyle, which were not evident where confidence to do activities were unlikely.
- 3) Some groups of people still saw monks should not involve in secular affairs.
- 4) Modern monk developers had more advance ideas where villagers unable to follow
- 5) Most monk developers acted with egocentric leading to problems of success, personnel and successors of works.

2.3.4.3 Subha Utto (1997: 9) concluded future roles of Thai monk into 3 dimensions, were

- 1) Self roles i.e. studying Buddhist disciplines in depth
- 2) Roles to monkhood society such as arranging the wat a serene and clean place where morality was practiced and instituting college to develop monks and improve Acts of Sagkha more modernized.
- 3) Roles to Societies, such as learn secular subjects adequately to help locality.

2.3.4.4 Besides, there were recommendations for monks performing social works should additionally learn and conduct social sciences researches. This was to build more understanding for future changes, focused on cultivating ethical integrity, counseling, public welfare works, and preserving environment including solve the problems of group dynamic. This investigation was focused to develop the “urban” monks rather than the “forest” monks. It was similar to the study of Chanlueng Wuddhijan (1983: 38) but different from the study of Mulder who studied roles of the monks and development with practices of the “forest” monk that monks should perform duties as local change agent in areas of instructing morals rather than being the tools of the government in the rural development. It would decrease trust and faith from the villagers. From the study of Sowwaluck Khamnil (1975: 132) on leadership of monks. It was concluded that monks could considerably good help to development because:

- 1) Monks were the change agents and the spiritual leaders
- 2) Monks were trusted by villagers and gained good collaboration
- 3) Monks initiated unity and its center
- 4) Monks were spiritual supports, counseling of both personal and common problems

2.3.4.5 From the study of Manoch Tanchawanich (1985: 124), it was concluded that most local leaders were monks played roles of leading development but there should be model of works under board and monks should be advisory board. On account of many previous projects established by monks without participation from villagers, which in turn made likely enthusiastic participation.

2.3.5 Researches of monks as local change agents

2.3.5.1 From the studies of monk as local change agent, they were found as follows:

- 1) Goal of religion and the local development had been found from the study of relationship between religious institutions and development. It was concluded the goal of development that focusing the calm and peaceful survival of societies. For example, the study of Kanueknit Jantabutr (1989: 52-56) on Thai Buddhism status and roles of in historical dimension. It was found that there were goals to reform Buddhism to

be the center of faith of the locality. It was focused on the future wats had to be simple, natural shady and discipline-oriented monks and spiritual attachment for people. It was to cultivate integrity and idealism along the Buddhist disciplines for the Buddhists to realize and practice the correct rites, allowing societies to develop with simplicity, immorality and addiction-free as well as reinforcing communities. All these monks did new things but revitalized the social context of the past and applied them to match with the era. (Phaisarn Wisalo, 2003: 460)

2) Principles of local development by monks' leaders: from the study of monk roles and development under Buddhism in Udonthani Province conducted by Rerngrit Pholnam-intara (1997: Abstract). It was found that monks played roles in development along with Buddhism in 3 dimensions, i.e. material, spiritual, and social. From the study of Pornpraba Kijkosol (1991: 106) on roles and outcome of rural development organized by monks; a case study of Ban Non Muang, Amphoe Kham Sakae Saeng, Nakhonratchasima Province. It was found that monks mostly emphasized mainly on spiritual development focusing individuals to gain benefits in both present and future. It was corresponded with the study of opinion of the Ecclesiastical officials (ECCL.) towards the social development of Pra Payom Kalayano conducted by Manoch Suksa (1995: Abstract). It was found that development was focused on individuals to gain 3 benefits, i.e. the present benefits (Titadhammikata), the future benefits (Samparayikata) and the ultimate benefit (Paramadda) attached to religion as key in development. It was corresponded with the study of Kanueknit Jantabutr (1989: 52-56) on status and roles of Thai Buddhism in historical dimension and it was found that development was attached to religion as key to lead spirit of people in solving economic and social problems cause by economic development based on the west in the past. It was corresponded with the opinion of the Ecclesiastical officials (ECCL.) conducted by Manoch Suksa (1995: Abstract) towards the social development of Pra Payom Kalayano viewing that social development had to begin with individuals in 5 dimensions, i.e. physiology, precepts, spirit, wisdom and occupation. Besides, Bhattarabhon Sirikanjana (2003: 3) studied duties of monks under Buddhist codes: concepts and roles of Pra Khamkhian Suwanno. It was found that before going to develop rural areas, social development or local development, it needed to develop human first. Further, there were studies on roles of monks and development of

community speaking Thai-Khmer: a case study of Reverend Mao Issaro conducted by Boonkert Mapharam (2001: Abstract) emphasizing development leader to precisely follow Buddhist teaching with wisdom, sacrifice, tolerance, application and integration with the local intellectual to form knowledge as local norms in administrating and developing community. It emphasized participation of the locality in development, attached to moral principles and local cultures as key database if the community for implementation/civic communities could create faith and achievement. In summary, monks as being the local change agents applied the following approaches (1) principles of thoughts, were adhered teaching of religious moral principles and applied to the local intellectual and cultures (2) related to leader, it needed self development to be better behaving and (3) the process of development was emphasizing the participation of community.

3) Techniques of rural development: analyses of teaching techniques of Pra Dhammawisuddhi Magkala (Bua Yanna Sampanno) conducted by Sombat Boonruang (2001: Abstract). It was found out that it was emphasized recipients to gradually develop beginning from behavior, attitudes, belief and finally wisdom. It was corresponded with Phaisit Sattayawut (1999: Abstract) on roles of monks in rural development: a case study of Pradehp Simabhon. It was found that HR development was aimed to self-dependency applying educational application to insight wisdom and to arouse human know how to think, to do and to solve problems by them self. It might use multi-approaches. For example, a study of opinion of the Ecclesiastical officials (ECCL.) towards the social development of Pra Payom Kalayano conducted by Manoch Suksa (1995: Abstract). It proved that Pra Payom Kalayano emphasized 3 ways of developments, i.e. evangelizing morality, education and helping people. Such approaches were corresponded with the moral disciplines as in the study of Phaisit Sattayawut (1999: Abstract) on roles of monks in rural development: a case study of Pradehp Simabhon, who emphasized relevancy of techniques and policy of the government sectors and the monk society without violating the moral disciplines. There were many solutions such as Bhattarabhon Sirikanjana (1993: 4-6) studied duties of monks under Buddhist codes: concepts and roles of Pra Khamkhian Suwanno. It was found that monks helped solve problems in almost every affair of the villagers. They were viable to be the leader of development and needed not violate the moral disciplines or termination of monkhood. In

case of violation they cancelled such as using spiritual power to treat people with mantra (he had been morals teacher before). In conclusion, monks as local change agent were found with many approaches to emphasize on wisdom of self-dependency and behavioral changes without violating the moral discipline of monkhood.

4) Activities and projects of monks as leaders, they would form many projects. For example, in the study of Pornpraba Kijkosol (1991: 106) on roles and outcome of rural development organized by monks; a case study of Ban Non Muang, Amphoe Kham Sakae Saeng, Nakhonratchasima Province. It was found that monks stated many projects such as campaigns to reduce, detach and abandon immoralities, infancy development center, cooperative shops, saving project. Also Bhattarabhon Sirikanjana (1993: 46 - 48) studied duties of monks under Buddhist codes: concepts and roles of Pra Khamkhan Suwanno. It was found that monks stated many projects such as forest preservation, herbal wood botanic, Buddhist medication teaching and career teaching projects. Chalerm Uttakrit (1978: 57) studied roles of monks in the community development, it was found that monks projected to develop as follows:

4.1) Project of Wat Development: most developed was dwelling and route to the wat while the least development was preparing the water reservoir for utility and other facilities.

4.2) Project of Village Development: most developed was route to the village, while the least development was water reservoirs for agriculture and common place for village activities.

4.3) Project of Social Services: most developed was establishing and improvement of the school areas, procuring educational materials, while the least development was donation of things to hospital and establishing school.

4.4) Project of Educational Development: most developed were Buddhist morals and ethics instructions for people and the studies of Buddhist scriptures, while the least development was general education for Buddhist novices and special training for prisoners.

5) Projects of helping locality of monks from the study of Jiamphong Wongdham (1972: 4) on roles of monks in social development, it was found that they played roles in helping many social developments. In summary, they were involve with education (besides teaching) at 62.64 %, Buddhist evangelization to

develop spirituality at 45.79 %, participation Buddhist events at 86.43 %, and 44.60 % had used media for Buddhist evangelization. Besides, 42.66 took pilgrimage to the rural areas, and 65 % persuaded people for donation to build public places. The study of Arasdham Deeradorm (1983: 203) on roles of Mahayana monks in social development, it was found that most were ethics activities and least to social activities. Besides, the study on wats' activities drawing faith and trust of Buddhists and useful to communities conducted by Job Section, Department of Religion (1986: 18), it was found that prioritizing activities useful to communities were as follows:

5.1) Coordinating with the government offices for community.
5.2) Organizing welfare, controls, conserving heritage and religious individuals.

5.3) Preserving and evangelizing religion and culture.

5.4) Administrating religion within the wat.

5.5) Organizing religious education for people.

5.6) Organizing public welfare.

5.7) Evangelizing religious morals.

6) Regarding the needs of people, from the study on roles of monks to the rural development in the Northeastern Region conducted by Manoch Tanchawanich (1986: 142), it was found that people needed career and morals development more than public health, and education. In the study of Nowwarat Suwananphong (1981: 80) on roles of monks and social psychological welfare jobs, it was found that there were few monks understood mental problems and social psychological welfare jobs because monks knew it as distributing things. 75.27 % of monks played roles on promoting ethics for youth and common people for the purpose of spiritual development, and teaching, training youth at studying age and by viable opportunity so as to promote ethics. Further, Phongphan Thaweksomboon (1994: 85) conducted comparative studies on behavior of monks within community where the government differently developed. It was found that monks in these villages formed many development projects of the government, they would develop spirituality rather than material ones. There were experiences of community development more than monks from village where the government had less development projects. Besides, monks with more years in monkhood, high education and positive attitudes on community developments would

behave to develop materials more. Monks with less social support and monks with more experience in social development would behave in spiritual development and material more than monks with less experience. In summary, local development activities and projects of monks were diversified with models, areas, personnel and its contents.

7) Roles of monks as development leader, it was found from the study that there were factors supporting roles of monks in rural development to achieve success. For example the study of Phaisit Sattayawut (1999: Abstract) on roles of monks in rural development: a case study of Pradhep Simaporn and it was found factors affecting roles of monk as leader, were

7.1) Well-settled with others such as human relation, and ability to work, well-settled with works, as high determination and self-confidence.

7.2) Well-settled with plans, such as wise in applying Buddhist moral principles, governing culture and coordination with organizations discarding self-interest

8) It was found from the study that monk as leaders had different roles in development. For examples, the study of Pinit Labthananont (1986: 125-129) on the rural monks in the Northeastern Region and development based on self-dependence principles. It was found that monks had 4 natures of development roles, were

8.1) Roles of welfare workers on development by monks themselves as procurers of resources and administration; people were only participants without opportunity in decision-making in selecting project. The project helped quality life development the least.

8.2) Roles of development leader by having monks as thinkers or connecting projects for operation and such projects had been likely participate by people. These roles had been found most.

8.3) Roles of coordinator by having monks persuading for collaboration, pleading supports from many parties in developing villages including collaboration the formal leader persuading more people to participate in self-development. It was found that most people agreed.

8.4) Roles of mentor in supporting development by monks in helping projects and people played key roles in the project from even thinking and following the project ever since.

9) Monks as leaders would always develop and improve themselves appropriate with the development. For example, the study of Anant Donnok (1997: Abstract) studied roles of monks in community development under the project of training people in subdistricts in Nakhonratchasima Province. It was found that satisfaction, delight, having psychological background of work appeal, common interest-oriented, and sacrifice were the motivation for monks attempted to readjust their roles to participated in different activities more in the communities. It was found that monks were key in the local development project. For example, the study of Pornpraba Kijkosol (1991: 106) on roles and outcome of rural development organized by monks; a case study of Ban Non Muang, Amphoe Kham Sakae Saeng, Nakhonratchasima Province. It was concluded that monks were key in persuading people to participate with the project. It was corresponded with the study on roles of monks to local development: a case study of rice cooperative, Moo Ban Tha Sawang, Amphoe Muang, Surin Province conducted by Kannika Omune (1983: E). It was found that monks were very capable and valuable in the local development. On account that, people saw them trustful, intelligent, capable on communication and enthusiastic in the local development. A study on roles of Thai monks in promoting Thai herbs for self-dependency of the rural people: a case study of Ubonratchathani Province conducted by Somchai Surachatree (1987: Abstract), it was found that monks were respected by the local and highly capable such as using herbs. A study on roles of monks to the rural development in the Northeastern Region conducted by Manoch Tanchawanich (1986: 124), it was found that monks has leading roles in development and villagers' lifestyle. A study on opinion of monks and mentors in participation of monks in the preschooling center for child; a case study of a preschooling center for child in Sri Sa Ket Province conducted by Phaitoon Harnsamakkee (1997: Abstract). It was found that monks had leading roles of participation in all aspects (decision-making, follow-up, and evaluation). Conclusions were in the same direction that monks as leader should be the leader in the local development. It was corresponded with the conclusion of Bhattarabhon Sirikanjana (1993: 47) studied duties of monks under Buddhist codes: concepts and roles of Pra Khamkhian Suwanno that monks helped solving almost all problems of the villagers. They were proper to play roles in leading development. It was corresponded with study on roles of monks to local development: a case study of rice cooperative, Moo Ban Tha

Sawang, Amphoe Muang, Surin Province conducted by Kannika Omune (1983: E), and it was found that monks should be supported to lead local development. In conclusion, roles of the local development of monks as leader were diversified, roles of welfare worker on development, leader of development and mentor in development. Monks as leaders, who dedicated to work for the common good and sacrifice, and being capable, thus being the person of leading roles and key for the success of local development projects.

10) Out come of development having monks as leader; from the study, it was found that people gave positive collaboration and the project achieved success. For example, the study of Pornpraba Kijkosol (1991: 105) on roles and outcome of rural development organized by monks; a case study of Ban Non Muang, Amphoe Kham Sakae Saeng, Nakhonratchasima Province, it was found that every project collaborated by people because they gained interest and for their villages and people accepted roles of development of monks as leaders who influenced on good behaving of all people in the communities. Where there was better behaving both on rite, reducing immoralities and developing spirituality. It was corresponded with studies on roles of monks and development of community speaking Thai-Khmer: a case study of Reverend Mao Issaro conducted by Boonkert Mapharam (2001: Abstract), it was found that it was viable to reduce and solve the community problems. In conclusion, the local development of monks as leaders had better collaboration from people because the project could solve and deduce local problems and people trusted and accepted monks as local change agent.

11) Opinions of monks participating with development: Being monks as leaders running many local many projects, monks were allowed to participate in activities and commented to support local leaders of the monks. For example, a study of Somboon Suksamran (1987: 56) on developer monks in different region of the country on the rural development under Buddhism: a case study of monk a developer, and it was found that the developer monks had attitudes to monk development in summary were:

11.1) Monks should participate in social development, since it was a direct duty righteous both secularly and religiously. It was an adjustment to meet the changing societies.

11.2) Monks had to involve in development because the government could not supervise all and some government officials did not understood and ancient traditions, and culture of the local and lacked basic of the locality.

11.3) It was counted the secular and the religious had been participated, i.e monks had to save villagers from misery, help to have career, and the villagers should support monks.

11.4) Monks were the mediator when the government officials unable to help villagers. They had to help not only spiritually but also materially or standards of living.

12) Besides, some researches had proposed an interesting recommendation. For example the study of Phaisit Sattayawut (1999: Abstract) on roles of monks in rural development: a case study of Pradehp Simabhon, there was weakness about colleagues, who were inadequate of knowledge and understanding in the concepts and applications as well as establishing an organization to coordinaten the previous development works. A study of Buddhism and social development: a study of opinion of the ecclesiastical officials (ECCL.) towards the social development of Pra Payom Kalayano conducted by Manoch Suksa (2003: 2). There were recommendations to improve and amend laws on supervising the monk society to be relevant to the existing situation so as monks in societies could work more. Even, in this research, it was found that most ECCL. observed that the social development of Pra Payom Kalayano did not violate the moral disciplines. But there were some researches, which were not certain with social reactions whether to accept or not. For the example, the study of Arasdham Deeradorm (1983: 206-209) on roles of Mahayana monks in social development, (samples were monks from 7 wats of Chinese sect, and 5 wats of Anam sect in Bangkok an din Kanchanaburi) it was found that most monks were not certain what should be the roles of social development and uncertain whether they would be accepted from the Thais. But they were accepted by the Chinese at 87.78 % but less accepted by the Vietnamese or just 45.56 %. However, Bhattarabhon Sirikanjana (1993: 47) studied duties of monks under Buddhist codes: concepts and roles of Pra Khamkhan Suwanno, it was obviously concluded on the answer had the government and the monk society understood roles and prioritized developer monks, they would support to have roles of extensively helps societies. In conclusion, comments toward leaders of local development of the monk, it was counted duty and necessity that monks should participate as leader in development which would bring change to the locality. Even most monks had weakness on social knowledge and organization,

which needed some improvement, but if the government and the monk society had improved proper rules and regulations, it should turn monks extensively implement the existing leadership without anxiety whether being accepted from the local people.

2.3.6 Samples of monks as local change agents

Currently, it was found that many monks exercise their change agent to help develop quality life and existence of local people or in societies for better and became famous such as Excellency Panya Nantha (Wat Cholprathan, Nonthaburi Province); Loungha Maha Bua (Wat Pa Ban Tad, Udonthani Province); Pra Payom Kallayano (Wat Suan Kaew, Nonthaburi Province); Prakhru Khantayabhiwattana (Wat Srakaew, Angthong Province); Prakhru Thawaradhammawat (Wat Khoo Sanuan Nakhonratchasima Province); Pra Archan Khamkhan Suwanno (Wat Pa Sukhato Chaiyaphoom Province); Pradhiep Kawee (Wat Pa Darabhirom, Chiangmai Province); Prakhru Silwaraporn (Wat Nonmuang, Nakhonratchasima Province); Pra Ranangdhammakhane (Wat Tapotharam Ranong Province); Prakhru Bai Deeka Chatil Amornpanyo (Asom Dhammathayad Ang Sap Pradoo, Nakhonratchasima Province); Pra Subinpanito (Wat Pailom Trad Province); Abbot Pongsakorn Kallayanadhammo (Wat Pa Ban Paiboon, Buriram Province); Prakhru Bhitak Nanthakoon (Wat Aranyikawas Nan Province); Prakhru Sopittadhamkhan (Wat Klang Ammarintarawas Srisaket Province). Form evident performance, it showed that exercising leadership of monks affected local people or social to gain quality life better, faster and prevailing. Some evident projects would be exemplified to study leadership of local change agent of monks in Kanchanaburi Province. For example:

2.3.6.1 Network organization on Preservation of Nam Chi Basin, Ubonratchathani Province was started on 1993. The abbot of Wat Ban Daeng Mor wished to preserve water life in front of the Temple. He called for a meeting among villagers and agreed to set the water front of the Temple to be the sanctuary or the water life to preservation and the villagers agreed to follow without fail. In 1997, villagers formed many preservation groups and proposed projects SIF with the work period of 1999-2000, it strengthen the groups with clear work system. Also, platform had been opened for learning exchanges with many groups and to build and broaden network around Nam Chi River covering the basins of Moon, Mae Khong, Nam Dom,

Nam Khabek, and Se-bai. In 2001, the groups of Nam Chi basin had expanded into “Network organization on Preservation of Nam Chi Basin” along Nam Chi bank and increased into 13 villages. There were concepts of river preservation to reduce pollution arisen in Nam Chi River so that the project activities would achieve sustainability and enduring, villagers had stable and strong career.

1) The “Network organization on Preservation of Nam Chi Basin” had announced 3 intentions, i.e.

1.1) Cooperating activities of preserving Nam Chi basin, i.e. preserving soil, water, forest and natural resources related.

1.2) Cooperating to develop persons, occupation, and community to achieve high potentiality.

1.3) Cooperating to expand network, and to increase members.

2) The 4 Strategies of “Network organization on Preservation of Nam Chi Basin” were

2.1) Agriculture of toxin-free by using bio-chemical fertilizer and principles of integrated and new theory agriculture.

2.2) Using local intellectual by applying “12 practice and 14 conducts” by build sustainable living or “work to live and work to eat”.

2.3) Production by sustainable economy and community business using production as integrated group and as network for action, it was to use local raw materials more and when productions were surplus to feed community then they could be distributed.

2.4) Preserving natural resources, soil, water and forest to allow biological diversification gathering to be collective thinking, acting, building, administrating, and common interest so as to set regulations for community in common.

3) The 3 practices of “Network organization on Preservation of Nam Chi Basin”

3.1) Organizing activity to train development of Organization Administration to encourage learning organizing within community to understand principles and techniques of management

3.2) Furnishing authentic knowledge of preserving nature, demonstration, production and using biochemical fertilizer as well as educational excursion to arouse integrity and to see group potentials, and common interest of the group from preserving the nature

3.3) Encourage community business to revitalizing local intellectual and ancient occupation, e.g. ancient molasses, salty fishes, and silk weaving.

4) To allow “Network organizations on Preservation of Nam Chi Basin” apply concept from the set model to be the process, there were clear allocations of works to reach the common interest. Work team had been formed by selecting from representatives of different organization and divided job into 8 divisions, such as academic, local coordination, finance, activity, accounting (and withdrawal), marketing, follow-up and evaluation. Besides, coordination with other work units had been adhered, without the government and the private sectors as well as participated to drive other social force such as participation with network, establishing learning center and organizing different open-floors.

2.3.6.2 Toxin-free agricultural network, Srisaket Province: Sommana Bhodhirak of Santi Asoke School had instituted community of Srisa Asoke and used a main network for toxin-free farming since 1975. The production grew and enabled for distribution. It followed the Santiasokism emphasizing strict moral conduct and having Sommana to give homily in the assembly (to emphasize morality practices). Group members were gradually increasing and expandable into 50 community network within 3 provinces. It was divided into 4 zones, such as Kantharalak / Benjalak, Khunharn / Khukhan, Sri Rattana / Amphoe Muang, and Nam Yuen / Nam khun.

Network activities were producing bio-fertilizer, vegetation, fruit farming, paddy farming, mushroom cultivation, sugarcane plantation, herbal plantation, weaving, sewing, community shops, saving and welfare fund. They had the Sri Asoke community as main network and organized reproductions of products supported by SIF to organize community welfare, promoting occupation, expanding distribution center into 18 centers nationwide. They were formed as the toxin-free agricultural network of Thailand run by a board of 15 members represented from different groups with 2 year term and monthly mobile meeting would be called for.

2.3.6.3 Sajasomsap Group (faithful saving property), Trad Province, was established in 1990 by Pra Subin PaNeeto. This project had been operated in Wat Pai Lom, Amphoe Muang, Trad Province. Saving among members had been encouraged first and provided loan with prudence and discipline (similar to commercial banks). With the principles of trusting the monk, even hindered by the senior monk as first, he defended that, "turning money perceived as cause of covetousness into condition to build affection and harmony of community people." First, limitations became supports and operation budget and the network had been expanded into many wats. Mode of practices was that members were less responsible (work only by duty) with strict rules (faith) having welfare, cremation fund, education fund and others as agreed by members. The welfare fund mechanized and controlled behavior of members e.g. selling vote, those sold out vote their medical allowance would be cut (reimbursable welfare) by amount of vote sold (members controlled each other). Groups had been dramatically expanded from 2 groups into 151 groups in 2000 with 38,711 members amount of accrued shares and welfare of 123 million Baht with 3 principles of practices, i.e.

1) Organizing activities to develop human potentials in communities such as learning center, demonstrating practices to interested villagers e.g. microbes demonstration center, community affairs demonstration center.

2) Organizing activities to promote occupation and income drawing from monthly meeting of each group where many members participated in the meeting driving community trade and business.

3) Organizing activities of preservation to revitalize environment, floors were opened to discuss on environment, and problems of living; and many ideas and projects were formed, such as stop cutting mangrove wood where it nursed natural water lives, and campaigns not to catch crab during season of laying eggs.

2.3.7 Summary

From the study of the "monk", it could be concluded to find approaches in developing monks as local change agents whether the monk would play roles by internal competencies of oneself. Also, they had to be relevant with conditions either to promote or to restrict competencies of the local change agents, such as 1) religious disciplines 2) religious act, rules of the senior monk society and 3) tradition, lifestyle,

and trust of the locality 4) experience on social activities of monks, they were figured as below:

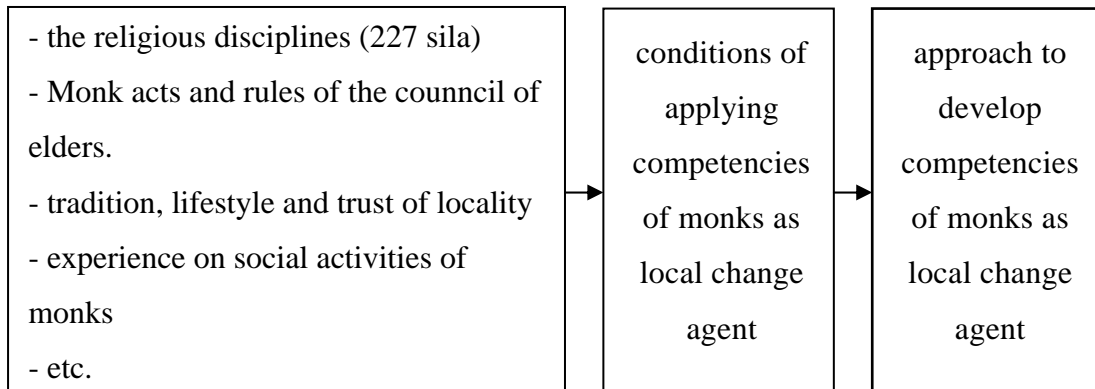


Figure 12 Factors and condition implementing competencies of monk as local change agent

2.4 Part 4 Kanchanaburi province

It was a border province adjoining Myanmar and 130 kilometers far from Bangkok by Petchkasem Route with area of 19,483 square kilometers. The northern and the western geometry were hilly and forest. Its jurisdiction was divided into 13 amphoe, 97 tambol, and 807 mooban with population at 31st December 2002 was 801,836 persons by 405,787 males and 396,049 females. Municipal density was 20.20 % while other density was 79.80 %. the average density was 41.16 persons a square kilometer.

A study on competencies of monks as change agents: A case study in Kanchanaburi was a study about the Kanchanaburi province relevant to other provinces of Thailand adopted for investigation.

2.4.1 From the national development policy enabling Kanchanaburi as center to respond development by being the centers of tourism, business and industry, it expanded the economic sectors along the route to the deep-sea ports of Muang Thawai in Myanmar because the distance was not far from Bangkok. There was many development projects then needed effective collaboration from the local change agents.

2.4.2 Geographically, and historically, Kanchanaburi housed many ethnics with diverse cultures, different lifestyles, and local traditions by its own uniqueness

with harmony. The researcher believed that traditions and lifestyles would affect limitations and factors in using competencies of local change agents.

2.4.3 By its large area (3rd rank in the country second to Chiangmai and Nakhonratchasima) but few population (3rd rank second to Mae Hongson and Tak); 80 % of population lived in rural areas, which urbanization and ruralization affected trust and collaboration of population to the religious institutions.

2.4.4 Kanchanaburi homed 542 Buddhist wats where economy was unlikely affordable. It showed the faith in religion and monks were fervent in developing human resources. Monks likely activated as the local change agents. For example, in 1993, there were 104 activities of preschooling training or 77.6 % organized in the wats compared to monkhood jurisdiction region 14 with 134 centers. There were 88 training units for training people of the tambol having the abbots as key.

2.4.5 Kanchanaburi had the highest growth rate of wats in the monkhood jurisdiction region 14 (Kanchanaburi, Nakhonpathom, Suphanburi and Samutsakhon). For examples, in 1993; 3 wats had been approved for construction in Kanchanaburi among 4 wats submitted for approval in the monkhood jurisdiction region 14. Statistics of petition for 8 registration of wats within the monkhood jurisdiction region 14, all 8 were located in Kanchanaburi. Statistic of petition for 14 Royal Wisangkhamasima within the monkhood jurisdiction region 14, and 10 wats were from Kanchanaburi. statistics of wats and monks in Kanchanaburi by 2003 were as follows:

Table 5 Wats and monks in Kanchanaburi province by district

districts	Wats	monks	districts	Wats	monks
1.Muang Kanchanaburi	68	878	8.Saiyok	60	413
2.Thu Muong	50	542	9.Thong phaphoom	50	345
3.Thu Maka	41	398	10.Srisawad	37	201
4.Panomtuan	28	268	11.Sangkhhaburi	16	282
5.Huay Krajok	31	232	12.Dan Makham Tia	29	275
6.Lao Khawn	61	250	13.Nong Prue	34	456
7.Bor Ploy	37	363			
	total			542	4,903

CHAPTER 3

RESEARCH METHODOLOGY

This research studied about “competence of monks as local change agents: A case study in Kanchanaburi”, which was survey research by Mixed-method, combined both a qualitative and a quantitative research .In this case, the researcher studied both qualitative and quantitative research at the same time. Methodology to achieve the research’s objectives:

3.1 Objective 1 To develop a model of monks’ competencies as local change agent.

3.1.1 Phrase 1:

To construct competencies model, the researcher gathered the inclusive characteristics that were recognized as initiator on the local change agents by reviewed the conceptual theories and the related researches that harmonized with leaders’ competencies as local change agent. In this study, the leaders’ competencies were categorized into 2 aspects such as “core competency” and “technician competency” by each learning group and each competencies level. To establish a dummy competencies model, the inclusive characteristics from the previous paragraph were combined with “Bloom's taxonomy theory” and “Krikeirt Srisermchok’s conceptual model” (Krikeirt Srisermchok, 2003: 66).

3.1.2 Phrase 2:

To develop competencies model , that harmonized with monks’ context. The procedure were analysis of a biography and working history among the best practice monks on their behavior that related to leading a local and social change, and this reflected the monks’ competencies in Thai society. For developing the monks’ competencies model, the monks’ characteristic harmonized with efficiency in local change agent was

seriously analyzed. Then the 17 best practice monks were collected as a sample. (See Table 6 showed “the 17 best practice monks”).

Table 6 List of the 17 best practice monks by name, temple, and province (for a biography and working history review to study the monks’ competencies as local change agent).

No	Name	Temple	Province
1	Pra Thumkhosajarn	Wat Cholprathan rungsarit	Nonthaburi
2	Prakhru A-thornprachanart	Wat Prabatnumpru	Lopburi
3	Pra Payom Kallayano	Wat Suan Kaew	Nonthaburi
4	Prarat Suttiyanmongkol	Wat Umpawan	Singburi
5	Loangproa Khom	Wat Pairongweoa	Supanburi
6	Pra Subin Panito	Wat Pailom	Trad
7	Loangproa Thean Jittasupo	Wat Sribunreung	Lei
8	Prakhru Rungsinavakit	WatPra Jantarungsri	U-bonratchathani
9	Prakhru Mongkolthepwallarat	Wat Thepmongkol	Umnatchareong
10	Prakhru Sophonviriyakit	Wat Prakroaw	U-bonratchathani
11	Prakhru Pariyat Punyawut	Wat Koknjam	Lei
12	Prakhru Supajarawat	Wat Talad	Yasothon
13	Prakhru Silaawaraporn	Wat Nonmuang	Nakonratchasima
14	Prakhru Mongkolwallarat	Wat Thepjareong	U-bonratchathani
15	Prakhru Suthiprariyatkoddom	Wat Chaiyasri	Khonkheang
16	Pra Ajarn Thawin Sulyatart	Wat Banpao	U-bonratchathani
17	Prakhru Siripatcharanuyok	Wat Bundithong	Phetburi

3.2. Objective 2: To investigate levels of monks’ competencies as local change agent

To evaluate the Ecclesiastical officials’ competencies in Kanchanaburi province. The Ecclesiastical official’s context that practically hold “sila” for 227 precepts. According to be the religious persons who abandons the asset and not make

any benefit, they performed self-assessment without making any bias estimated toward themselves. In addition, the researcher believed that “Nobody know us, except ourselves”. Thus, researcher applied the self-assessment method as a tool to collect data.

3.2.1 The population and data sources.

Based on the data of Religious national institutes, it estimated 3 Ecclesiastical officials (ECCL.) per temple. For 542 temples in Kanchanaburi, the Ecclesiastical officials' population were about 1,626 subjects.

3.2.2 Sample size.

The researcher defined the sample size by Taro Yamane formula (Yamane, 1973: 581) as

$$n = \frac{N}{1 + Ne^2}$$

n = the sample size

N = the amount of population

e = the error of sample size, 10 percentage

Based on the calculation by Taro Yamane, the sample size was 94 people. The researcher reserved 10% of the sample size, as 10 persons, in order to protect the tendency of inaccurate data. Therefore, the sample size in this research was 104 people. To recruit the samples or subjects, the researcher applied “a simple random sampling” as described below:

3.2.2.1 Step 1: A simple random sampling. The researcher applied “a simple random sampling” to define 3 sample districts where represented about 20%-25% or 1 to 4 of total district in Kanchanaburi province. (There consisted of 13 districts in Kanchanaburi, so we approximately had 3 districts as samples). The sample districts were “Tha-Muong, Phanom-Tuan, and Huay-Krajaw”.

3.2.2.2 Step 2: To estimated the amount of the Ecclesiastical officials (ECCL.) Based on the amount of temple in each district, the amount of the ECCL. was estimated. Then the proportions of the ECCL. as a sample in this study were determined, as the table 7:

Table 7 The amount of temple, the amount of the ecclesiastical officials. in each of district in this research design.

district	the amount of temple	the amount of the ecclesiastical officials.	The sample of the ecclesiastical officials.
Huay Krajow	31	93	29
Phanom Tuan	28	84	27
Tha Muong	50	150	48
total	109	327	104

3.2.2.3 Step 3: Recruited a sample by applied a simple random sampling method. The researcher applied a simple random sampling method to define the sample or ECCL. Because of 1,626 the ECCL., should been selected to 104 the ECCL. There were not only temple where had the 3 ECCL. of temple, for example; abbot, deputy abbot and assistant abbot, but also one or two ECCL., as abbot and deputy abbot or only abbot in the temple, had been selected. The first, the researcher randomly selected the temple where had the 2 ECCL. in the temple. Secondly, the researcher counted the amount of the ECCL. entirely or added randomized until the amount of samples were 104 subjects, as table 8:

Table 8 The amount of temple and Ecclesiastical officials. in each of district.

district	temple	the ecclesiastical officials of temple			samples
		abbot	deputy	assistance	
Huay-Krajow	18	18	9	2	29
Phanom-Tuan	26	26	1	-	27
Tha-Muong	31	31	15	2	48
total	75	75	25	4	104

3.2.3 Construction the research Instrument. The researcher constructed the research Instrument by:

3.2.3.1 Step 1: To constructed the questionnaire: The researcher studied and constructed the questionnaire to evaluate the monks' competencies as local change agents. The questionnaires were attempted to determine 3 domains such as cognitive, affective, and psychomotor domains which based on the human's learning as:

1) Group 1: Cognitive domain. The researcher applied the questionnaire into 2 types as:

1.1) Selected the right Items, the main purpose was to obtain the answer with limited in scattering direction of though.

1.2) Filled the true or false word, the main purpose of short answer tests was to obtain the variety of cognitive or specific characteristics that defined answer get 1 score, or did not get 0 score.

2) Group 2: Affective domain. The researcher applied the scale questionnaire with 6 levels. Each item had score 1 to 6 respectively as: 1 = strongly disagree, 2 = disagree, 3 = rather disagree, 4 = rather agree, 5 = agree and 6 = strongly agree

3) Group 3: Psychomotor domain. The researcher use questionnaire 2 types as:

3.1) This questionnaire was related with the working behavior.

3.2) Short answer tests that are the real behavior represented specific characteristic. If the answer was related with the defined characteristics, get 1 score, not correct get 0 score.

3.2.3.2 Step 2: Tested the questionnaires tools: The researcher evaluation to qualify research instruments in 2 methods; by consulting with the investigators such as the specialist and the ECCL. whom did not selected as a sample in each district by a temple per district, for considering as:

1) The complete content or the constructed of questionnaires.

2) Tested the consistency of the question in term of wording, language, and the ECCL. understanding.

3) Tested the content validity.

4) The researcher corrected the constructed questionnaire based on the suggestion of the investigators and then researcher took this questionnaire to test the competence of monks as change agents as the research's objective 2.

3.2.4 Collecting data.

Because the data collected with the ECCL. of the temple is sensitive, the research collected whole data in every step, both qualitative research and quantitative research, by himself.

3.2.5 Analytical data.

The data was analyzed by descriptive statistics in term of percentage, arithmetic means, comparison of characteristic competence of monks (characteristics index), and Cluster.

3.2.5.1 Setting the characteristics index

1) Cognitive and psychomotor domains. To define the answer score that were two number as equal to 1 score and 0 score, the index score was "mean" value (computation: the sum value divided by 2) which "range" value equally to "0.00-1.00".

2) Affective domains. To define the answer score which were value from 1 to 6, the index score was principally derived from re-value the score into new 5 scores such as 1 = 0, 2 = 1, 3 = 2, 4 = 3, 5 = 4, and 6 = 5. Then index score was a "mean" value of the new-value score (computation: the sum value divided by 5) which the "range" value was equal to "0.00-1.00".

3) Then the characteristics index for all three dimensions was equal to the mean score of all three-dimension mean scores, which range value equally to "0.00-1.00".

3.2.5.2 Performing the cluster analysis: To create the existing ECCL. virtue, the researcher applied the cluster technique for setting a group of existing characteristics by

1) To analyze the direction and the association among the variables (that was defined by the characteristics index).

2) To classify the sample into groups by using the characteristic variables. Then cluster groups was defined by gathering a similarly characteristics and divided it by degree of similarity characteristics into group.

3) To perform “ANOVA” test to compare the difference between each cluster group.

3.3 Objective 3: To investigate condition of implementing competencies of monks as local change agent

3.3.1 Step 1:

The researcher was survey the temples in Kanchanaburi province where performed the activity about local change agent beyond the ordinary religious activity. These temples were known as famous temples in achievement project in Kanchanaburi province. As the resource of analysis in the competence of local change agent, the researcher divided these temples into 3 groups by characteristics and success of local development such as “Un-success”, “Ever-success”, and “Still-success”.

3.3.1.1 Un-success: The temples were unsuccessful in performing the activity about the local change agent, in which there was sometime performing a developing activity.

3.3.1.2 Ever-success: The temples had used to work development activity until famous, in which success in performing the activity about the local change agent in the past.

3.3.1.3 Still-success: The famous temples had used to work development activity until in the past and still working development activity till now.

The researcher interviewed the ECCL., the local wisdom, local people about the contributing and barrier condition to perform the activity about the local change agent of the ECCL. in the temples of study.

3.3.2 Step 2:

Because Wat-In-Tharam’s abbot was clearly presented the role of local change agent, the researcher studied the competence of monks as local change agents:

A case study of abbot in Wat-In-Tharam, subdistrict Nongkhaow, district Tha Muang, Kanchanaburi province. The ECCL. of Wat-In-Tharam led this local people to cooperate in dominance tradition and culture preservation, in which clearly and broadly conservative, that caused Wat-In-Tharam famous as local culture preservation temple in Kanchanaburi and Nongkhaow village. Promoted by Tourism of Thailand Organization, the village was also registered as the “Cultural village: of Central region”.

The researcher performed a comparative studied between Wat-In-Tharam and the other 3 temples, where connecting area and the same of population, culture, tradition, tradition life style and context.

The researcher performed studying and investigating about the condition factors and characteristics index that affected the competence of monks as change agents by using the last section of questionnaires as a tool. Then, the researcher was interviewed the ECCL. as the type of temple about the condition of local change agent competencies that difference from context as objective 3.

3.4 Objective 4: To seek approaches for development competencies of monks as local change agent

3.4.1 Step 1:

Performed the Competency Assessment of the ECCL. results, by compared the existing competence characteristics with the expected competence characteristics based on the conceptual model. The purpose was for evaluating on “Gap Analysis” of the ECCL. in Kanchanaburi.

3.4.2 Step 2:

Performed a cluster Analysis, the result indicated the significant and insignificant competence characteristics by compared each group characteristics. Then the results from the ECCL. group which likely characteristics defined, was critical concerned.

3.4.3 Step 3:

Compared the competences factors of monk as change agent or individual factor derived from step 1 with the conditional factor from step 2, the result was used for developing the possible direction about the competence of monk as change agent.

In addition to comparing, the research result also noticeably illustrated the phenomenon as: The first, from the last section of questionnaire, it was about the assessment tools derived from the ECCL. The second, from interview the person or monk, staying in social, who was the best practices. These methods brought to the way to develop the competence of monk as change agent in objective 4.

CHAPTER 4

RESULTS

To present the research result, the researcher divided the content by research objective into 4 parts:

Part 1: Presented the competencies model, the results indicated the outcome was derived from review literature including biographic and working historical data among the best practices monks for analysis to develop of competencies model.

Part 2: Presented the assessment outcome of monks' competencies as local change agent based on the conceptual model (model of CLCA), the results indicated the general information and characteristics indicator in each group such as learning groups, competencies level groups (classified by characteristics and success of local development such as "Un-success", "Ever-success", and "Still-success"), and cluster groups (classified by using the characteristic variables and degree of similarity characteristics).

Part 3: Presented the conditional factor of monks' competencies as local change agent of the temples in Kanchanaburi, the results indicated the existing conditional factors of the abbots' competencies as local change agent of the temples, which were known as famous temples in their achievement project, including the results in the last part of the assessment of the questionnaires that derived from the Ecclesiastical officials' answer.

Part 4: Presented the direction to develop the monks' competencies as local change agent, the results were derived from the comparative study between the expected competencies based on the conceptual model and the existing competence characteristics.

By compared the conditional factor of monks' competencies as local change agent among each monk's group including the data from the end of questionnaire that interviewed the Ecclesiastical officials (ECCL.), the data from observation and interview the monks, local teacher, and local people, and the data from the review literature and Monk's rule, regulation, or code, then it was possible to develop the monks' competencies as local change agent strategy.

4.1 Part 1: The competencies model-the monks' competencies as local change agent.

This part consisted of 2 phrases. The first phrase was constructed the competencies model by review literature. The second phrase was developed the competencies model based on the biographic and working historical data among the best practices monks.

4.1.1 Phase 1 Constructed local change agent model from review literature

4.1.1.1 These data presented the characteristics of personality that derived from review literature by classified characteristic group and behavior group, i.e. personality, knowledge, mental, and social dimensions as it was in the following table:

Table 9 Grouping of the leader's characteristic and the personality characteristics.

1. the characteristics of personality	
qualification	behavior
1.self awareness	1.self's strength and weakness realization
2.self belonging	2.self confident, positive outlook, be representative
3.morality value	3.concerning in promotion morality value among self and other people.
4.morality behavior	4.behave Buddhist moral code i.e. honestly, firm and trust or -Adult's Dhamma (Phomviharn 4 is Metta or compassion, Karuna or kindly, Muthita or feelings of pleasure, U Bekha or ignore -Successful'd Dhamma (A-thithan 4 is Punya or wisdom, Satja or honestly, Jaka or sacrifice, Uppasama or peaceful inside -Be fairly (A-kati 4 is Chantachati or love, Tosachati or greed, Mohakati or angry, Payakati or misled)
5.morality courageous	5.leverage morality performance among self and other people
6.be discipline	6.ready to perform rule and regulation
7.be enthusiastic	7.energetic, fresh
8.learning Interesting	8.encourage learning, promote inner group learning for develop latency.
9.healthy, physical and mental	9.strongly performance, healthy, no obstacle working, endure, good mental health.

Table 10 Grouping of the leader's characteristic and behavior based on knowledge, intellectual and ability.

2. the characteristics of knowledge, intellectual and ability	
qualification	behavior
1. initiate and creative	1. capable to search for motivation, building cooperation, solving conflict inner group, to inspiration to well being, specify policy to change environment for opportunity.
2. vision	2. reasonable and correctly forecast, extend idea to other until acceptance, created continuously connection between member, succeed, stability, growth group cause vision from work-model change in harmony.
3. wisdom	3. latency from education, capable to understanding various matter.
4. experience and specialist	4. be experience and knowledge about working.
5. working dedicate	5. diligent working till colleague satisfaction.
6. change understanding	6. ignore problem that must to solve, suitable the change context.
7. working psychology knowledge	7. to inspiration through high expectation by employing easy strategy, understanding value and reach goal in harmony by leverage, intention working culture, excellent performance, created the standard criterion and evaluated efficiency, evaluated performance and separated person who higher and lower than the standard level, control and pay attention the working progressive, continuously develop working.
8. personal psychology knowledge	8. be understanding the different people, promote and encourage intellectual for stimulator human creative, analysis, repeat situation reasonable, search for member motivation and continuous stimulus for need leverage.
9. situation understanding	9. capable to adjust duty and need suitable to situation and environment, ability to crisis problem solving and percept the secure change. (unstability as Tri-lux)

Table 11 Grouping of the leader’s characteristic and behavior by mental and emotional aspects.

3. the characteristics of mental and emotional	
qualification	behavior
1.be sacrifice	1.favor and kindness to help
2.sympathy	2.remind the public interest
3.decision-making maturity	3.confront the risk situation with responsibility
4.emotional maturity	4.appropriate demonstrate
5.sense of humor, not stress	5.solve problem with happily
6.be strong, endure	6.endure the stress situation
7.self confidence	7.self believe to control determine own performance

Table 12 Grouping of the leader’s characteristic and behavior by social characteristic aspects.

4. the social characteristics	
qualification	behavior
1.social participation	1.public intention and cooperate social working, concern about environment.
2.be sympathy to local people	2.intention to problem solving and develop local livelihood.
3.human relationship	3.be in harmony, popularity than power, motivation than order, attend and concern group need, suitable assign, independent working related individual, integrated working specify cooperate role between member, accompany with mission.
4.public responsibility	4.donate in behalf of social strongly and sincerely, public responsibility than self responsibility.
5.participation democracy	5.decision making on public interest, dependent each other, accompany with goal, in harmony, freedom working, decentralization to colleague that participate to make decision, member accompany with sustainable develop themselves as civil participation.

Table 12 Grouping of the leader's characteristic and behavior by social characteristic aspects. (Cont.)

4. the social characteristics	
qualification	behavior
6.group acceptance	6.be recognize member habit, assemble local people.
7.self dedicate for group benefit	7.establish the progress group and achievement.
8.member influence	8.be persuade group, require operation.
9.encourage learning	9.encourage learning among member.
10.self confidence on capability	10.self confidence on capability, confront the crisis situation, decision making and develop his livelihood.

4.1.1.2 These data presented the characteristics, that derived from the literature review, and was divided into 2 groups such as general characteristics that were "core competencies" and the characteristics related working that were "technician competencies", as:

Table 13 Classification of characteristics as core competencies and technician competencies.

characteristics' classification group derived from literature review
core competencies (General characteristics):
1.self realization 2.self independent 3.morality value 4.morality behavior 5.discipline 6.enthusiastic 7.initiative and creative 8.vision 9.wisdom 10.work intention 11.sacrifice 12.sympathy to local people 13.decision making maturity 14.mental stability 15.social participation 16.human relationship 17.public responsibility 18.democracy, participation 19.group acceptance
technician competencies: (job specialist competencies):
1.morality courage 2.achieve target ambitious, progress, clearly objective 3.healthy, mental and physical 4.self improvement by learning 5.experience and knowledge, specialist 6.be sympathy to local people 7.change understanding 8.working psychology knowledge 9.personal psychology knowledge 10.situation understanding 11.sense of humor, not stress 12.endure 13.self confidence 14.devote oneself to group effectiveness 15.member's charisma 16.promote learning 17.believe in his authority and community

4.1.1.3 These data presented the analysis of the level of the monks' competencies as local change agent that related to the responsibility of working. Basically, each organization divided the work by level of responsibility. In general, the organization preferred to divide the competencies ability into 4-6 level based on the responsibility. But the local change agent was an open organization that opening for every part cooperation, not hierarchy. So the researcher adjusted competencies as local change agent into 3 levels were:

1) Initial level was the level that the worker needed some instruction or required a job-training.

2) Working level (including the advanced and skillfully) was the level that worker had much ability in working including ability to apply or initiate new activity.

3) Leader level was the level that the worker had much ability to perform an appropriate evaluation, monitoring, development, plan, and suggestion for each learning groups or competencies level groups as the table 14.

Table 14 Forms into learning group and competencies level.

core competencies		
cognitive domain	level 1	1.self realization 2. wisdom to self learning
	level 2	1. vision 2. initiative and creative
	level 3	1. knowledge and understanding of change 2. situation understanding
affective domain	level 1	1. democracy 2. believe in democracy, participation
	level 2	1.self sympathy 2.sacrifice 3.public sympathy 4.public devote
	level 3	1. morality value 2. morality behavior 3. morality courage
psychomotor domain	level 1	1. human relationship, power to member performance
	level 2	1. self confidence 2.confidently presented 3.maturity to decision making
	level 3	1. public interest 2. donate on behalf of group effectiveness, 3. purpose to successful 4. decision making on public interest 5. responsibility

Table 14 Forms into learning group and competencies level. (Cont.)

technician competencies		
cognitive domain	level 1	1.local knowledge 2.basic knowledge of working and understanding to supplement
	level 2	1.experience, knowledge and specific skillfully that related working
	level 3	1.working psychology understanding 2. personal psychology understanding 3. situation understanding 4. change understanding
affective domain	level 1	1.believe in self and community latency
	level 2	1.sympathy to local people 2. conscious of one part of social
	level 3	1.inspiration through high expectation, future progressive, clearly goal 2. ambitious in work
psychomotor domain	level 1	1.good communication channel 2.good cooperation 3.good language communication
	level 2	1.endure performance, both physical and mental 2. sense of humor
	level 3	1.working Intention 2. flexibility and adaptation 3.enthusiastic working 4, discipline 5. adaptation working among environment

4.1.1.4 These data presented the leader's competencies as local change agent based on the concept of Bloom's Taxonomy that classified each learning groups (knowledge, skill, and behavior), competencies' type (Core or Technician competencies), and competencies' level (level 1-2-3), shown as table below:

The researcher took the body of knowledge, from analytical, assess to the "the table of competencies as local change agent" as Bloom's Taxonomy,

Table 15 The competencies as local change agent in each group and level.

	analysis, synthesis and evaluation		specific characteristics and controlling behavior by morality value		excellent performance and excellent work	
level 3	natural change knowledge and understanding	working psychology and Personal psychology understanding that related the social and local change	morality behavior, value, morality courageous	goal Intention and concentrate in progress and success working	responsibil- ity performance and Devote to work effective- ness and public interest	ability to adaptation and flexibility, ambitious, discipline and dedicate working
		applied		value and priority		clearly and correctly demonstrate
level 2	vision, creative and skillfully	working experience and skillfully	sacrifice , sympathy , Intention to public working	social conscious and Local people sympathy	self confidence, maturity to decision making	endure working, healthy both physical and mental, maturity
		knowledge and understanding		responding and perception		ability to work
level 1	knowledge for self learning	basic knowledge about local and Working	believe in democracy and Participation	believe in self and community latency	human relation and Influence to member	good coopera- tion, communi- cation
		core technician	core technician	core technician	core technician	core technician
	cognitive		affective		psychomotor	

4.1.1.5 These data presented “the table of competencies as local change agent” that was compiled to “the conceptual competencies as local change agent model”, shown as figure below:

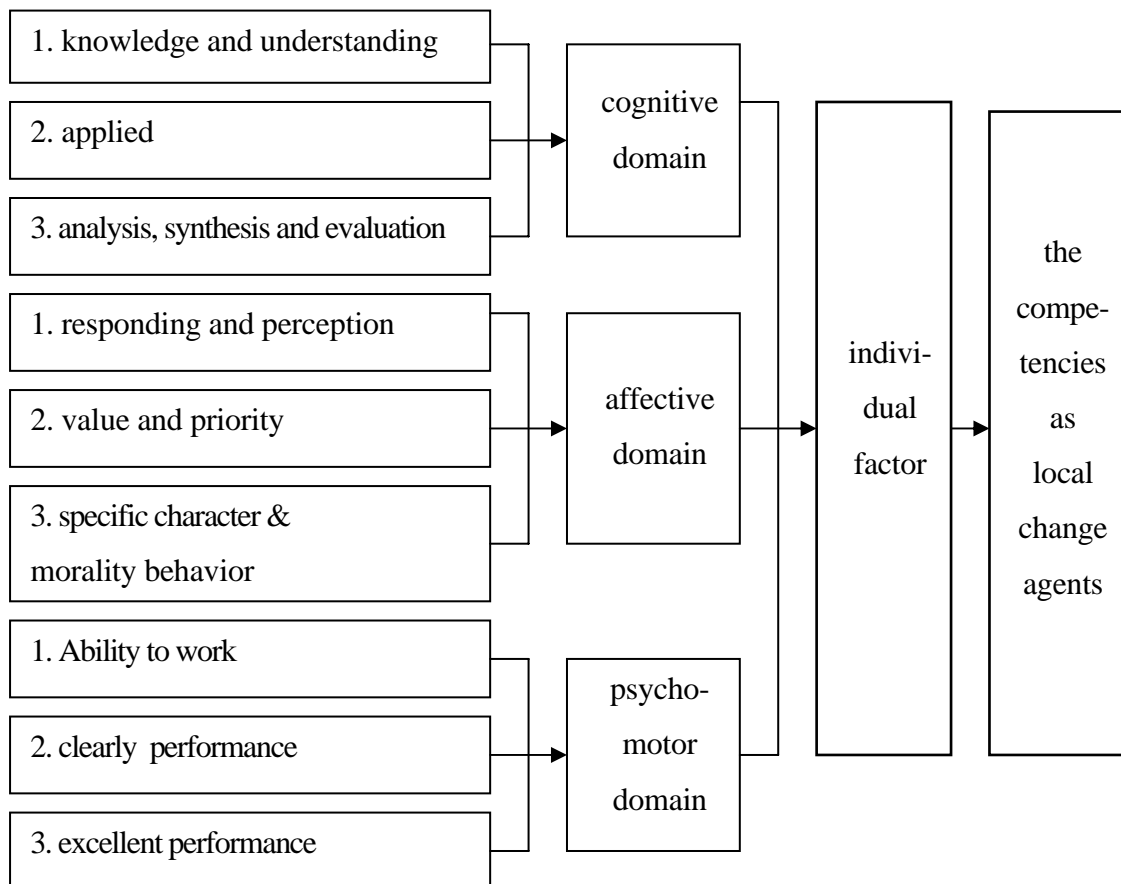


Figure 13 The competencies as local change agent model contributed by individual factor

Concluding, the researcher believed that the competencies as local change agent model contributed by each individual factor was harmonized with the Western theory, which was body of knowledge based. However, these finding was not considerably harmonized with the competencies of monks as local change agents, working deal with people as open-society. Also, these monks were not considered as the regular employee whom run their activity by rule and regulation or received any salary. Actually, monks' organization was a specific organization with less flexibility, holding more rule and regulation, and was strictly performance under traditional culture in each local for a long time, as eastern context i.e. “faith and merit concept”, that unquestionably difference from western context.

Thus, the researcher adapted the competencies as change agent model until suitable with monk context, social context and Thai local context, then this model perfectly modified later.

4.1.2 Phase 2 Development local change agent model appropriated with monk

The analytical biography and working biography of monks as change agents, for example, successful, best practice and famous, 17 monks, to conclude and adapt individual characteristics model, classified to human learning group as:

4.1.2.1 Cognitive domain: Educational or knowledge backgrounds. The result from the analytical biography and working biography of the 17 best practice monks as change agents shown that these monks had specific characteristics, significant different practice from the other people, and lacking of any administrative power to control any local people, then the explanation of working with local people was the people participation by faith. The faith was a confidence or trust in a person that was the monk, who had great education, in both Buddhist scripture and temporal knowledge. In term of temporal knowledge, these monks had significance knowledge in both commonly education and social spirit education that referred to social customs, social traditions, social etiquettes, and life styles. In term of Buddhist scripture knowledge, these monks also had noteworthy knowledge that was significant for teaching and preaching derived from the morals programs, Buddhist practice, Buddhist precept (commandment, religious rule, and moral precept), Buddhist offence or infringement, and Buddhist charge or matter. Observably, the significant knowledge background of these monks was the origin of people's or community's faith.

Then, the educational or knowledge background of these monks was necessary for performing a community development as change agents, in which differed from the ordinary people. Mostly monks as change agents had high education, both Buddhist scripture and temporal. Specially, the educational background of these monks mostly obtained the highest morals program and religious theologian with the highest level of edification. The experience of local development affect to the monks as change agents because the monks usually study, visiting Buddha master, visiting Dhamma relatives in initial ordain period. The visiting and traveling brought about

development experience, activities. Specially, the development experience in local area is the difference dimension, because the monks is higher status than people, for example, less opportunity to cooperate with local as equality, hearing the conflict opinion of local that have to respect the monks. This perception experience and development experience brought about concept and development performance later. And the monks who are same group or visiting together, they have similar project like copy projects.

Furthermore, the mostly monks as change agents harmonized with educational institution or academy or projects such as Mahamakut Rajvidyalai, Mahachulalongkorn Rajvidyalai, Jitabhawan Vidyalai, Saunmok Palaram, Solpatarn Rangsarid, the other institution of education, Pheandinthum Pheandinthong Projeeect, Training people of subdistrict, Pra Tummatud Project, PraTum Jarik Project, Prajariyanitek Project, Summer Training of novice, Pre-school center Project, Sunday Buddha School Project and Sila-Dhamma in School Project.

The conclusion, the monks who were successful for local development, had the body of knowledge from study and experience and ability to applied, analysis, synthesis and evaluate. This ability brought about realizing and understanding work including the changing intellectual. Furthermore, this ability means the capable of recognition and shifting management by performing an appropriate resource management i.e. inner and outer their organization and performing with applied appropriate knowledge to obtain the goal, vision and successful.

4.1.2.2 Affective domain: The development performance activity in every projects depended on monks' attitude toward conceptual working as a way of making merit and prestige which basically based on the recognition or perception with appreciation toward supporter or contributor (foods, cloths, and necessities). So they are positive attitude as make benefit, duty appreciate, local participation appreciate, intention to help local people continuously, believe in the right and moral performance, public intention, local sympathy, self and community confidence, decision making responsibilities, evaluated by democracy participation, these brought about accomplishment expectation.

The study shown that progressive attitude, enthusiastic, and regularly study were the key to concrete a devotion toward development of their local community to constitute a desire toward creating a happiness among the people in their local

community; to concrete a creative idea, vision, and perception forecast and scenario; and to perceive in a working value, to recognize a globalization. Then these samples had significant inspiration to concrete the community's benefit in the way of working for their community and society with bravely heart, greatly intention, surely belief in their merit behavior, self-potential, and community potential. In addition, they also took greatly responsibility in making decision in democracy way as participation theme toward their community. All of these would classified as the duty with well practice and seriously intention to accomplish a success or goal. Thus, a land-heart was a principle of community development.

Besides the inspiration of monk's development activities come from the conceptual of respected and appreciated person as parents, school master, leader, combined with the local sympathy. As a way of making merit and prestige, "Tum Dee Dai Dee Tum Chua Dai Chua" or "Go Around, Come Around: do good get good and do bad get bad" was one of the basic Buddhist motto and belief of these monks. Then, the working intention to achieve the successfulness with land-heart happiness for people in the community was one of the Buddhist principle. This reason in harmonized with the ECCL. interview in Kanchanaburi found that the monks as developer frequently have good model, i.e. school master, had homeland in their area or similar context.

In conclusion, the community development was basically upon monks' attitude by the concept of making merit and prestige and recognition or perception with appreciation toward supporter or contributor of community, nation, or all life to contribute or promote the Buddhist religious more than make any profit in economic dimension not for themselves or community.

4.1.2.3 Psychomotor domain: The development activities frequently in harmony with "Satha-Barame" or "Faith and Charisma", the monks had to sincerely perform a Buddhist practice and critically behave with a limited rule of monk, 227 sila, as a Buddhist's Rule and Regulation. In the way of Buddhist practice, these monks' had a good performance for established Charisma that was differed from general local leaders. These general local leaders were just ordinary people whom respected Buddhists and performed a Buddhist practice as a body of mind just only 5 sila.

Based on the limited of monk, 227 sila, some concept believe that "Charisma is the divinely inspired gift", but this research's concept was "leader power"

that affected to follower in term of admiration, belief, and royalty. In addition, people devoted themselves on behalf of leader's performance because they significantly appreciated and respected the leader as described by the psychological theory, "The Social Learning theory". This theory described that people must significantly observe leader in his/her behavior and then habitually imitate his/her behavior. The more successfully or capability, the more likely imitate. This development activities depended on the Ecclesiastical officials' charisma, so when the Ecclesiastical officials (ECCL.) changed, this activity was dull because of the lower charisma of the new ECCL. Because the ECCL. usually worked on his idea or own charisma, these were classified as a specific work, not heires or heires less power to mobilize people and less money's forces. Therefore, when the old ECCL. leave by whatever, his worked was typically stopped or discontinuously. For example, when the abbot died, temple's building was generally stopped the construction and lacking of maintenance. The typical problem was occurred from the less flexibility project in budget (money) and management. Some of these projects were transferred to manage by sub-district organization.

Besides, the elderly ECCL. who was either increased his duty or decreased physical performance, was dramatically changed and significantly caused of difficulty on the competence as a local agent to do less activities than he had ever done. For example, traditional medical clinic by the abbot was critically stopped or discontinuous because of the abbot's was too old to perform an activity as a traditional medical doctor or because of the new abbot's was not much ability to perform an activity as a traditional medical doctor as the old one did.

In addition, the supporting network was an important feature on the ECCL competence as a local agent in term of decision-making and success, in both directly and indirectly. For example, some abbots had supporting network that supported their activity derived from both national and international development organization. Some abbots had personal power that was linked with their rural government department for developing their local area such as requested the construction of the local-village road. Their activity and supporting network power were important features to increase a charisma that it was a contributing factor on people's cooperation in the last.

Conclusion: The results significant concluded that the Model of the monks' competencies as change agent, that was based on the context of the literature that

reviewed by the researcher, should to adjust in detail for the making a perfect model in order to suite with the monks' context and the local context, into 2 aspects:

Aspect 1: Actually, the monks' working as local change agents was defined as volunteer job without any wage. In fact, they were no power to order anyone but the monks' working was significance and was run by the local people's whom had charisma toward the monk. These monks performed their worked because they had high confidence in themselves on their knowledge and believed that they were able to do. Sometimes, they learned by doing as the local people worked. From the comparative analysis on the created Model of the monks' competencies as local change agents found that the model was not clearly defined the initiated state (level 1). As the level 1, in this stage required some suggestion and training procedure and should combine with the level 2 or the working state. Then the composition of the competencies level should to adjust in 2 levels as:

Level 1: The general ability was the composition of the competencies level that established and performed the duty as change agents by responsibility. This level was composed of three domains. The first was cognitive domain such as knowledge and understanding. The second was affective domain such as responsibility and perception. The last was psychomotor domain such as the ability to perform.

Level 2: The achievement ability was the composition of the competencies level that increased opportunity of working successful. It was also composed of three domains. The first was cognitive domain such as apply, analysis, synthesis, and evaluation. The second was affective domain such as working morality. The last was psychomotor domain such as the excellent performance.

Aspect 2: Based on the analysis of the working biography and the weighting the composition of the competencies level from interviewing the abbots and the monks in Kangchanaburi province, the data differently indicated the important detail of the composition in each competencies level. In the level 1 (the general ability) and level 2 (The achievement ability) that composed of three domains such as cognitive, affective, and psychomotor domains was divided into 2 components such as "core competencies" and "technician competencies": that correspondent with the context by Bloom's Taxonomy, shown as table 16:

Table 16 The composition of the competencies level of monks as local change agent

	applied, analysis, synthesis and evaluation		working morality value		excellent performance	
level 2						
the ability to achievement	academic knowledge (2.1)	working knowledge (2.2)	believe in Dhamma (2.3)	Dhamma intention and working (2.4)	working honestly (2.5)	social honestly (2.6)
	knowledge and understanding		responding and perception		performance	
level 1						
the general ability	own capital realization (1.1)	social realization (1.2)	future forecast (1.3)	local royalty (1.4)	self honestly (1.5)	be honestly (1.6)
type of the competencies	core	technician	core	technician	core	technician
learning group	cognitive domain		affective domain		psychomotor domain	

From table 16 described as: Level 1: The general ability was composed of three domains: cognitive domain (the knowledge and understanding as cell 1.1-1.2), affective domain (the perception and responding as cell 1.3-1.4), and psychomotor domain (performance: the working responsibility as cell 1.5-1.6) as detail:

Cell 1.1: “Own capital realization” (a cognitive domain: the realization and understanding in each individual) means (1) “Realization: Recognize and understand in their role and status” based on their personal position as a monk. As “core competencies”, it was a perception in the role, the status, and the significant characteristic of their social context (social position or social role in their local community). (2) “Realization: understanding in the Basic Dhamma” based on their personal position as a monk. As “technician competencies”, it was a perception in Dhamma context, which was an understanding in the rule; regulation and performance legislate by monk organization.

Cell 1.2: “Social realization” (a cognitive domain: the realization and understanding in their social context) means (1) “Realization: Environment Context” based on a perception toward social context. As “core competencies”, it was a perception in social capital that essential for working in their local community, in

which consisted of culture capital, intellectual capital, and spiritual capital including tradition life style, social value, religious faith, occupation, social structure or local structure, resource capital, personal resource, local infrastructure, and environment. (2) “Realization: Basic Knowledge” based on a perception toward social context. As “technician competencies”, it was the common knowledge and used for searching the knowledge or understanding the social context and local context.

Cell 1.3: “Future forecast” (an affective domain: the perception and responding with creative idea and vision) means (1) “Perception and responding: Educational Value or long live educational value” based on the perception toward modernization. To promote creative idea and vision, as “core competencies”, it was the learning value, which was derived from the ancestor generation (means “a local wisdom”) and the new generation (means “a modern technology”), or learning by doing with their co-worker for self-development and team-development. (2) “Perception and responding: Working development value” in harmony with changing context (intention and responsibility toward their duty). To promote creative idea and vision, as “technician competencies”, it was a perception and responding by follow-up information and technology that changing continuously. In addition, it was the value of development in their performance based on the role and the status, which was ready to change in the future.

Cell 1.4: “Local royalty” (an affective domain: the social participation consciousness) means (1) “Perception and responding: Sympathy toward the local people (local people sympathy). As “core competencies”, it was a feeling as the part of local community with perception in local belonging and responding in local appreciate. And (2) “Perception and responding: Intention to support the local community continuously and efficiency (sympathy in local work). As “technician competencies”, it was intention to participate in the local work for solving a problem and developing a local life-style.

Cell 1.5: “Self-honestly practice” (a psychomotor domain: a practice with the mental and emotional stability) means (1) “Practice as a one’s own man”. As “core competencies”, it was a personal practice based on self-confidence and suitable self-control to be a representative of the organization. (2) “Practice without any obstacle”. As “technician competencies”, it was a practice with healthy working state in both physical and mental state. In term of a physical state, the subjects were healthy without illness or burden tasks to obstacle the working state. In term of mental state, the subjects were

healthy to deal with a disappointed state, a frustrating state with and enduring to deal with a high-stress situation.

Cell 1.6: “Be honestly” (a psychomotor domain: a practice toward other members) means (1) “Practice with a good human relationship with sympathy”. As “core competencies”, it was a practice with perceived in the difference among other member especially the habits matter, a practice to help others with sympathy, and an ability to set a working group organization by persuading people to participate in local projects. And (2) “Practice with coordination and communication capability”. As “technician competencies”, it was an ability to describe working with clearly in term of direction, goal, plan, and strategy. Moreover, it was an ability to communicate with efficiency and coordinate the working with effectiveness in both vertical and horizon direction.

Level 2: The achievement ability was composed of three domains: cognitive domain (apply, analysis, synthesis, and evaluation as cell 2.1-2.2), affective domain (working morality value as cell 2.3-2.4) and psychomotor domain (excellent performance as cell 2.5-2.6) as detail:

Cell 2.1: “Academic knowledge” (a cognitive domain: change agent knowledge applied) means (1) “A capability to change”. As “core competencies”, it was ability to synthesis a specify policy and strategy by applied the local wisdom that was a challenged changing toward the environmental contexts and corresponded with the social situation and community need by promoting a motivation, establishing a community participation, making a decision, and solving a conflict in order to promote a better changing for their community. (2) “A capability to manage” based on management knowledge. As “technician competencies”, it was the potential ability to manage and use a community resource in their area that essential for working with correspondence in a community context.

Cell 2.2: “Working knowledge” (a cognitive domain: working context knowledge) means (1) “An experience in working” based on working context knowledge. As “core competencies”, it was the working experience and skillfully as a working specialist. (2) “An experience in community work” based on performance knowledge. As “technician competencies”, it was the working experience in their social and community area that was applied to synthesis the objective, direction, strategy of working. It also was the prompt state toward working crisis by making a decision to solve a problem and

pointing a direction of human resource development in their community with community participation as a sustainable development.

Cell 2.3: “Believe in Dharma “(an affective domain: a value with a strong morality) means (1) “Morality value”. As “core competencies”, it was critically concerning of instruction religious and supporting of moral culture value for raising a morality performance in both himself and the other people in community area. The subjects also were strong morality monks that performed in harmony with instruction religious. And (2) “Working intention in term of responsibility with observe-able or checking-able”. As “technician competencies”, it was a confidence in working with diligence and a preparation for community accountability that promoted the community’s faith, respect, believe, and follow with appreciate.

Cell 2.4: “Dharma and working intention” (an affective domain: bring merit to set a target and working strategy) means (1) “Democracy Believe”. As “core competencies”, it was a belief in democracy system with emphasized on motivation in community participation to promote the decentralization working system. The colleagues or the co-workers participated in making a decision, assigned an appropriately working, promoted a freedom of working with concerning in individual matters, and emphasized on the participation with consideration of community’s needs to promote the harmonized practice by charisma. (2) “Local Believe” (concerning in their community). As “technician competencies”, it was believed in the community potential that the community had ability to understand a problem, ability to solve a problem, and had enough resource to develop their community with sustainable development.

Cell 2.5: “Working honestly” (a psychomotor domain: devote themselves for working on a behalf of duty) means (1) “Work dedication” (for successful). As “core competencies”, it was the working to the utmost with inspiration to need awareness and the strategy to reach target by paying an attention in working and continuously development efficiency. (2) “Work Achievement” (the egotistical feeling in the successful). As “technician competencies”, it was the ability to promote a group connection with preparing work, achieving a target goal, maintaining and growth of groups, establishing motivation and continuously stimulating the motivation among members. This was a state of forcing an individual’s recognition to achieve a successful that created a state of vision corresponded with social context in a succeed concrete.

Cell 2.6: “Social honestly” (a psychomotor domain: donate on behalf of social and responsibility) means (1) “Network establishment and development”. As “core competencies”, it was the ability to expand idea of social perception by established the network group and shared the activity among the network group. These network groups had mutual target by promoting a perception as the mutual group with a state of freedom and equality. It was to develop their community by the community with sustainable and expandable. (2) “For community Benefits”. As “technician competencies”, it was the ability to promote someone’s concern in the value, the need, and the direction to achieve the accomplishment. That was technically considered from information, an opportunity, a problem, a possible direction, and the best outcomes with the best mutual benefit toward their community. Then, the making decision was practically based on the community benefits.

4.1.3 The model of the monks’ competencies as local change agents was developed

In cognitive domain: at level 1 (the general ability), the specific indicator was the understanding in the Dhamma contexts and Buddhist religious practice in order to promote the faith and charisma. Thus, the indicator was number of years as being a monk, number of years as a ECCL., educational level of Buddhist. An indicator toward the leader of local change agents as a monk was more specific character than it was as a general leader.

In cognitive domain: at level 2 (the achievement ability), the specific indicator was the increasing of chance to achieve the success that defined as the academic knowledge. The indicator toward the leader of local change agents as a monk was not differing from it was as a general leader.

In affective domain: at level 1 (the general ability), the specific indicator toward the leader of local change agents as a monk was not differing from it was as a general leader.

In affective domain: at level 2 (the achievement ability), the specific indicator was the increasing of chance to achieve the success that emphasized on the belief in Buddhist religious. The indicator toward the leader of local change agents as a monk was more specific character than it was as a general leader.

In psychomotor domain: the specific indicator was an appropriate practice that was correspondence with the local belief in monk’s practice such as the working without any conflict toward the Buddhist’s rule and regulation. On the other hand, the relation and cooperation with other people was differ from the general leader because of the different in the limited Buddhist’s rule and regulation.

The researcher adopted the body of knowledge, which derived form “The table of the monks’ competencies as local change agents”, to conclude and re-code individual factors to construct “The model of the competencies of monks as local change agents”, as this figure:

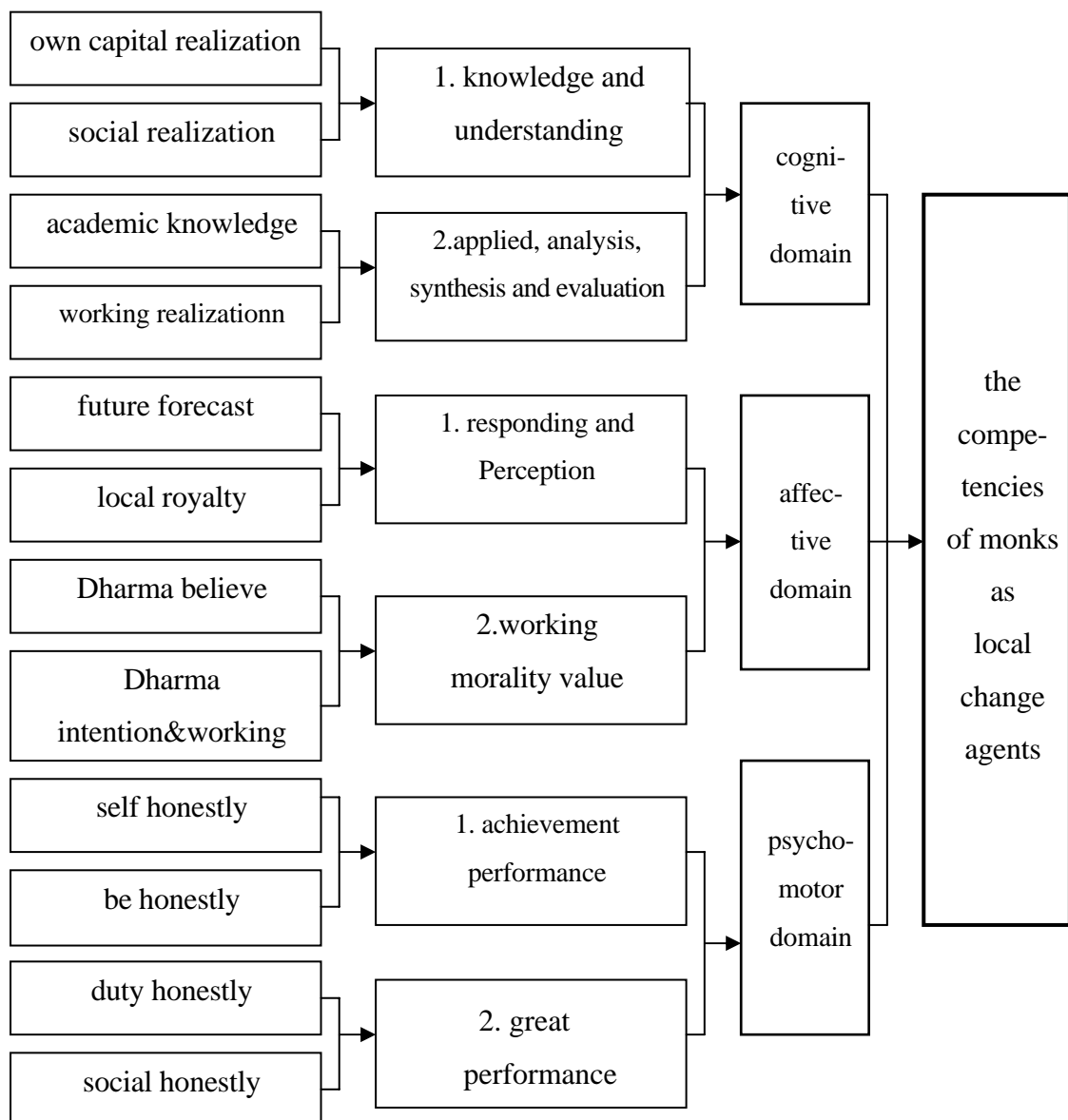


Figure 13 The development of the competencies of monks as local change agents model

4.2 Part 2: The assessment out come of the monks' competencies As local change agent.

This research studied the monks' competencies as local change agents, the sample were 86 Ecclesiastical officials (ECCL.) as the abbot, the assistance abbot, and the subordinate abbot and the information was derived by questionnaire. The resulted was presented into 3 sections as:

Section 1: The general information

Section 2: The results presented the characteristics indicator as the competencies indicator based on the conceptual model of the monks' competencies as local change agents.

Section 3: The results presented the cluster groups of the ECCL.

4.2.1 Section 1: The general information

The sample size in this research was the 86 ECCL. Most samples were aged from 30 to 45 years old and had a period of ordain over 20 years. Generally, they took a position as the ECCL. about 10-20 years. The details were shown in the following table:

Table 17 The characteristics of sample

the characteristics of sample		percentage	
characteristics	1. age	1. less than 30 year	11.6
		2. 30 year - 45 year	43.0
		3. 46 year - 60 year	32.6
		4. higher than 60 year	12.8
		total	100
	2. the ordain period	1. less than 5 year	4.7
		2. 5 year - 9 year	20.9
		3. 10 year - 20 year	34.9
		4. higher than 20 year	39.5
		total	100
	3. period in position of the ECCL.	1. less than 5 year	16.3
		2. 5 year - 9 year	30.2
		3. 10 year - 20 year	40.7
4. higher than 20 year		12.8	
total		100	

4.2.2 Section 2: The results presented the competencies indicator based on the conceptual model of the monks' competencies as local change agents.

The study of “The competencies of monks as local change agents: A case study in Kanchanaburi” divided the competencies into 2 levels. The level 1 was “the general ability” and the level 2 was “the achievement ability”. In each level was composed of 3 domains such as “cognitive domain, affective domain, and psychomotor domain”. In addition, each domain was composed of 2 components such as “Core competencies and Technician competencies”. Then, the characteristics indicator was consisted of 12 specific character factors.

The results of this study indicated a characteristics indicator in each groups. For the competencies indicator by cognitive and psychomotor domain, these competencies indicator were calculated from the average value of the ECCL. characteristics summative, the ECCL. characteristics calculated to percentage before summative, then convert to characteristics indicator, as the value as 0.00-1.00. For the competencies indicator by affective domain, it were calculated from the average value of the ECCL. affective summative, and it were converted into affective indicator, as the value as 0.00-1.00. These results were:

4.2.2.1 The result of the competencies of monks as local change agents, in level 1 or the general ability

The general ability were composed of 6 characteristics as (1) Cognitive domain: own capital realization and social realization (2) Affective domain: future forecast and local royalty (3) Psychomotor domain: self and other honestly practice. The result was:

1) Cognitive domain

1.1) The core competencies: The result indicated that most ECCL. had “the own capital realization” characteristic and it was corresponded with the significant criteria. Considering the role and status among the ECCL., most ECCL. were the ordain period higher than 5 years and the period in position of the ECCL. were also higher than 5 years. Considering the participation of the ECCL. training (as a trainer or as a trainee) last year and considering the morals program in advanced level, most ECCL. obtained the highest degree of Buddhist education, Dhamma graduate.

1.2) The technician competencies: Based on the social realization characteristics by considering the understanding and knowledge in the environment context, that most ECCL. had competencies characteristic corresponded with the significant criteria. Most ECCL. had a qualification characteristic in term of resource capital understanding. Most of them lived in Kanchanaburi before performing an ordain and stayed in this temple more than 5 years. Considering the basic knowledge, the ECCL. who had ever enrolled in the high school or “Pali” program at least as level 4 was less than 50% of overall.

By cognitive domain, the results concluded that most competencies characteristics of these ECCL. was understanding in their role and status and less characteristics of these ECCL. was having a basic knowledge.

Table 18 The characteristic indicator of ecclesiastical officials in cognitive domain, level 1

group	types	characteristics	qualifications	characteristic indicator
1. cognitive domain	1. core competencies	1. own capital realization	1. role and status understanding	.90
			2. specific characteristics understanding	.86
			3. basic Dharma understanding (morals program in advanced level)	.84
summative of average as own capital realization characteristics				.86
	2. technician competencies	1. social realization characteristics	1. social capital understanding	.80
			2. resource capital understanding	.84
			3. basic knowledge	.33
summative of average as social realization characteristics				.66

2) Affective domain

2.1) The core competencies: The result indicated that most ECCL. concerned about education and local wisdom and they concerned about the work

development value, in harmony with changing context in the moderate level as the characteristics indicator was 0.67.

2.2) The technician competencies: The result indicated that most ECCL. was sympathy to local people with feeling of relation, belonging, local appreciation, and intention to do a local assistance in the moderate level as the characteristics indicator was 0.60

By affective domain, the results concluded that most competencies characteristics of these ECCL. were in the moderate level. In addition, most of them concerned in the working development value as the highest level but they less intention to do a local assistance as the lowest level.

Table 19 The characteristic indicator of ecclesiastical officials in affective domain, level 1

group	types	characteristics	qualifications	characteristic indicator
1. affective domain	1. core competencies	1. future forecast	1.educational value	.65
			2.working development value	.69
summative of average as future forecast characteristics				.67
	2. technician competencies	1. local royalty	1. sympathy to local people	.66
			2. local assistance	.55
summative of average as local royalty characteristics				.60

3) Psychomotor domain

3.1) The core competencies: The result indicated that most ECCL. had competencies characteristic as self honestly corresponded with the significant criteria by considered a state of self control, emotional control, self confidence, monk organization’s representative from the last year or cooperation with the other organization, work obstacle, the healthy of physical and mental, tolerate stress situation, emotion control, and time management.

3.2) The technician competencies: The result indicated that most ECCL. had competencies characteristic as being honestly corresponded with the significant criteria by considered a state of group organization, human relationship with

friendship relation, and coordination and communication capability with a good coordination and a good communication without any mistake.

Table 20 The characteristic indicator of ECCL. in psychomotor domain, level 1

group	types	characteristics	self belonging	characteristic indicator
1.psychomotor domain	1. core competencies	1. self honestly	1. self belonging	.64
			2. no obstacle working	.69
				.67
	2. technician competencies	1.being honestly	1.human relationship	.80
			2. coordination and communication capability	.69
				.75

By psychomotor domain in level 1, the results concluded that most competencies characteristics of these ECCL. were corresponded with the significant criteria. Most of them performed with positive human relationship as the highest level. Some of them performed with self honestly, as it were counted as the lowest level.

4.2.2.2 The result of the competencies of monks as local change agents, in level 2 or “the achievement ability”:

The achievement ability was composed of 6 characteristics as (1) Cognitive domain: academic knowledge and working knowledge (2) Affective domain: believe in Dharma and Dharma and working intention (3) Psychomotor domain: working honestly and social honestly. The result was:

1) Cognitive domain

1.1) The core competencies: The result indicated that few ECCL. had “academic knowledge” based on the significant criteria by considered the ability to applied change agent knowledge. Few of them had able to apply the academic knowledge in conflict solving, launch project as a local leader, experience in launch or lead a successful project, never lunch or lead the failed project, and applied a personal management, community resource management and sustainable development.

1.2) The technician competencies: The result indicated that the ECCL. who had the experience, knowledge and skillful of work was higher than the ECCL. who had the local work experience or had ever done the local development experience with other organization, and had ever done the problem solving.

By cognitive domain in level 2, the results concluded that most competencies characteristics of these ECCL. was the experience, knowledge and skillful of work. The least competencies characteristics of these ECCL. were the ability to applied change agent knowledge.

Table 21 The characteristic indicator of ECCL. in cognitive domain, level 2

group	types	characteris- tics	qualifications	characteristic indicator
1. cognitive domain	1. core competencies	1. academic knowledge	1. the ability to applied change agent knowledge	.43
			2. the management capability	.48
summative of average as academic knowledge				.46
	2. technician competencies	1. working knowledge	1. the experience, knowledge and skillful of work	.67
			2. the local work experience	.45
summative of average as working knowledge				.51

2) Affective domain

2.1) The core competencies: Based on believe in Dhamma (an affective domain: a value with a strong morality), the data indicated that ECCL. moderated concerned about the morality value and working transparent and accountability (working intention in term of responsibility with observe-able or checking-able), which the characteristic indicator was 0.61

2.2) The technician competencies: Based on Dhamma intention and working, the result indicated that most ECCL. was moderated belief in democracy system with emphasized on the community participation and the community potential (power), which the characteristic indicator was 0.61

By affective domain, the results concluded that most competencies characteristics of these ECCL. were in the moderate level. In addition, most of them were concerned in working transparent and accountability (working intention in term of responsibility with observe-able or checking-able) at highest level. On the other hand, they were less concerned in the morality value.

Table 22 The characteristic indicator of ecclesiastical officials in Affective domain , level 2

group	types	characteristics	qualifica- tions	characteristic indicator
1.affective domain	1. core competencies	1. believe in Dhamma	1. morality value	.59
			2. working transparent and accountability	.63
		summative of average as believe in Dhamma characteristics		.61
	2.technician competencies	1. Dhamma intention and working	1.participation democracy	.61
			2. local believe	.60
		summative of average as Dhamma intention and working characteristics		.61

3) Psychomotor domain

3.1) The core competencies: The result indicated that most ECCL. had competencies characteristic as self honestly corresponded with the significant criteria by considered a state of performing a work dedication and of work achievement. As a state of performing a work dedication, the competencies characteristics were account on responsibility, decision making, planning and processing, and following the outcome. As a state of work achievement, the competencies characteristics were account on promoting a group connection with participation, performing an evaluation, and setting a target goal.

3.2) The technician competencies: The result indicated that most ECCL. had competencies characteristic as social honestly, which was not completely corresponded with the significant criteria by considered a state of network establishment and development. There were few ECCL., who had established the

network group, shared, and supported the activity among the network group, had the number of networking as its defined. However, most ECCL. performed the self and public interest for community benefits with the direction to achieve the accomplishment, under the regulations and rules of the organization and social way, and consulting the superior in case of having a problem.

By psychomotor domain in level 2, the results concluded that most competencies characteristics of these ECCL. were corresponded with the significant criteria. Most of them performed with work dedication as the highest level. Some of them performed with network establishment and development as the lowest level.

Table 23 The characteristic indicator of ecclesiastical officials in psychomotor domain , level 2

group	types	character-istics	self belonging	characteristic indicator
1 psychomotor domain	1. core competencies	1. working honestly	1. work dedication	.75
			2. work achievement	.58
summative of average as working honestly characteristics				.67
	2. technician competencies	1. social honestly	1. network establishment and development	.13
			2. self and public interest	.64
summative of average as social honestly characteristics				.39

4.2.2.3 Conclusion: The competencies indicator based on the conceptual model of the ECCL. competencies as local change agents

The study of the competencies of monks as local change agents in Kanchanaburi presented the characteristic indicator in each domain as it shown in the following:

Table 24 The characteristic indicator of the ecclesiastical officials in Kanchanaburi.

The characteristic indicator of the ECCL. in Kanchanaburi in each domain			
domain	item	characteristic	characteristic indicator
1. the characteristic of cognitive domain	1.1	own capital realization	.86
	1.2	social realization	.66
	2.1	academic knowledge	.46
	2.2	working knowledge	.56
summarize / average			.64
2. the characteristic of affective domain	1.3	future forecast	.67
	1.4	local royalty	.60
	2.3	believe in Dhamma	.61
	2.4	Dhamma and working intention	.61
summarize / average			.62
3. the characteristic of psychomotor domain	1.5	self honestly	.67
	1.6	be honestly	.75
	2.5	working honestly	.67
	2.6	social honestly	.39
summarize / average			.62
average of the 3 domain group			0.63

The research of the characteristics indicator of ECCL. in Kanchanaburi was concluded as:

1) Cognitive domain. The first characteristics indicator of ECCL.: “own capital realization” was consisted of two main aspects; “role and status understanding” which was recognition and understanding in their role and status and “Basic Dharma understanding” which was knowledge in the basic Dhamma. (This characteristics indicator was in the cognitive domain, which was account on the general ability or level 1 - in an aspects of the core competencies)

The second characteristics indicator of ECCL.: “social realization” was account on “resource capital understanding” which was explained as understanding

and knowledge in the environment context. However, these ECCL. had less “basic knowledge” which was used for searching the knowledge or understanding the social context and local context. (This characteristics indicator was in the cognitive domain, which was account on the general ability or level 1 - in an aspects of the Technician competencies)

The third characteristics indicator of ECCL.: “working knowledge” was account on “The working experience, knowledge and skillful of work”, in which was higher than the ECCL. who had the local work experience. (This characteristics indicator was in the cognitive domain, which was account on the achievement ability or level 2 – in an aspects of the technician competencies)

The last or the forth characteristics indicator of ECCL.: “academic knowledge”. Just a few of them had able to apply the academic knowledge, which was an account on the ability to applied change agent knowledge and the management capability. (This characteristics indicator was in the cognitive domain, which was account on the achievement ability or level 2 – in an aspects of the core competencies)

2) Affective domain. The ECCL. had attitude toward the monk’s competencies as local change agents in moderate degree and there was no convincing evident in difference among it’s matters that was classified by level of competencies (level 1 - the general ability and level 2 – the achievement ability) and by type of competencies (core and technician competencies) as level from 0.60 to 0.67. In detail, many ECCL. had positive attitude as classified by characteristics indicator, in which indicated by order as the following part

The first characteristics indicator of ECCL.: “Future forecast” was “the educational value or the long live educational value” and “the work development value”. (This characteristics indicator was in the affective domain, which was account on the general ability or level 1 - in an aspects of the core competencies)

The second characteristics indicator of ECCL.: “Believe in Dhamma” was account on “resource capital understanding” which was explained as understanding and knowledge in the environment context. However, these ECCL. had less “basic knowledge” which was used for searching the knowledge or understanding the social context and local context. (This characteristics indicator was in the affective domain, which was account on the achievement ability or level 2 - in an aspect of the

core competencies). And “Dharma and working intention” (This characteristics indicator was in the affective domain, which was account on the achievement ability or level 2 - in an aspects of the technician competencies)

The last or the third characteristics indicator of ECCL.: “Local royalty” was account on the social participation consciousness. For the local assistance matters, most ECCL. were less intention to do a local assistance at the lowest level as the level 0.55 (This characteristics indicator was in the affective domain, which was account on the general ability or level 1 - in an aspects of the Technician competencies)

3) Psychomotor domain. The first characteristics indicator of ECCL.: “Be honestly” was account on a state of positive human relationship and communication capability (This characteristics indicator was in the psychomotor domain, which was account on the achievement ability or level 2 - in an aspects of the technician competencies)

The second characteristics indicator of ECCL.: “Self honestly” was account on which was account on a healthy working state in both physical and mental dimensions (This characteristics indicator was in the psychomotor domain, which was account on the general ability or level 1 - in an aspects of the core competencies). And “Working honestly” which was account on devote themselves for working on a behalf of duty (This characteristics indicator was in the psychomotor domain, which was account on the achievement ability or level 2 – in an aspects of the core competencies)

The last or the third characteristics indicator of ECCL.: “Social honestly”. Most ECCL. were less activity in network establishment and development at the lowest level as the level 0.39 (This characteristics indicator was in the psychomotor domain, which was account on the achievement ability or level 2 – in an aspects of the technician competencies)

These characteristic indicators were concluded in table “The competencies of monks as local change agents”, presented the characteristic indicators, the total indicator in each group, each item, each level, as it shown in table 25:

Table 25 The characteristic indicators of ecclesiastical officials in Kanchanaburi

	applied, analysis, synthesis and evaluation		moral in working value		great performance	
charac- teristic	academic knowledge	working knowledge	believe in Dhamma	Dhamma and working intention	working honestly	social honestly
level 2						
level	.46	.56	.61	.61	.67	.39
total/ group	.51		.61		.53	
total/ level			.55			
	knowledge and understanding		responding and perception		work responsibility	
charac- teristic	own capital realization	social realization	future forecast	local royalty	self honestly	be honestly
level 1						
level	.86	.66	.67	.60	.67	.75
total/ group	.76		.64		.71	
total/ level			.70			
types of competencies	core	technician	core	technician	core	technician
	.66	.61	.64	.61	.67	.57
learning group	cognitive = .64		affective = .62		psychomotor = .62	
conclusion of competencies			.63			

The overall characteristics indicator of the monks’ competencies as local change agents in Kanchanaburi was equal to 0.63. For enhancing the monks’ competencies as local change agents to achieve the success, the possible approaches were: by enhancing “academic knowledge” aspects in part of applied, analysis, synthesis, and evaluation that related to the

4.2.3 Section 3: The group formation by Cluster Analysis

From this research, the researcher presented the competencies of the ECCL. in Kanchanaburi, in each of characteristics, characteristic indicator. Thus, for the clearly imagination, the reality situation of social, the researcher took the result derived from “the competencies of monks as local change agents model” that was established and

developed to divided, as “numerical taxonomy”, by Cluster Analysis, such as strength and weakness in each group. These steps are:

4.2.3.1 Step 1: Studied the relationship among 12 characteristics indicator, these indicator was classified into a specific group, which based on the direction of relationship, in which the concept of similarity into 3 groups such as “similar within group (the difference between group) and less similar”. By mathematic method, the researcher divided these ECCL. that suitable for this conceptual into 3 groups, in each group presented the number of group; the lastly average have the number of member, standard error, as it shown in the following table:

Table 26 The number of group, the lastly average of group’s characteristics

characteristics	1.1	1.2	1.3	1.4	1.5	1.6	2.1	2.2	2.3	2.4	2.5	2.6
group 1 (member = 28) average	.9405	.5238	.7386	.6210	.7226	.7964	.6321	.8155	.6604	.7119	.7845	.4551
group 1 (member = 28) standard deviation	.14497	.18729	.12328	.14964	.10945	.12013	.17509	.13099	.12803	.13034	.11966	.17646
group 2 (member = 11) average	.2273	.7828	.5855	.6170	.6500	.7000	.3030	.3030	.5532	.5174	.5530	.4117
group 2 (member = 11) standard deviation	.20101	.29129	.10624	.09341	.17607	.19494	.14640	.19462	.07562	.10753	.22581	.18337
group 3 (member = 47) average	.8605	.5620	.6730	.6047	.7006	.7186	.4554	.5620	.6074	.6072	.6206	.3413
group 3 (member = 47) standard deviation	.09959	.21969	.08863	.09552	.12910	.12373	.15224	.22608	.09784	.11947	.16722	.11633
total (member = 86) average	.8605	.5620	.6730	.6047	.7006	.7186	.4554	.5620	.6074	.6072	.6653	.3874
total (member = 86) standard deviation	.27637	.23345	.11404	.11520	.13024	.14267	.20193	.26819	.11207	.14172	.18193	.15469

From the previous table, the researcher concluded the lastly average of each of characteristic, the number of group, as the table below:

Table 27 The number of group, the lastly average of each group’s characteristics

characteristics	1.1	1.2	1.3	1.4	1.5	1.6	2.1	2.2	2.3	2.4	2.5	2.6
group 1	.94	.52	.74	.62	.72	.80	.63	.82	.66	.71	.78	.46
group 2	.23	.78	.59	.62	.65	.70	.30	.30	.55	.52	.55	.41
group 3	.96	.53	.65	.59	.70	.68	.39	.47	.59	.57	.62	.34

4.2.3.2 Step 2: Investigated and confirmed that 3 groups suitable, there was the difference in each characteristic. The researcher applied the statistics analysis, Analysis of variance (ANOVA), and founded that the perspective of characteristics among group 1, group 2 and group 3 was statistically significant at the 0.05 level of significance. However, in detail, there were no evidence that the 2 characteristics, the characteristics of local royalty (1.4) and the characteristics of self honestly (1.5) which was in competencies level 1 (the general ability), were differ. Because these characteristics were the general characteristics of these ECCL. and these were similarly in every group. However, 10 characteristics were statistically significant at the 0.05 level of significance. In conclusion, the data provided convincing evidence that the competencies of monks as local change agents of group 1, group2, and group 3 were statistically significant difference, between groups, at the 0.05 level of significance. (See table 28)

Table 28 The analytical statistics by ANOVA of the group characteristics

characteristic	group		error		F-score	level of significance
	mean square	degree of freedom	mean square	degree of freedom		
characteristic 1.1	2.532	2	.017	83	147.206	.000
characteristic 1.2	.308	2	.048	83	6.371	.003
characteristic 1.3	.110	2	.011	83	10.361	.000
characteristic 1.4	.008	2	.013	83	.612	.545*
characteristic 1.5	.021	2	.017	83	1.240	.295*
characteristic 1.6	.128	2	.018	83	7.218	.001

Table 28 The analytical statistics by ANOVA of the group characteristics (Cont.)

characteristic	group		error		F-score	level of significance
	mean square	degree of freedom	mean square	degree of freedom		
characteristic 2.1	.679	2	.025	83	26.725	.000
characteristic 2.2	1.460	2	.038	83	37.957	.000
characteristic 2.3	.064	2	.011	83	5.630	.005
characteristic 2.4	.238	2	.015	83	16.058	.000
characteristic 2.5	.315	2	.026	83	11.991	.000
characteristic 2.6	.117	2	.022	83	5.409	.006

Based on numerical taxonomy for Cluster Analysis, the researcher studied the difference of characteristic indicator of group in each domain such as cognitive, affective, and psychomotor domains. By compared the average of characteristics indicator and converted it into 3 characteristics, i.e. dominant characteristics, moderate characteristics, and recessive characteristics. These procedures clearly indicated the characteristics of the ECCL. in each group (see table 29).

Table 29 Comparing the characteristics of ecclesiastical officials in each group.

characteristics	1.1	1.2	1.3	1.4	1.5	1.6	2.1	2.2	2.3	2.4	2.5	2.6
group 1	dominant	dominant	dominant	non significant	dominant	dominant	dominant	dominant	dominant	dominant	dominant	dominant
group 2	moderate	dominant	recessive	non significant	dominant	recessive	recessive	recessive	recessive	recessive	recessive	dominant
group 3	dominant	recessive	moderate	non significant	moderate	moderate	moderate	moderate	moderate	moderate	moderate	moderate

From table 29 that comparing the characteristics (dominant, moderate, recessive) of ECCL. in each group, the data provided that there were convincing

evidence the difference of the characteristics indicator among each group excepts “local royalty” and “self honesty” as it shown in the following paragraph;

1) The ECCL. group 1: Based on the by the average of characteristics indicator, the ECCL. in this group was consisted of many dominants characteristics. In part of the cognitive domain, the dominants characteristics were own capital realization, academic knowledge, and working knowledge. In part of affective domain, the dominants characteristics were future forecast, belief in dhamma, and dhamma intention and working. In part of psychomotor domain, the dominants characteristics were be honesty, working honestly, and social honesty. Then, this group was classified as dominant characteristic cluster. In addition, the average of characteristic indicator in each group was higher than the average of overall or total group, except one or social realization (characteristic 1.2) was moderate and the average of characteristic indicator was lower than the average of total group. Overall, this group of ECCL. had individual factor that ready to work, but wait for the suitable of environment context, or condition factor, as wait for sun to happen to support working.

The researcher called this group as “Roa Fa Pead”, mean “wait for the sunlight”, and the maonks called “Kaow Na” that mean “progress” means knowledge, gest practices but they was not dominant in local.

2) The ECCL. group 2: Overall, this group of ECCL. had dominant in the characteristic: in part of the cognitive domain, it was “social realization” (1.2: which was classified in the general ability, level 1). In the part of psychomotor domain, it was “be honestly” (1.6: which was and was classified in the general ability, level 1) and “social honesty” (2.6: which was classified in the achievement level, level 2). On the other hand, the other characteristic indicator in part of cognitive domain, own capital realization (1.1: which was the general ability) as the moderate which was not classified as the outstanding characteristic indicator, dominant. In addition, the other characteristic, i.e. the characteristic of academy knowledge, the characteristic of working knowledge or affective domain were lower dominant than group 1 and group 3. Thus, the dominant of this group was social realization and great performance. Then, This group’s average of characteristic indicator in each group was lower than the average of total group, except the characteristic in the previous

paragraph or characteristic of social realization, the characteristic of local royalty, and the characteristic of social honesty that were higher than the average of total group.

The researcher called this group as “Pra pren Lerd Nai Thong Te”, mean the “excellent performance in local area”, and the monks called “Luang Ta” that mean the “out of date idea”, but good recognize in local area and was respect by people.

3) The ECCL. group 3: This group was recessive characteristic and the average of characteristic indicator in each group was lower than the average of characteristic indicator in all groups was. In addition, it was lower than the average of group1, except cognitive domain in level 1. In detail, the characteristic indicator of own capital realization was the highest. Overall, this group of ECCL. had dominant in the characteristic: own capital realization (1.1) Thus, the ECCL. of this group was self-realization, role and status, best practices. In addition, the other characteristic was in the moderate level. The researcher called this group as “Dee Tea (Young) Mai Deant” mean “good but not dominant”, and the monks called “Dao Rung or Pra Num” that mean “young blood” that would be the social expectation in the future, but wait for maturity or period to develop.

4.2.3.3 The comparative of these groups shown as:

1) The ECCL. group 1: “Roa Fa Pead” was comparative with the other group and overall. Overall, this group was higher characteristic indicator than the other. But in detail, characteristic indicator in own capital realization and social realization, at level 1, was lower average than overall and Dee Tea (Young) Mai Deant.

2) The ECCL. group 2: “Pra pren Lerd Nai Thong Te” was comparative with the other group and overall. Overall, this group was lower characteristic indicator than the other. But in detail, characteristic indicator in affective domain and psychomotor domain was similar to Dee Tea (Young) Mai Deant, but had lower characteristic indicator in cognitive domain.

3) The ECCL. group 3: “Dee Tea (Young) Mai Deant” was comparative with the other group and overall. Overall, this group was lower characteristic indicator than the other. When comparing with the other group, the characteristic indicator of this group was medium, between “Roa Fa Pead” and “Pra Pren Lerd Nai Thong Te”. In detail, characteristic indicator in cognitive domain (level 1

general knowledge and ability) was higher than “Roa Fa Pead”, especially own capital realization and social realization, as following:

Table 30 The comparative of the ecclesiastical officials’ characteristics level

level	learning organization	the characteristic	the total ECCL.		Roa fa pead		Pra pread lerd nai thong te		Dee tea (young) mai deant	
			level	total	level	total	level	total	level	total
level 2	psycho	2.6.social honestly	.39		.46		.41		.34	
	-motor	2.5.working honestly	.67	.53	.78	.62	.55	.48	.62	.48
	affec-	2.4.Dhamma and	.61		.71		.52		.57	
	tive	working intention								
		2.3.believe in Dhamma	.61	.61	.66	.69	.55	.54	.59	.58
	cogni-	2.2working knowledge	.56		.82		.30		.47	
tive	2.1academic knowledge	.46	.51	.63	.73	.30	.30	.39	.43	
		total level 2	.55		.68		.44		.50	
level 1	affective psycho- motor	1.6.be honestly	.75		.80		.70		.68	
		1.5.self honestly	.67	.71	.72	.76	.65	.68	.67	.68
		1.4.local royalty	.60		.62		.62		.59	
		1.3.future forecast	.67	.64	.74	.68	.59	.61	.65	.62
		1.2.social realization	.66		.52		.78		.53	
		1.1.own capital realization	.86	.76	.94	.73	.22	.50	.96	.75
		total level 1	.70		.72		.60		.70	
	total 2 levels	.63		.70		.52		.60		

4.2.3.4 For understanding characteristics of each group of ECCL., the researcher was analyzed and compared their general characters as:

1) “Roa Fa Pead”: mostly of this group, (42.9 percent) was 46-60 years old, the ordain period over 5 years, living in this temple, and the period of position as the ECCL. more than 5 years, (85.7 percent and 92.8 percent respectively). The 78.6

of this group was basic knowledge lower than high school, mostly was the highest degree of Buddhist education (92.8 percent).

2) “Pra pren Lerd Nai Thong Te”: From this study found mostly of this group, (46.8 percent) was 30-45 years old. All of ECCL. in this group, 100 percent, had the ordain period over 5 years. They lived in this temple, and had the period of position as the ECCL. more than 5 years, (93.6 percent and 87.2 percent respectively). The 72.3 of this group was basic knowledge lower than high school, mostly was the highest degree of Buddhist education (97.9 percent).

3) “Dee Tea (Young) Mai Deant” From this study found mostly of this group, (54.5 percent) was lower 30 years old. The 36.4 percent of this group had the ordain period lower 5 years. They lived in this temple, and had the period of position as the ECCL. less than 5 years, (54.5 percent equally). The 81.8 of this group was basic knowledge higher than high school, and all of this group, 100 percent, was the highest degree of Buddhist education (97.9 percent).

Table 31 The comparative characteristics: the general ability of ecclesiastical officials in each cluster groups.

charac- teristic	qualification	Roa Fa Pead”		Pra pread Lerd Nai Thong Te		Dee Tea (Young) Mai Deant	
		number	percent	number	percent	number	percent
		age	< 30 years old	-	0.0	6	54.5	4	8.5
	30–45 years old	10	35.7	5	45.5	22	46.8
	46–60 years old	12	42.9	-	0.0	16	34.1
	> 60 years old	6	21.4	-	0.0	5	10.6
the ordain period	< 5 years	-	0.0	4	36.4	-	0.0
	≥ 5 years	28	100.0	7	63.6	47	100.0
the period of living in this temple	< 5 years	4	14.3	6	54.5	3	6.4
	≥ 5 years	24	85.7	5	45.5	44	93.6
the period of position as the ECCL.	< 5 years	2	7.2	6	54.5	6	12.8
	≥ 5 years	26	92.8	5	45.5	41	87.2

Table 31 The comparative characteristics: the general ability of ecclesiastical officials in each cluster groups. (Cont.)

Charac- teristic	Qualification	Roa Fa Pead		Pra pread Lerd Nai Thong Te		Dee Tea(Young) Mai Deant	
		Number	Percent	Number	Percent	Number	Percent
The period of living in this temple	< 5 years	4	14.3	6	54.5	3	6.4
	≥ 5 years	24	85.7	5	45.5	44	93.6
The period of position as the ECCL.	< 5 years	2	7.2	6	54.5	6	12.8
	≥ 5 years	26	92.8	5	45.5	41	87.2
Basic knowledge	< high school	22	78.6	2	18.2	34	72.3
	≥ high school	6	21.4	9	81.8	13	27.7
Dhamma graduate	< the highest degree of Buddhist education	2	7.2	11	100.0	1	2.1
	≥ the highest degree of Buddhist education	26	92.8	0	0.0	46	97.9
“Pali” program	< level 4	26	92.8	10	90.9	45	95.7
	≥ level 4	2	7.2	1	9.1	2	4.3
Domicile	Outside Kanchanaburi	6	21.4	1	9.1	14	29.8
	Inside Kanchanaburi	22	78.6	10	90.9	33	70.2

4.2.3.5 Conclusion: The group formation by Cluster Analysis

1) “Roa Fa Pead”

1.1) The general characteristics: These ECCL. were aged more than 30 years old. Most of them were aged between 46-60 years old (approximately 42.9 percent). All of them was ordained more than 5 years ordain period, not Nawaka or newly ordain). Most of them lived in this temple more than 5

years (85.7 percent), most of them were in the position as the ECCL. more than 5 years (92.8 percent). Most of them, 78.6 percent, were obtain lower than the high school. Most of them achieved the highest degree of Buddhist education, as 78.6 percent.

1.2) The specific characteristics: Based on this study, the ECCL. in this group was consisted of many dominants characteristics. In part of the cognitive domain, the dominants characteristics were own capital realization, academic knowledge, and working knowledge. In part of affective domain, the dominants characteristics were future forecast, belief in dhamma, and dhamma intention and working. In part of psychomotor domain, the dominants characteristics were be honesty, working honestly, and social honestly. Except the social realization (characteristic 1.2), For detail, own capital realization and social realization of this group was lower average than total group, and lower than “Dee Tea (Young) Mai Deant”, especially social realization was the lowest.

1.3) Conclusion: Overall, these ECCL. were working age, maturity, had cognitive, understand their status, well performance but they were not outstanding in part of local royalty.

2) “Pra Pread Lerd Nai Thong Te”

2.1) The general characteristics: Most of them were junior ECCL. and aged less than 45 years. More than a half of them were aged between less than 30 years old (54.5 percent). The rest of these ECCL. were aged less than 45 years old. Most of them were ordained more than 5 years ordain period, newly ordain” (63.6 percent). A half of them lived in this temple less than 5 years (54.5 percent). Most of them were in the position as the ECCL. less than 5 years (54.5 percent). Most of them obtained the high school. None of them achieved the highest degree of Buddhist education.

2.2) The specific characteristics: Overall, this group of ECCL. had dominant in the characteristic: in part of the cognitive domain, it was “social realization” as the general ability, in level 1. In the part of psychomotor domain, it was “be honestly” as the general ability in level 1 and “social honestly” as the achievement level in level 2. But the other characteristic indicator in part of cognitive domain or own capital realization as was classified as the moderate characteristic. Overall of “Pra pren Lerd Nai Thong Te”, this group’s average of characteristic indicator in each group was lower than the average of the other group. In

detail, the characteristic indicator in part of affective domain, which was future forecast, believe in Dhamma, Dhamma intention and working, and the characteristic indicator in part of psychomotor domain which was working honesty similarly with the “Dee Tea (Young) Mai Deant” groups. But the cognitive domain in academic knowledge and working knowledge lower than total group. Mostly of this group, 90.9 percent, had the same native habitat as this temples.

2.3) Conclusion: Then, The outstanding characteristics of this group was social realization and great performance with positive and appropriate behavior that was so admired liked a monk that live in an area for a long period. by the other hand, the characteristic indicator in part of cognitive domain was not classified as the outstanding characteristic that was not correspondence with society as this time or a time of modernization.

3) “Dee Tea (Young) Mai Deant” group

3.1) The general characteristics: Most of them were aged between 30-45 years old (46.8 percent). All of them were ordained more than 5 years. Mostly of them lived in this temple more than 5 years (93.6 percent). Most of them were in the position as the ECCL. less than 5 years (82.7 percent). Most of them obtained lower the high school, and achieved the degree of Buddhist education, 72.3 percent and 97.9 percent respectively.

3.2) The specific characteristics: This group of ECCL. had a positive characteristic: own capital realization. (level 1). This group was recessive characteristic and the average of characteristic indicator in each group was lower than the average of characteristic indicator in all groups was. In addition, it was lower than the average of group1, except cognitive domain in level 1. Overall, the other characteristics were in the moderate level when compared this group with the groups of “Roa Fa Pead” and “Pra Pread Lerd Nai Thong Te”. Compared with “Roa Fa Pead”, the characteristic indicator in part of cognitive domain was classified as the outstanding characteristic that was higher. The characteristic indicator of own capital realization was the highest.

3.3) Conclusion: Overall, this group of ECCL. had dominant in the characteristic: own capital realization. The ECCL. of this group was self-realization in term of role and status with recognize in how to perform the

appropriate practices. Then, it seems that recognized in them would be a great key of being the good ECCL.

4.3 Part 3 To investigate conditional factor of monks' competencies as local change agents

This part consisted of 2 paths as: Path 1: To study the conditional factor related to “the monks’ competencies as local change agent”, the researcher established and development based on the abbot’s activity, in Kanchanaburi province. Path 2: To study the conditional factor related to “the monks’ competencies as local change agent” among the high competence ECCL. based on “the model of used “the monks’ competencies as local change agents”, as:

4.3.1 Path 1: To study the conditional factor related to “the monks’ competencies as local change agent”, based on the abbot’s activity, in Kanchanaburi province.

4.3.1.1 Based on the registration temple in Kanchanaburi province in the year 2004, there were 542 temples. The researcher performed a survey study by interviewing the abbots, the monks, the local educational officers (teachers), and people in each district. The significant questionnaires were about Temple’s activities for development that was an activity beyond the main activity or religious activities. The researcher defined the temple type based on the characteristics of activities into 3 types such as:

Type 1: The temple used to implement local development activities, irregularly, not successful.

Type 2: The temple used to famous, but decline or stop now (used to successful), known by the local people who were classified as contemporary people, transferring the significant accredit activity.

Type 3: The temple that still implements local development activities and famous in society and also was known by the people around there local community.

Based on the study, the researcher classified the activity for community development into 7 projects and the outcome of these projects were described in the following part:

1) Training and Development project. The temple succeed in training and development project were 9 temples (until January 2005, 6 temples was announcement as government training center in province level). The temples that used to success and succeed now were 32 temples. For the rest, these temples were not success to do any community activity.

2) Dhamma education project and Student teaching project. The temples succeed in teaching student and novices were 4 temples. Thus, the temple that used to success were 15 temples. For the temple, which had irregular activity, was still un-successful.

3) Drug protest and drug abuse project. The temple succeed in this training was only 1 temple. Noticeable, there had many temples implement similarly this project, specific, but implement as informal. (Some temple was supported budget by the organization, but irregularly, the temple used to implement local development activities, irregularly, not successful).

4) Patient care project. The temple that famous and succeed were only 2 temples. Remarkably, the treatment in this rural area was specify, non-formal. Some temple was cooperated with the public health organization, the "AIDS" or drug abuse project with the convalescent home, but some temples were not registered in Department of religious affairs that were not count on the activity as the patient care project.

5) Environment and resources conservative project. The temple that succeeds was only 1 temple. Remarkably, the temples were located in the forest and mountain from the western to the northeast in Kanchanaburi province. Many temples had forest growing (herbs growing). The temple nearly the basin of a river had aquatic animals conservative project, were famous but there were in the initial period that was not success yet, so it was not counted in. Some temples were on sanctuary for a long time, so the performances were decline now, so it was not counted in too.

6) Culture conservative project. The temple that famous and succeed were only 2 temples. Remarkably, there had many cultural conservative temples such as Thai wisdom group, Local wisdom museum, but these were new projects in the initial period that were not counted it in as the success one.

7) Occupation supporting project. There had many temples that supported this project, such as sanitation vegetable, herbs, and handicraft which was

4.3.1.2 To study the conditional factor related to “the monks’ competencies as local change agent” among the high competence ECCL. based on “the model of used “the monks’ competencies as local change agents”. The researcher interview abbot, deputy abbot or assistance abbot, local people who interesting in temple. The objectives of this interview were the difference data in each temple, each project, concluded that:

1) Temple type 1 (the temple was some implementation).

The researcher studied the cause, which was the obstacle of activities or performing the activity base on the competencies. The conditional factors were lacking fund or budget for doing an activity (the rush job needed to be done), lacking supporter from the government or social organization, lacking leader for changing and working with the network or co-advisor and co-worker to help each other, lacking community participation, lacking the public sharing and concerning about the temple or community, conflict with the community need, lacking community concern, lacking local people confidence in the community competence. For example, the community wanted to see the monks as the idea person whom did not take any action on the community development or participate with any community activity. In depth, people beliefs that the government officers or formal leaders take an action for doing the development projects as their duty. The people of community people were take action as the receiver.

2) Temple type 2 (The temple used to succeeded, but decline now)

The researcher studied the cause, which was the obstacle of activities or performing the activity base on the competencies. The conditional factors were similar with the temple type 1 (the group without a success). In addition, there were some contribute in factors related to the environment context were supporting by leader of local organization such as header of village, called “kumnun”, and leader in school. And, setting the government policy or Buddhist organization that initiated the social or community activity especially in term of cooperation of leader and local people. The condition factor was the supporting by the exterior community supporter such as budget and policy to promote and support from the administrator in part of local government organization, region government organization, government, and the ECCL.

in all level of religious organization. Whenever these contributing factors were decline or changing into the negative direction, then the development activity was decline too.

3) Temple type 3 (The temple is famous and succeed).

The researcher studied the cause and environment context that supported activities, lead to success. The study found the conditional factors that were similar to the temple type 1 and type 2 (the group without success and the group with used to succeeded, but decline now). The researcher indicated the conditional factors related to the environment context were community participation. The temple that made local people feel proud in their community with wanted to participate in the successful of community, which cause the continuously awareness and then convert to social capital as local heritage.

4.3.1.3 The conclusion of the condition factor of competencies based on the model as the high competency, a case study of abbot in Kanchanaburi.

1) The conditional factor as a contributing factor to support the monks' competencies as local change agents, concluding in 2 directions that:

1.1) The conditional factor as an exterior contributing factor were budget and policy to contribute and support from the superior or administrator in various level such as the local government organization, region government organization, government, and the ECCL. in all level of religious organization. Including, the policy of government and Buddhist organization contributed the needs of community participation on social and community activity.

1.2) The conditional factor as an interior contributing factor was the supporting by the leaders of organization or local government such as header of village, called "kumnun", leader in school, the public leader, and local people. These people were proud on their community and wanted to participate in the success including the developing activity and stimulating activity for enhancing the confidence in potential community. Also these people recognized in preserving and developing the mission related to the local renown. In fact, this was the importance factor. The pleasant activity was referred to the capital fund and the community heritage that need to transfer from generation to generation.

2) The conditional factor as the obstacle of the monks' competencies as local change agents to perform an activity. These factors were insufficient budget or funding for developing activity, lacking a supporter from the

government, Buddhist religious organization, and other social organization, lacking the leader of changing in order to set a network or group as a co-consultant, lacking the community participation because of unconsciousness of community belonging or community sharing, conflict in correspondence with the temple's activity for community development, belief in the government or administrators' duty for the community development, lacking in community power or potential on community development.

4.3.2 Path 2: To study the conditional factor related to “the monks’ competencies as local change agent” based on the abbot’s activity model with high competency

The condition factor based on the monks’ competencies as local change agent model with high competency in case of the abbot’s Wat In-tharam found that there were 3 conditional factors as:

4.3.2.1 Factor 1: corresponded with the government policy as the contributing factor such as corresponded with the Government policy context was the conditional factor as the contributing factor to support the competencies of monks. Since 1976, tourism was promoted to industry, the national development of tourism plan 1st, purposed advantage the national economic. In 1988, tourism was promoted to “Visit Thailand year” and 1993 in “Earth summit 1993”, Rio de Janeiro Brazil; tourism was positioned on resources and environment conservative learning. The concept of tourism shift to alternative tourism as Socio-cultural tourism, emphasize culture and Ecotourism. Thailand established policy and strategy to support “Socio-cultural tourism”, in harmony with United Nation policy that set 2002 as Socio-cultural tourism Year. In 1998-1999, tourism was promoted as “Amazing Thailand”. Thus since 1993, the governor and private organization supported and promoted the local tourism in area had authority.

Nowadays, government had important project employ “local monk”, both direct and indirect activity. By the government organization supported, the local temple set many community development projects via the government organization. For example, these projects were as Thailand tourism promotion, Thailand culture conservative policy, Local wisdom conservative and promotion, Community Occupation training policy, promoting and conservative the community knowledge project. These were kind of challenging and changing for the provincial organization, central organization

and local area to set up the network to support, maintain, and participate with the local monk's activity in order to achieve the successful.

4.3.2.2 Factor 2: Solidarity as the contributing factor. Solidarity or the participation in temple's activity of their community people was the contributing factor to enhance the monk's competencies as local change agent. The study indicated that the solidarity of people to participate in working was contributed by 3 conditional factors such as

1) Sub-factor 1: "Faith" toward the abbot. Faith toward the abbot was the conditional factor that contributed the state of union to participate in working for temple and for community. Based on the study, the information from Since 1983 to 1993 in the case study temple were changing the abbots for 6 times (6 monks) whom were expired, moved out to the other temples, or "charge" having some matter wrong that were resume a secular life were not able to enhance the faith among their community. Until the 7th abbot, this abbot were trained by district superior ECCL. for a long time lead to best practices, and received faith from local people. Because this abbot had ability to management monk organization with knowledge and performed frequently preach such as via many radio stations, and well known in Kanchanaburi and vicinity city.

2) Sub-factor 2: "community and temple belonging". Based on the sate of belonging and love toward their community and their temple, people will participate in working for their temple and community. Since 1983, there were many events that stimulus local people sympathy and interesting in local continuously, as it shown in the following parts:

2.1) Case study 1: Abbot Testament. The abbot, who was respected by local people, died and wrote testament for contributing the assets to his relatives. This event made local people doubted about the sources of assets, that it was public or personal property, then there was accompany toward public's story, joined together at the village store and their home.

2.2) Case study 2: Abbot appointed: appointed to act in place of abbot. This situation was new phenomenon of this village. There had the new abbots for 7 times (abbots) within the short time and this kinds of a situation was awakened to public participation, meeting, consultation, nominate the new abbot for Provincial superior abbot named.

2.3) Case study 3: The bury of Luk Nimitr. It was the great religious ceremony of village, when U-Bo-Sot (Buddhist Sabbath) was constructed in succeed state, among the pleased of local people, the first organized great religious ceremony in their village. Almost of people and household were regarded as their working, fully cooperation and participation, received more money and tourism, very successful than the other ceremony that year. This situation made people accompany with local's appreciated.

2.4) Case study 4: Losing of the temple's property. The temple's property as the village assets, such as pearl sofa, the ancient ivory, the ancient Buddha image, was absented. The local people met to chat and consult together at the temple or their home. This event stimulus local people feel in the state of self-belonging, public belonging and one part of local.

2.5) Case study 5: The abbot was charged and withdrawal from monk. This abbot was charity, faith and was appreciated in ceremony's activities successfully, almost of people praised. Someday had unexpected events, the abbot was charged so people feel excited and sadness in temple's destiny. Many people said "...many elderly of our village feel sadness, they are crying inside the temple...." This situation stimulated local people more interesting in temple's activities.

2.6) Case study 6: Sub-district administrative organization office was constructed. After organization was changed from sub-district's parliament to sub-district administrative organization in 1995, this office was prepared to construct on temple's land, that someone was agreement and someone was disagree. Therefore, they had a meeting to show the community participation and awareness in public interest. People dared to think, took an action, in which was against government organization to show public participation with concern in local people.

2.7) Case study 7: The destroy of old school building. The first building was constructed with brick and cement in Kanchanaburi with the please where local people were proud. After known about the building construction, most people were disagreeing. However, they would not make any against openly because of the anonymous power. To send information to public, they printed and sent the leaflet to other people in community. These people were gathering in small group to discuss about the matter everywhere, i.e. home and grocery. In addition, there was

destroy of public health center and the ancient pagoda, which showed that local interested in developing activities.

From above, these case studies showed the conditional stimulus the continuously participation in social as the preparing to local's activities participation.

3) Sub-factor 3: "community aggregation". The established of social network to enhance the community unity in order to work for the temple and community. It was the group formation of local people, by connection within group lead to network in order to establish the communication channel with gather resources and cooperation. The study found that the enormous network was established since 1992, concluding to 3 types as:

3.1) Type 1: The groups were established by government such as village chief, sub-district administrative organization, sub-district municipality member. That was frequently changing the number of member in each group. For example; there had 31 groups in 1995 (as 7 village chief, 24 sub-district administrative organization), in 1999 added to 48 groups (as 12 village chief, 24 sub-district administrative organization, 12 sub-district municipality member), and in 2003 decline to 36 groups (as 12 village chief networks, 12 sub-district administrative organization, 12 sub-district municipality member)

3.2) Type 2: The strength local network was supported by the government organization or the structure organization, such as Women volunteer to develop sub-district (housekeeper group), the village's public health volunteer, Suwannabhumi union member, municipality's community committee had 9 villages that elected 9 persons per 1 village that lead to 84 groups.

3.3) Type 3: The strength local network was established by local people without formal structure or relationship. Within gender and age, incarcerated with spirits group that divide to line, resident (the mostly are elderly), alumni group divided to enrollment year (every year group), teenager group (teenager group), local conservative group (every year group), fresh milk group (young group), about 30 groups.

By collecting data about the social aggregation, the researcher found that the number of network with the correspondence features, and the characteristics of

leader that interesting in public interest, that were conditional factor to enhance the state of community unity to work for temple and community.

4.3.2.3 Factor 3: corresponded with the Buddhist organization's culture and policy. It was the contributing factor to enhance the monk's competencies as local change agent. The research found that the monk performed development activities, were abbot in harmony with the Ecclesiastical officials (ECCL.) interview (as same as the case study among the abbot in Wat In Tharam and nearly three temples). The person who established 1 temple: 1 computer center confirmed that the status as abbot importing to perform activities in the temple. If abbot was not supported in the activity, it hardly does until success. Although some projects was correspond with local people, they could conflict with monk organization. Thus, good communication was essential, such as the ECCL. in the southern part of Thailand was conflict with regional superior ECCL. and provincial superior ECCL., at the first period of established "Sajja Omsub group", because they thought this project were not monk's duty, so he inquired until clearly and supported finally. And the other case, the ECCL. at northeast conflicted with power group; formal group such as chief, chief village, teacher, some monks, at local in the first period was established. Then, whenever they understood, they supported finally.

4.3.3 Conclusion

The conditional factors of the monk's competency as local change agent with high level of competency based on the case study of the abbot' Wat In-Tharam and locality temples. The result from the study of the conditional factors of the monk's competency as local change agent among the abbot with high competency denoted that

4.3.3.1 A government policy. The activity, which was corresponded with the government policy, would be supported by the government organization in all levels: the central, the region, and the local government organization such as the tourism authority of Thailand. Then, this conditional factor was a contributing factor to enhance the monk's competency as local change agent.

4.3.3.2 Social or community aspects. The intellectual element referred to knowledge, understanding the situation, and understanding the change of the world.

The attitude element was referred to the people in their area to concern in their community with enhancing a state of self-belonging and empathy. The behavior element was to express for community and public utility. To induce the intellectual, the attitude, and behavior elements, the situation was a contributing factor to enhance the community aggregation as the network with a state of unity for supporting strength.

4.3.3.3 Monk organization. Supporting by the monk organization with clearly and specific policy including the appropriate suggestion was the contributing factor of the monk's competency as local change agent.

4.3.4 The result of this study was correspondence with the conditional factor of the monk's competency as local change agent.

The result of this study was correspondence with the conditional factor of the monk's competency as local change agent. From the case study in the temple's activity in Kanchanaburi province and the case study in the abbot with high competencies based on the competency model that developed by the researcher, the conclusion of contributing factors and the obstructer conditional factor toward the monk's competency as local change agent were;

4.3.4.1 Contributing factors:

1) The government policy was the contributing factor of the monk's competency as local change agent. The activity, which was corresponded with the government policy, would be supported by the government organization in all levels: the central, the region, and the local government organization in all dimension such as budget (financial funding), management (body of knowledge), and co-worker (man power) including the creative image and campaign.

2) A social and community aspects were the contributing factor of the monk's competency as local change agent. The intellectual element referred to knowledge, understanding the situation, and understanding the change of the world. The attitude element was referred to the people in their area to concern in their community with enhancing a state of self-belonging and empathy. The behavior element was to express for community and public utility. To induce the intellectual, the attitude, and behavior elements, the situation was a contributing factor to enhance the community aggregation as the network with a state of unity for supporting strength.

3) Monk organization was the contributing factor of the monk's competency as local change agent. Supporting by the monk organization with clearly and specific policy including the appropriate suggestion was the contributing factor of the monk's competency as local change agent.

4.3.4.2 Obstacle of conditional factor:

- 1) Insufficient budget or funding for developing activity
- 2) Lacking a supporter from the government, Buddhist religious organization, and other social organization
- 3) Lacking the leader of changing in order to set a network or group as a co-consultant
- 4) Lacking the community participation because of lacking concerning of community belonging or community sharing
- 5) Conflict in correspondence with the temple's activity for community development
- 6) Missing Belief in the government or administrators' duty for the community development
- 7) Lacking in community power or potential on community development

4.4 Part 4 The results of the seeking approaches for developing competencies of monks as local change agent, present to 3 parts as:

Part 1 The individual factors of the Ecclesiastical officials (ECCL.), in each of characteristics indicator, that should be have and increase in Gap Analysis. The researcher studied competency assessment in cognitive domain and psychomotor domain, that ECCL. lacking, and the affective domain, that summative of the average of characteristic indicator less than 0.05. And, considering the characteristics should be increase in Gap Analysis.

Part 2 The condition factors, the researcher concluded the case study of the activities' abbots and the abbots who had high competencies in Kanchanaburi. Including, the researcher evaluated data about the ECCL. competencies, from biography and working history, especially context factors.

Part 3 The researcher concluded the method to develop competencies of monks as local change agents in each characteristics as objective 4.

4.4.1 Part 1: The individual factors of the ecclesiastical officials (ECCL.), in each of characteristics indicator that should be increase in Gap analysis, by 2 ways as:

4.4.1.1 Way 1: Evaluations of competencies' ECCL. in cognitive domain and psychomotor domain, especially the ECCL. lacking, and the affective domain, that summative of the average of characteristic indicator less than 0.05.

1) Cognitive domain: This research found the ECCL. in Kanchanaburi had lacked of some characteristics by criterion. They lacked of the academic knowledge and the working knowledge, in competencies level 2, more than the own capital realization and the social realization, in competencies level 1. Considering in detail of characteristic, the ECCL. mostly lacked of the academic knowledge, such as resource management indicators, and working knowledge, such as be confidence. The ECCL., who lacked some characteristics lower than the criteria equal 80 percent. For, the cognitive domain that ECCL. lacking the least were own capital realization, such as the ordain period of ECCL. indicator, and the characteristics of social realization were the time staying in this temple indicator.

Table 33 The ecclesiastical officials' characteristic of cognitive domain that lack of criterion

The ecclesiastical officials' characteristic of cognitive domain that lack of criterion				
Characteristic	variable	qualification	indicator	percentage that lower than criterion
1.1.own capital realization	1.role and status	1.role and status	1.ordain period	4.7
		understanding		
	understanding	2.specific characteristic	2.abbot period	16.3
		understanding	3.number of training	14.0
	2.basic knowledge	3.basic Dharma understanding	4.the morals program	16.3

Table 33 The ecclesiastical officials’ characteristic of cognitive domain that lack of criterion (Cont.)

The ecclesiastical officials’ characteristic of cognitive domain that lack of criterion					
characteristic	variable	qualification	indicator	percentage that lower than criterion	
1.2.social realization.	1.environment context	1.social capital understanding	1.hometown before ordain period	24.4	
	knowledge	2.resource capital understanding	2.time staying in this temple	15.1	
		2.basic knowledge	3.ordinary understanding	3.local understanding	20.9
				4.leader relationship		16.3
2.1. academic knowledge	1.ability to applied change agent knowledge	1.project management and conflict solving	1.applied Knowledge	54.7	
			2.conflict solving	69.8	
			3.initiate working	61.6	
	2.management capability		4.successful project		70.9
			5.unsuccessful project		27.9
			6.personal management		31.4
			7.resource management		83.7
	8.resource and development		40.7		
2.2. working knowledge	1.work experience	1.work specialist	1.specialist	32.6	
	2.local work experience	2.local work continuity	2.social working	69.8	
			3.local working		14.0
			4.be confidence		81.4

Thus, the competencies level 2, the characteristics of applied, analysis, synthesis and evaluation, was the important characteristics that ECCL. should be increase the most; for example the applied knowledge, conflict solving, initiate working, and resource management indicators. For working knowledge, the ECCL. should be increase local working and be confidence indicators and the competencies level 1 in social realization, especially ordinary understanding, local understanding and resource capital knowledge that related with local change agent.

From this studied, the researcher codified and concluded to the issues that should be develop cognitive domain of ECCL. were:

1.1) Secular education for understanding social context and local context.

1.2) Religious education for understanding their own and status.

1.3) Local omniscience and the relationship with local leader.

1.4) Specific knowledge and skill such as local development knowledge, project management, problem solving management, resource management for development and local working.

2) Affective domain: This research found the characteristic indicator of affective domain, lower than 0.05, as believe in local royalty that were qualification of Dharma and working intention, in competencies level 2. The second was local assistance qualification that was local royalty characteristics, in competencies level 1. For the characteristics indicator lower than 0.05, that was the lowest value as sympathy to local people, local royalty characteristics in competencies level 1 and the inferior to educational value, in future forecast characteristic, competencies level 1. The details were:

Table 34 The ecclesiastical officials' characteristic of affective domain that lack of criterion

characteristic	qualification	percentage that lower than criterion
1.3.future forecast	1.educational value	11.6
	2.work development value	16.3
1.4.local royalty	1.sympathy to local people	10.5
	2.local Assistance	24.4
2.3.believe in Dhamma	1.morality value	18.6
	2.transparent and accountability working	18.6
2.4. Dhamma and working intention	1.democracy participation	18.6
	2.believe in local	32.6

Overall, the ECCL. had characteristic indicators in affective domain nearby, entirely future forecast, local royalty, believe in Dharma and Dharma and working intention. For detailing, the mostly of ECCL. had characteristic indicators higher than 0.50 or they had well affective domain, all of characteristics. Considering, a few extremely of ECCL. that had characteristic indicators lower than 0.50, such as believe in local that should be develop and the inferior to local assistance. From this studied, the researcher codified and concluded to the issues that should be develop affective domain of ECCL. were:

- 2.1) The creative with clearly vision
- 2.2) The conscious to the part of society
- 2.3) The value and be obvious in morality way
- 2.4) Applied virtue to set goal and working strategy

3) Psychomotor domain: Overall, the research found the working honestly and social honestly characteristics in competencies level 2, mean the good performance, was lower characteristic indicators than self honestly and be honestly characteristics in competencies level 1, mean working on schedule. Considering the detail, the mostly of ECCL., over 90 percent, lacked some characteristics by criterion; for example social honestly in establish network variable and develop network variable, especially private network indicator and government network indicator. Inferior to develop network, in participation strategy, working principle, network supporting and the numbering of network indicator, 80 percent of ECCL. were lacked of characteristics by criterion. The details of each of indicators were:

Table 35 The ECCL. characteristic of psychomotor domain that lack of criterion

The ECCL. characteristic of psychomotor domain that lack of criterion				
charac- teristic	variable	qualification	indicator	percentage that lower than criterion
1.self honestly	1.Self	1.self control	1.emotional control	43.0
	belonging	2.group	2.self confidence	23.5
			3.the number of representative	40.7
	2.no	representative	4.mental health	26.7
	obstacle – working	3.work obstacle	5.physical health	34.9
			4.time management	6.time management	31.4

Table 35 The ECCL. characteristic of psychomotor domain that lack of criterion (Cont.)

The ECCL. characteristic of psychomotor domain that lack of criterion					
charac- teristic	variable	qualification	indicator	percentage that lower than criterion	
2.be honestly	1.human relationship	1.be kind and sympathy	1.human relationship	27.6	
		2.working group organizing	2.local coordination	12.8	
	2.coordination and communica- -tion capability	3.ability to coordination	3.good coordination	25.6	
		4.good communication	4.good communication	35.7	
3. working honestly	1.working dedicate	1.working achievement	1.responsibility	17.4	
			2.decision making on principle	29.1	
			2.working efficiency	15.1	
			4.good strategy	39.5	
			5.good planning	30.2	
			6.working following	16.3	
	2.achievement	3.working sympathy	7.working sympathy	20.9	
			8.participation	20.9	
			4.achievement	9.working continuity	66.3
			10.working evaluation	58.1	
			11.achievement	45.3	
4.social honestly	1.establish and develop network	1.establish network	1.personal network	76.7	
			2.private network	95.3	
			3.government network	91.9	
			2.develop network	4.participation strategy	88.4
			5.working principle	83.7	
			6.network supporting	82.6	
			7.the numbering	88.4	
	2.public sacrifice	3.public interest	8.public control	9.3	
			9.public achievement	38.4	
			10.rule strict	40.7	
			11.senior consulting	29.1	
			12.public interest	61.6	

For competencies level 2, the good behavior that lead to good performance had many indicators, that more than 50 percent of ECCL. lacking by criterion; for example social honestly in establish network and develop network qualification. And, some indicators, there were more than 90 percents of ECCL. should to be develop, such as public achievement and rule strict indicators. For working honestly in achievement qualification, especially working continuity and working evaluation indicators, found more than 50 percent of the ECCL. lacking of this criterion. For be honestly in good communication, 35.7 percent of the ECCL. lacking of this criterion.

From this studied, the researcher codified and concluded to the issues that should be develop psychomotor domain of ECCL. were:

3.1) Self confidence

3.2) Healthy composed of both physical and mental dimension that will not interfere working.

3.3) Human relationship

3.4) Good Communication and cooperation

3.5) Accomplishment competence to good performance

3.6) Obligation or consistency working

3.7) Ability to established and developed network

3.8) Sacrifice competence

3.9) Established participation and proudly of working successfully

4.4.1.2 Way 2 The study by using Cluster Analysis of each of the group's ECCL., that should be develop as:

1) The study of characteristics that ECCL. should be develop, by Cluster, and the study of characteristic indicator from evaluated competencies of monks as change agent of 4 abbots, found 2 abbots that had the characteristic indicator as "Roa Fa Pead" group. Then, the researcher called "Roa Fa 1" and "Roa Fa2". The other, 2 abbots, had characteristics in dominant in "Dee Tea (Young) Mai Deant" group, the researcher called "De Deant 1" and "De Deant 2". The characteristic indicator of each group were:

Table 36 The characteristic indicator of competencies of 4 abbots

level	learning group	characteristic	Roa Fa 1		De Deant 1		De Deant 2		Roa Fa 2	
			Level	Total	Level	Total	Level	Total	Level	Total
level 2	psycho	2.6. social honestly	.46		.30		.20		.90	
	-motor	2.5.working honestly	.72	.59	.37	.34	.80	.50	.82	.86
	affec-	2.4.Dhamma and working	.63		.63		.66		.50	
	tive	intention								
		2.3.believe in Dhamma	.67	.65	.49	.56	.68	.67	.49	.50
	cogni-	2.2.working knowledge	.83		.17		.17		.83	
tive	2.1.academic knowledge	.80	.82	.43	.30	.43	.30	.83	.83	
	total level 2		.69		.40		.49		.73	
level 1	psycho	1.6.be honestly	.80		.60		.60		.80	
	-motor	1.5.self honestly	.70	.75	.72	.66	.65	.63	.70	.75
	affec-	1.4 local royalty	.69		.70		.52		.41	
	tive	1.3 future forecast	.66	.68	.60	.65	.70	.61	.78	.60
	cogni-	1.2 social realization	.50		1.0		.22		.44	
	tive	1.1own capital realization	1.0	.75	1.0	1.0	1.0	.61	1.0	.72
	total level 1		.73	.77		.62		.69		
	total 2 levels		.71		.59		.56		.71	

2) Comparative the difference of the characteristics indicator, each learning group, by individually, with characteristics of all of ECCL. as:

2.1) The abbot in “Roa Fa 1” had the characteristic indicator higher than the indicator of total ECCL.. Specify, the characteristic of affective domain in level 1 are the highest. But the characteristic of cognitive domain in level 1 as 0.75, lower than the indicator of total ECCL., that as 0.76.

2.2) The abbot in “Roa Fa 2” had the characteristic indicator of cognitive domain and psychomotor domain higher than the indicator of total ECCL.. Specify, the characteristic of psychomotor domain in, responsibility and

excellent performance, are the highest. But the characteristic of effective domain as level 0.55, lower than the indicator of total ECCL.

2.3) The abbot in “De Deant 1”, “Dao Rung or Pra Num” group, dominant in the characteristic indicator of cognitive domain level 1, knowledge and understanding, are higher, as 1.00, higher than the indicator of total ECCL..

2.4) The abbot in “De Deant 2”, “Dao Rung or Pra Num” group, dominant in the characteristic indicator of affective domain level 2, working morality value, was the highest as 0.67, higher than the indicator of total ECCL., as the table:

Table 37 The comparative of the 4 abbots’ characteristic level each

learning group	total	ECCL.	Roa Fa 1	De Deant 1	De Deant 2	Roa Fa 2
1. psychomotor						
level 2 excellent performance	.53	.59	.34	.50	.86	
level 1 responsibility	.71	.75	.66	.63	.75	
total 2 levels	.62	.67	.50	.56	.80	
2. affective domain						
level 2 woring morality value	.61	.65	.56	.67	.50	
level 1 responding and perception	.64	.68	.65	.61	.60	
total 2 levels	.62	.66	.60	.64	.55	
3. cognitive domain						
level 2 applied, analysis, synthesis and evaluation	.51	.82	.30	.30	.83	
level 1 knowledge and understanding	.76	.75	1.00	.61	.72	
total 2 levels	.63	.78	.65	.46	.78	

3) Comparative the difference of group’s characteristics in each characteristic indicators, as core competencies and technician competencies, comparative with the group of ECCL. as:

3.1) The abbot in “Roa Fa 1”, every characteristic of core competencies and technician competencies, had the characteristic indicator higher than the indicator of total ECCL. Specify, the characteristic of working knowledge, especially own capital realization, academic knowledge, social realization, working knowledge, were the highest, higher than the indicator of total ECCL.

3.2) The abbot in “Roa Fa 2”, the characteristic indicator of core competencies in cognitive domain and technician competencies in psychomotor domain were the highest and higher than the indicator of total ECCL. The cognitive domain were own capital realization, academic knowledge, and psychomotor domain were be honestly and social honestly. But the core competencies and the technician competencies in affective domain were lower; as future forecast, local royalty, believe in Dharma, Dharma and working intention. Especially, the technician competencies in local royalty and Dharma and working intention were the lowest, and lower than the total ECCL. Concluding, this group was dominant in cognitive domain and psychomotor domain, but recessive in affective domain.

3.3) The abbot in “De Deant 1” had dominant in core competencies in cognitive domain and the technician competencies specify affective domain were higher than the indicator of total ECCL. These cognitive domain were own capital realization and academic knowledge, and the affective domain were local royalty and Dharma and working intention. But, the lower were the core competencies in affective domain, as future forecast and believe in Dharma, the psychomotor domain, as self honestly and working honestly, and the technician competencies in psychomotor domain, as be honestly and social honestly. Concluding, this group was dominant core competencies, especially cognitive domain, and technician competencies, especially affective domain. But they had recessive core competencies in affective domain and psychomotor domain and technician competencies in behavior domain.

3.4) The abbot in “De Deant 2” had dominant in the core competencies entirely cognitive domain, affective domain and psychomotor domain. These cognitive domain were own capital realization and academic knowledge, the affective domain were future forecast and believe in Dharma and working, and the psychomotor were self honestly and working honestly, that higher than the indicator of

total ECCL. But, the lower were the technician competencies in cognitive domain as social realization and working knowledge, in affective domain as local royalty and Dharma and working intention, and in psychomotor domain as be honestly and social honestly. Concluding, this group was dominant core competencies, but they had recessive in technician competencies as the table below:

Table 38 The comparative of 4 abbots’ characteristic indicator each competencies group.

competencies group	total	ECCL.	Roa Fa 1	De Deant 1	De Deant 2	Roa Fa 2
1. core competencies						
group 3 psychomotor domain	.67	.71	.54	.73	.76	
group 2 affective domain	.64	.67	.54	.69	.64	
group 1 cognitive domain	.66	.90	.72	.72	.92	
summative average of core competencies	.66	.76	.60	.59	.77	
2. technician competencies						
group 3 Psychomotor domain	.57	.63	.45	.40	.85	
group 2 Affective domain	.61	.66	.67	.59	.46	
group 1 Cognitive domain	.61	.67	.58	.19	.64	
summative average of technician competencies	.60	.65	.57	.39	.65	

4.4.1.3 The researcher concluded the results by Cluster analysis of the ECCL., who should be develop in each characteristics as following:

1) The comparative of the ECCL. in “Roa Fa Pead” with the other group, found the overall characteristic indicator higher. But the detailing, the characteristic indicators in cognitive domain level 1, especially own capital realization and social realization, were lower than total ECCL. And, some ECCL. had characteristic indicators eminent, but affective domain lower. Thus, The ECCL. in “Roa Fa Pead” should be develop the cognitive domain, level 1 and some of this group should be develop effective domain.

2) The comparative of the ECCL. in “Dee Tea (Young) Mai Deant” with the other group, found the overall characteristic indicator at moderate, between 2 groups. But the detailing, the characteristic indicators in cognitive domain (level 1 knowledge and understanding), especially own capital realization and social realization, were higher. Concluding, the ECCL. in “Dee Tea (Young) Mai Deant” should develop the characteristics in cognitive domain, effective domain and psychomotor domain (level 2 applied, analysis, synthesis and evaluation).

3) The comparative of the ECCL. in “Pra pren Lerd Nai Thong Te” with the other group, found the overall characteristic indicator at the lowest. But the detailing, the characteristic indicators in effective domain and psychomotor domain were similarly to the characteristic indicators of “Dee Tea (Young) Mai Deant”, but they had lower in cognitive domain. Concluding, the ECCL. in “Pra pren Lerd Nai Thong Te” should develop the characteristics in cognitive domain, effective domain and psychomotor domain.

4.4.2 Part 2: The study of condition factors to using competencies of monks

From the study about activities’ abbots and the abbots who had high competencies in Kanchanaburi. Including, the researcher evaluated data about the ECCL. competencies, from biography and working history. The results were:

4.4.2.1 Government policy. The government policy was the condition to support and obstacle the competencies of monks, both directly and indirectly. From this study, the researcher concluded that ECCL. need many supports from the government. This result was conformed to the study in Kanchanaburi province that 86 ECCL. wanted the supports from the government consisted of 10 matters (see table 39). The first priority was budgeting. Respectively was educational to establish a higher educational level and the clearly policy. The least three priorities were man power and the training and morality development, as:

Table 39 To perform developing activity, the ecclesiastical officials wanted many supporting matters derived from the government.

priority	the supporting matters	Percentage
1	budgeting	31.3
2	educational	13.3
3	clearly policy	10.8
4	opportunity in participation of local	9.6
5	leadership development in Material	7.2
6	materials or tools	7.2
7	holistic and Intensive care	4.8
8	moral development	3.6
9	man power	2.4
10	unknown	9.6
	total	100

The researcher concluded a government policy as condition Implementing Competencies of monks as change agent were

1) The activity should be supported by the government agents in term of budgeting, knowledge, and opportunity.

2) The activity should be correspondence with an intelligibility government policy without any conflicts.

4.4.2.2 Social and local factors. These factors was the condition factors as support or obstacle factors in both direct and indirect. From this study, the researcher concluded that ECCL. need many supports from the society. This result was conformed to the study in Kanchanaburi that 86 ECCL. wanted the supports from the society which consisted of 12 matters (see table 40). The most needs were budgeting, participation in religious, and the educational support. The least needs priorities were man power and public relation.

Table 40 The ecclesiastical officials wanted from organization for developing activities

priority	the supporting matter	percentage
1	budgeting	12.0
2	ordinary educational	12.0
3	participation in religious	12.0
4	morality promoting	9.6
5	participation in local	8.4
6	promoting for constructing unity	7.2
7	supporting local temple for development	7.2
8	materials or tools	6.0
9	educational on religion	6.0
10	public relation on religious	4.8
11	man power	2.4
12	unknown	12.0
	total	100

Accounting on local supporting, the ECCL. want many supporting from the people in their society to perform developing activity. This finding was correspondence with the informal interview data among the ECCL. that the most wanted many supporting from the people in their society. The secondary wanted promoting in personal and personal development. The lowest of ECCL. wanted moral support.

Table 41 The local supporting of the ecclesiastical officials to perform developing activity.

priority	the supporting matter	percentage
1	cooperation	25.3
2	promoting personal development	13.3
3	materials and tools	10.8
4	sacrifice labor money and idea	9.6
5	opportunity in participation	9.6
6	respect or admiration	8.4
7	promoting leadership's monk	13.3
8	moral support	6.8
9	unknown	3.6
	total	100

The researcher concluded a society context or local context as condition of using competencies as local change agent, at overall, were

- 1) The activity must support from the people in local area.
- 2) The activity must receive the supporting man power, budgeting, and opportunity from people in local area.
- 3) The activity must not conflict in term of local traditions or way of life and it should match up with a need of people in local area.

4.4.2.3 Monk organization factors. Based on environment context, emphasized on the competencies of monks as change agent, the study concluded that the ECCL. wanted many supports in various sub-level from the monk organization. This result was conformed to the study in Kanchanaburi province that the ECCL. wanted the supports from the monk organization which consisted of 10 matters. The most wanted were an educational and an operational supporter, and the secondary were good suggestion. While moral supporting, intensive care and a trainer for training, wanted the least.

Table 42 The ecclesiastical officials want supporting from monk organization to perform developing activity.

priority	supporting matters	percentage
1	an educational for the monk	20.5
2	working supporter	20.5
3	good suggestion	14.5
4	financial and budgeting	10.8
5	opportunity in working participation	9.6
6	clearly rule regulation	8.4
7	group aggregation for constructing a unity	4.8
8	moral supporting	3.6
9	intensive care	3.6
10	a trainer for training	3.6
	total	100

The researcher concluded monk organization as condition factor implementing Competencies of monk as local change were

- 1) A monk organization should promote or support an educational of monk
- 2) A monk organization should promote or provide an opportunity in operation or working.
- 3) There should provide an intelligibility policy and discipline with an precision and comprehensive operation.

Overall, the condition factor of the competencies of monks as local change agent was government policy, social and local factors and monk organization factors. These conditions were supporting factor and obstacle factors to use competencies, depend on the relation between monks' activities and these factors. If these activities, methods related with government policy, social and local factor and monk organization factor, they became supporting factors. Contrary, if these activities conflicted or not related with government policy, social and local factor and monk organization factor, they became obstacle factors to using competencies

4.4.2.4 This research concluded the condition factors of monks to use competencies as: The ECCL. who had high competencies as local change agents or had individual factor appropriated to local development, they had less activities to develop local because of lacking context factors. The environment factors were 3 parts as government policy, social and local factors and monk organization factors. Then, these factors were able to support or obstacle depending to content, direction, methods, goal of activities as:

- 1) In a context of a government policy as a conditional factor, if the government organizers in all central, region, and local division take charge as a supporter for competencies' monk as change agent on monk organization without acting any obstacle or an ignorance by (1) promoting leadership in each local change agent (2) establishing network, cooperator, supporter (3) constructing and seeking subsidies in its local including a social fund, thinking system, material and personnel, and (4) supplying a working affairs that directly related to community needs.

- 2) In a context of social and local factor as conditional factor and supporter for competencies' monk as change agent on monk organization by

critically supporting a physical power, capital power, and intellectual power. These would be promoted (1) the readiness to doing community participation (2) the readiness to doing community cooperation (3) the intention to developing their community (4) the devoting mind to operating community benefits (5) the proud of their homeland (6) the participation to achieve a developing community, and (7) the faith to their local leader.

3) In a context of a monk organization factor as condition factor and supporter for competencies' monk as change agent. The religious organizer in all central, region, and local division as a conditional competence factor or as a supporter on a monk organization affair by setting a critically policy. The religious discipline or policy should be markedly practical and it should be route out confusing element and turn it into comprehension with undoubtedly explaining in practice. For the monks in each local change agent or the ECCL. in each level, there should have some organizer to take charge as a supporter in knowledge, practice, and recommendation in order to make an accurate decision and immediately communication.

4.4.3 Part 3 The development strategies for the monk's competencies as local change agent, as:

From this study, the ECCL. should be received the additional development characteristic in knowledge, attitude, and psychomotor domains. In Buddhist religious, they beliefs that the blameless of opinion, beliefs, value, and attitude was "right views or Sum-Ma-Ti-Ti ". It was a eternalness and result in an appropriate of educational practice or human development. If the "right views" was a root of enduring, the educational practice inside individual mind would be impeccably process. In Buddhist religious, they also beliefs that humans can be flourishing develop by educational practice with an primary supporting that was called as "Bhurapada of education" and it consisted of 2 sectors ;

"Internal sector" or "Yo-Ni-So-Ma-Na-Si-Karn" was a correct though or an ingenious consideration that based on a consideration of cause and effect factors.

"External sector" or "Pa-ra-To-Ko-Sa" was an external sound or notify from other people such as teaching from their parents, friends, and teacher, or a message via media.

The researcher believes that the development should be separated into 2 section. The first sector is motivation or drive that is called as “right views or Sum-Ma-Ti-Ti” in Buddhist religious. This is the initiate point of knowledge and conduct to thinking and practicing route. The second sector is educational practice based on “Trisrah Silksah” which consisted of three kinds of studies such as meditation, morality, and wisdom. Then, the human development is achieve in all dimensions such as physical, morality, spirit mind, and wisdom that will describe in a following part.

4.4.3.1 Part 1 : “right views or Sum-Ma-Ti-Ti)” development.

Based on an interview study among the abbots who were well-behaved representations in Karnchanaburi province, the researcher found that attitude or motivation to steer them working hard for local community was “right views or Sum-Ma-Ti-Ti”. At first, “right views or Sum-Ma-Ti-Ti ” was act as an initiation for community development by the use of “Internal sector or Yo-Ni-So-Ma-Na-Si-Karn”. we belief that Yo-Ni-So-Ma-Na-Si-Karn ” was notify from their father, as a modeling one. Based on an observation, the abbot feel deeply proud and certainly in the well-behave of his parents in term of kindness, compromise, and helping mind. In addition, Thera or senior Buddhist monk, the master of abbot was also a modeling one, whom was a superior monk in the nation, working as an alternative medical doctor in rural area, running a conservative Thai customs and culture, and promoting Thai classical music and Thai customs playing. In present, these value and way of thinking were a greatly inspiration with extremely intention to lead his work thoroughly his life. Now the abbot achieved successful with satisfaction and well-known in all nation. From an interview the other abbot who was well-behaved representation in Kanchanaburi province, the researcher found that this abbot receive the way of thinking and practicing from the modeling one whom was his master in Buddhist practice and closed to him since he was 13 years old. His master was a ECCL. whom was well-known in a peach. Now, this abbot was seemly a well-known preacher as same as his master was.

The researcher definitely beliefs that a good modeling person would act as a intervention or enhancement scheme to create a well-behave human. Remarkably the modeling whom outstandingly recognized as the ethical modeling characteristic would cultivate a well-behaved creature, human. As a matter of fact, the ethical development

was not a skip procedure. So it takes much time to in-depth develop in order to take a deep-root in the heart of subject without consciousness. This development was exclusively occurred by a internal motivation which is called “Yo-Ni-So-Ma-Na-Si-Karn”, an ingenious consideration. These motivated to behavior, moral and engrossed to happen activities.

4.4.3.2 Part 2 : The body of knowledge development. Based on the result of qualification competency assessment in term of Gap analysis by cluster analysis, the result indicated the theme of matters for developing the competency of the ECCL. on the following section, as the content of characteristics and the development profile and development method in each of group of ECCL., as:

1) The content of characteristics. There was the way to developed each group as:

1.1) Cognitive domain

Group 1.1 The characteristics of own capital realization, the theme of development is greatly

- (1) Promoting the Buddhist religious school in the temple.
- (2) Regularly training the ECCL. in both province

and district levels.

Group 1.2 The characteristics of social realization, the theme of development is greatly

- (1) Promoting formal education or Pali learning
- (2) Promoting the relationship with a local leader.

Group 2.1 The characteristics of academic knowledge, the theme of development is

(1) Training a specific knowledge such as an administration problem solving.

(2) Promoting a practical training in a specific learning.

Group 2.2 The characteristics of working knowledge, the theme of development is

- (1) Providing a clearly policy related to the monk

(2) Developing a precise discipline in Buddhist organization

(3) Sorting out the Buddhist commandment to make it homogeny by meaning.

1.2) Affective domain

Group 1.3 The characteristics of future forecast, the theme of development is

(1) Training about the direction of social, economic, and political change related to globalization in the future.

(2) Broadly providing a opportunity of learning for the monk.

Group 1.4 The characteristics of local royalty, the theme of development is

(1) Setting a campaign on importance of local community.

(2) Supporting and providing an opportunity of working participation in local community.

Group 2.3 The characteristics of belief in Dhamma, the theme of development is

(1) Supporting a Buddhist practice broadly

(2) Supporting a Buddhist teaching and learning.

Group 2.4 The characteristics of Dharma and working intention, the theme of development is

(1) Training by applied a merit integrity for working.

(2) Training based on the Buddhist teaching

1.3) Psychomotor domain

Group 1.5 The characteristics of self honestly, the theme of development is

(1) Self-training based on the Buddhist religious belief to control his body and mind

(2) Self-practicing Buddhist Doctrine in order to build a required qualification.

Group 1.6 The characteristics of be honestly, the theme of development is

- (1) Training about communication and cooperation
- (2) Training about psychological dimension to promote a human relationship.

Group 2.5 The characteristics of working honestly, the theme of development is

- (1) Training in a specific issue.
- (2) Practical training in a specific issue.
- (3) Providing a knowledge emphasized on continuing in working.

Group 2.6 The characteristics of social honestly, the theme of development is

- (1) Providing a knowledge in a specific issue
- (2) Practical training for initiate working procedure and clearly identify an appropriate or inappropriate statement in practical Buddhist Doctrine as a monk.

4.4.3.3 Conclusion: development profile and development method, as:

1) Development profile

1.1) Secular knowledge divided to (1) ordinary knowledge for learning and understanding social and local. (2) specific knowledge was the knowledge that essential for working.

1.2) Religious knowledge divided to (1) educational sector religious (2) educational sector Pali

1.3) Regulation and law knowledge lead to implement divided to (1) the clearly about regulation, law and policy of monks. (2) the clearly of government policy related monks (3) tradition, custom and norm of social and local

2) Development method

2.1) Using knowledge system such as (1) Educational system that related monks status and able to transfer to educational system such as non-formal education, informal education and including ordinary education of monk. (2) academic training and practical training, seminar, visiting, training, discussion and

lecture that took specific knowledge and skill, both secular knowledge and religious knowledge (3) extend knowledge system pass document, and mass media, including follow up, and continuously campaign.

2.2) Supporting religious training and supporting believing in Dharma, including to Dharma knowledge and practice, by broadly establish Dharma institute both temple level and sub-distinct level.

2.3) Make clearly in principle, policy, method, practice, regulation and law, both secular knowledge and religious knowledge, that were related.

2.4) Supporting monk concerning with local and intending to work for community. They had opportunity to participate with community, society, lead to oneself learning.

2.5) Supporting educational fund, trainee for training, residence. Including to support academic resource and knowledge park.

3) The development process

3.1) Group developing means the developing by holding task of work, and setting team, taking leader that had leadership and compensate the recessive characteristics by dominant characteristics. Then, the ECCL. supposed to dominant characteristics or had characteristic indicator in high level. For example, when the ECCL. in “Ror-Far-Perd” Group” was selected as an abbot, whom recessive in social and local, they should take the ECCL. in “Pra Pean Leard Nai Thong Tee” helping in public relation. Moreover, the ECCL. in “Dee Tae Young Mai Deant” was selected as an assistance-abbot to fulfill a weakness point of the associate-abbot.

3.2) Individual developing by developing competencies in each of ECCL., and improve characteristics level. For example, the developing of social realization in “Ror-Far-Pird” Group. Concluding to 2 types as: Type 1 non curriculum development such as study by original, visiting, trial by oneself and imitate. Type 2 curriculum development such as training in specific topic, or in specific curriculum.

3.3) The integration between process 1 Group developing and process 2 Individual developing. By compensated each other, the characteristics that able improve, using individual developing, both curriculum and non curriculum. By the way, some characteristics should not improve, from some limitation, using group developing.

CHAPTER 5

DISCUSSION

This chapter was the discussion of the competencies of monks as local change agent: a case study of Kanchanaburi. The researcher proposed the following main points of research results:

Part 1 the discussion: competencies of monks as local change agent model, based on the objective 1

Part 2 the discussion: assessment outcome of the competencies of ecclesiastical officials (ECCL.) as local change agent model in Kanchanaburi, based on the objective 2

Part 3 the discussion: the conditional factor of monks' competencies as local change agent model, based on the objective 3

Part 4 the discussion: the direction to develop the competencies of monks as local change agent development, based on the objective 4

5.1 Part 1 The discussion: competencies of monks as local change agent model, based on the objective 1

“The competencies of monks as local change agents model” by the researcher, the discussion were

5.1.1 Overall discussion of “The competencies of monks as local change agents model”:

“The competencies of monks as local change agents model” was developed by the researcher from the analytical theoretical concept which was related to the leader in various matters such as rule, regulation, and tradition of Buddhist's Monk of Thailand. In addition, the data was derived from interview and observation among the

monks, the academic and local people. Then, the body of knowledge was corresponded with change agent conceptual and the context of local change agent, intention to develop the implementation efficiency, followed concept of Tosi, et al., (1990: 617); Schermerhorn & Osborn (1991: 467); Bass & Avolio (1994: 2); Gibson & Donnelly (1997: 314); Daft (1998: 355); Siriwan Seirirat, et al., (1998: 212); Bass (1999: 11); Mullika Tonsorn (2001: 6); Veerewat Punnitamai (2001: 35). That was corresponded with civil society conceptual or civil political, that volunteer working or out of control, emphasize participation of people in local area that more self-confidence, concluding to the local change agent concept, used in this research. In order that the open-organization, no hierarchy and regulation. This activities conduct by cooperation, leader's faith and in unity. Therefore, the leader was respect by people in local area, expert, morality, charisma, sacrifice, intention to solve public's problem, best practices, responsibility, want to develop community, ability to motivate people, in meaning of the local change agent, in harmony with strength community by Department of Provincial Administration. (1998: 104-106). The development concept should to accord with life style, value, culture, and tradition. (Sanya Sanyawiwat, 1997: 119) and the concept believe in development power in local area (Nawarat Phlainoi & Supavan Phlainoi, 2001: 125)

5.1.2 Discussion the structure of “The competencies of monks as local change agents model” in each dimension

5.1.2.1 The level of “The competencies of monks as local change agents model” was based on the analytical biography, working biography of the monk, as local change agent, and derived from interview and observation among the monks, the academic and local people. The data indicated that the characteristics with enhancing the behave of competencies of monks as local change agents. The characteristics, it was differ in its potential, which were divided into 2 levels. The first level was the general ability (ability to leader and change agent). The second level was the ability to established opportunity to working success. This conceptual structure was not correspondence with the competencies conceptual (Kerkkreat Srisempok, 2003: 21) that was divided the characteristics into 4 levels. In general, the characteristics were

divided into 3-5 levels. Basically, it was based on the level or working in each organization that required the different in the competency to achieve the success by the position from the president to the practice. Derived from Dictionary Longman (1987: 476); Spencer & Spencer (1993: 9), the different in the position was required the different in the competency.

In the part of religious context, the monk's working as the local change agent was a volunteer work without any salary or commission, without any power to order, but this monk worked with "prestige: Paramitah" in himself and "faith", then the community joined in the be volunteer to work on the temple's activity. Thus, the monk's working as the local change agent was run without procedure or variety of management. Then, the competency of monks as local change agents was not complicated. This conceptual structure was correspondence with the conceptual theory of A-porn Puwithayapun (2004: 30) that the level was not able to clear divided but it was able to assembly that was based on the objective and application. To correspondence with the working and the competencies of monks as local change agents in order to achieve the satisfied outcome or the best efficacy of working, which was in harmony with the competencies conceptual theory by Sirichai Kanchanasri (2003: 14); Danai Teanput (2005: 165), the researcher divided the competency level into 2 levels.

5.1.2.2 The characteristic of "The competencies of monks as local change agents model" was consisted of 3 domain of learning such as cognitive domain, affective domain, and psychomotor domain that was correspondence with the conceptual theory of Benjamin Bloom (Kerkreat Srisempok, 2003: 86-89)

5.1.2.3 Type of "The competencies of monks as local change agents model" was based on the analytical characteristic of working as the leader of local change of monk with using the knowledge in both as the leader of change and the working. The researcher divided the competency into 2 categories as core competencies and Technician Competencies. This was correspondence with the technical practice by Kerkreat Srisempok (2003: 66); A-porn Puwithayapun (2004: 38-43)

5.1.2.4 The characteristics of "The competencies of monks as local change agent model" was classified into 12 aspects. By synthesis method, the researcher analyzed the body of knowledge, and the result was correspondence with

Buddha religious instruction in educational process or “Lak Tri Sik Kha”. It were specify (1) “A Thipunyasikha” or intellectual training lead to knowledge and understanding everything that influence (2) “A Thisilasikha” or behavior training lead to behavior, discipline lead to the truthful of physical and mental (3) “A Thijittasikha” or psychological training, educate to leverage morality, sacrifice, happiness. It reflected the latent characteristics of person. The researcher analyzed and divided characteristics to type, level, and group. By integrated Buddha religious concept that emphasize 4 developments, such as physical (healthy), Sila (no exploit, damage someone), mental (persist in goodness, strongly and happiness) and Intellectual (learning interesting, arts and sciences realization, problem solving, catch up future), in harmony with the competencies conceptual Kerkkreat Srisempok (2003: 21); Supachai Yaowaprapas (2003: 37-42); A-porn Puwithayapun (2004: 27); Danai Teanput (2005: 165).

5.2 Part 2 The discussion: assessment the outcome of competency assessment of ecclesiastical officials (ECCL.) as local change agent model in Kanchanaburi, based on the objective 2.

5.2.1 The discussion the characteristics of the ecclesiastical officials (ECCL.) from the outcome of competency assessment.

5.2.1.1 The characteristic of own capital realization. This studied found the specify characteristic were the core competencies of appointed ECCL., such as abbot, subordinate abbot, assistance abbot, by Maha Therasamakom rule, vol. 24, B.E. 1998. definite the appoint and withdrawal of abbot, section 2, item 6 and the characteristics of ECCL. item 26 definite the characteristics of abbot, item 28 the appointed of subordinated abbot and assistance abbot (Virat Thirapunmenee, 2003: 213-222). This characteristic was enough to perform as Buddhist’s monk. From the interview of the group of ECCL. and district superior ECCL. found characteristic of knowledge that suitable, not specify. Considering, the morals program in level advanced, sometime the appointed the ECCL., abbot subordinated abbot and assistance abbot in order to local need or monk’s local area. This affected this research, some ECCL. were not complete characteristics. The informal interview of ECCL. found (1)

the elderly ECCL., uncomfortable to travel, or illness (2) the much duty of abbot. When abbot had participation activities, subordinated abbot and assistance abbot should to look after the temple, when the ECCL. went to business far away, so he could not participation.

5.2.1.2 The characteristic of social realization (knowledge and understanding own context). This research found that local story was recognized by local people, such as the dominant of local, local problem, local wisdom conservative. The ECCL. had characteristics indicator of these points higher. The interested specify were local wisdom perception, and novel knowledge, that were lower in ECCL. This reflected that the mostly of ECCL. was not interesting in local dimension deeply. The other problem was the qualification of ordination knowledge, the based on educated or learning social context, the mostly of ECCL. characteristic was not completely. Even if the Pali program compared with the ordinary school, but the ECCL. who ordained in young age, they were not opportunity to learn ordinary program. The ECCL. enrolled Pali program (level 3-4) and they enrolled ordination program. The interview of ECCL. told that Pali program was hardly, the monk studied Pali program should to excellently. For informal learning, monk usually learnt together with Pali program in harmony with Chalearm Utkrit (1978: 57) that studied about the role of monk in local development, as the monk had education development project, they had mostly role, in moral and ethic training. The lowest development role was training novice. The monk who was lower local understand, less education affected the concerning of interested or important area.

5.2.1.3 The characteristics of future forecast (creative, vision). The ECCL. mostly interested and concerned about educational value, which was divided to 2 groups, the group of younger ECCL. interesting study supplement and the group of older were supportive, monk, novice, and people learning. There was the study of “The role of Thai monk in supportive herbs as product dependency”. The case study of Ubonratchatani, by Somchai Surachatri (1987: 105) found that the monk was respected by local people and had knowledge and understanding as herbs. The working development value was in harmony with changing context. The mostly ECCL. studied about local wisdom, in harmony with the study of “The understanding the changing of “Tri-lux” (Anij-jung, Tuk-kung, A-nat-ta)” that accepted that the changing was

normally. They were good preparing to change than against. The mostly ECCL. thought the conservative, maintain, culture and tradition conservative were their duty.

5.2.1.4 Local honestly (social participation), sympathy to local people, feel social participant, Local assistance, kindness, kindly, hospitable, sacrifice. There was the Dharma or instruction of Buddhist. Therefore, this characteristic indicator of ECCL. was higher. For the local assistance intention, that was not efficiency and continuously, because there was much duty that ECCL. responsibility and the ECCL. not concern with the modernization of working concept, efficiency. From the informal interview, there were much of ECCL. intentioned to working hardly and unlimitedly. For Buddha adore. For the later question about the continuously working, after abbot changing, they were not concerned about them; depend on the later abbot concept. In Fact, many projects and the constructed building decline, not continuously after changing abbot.

5.2.1.5 Self honestly (Stable emotional and mind) as self-belonging, emotion control, self-confidence, and group acceptance. The characteristics of emotion control, not conflict, in harmony with the fundamental of the interaction between monk and person, local people respected monk, as the higher position. People implemented with respect and polite, the monk's authority to work, mobilized the money and man power force, planning, while they were not supported by government. Thus, the ECCL. usually worked by self-belonging and the condition of faith. When there was difference opinion, or not follow by the ECCL. idea, there was conflict. For encourage of working by considering with the education's monk, there was less relation. In Buddhist instruction about carefully, overconfident was not in harmony with the education's monk related with the monk duty was not concerned about economics, not risk. The representative of ECCL., frequently depended on seniority, thus there was less opportunity to representative. For the performance that less obstacle, the researcher found most of ECCL. elderly, the more ordained period. In addition, the time management, the fewer ECCL. had academy education.

5.2.1.6 Be honestly (Influence to member) the characteristics of human relationship, the cooperation with local people, found the ECCL. frequently choose to work along with the familiar or pleased. From the informal interview, the ECCL. believe in limited of monk, 227 sila, not comfortable to work with the unfamiliar. The

cooperation and communication, the characteristics of ECCL. were not complete with the criterion. The informal interview, the ECCL. lacked of knowledge about technology, communication that led to the obstacle of working and cooperation. Therefore, the ECCL. should to support the person who knowledge, to leader.

5.2.1.7 Academic knowledge (knowledge, understanding, and change management). Most ECCL. brought the knowledge of change agent to work. The educational background in ordinary level was less. The change agent knowledge applied, most ECCL. had characteristics less than criterion, in harmony with the research of Pattaraporn Sirikarn (1992: 47) and the research of Jerm Suvaro (2003: 9-10) that concluded the recessive of change agent was the intention only in Dharma, not interested in social, not connected the problem, in some level and some dimension .

5.2.1.8 Working knowledge (knowledge of working context). Most ECCL. had characteristic completely by criterion. The fact, the ECCL. was not courageous to work at risk. When the ECCL. initial working, they usually initialed only the experience working. But, the experience of leader, the less of ECCL. had characteristic complete by criterion, in harmony with the informal interview of ECCL., that were not want to be leader, emphasized the cooperation and publics participation. These reflected the less of ECCL. were leader, but the number of local project with community, more triple.

5.2.1.9 Believe in Dharma. (Value and morality courage) The morality value, the ECCL. had characteristic indicator of morality value over 50% in harmony with believe of morality, ethic, that were an important instruction in Buddha. The ECCL. that had characteristic indicator lower than criterion because they lacked the modern administration and management knowledge, so they could not applied to work in harmony with Pattaraporn Sirikarn (1993: 47) and the research of Jerm Suvaro (2003: 9-10). The concluding of recessive local leader was concerning only mental, tried to link Dharma with the local activity, not clearly. So, they lacked of self-confidence, working activity that must to transparent and accountability. The ECCL. that had the characteristic indicator lower than 0.50, lacked of knowledge of transparent and accountability, the ECCL. working was based on virgin.

5.2.1.10 Dharma and working intention. Believe in democracy participation and the authority of local found the ECCL., who had the characteristic

indicator lower than 0.50, specify knowledge, understanding of the authority of local area, high self confidence as “Atta” in harmony with the research of Duongdearn Pantumnawin, et al., (1997: 8). It found the person who strongly believed in religious, high self-confidence, the less of participation. This was corresponded with Pattaraporn Sirikarn (1993: 47); Jerm Suwaro (2003: 9-10). It was concluded the recessive of the local leader was the monk as developer, independency, that caused the succeed working, personal and the continuous working.

5.2.1.11 Working honestly (donate on behalf of duty). The characteristic of dedication working, the ECCL. had the strategy of problem solving, planning, and decision-making. For achievement the success, the ECCL. were not continuously in working, the less of dedication in harmony with the low fundamental knowledge and high self-confidence.

5.2.1.12 Social honestly (donate on behalf of social responsibility). For establishing and developing a network, the researcher found that the ECCL. had the problem of body of knowledge, cooperation, sacrifice that was in harmony with Somkuan Namsrithan (2002: 109). they found the less of problem of network working, but the more problem were the task, rule, regulation, duty for public, by specify self confidence.

The concluding of the competencies of monk as local change agent in Kanchanaburi found the ECCL. had the competencies in level 1, general ability, was in high level that was higher than the level 2. Because of the ECCL. as the sample was selected from monk organization that who had knowledge, ability to achievement. The competencies, level 2, the ability to increase opportunity to succeed such as cognitive domain (applied, analysis, synthesis and evaluation), affective domain (the mobilization for decrease self-confidence) that was in harmony with Buddhist instruction, so the characteristic indicator of ECCL. was higher. The overall of research was not significance. The researcher evaluated the psychomotor domain from behavior, then convert to the indicator. Thus, the characteristic indicator of psychomotor was lower, that was not in harmony with the Thai culture such as network established, that likely to work independency, not likely to be control as the slogan “Thum A-rai Di Tam Jai Koa Thai Thea” means Thai don’t want to strict by rule or law.

5.2.2 The discussion of the group of ECCL. from the outcome of cluster analysis

Developed by the researcher, “the competencies of monks as local change agent model” was applied to evaluate the characteristics indicator of each ECCL. by cluster analysis and classified the ECCL. that had characteristic similarly to a group with clearly define the characteristic indicator in sense of dominant and recessive characteristics that significance, concluding:

5.2.2.1 The characteristic of own capital realization. Most ECCL. met this criterion, which was defined in the model. The mostly qualification of the ECCL. that named following rule and regulation, thus the characteristic value of own capital realization was defined as the higher level.

5.2.2.2 The characteristic of social realization. This mostly recessive characteristic was found in the group of “Roa Fa Pead”. The ECCL. in this group had dominant in every dominant. From the informal interview the ECCL., the researcher believed that the “Roa Fa Pead” ECCL. group was interesting in knowledge, but forget to concern the local or social. In controversy, the ECCL. group was named “Pra pread Lerd Nai Thong Te”, was not dominant, but concerned about the local situation. Thus, this research found the characteristics of social realization was the dominant of “Pra pread Lerd Nai Thong Te” group.

5.2.2.3 The characteristic of future forecast. The future forecast was an affective domain characteristic. The monks in Buddhist was specified on psychological dimension by performed “Sa-ma-ti”, which was a concentration training or mental training, and “Panya”, which was an insight training or intellectual training. Thus, it was the good idea and the right thinking which they should had the characteristic that met the criterion. Compared the value of the characteristic indicator, The “Roa Fa Pead”, the “Pra pread Lerd Nai Thong Te”, and the “Dee Tea (Young) Mai Deant” groups had this characteristic indicator in similarly level.

5.2.2.4 The characteristic of local royalty. The characteristic of local royalty was one of the characteristic indicator that most ECCL. had such as the ECCL. group of the “Roa Fa Pead”, the “Pra pread Lerd Nai Thong Te”, and the “Dee Tea (Young) Mai Deant”. From case study among the abbot in Kanchanaburi, the researcher found that the ECCL. in “Roa Fa Pead” (The ECCL. in Roa Fa2) had

characteristic indicator value of local royalty and social realization lower than the average value of overall ECCL. This may affected the ECCL. to use the broadly competencies, which was not specify in local. This was differing from the ECCL. group as “Roa Fa1” which was in the group of “Roa Fa Pead”, same group, but concerned in the local changing.

5.2.2.5 The characteristic of self honestly. The characteristic of self honestly was one of the characteristic indicators that most ECCL. had. The monk who practiced in Buddhist religious with specify in kindly, sacrifice, but not concerning in the benefit. Thus, the best practices without any selfish was defined as the characteristic, which was in every group of ECCL. Compared the value of the characteristic indicator, the ECCL. in “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group was lower than overall ECCL. was.

5.2.2.6 The characteristic of be honestly. The characteristic of be honestly one of the characteristic indicators that most ECCL. had. The monk practiced in Buddhist religious with specify in the best practices, sacrifice, without any selfish that was defined in the Dhamma or instruction of the Buddhist religious. Thus, every groups of ECCL. met this criterion. Compared the value of the characteristic indicator, the ECCL. in “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group was lower than overall ECCL. was.

5.2.2.7 The characteristic of academy knowledge. The characteristic of academy knowledge was the indicator that the all ECCL. group had lower than criterion. And the ECCL. in “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group had the average value of this characteristic indicator lower than the average value of the total ECCL., this was corresponded with the educational background of academy or ordinary that the based to study, learning and understanding in the social context. Most ECCL. was lacking of this characteristic.

5.2.2.8 The characteristic of working knowledge. The characteristic of working knowledge was an indicator that the ECCL. in “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group had the value of the characteristic indicator lower than the average value of overall ECCL. and lower than criterion. In detail, the strategy in local as democracy participation was conflict with the general characteristics of the ECCL. Most of them had a duty to preach the people, which was

respected by people and treated as the higher status in society. Thus, they were lacking a concern to hear any opinion from the other person.

5.2.2.9 The characteristic of believe in Dharma. The characteristic of believe in Dharma was the indicator that the most ECCL. met this criterion, because there contained in the principle instruction of Buddhist religious. Compared the value of the characteristic indicator, “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group was lower than overall ECCL. was.

5.2.2.10 The characteristic of Dharma and working intention. The characteristic of Dharma and working intention were the indicator that the most ECCL. met this criterion. Because there contained in the principle instruction in Buddhist religious. Compared the value of the characteristic indicator, “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group was lower than overall ECCL. was.

5.2.2.11 The characteristic of working honestly. The characteristic of working honestly was the indicator that the most ECCL. met this criterion. Because there contained in the principle instruction in Buddhist religious. Compared the value of the characteristic indicator, “Pra pread Lerd Nai Thong Te” group and “Dee Tea (Young) Mai Deant” group was lower than overall ECCL. was.

5.2.2.12 The characteristic of social honestly. The characteristic of social honestly was the indicator that overall ECCL. and each of group were lower than the requiring value. Although, there contained in the principle instruction in Buddhist religious. However, “Roa Fa 2” group had the average of characteristic indicator value was classified as the highest level, at 0.90. This reflected the capability of working in broadly society, than this research area study done only in local area.

5.2.3 The discussion of the characteristic indicator of ECCL., the competences of monks as local change agent model, by cluster analysis were:

5.2.3.1 Competencies level. Overall of ECCL. had the competency level in level 2 higher than the competency level in level 1 because the level 2 was defined as the achievement ability as the level 1 was defined as the general ability. In fact, the competencies in level 2 required the higher knowledge, ability and the qualification. This seemed to corresponded with the result of study that the average value of characteristic indicator of ECCL. in groups of “Roa Fa Pead”, “Pra pren Lerd

Nai Thong Te”, and Dee Tea (Young) Mai Deant”. In detail, the ECCL. in the group of “Roa Fa Pead” were consisted of the dominance characteristics in all aspects except the one as knowledge and attitude related to their community. In some case, the difference of the competency level in each characteristic indicator was so various. Some of them had the competency level at high level and some may had it at low level (but not much). In case of the competency level in level 2 higher than the competency level in level 1, it was the case study among the ECCL. in the group of “Roa Fa 2”

5.2.3.2 Type of competencies level. According to selected as the monk’s leader in the community, the ECCL. was defined by the characteristics that was correspondent with the competency level as local change agent. For example, these ECCL. characteristics were the academic education and Buddhist education, the maturity in physiological and emotional dimension, the faith with good recognized in their community and respected by people. Then, overall of ECCL. had the characteristic indicator in core competencies higher than the technician competencies, which was originated from the body of knowledge or specific experience. In fact, these characteristics were not applied for selecting or appointing the ECCL. This seemed to correspond with the result of study. The group of “Roa Fa1”, “Roa Fa 2”, “Dee Deang1”, and Dee Deang 2” Dee the technician competencies. The group of “Roa Fa Pead” had the average value of the characteristic indicator higher than the average value of the overall ECCL.. This seemed that the ECCL. in the group of “Roa Fa Pead” had the characteristic indicator in both core and technician competencies higher than the overall.

5.2.3.3 Learning group. According to the Buddhist religious belief and practice, the ECCL. had attitude to considering world and life, following the instruction or principle of Buddhist, sacrifice, concerned with public interest than own benefit, the part of added merit and charisma in harmony with local change agent concept. This reason caused the ECCL. or monk received benefit in considering problem in changing that composed of affective domain. From the case study, the data indicated that the “Roa Fa1” had characteristic indicator in 2 levels higher than the total ECCL. had, in every learning group done. Differently, the ECCL. in “Roa Fa2”, in “Roa Fa Perd” group, had the affective domain indicator, in both 2 levels, lower than the total ECCL., and lower than the 3 ECCL. in this case study. However, the

ECCL. in “Roa Fa2” had the highest average value of characteristic index, both cognitive domain and psychomotor domain. From the informal interview of the district superior ECCL. concluded that “the level of knowledge and intellectual in this era, modern era, was established in capital economics, concrete object intensive, and negative relation with morality attitude and believe in abstract. This indicated that the attitude in the response and perceive level in the characteristic of local royalty and the behavior in the performing by order as the self-honesty was not clearly shown the difference among three ECCL. groups.

5.3 Part 3 The discussion: the condition factors of monks’ competencies as local change agent model, based on the objective 3

In term of “conditional factor” to achieve the competence, the Buddhist doctrine coin new term, “cause-factor” that correspondence with a using term in this study (conditional factor). In the word of “cause-factor”, it compounds of two words, “cause” and “factor”. By assumption of association, “condition” or “factor” is equally importance because they are “inter-dependent” or depend up on each other. In term of Buddhist assumption, they usually name both condition and factor as a “factor”. Considered “factor”, an importance factor or an eminence factor, that is the prime of circumstances, the Buddhist typically considers it as the “cause”. Identically, considered a subject or a problem in each point, the importance point or eminence point would identify as a “cause” in term of Buddhist.

To study the conditional factors of competencies of the monk, the researcher concluded that the conditional factors as “factors”. Analyzed these factors, we may found that “cause” of problem would be differ that was depended on the point of view. Considered the conditional factors in the contexts of competence of monk as local change agent, there were consisted of 2 factors such an individual factor and circumstantial conditional factors.

An individual factor and conditional factors were act as an inter-supporter that was supported each other. The deficiency in one factor would affect on the local or community developmental operation that it leaded to stoppage, ineffective, or substandard successful operation.

From this study, the monk, who was not correspondence between an individual factor and conditional factor, would initiated an in-contemporary social activity and was considered as a stranger in this period of time. In the view of local people, they usually called this stranger monk such a “Pra-Pient” and “Pee-Bah”, or mean mad monk. It also affected his activity in the terrible way. Only the monk who has a seriously intention and patient on working in the long term would become this critical situation. This circumstance was correspondence with the situation that happens in Chai-ya-pum province. In the view of local people, the ECCL. who acted as a developmental worker was considered as a “Pra-Pient”, or mean mad monk. The ECCL. in Lai province was also considered as a communist.

In the contrary, if there had enough conditional factors but lack of individual factor, the initiated community development activity would not happen. In reality, the people recognized the monk as a lazy one who did nothing. In addition, the monk did not recognize himself in whatever/however he should perform.

In case of inadequate in a conditional factor and an individual factor, the local or community developmental operation would be ineffective or substandard successful. Then, the people were not satisfied and proud in his temple land. Therefore, the faith of people in the community was changed from his temple land to other temple land. Unfortunately, the temple land was not getting much support from the local people only except as a religious ceremony place.

Previously, the context of the government policy, the social contexts, and the religious institution was not obviously recognized. The participants felt hesitation to involve in any activity. Some people had the same opinion but some people had the difference opinion on the situation. This circumstance was correspondence with the earlier study (Somboon Suksumrarn, 1987: 56) that the monk who acted as a developmental worker had a conflict with the others such as a comprehension in the meaning of discipline or rule. Then, his activity was not accepted or supported by the ECCL. or “Maha-Thenra” association (the Council of Elders). This was also correspond with the study by Manorch Suksa (1999: 3) that the researcher suggested to correct the Buddhist regulation and law in order to make it appropriate in the present and the monk’s working for social or community. In addition, Pataraporn SiriKarn (2003: 1) considered that the monk’s problem was not only the Buddhist regulation

and law but also the tradition and customs of the local community. These problems should be renovate and made it suitable in time.

Unclearly, these factors led to gap and opportunity to implement the activities, the monk that had perfectly individual factor and condition factor. This situation was agreeable with the case study of abbot and the development activities project in many temples in Kanchanaburi. Thus, the researcher believed that individual factor, such as education, Dhamma education, age, period of abbot, homeland were not enough to concluding the perfect caused to initial activities of monks. Likely, the case study of the ECCL. that had internal ability in “Roa Fa Pread” group, led to local development activities. Thus, condition factor as environment context was important too.

Based on the study about the environment context of the case study of abbot with high competency of local change agent found that the condition factor specify local was the caused as:

5.3.1 Abbot and the person who appoint to abbot found that the frequently changing of the abbots was the contributing factor on the monk’s competency. From the interview monk and people in that area, mostly of interviewee believed that this condition stimulated people to more interesting in temple activities, in harmony with “the continuous stimulus person to interesting concept”. Beside, the relatives of new abbot were co-operated and invited the kinship and friendship supported temple’s activities frequently. While the relatives of old abbot were supported temple’s activities too. This situation caused many people interested in temple’s activities, established to network, informal pattern but strongly.

5.3.2 The established network referred to united in harmony with the initial period that abbot implement activities in local area, there were 200 networks, small and big network, within and between networks. The abbot was initiated a culture conservation project objectively, to gather people in sub-district perfectly. This perfectly gather contested for the strongly of their network. When the abbot was leader or the working center, the meaning of contest, reflect to cooperation. Agreeable with the in depth interview of local leader and the leader of network, believed in the abbot power, that was changed to the leader of some network as chief, the co-operation would not happen or less than that events. This event was agreeable with the opinion of about the obstacle of implement project that “...people ready to do.....anything

thing happen, people want to cooperate...” or “...have many people...easy to work....people harmonized....”, and the interview of director of Tourism Authority of Thailand in Kanchanaburi branch told that “the image of unity” of people. This was the important reason that village or community was supported from Tourism Authority of Thailand, from located, culture, tradition, the knowledge and ability or competence of the abbot and the network in local. Therefore, having the group of people or social network widely in community was one of the contributing factors toward “The competencies of monk as local change agent”, presented to local project.

5.3.3 The stimulate of intellectual, emotion and behavior, besides tradition, norm, life style or the heritage that leave, including local need, proud in local, self belonging, participation change to social capital, mean heritage or outcome of local. The interview of abbot in Kanchanaburi, and analysis of biology and working biology of abbot as Drug abuse project of some temple, was protest from people in local community. Because people were afraid of a thief, a disease, as the ECCL. in Ubonratchathani, Quality of life center at Bann Poa, Lao saw Kok sub-district, then shifted to register area before referred to Rai noi sub-district, Ubonratchathani, or AIDS cure project that ECCL. at Nonthaburi was planned to established, but the people in this area protest until project withdrawal.

While the ECCL. at Lopburi established AIDS Cure project, then this project was strongly protest from people at that area. However, the ECCL. believed in social need that intensive than people nearby area (far away from this temple 1-2 kilometers) about 5 years, but the ECCL. had intention to do this project. In addition, he had authority to ask for the resource from international, and recently he received award from many organizations. While the similar project at Kanchanaburi still protested from people. Although the ECCL. was more intention to do and received more respect, but this temple could not expand, the strict of area and network's ECCL. When the ECCL. died, this project was declined in the 2005. Thus, these events showed the important of local condition as social or condition factor effect to the temple's activities, beside of organization and government.

Therefore, the result of this study was corresponded with the conclusion that the government policy, organization policy, and social contexts were clearly defined and correspondent with the monk's competencies as local change agent. Moreover,

these factors were not only the contributing the successful but also reducing the obstacle that related to the monk's competencies as local change agent in many matters. These matters were the budget or funding for processing the project, the co-operation by the other community organization that was recognized in how importance of the co-operation with the trust in potential of the community.

This was corresponded with Department of Provincial Administration. (1998: 104-106) on the concept that population politic was emphasized on the social capital and community participation with confidence in potential of the community. In addition, this was corresponded with the concept of the development should to accord with the leader of community as the local change agents, or the leader of people that was corresponded with the life style and public affairs by Sanya Sanyawiwat (1997: 119). This was also corresponded with the concept believe in development power of local area by Nawarat Phlainoi & Supavan Phlainoi (2001: 125).

5.4 Part 4 The discussion: the direction to develop the competencies of monks as local change agent development, based on the objective 4.

The results of the approach for developing "the monks' competencies as local change agent" were concluded in 2 parts, as following:

5.4.1 Part 1: Sum-Ma-Ti-Ti development was developed to motivation and intention to work, related with the founding of Prevej Wasi (Krongthong Sudpreserd, 2003: 2). He believed in Sum-Ma-Ti-Ti that led to capability to solve problem and development. And, Buddha believed Sum-Ma-Ti-Ti was inspiration to take activities. So, Sum-Ma-Ti-Ti was the important push factor to drive ECCL. working as change agent, following as parents, teacher or hero, who working for social. They believed working for social or public, were "created goodness created charisma", so that they get more intention to work hardly as original or experience. Including, they intended to help people and local, and hold to "Do goodness get well, Do malignance get bad", related biography, working profile of monk in Thai society. And, the case study of ECCL. in Kanjanaburi province found the monk who had development activities, they

usually had good pattern from teacher or good person, who were accepted and appreciated by people.

5.4.2 Part 2: Body of knowledge development. From previous study, the monk who succeeded in local area development, mostly had knowledge from self-interesting and experience. They had ability to apply, analysis, synthesis and evaluation, so they understand the characteristics of work, the academic changing, the change management, the resource management both inner and outer organization, and they able to apply knowledge and working appropriately. This criterion was the factor caused work successfully. Concluding, the each of characteristics that should to develop, as:

5.4.2.1 Development profile, concluding to (1) secular knowledge (2) religious knowledge (3) regulation and law knowledge that related with the research of Manoch Suksa (1995: abstract). He suggested that monk should to studied religious knowledge and secular knowledge increasingly, including adjust regulation and law in harmony with present. Supa Uttho (1997: 61-90) suggested that monk should learn and research, for understanding social and local changing. Government should support in policy, fund, an opportunity, and abbots' association support fund, knowledge and understand in correct regulation and law.

5.4.2.2 Development method (1) Using knowledge system such as educational system that related monks status and able to transfer to educational system including specific education from working. (2) Supporting religious training and supporting believing in Dhamma (3) Make clearly in principle, policy, method, practice, regulation and law, both secular knowledge and religious knowledge, that were related. (4) Supporting monk concerning with local and intending to work for community related with Supaporn Makjeang (2002: g) said about the monk development strategy that identify about the supporting monk studied and follow by Dhamma, continuity education, adjust monk's curriculum related with monk's duty, both short course for informal education and long course for formal education. Including, continuity training and seminar. For community learning related with the research of Jumnong Adiwattanasithi (cited by Pattraraporn Sirikarn, 2003: 6) stated that monk should to know about community, suitable practice that Buddha people accepted and faith, related with Supaporn Makjeang (2002: f) said monk should create good relationship

between temple and community, as the learning centre of community and local pass participation process.

5.4.2.3 The development process (1) Group developing process (2) Individual developing process (3) The integration that using broadly and covering to develop various person. The principle was the development, aim to enhance working effectively and high performance related with the study of Jindarux Wattanasin (1990: 1) in task of development.

CHAPTER 6

CONCLUSION AND RECOMMENDATION

According to the research of the competencies of monk as local change agent: A case study in Kanchanaburi province, the researcher concluded that the major issues upon the history and significant of problems, the objectives, the methodologies and provided the answers and suggestions to the research as shown below:

6.1 Research Conclusion

The problems caused by having been developing Thailand to be modernization country were revised and solved, to improve the country to be well economic condition, no-problem social condition, and sustainable development. The solutions were encourage the strength of the local community, emphasized on gathering good citizens with good moral in order to encourage strength and community participation, both citizen and social sectors. Therefore, “the local change agent” was considered as the most important factor in local development. According to the past visual evidence, the problems included both capabilities and morality of the leader, which were supposed to be the most important mechanism in development. As the country was turning to a knowledge-based society, it provided learning chances with widely and more advance. Therefore, capability was no longer the problem in the near future. The problem will shifted to morality, which took some time in solving and mostly depended on age condition. The morality problem will became severe problems in the future if lacking of well preparation since the childhood. While development situation keeps on accelerating, it leads to local change agent crisis, the ones who must had morality, well education, and various capabilities. The number of change agents should been adequate and diffuse among the whole area of the local community. This will help encourage strengthens in developing Thai society. Refer to the research indicated the relation between religion related people and level of morality,

which was considered to be higher than normal people were. Therefore, “the monks” in Buddhism meaning were the most interesting answer to the changing period, which solved the local change agent crisis.

Since in the past, the monks and Thai society development were closely related. By the way, the questions were mostly about the appropriation in contents, scope, and methods for development. It also included the questions about how the monks behaved properly. The level of severity of the problem depends on the attitude direction of the society and the community. Refer to the visual evidence, the researcher found that at present time, society and community seem to accept the concept of the monks in development that before. In case that “the monks” were, the right answers to solve the local change agent crisis. During the change period, Thai society must be well prepared, both the monk aspect and other related factors and conditions, in order to conform with the concept. As described above, this research’s objectives and methodologies as followed:

6.1.1 Objective 1: Model Creation

The researcher evaluated all characteristics based on the concept, theories, related documents, and researches, set the order according to the Bloom’s Taxonomy model. To develop the model conforming with the context of the monks, the researcher analyzed from the biography and work experience record of the best practices 17 monks, who had been in development responsibility.

6.1.2 Objective 2: Competencies evaluation of the monks in Kanchanaburi.

The researcher chose the self-assessment method based on the model that was created by the researcher. By using the population and source of information in doing the research, the population in this study was the ecclesiastical officials (ECCL.) such as abbot, assistance abbot, and subordinate abbot in Kanchanaburi. The result was analyzed to create the characteristic index. In addition, this result was manipulated by the statistical analysis, which was “cluster analysis” in order to gather the similar ecclesiastical officials (ECCL.) by characteristics into groups. These groups were studied to determine the dominant and the recessive points in each group with specifically aspects.

6.1.3 Objective 3: Competencies Factor and Condition factor

The researcher had studied by survey in Kanchanaburi, where the activities in developing local change agents implemented and had differed outcome. The researcher had interviewed ECCL. such as abbot, assistance abbot, and subordinate abbot in each category of the temples, including the academic person and local people. The researcher studied the case study of the change agent's competencies of the abbot with high characteristic index in order to define the correspondence and make the conclusion about the conditional factors of the competencies of monk as local change agent.

6.1.4 Objective 4: Search for Competencies Development Direction

The researcher used the competencies assessment of the ECCL. to compare with the capability and competency model, which was developed by the researcher. This was to recheck whether the ECCL. in Kanchanaburi had competencies or not and to do the Gap Analysis among the groups. Then, statistical analysis: Cluster analysis was used to specify the ECCL. characteristics and group each characteristic. The Cluster analysis also included strength and weakness analysis of each group, in order to search for the proper way of development.

In collecting the research data, both quantitative and qualitative, the research realized that data collecting process from the ECCL. in the temple was quite sensitive and consisted of too many constraints. Therefore, the researcher collected all the data in every step by himself. The result of the research was shown in the following parts:

6.1.5 Answer to the first research question:

Local change agent competency model should be categorized in 2 levels. Level 1 was general capability to perform work as the local change agent. Level 2 was ability to increase the success opportunity in performing work as the local change agent. Each level covered the 3 learning groups, which consisted of "cognitive domain, affective domain and psychomotor domain" groups. In addition, each learning group was divided into 2 types of capability, which were type 1 - core competencies and type 2 - technician competencies. There were 12 characteristics, which were own capital realization, social realization, future forecast, local royalty, self-honest, be honest to

others, academic knowledge, working knowledge, dharma belief, Dharma and working intention, work honestly and social honestly. Each characteristic was weight at the same standard as 0.00 – 1.00 level, for the purpose of comparable and analytical process.

6.1.6 Answer to the second research question:

Level of competency characteristic in becoming the local change agent of the monks was proposed as 2 types:

6.1.6.1 Type 1: Level of each characteristic found from the research study which were

1) Level 1: General capability to perform as the local change agent of the monks. Most ECCL. had the general agility to perform as the local change agent of the monks at the average value was 0.70, which were consisted of “cognitive domain, affective domain and psychomotor domain” groups. (1) Cognitive domain: knowledge and understanding. The average value was 0.77, indicated that most ECCL. had the ability in cognitive domain that defined by the specific criterion in term of “own capital realization characteristic” which was defined as the core competency and “society realization characteristic” which was defined as the technician competency. (2) Affective domain: perception and responding. The average value was 0.64, indicated that most ECCL. had the positive attitude toward responding and perceiving in the aspects of “future forecast characteristic” which was defined as the core competency and “local royalty characteristic” which was defined as the technician competency. (3) Psychomotor domain: work responsibility. The average value was 0.70, indicated that most ECCL. had potential practice that was defined by the specific criterion in term of “self-honesty characteristic” which was defined as the core competency and “honesty characteristic” which was defined as the technician competency.

2) Level 2: The capability to increase success opportunity in working as the local change agent of the monks. Most ECCL. had the capability to increase a successful opportunity of working as the local change agent at the average value was 0.53, which were consisted of 3 learning groups as the following part as:

(1) Cognitive domain: Knowledge and ability to apply, analysis, synthesis, and assessment. Most ECCL. in this group were lacking the

knowledge and ability to apply, analysis, synthesis and assessment at the average value was 0.48. In term of “Academic knowledge characteristic” that was defined as the core competency at the average value was 0.45 and few ECCL. in this group had academic knowledge characteristic. In term of “Work knowledge characteristic” that was defined as the technician competency at the average value was 0.51 and a half of these ECCL. in this group had Work knowledge characteristic.

(2) Affective domain: Moral in working. Most ECCL. had positive attitude toward the moral in working at the average value was 0.61 that were consisted of belief characteristic (that was defined as the core competency and Dharma and working intention characteristic that was defined as the technician competency.

(3) Great performance ability. Half of these ECCL. had the great performance ability average at the average value was 0.51. In term of “Work honestly characteristic” that was defined as the core competency, most of these ECCL. had it at the average value was 0.67. Controversy, in term of “Social honesty characteristic” that was defined as the technician competency most of these ECCL. did not have it at the average value was 0.35.

6.1.6.2 Type 2: the categories by the characteristic group, found from the research study. The researcher categorized these ECCL. by applied the characteristic index into the group in which was defined as the good characteristics, weak characteristics, and similar characteristics. These were already mentioned by the previous chapter. Then, the ECCL. were categorized into 3 groups, which were

1) Group 1: “Roa Fa Pead. Every ECCL. in this group had outstanding characteristics, except the social catch up characteristic (cell 1.2) This was not said to be weak or bad point. Overall, this group was assumed and named as “leaders or advanced group”, who had maturity, knowledge, consideration, and good performance.

2) Group 2: “Pra pread Lerd Nai Thong Te. Every ECCL. in this group had social catch up characteristic (cell 1.2), honest characteristic (cell 1.6), good performance with responsibility characteristic (cell 2.5) and social responsibility characteristic (cell 2.6). The rest characteristics were considered as the weak point. Overall, this group was assumed and named as “old and respectful monks: Phra Luang Tha, who was out-of-date knowledge, consideration. The good point, they were familiar with the community and be respectful.

3) Group 3: “Dee Tea (Young) Mai Deant. Every ECCL. in this group had own capital realization characteristic (cell 1.1), but fair point in other characteristics. Overall, this group was assumed and named as “Star and young-age monks”. They had the potential to improve their outstanding characteristics much better.

6.1.7 Answer to the third research question:

In case that the monks had their individual factor, the environmental context factor was the monks’ condition in employing their capability and competency as the following:

6.1.7.1 Condition 1: The government policy was defined as the environment factor, which was the contributing factor to promote an efficiently performance by employing the local leader’s competency and to motivate the monks to participate in development activities. The activities were conformed with the government policy at no conflict. The state agencies including central, provincial, and local, provided sufficient support, without any protest.

6.1.7.2 Condition 2: The social and community aspects were said to be the contributing factor to support the employing the leaders’ competency. Development activities with the purpose to motivate the monks’ promptness had done with conformity to the society and community’s needs. This also was not against the local folkways and tradition. The local society and community were agreed with the development activities.

6.1.7.3 Condition 3: The Buddhist organization policy was the condition factor to encourage the use of local monks’ competency as the leaders. The monks committee had clearly policy. Their principles were communicated widely and clearly. Everyone had the same understanding with no doubts about the implementation. The monks committee also provided or supported in part of education, implementation, and advice.

6.1.8 Answer to the fourth research question:

Development Direction of the monks' Competency as leaders were described in the following part:

6.1.8.1 Body of knowledge and improvement content, the researcher found that the necessary characteristic must be improved in all dimension such as knowledge (general and dharma, advanced and local knowledge), attitude (norm, morality, awareness and social realization), and behavior (moral performance, self-honest and be honest to social and others)

6.1.8.2 Development Direction.

1) Educational system, for example, transferable related the format education system of the monks, including an academic training system, and workshop to educate special capability especially on the job training through dedicating to social work.

2) Promote Self-improvement activities according to the correct religious and dharma belief.

3) Clear definition of the principles, policies, methods, rules, and regulations for both related general and dharma issues.

4) Promote a significance of the community by creating a good relationship, good participation for development the local community.

6.1.8.3 There were 3 development methods, which were:

1) To congregation as the group, this was aimed to promote the strength with correcting the group's weakness by using individual competent characteristics to mutually work and support each other.

2) To improve individual incompetent characteristics, this was the individual development method to improve individual characteristic in necessary aspects for performing work. This was the method to create high-quality person with ability to work. By the way, it was difficult to find various capabilities in one person.

3) To integrate the method of (1) and (2), which was for seeking the potential people who had various competent characteristics in order to improve their ability (1). Then, by gathering these high-quality persons into the group, this method was a contributing competent group that consisted of many people with the various competent characteristics (2).

6.2 Research Suggestion

6.2.1 Suggestion toward the government.

The researcher believed in the monks that they were particularly able to develop the community. Then the activity to develop the monk's competency have to support by the government organization in all central, region, and local division especially in part of financial support (funding), management (body of knowledge), co-worker (man-power), including the supporting in part of public relation and campaigns which based on a clearly specific government policy. However, this policy has to be independent from the government administrator, minister, or executive administrator because these management positions were regularly changed from time to time without any guarantee to support by the specific policy.

6.2.2 Suggestion toward the community.

The researcher believed in the people in community whom received the benefit from the activity to develop the monk's competency. Thus people have to understand the globalization which referred to the situation and the changing of life in our society in the period of now and future. In addition, these people need to concern in their community with a state of self-belonging, empathy, and unity in order to support the activity of the Buddhist monk by acting as the participant for development with confident in the community potential and not acting as the receiver of development.

6.2.3 Suggestion toward the Buddhist religious organization.

The researcher believed in the Buddhist religious as the reliance source and the community center for people in their local. Thus, the Buddhist organization should set the specific policy in term of financial and knowledge for contributing the moral support by appointed the Buddhist monk position and provided the working opportunity with accessible. The Buddhist scriptures or commentaries, rule, and regulation is needed to put in order to correspond with the social and local situation. In addition, there should have the recommendation that is corresponded with the problem in each community by the high rank ECCL. who was well recognized the problem.

6.2.4 Suggestion about research.

According to this research was integrated research and emphasized on the individual context related to social, culture, tradition, and norm that was differ in it's context without any geographic borderline such as sub-district, district, province, and country. The researcher provided the suggestion based on the study of this research in the following part

6.2.4.1 Suggestion about the research methodology: Since the researcher intended to collect the data in wide (quantitative) and depth (qualitative) dimensions, the researcher used both quantitative and qualitative methodology in doing the research. By the way, in term of limitation, the researcher had financial constraint, time constraint and manpower constraint as already described. Therefore, there were several research processes that the researcher was not completely conducted, for example, Model inspection and development were roughly done by analyzing from 17 Thai monks' biography and work experience record. This may affect the model and research result. If the researchers run the qualitative research by collecting data from many various community areas, that called parallel research, and used the data to recheck, adjust, improve, and confirm with the developed model, the research believed that the developed model would be more complete. Furthermore, the process in studying, the conditional factor in the environmental context related to the monks' capability and competency, should be done by the same methodology as described above. In addition, this research methodology was so delicate in every procedure because the integration in both the methodology and the conceptual design. In addition, this was relied on both quantitative and qualitative study. It was also based on the social change context that was over control of the researcher. For interpretation the qualitative research, it needed the logic with assuming procedure that the researcher had to recognize about the minor error in preliminary process that affected the major outcome. Thus, it was needed to scrutinize regularly in the result of the study.

2.2.4.2 Suggestion about using the result of this research: To conduct this research, it had its limitations, for example, financial constraint, time constraint and manpower constraint. Therefore, the researcher scoped and selected Kanchanaburi as the research area, with the concept and belief in the social belief, social tradition, and social folkways influenced the monks' action, and the Change Agents competencies

in developing the community. Therefore, using the information in this research had to be done with consideration on conformity to the belief and folkways in that local social and community. This was considered from the result of the research in environmental context factor, which was the relevant condition in employing the monks' capabilities and competencies. Moreover, there were differences among the groups of the monks, for example, opportunities, motivation, intention to learn, which were considered as the basic characteristics. Refer to the research result in term of individual factor; that the described characteristics were different in each community's society.

2.2.4.3 Suggestion for further study or research: The population of this research were the ECCL., consisted of abbot, assistance abbot and subordinate abbot, which were considered to be consisted of various characteristics with special status, behavior, regulations, performance, manner, working time, all were different from normal people. Therefore, the researcher must be well planned, more careful and flexibility in dealing with sensitivity issues. Especially, in collecting data processes that must be done differently in each community because of differ in tradition. Besides the difference in tradition, there was difference among the temples with different performance standard, each the ECCL. attitude that the researcher considered as the most sensitive area in doing the research. To prevent this problem, the researcher recommended performing the review literature and the pilot survey before planning the research.

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APPENDIX

แบบสอบถามเพื่อการวิจัย

เรื่อง

ความสามารถเชิงสมรรถนะด้านผู้นำการเปลี่ยนแปลงท้องถิ่นของพระสงฆ์: กรณีศึกษา

จังหวัดกาญจนบุรี

**COMPETENCIES OF MONKS AS CHANGE AGENTS: A CASE STUDY IN
KANCHANABURI**

.....

คำชี้แจง

แบบสอบถามนี้มีวัตถุประสงค์เพื่อต้องการทราบถึงความสามารถเชิงสมรรถนะด้านผู้นำการเปลี่ยนแปลงท้องถิ่นของพระสงฆ์ ซึ่งข้อมูลที่ตอบในแบบสอบถามนี้จะใช้เพื่อการศึกษาที่มุ่งประโยชน์ทางวิชาการและประโยชน์ทางการศึกษาเท่านั้น การแสดงผลการวิจัยจะแสดงเป็นผลรวมไม่ระบุแสดงเป็นรายบุคคล ดังนั้นการให้ข้อมูลและการแสดงความคิดเห็นในแบบสอบถามนี้จึงไม่ส่งผลกระทบต่อกลับมาทั้งทางตรงและทางอ้อม ทั้งส่วนตัวและส่วนรวม จึงขอความกรุณาท่านได้ตอบแบบสอบถามนี้ตามความเป็นจริงและตามความคิดเห็นที่แท้จริงของท่าน เมื่อการวิจัยนี้เสร็จสิ้นท่านผู้ใดสนใจผลการวิจัยนี้ โปรดติดต่อที่ผู้วิจัย (นายสมบัติ พุทฺธิกุล โทรฯ 0-3458-6067 หรือ 0-1981-9895) ซึ่งยินดีจะมอบผลสรุปการวิจัยนี้ให้กับท่าน ผู้วิจัยขอขอบพระคุณและนมัสการมาด้วยความเคารพ

ส่วนประกอบของแบบสอบถาม

แบบสอบถามนี้จะแบ่งออกเป็น 5 ส่วน คือ

ส่วนที่ 1 เป็นการเติมข้อความที่เป็นข้อเท็จจริงทั่วไปของผู้ให้ข้อมูล

ส่วนที่ 2 เป็นการเลือกข้อความที่เป็นข้อเท็จจริงทั่วไปของผู้ให้ข้อมูล

ส่วนที่ 3 เป็นการเลือกระดับความคิดเห็นของผู้ให้ข้อมูล 6 ระดับ

ส่วนที่ 4 เป็นการเลือกความสอดคล้องหรือไม่สอดคล้องกับพฤติกรรมของผู้ให้ข้อมูล

ส่วนที่ 5 เป็นการเติมข้อความความคิดเห็นเกี่ยวกับบริบทแวดล้อมการทำงาน of พระสงฆ์

ส่วนที่ 1 เป็นการเติมข้อความที่เป็นข้อเท็จจริงทั่วไปของผู้ให้ข้อมูล

คำชี้แจง กรุณาเติมข้อความที่ตรงกับข้อเท็จจริงของท่านลงในช่องว่าง

1. ตำแหน่งของท่านในวัดนี้คือ (เจ้าอาวาส,รองฯ, ผู้ช่วยฯ).....
2. ข้อมูลที่เกี่ยวกับระยะเวลา
 - 2.1 นับถึงปีนี้ (พ.ศ. 2548) ท่านอายุ.....ปี
 - 2.2 ท่านบวชมาแล้ว พรรษา
 - 2.3 ท่านอยู่ที่วัดนี้มาแล้ว.....พรรษา
 - 2.4 ท่านเป็นเจ้าอาวาส (รองฯ, ผู้ช่วยฯ) ที่วัดนี้.....พรรษา
 - 2.5 ท่านดำรงตำแหน่งพระสังฆาธิการมารวมทั้งสิ้นพรรษา
3. ข้อมูลที่เกี่ยวกับวุฒิทางการศึกษาของท่าน
 - 3.1 สายสามัญจบ.....
 - 3.2 สายบาลีจบ.....
 - 3.3 ด้านนักรธรรมจบ.....
4. ก่อนบวชท่านมีภูมิลำเนาอยู่ที่ จังหวัด.....
5. ที่วัดของท่านมีภิกษุ.....รูป และ สามเณร.....รูป
6. ข้อมูลเกี่ยวกับท้องถิ่นของท่าน
 - 6.1 ท้องถิ่นของท่านมีจุดเด่นเป็นที่รู้จักของคนทั่วไปในเรื่อง.....
 - 6.2 ท้องถิ่นของท่านมีปัญหาที่ควรได้รับการแก้ไขในเรื่อง.....
 - 6.3 ภูมิปัญญาชาวบ้านในท้องถิ่นของท่านที่ควรรักษาไว้คือ.....
 - 6.4 ภูมิปัญญาชาวบ้านในท้องถิ่นของท่านที่ควรศึกษาค้นคว้าเพิ่มเติมคือ.....
 - 6.5 ผู้ที่เป็นแหล่งของภูมิปัญญาชาวบ้านที่ท่านรู้จัก เช่น.....
มีความรู้เรื่อง.....
 - 6.6 ผู้ที่เป็นแหล่งความรู้หรือมีการศึกษาสูงในท้องถิ่นที่ท่านรู้จัก เช่น
เป็นผู้ที่มีความรู้ทางด้าน.....
7. ปัจจุบันท่านมีโรคประจำตัวคือ
8. การทำงานท่านมักจะมี ความขัดแย้งรุนแรงในเรื่อง.....
9. ท่านมีความรู้พิเศษที่นำมาใช้พัฒนาในท้องถิ่นได้ เช่น เรื่อง.....
10. ในปีที่ผ่านมาท่านได้เข้ารับการฝึกอบรมหรือให้การฝึกอบรมพระสังฆาธิการรวม.....ครั้ง
11. ท่านเคยเป็นตัวแทนองค์กรสงฆ์ทำงานเรื่องรวม ครั้ง

12. ท่านสามารถจูงใจคนให้ร่วมมือทำงานเพื่อส่วนรวมได้ หลายวิธี เช่น
13. ท่านเคยขอความร่วมมือคนในท้องถิ่นให้ร่วมทำงานเช่นเรื่อง.....
14. ท่านเคยประสานงานให้คนในท้องถิ่นกับหน่วยงาน ได้ร่วมมือทำงานเรื่อง.....
15. ท่านเคยสื่อสารผิดพลาดจนเกิดเป็นปัญหา เช่นเรื่อง
16. ที่ผ่านมามีท่านเคยแก้ไขความขัดแย้งในการทำงานได้ เช่น เรื่อง.....
17. ท่านเคยได้รับการร้องขอ หรือการคัดเลือกให้เป็นผู้แก้ปัญหา หรือตัดสินกรณีพิพาทในท้องถิ่น เช่นเรื่อง.....
18. ท่านเคยริเริ่มและเป็นผู้นำทำงานร่วมกับท้องถิ่น เช่น เรื่อง
19. งานที่ท่านริเริ่มและเป็นผู้นำร่วมกับชาวบ้าน และประสบความสำเร็จ ได้รับรางวัลหรือคำชมเชย จากหน่วยงานต่างๆ มีจำนวน..... โครงการ คือ.....
20. โครงการที่ท่านริเริ่มและเป็นผู้นำร่วมกับชาวบ้านที่ท่านคิดว่าไม่ประสบความสำเร็จ มีจำนวน.....โครงการ คือ
21. ท่านเคยทำงานในด้านการพัฒนาท้องถิ่นร่วมกับหน่วยงาน องค์กร หรือกลุ่มบุคคลต่างๆ เช่น รวมเวลาปี
22. ปัจจุบันท่าน **มีเครือข่าย** ในการทำงาน คือ (ถ้า **ไม่มีเครือข่าย** กรุณาข้ามไปตอบข้อ 23)
 - 22.1 ที่เป็นกลุ่มบุคคลคือ.....
 - 22.2 ที่เป็นองค์กรเอกชนคือ.....
 - 22.3 ที่เป็นหน่วยงานของรัฐคือ.....
 - 22.4 ท่านมีวิธีการเข้าร่วมเป็นเครือข่ายอย่างไร.....
 - 22.5 ท่านมีหลักเกณฑ์การทำงานร่วมกับเครือข่ายอย่างไร.....
 - 22.6 ท่านสนับสนุนการทำงานของเครือข่ายอย่างไร.....
 - 22.7 จำนวนเครือข่ายในการทำงานพัฒนาท้องถิ่นของท่านมีลักษณะอย่างไร (เพิ่มมากขึ้น, คงที่, ลดน้อยลง หรือ ไม่แน่นอน)
23. การทำงานในท้องถิ่นที่ผ่านมา ท่านจะคำนึงถึงผลประโยชน์ของส่วนรวมเป็นหลักจนตัวท่านเอง ต้องเสียผลประโยชน์ เช่น.....
- ประโยชน์ที่เกิดกับส่วนรวมคือ.....

ส่วนที่ 4 เป็นการพิจารณาข้อความที่ผู้วิจัยสร้างขึ้นว่าตรง (สอดคล้อง) หรือ ไม่ตรง (ไม่สอดคล้อง) กับพฤติกรรมของท่าน

คำชี้แจง จากข้อความต่อไปนี้ กรุณาทำเครื่องหมาย / ลงในช่อง ตามพฤติกรรมของท่าน

กลุ่มพฤติกรรม (1.5, 1.6)			
ที่	ข้อความ	ตรงกับ พฤติกรรม ของท่าน	ไม่ตรงกับ พฤติกรรม ของท่าน
1	เมื่อท่านพบกับความผิดหวัง ท่านสามารถปรับจิตใจให้คืนสู่สภาพเดิมตามภาวะปกติได้อย่างรวดเร็ว .....	.....	.....
2	ท่านจะให้โอกาสคนทำผิดครั้งแรกๆ ได้ทำงานแก้ตัวใหม่อยู่บ่อยๆ....	.....	.....
3	ท่านกล้าที่จะเผชิญความเสี่ยง ความท้าทายในการทำงานด้วยความรับผิดชอบสูงสุดของท่าน .....	.....	.....
4	ที่ผ่านมา ท่านได้ทำงานในหน้าที่รับผิดชอบด้วยความมั่นใจในความรู้ความสามารถที่ท่านมีอยู่อย่างเต็มที่ .....	.....	.....
5	ในเวลาโกรธหรือไม่พอใจ ท่านมักจะพูดเสียงดังและมีอาการหงุดหงิด	.....	.....
6	ยาแก้ปวดศีรษะและยาคลายเครียดเป็นยาที่ท่านรับประทานบ่อย และมีติดตัวไว้เป็นประจำ .....	.....	.....
7	ท่านมีภาระหน้าที่เพิ่มขึ้นมาก จนไม่มีเวลาที่จะทำให้ดีได้ทั้งหมด .....	.....	.....
8	การสวดมนต์ และทำสมาธิ เป็นงานที่ท่านทำเป็นประจำเกือบทุกวัน.....	.....	.....
9	ท่านมักหลีกเลี่ยงที่จะร่วมทำงานกับผู้ที่ท่านไม่คุ้นเคยกันมาก่อน.....	.....	.....
10	ในการทำงานเป็นกลุ่ม ท่านมักจะถูกเลือกให้เป็นผู้นำกลุ่มอยู่บ่อยๆ ...	.....	.....
11	เมื่อเพื่อนร่วมงานของท่านมีปัญหาเดือดร้อนต้องการความช่วยเหลือ ท่านจะให้ความช่วยเหลือทันที อย่างเต็มที่ .....	.....	.....
12	ท่านสามารถระดมคนในท้องถิ่นให้เข้าร่วมทำงานเพื่อส่วนรวมได้.....	.....	.....
13	ความเป็น "ภิกษุ" ทำให้ท่านไม่สามารถทำหน้าที่ประสานงานได้.....	.....	.....
14	ท่านอธิบายการทำงานให้ผู้ร่วมงานฟังก่อนการทำงานเสมอ.....	.....	.....
15	ท่านมักจะเป็นผู้อธิบาย หรือถูกเลือกให้อธิบายเรื่องที่ยุ่งยากซับซ้อนให้คนอื่นฯ ฟังอยู่บ่อยๆ .....	.....	.....

กลุ่มพฤติกรรม (2.5, 2.6)			
ที่	ข้อความ	ตรงกับ พฤติกรรม ของท่าน	ไม่ตรงกับ พฤติกรรม ของท่าน
16	ท่านใช้ความรู้ความพยายามทำงานที่รับผิดชอบให้สำเร็จลงอย่างสมบูรณ์ เป็นส่วนมาก ซึ่งยังคงเป็นความภาคภูมิใจอยู่จนทุกวันนี้ .....	.....	.....
17	ท่านคาดการณ์ล่วงหน้าถึงผลของงานที่ทำได้ จาก "लगสังสรรค์" ที่ แม่นยำและถูกต้องอยู่บ่อยๆ จนนำมาใช้ประกอบการตัดสินใจได้.....	.....	.....
18	ท่านยึดหลัก "อิทธิบาท 4" สำหรับการทำงานในชีวิตประจำวัน.....	.....	.....
19	เมื่อเสร็จสิ้นการทำงานกับชุมชนในแต่ละวัน หรือแต่ละขั้นตอนของ งานแล้ว ท่านมักให้ประชุมผู้ทำงานเพื่อสรุปถึงการทำงานที่ผ่านมา ...	.....	.....
20	ในการวางแผนการทำงานที่ผ่านมา ท่านได้เสนอให้มีผู้ติดตามการ ทำงาน หรือคณะกรรมการติดตามการทำงานอยู่บ่อยๆ .....	.....	.....
21	ท่านจะมีแผนการทำงานเกือบทุกครั้ง เพราะนอกจากใช้เป็นแนวทาง ในการทำงานแล้ว ท่านยังใช้ติดตามความก้าวหน้าของงานด้วย .....	.....	.....
22	ท่านสร้างความผูกพันอย่างต่อเนื่องระหว่างคนกับงานที่ทำอยู่เสมอ ...	.....	.....
23	ในการทำงาน ท่านได้พยายามทำให้ทุกคนมีส่วนร่วมในความสำเร็จ ของงานที่ได้ร่วมกันทำ .....	.....	.....
24	ท่านในฐานะของ "ผู้นำ" จะทำงานที่ได้รับมอบหมายให้สำเร็จ ส่วน "ความคงทนของงาน" จะต้องเป็นหน้าที่ของผู้นำคนต่อไป.....	.....	.....
25	ท่านใช้หลักเกณฑ์และวิธีการง่ายๆ ที่สามารถประเมินประสิทธิผลของ งาน และประสิทธิภาพของคนทำงานได้ .....	.....	.....
26	การทำงานท่านจะมุ่งในความเป็นเลิศของผลงานอยู่ตลอดเวลา .....	.....	.....
27	ท่านสามารถสร้างความหวังและเป้าหมายของงานที่สูง แต่สามารถบรรลุ วัตถุประสงค์ได้ด้วยความพยายามและวิธีการที่ง่ายสำหรับสมาชิก .....	.....	.....
28	การทำงานท่านคำนึงถึงกฎระเบียบขององค์กรสูงมากกว่านโยบายของ รัฐ ท่าทีของสังคม และวิถีปฏิบัติในสังคม .....	.....	.....
29	ก่อนทำงานพัฒนาในท้องถิ่น ท่านจะปรึกษากับพระสังฆาธิการที่ทำ หน้าที่ปกครองดูแลท่านก่อนเสมอ .....	.....	.....
30	ท่านทำงาน "เพื่อหน้าที่รับผิดชอบ" ก่อน "เพื่อส่วนรวม" เสมอ .....	.....	.....

ส่วนที่ 5 เป็นการเติมข้อความตามความคิดเห็นที่เกี่ยวกับปัจจัยด้านบริบทแวดล้อมในการทำงาน

คำชี้แจง กรุณาเติมข้อความที่เป็นความคิดเห็นของท่านลงในช่องว่าง

1. ท่านคิดว่านอกจากการเผยแพร่และการปฏิบัติกิจทางศาสนาแล้ว พระสงฆ์ควรทำหน้าที่หรือทำงานอื่นใดในท้องถิ่นอีกบ้าง
2. ในสังคมปัจจุบันนอกจากคุณสมบัติของผู้บวชและคุณสมบัติของพระสงฆ์ฆาธิการที่ท่านมีอยู่แล้ว ท่านยังต้องการเพิ่มเติมคุณสมบัติในด้านใดอีกบ้าง
 - 2.1 คุณสมบัติที่ต้องการเพิ่มคือ
 - 2.2 โดยวิธี.....
3. จากประสบการณ์ที่ท่านทำงานร่วมกับชาวบ้านในท้องถิ่นท่านมักจะประสบกับปัญหาใดบ้าง
 - 3.1 ปัญหาที่พบ.....
 - 3.2 แนวทางในการแก้ไข.....
4. ท่านคิดว่าคนในสังคมนอกจากจะปฏิบัติตนเป็นพุทธมามกะที่ดีแล้ว ยังควรที่จะสนับสนุนการทำงานของพระสงฆ์ในด้านใดบ้าง
5. พระสงฆ์จะสามารถทำงานพัฒนาในท้องถิ่นได้อย่างมีประสิทธิภาพ ถ้าพระสงฆ์ได้รับการส่งเสริมและสนับสนุนจากส่วนต่างๆ เช่น
 - 5.1 ภาครัฐควรสนับสนุนโดย
 - 5.2 องค์กรสงฆ์ควรสนับสนุนโดย
 - 5.3 คนในสังคมและท้องถิ่นควรสนับสนุนโดย
6. ท่านมีข้อคิดเห็น หรือข้อชี้แนะ ในการทำงานของพระสงฆ์กับชาวบ้านในท้องถิ่นอย่างไร

ขอขอบพระคุณ และนมัสการมาด้วยความเคารพ
 นายสมบัติ พุทฺทสิกุล
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