

The Study on Leadership of Luang Phor Khoon Parisuttho : Givingness and Intellectual

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ABSTRACT

The research aimed : 1) to study the leadership of Luang Phor Khoon Parisuttho's givingness and Intellectual 2) to study the correlation between Luang Phor Khoon Parisuttho's givingness and his Intellectual leadership 3) to find the ways to develop Thai people in accordance with Luang Phor Khoon Parisuttho's teaching and guidance on his givingness. The research was conducted through qualitative and quantitative procedure. Data was gathered from 2015 - 2017. Results found that 1) Luang Phor Khoon Parisuttho's givingness score at the highest level ($\bar{X} = 4.69$). His intellectual leadership scores at the highest level ($\bar{X} = 4.74$). 2) The givingness and the intellectual leadership of Luang Phor Khoon Parisuttho had the positive high level of correlation. 3) The ways to develop Thai people were as followed 3.1) at an individual level and at a group level were self-consideration or self-evaluation on good conduct; being an intellectual leadership ; conducting, studying, spreading and participating all his guidance and his good conduct. 3.2) At an organizational level both educational institutes and other involved organization in Nakhon Ratchasima province, the development ways were setting a policy, doing, checking and acting for following Luang Phor Khoon Parisuttho's guidance in the institute.

KEYWORDS: Luang Phor Khoon Parisuttho, The Giver, The Intellectual Leader

Introduction

The holistic development of Thai people nowadays to solve the problem of some unsatisfied characteristics of people, should emphasize on encouraging people to have versatile learning, grow morality and ethics, practice intellectual skills, including

knowing how to maintain physical and mental health. They may learn through both formal and informal systems at their pleasure. They can learn at any time in every situation including learning the good behavior from good people in the community and society (Jitradab, 2014). A person being the

good example and being the respectable and faithful person will convince people surrounding them and the youth to have faith with confidence and determination in well behave manner. The person who is a good and respectful example is also a giver and an intellectual leader (Mahar, 2004; Mongkonpithaksuk, 2007). The one who is well-known in Nakhon Ratchasima society is Luang Phor Khoon Parisuttho, the monk with an excellent practice. (Revealing the biography of Luang Phor Khoon, 2015; Open the Will of Luang Phor Khoon, 2015). He expressed selflessness, thoughtfulness and good deeds. He guided the way of practice to the Buddhists. He paid attention to everyone. He behaved appropriately in helping, guiding for problem solving, being the good example. Therefore, he was respected as the good example of good practice among Thai people especially for the people in Dan Khun Thot District, Nakhon Ratchasima Province. Those who were close to him learned from his virtues and adhere to it as the good way of practice. There should, thus, be a study on givingness and intellectual leadership of Luang Phor Khoon Parisuttho to give the information about the importance of being the giver and the major intellectual leader of Nakhon Ratchasima Province which will be beneficial to the monks and young people as the basis for studying the approaches to the development of goodness and intellectual leadership which is important to further human development and social

development (Phra Phromkunaphorn [Payutto], 2015) for the youth and people in Nakhon Ratchasima Province.

Purposes

The research aimed to:

- 1) study the leadership of Luang Phor Khoon Parisuttho's givingness and Intellectual.
- 2) study the correlation between Luang Phor Khoon Parisuttho's givingness and his Intellectual leadership.
- 3) find the ways to develop Thai people in accordance with Luang Phor Khoon Parisuttho's teaching and guidance.

Literature Review

The study of literature and interview on the people who respect Luang Phor Khoon Parisuttho sums up as followed:

1. Outstanding characteristics of being the giver and intellectual leader of Luang Phor Khoon Parisuttho

Luang Phor Khoon Parisuttho or Phra Thepwiththayakom (Koon Parisuttho) had good practices which were unique and respectable among Thai people and foreigners. He had a simple way of living whether it was in eating, living in the simple and economic place, communicating with simple words, giving profound morale and no giving formal preaching as other monks. He spoke Korat language using the very informal colloquial term for the pronoun "you" and "I" with the voice tone full of kindness, sincerity, and friendliness to

the people in general. He also had his own characteristics in squatting and smoking his self-rolled cigarettes. When people donated money for making merits, he received only one banknote and he would return the other banknotes to the donator. Then, he would give blessing for good health by gently hitting the head of those people with a light stick that is used for holy water making. He also patted the back and blew his blessing on to the head to relieve the diseases for those who were sick. He also anointed the cars according to Thai belief that this would help ensure the safety of the drivers. At the same time, he always emphasized on careful driving. He also gave out inscriptions of gold amulet to the Buddhists who hold belief in this for living the good life. People often brought important documents to him to step on for the auspice and achievement in the business operation.

The important sentences and phrases of Luang Phor Khoon Parisuttho were in Korat language (Wat Ban Rai, 2000; Some Stuffs to the Universe, Teachings of “Luang Phor Khoon”, the God of the Northeastern, 2015) and preciously indicated the importance of the giver and intellectual leader’s roles in the development of Thai people as followed:

1) The motto of Luang Phor Khoon Parisuttho on giving, “the more you take, the less you have. But the more you give, the more you receive.”

2) Luang Phor Khoon Parisuttho often said, “I already have everything....”

He explained more, “I have perseverance, non-ambitiousness, faith, compassion, morality, companionship for people, and have dharma in the mind.”

3) Luang Phor Khoon Parisuttho often blessed, “I wish everyone good luck, wealth, and safety. For those who do bad deeds, I ask you to make good deeds for the country to be peaceful and prosperous....”

4) Luang Phor Khoon Parisuttho often suggested the leaders, “If you want to become the good leader of the country, organization, or family, you have to behave like the spittoon to accept all things both good and bad. You should keep the good things with you and leave the bad things there. No matter what they do, whether it is correct or incorrect, you have to listen to them and tell them to correct it.”

5) Luang Phor Khoon Parisuttho often taught us not to be careless. He said “....Don’t be careless. Being careless is not good.... Don’t be careless in properties and don’t be careless in age” “....Don’t be careless in driving.”

When Luang Phor Khoon Parisuttho became very old, he prepared himself before dying by donating his body to be studied by medical students after he died (Phra Phaisan Wisalo, 2015). Later, he died at the age of 91 years, 224 days; 71 years ordained as a Buddhist monk. In this occasion, King Bhumibol Adulyadej, Queen Sirikit, and the royal family, gave the royal water for his corpse and 12 flower garlands through the Bureau of the Royal Household

to operate. The mortuary urn was also given together with the tiered in special case. It was estimated that after the medical students had already studied the body of Luang Phor Khoon Parisuttho, the cremation would be arranged in 3 years which will be in June, 2018. Then, the cremains and the ashes will be floated into Mae Khong River following the intention of Luang Phor Khoon Parisuttho (Royal Garland Given Together with the Urn to Contain the Body of “Luang Phor Khoon”, 2015).

Luang Phor Khoon Parisuttho supported the restoration of temples and monasteries. He supported the construction of schools, hospitals, and many public properties by using the money donated by the Buddhists who came to make merits (Wat Ban Rai, 2000). He was the leader in creating public properties and conducting the activities for public benefits. This shows how much faith he received from the people in general.

It can be initially concluded that Luang Phor Khoon Parisuttho was the “Giver” who always gave properties, things, teaching, mottos, encouragement, chances, and preaching to general people (Phra Phromkunaphorn [Payutto], 2006; Phichit Buddhism Bureau, 2010). He also had the characteristics of intellectual leader who was dedicated, had consciousness, thought well, controlled the temper well, was flexible, had human relations, understood the situations, communicated and behaved appropriately, helped, suggested

the problem solution, had compassion, and was a good example for the Buddhists, persons involved, and general people. His characteristics were correlated. When he was the Giver, he gave the suggestions, teaching, and persuasion positively in the intellectual way. Giving is the basis of relationship both socially and naturally (Nakvichet, 2006; Phra Phaisan Wisalo, 2015; Sinlarat, 2012). It has the relevance and linkage to the ethical leadership (Somprach, 2016). Moreover, being an intellectual leader is also related to transformational leadership and servant leadership which are correlated in terms of practical awareness and ethical encouragement for the acquaintances. (Phongsiwat, 2006; Rattanaphong, 2007). This is correspond to the servant leadership resulting in the achievement in the operation (Meemoei, Jongwisan, & Sakdiworapong, 2011). There are 3 parts in the forms of servant leadership (Suksukhon & Anantanawee, 2014) : 1) self-part in listening, realizing, and having broad vision, 2) relationship with other people, have compassion, persuade to the good way and participate in taking the responsibilities, 3) duties in dedicating ourselves for human development.

2. Leadership and intellectual leadership

Concept and theory of leader, leadership and intellectual leadership:

2.1 Leader and leadership.

The leaders are some people who have special characteristics, regular

self-development. They can lead other people to achieve the good goal. The leadership of the leaders is the special characteristics, important for developing people and society. (Nakvichet, 2006; Lussier & Achua, 2007).

2.2 Intellectual leadership

The leader with Intellectual leadership applied from the ethics of transformational leadership or creative leadership (Phongsawat, 2006; Rattanaphong, 2007) and servant leaderships (Meemoei et al., 2011). The intellectual leadership is related to the servant leadership. The leaders have companion, cure, persuading, and dedicative to human development. (Suksukhon & Anantanawee, 2014) The characteristics of intellectual leadership are the combination of transformational leadership stimulating and encouraging the good practices to the achievement, flexibility, and servant leadership. Moreover, the giving leadership and the intellectual leadership are also related to the ethic leadership which the leaders have to have principles and ethics in being the leaders (Somprach, 2016). The people derive from the scarification related to having consciousness, thinking well, controlling the temper well, having flexibility, having human relations, having good communication, always helping and suggesting from the good wishes given to all relevant people. This is correspondent with conclusion that the givingness of the leaders in various forms influence the achievement of work

which is the characteristics of intellectual leaders promoting the achievement of work. (Meemoei et al., 2011)

3. Self-development and development on personnel in the organizations

This research aimed to study the approaches in development of Thai people following the practices of Luang Phor Khoon Parisuttho. Therefore, it focused on the principles in personnel development in the organization. The principles in personnel development, especially in the academic institutes are as followed:

1) Principles of personnel development, the development of modern Thai people should be done to earn money for living by using knowledge, innovating in every career at every level, learning with the desire of life in every point of life in various forms to focus on developing good people, building the good society, and developing human society to help developing people with mutual assistance (Panich, 2017). The principles of self-development are the practice and development called Sikka or education focusing on developing people who have good habits, good human relation, generosity, kindness, human skills, learning skills, leadership, decision making with different thinking and practices to have the exchange in learning to create the learning community in general.

2) Awareness in personal development in diverse organizations.

For the personal development in the organizations, the executives should be aware of the varieties of the personnel in the organizations having different characteristics; (1) groups of people who are reasonable, sincere the objectives in being the leader with. They are fast, highly determined, and have the influence on other people, (2) groups of people who are organized, delicate, profound, think a lot, like to inspect, love the privacy, and have power in the development, (3) groups of people who love entertaining, have creative thinking, are simple, have power in fighting and developing the works, are relaxed, optimistic, and are the power in the development of work, (4) groups of people who are easy-going, can adapt themselves to other people and environment easily, flexible, relaxed, avoid fighting or conflict, can reconcile the problems reasonably, prudent, careful. In reality, persons in each group of habits always have the habits of the other group or several groups in combination. The personal development in the organizations require various and appropriate methods.

3) Personal development in the educational institutes.

The development of individuals generally emphasizes the development of educational institutions and requires teachers as key persons in direct operation. The support from the management team is also needed. Most important problem nowadays is the development of teachers to change the way they think. The process

of learning arrangement to develop the 21st century learners is to allow them to fully learn and work on what is learned whether it is knowledge, good deeds, and practical skills with the focus on peaceful living altogether in the society as well as allowing them to encounter and solve the problems (Panich, 2017) under the support and encouragement of the executives corresponding with the targets and context of each society and community (Malaikwan, 2017). For the development of person ethics, it can be conducted by recruiting, selecting, orientation, training, evaluation on working performance, awarding, and punishing when something has been wrongly done (Noonin, 2013).

4. Related researches

The researches relevant to giving and intellectual leadership of Luang Phor Khoon Parisuttho are:

Suksukhon and Anantanawee (2014) conducted the research on the servant leadership of the executives of primary educational institutes. The research results revealed that there were 3 parts in the servant leadership. The 1st part consisted of listening, realizing, creating the imagination, and having broad vision. The 2nd part consisted of compassion, alleviation, persuasion, and mutual responsibilities. The 3rd part, duties/resources consisted of dedicating themselves for human development and creating the groups of people.

Yoochareon and Na Wichean (2015) studied the Buddhist leadership with positive organizational behaviors caused by the use of Buddhist leadership. The research results revealed that:

1) The definition of Buddhist leadership means the process allowing anyone to try using the intellect, goodness, knowledge, and their own competence in leading other people or encouraging them to willingly and enthusiastic in doing things as desire to go towards the good goal.

2) The factors making the leaders to have the Buddhist leadership on positive behaviors. The leaders use the important 2 principles; (1) Tri Sikka consisting of merit, concentration, and intellect, (2) Four sublime states of mind consisting of kindness, compassion, sympathetic joy, and equanimity in managing the supervised fairly. The management adhering the principle of Buddhist leadership results in the positive behavior divided into 3 issues; effect to themselves, effect to the supervised, and effect to the organization.

Tiamwilai (2013) conducted the research on Buddhist leadership in the educational institutes. The research results revealed that the Buddhist principles were correspondent with the Buddhist leadership and the management of educational institutes as followed:

1) Buddhist leadership had the correspondent Buddhist principles in 19 principles; Kanlayanamitta, Yonisomanasikan, World protective dharma 2, Dharma for

beautifying 2, Dharma with patronage 2, Kusunlamoon 3, Peaceful living 3, Honesty 3, Sovereignty 3, Karawas Dharma 4, Four sublime states of mind 4, Sangkaha Wattu 4, Itthibat 4, Kanlayanamittatham 7, Sappurissatham 7, Aparihaniyatham 7, Ariyasap 7, 10 Royal virtues of King, Phala 5.

2) There were 11 correspondent Buddhist principles; Kanlayanamitta, Yonisomanasikan, Dharma for beautifying 2, Dharma with patronage 2, Honesty 3, Karawas Dharma 4, Sangahavatthu 4, Four Rddhippada, Kanlayanamittatham 7, Phala 5, and Sappurisa-dhamma 7.

3) In personnel management, there were 15 correspondent Buddhist principles; Kanlayanamitta, Yonisomanasikan, World protective dharma 2, Dharma for beautifying 2, Kusunlamoon 3, Peaceful living 3, Honesty 3, Sovereignty 3, Karawas Dharma 4, Four sublime states of mind 4, Sangkaha Wattu 4, Kanlayanamittatham 7, Sappurisa-dhamma 7, Aparihaniyatham 7, Ariyasap 7, and 10 Royal virtues of King.

4) In financial budgets, there were 14 correspondent Buddhist principles; Yonisomanasikan, Appamatha, World protective dharma 2, Dharma with patronage 2, Koson 3, Intellect 3, Honesty 3, Peaceful living 3, Phala 5, Benjatham Sappurisa-dhamma 7, Ariyasap 7, Atthangika-magga, and 10 Royal virtues of King.

5) In the management of educational institutes of the executives following Sappurisa-dhamma 7, it was found that it could be applied well as Sappurisa-dhamma

7 was the Buddhist principle covering and corresponding to the management of educational institutes in academic affairs, personnel, budgets, and general tasks. It was also the principle for good people having the importance for becoming the Buddhist leaders.

Posuvan (2014) conducted the research on the leadership in disseminating Buddhism of Phra Mongkon Thepmuni (Sod Janthasaro). The research results revealed that; 1) the leadership in revolutionary theories was more correspondent and appropriate than others, for example, behaving as the respectable models and being the persons with broad vision,

2) the leadership in disseminating Buddhism of Phra Mongkon Thepmuni (Sod Janthasaro) could be synchronized to the Buddhist principles; Four sublime states of mind 4, Sangkaha Wattu 4, 10 Royal virtues of King, Prejudice 4, Sappurisa-dhamma 7, Papanikatham 3, Phala 4, Saraniyatham 6, and 3) the leadership in disseminating Buddhism of Phra Mongkon Thepmuni (Sod Janthasaro) could be applied from his Buddhism dissemination to be beneficial for Thai society today.

Conceptual Framework

This research was based on the following conceptual framework:

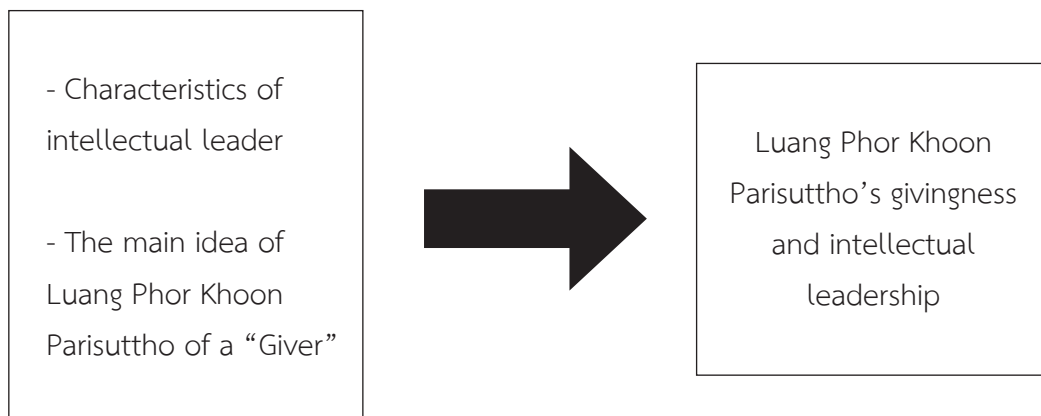


Figure 1: Conceptual framework

Benefit of Research

The result of this research was the important ways for developing Thai people in accordance with Luang Phor Khoon Parisuttho's teaching and guidance, especially for educational institutes and other involved organization in Nakhon Ratchasima province.

Research Process

This research was conducted from summing up the main idea of Luang Phor Khoon Parisuttho of a "Giver" (Wat Ban Rai, 2000) which was the most important merit making (Mahar, 2004), an intellectual leader. (Nakvichet, 2006; Revealing the biography

of Luang Phor Khoon, 2015), the ethics of transformational leadership or creative leadership (Phongsawat, 2006; Rattanaphong, 2007) and servant leaderships (Meemoei et al., 2011). This included the data obtained from interviewing relevant people who were close to him, to the givingness and intellectual leadership of Luang Phor Khoon Parisuttho which was the data corresponded by using synthetic table with the study of documents. The research was conducted through 4 steps. The first step was literature review and interviews of people involved. The second step was studying qualitative data by using structured questionnaire. The quality of questionnaire was verified by 5 experts. 17 Luang Phor Khoon Parisuttho's followers were interviewed. The questionnaire was designed after data saturation. The third step was the qualitative data study which was conducted through questionnaire on givingness and Intellectual leadership of Luang Phor Khoon Parisuttho which was in Likert Scale and passed the quality verification by 5 experts. One set of questionnaire had the consistency of 0.60 - 1.00 and the reliability of 0.88 - 0.92. The data was collected from 317 parents and teachers in Amphoe Dan Khoon Tod, Nakhon Ratchasima Province through schools which counted to 79.65 percent of the sample group by technique of Simple Random Sampling. The questionnaire was answered mostly by the public who knew about Luang Phor Khoon Parisuttho.

Data Analysis

Descriptive statistics by the mean and the standard deviation of individual survey items for Luang Phor Khoon Parisuttho's givingness and Intellectual leadership were analyzed. Next the Pearson's correlation was calculated for the relationship between his givingness and Intellectual leadership. Lastly, the study of the ways to develop Thai people in accordance with his teaching was summarized.

Results:

Results found that:

1. Luang Phor Khoon Parisuttho's givingness and intellectual

1.1 The givingness of Luang Phor Khoon Parisuttho was at the highest level ($\bar{X} = 4.69$). When considering each item, the items with the highest level were; money donation contributing to the charity of King Rama 9; money donation for the construction of public properties such as hospitals, police stations, district offices, schools, roads; donation of things as public benefits such as rescuers and ambulances; giving properties and things to poor people to feed themselves and their children; giving scholarships to poor students; donation of body for the study of medical students; encouraging and adhering by giving the auspice amulets; expressing the best wishes by knocking the head of those who had faith for the auspice and made them have the happy life; donation of given things to the followers and general people; giving the places for earning money to the villagers

such as for playing music and selling things in the temple; giving” as appropriate and following the individual necessity; “Giving” things to everyone fairly; giving teaching, motto, and preaching to preserve the five Buddhist rules, not to be careless, to save money, to be patient, diligent, conscious, and to know to “give”; and Being kind and friendly to general people (\bar{X} = 4.59 to 4.83). Only Luang Phor Khoon Parisuttho’s returning 1 banknote to those who donated money was at the high level (\bar{X} = 4.50).

1.2 The intellectual leadership of Luang Phor Khoon Parisuttho was at the highest level (\bar{X} = 4.74). When considering each item, all items were at the highest level. Details were as followed; monitoring the news of social changes; commitment to human development following the Buddhist principles; intuitive communication using easy-to-understand words; communicating straightforwardly for the message to be easily understood; giving loving-kindness to

the followers and general people; honoring the individuals and general people; behaving appropriately and consistently; persuading the others to have good conscience, unity, patriotism and creating benefits to the society; donating money for personal development; having consciousness both in speaking and acting; encouraging people to live and do good things; warning or prohibiting people when they do something inappropriate; helping advising those who had problems; expressing good wishes to the surrounding people; encouraging the surrounding people to do good deeds and the beneficial things (\bar{X} = 4.58 to 4.82).

2. Relationship of the givingness and the intellectual leadership of Luang Phor Khoon Parisuttho

The givingness and the intellectual leadership of Luang Phor Khoon Parisuttho are linear related, at the 0.01 significant level, with positively high correlated ($r = 0.758$), shown in Table 1.

Table 1 Pearson Correlation of givingness and Intellectual leadership

		Intellectual leadership
Givingness	Pearson Correlation (r)	0.758**
	N	317

Note: ** notified is significant at the 0.01 level

3. The ways to develop Thai people in accordance with his teaching and guidance:

3.1 At an individual level and at a group level were self-consideration

or self-evaluation on good conduct; being an intellectual leadership ; conducting, studying, and spreading Luang Phor Khoon Parisuttho’s guidance to convince individuals

and groups to do according to his guidance; helping to continue and spread songs about Luang Phor Khoon Parisuttho; participating in or organizing a competition on producing materials to spread his good conduct; participating in or organizing activities to share knowledge on Luang Phor Khoon Parisuttho; honoring those who conducted according to Luang Phor Khoon Parisuttho's guidance; participating in or organizing activities to do good deeds for him; advising other people to reduce or quit smoking and other illicit drugs used by citing Luang Phor Khoon Parisuttho's teaching; and evaluating self-satisfaction on conducting good deeds according to his guidance.

3.2 At an organizational level both educational institutes and other involved organization in Nakhon Ratchasima province, the development ways were setting a policy for following Luang Phor Khoon Parisuttho's guidance in the institute; publicizing policy for following Luang Phor Khoon Parisuttho's guidance; adding contents about him in the curriculum; setting up extra-curricular activities about him; developing teachers to teach about him; requiring teachers to add contents on his good conducts in their classroom; managing and monitoring their outcome; publicizing the policy to other institutes and organizations so that they took part in building a people development curriculum in accordance with Luang Phor Khoon Parisuttho's good conduct; organizing a good

conduct contest for schools or knowledge organizations on special occasions such as his birthday anniversary; Temples in Nakhon Ratchasima Province's policy on publicizing Luang Phor Khoon Parisuttho's givingness and intellectual leadership; supporting and promoting research and songs on Luang Phor Khoon Parisuttho's good conduct; organizing a conservative tourism project; reserving Tepwittayakom Sanctuary and promoting it as a knowledge source; organizing a contest or a project on Luang Phor Khoon Parisuttho; Making materials or organizing a material-making competition to publicize his good conduct; setting an atmosphere suitable for making good conducts for individuals and groups of individuals; giving importance to and supporting building culture of good conduct making for individuals and groups of individuals according to Luang Phor Khoon Parisuttho's guidance; honoring those who continued his teaching and good conduct; establishing an organization to continue good deeds making according to his guidance; building self-evaluation form on givingness and intellectual leadership for the public; and building self-satisfaction evaluation form for the public when they had developed givingness and good conduct according to his guidance.

This research can be discussed in the important issues as follows:

1. The results found that the givingness of Luang Phor Khoon Parisuttho was at the highest level confirmed by

the 17 interviewees giving the data. This may be because his characteristics are respected among people in Dan Khun Thot District. They give the data in the same direction of his givingness in properties, things, teaching, mottos, encouragement, opportunity to general people.

2. The results also found that the intellectual leadership of Luang Phor Khoon Parisuttho was at the highest level. This may be because he was respectful among people in Dan Khun Thot District. He expressed his ability to communicate with people and groups of people in a motivational or persuasive way to do good deeds. Phra Phromkunaphorn (Payutto), 2006 proposed that the leadership of the leaders played the important roles in developing people and society. Suksukhon and Anantanawee (2014) explained that the intellectual leadership was related to the servant leadership. The leaders had companion, cure, persuading, and dedicative to human development. This is compared to the intellectual leadership of Luang Phor Khoon Parisuttho which people in Dan Khun Thot District similarly acknowledge and give data in the same direction.

3. According to the research results of relations between the givingness and the intellectual leadership of Luang Phor Khoon Parisuttho, the relations were positive and at the high level as the characteristics of intellectual leadership were the combination of transformational leadership stimulating

and encouraging the good practices to the achievement, flexibility, and servant leadership. Moreover, the giving leadership and the intellectual leadership were also related to the ethic leadership which the leaders have to had principles and ethics in being the leaders (Somprach, 2016) following the idea that the behaviors of giver who gave properties, teaching, mottos, encouragement, opportunity, and preaching to general people often derived from the scarification related to having consciousness, thinking well, controlling the temper well, having flexibility, having human relations, having good communication, always helping and suggesting from the good wishes given to all relevant people. These were the characteristics of an intellectual leader correspondent with the idea that the monks were the intellectual leaders being responsible for giving knowledge, teaching, and preaching to people in the society (Poonpipat, 2005). This is correspondent with Meemoei et al. (2011) who concluded that the givingness of the leaders in various forms influence the achievement of work which was the characteristics of intellectual leaders promoting the achievement of work. This was also correspondent with Suksukhon and Anantanawee (2014) who conducted the research on the form of servant leadership of the executives finding the important issues related to this research that were the broad vision, relationship building, companionship, and persuasion.

4. The results found that the approaches in developing Thai people following the teaching and way of practices of Luang Phor Khoon Parisuttho in the individual and group levels in the education, self-assessment, exchanging in learning, following the teaching, participation in the activities, and further the good practices following his teaching was in agreement with the idea of personal development with the principles in the self-development (Panich, 2017). This was the integrating self-development in the behaviors, mind, knowledge, and thoughts called intellect. The development in all areas must be conducted altogether with the education, good habits, human relations, generosity, human skills, essential skills, and exchange in learning until having community of knowledge in general. In agency level, there should be the policy to further the good practices following the approaches of Luang Phor Khoon Parisuttho in the educational institutes in the curriculum, learning management, and research requiring the executives and teachers in disseminating and creating the participation with the community in transferring such issues in various forms following the ideas in proposing the development process of general people by focusing on the development of educational institutes. This required the teachers in the management directly and there must be the promotion and support from the executives (Panich, 2017). Including

relevant agencies, there must be the operation of personnel development in the agency level in accordance with the goals and contexts of the society and community (Malaikwan, 2017). For the arrangement of contest on the song composition related to good deeds dedicated to Luang Phor Khoon Parisuttho, the appropriateness was in the moderate level as the time has passed and there were other occasions occurring at the present. This causes the audiences to have the involvement in the song contents. Moreover, there are sufficient number of songs in commemoration to him which can be accessed via online media.

Conclusion

This research has some limitations in presenting concretely the communication in the Korat language of Luang Phor Khoon Parisuttho which represented the delicacy of language and played an important role in Luang Phor Khoon Parisuttho's teaching and guiding of good practices for the Buddhists.

Recommendation

1. Policy recommendations

The relevant organization which is the Provincial Education Bureau, through the Provincial Education Commission, should stipulate the policies to put the guidelines of Luang Phor Khoon Parisuttho into further practice. Especially in the educational institutes, there should be the operation in the curriculum, learning

management, researches, dissemination, and participation created with the community in furthering such issue in various forms. The provincial cultural bureau of Nakhon Ratchasima Province should enforce in raising the awareness on the givingness and the intellectual development as guided by Luang Phor Khoon Parisuttho to people by establishing the working team to interpret such values by arranging the activities to raise the values in arranging the contest and seminar to encourage and further.

2. Practical recommendations

(1) The relevant agencies should plan, operate, monitor, support the operation, and estimate the operation on the practices following the guidelines of Luang Phor Khoon Parisuttho. (2) People and group of people should study, assess, and perform the operation following the practices of Luang Phor Khoon Parisuttho as well as assessing their self-development in givingness and intellect. (3) People, group of people, and agencies participating in furthering the practices following the guidelines of Luang Phor Khoon Parisuttho should give knowledge and data initially and further in the integration form with the creation of goodness and other activities by practicing.

3. Recommendations for further researches (1) There should be the monitoring on the operation following the approaches to the development of Thai people in accordance with the guidelines and way of practices of Luang Phor Khoon

Parisuttho. (2) There should be the study in creating the form of learning management following the guidelines and way of practices of Luang Phor Khoon Parisuttho. (3) There should be the study of personnel development following the guidelines and way of practices of Luang Phor Khoon Parisuttho. (4) There should be the study and analysis on the outstanding characteristics of Luang Phor Khoon Parisuttho and the study of approaches in furthering such issue particularly before the expansion to other issues.

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