

PROCEDURAL MODEL FOR YOUTH DHARMA PRACTICE PROGRAMS TO
STRENGTHEN SOUTHERN ISAN COMMUNITIES

รูปแบบการดำเนินโครงการปฏิบัติธรรมสำหรับเยาวชน
เพื่อความเข้มแข็งของชุมชนในอีสานใต้

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บทคัดย่อ

บทความเรื่อง รูปแบบการดำเนินโครงการปฏิบัติธรรมสำหรับเยาวชนเพื่อความเข้มแข็งของชุมชนในอีสานใต้ ใช้ระเบียบวิธีวิจัยเชิงคุณภาพ มีความมุ่งหมายเพื่อ 1) ศึกษาประวัติ ความเป็นมาการดำเนินโครงการปฏิบัติธรรมสำหรับเยาวชนในอีสานใต้ 2) ศึกษาสภาพปัจจุบันและปัญหาการดำเนินโครงการปฏิบัติธรรมสำหรับเยาวชนในอีสานใต้ และ 3) ศึกษารูปแบบการดำเนินโครงการปฏิบัติธรรมสำหรับเยาวชน เพื่อความเข้มแข็งของชุมชนในอีสานใต้ เครื่องมือที่ใช้ในการวิจัย ได้แก่ แบบสำรวจ แบบสังเกต แบบสัมภาษณ์ และการสนทนากลุ่ม จากกลุ่มผู้รู้ 18 คน กลุ่มผู้ปฏิบัติ 60 คน และผู้ให้ข้อมูลทั่วไป 20 คน รวม 98 คน ตั้งแต่เดือนพฤศจิกายน พ.ศ. 2557 ถึงเดือนกรกฎาคม พ.ศ. 2559 ในเขตพื้นที่ 3 จังหวัด ดังนี้ วัดศิริบ้านไร่ วัดประมวลาธาราชบุรี จังหวัดนครราชสีมา วัดศิริพงษาवास วัดบูรณ จังหวัดชัยภูมิ วัดป่าไผ่บุลย์ และวัดป่าสุขสมบูรณ์ จังหวัดบุรีรัมย์ โดยนำข้อมูลที่ได้นำมาตรวจสอบความถูกต้องด้วยวิธีการตรวจสอบข้อมูลแบบสามเส้า และนำเสนอผลการวิจัยด้วยวิธีการพรรณนาวิเคราะห์ ผลการวิจัยพบว่า ด้านการวางแผน ขาดการวางแผนบุคลากรที่มาช่วยงานทั้งพระสงฆ์และฆราวาส ด้านการปฏิบัติ วิทยากรมีน้อยไม่เพียงพอต่อภาระงานที่มาก ด้านการประเมินผล ขาดการประเมินผลที่หลากหลาย ควรมีการประเมินผลวิทยากรทุกคนและผู้เข้าอบรมอย่างเป็นรูปธรรมชัดเจน และควรมีการประเมินผลด้านเอกสารหลักสูตรการอบรม โดยสรุป รูปแบบการดำเนินโครงการปฏิบัติธรรมสำหรับเยาวชนเพื่อความเข้มแข็งของชุมชนในอีสานใต้ เป็นการพัฒนาตามหลักการโครงการปฏิบัติธรรมทั้ง 3 ประการ คือ การวางแผน การปฏิบัติ และการประเมินผล โดยแต่ละด้านต้องอาศัยปัจจัยในการจัดการ 4 ด้าน ได้แก่ บุคลากร งบประมาณ วัสดุอุปกรณ์ และการจัดการ

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ABSTRACT

This qualitative investigation has three aims: 1) to study the background of dharma practice projects for youths in southern Isan; 2) to study the current state and problems with the procedures of dharma practice projects for youths in southern Isan; 3) to study a procedural model for dharma practice projects for youths in southern Isan. the investigation began in December 2014 and combined documentary research and field study. The research area was selected using a purposive sampling technique. the three provinces selected were Nakhon Ratchasima, Chaiyaphum and Buriram. Research informants were purposively selected from local populations. These were divided into three groups: key informants (n=18), casual informants (n=60) and general informants (n=20). Data was collected in the field for this investigation using basic survey, participant and non-participant observation, structured interview, unstructured interview and focus-group discussions. Field investigation found that planning of dharma practice projects is lacking in the advice and expertise of external specialists. there is a lack of trainers to work at the dharma practice projects and not enough varied evaluation of teacher and student satisfaction with the activities. Based on the findings concerning the first two research objectives, the researchers designed a procedural model for dharma practice projects for youths in southern Isan. The model is structured according to the 4ms: man, money, materials and management.

Keywords: Buddhism, development, Dharma Practice, youths

1. INTRODUCTION

Institutional Buddhism Has Been The Most Important Supportive Pillar for Thai Society in History. Buddhism Provides Help With Mental Issues and is a Factor in The Behavioral Development of All Thai Buddhists. Institutional Buddhism Also Offers Solutions to a Variety of Social Problems in Thailand (Nakata, 2000). 95% of Thai People are Buddhists and These People Lead Their Daily Lives According to The Principles of Buddhism. as a Result, Buddhism is a Core Foundation of Thai Culture, Thai Identity and Thai Heritage. The Biggest Evidence of This is The Thousands of Temples Forming The Centre of Thai Communities Across The Country. The Temple is Seen as The Heart of Society and Has Played an Important Role in The Development of Local Religion, Economics, Education and Morality. Support of Morality and Ethics in all Target Groups of Society Requires Adaptation of Religious Principles for Everyday Life. Economic, Social and Cultural Problems Can Then be Addressed Directly. in Order for This to be Achieved, There Must be Continuous Moral Development and Training for Members of The General Public. The Provision of This Training Is Organised by Temples. (Pidok, Phra T,1995).

During The Sukhothai Period of Thai History (1238-1583), Temples Were Divided Into Two Categories, Forest Temples and Community Temples. Within These Temples, Monks Performed Different Roles. The Responsibility of Community Monks Was to Promote Buddhist Practice and The Content of The Tripitaka Among The Local People. The Responsibility of Forest Monks was to Train People in Kammatthana, Which is a Mode of Buddhist Meditation Leading to a Thorough Tranquility of Mind. However, Nowadays There are Insufficient Numbers of Temples and Monks to Care for and Train The Increasing Number of Buddhist People. Consequently, The National Religious Governing Bodies Have Established Provincial Offices Where Both Community and Forest Monks are Responsible for The Promotion of Both Theoretical Analysis of The Scriptures and Practical Religious Methods.

One of The Problems Facing The Modern Monk is The Dilemma of Youth in Thailand. Young People are Most Affected When Confronted by Physical, Financial and Social Changes. This is The Demographic With The Most Pressing Social Issues, Including Underage Sexual Relations, Abortions, Aids and Violence. in Turn, These Cause Serious Social Problems Among Youth in Thailand, Including Drug Addiction and Estrangement from Family Members. Moreover, Young Thai People are Influenced by Western Culture, Which is Not Always Compatible With Thai Society. Young Thai People are at a Moral Crossroads and It is The Duty of The Rest of Society to Guide Them Down The Correct Route. (Ruangkanchanasetr, S., Plitponkarnpim, A., Hetrakul, P., & Kongsakon, R, 2005).

In Principle, There is a Strategy in Place in Temples Across The Country to Address These Problems Among Youths. Many Temples Organise Youth Dharma Practice Programs to Strengthen Southern Isan Communities. However, There is a Lack of Human Resources to Plan and Run The Programs. The Programs Also Lack Funding, Public Relations, Suitable Locations and Evaluation. (Horayangura, N.,2007). These Obstacles Have Caused a Number of Dharma Projects to Be Unsuccessful, Abandoned or Cancelled. Other Projects Base Their Teaching Purely on Traditional Knowledge and Lack any Input From Professionals Concerned With Drug Addiction. Given The Current Situation of Dharma Projects in Southern Isan and The Obstacles Hindering These Initiatives, The Researchers Consider It Necessary to Investigate The Procedural Model for Youth Dharma Practice Programs to Strengthen Southern Isan Communities, Especially The Knowledge Management of The Projects.

2. RESEARCH METHODOLOGY

This Qualitative Investigation Has Three Aims:

2.1 To Study The Background of Dharma Practice Projects for Youths in Southern Isan.

2.2 To Study The Current State and Problems With The Procedures of Dharma Practice Projects for Youths in Southern Isan.

2.3 To Study a Procedural Model for Dharma Practice Projects for Youths in Southern Isan.

The Investigation Began in December 2014 and Combined Documentary Research and Field Study. The Research Area Was Selected Using a Purposive Sampling Technique. Three Provinces in Southern Isan were Chosen Based on Five Criteria: 1) There was a Continuous History of Annual Dharma Practice Projects in The Local Communities; 2) The Area Had Won Awards for The Organisation of Dharma Projects; 3) There were Centres for Training of Morality and Ethics in Youths; 4) There Were Dharma Practice Projects at Both District and Provincial Level; 5) Dharma Practice Projects Were Organised for at Least 50 People Per Event. The Three Provinces Selected were Nakhon Ratchasima, Chaiyaphum and Buriram

Research Informants were Purposively Selected from Local Populations. These were Divided Into Three Groups: Key Informants (N=18), Casual Informants (N=60) and General Informants (N=20). The Key Informant Group was Composed of Six Government Officials and Twelve Private Citizens: One Representative of The Provincial Religion Office and One Representative from The Provincial Culture Office In Each of The Three Provinces, Along With Abbots and Local Community Leaders. The Casual Informant Group was Composed of Twelve Officers at Local Administration Organisations, Twenty-Four Monk Lecturers, Twelve Temple Councillors and Twelve Assistant Monk Lecturers. The General Informant Group Was Composed of Twenty People in The Local Communities Studied.

Data Was Collected in The Field for This Investigation Using Basic Survey, Participant and Non-Participant Observation, Structured Interview, Unstructured Interview and Focus-Group Discussions of Six to Ten Individuals in Each of The Communities Studied. The Timeline of Research Methods and Concerned Sample Groups is Detailed in Table 2. Research Tools Used for Data Collection were Created According to The Guidelines of Cultural Qualitative Research Outlined by Songkoon Chantachon (Chantachon, S.,2006). All Collected Data Was Tested for Validity Using a Triangulation Method and Categorised According to The Three

Research Aims. (Chantavanit, S,2000). The Data Was Then Analysed by Typological Analysis and Inductive Analysis. The Results are Presented Here Descriptively.

3. RESULTS

3.1 The Background of Dharma Practice Projects for Youths in Southern Isan

Morality Camps for Youths at Siri Ban Rai Temple (Nakhon Ratchasima) Were First Organised In 2004 After The Abbot and Monk Lecturers Had Experienced Working With The Thai Army to Reduce Drug Addiction in The Armed Forces at Chujitthammaram Temple, Ayutthaya Province. The Focus of The Army Project Was “Love of The Nation, Love of Religion and Love of The Monarchy”. The Experiences at This Camp Encouraged The Monks of Siri Ban Rai Temple To Establish Their Own Dharma Practice Project to Benefit The Local Community.

Training Camps were First Established at Pramuan Rat Temple (Nakhon Ratchasima) In 1994. They Were The Brainchild of Phrakru Suntorn Kunawat, The Temple Abbot, Who Wanted to Make The Temple a Centre for Dharma Practice Among Youths, Government Officers, Soldiers, The Emergency Services and Teaching Professionals. Specialist Facilities Were Set Up Within The Temple, Including a Training Hall, Teacher and Student Accommodation and Toilets. Nowadays Private and Public Organisations Send Affiliates and Members to Dharma Training Courses at The Temple, Which Is Attractive Due to Its Convenient Inner-City Location and The Quality of Its Dharma Programs.

Siripong Sawat Temple (Chaiyaphum) Became The Twelfth Dharma Practice Centre in Chaiyaphum Province on 1st October 2008. The Local Community Leader was The Driving Force Behind The Establishment of The Centre and Its Various Projects. In Addition to Its Role as a Provincial Dharma Practice Centre In 2008, The Temple Was Also Made a National Centre for The Promotion of Buddhism In 1993 and a Centre for Support Soldiers With Drug Addictions in 2002.

Morality Camps at Bun Temple (Chaiyaphum) In The Past Were Run by a Participatory Network of Local People on a Traditional Framework. Nowadays, These Traditional Practices Have Been Interwoven and Adapted With The Procedures of Other Temples and Universities. The Current Focus is on Raising Awareness and Consciousness Among The Local Community.

Paiboon Forest Temple (Buriram) Has Hosted Morality and Ethics Camps Since Its Abbot Phra Pongsakorn from an External Training Course for Future Dharma Monks. in 1993 The Temple Became a National Centre for The Promotion of Buddhism and in 2001 it Became a Centre For Support Soldiers With Drug Addictions. Since 2004, Paiboon Forest Temple Has Been a Centre for The Development of Dharma in Isan.

Suksomboon Forest Temple (Buriram) Has an Eight Point Development Plan for Strengthening Its Community: 1) Support Studies of Novice Monks; 2) Organise Dharma Practice; 3) Service and Assist Society; 4) Support Religious Awareness in Youths; 5) Conserve The Thai Culture and Customs; 6) Create Networks With Other Establishments; 7) Generate Income; and 8) Develop The Temple as a Centre of Buddhist Activities in The Community.

3.2 The Current State and Problems With The Procedures Of Dharma Practice Projects for Youths In Southern Isan

Planning

Field Investigation Found That Planning of Dharma Practice Projects is Lacking in The Advice and Expertise of External Specialists. There are Temple Networks in Place but These are Not Utilised Enough to Benefit Local Communities. Educational Leaders Should Contact The Temples at Least a Week in Advance to Prepare for The Activities During The Projects. Moreover, There Should Be Greater Participation in Planning from Members of Local Public and Private Organisations, Including The Provincial Buddhism and Culture Offices, The Local Clerical Council and Government Institutions. There is Budget Planning for Dharma Practice Projects,

Which Includes Designation of Funding for Resources and Materials, Improvement of Location, Water and Electricity Costs, Food and Drink, Transport for Students and Reimbursement for Attending Lecturers. Prior to Dharma Camps, Meetings are Held to Discuss The Organisation of Resources and Location. The Facilities Required Include a Meeting Hall, a Canteen, Toilets and Shower Rooms and Outdoor Space for Walking Meditation Exercises. The Resources Required Include Microphones, Speakers, Projectors, Projector Screens, Signs, Stationery and Containers for Food and Drinks. The Curricula of The Morality Camps and Other Dharma Projects are Based Upon The Five Central Buddhist Precepts. all Buddhists Live by These Five Moral Precepts Which are Refraining from (1) Harming Living Things, (2) Taking What is Not Given, (3) Sexual Misconduct, (4) Lying or Gossip and (5) Taking Intoxicating Substances, Such as Drugs or Alcohol. In Addition, Some Elements of The Camps and More Advanced Activities are Focused on The Eight Precepts. These are for *Upasakas* (Followers of Buddhism) Who Wish to Abide by a Stricter Code of Conduct. They Require Abstinence from (1) Causing Harm and Taking Life (Both Human and Non-Human), (2) Taking What is Not Given (for Example Stealing, Displacements That May Cause Misunderstandings), (3) Sexual Activity, (4) Wrong Speech: Telling Lies, Deceiving Others, Manipulating Others, Using Hurtful Words, (5) Using Intoxicating Drinks and Drugs, Which Lead to Carelessness, (6) Eating at The Wrong Time (The Right Time is After Sunrise, Before Noon), (7) Singing, Dancing, Playing Music, Attending Entertainment Performances, Wearing Perfume, and Using Cosmetics and Garlands (Decorative Accessories), and (8) Luxurious Places for Sitting or Sleeping, and Overindulging in Sleep. The Problems of The Planning Stage are Outlined in Table Three in Four Categories: Man (Human Resources), Money (Budget), Materials (Resources) and Management.

Practice

Trainers at The Dharma Camps Were Found to be Responsible and Suitable for The Task. Trainers Were Able to Solve a Variety of Unexpected Problems That Arose Over The Course of The Events and Prevent Major Issues With The Camps. Students Were Required to Dress in White Shirts and Long Trousers.

They Were Assigned Groups and Leaders And Deputy Leaders Were Elected In Each Group. Each Group Was Made The Responsibility of an Individual Teacher. Financial Sponsorship is Secured from The General Benevolence of People and Organisations in The Local Communities, Including, Primarily, Government Institutions and Educational Establishment. The Temples Monitor The Resources and Equipment Used During The Dharma Activities and Repairs or Additional Purchases are Made in The Event of Breakages, Wear and Tear. The Problems of The Practice Stage are Outlined in Table Four in Four Categories: Man, Money, Materials and Management.

Evaluation

Monks and Teachers Evaluate The Activities on a Daily Basis. There is a Questionnaire Given at The End of The Whole Event, Which Asks Questions of Student Satisfaction With The Activities. The Results of These Questionnaires are Analysed Using The Computer Program. Students are Observed and Comparisons Made Between Their Attitudes and Behaviours Upon Starting The Course and Their Attitudes and Behaviours Upon Leaving. The Leadership Committee Evaluate The Budget by Summarising The Total Income and Expenditure at The End of The Event. Stock Takes Should be Taken Prior to and After Each Event to Determine any Resource Needs. The Problems of The Evaluation Stage are Outlined in Table Five in Four Categories: Man, Money, Materials and Management.

3.3 A Procedural Model for Dharma Practice Projects for Youths in Southern Isan

Based on The Findings Concerning The First Two Research Objectives, The Researchers Designed a Procedural Model for Dharma Practice Projects for Youths in Southern Isan. The Model is Structured According to The 4Ms: Man, Money, Materials and Management.

Planning

Morality Camps in Each Location Should be Planned Thoroughly by Allocating Responsibilities Clearly and Transparently. any External Agencies or Lecturers Must be Carefully Informed of The Objectives of The Dharma Project Before They Work on The Project. There Must be an Official Solely Responsible for Timetabling of The Activities. It Should Be The Job of This Individual to Consider How Best to Accommodate Lecturers Who Have External Study Commitments. Camp Participants Must be Analysed Prior to The Camp to Determine Gender, Age and Social Status. Children and Teenagers Should Not Attend The Same Camps. Visiting Lecturers Should be Subject to Thorough Background Checks. More Thorough Plans Should be Made Concerning The Sourcing of Funding for The Camps. Parents Should Make Monetary Contributions to The Dharma Activities. Accounts Must be Set Up Within The Camp and Figures Made Transparent. The Materials and Curriculum Studied Should be Suitable for The Participants, Whose Details Will Have Been Gathered at The Planning Stage.

Practice

Project Leaders and Teachers Must be Good Role Models. They Must Have an Understanding of How To Teach, Which Includes Knowledge of The Content of The Scriptures, Knowledge of Their Students and Knowledge of Teaching Methods. They Need Four Specific Techniques When Teaching: 1) The Ability To Explain Points Clearly, 2) The Ability to Persuade Actual Behavioral Transformation, 3) The Ability to Present Content in an Exciting and Stimulating Manner, 4) The Ability to Teach in a Pleasant and Cheerful Manner. There Must be Clear Definition of Responsibilities Regarding The Project Budget and There Should be a Clear, Specific Role Created for Budget Management. The Budget Should be Divided Into Five Areas: Transport, Resources, Food and Drink, Maintenance and Reimbursement for Visiting Lecturers. The Budget Must be Monitored Closely and Managed Carefully. Resources Should be Prepared in Advance of The Program. of Particular Importance is The Size of The Location, Which Must be Large Enough to

Accommodate All Students and Teachers Comfortably. The Location Must Also be Cool With Suitable Facilities. These Facilities Must be Divided Into Girls and Boys Facilities Prior to The Event. The Venue Must be Cleaned and Safe, Particularly The Canteen. All Education Resources Should be Prepared And Modern, Suitable for The Age Group Attending The Training. The Curricula Should Be Based on The Five Precepts and Suitable For The Age Group of Students Attending The Training. The Content Should be Made Fun so That Students Can Relate to The Material. a Suitable Length of Time for The Dharma Practice Projects is Three Days and Two Nights.

Evaluation

Teachers Should be Evaluated Before They are Invited to Teach. This Will Ensure That Suitable Candidates are Chosen. There Should Also be Continuous In-Training Evaluation and a Final Summative Evaluation. The Main Areas for Evaluation Should be Behaviour, Knowledge and Teaching Technique. Similar Evaluation Should Take Place Regarding The Students, Who Should Also be Asked About Their Satisfaction of The Event and Perceived Level of Benefit. The Balance Sheets Should be Concluded After The Event and Published. The Leadership and Teaching Teams Should Evaluate The Venue After The Event Has Taken Place So That Changes Can be Made in Time for The Next Event. Areas for Consideration Should be Size, Atmosphere, Facilities, Food and Drink and Resources. Student Behavior After The Event Should be Compared to Student Behavior Before The Event in The Following Categories: Patience, Hard-Work, Parsimony, Honesty, Gratitude, Maturity and Abstinence from Vices.

4. DISCUSSION

The Findings of This Investigation are Consistent With The Research Results of Titipan Boonpok. (Boonpok, T.,2009). Boonpok Investigated The Development of Youths In Thailand According to The Methods of Buddhism. The Results Showed That The Content of Dharma Camps Should Be Based on The Five Traditional Buddhist Precepts as These Principles are Applicable to All People From

All Walks of Life. Although, if The Precepts are to be Taught to Their Full Potential, The Monks Responsible for The Delivery of The Curriculum Must be Trained Further. (Kanenaen, A.,2012).

In Fact, Dharma Training Should Not be and is Not Limited to The Responsibility of Temples In Local Communities. Across Thailand, Schools Organise Programs for Dharma Practice on a Regular Basis. The Crucial Point is That The Consistency of The Quality of These Projects Is Poor and Many of The Courses are Superficial. (Sonna, A.,2010). The Students Would Benefit Greatly from More Concerted and Organised Input From The Various Ministries Across Thailand. Government Institutions Such as The Provincial Buddhism and Culture Offices Could Set A Specific Curriculum and Plan for Dharma Training, Which Could be Used by School Networks Across The Region. This Would Ensure The Maintenance of Quality. (Ploykhao, S.,2013).

The Dharma Projects Should Consider The Results of Current Academic Research in The Fields of Humanities And Sociology. Recent Studies Have Suggested That, in Order to Solve Gender Problems and Problems Regarding Sexual Relationships, Students Should be Given Knowledge of Appropriate Behaviour in Sexual Relationships, They Should Take Part in Adapted Friendship Activities and Their Instruction Should be a Participatory Effort Including Cooperation from The Social Sector. (Vuttanont, U., Greenhalgh, T., Griffin, M. and Boynton, P.,2006).

In The Face of an Ever Smaller, Interconnected World and a Rapidly Changing Society in Which Youths are Faced With Many New and Multifaceted Dilemmas on a Daily Basis, it is The Duty of Senior Figures in Society to Educate Them on The Right Path. Now, More Than Ever, Monks Must Take Responsibility for Their Traditional Role as Community Leaders and Role Models to Help Youths Solve Their Own Problems and Develop Their Behaviour in a Positive Fashion. (Suwannasri, S.,2009). Part of This Role Must Include Regular Courses and Training for Members of The Local Community, Such as The Dharma Practice Projects Studied Here. by Taking These Projects Seriously and Treating Them With Respect, Monks Can Continue to Have a Positive Impact on The Local Communities of Northeastern Thailand.

5. CONCLUSION

Field Investigation Found That Planning of Dharma Practice Projects is Lacking in The Advice and Expertise of External Specialists. There are Temple Networks in Place But These are Not Utilised Enough to Benefit Local Communities. There Should be Greater Participation in Planning from Members of Local Public and Private Organisations. The Curricula of The Morality Camps and Other Dharma Projects are Based Upon The Five Central Buddhist Precepts. Trainers at The Dharma Camps Were Found to be Responsible and Suitable for The Task. Trainers Were Able to Solve a Variety of Unexpected Problems That Arose Over The Course of The Events and Prevent Major Issues With The Camps. Financial Sponsorship is Secured from The General Benevolence of People and Organisations in The Local Communities. Monks and Teachers Evaluate The Activities on a Daily Basis. The Leadership Committee Evaluate The Budget by Summarising The Total Income And Expenditure at The End of The Event. Stock Takes Should be Taken Prior to and After Each Event to Determine any Resource Needs. Based on The Findings Concerning The First Two Research Objectives, The Researchers Designed a Procedural Model for Dharma Practice Projects for Youths in Southern Isan. The Model is Structured According to The 4Ms: Man, Money, Materials and Management.

6.SUGGESTIONS

The Researchers Recommend The Implementation of The Procedural Model For Dharma Practice Projects for Youths In Southern Isan in Dharma Practice Projects Across The Region. by Using These Guidelines, Local Institutions Can Ensure The Continued Development and Success of Youth Projects For Strengthening Local Communities. The Guidelines Should Also be Used To Inform Government Policy Concerning The Support of Youths In Rural Areas.

as a Result of This Investigation, The Researchers Wish to Make a Number of Suggestions For Further Investigation:



6.1 The Effectiveness of Dharma Camps for Students of Different Social Backgrounds Should be Analysed And The Procedural Model Amended as a Result.

6.2 The Current Conditions and Problems of Dharma Practice Projects in Other Areas of Thailand Should be Examined With a View to Creating Similar Procedural Models for Those Specific Regions.

6.3 The Existence of Similar Behavioral Management Courses for Members of Other Religious Groups in Thailand Should be Identified and any Findings Used to Review The Procedural Model Presented in This Paper.



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