

**CONSTRUCTING APPROPRIATE LEADERSHIP MODELS FOR
THE ABBOT IN SANGHA ADMINISTRATION: GROUNDED
THEORY APPROACH**



WICHET SUWATTANO (SRIPROM)

**A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy (Social Development Administration)
Graduate School of Social Development and Management Strategy
National Institute of Development Administration
2021**

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ABSTRACT

Title of Dissertation	CONSTRUCTING APPROPRIATE LEADERSHIP MODELS FOR THE ABBOT IN SANGHA ADMINISTRATION: GROUNDED THEORY APPROACH
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The objectives of this study were 1) to study the understanding of the traits, behaviors and components of leadership of the abbots in the emic point of view and 2) to construct the appropriate leadership models for the abbots. This was qualitative research. Data were collected from related documents, participant observation and in-depth interviews with 26 key informants from 6 temples in Chaiyaphum Province and the *National Office of Buddhism*. Data were analyzed based on the grounded theory approach and presented by descriptive information.

The study results according to first objective revealed that there were 22 existing leadership components of the abbots namely: 1. Being Compassionate and Generous 2. Self-Awareness 3. Determination 4. Self-Sacrifice 5. Being Strict in Disciplines 6. Intelligence 7. Sociability 8. Competency 9. Self-Confidence 10. Conceptualizing 11. Skill Knowledge and Competency 12. Initiative and Creative 13. Being a Role Model 14. Compromise 15. Accountability 16. Empowering 17. Giving the Work Back to the People 18. Helping Followers Grow and Succeed 19. Creating Values for the Community 20. Balanced Processing 21. Intellectual Stimulation 22. Individualized Consideration.

The study results according to second objective revealed that the appropriate leadership models for the abbots of the temples focusing on education comprised 2 main components as follows: 1) Traits, consisting of 8 components, namely 1. Charisma 2. Envision 3. Intelligence 4. Self-Esteem 5. Determination 6. Altruism 7. Emotional Maturity 8. Self-Awareness and 2) Behaviors, Consisting of 6 Components, Namely 1. Inspirational Motivation 2. Intellectual Stimulation 3. Individualized Consideration 4. Contingent Reward 5. Empowerment 6. Building

Community Relations.

The appropriate leadership models for the abbots of the temples focusing on development with the community comprised 2 main components as follows: 1) Traits, consisting of 7 components, namely 1. Sociability 2. Emotional Intelligence 3. Equilibrium 4. Charisma 5. Sacrifice 6. Integrity 7. Openness and 2) Behaviors, Consisting of 8 Components, Namely 1. Identify Problems 2. Conceptualizing 3. Effective Communications 4. Internalized Moral Perspective 5. Balanced Processing 6. Relational Transparency 7. Giving the Work Back to the People 8. Creating Value for the Community.



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CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Study

Around the third Buddhist century after the Third Buddhist Council, King Ashoka the Great sent Buddhist ambassadors to propagate Buddhism in 9 regions. Suvarnabhumi, which is believed to be Southeast Asia, part of Thailand today, was one of them. There is clear evidence that Buddhism was firmly established in Thailand during the Dvaravati period, and it has been the main religion until now (Department of Religious Affairs, n.d.). Most Thai people accept Buddhism as their spiritual refuge. It can be said that Buddhism has influenced the people's way of life, which is hard to separate from each other. Monks are an important link in propagating the concepts and doctrines of Buddhism so that people in society can use them in their lives from birth until death. For this reason, monks have a positive relationship with people in society. From the past to the present, people in Thai society have respected and worshiped monks. Monks are placed in a higher position because they play a good role in morality and ethics. At the social level, they help to solve problems, and settle disputes and conflicts. At the individual level, they play a part in guiding the way of life. They are both physical and spiritual anchors of people (PhramahaWichet Suwattano, 2014).

As society evolves, the number of Sangha personnel are increasing. They also have various complexities in relation to society. As a result, the authority relationship between monks and society has changed. The responsibilities of monks are varied and more complex. Therefore, it is necessary to establish an organization with a clear and organized structure. The personnel responsible for the organization are also needed to achieve efficient management. The administration of the Sangha organization and the Thai Sangha with a clear administrative structure emerged in the reign of King Rama V. According to the structure and administration reforms of the bureaucratic system

of the state to consolidate the administrative power into the central, His Majesty reformed the administration of the Sangha along with the reform of the country to create unity within the Sangha in terms of administration, education, practices and dharma propagation. The Sangha Administration Act of R.E. 121, No. 1, B.E. 2445 was enacted. This Act was characterized as a constitution for Sangha administration, which stipulated systematic administrative and organizational structures. This was the first time in the history of the Thai Sangha Administration that had a law stipulating the Sangha regime (Mahachulalongkornrajavidyalaya University, 2017). The main royal intention of the enactment of this Act was to allow monks to govern themselves. This was to lighten the burden of state responsibility to serve only the kingdom. The state was responsible for providing sponsorships, suggestions and solve problems as necessary (Sawang Udomsri, 2016).

The Sangha administration was changed again during the government of Field Marshal Plaek Phibunsongkhram. The Sangha Act, B.E. 2484 was enacted with the aim to create legitimacy for the democratic form of government with the King as Head of State. Therefore, the Sangha administration was changed to a democratic form. The important structure of this Act was similar to the democratic regime structure of the kingdom in the following aspects. 1) The Supreme Patriarch was appointed as the head of the Sangha, just as the King was the head of the country in a democratic regime. 2) There was the Sangha Supreme Council with direct powers and duties in enacting and controlling the use of the rules and regulations of the Sangha. Such powers were similar to the powers and duties of the legislative branch of the kingdom. 3) There was the Council of Sangha Ministers with direct powers and duties in administrating the Sangha, divided into 4 organizations: administrative organization, educational organization, propagation organization and public service organization. These powers were like the powers and duties of the administration of the kingdom. 4) The ecclesiastical judicature consisted of the Chairperson of the ecclesiastical judicature and the various disciplines, namely the primary discipline, the appeal discipline and the supreme discipline with direct powers and duties in considering various matters that occurred with the Sangha. These were similar to the judicial powers of the kingdom (Sawang Udomsri, 2016).

Later in the government of Field Marshal Sarit Thanarat, the Sangha Act, B.E. 2505 was enacted. The Sangha governance was modified in accordance with the country's governance policy that the decision-making power was with a single leader. It was believed that the governance in a democratic regime with a balance of power caused delays in operations and lack of efficiency in work, especially the Sangha governance under the Sangha Act, B.E. 2484. The government at that time considered this type of governance as an administrative system that decreased the efficiency of the Sangha affairs administration and caused problems and delays. The Thai Sangha organization structure and administration at present are in accordance with the Sangha Act, B.E. 2505 and its amendments (No. 2), B.E. 2535. According to the organizational structure of the Thai Sangha under this Act, the temple is the first unit and the primary organization in driving the Sangha affairs administration. The Sangha administrators are the main personnel in driving the Sangha affairs administration. The word "Sangha administrator" (Sangha Dhikan) is rooted from the words "monk and abbot", meaning "a monk who works with absolute monastic rights". It also includes the monks who hold the Sangha governing positions: 1) the Chief Superintendent of the Ecclesiastries, 2) the Ecclesiastical Regional Governor, the Deputy Ecclesiastical Regional Governor, 3) the Ecclesiastical Provincial Governor, the Deputy Ecclesiastical Provincial Governor, 4) the Ecclesiastical District Officer, the Deputy Ecclesiastical District Officer, 5) the Ecclesiastical Commune-Chief, the Deputy Ecclesiastical Commune-Chief and 6) abbots, deputy abbots, assistant abbots (Mahachulalongkornrajavidyalaya University, 2017). At present, the Sangha administrators are responsible for 6 duties in Sangha administration and religious affairs, namely 1) maintaining good order and discipline, 2) religious education, 3) welfare education, 4) Buddhism propagation, 5) public facilities and 6) public assistance.

The Sangha administrators are important personnel in the administration and management of the Sangha affairs in every aspect. They drive the work of the Sangha to be effective and perform administrative duties in accordance with the dharma and disciplines, laws, rules, regulations and orders of the superiors above them (National Buddhism Office, 2012). The research studying the problems of the current Thai Sangha governance revealed that the problem of inefficiency in governance was the

main problem because decision-making power was completely centered on the high-ranking Sangha, and the personnel also lacked knowledge and ability in governance. Moreover, there was no good mechanism for effective development of the Sangha rulers (Phra Narong Sangkhawichit, 2015). In addition, a study on Buddhist Thai temples' financial management: the congruence of good governance principles pointed out that an important problem was that the personnel of the temples, including abbots, monks, and other related parties lacked knowledge of financial management. There must be a process for developing these personnel to have knowledge and understanding on financial management so that they can work effectively (Nada Chansom, 2014).

A study related to the administration of the Sangha administrators in Songkhla Province revealed that the overall efficiency of the Sangha administrators in Songkhla was at a low level (Phrahadsanai Paripunno Suwanjinda, 2012). A study on the administration efficiency of Sangha administrators at Phachi District, Ayutthaya Province revealed that the main problem was the lack of clear temple rules in coexistence, so it caused problems in governance (Phrakrusophonpatummakon Chalor Dhammapalo, 2015). A study on the effectiveness of the Sangha administration in Muang Buengkan District, Buengkan Province indicated that there were many important problems in the Sangha administration, especially in governance. The monks lacked knowledge of Sangha administration and principles of governance. The monks were not taken care of properly. In terms of the public facilities, the permanent objects were built without considering their usefulness. There was a lack of maintenance, cleanliness and community participation (Phramaha Thaworn Apichawo Wisetlerd, 2013). A study on the effectiveness of administration of the Sangha in Kanchanaburi Province revealed the following main problems of Sangha administration. There were no long-term plan and systematic management structure for the operation of the Sangha. The Sangha's resource management was not effective. There was also a lack of personnel to coordinate between government agencies and quality Sangha. There was no assessment. There was a lack of responsibility between supervisors and operators as well as knowledge and understanding of Sangha administration (Phramaha Jeeraphan thammapaseatto numprasert, 2010). A Study on the efficiency of Sangha administration of Sangha in

Mueang Phrae District, Phrae Province revealed that the activities of the monks were unclear and undecisive. The communication was also unclear. The operations were delayed and not developed. There were conflicts between the villagers and the temple, so they did not respect for each other (Phrakruwimolkhuntipalakorn Tueyod, 2012). According to a study on the roles of the Sangha administrators on administration in Nakhonchaisri District, Nakhon Pathom Province, it was found that the Sangha administrators paid a little attention to the monks in their areas. They also lacked knowledge of management and administration (Phrakhrusangvornsadhuvatr Sumruay Sangvaro, 2011). A study on the roles of Phrasanghathikran in the Sangha administration in Shaohai District, Saraburi Province revealed the following problems. 1) The administrators did not complete the work order according to the dharma and the disciplines. 2) There were conflicts. 3) There was disobedience to the orders of the superiors according to the Sangha law. 4) The communication was unclear. 5) There was a lack of enthusiasm in work. 6) The administrators did not know the real problems of their subordinates (Phrabaidikasomchai Dhammadharo Sihabut, 2012). In addition, the performance in the position of abbot of the Sangha administrators also encountered major problems caused by the individual, affecting the overall operation. The abbots refused to listen to the opinions of the monks, the temple committees and the villagers. The abbots paid attention to materials and liked to collect personal belongings. They did not pay attention to the working conditions of the temple (Phrakhrusatitnabhakhun Sensusuk, 2007).

From the research studies on the administration of the Sangha administrators that have been compiled from all regions of Thailand, it can be seen that the problems of the administration of the Sangha administrators are complex, different, diverse and spreading in each area. In addition, the problems may be caused by various factors and conditions. But when examined in detail, the problems have shared several common points, namely the problems of vision, worldly and moral knowledge, communication, openness to public opinions and decentralized decision-making, motivation, assistance and empathy and creativity. These factors are all important attributes of the leadership. So, these problems reflect the lack of leadership of the Sangha administrators.

Leadership is an important factor that affects the efficiency and effectiveness of the organization, especially in the situations where organizations have to face challenges and changes all the time, both at present and in the future. The key to successful organization management is that executives or personnel must have leadership (Gill, 2003). Organizations need strong leaders and management for maximum efficiency. Organizations need today's leaders to challenge the status quo, create a new vision for the future, and inspire members of the organization to work successfully in accordance with the vision (Robbins & Judge, 2013)

A study by PhraSombat Sukthaweelertpong and Voradaj Chandarasorn (2018) pointed out that the leadership of the abbots was the first factor affecting the effectiveness of Sangha administration because the abbots is responsible for and has the highest authority in the administration of the temple as well as controlling various activities to achieve the goal. The abbots must have leadership that adhere to moral principles in order to lead the group and society to peace according to Buddhist principles. This is consistent with a study by Chot Bodeerat, Chamnong Adivadhanasit, Sa-ard Banchirdrit, and Surapon Suyaprom (2013) studying the Buddhist Sangha administration in Region 4 of the Buddhist Sangha Administration. It was found that the key attribute that would make the administration of the Sangha to be effective was leadership. In particular, the personnel administration must focus on creating and developing effective leadership in Buddhist personnel. Likewise, a study by Suwatsan Rakhantho, Doungmani Chongruksa, Wasant Atisabda, and Chumrurn Chuchoisuwarn (2016) referred to various research studies presenting the problems of administration and management that were fundamentally caused by the lack of leadership of Sangha administrators. They conducted a study on a model for strategic leadership development for Sangha administration of Sangha administrators. A model and leadership development guidelines were proposed. The focus was on developing important characteristics of Sangha administrators, including having vision, being creative, practicing in analyzing situations and forecasting the future. In the personal aspect of Sangha administrators, they must be developed to have the following characteristics: eager to learn, ready to learn all the time, knowing their own strengths and weaknesses and being able to deal with stress, being patient, using reason or logic as opposed to emotion and being sincere and friendly.

Previous research showed that leadership influenced the effectiveness of Sangha administration of Sangha administrators, and part of the problems was caused by the lack of leadership of the Sangha administrators. So, many research studies related to Sangha administration of the Sangha administrators were conducted. From the literature review, the research studies on the leadership of the Sangha administrators can be divided into two main types. 1) The research on the leadership of the individual Sangha administrator with leadership evident to the followers. 2) The research on leadership based on theories or Buddhist principles. The research on the leadership of the individual Sangha administrator mostly focused on the Sangha administrators with leadership evident to the followers in order to be a good role model for other Sangha administrators. Qualitative research methods were mostly employed, such as interviewing directly with the Sangha administrators, studying from their followers and their work, documents, books, texts and quotes on various occasions. In addition, the research on leadership based on theories or Buddhist principles was conducted in order to seek the leadership models, leading to the efficiency of Sangha administration of the Sangha administrators.

From the review of research studies related to the leadership of the Sangha administrators, the gaps in these studies were found in 3 main areas. 1) The use of theories in these research studies was not broad and did not cover the new accepted theories and concepts of leadership. Most of the time, only some concepts were used as the conceptual framework of the study. Moreover, most of the studies were based on the conceptual framework under the Buddhist context. 2) The grounded theory approach was not found in the study of leadership related to Sangha administrators. This may result in a lack of strong theoretical conclusions. 3) There were not any studies on establishing the appropriate leadership models for Sangha administrators under the specific context or focus of the temple. Based on these gaps, the researcher realized an opportunity to conduct the research in order to expand and improve the leadership concepts related to the abbots by using four leadership models, namely transformational leadership, authentic leadership, servant leadership and adaptive leadership as a leading concept of the study. The grounded theory was the main theory used in the study.

1.2 Research Questions

- 1) What are the traits, behaviors and components of leadership of the abbots at present?
- 2) What kind of the leadership model is appropriate for the abbots in Sangha administration under the temple context that focuses on education and development with the community?

1.3 Objectives

- 1) To study the understanding of the Traits, behaviors and components of leadership of the abbots in the emic point of view
- 2) To construct the appropriate leadership models for the abbots under the temple context that focuses on education and development with the community

1.4 Scope of the Study

1.4.1 Content Scope

This research studied the real conditions of the abbots at present to see what kind of leadership they have and constructed the appropriate leadership models for the abbots in Sangha administration by using the four leadership models, namely transformational leadership, authentic leadership, servant leadership and adaptive leadership as the leading concept in the study. The grounded theory was the main theory used in the study.

1.4.2 Areas and Target Groups

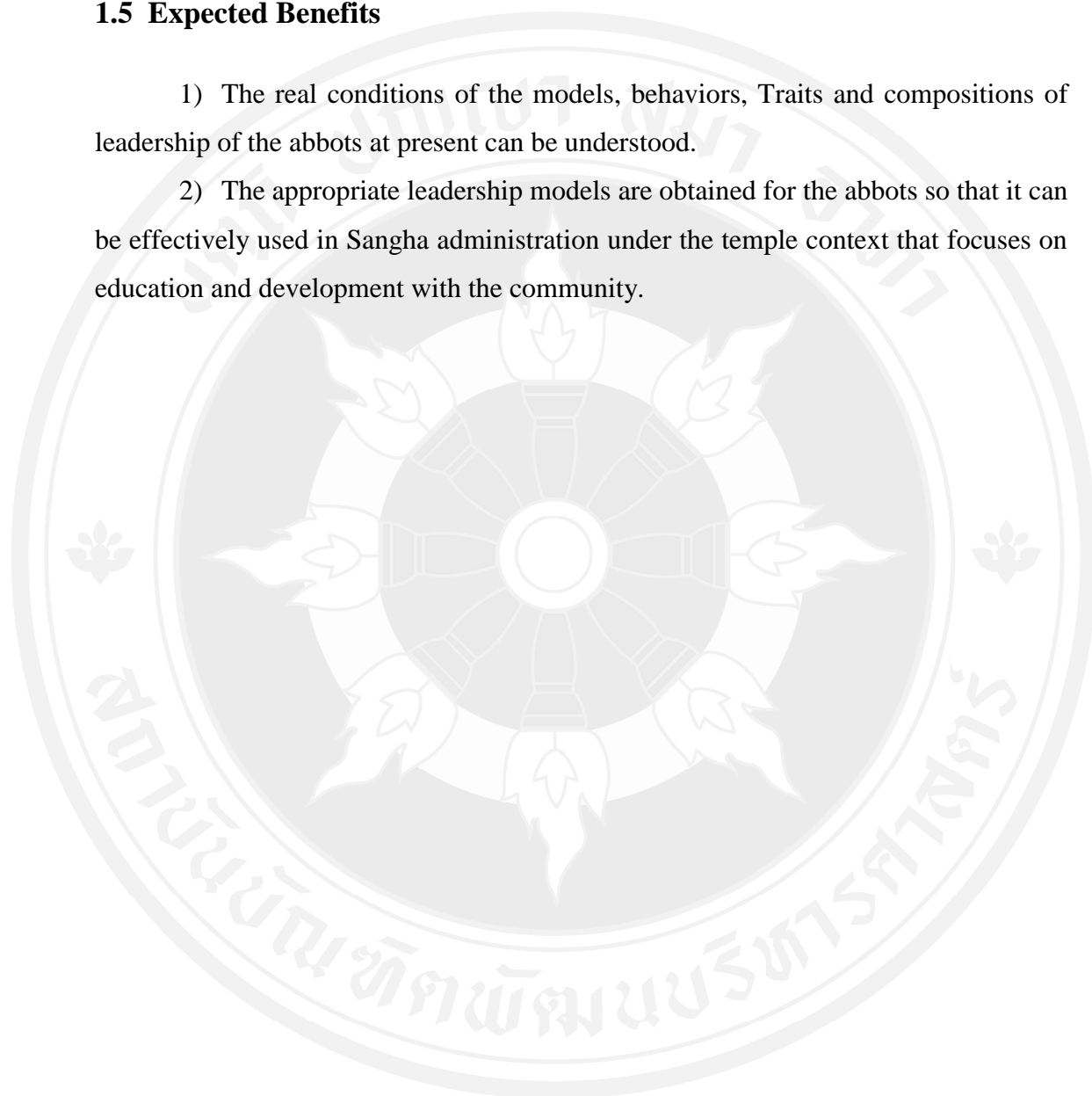
Six temples with outstanding achievements in education and development with the community and having the abbots with knowledge understanding of leadership in Chaiyaphum Province were selected. The samples from each temple consisted of the abbot, the monks, the temple committees and the community leaders. Moreover, 2 officers of the National Office of Buddhism with positions, roles, duties, knowledge and understanding directly related to the work of the Sangha were selected.

1.4.3 Time Frame

The time frame of the research conduction was one year, from January to December 2021.

1.5 Expected Benefits

- 1) The real conditions of the models, behaviors, Traits and compositions of leadership of the abbots at present can be understood.
- 2) The appropriate leadership models are obtained for the abbots so that it can be effectively used in Sangha administration under the temple context that focuses on education and development with the community.



CHAPTER 2

LITERATURE REVIEW

To understand the concepts related to research in order to construct an appropriate leadership model of the Abbot, Which will answer research questions and achieve the objectives of this research. This chapter presents the concept, theory, and related research as follows: 2.1 The Concept of Traits Leadership 2.2 The Concept of Transformational Leadership 2.3 The Concept of Authentic Leadership 2.4 The Concept of Servant Leadership 2.5 The Concept of Adaptive Leadership

2.1 The Concept of Traits Leadership

The trait approach was one of the first approaches to studying leadership. This method emphasizes leaders' personality traits, motives, values, and skills. The assumption that some people are natural leaders, endowed with certain traits that others lack, was at the heart of this approach. Early leadership theories credited extraordinary abilities such as boundless energy, intuition, uncanny foresight, and irresistible persuasion powers to managerial success. Hundreds of trait studies were conducted in the 1930s and 1940s to uncover these elusive qualities, but this massive research effort failed to uncover any traits that would ensure leadership success. One reason for the failure was a lack of focus on mediating variables in the causal chain, which could explain how traits influence a delayed outcome like group performance or leadership advancement (Yukl, 2013).

The trait approach was challenged in the mid-twentieth century by research that questioned the universality of leadership traits. Stogdill (1948) suggested in a significant review that no consistent set of traits distinguished leaders from non-leaders in various situations. A person with leadership characteristics who was a

leader in one situation may not be a leader in another (Northouse, 2015). The trait approach has gained a lot of attention among researchers to research how attributes influence leadership (Bryman, 1992 as cited in Northouse, 2015).

Stogdill (1948)	Mann (1959)	Stogdill (1974)	Lord, DeVader, and Alliger (1986)	Kirkpatrick and Locke (1991)	Zaccaro, Kemp, and Bader (2004)
intelligence	intelligence	achievement	intelligence	drive	cognitive abilities
alertness	masculinity	persistence	masculinity	motivation	extraversion
insight	adjustment	insight	dominance	integrity	conscientiousness
responsibility	dominance	initiative		confidence	emotional stability
initiative	extraversion	self-confidence		cognitive ability	openness
persistence	conservatism	responsibility		task	agreeableness
self-confidence		cooperativeness		knowledge	motivation
sociability		tolerance			social intelligence
		influence			self-monitoring
		sociability			emotional intelligence
					problem solving

Figure 2.1 Studies of Leadership Traits and Characteristics

Source: Northouse (2015)

The traits and characteristics identified by researchers using the trait approach are summarized in Figure (2.1). It demonstrates the diversity of leadership characteristics. Figure 2.1 also demonstrates how difficult it is to choose definitive leadership traits; some of the traits appear in multiple survey studies, while others appear in only one or two. Although there are many identified leadership qualities, but there are some key ones and neutral among the many features: intelligence, self-confidence, determination, integrity, sociability (Northouse, 2015).

Over the last 25 years, researchers have come to a consensus on the basic factors that make up what we call personality. These factors called the Big Five, are neuroticism, extraversion, openness, agreeableness, and conscientiousness (See Figure 2.2) (Goldberg, 1990; McCrae & Costa, 1987 as cited in Northouse, 2015).

Neuroticism	The tendency to be depressed, anxious, insecure, vulnerable, and hostile
Extraversion	The tendency to be sociable and assertive and to have positive energy
Openness	The tendency to be informed, creative, insightful, and curious
Agreeableness	The tendency to be accepting, conforming, trusting, and nurturing
Conscientiousness	The tendency to be thorough, organized, controlled, dependable, and decisive

Figure 2.2 Big Five Personality Factors

Source: Northouse (2015)

Judge, Bono, Ilies, and Gerhardt (2002) found a significant correlation between the Big Five traits and leadership in their study of the Big Five and leadership. It appears that certain personality characteristics are linked to being a good leader. Extraversion was found to be the factor most strongly associated with leadership in their study. It is the most important characteristic of successful leaders. Conscientiousness, openness, and low neuroticism were ranked after extraversion. The final factor, agreeableness, was found to have a light link to leadership (Northouse, 2015).

2.2 The Concept of Transformational Leadership

A new leadership paradigm has received a lot of attention. According to Burns (1978) there are two types of leadership: transactional and transformational. Transactional leaders are those who lead through social interaction. Politicians who lead by "exchanging one thing for another: employment for votes, or campaign contributions for subsidies" are an example. Similarly, transactional business leaders reward high productivity with financial incentives or refuse to reward low productivity with incentives. Transformational leaders, on the other hand, inspire and motivate their teams to achieve extraordinary results while also honing their own leadership abilities. By responding to individual followers' needs, empowering them, and connecting the objectives and goals of the individual followers, the leader, the

group, and the larger organization, transformational leaders enable followers to grow and develop into leaders (Bass & Riggio, 2006).

A transformational leader, according to Bass (1985) is someone who alters the followers' expectations, needs, thoughts, and consciousness. A transformational leader encourages followers to look at things holistically and in context to see that the organization's interests and success come first, as well as being aware of their followers' abilities and well-being. A transformational leader has the potential to have a huge impact on their followers. At the organizational level, transformational leaders' visions, strategies, and cultures encourage the organization to embrace innovation and technology. In accordance with Northouse (2015) concluded that Transformational leadership is concerned with the process by which leaders use methods that can inspire their followers to achieve great things. This process emphasizes the importance of leaders comprehending and adapting to the needs and motivations of their followers. Transformational leaders are strong role models who can create and communicate a clear vision for an organization, encourage followers to achieve higher standards, act in ways that people want to trust them, and provide meaning to organizational life.

Transformational leadership, according to Bass, is a component of Full Range Leadership by adding an element of Transactional Leadership (Bass & Riggio, 2006). To get a better understand Bass's concept, Full Range Leadership will be presented, which consists of seven components: 1) Transformational leadership has four components: Idealized Influence or Charisma, Inspirational Motivation, Intellectual Stimulation, Individualized Consideration. 2) Transactional Leadership has two components: Contingent Reward, Management-by-Exception, and 3) Laissez-Faire Leadership.

2.2.1 The Components of Transformational Leadership

A transformational leader is someone who inspires us to go above and beyond what we expected by 1) raising our level of awareness and consciousness about the importance and value of specific outcomes and methods for achieving them. 2) Getting us to put the team and organization ahead of our own self-interest. 3)

Changing and expanding our range of needs and desires (Bass, 1985).

Transformational leadership has four components:

1) Idealized Influence or Charisma

Transformational leaders act in ways that allow them to be role models for their followers. As a result, the leaders are admired, respected, and trusted. Followers identify with leaders and aspire to be like them; followers regard leaders possessing extraordinary abilities, perseverance, and determination. Furthermore, leaders with much-idealized influence are more willing to take risks and are more consistent than arbitrary. They can be counted on to do the right thing and uphold high ethical and moral standards (Bass & Riggio, 2006). In the same way, Northouse (2015) explains that Leaders who act as strong role models for followers are described as having idealized influence; followers identify with these leaders and want to emulate them. These leaders are known for having high moral and ethical standards and can always be counted on to do the right thing. They have a lot of respect from their followers, who put a lot of faith in them. They give their followers a sense of direction and purpose.

Weber defines *charisma* as a term to describe a person's personality whose traits make him extraordinarily powerful, which there are few people in this manner. It is a talent that allows them to be recognized by others, and others will treat them as leaders (Bryman, 1992). (Bass & Riggio, 2006) suggests that charisma is part of transformational leadership. Likewise, Yukl (2013) noted that a person might be a charismatic leader, but may not transformational leader, because the essence of transformational leadership is demonstrated by inspiring, developing, and empowering followers, these effects may reduce the charisma of the leader rather than increase. Thus, the necessary influencing processes of transformational leadership may not be consistent with the necessary influencing processes of charismatic leadership. Moreover, transformational leaders tend to empower decision-making and develop followers to grow. As a result, followers are less dependent on leaders. While the charismatic leader has characteristics of a person are the main factors influencing the followers. So, there is a high probability that the charisma will increase in the leader. As a result, followers have to rely more on the leader.

2) Inspirational Motivation

Transformational leaders motivate and inspire those around them by providing a meaningful challenge to the work of their followers. There is a lot of enthusiasm and optimism. Leaders engage followers in imagining appealing future states; they establish communicated expectations that followers want to meet and demonstrate commitment to the shared vision and goals (Bass & Riggio, 2006). This aspect of transformational leadership is frequently linked to creating and maintaining energy for new directions (Bass & Avolio, 1994). Similar to Northouse (2015) suggested that transformational leaders set high expectations for their followers and motivate them to become devoted to and a part of the Organization's shared vision. In practice, leaders employ symbols and emotional appeals to motivate group members to go above and beyond what they would do in their self-interest. In addition, this type of leadership increases team spirit.

3) Intellectual Stimulation

Transformational leaders are motivating and change the followers to be aware of the problem and problem-solving by relying on ideas, imagination, beliefs, and values rather than stimulating and changing the followers to act abruptly (Bass, 1985). Additionally, transformational leaders encourage their followers to be innovative and creative (Bass & Riggio, 2006). In the same way, Northouse (2015) proposed that this type of leadership stimulates followers to be creative and innovative and to challenge their own beliefs and values. It includes leadership that encourages followers to try new approaches and come up with creative solutions to organizational problems. It encourages followers to think things through on their own and solve problems carefully.

4) Individualized Consideration

Transformational leaders pay special attention to each individual follower's needs for achievement and growth. Followers and colleagues are developed to higher levels of potential as time goes on. This type of leadership is practiced when new learning opportunities are created along with a supportive climate. Individual differences in needs and desires are taken into account (Bass & Riggio (2006). Similarly, Northouse (2015) concluded that this factor is representative of leaders who create a supportive environment in which they pay close attention to the needs of their

followers. Leaders serve as coaches and advisers to their followers, assisting them in becoming fully realized. These leaders may use delegation to assist followers in overcoming personal challenges.

2.2.2 The Components of Transactional Leadership

Transactional leadership occurs when the leader rewards or disciplines the follower, depending on the adequacy of the follower's performance (Bass & Riggio, 2006). Furthermore, Transactional leadership differs from transformational leadership in that it does not personalize the needs of followers or focus on their personal development. Transactional leaders have power because it is in the best interests of followers to do what the leader wants (Kuhnert & Lewis, 1987 as cited in Northouse, 2015). Transactional leadership has two components: 1) Contingent Reward) 2) Management-by-Exception

1) Contingent Reward

Contingent reward leadership involves the leader assigning or obtaining follower agreement on what needs to be done with promised or actual rewards offered in exchange for satisfactorily carrying out the assignment (Bass & Riggio, 2006). Additionally, Northouse (2015) suggested that it is a process in which followers' effort is exchanged for specific rewards between leaders and followers. With this type of leadership, the leader tries to get followers to agree on what needs to be done and what the rewards will be for those who do it.

2) Management-by-Exception

This type of leadership involves corrective criticism, negative feedback, and negative reinforcement. There are two types of management-by-exception: active and passive. A leader who employs the active form of management-by-exception keeps a close eye on his or her subordinates for errors or rule violations, then takes corrective action. Meanwhile, when a leader uses the passive form, he or she only intervenes when standards are not met or problems arise. In essence, negative reinforcement patterns are used more frequently in both active and passive management styles than positive reinforcement patterns (Northouse, 2015).

2.2.3 Laissez-Faire Leadership

Laissez-faire leadership is the avoidance or absence of leadership. Necessary decisions are not made. Actions are delayed. Responsibilities of leadership are ignored. Authority remains unused (Bass & Riggio, 2006). This leader avoids responsibility, avoids decisions, provides no feedback, and makes little effort to meet the needs of his or her followers. There is no interaction with followers, and no attempt to assist them in their development (Northouse, 2015).

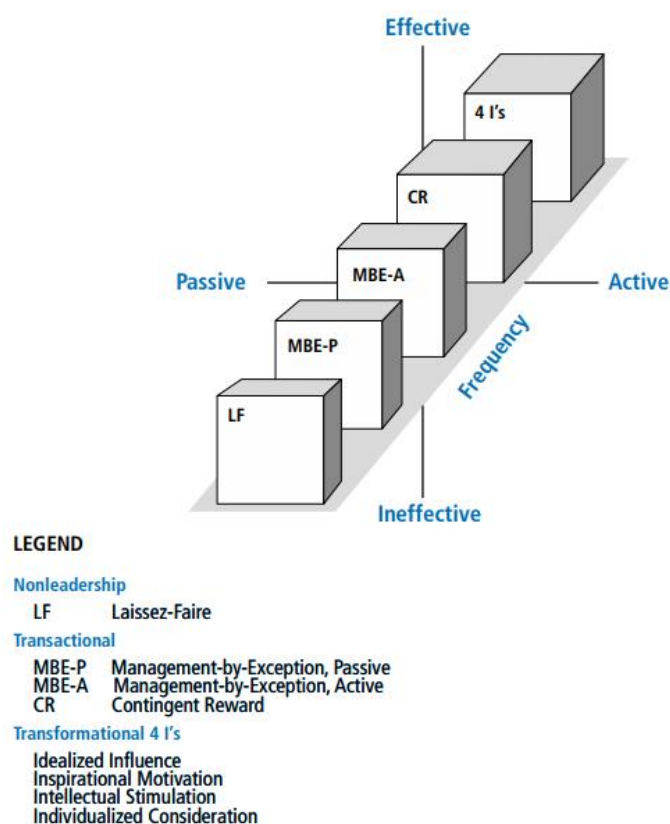


Figure 2.3 Full Range Leadership Model

Source: Northouse (2015)

The foundation of Full Range Leadership is each leader demonstrates a specific style of leadership at each level of intensity. The most effective leadership is determined by the three-dimensional image at the top, and has the highest intensity which represents the frequent representation of the leadership style. The most

effective leadership uses a low level of Laissez-faire leadership and demonstrates the use of elements of transformational leadership at a high level (Bass & Riggio, 2006).

Transformational leadership, in essence, has a greater impact than transactional leadership (See figure 2.4). Transactional leadership produces expected results, whereas transformational leadership produces a performance that exceeds expectations (Bass & Avolio, 1990 as cited in Northouse, 2015).

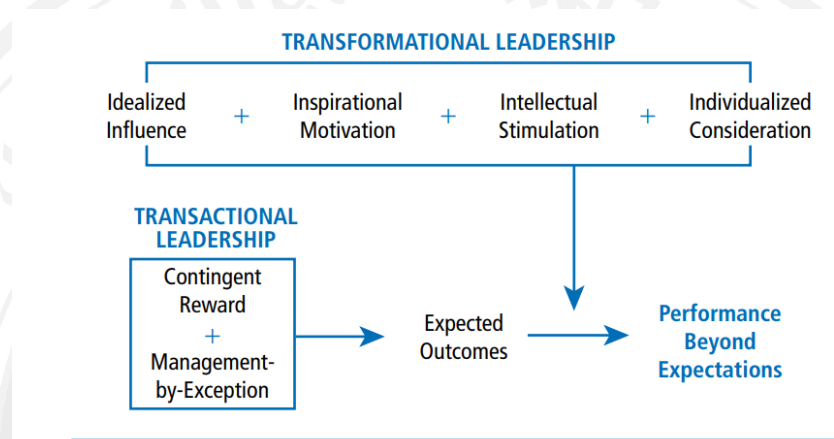


Figure 2.4 The Additive Effect of Transformational Leadership

Source: Northouse (2015)

2.2.4 Criticize Transformational Leadership Concept

The leadership process of transformational leadership encompasses a wide range of aspects and dimensions. However, it usually refers to how leaders can initiate, develop, and act in order to bring about significant organizational change (Northouse, 2015). Much research has been done on transformational leadership in a wide range of educational areas over the last 20 years. For example, transformational leadership has a positive impact on the performance of US businesses e.g., LeBrasseur, Whissell, and Ojha (2002); Seltzer and Bass (1990), on educational efficiency e.g., Harvey, Royal, and Stout (2003), on non-profit organizations e.g., Egri and Herman (2000); Riggio, Bass, and Orr (2004). Furthermore, a transformational leader empowers and instills change in a follower by attempting to raise personal

consciousness in order to raise followers' level of consciousness out of their own interests for the benefit of others and the organization.

Jung, Chow, and Wu (2003) studied senior leaders in Taiwan found that transformational leadership directly influences organizational innovation, by leaders creating a culture that empowers employees to make decisions and encourage controversy on various issues and try to create new things for the organization. Correspondingly, Similarly, Nemanich and Keller (2007) found that the components of transformational leadership have a positive relationship with acceptance of learning, job satisfaction, and competence in the organization. In the same way, Tims, Bakker, and Xanthopoulou (2011) Study the relationship between transformational leadership and participation in the work by studying 42 employees and high-level consultants in different organizations in the Netherlands. The results showed that Employees would be more involved in their work if their supervisors could stimulate employees' optimism through their transformational leadership style.

Moreover, Avolio, Zhu, Koh, and Bhatia (2004) examined the link between transformational leadership and commitment to the organization focusing on psychological empowerment and structural distance. The study included 520 registered nurses from Singapore's government hospitals. Two important conclusions were found: First, it was found that transformational leadership and organizational commitment were positively correlated. The findings also confirm the findings of previous studies Dvir, Eden, Avolio, and Shamir (2002); Howell and Hall-Merenda (1999); Kirkpatrick and Locke (1996); Walumbwa and Lawler (2003). Second, the results showed that structural distance mediates the relationship between transformational leadership and organizational commitment. Especially, Transformational leadership in senior supervisors who supervise employees indirectly, compared to the relationship between commitment and the level of transformational leadership of supervisors who directly supervise employees, was more correlated with the employee's organizational commitment. The results of this study contrast to previous studies of Chen and Bliese (2002); Howell and Hall-Merenda (1999); Shamir (1995).

The study of transformational leadership involves sangha in Thailand, most of which are studied by integrating the concept of transformational leadership with

Buddhist principles. For example, Phra Suwan Dhammāvudho Lertsamajan (2018) study on Transformational Leadership skill development for administrators according to the Buddhist administrative education on Prapariyattidhamma school Pali division in governing of Sangha section 1, found that charismatic leaders can encourage students to have a positive attitude towards learning Pali language. In addition, administrators have the vision to develop transformational leadership. Likewise, Phra Phramaha Witoon Thammachoto Saeng-in (2018) suggested that Leadership development strategies for administrators of Phrapariyattidhamma School require new ideas, vision, analyzing and setting directions, making decisions, and a creative mindset.

2.3 The Concept of Authentic Leadership

One of the newest areas of leadership research is authentic leadership. It examines whether or not a leader is genuine and "real." Leaders' authenticity and leadership are at the heart of authentic leadership. In recent years, upheavals have stimulated an enormous demand for authentic leadership. People are fearful and insecure about what is happening around them, and as a result, they seek genuine leadership they can trust and honest and good leaders (Northouse, 2015). Authenticity is defined as "owning one's personal experiences, whether they are thoughts, emotions, needs, preferences, or beliefs, processes captured by the injunction to know oneself and acting in accordance with the true self" (Harter 2002 as cited in Walumbwa et al., 2008). Correspondingly, Robbins and Judge (2013) proposed that authentic leaders are aware of who they are, what they believe in and value, and how they act openly and honestly on those values and beliefs. Their followers regard them as moral people. As a result, trust is the most important quality produced by authentic leadership. Authentic leaders share information, promote open communication, and stay true to their values. As a result, people begin to trust them. Similarly, Yukl (2013) pointed out that Honesty, altruism, kindness, fairness, accountability, and optimism are core values of authentic leaders. These core values drive authentic leaders to do what is right and fair for their followers, as well as to cultivate a unique type of relationship characterized by high mutual trust, transparency, guidance toward

worthy shared goals, and a focus on welfare and development of followers. Authentic leaders have strong, clear, stable, and consistent self-concepts and self-identities. These leaders are very aware of their values, beliefs, emotions, self-identities, and abilities. In other words, they are aware of who they are and what they believe. They have a high level of self-acceptance, which is comparable to emotional maturity. Same as George (2003) suggested that authentic leaders genuinely desire to serve others through their leadership. They are more interested in empowering the people they lead to make a difference than they are in power, money, or prestige for themselves. They are guided by qualities of the mind and lead with purpose, meaning, and value.

In this case, we define authentic leadership as “a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development” (Walumbwa et al., 2008).

2.3.1 The Components of Practical Authentic Leadership

George (2003) developed authentic leadership. The essential qualities of authentic leadership are described in a practical way by George, as well as how individuals can develop these qualities if they want to become authentic leaders. Through his many years of experience leading others, he has discovered that authentic leaders possess the following five characteristics:

1) Understanding Your Purpose

To become a leader, you must first answer the question, "What is the purpose of leadership?" Many people aspire to be leaders without giving much thought to why they want to be leaders. Leaders, on the other hand, are at the mercy of their egos and vulnerable to narcissistic impulses if they lack a true sense of purpose. To find your purpose, you must first understand yourself, your passions, and your underlying motives. Then you must seek an environment that offers a fit between the organization's purpose and your own.

2) Practicing Solid Values

The values and character of a leader define them. Personal beliefs, developed through study, introspection, and consultation with others—along with a lifetime of experience—shape the values of the authentic leader. While it is critical to developing fundamental values, integrity is the one quality that every authentic leader must possess. Integrity entails not only not lying, but also telling the whole truth, no matter how painful it may be. No one can trust you if you aren't completely honest in your interactions.

3) Leading With Heart

Businesses have adapted over the last several decades from maximizing their employees' physical output to engaging their minds. Successful organizations will go one step further in the twenty-first century by engaging the hearts of their employees through a sense of purpose. Employees who believe their work has a greater purpose will achieve far greater results than those who only use their minds and bodies.

4) Establishing Connected Relationships

One of the characteristics of a leader is the ability to form close and lasting relationships. The disconnected leadership style will not work in the twenty-first century. Before they can fully commit to their jobs, today's employees demand more personal relationships with their bosses. They demand access to their leaders, knowing that trust and commitment are built on the openness and depth of the relationship with the leader.

5) Demonstrating Self-Discipline

Self-discipline is a necessary quality in a genuine leader. You won't be able to gain the respect of your followers unless you have it. Authentic leaders must have the self-discipline to do everything in their power to live out their values. It is equally important to admit our mistakes when we fall short. Leaders are fiercely competitive individuals. They are determined to succeed in whatever endeavor they undertake. Authentic leaders understand that winning requires a consistently high level of self-discipline.



Figure 2.5 Dimensions of Authentic Leadership

Source: George (2003)

Based on the practical elements of the five dimensions of authentic leadership, George (2003) proposed a method for developing an authentic leader by matching five elements:

- 1) Purpose and Passion, A good leaders and authentic leaders must set goals and have a creative passion for pursuing those goals.
- 2) Values and Behavior, A good leaders and authentic leaders must behave following their values and demonstrate true values to the followers.
- 3) Heart and Compassion, A good leaders and authentic leaders develop compassion for others, lead others by heart, take care of them, and demonstrate a desire to help others.
- 4) Relationship and Connectedness, A good leaders and authentic leaders must build relationships and connect themselves to others by being open to listening to other people's stories and sincerely sharing their own stories with others.
- 5) Self-Discipline and Consistency, A leaders must develop self-discipline, maintain that discipline consistently, and show it to the followers.

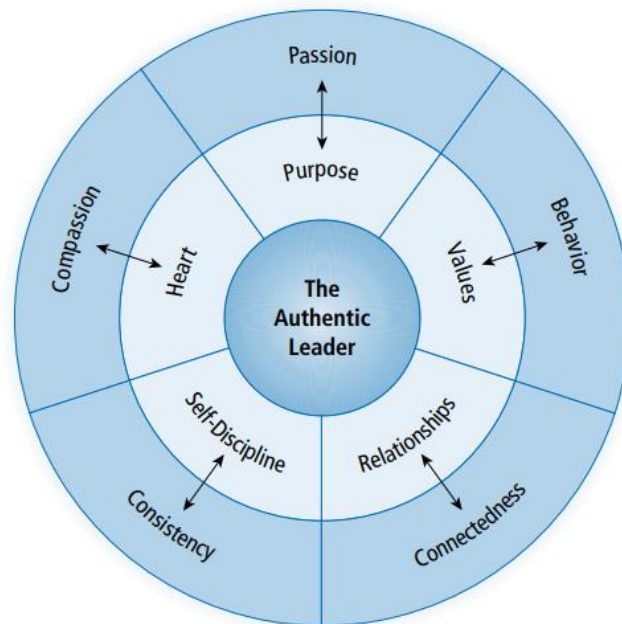


Figure 2.6 Authentic Leadership Characteristics

Source: George (2003) and Northouse (2015)

2.3.2 The Components of Theoretical Authentic Leadership

To build a greater understanding of authentic leadership, Walumbwa et al. (2008) conducted a comprehensive review of the literature to determine authentic leadership components and develop an accurate measure of the authentic leadership components. Their research identified four elements of authentic leadership: 1) Self-Awareness 2) Internalized Moral Perspective 3) Balanced Processing and 4) Relational Transparency all four of which form the foundation of authentic leadership theory (Northouse, 2015)

1) Self-Awareness

The term "self-awareness" refers to the leader's personal insights. It is a process by which people gain a better understanding of themselves, including their strengths and weaknesses, as well as their impact on others. Reflecting on your core values, identity, emotions, motives, and goals, as well as coming to terms with who you are at the deepest level, is part of self-awareness.

2) Internalized Moral Perspective

Internalized moral perspective refers to individuals who use their internal moral standards and values to guide their behavior rather than allowing outside pressures to control. Others regard leaders who have internalized a moral perspective as genuine because their actions align with their stated beliefs and values.

3) Balanced Processing

Balanced processing is also a form of self-control. It refers to a person's ability to objectively analyze information and consider other people's perspectives before making a decision. It also entails avoiding bias on certain issues and remaining objective. Leaders who have balanced processing styles are seen as genuine because they are open about their own perspectives while also being objective when considering the perspectives of others.

4) Relational Transparency

Being open and honest in presenting one's true self to others is referred to as relational transparency. Individuals can control their transparency with others, making it self-regulatory. Individuals who display both positive and negative aspects of themselves to others are included. In essence, relational transparency entails communicating openly and being genuine in interpersonal relationships.

2.3.3 Factors that Influence Authentic Leadership

There are three main factors that influence true leadership: 1) Positive Psychological Capacities 2) Moral reasoning) 3) Critical life events (Northouse, 2015)

2.3.3.1 Positive Psychological Capacities

The positive psychological capacities factors consisted of 4 factors: 1) Confidence refers to having self-efficacy—believing in one's ability to complete a specific task successfully. Confident leaders are more likely to be motivated to succeed. 2) Hope is a positive motivating state based on self-discipline and goal-setting. Authentic leaders with hope have goals they know they can achieve, and their optimism inspires their followers to trust and believe in them. 3) Optimism is the mental process of seeing things in a positive light and having optimistic expectations for the future. Leaders who are optimistic are confident in their abilities and the

results they can achieve. 4) Resilience is the ability to bounce back from and adjust to adversity. It entails the adaptability positively to adversity and suffering.

2.3.3.2 Moral Reasoning

The ability to make moral decisions about what's right and wrong, good and bad. It takes a lifetime to develop the ability to reason morally. Higher moral reasoning allows the authentic leader to make decisions that transcend individual differences and bring people together to achieve a common goal. They allow leaders to be selfless and make decisions that benefit the group, organization, or community as a whole.

2.3.3.3 Critical Life Events

Major events that shape people's lives are referred to as critical events. They can be positive events, such as receiving an unexpected promotion, having a child, or reading a significant book, or negative events, such as being diagnosed with cancer, or losing a loved one. Critical life events are stimulants for change. Furthermore, critical life events encourage personal growth and help people become better leaders.

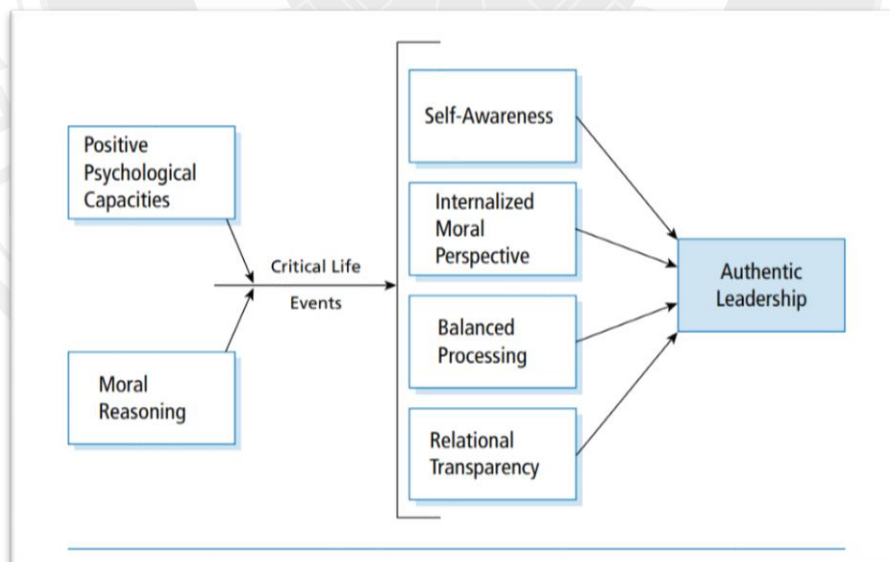


Figure 2.7 Authentic Leadership Model

Source: Northouse (2015)

2.3.4 Criticize Authentic Leadership Concept

The study of authentic leadership is gaining a lot of traction globally. There are research studies in various contexts and areas of study, but the majority of them will focus on the leader. Specifically, the attitude factor and leadership behaviors influence followers' attitudes and behavior at work and living. Wu and Chen (2019) investigated Inspiring pro-sociality in hotel workplaces: Roles of authentic leadership, collective mindfulness, and collective thriving found that authentic leadership was positively correlated with mindfulness of working together and the mutual growth of employees in the organization. Correspondingly, Hannah, Avolio, and Walumbwa (2011) explored Relationships between Authentic Leadership, Moral Courage, and Ethical and Pro-Social Behaviors found that authentic leadership is positively correlated with a follower's manifestation of moral courage. In addition, research has also shown that moral courage can be an important driving force and exemplary in action towards followers. The leaders can use authentic leadership to encourage moral courage and Pro-Social behaviors of the followers. In the same way, Walumbwa, Christensen, and Hailey (2011) researched authentic leadership and the knowledge economy: Sustaining motivation and trust among knowledge workers concluded that to lead with transparency and trust, whether virtual or in-person, knowledge workers require an authentic leader whose values are aligned with the company's mission. Leaders who interact with members openly and honestly foster unconditional respect and trust. Furthermore, authentic leaders can build a deep sense of confidence in-group members by setting a personal high moral standard, acting with integrity, and involving members in decision-making. Because of shared values, this trust helps to maintain a transparent process for dealing with complex problems. Additionally, follower work role performance is linked to authentic leadership and leader behavioral integrity, which is fully mediated by follower affective organizational commitment. When controlling for ethical organizational culture, these relationships hold. (Leroy, Palanski, & Simons, 2012)

In Thailand, authentic leadership has gotten a lot of attention. Still, there hasn't been a lot of comprehensive quantitative and qualitative research done to understand the nature, relationships, influences, and approaches to this type of leadership development (Dhirapat Kulophas, 2017). Based on a review of authentic leadership

literature, most of the studies were conducted in contexts related to educational work, such as Suthasinee Sangmookda (2011); Dhirapat Kulophas (2013), Suparp Thaihae (2016), etc. At the same time, there is a fascinating study that the concept of authentic leadership is highly consistent with the long-standing philosophy and beliefs of Thai leadership and civilization. The royal teachings of His Majesty King Bhumibol Adulyadej (Rama 9) emphasized the importance of many characteristics of the prosperous person in line with the concept of authentic leadership, for example, “thinking, knowing, reading rationally” and “reasonable prudence” corresponds to the “balanced processing”. Furthermore, “sincerity and honesty” are related to “relational transparency”, “self-deficiency” is linked to “self-awareness” and “peace of mind” consistent with “internalized moral perspective”. Therefore, the concept of authentic leadership is likely to benefit Thai society in research to develop leaders in various fields. Especially in the educational area, which is an essential part of developing a good citizen of the nation in the future (Dhirapat Kulophas, 2017).

2.4 The Concept of Servant Leadership

The concept of servant leadership was influenced by Robert K. Greenleaf's half-century of experience working to shape large institutions. Greenleaf's thinking was formalized in 1960, when he read Hermann Hesse's short novel *Journey to the East*, a story about a legendary journey by a group of people on a spiritual quest. Greenleaf concluded after reading this book that the central message was that a great leader is first experienced as a servant to others and that this simple fact is central to their greatness. True leadership comes from people who are driven by a strong desire to help others (Spears & Lawrence, 2002). For more than 40 years, leadership scholars have been interested in servant leadership. However, there has been little empirical research on servant leadership published in established peer-reviewed journals until recently. The majority of academic and non-academic writing on the subject has been prescriptive, focusing on how servant leadership should ideally be rather than descriptive, focusing on what servant leadership looks like in practice (van Dierendonck, 2011 as cited in Northouse, 2015).

Greenleaf (1970) defines servant leadership as a leader who serves others first. It starts with a natural feeling of wanting to serve others. Then came the consciousness to create inspiration in leading. Finally, it enables individuals to progress, be healthy, intelligent, independent, and ultimately become service providers to both others and society. Likewise, Yukl (2013) noticed that a servant leader must attend to the needs of his or her followers, assisting them in becoming healthier, wiser, and more willing to accept responsibility. Nurturing, defending, and empowering followers are all examples of service. Servant leaders must pay attention to their followers, learn about their wants and needs, and be willing to share their pain and frustration. Instead of using power to dominate followers, the servant leader must empower them. Being completely honest and open, acting in accordance with values, and showing trust in followers are all ways to establish trust. Greenleaf believed that such leaders inspire their followers to become servant leaders as well. People should prepare for leadership roles and take advantage of opportunities when they arise. As a result, there will be an increase in the number of people who serve as moral agents in society.

2.4.1 The Characteristics of Servant Leader

Daft (2008) outlines the four basic qualities of a Servant leaders from Greenleaf's work:

- 1) Put Service before Self-Interest

Servant leaders use their talents and abilities to help others, and the organization grows and changes. The desire to help others takes precedence over obtaining formal leadership positions or power and control over others. Even if it does not "pay off" financially, the servant leader encourages people to do good and right for others.

- 2) Listen First to Affirm Others

The servant leaders does not have answers; instead, he inquires. Listening, fully understanding the problems others face, and affirming his confidence in others are some of the servant leader's greatest gifts to others. The servant leader tries to figure out the group's will and then works to further it in any way he can. The leaders can contribute to the best course of action by understanding others.

3) Inspire Trust by Being Trustworthy

Servant leaders earn trust by following through on their promises, being completely honest with others, relinquishing control, and focusing on the welfare of others. They share both good and bad information, and they make decisions in the group's best interests rather than their own. Power, control, rewards, knowledge, and recognition are all given away by servant leaders in exchange for trust.

4) Nourish Others and Help Them Become Whole

Servant leaders are concerned about their followers' spirits, minds, and bodies, and they believe in each person's unique ability to make a positive difference in the world. Servant leaders assist others in discovering and accepting the power of the human spirit. This necessitates openness and willingness to share in others' suffering and difficulties.

In addition, Spears & Lawrence (2002) summarizes the Characteristics of servant leadership development from Greenleaf's work, which are:

1) Listening

Leaders have long been praised for their ability to communicate and make decisions. These are important skills for a servant-leader, but a strong commitment must back them up to listening carefully to others. Listening is essential to the growth of the servant leader.

2) Empathy

The servant leader makes an effort to comprehend and empathize with others. People must be accepted and recognized for their distinct personalities. Those who have developed into skilled, empathetic listeners are the most successful servant leaders.

3) Healing

Learning to heal is a potent catalyst for change and integration. One of the most powerful aspects of servant leadership is the ability to heal oneself and others. Many people have broken spirits as a result of various emotional traumas. Servant leaders are aware that they can assist others.

4) Awareness

The servant leader is strengthened by general awareness, particularly self-awareness. Awareness also aids in the comprehension of issues involving ethics

and values. It allows you to see most situations from a more holistic, integrated perspective.

5) Persuasion

In making decisions within an organization, servant leaders rely on persuasion rather than positional authority. The servant leader seeks to persuade others rather than coerce compliance and is adept at forming group consensus.

6) Conceptualization

The ability to look at a problem from a conceptual standpoint necessitates thinking beyond day-to-day realities. If a manager wants to be a servant leader, they must broaden their thinking to include broader-based conceptual thinking. A healthy balance between abstract thought and a day-to-day focused approach is required of servant leaders.

7) Foresight

The ability to predict a situation's likely outcome is difficult to define but easy to recognize. Foresight is a trait that allows a servant leader to see the lessons learned in the past, the realities of the present, and the likely outcome of a future decision.

8) Stewardship

Servant leadership like stewardship in the manner that they have a commitment to serving the needs of others first and foremost. It also places a premium on openness and persuasion over control.

9) Commitment to the Growth of People

According to servant leaders, people have intrinsic value that extends beyond their measurable contributions as employees. Therefore, Servant leader understands how important it is to do everything in their power to help employees develop personally, professionally, and spiritually.

10) Building Community

Much has been lost in recent human history due to a shift in which large institutions, rather than local communities, have become the primary shapers of human lives, according to the servant leader. This awareness prompts the servant leader to seek ways to foster community among those working in a given organization.

2.4.2 Model of Servant Leadership

The servant leadership model presented in this chapter based on Liden, Panaccio, Hu, and Meuser (2014) has three main components: antecedent conditions, servant leader behaviors, and leadership outcomes (Northouse, 2015).

2.4.2.1 Antecedent Conditions

1) Context and Culture

Servant leadership takes place within a specific organizational context and culture. Each of these factors has an impact on how servant leadership is implemented. Culture will also have an impact on servant leadership. Servant leadership, for example, may be more common in cultures where power distance is low and power is shared equally among people at all levels of society. Conversely, servant leadership may be more difficult in cultures with a low humane orientation.

2) Leader Attributes

The servant leadership process is influenced by the qualities of the leader. Individuals bring their personality traits and leadership thoughts to leadership positions. Some people are driven to serve or lead because they desire to do so. Others may be motivated by a higher calling. Furthermore, people differ in moral development, emotional intelligence, and self-determination, and these characteristics interact with their ability to lead as servants.

3) Follower Receptivity

The impact of servant leadership on outcomes such as personal and organizational job performance appears to be influenced by the receptivity of followers. Some followers are averse to cooperating with servant leaders. They associate servant leadership with micromanagement, and they say they don't want their boss to get to know them or try to help, develop, or guide them. Servant leadership appears to be beneficial for some followers, while for others, servant leadership appears ineffective.

2.4.2.2 Servant Leader Behaviors

1) Conceptualizing

The servant leader's thorough understanding of the organization's purposes, complexities, and mission is conceptualizing. This capability

enables servant-leaders to think through multidimensional problems, recognize when something is wrong, and respond creatively following the organization's overall goals.

2) Emotional Healing

Emotional healing necessitates sensitivity to others' personal concerns and well-being. It entails recognizing other people's Servant Leader issues and being willing to address them. Servant leaders who are emotionally healed make themselves available to others, stand by them, and support them.

3) Putting Followers First

The sine qua non of servant leadership is putting others first. It entails taking actions and saying things that show followers their concerns are necessary, such as putting followers' interests and success ahead of the leader.

4) Helping Followers Grow and Succeed

This type of behavior entails getting to know a person's professional or personal goals and assisting them in achieving them. Servant leaders prioritize their followers' professional development, including mentoring and support. In essence, assisting followers in growing and succeeding is about becoming self-actualized.

5) Behaving Ethically

Doing the right thing in the right way is what ethical behavior entails. It adheres to high ethical standards, such as being open, honest, and fair with its followers. To achieve success, servant leaders do not compromise their ethical principles.

6) Empowering

Allowing followers the freedom to be independent, make their own decisions, and be self-sufficient is empowerment. It's a method for leaders to share power with their followers by giving them control. In addition, because they are given the freedom to handle difficult situations in the way they believe is best, followers gain confidence in their abilities to think and act independently.

7) Creating Value for the Community

Servant leaders add value to their communities by giving back to them consciously and intentionally. They participate in community activities and encourage their followers to volunteer for community service as well. Another way

for leaders to connect the organization's purposes and goals with the community's wider goals is to create value.

2.4.2.3 Leadership Outcomes

1) Follower Performance and Growth

The majority of servant leader behaviors are centered on recognizing and assisting followers in realizing their human potential. Greater self-actualization is the expected outcome for followers. When leaders cultivate their followers, assist them in achieving their personal goals, and give them control, they will realize their full potential.

2) Organizational Performance

According to early studies, servant leadership has an impact on organizational performance. Several studies have discovered a link between servant leadership and organizational behaviors, which are follower behaviors that go beyond the bare minimum of their responsibilities and contribute to the organization's overall success (Ehrhart, 2004; Liden, et al., 2008; Neubert, et al., 2008; Walumbwa et al., 2010 as cited in Northouse, 2015).

3) Societal Impact

A further expected outcome of servant leadership is that it will have a positive social impact. Despite the fact that societal impact is rarely measured in servant leadership studies, there are observable examples of servant leadership's impact. For instance, mother Teresa's years of service to the hungry, homeless, and unwanted resulted in forming a new religious order, the Missionaries of Charity. Mother Teresa's servant leadership has had a huge impact on people worldwide.

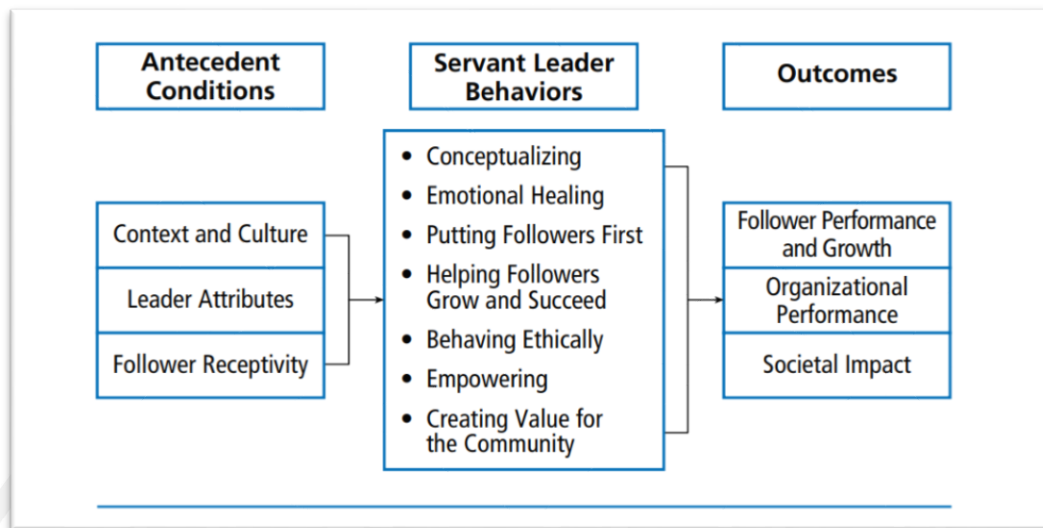


Figure 2.8 Model of Servant Leadership

Source: Northouse (2015)

2.4.3 Criticize Servant Leadership Concept

Servant leadership is a contradiction—a leadership method that defies logic. Our common perceptions of leadership do not include servant leadership. Leaders have a lot of power, and servants follow them. Is it possible to be both a leader and a servant simultaneously? (Northouse, 2015). As well, (Gergen, 2006) suggested that most studies of servant leadership are often described as a good leader must put others first, which is ideal because it contradicts other leadership principles such as direction, goal-setting, vision-casting, etc. In addition, in the last 20 years, the field of servant leadership has progressed. However, there are still some unanswered questions about the conceptual and empirical overlap between servant leadership and transformational, ethical, and authentic leadership. Moreover, there are concerns about how much the existing research can tell us because its research design limitations constrain it (Eva, Robin, Sendjaya, Van Dierendonck, & Liden, 2019) Likewise, according to Van Dierendonck (2011) there is a debate over the critical dimensions of the servant leadership process: servant leadership is based on assumptions about ability, traits, and behaviors, and researchers have yet to agree on a general definition or theoretical framework for servant leadership. In addition, research has shown that servant leadership may not be effective in an organizational

context in which followers are not open to advise, support, and encourage decision-making (Liden, Wayne, Zhao, & Henderson, 2008).

However, Yukl (2013) concluded that research on the consequences of servant leadership is still limited, but several studies have found positive outcomes such as more commitment, self-efficacy, and organizational citizenship behavior (e.g., Liden et al., 2008; Neubert et al., 2008; Walumbwa et al., 2010 as cited in Yukl, 2013). Similarly, In Thailand, servant leadership Study was done in educational leaders' contexts. There are interesting results by Wirawek Suksukhon (2012) study about constructing a servant leadership model for basic education administrators with The Delphi technique from 17 experts, found that The leadership style is divided into three parts: Part I: Self, which includes listening, awareness, conceptualization, and foresight; Part 2: Relationships, which includes empathy, healing, persuasion and shared responsibility; Part 3: Functions and resources, consisting of dedication to human development, and community creation.

2.5 The Concept of Adaptive Leadership

Adaptive leadership has been advanced and explored in a series of other books since 1994. This work results from efforts to understand the relationship between leadership, adaptation, systems, and change in a practical way. However, it also has deep roots in scientific efforts to explain the evolution of human life, and before us, the evolution of all life on the planet, dating back to the beginning of time. With the growth and variation in scope, structure, governance, strategy, and coordination of political and commercial enterprise throughout written history, the ancestors' adaptation process to new possibilities and challenges has continued. So has our understanding of how to manage those processes, including the development of adaptive leadership in our lifetimes (Heifetz, Grashow, & Linsky, 2009)

Adaptive leadership, according to Heifetz et al. (2009) is a process of mobilizing people to face and overcome difficult challenges. Likewise, Northouse, (2015) explained that adaptive leadership is concerned with people's changes in response to changing circumstances. Adaptive leaders prepare and encourage people to deal with change. Moreover, adaptive leadership aims to motivate people to adapt

and learn new ways of life to succeed and grow. In essence, adaptive leadership refers to a leader's behavior and actions that empower others to address and resolve significant life changes.

Furthermore, Heifetz et al. (2009) proposed that in situations characterized by challenges and changes, the Leader has three primary responsibilities: 1) direction, 2) protection, and 3) order. That is, the Leader is expected to define roles and provide a vision for the group, organization, or society and ensure that the group, organization, or society is not vulnerable to external threats and maintains stability. Because addressing adaptive challenges necessitates entering unknown territory and disrupting equilibrium, it is an activity that is inherently uncertain, risky for both the organization and the individual, and, as a result, frequently disruptive and disorienting.

Table 2.1 Leadership from a Position of Authority

Task	Technical	Adaptive
Direction	Provide problem definition & Solution	Identify the adaptive challenge; frame key questions & issues
Protection	Protect from external threats	Disclose external threats
Order		
Orientation	Orient people to current role	Disorient current roles; resist orienting people to new role too quickly
Conflict	Restore order	Expose conflict or let it emerge
Norms	Maintain norms	Challenge norms or let them be challenged

Source: Heifetz, Grashow, and Linsky (2009)

2.5.1 Model of Adaptive Leadership

The concept of leadership of Adaptive Leadership is still considered to be in the early stages of theoretical development. Northouse (2015) created the model based on studies by Heifetz et al. is (Heifetz, 1994; Heifetz & Sinder, 1988; Heifetz et al., 2009; Heifetz & Laurie, 1997; Heifetz & Linsky, 2002 as cited in Northouse, 2015). The model has four components: 1) Situational challenges 2) Leader behaviors and 3) Adaptive work.

2.5.1.1 Situational Challenges

1) Technical Challenges

Heifetz et al. (2009) proposed a distinction between technical challenges and adaptive challenges because not every challenge needs an adaptive leader. Especially technical challenges that can be clearly defined, and know how to solve problems that can be carried out using normal rules and procedures of the organization. Such as problems related to programs or software of the computer is not working well, Etc. These problems can be solved by using a professional. Therefore, adaptive leadership is not required.

Table 2.2 Distinguishing Technical Problems and Adaptive Challenges

Kind of challenge	Problem definition	Solution	Locus of work
Technical	Clear	Clear	Authority
Technical and Adaptive	Clear	Requires learning	Authority and Stakeholders
Adaptive	Requires learning	Requires learning	Stakeholders

Source: Heifetz, Grashow, and Linsky (2009)

2) Technical and Adaptive Challenges

These challenges have both technical dimensions and adaptive; that is, problems and challenges can be clearly defined, but there is no clear solution

within the existing organizational system. To deal with this problem requires cooperation between leaders and followers. The leader may support the followers, but it requires them to work to learn to adapt and cope with change. For example, hospitals want to create a patient-centered organizational culture. From the old culture, patients were only viewed as service recipients and visitors to the hospital. In creating this new organizational culture, leaders can exercise their authority to provide training, to educate patients on the rights and services they deserve, including record information about their health. In this way, both hospital personnel and their relatives are involved with the patient.

3) Adaptive Challenges

Adaptive challenges are at the heart of the adaptive leadership process. Problems that are not clear-cut or easy to identify are adaptive challenges. They cannot be fixed by the leader's authority or expertise or by following normal procedures. Instead, adaptive challenges necessitate leaders encouraging others to define challenging situations and implement solutions with their support. Adaptive challenges are difficult to overcome because they often necessitate changes in people's assumptions, perceptions, beliefs, attitudes, and behaviors. For example, patients and families in hospices face a greater concern about how and when the patient will die and how to relax the best. Adaptive leadership in this context refers to mobilizing the patient and family members to address the many concerns surrounding a family member's death. Hospice nurses, social workers, and staff all play an important role in assisting families in coping with the death of a loved one (Northouse, 2015).

2.5.1.2 Leader Behaviors

1) Get on the Balcony

"Getting on the balcony" refers to a dance floor, and it implies that one must be above the dancing to comprehend what's going on below. On the balcony, the leader is temporarily removed from the situation's chaos, noise, and interaction. It allows the leader to have a better understanding of reality. The adaptive leader is encouraged to take a step back from the conflict to see it more clearly, but never to completely dissociate from it. Influential leaders can move back and forth as

participants and observers between their people's struggles and the group, organization, or community's intentions.

2) Identify the Adaptive Challenge

Leaders must diagnose and analyze issues and challenges. The distinction between technical and adaptive challenges is crucial to this process. Leadership failures are frequently caused by leaders' failure to diagnose problems correctly. The adaptive leadership process suggests that for adaptive challenges, adaptive leadership behaviors are most effective, while for technical challenges, technical leadership is most effective. It's a bad idea to approach problems with the wrong kind of leadership.

3) Regulate Distress

Adaptive challenges necessitate change, and the process of change causes people anxiety and distress. A certain amount of distress is unavoidable and even beneficial during change for most people, but too much distress is counterproductive and can be debilitating. Therefore, the adaptive leader must watch people's stress levels and keep them within a product range. This is what it means to be able to regulate distress.

4) Maintain Disciplined Attention

The leader must motivate people to concentrate on the difficult tasks at hand. This is not easy; people are naturally resistant to change, especially when changing their beliefs, values, or behaviors. The leader's role in maintaining disciplined attention is to assist people in dealing with change rather than avoiding it.

5) Give the Work Back to the People

Peoples want leaders to give them direction and feel safe in their work. However, too much authority and leadership can be debilitating, reducing people's confidence in their ability to solve problems independently and suppressing their creative abilities. Leaders must learn to limit their influence and delegate problem-solving to the individuals involved. Giving work back to the people necessitates a leader's awareness of when they should step back and let the people do their jobs.

6) Protect Leadership Voices from Below

Adaptive leaders must exercise caution when listening to and accepting the ideas of people on the periphery, marginalized, or even deviant in the group or organization. Adaptive leaders should avoid the temptation to marginalize or silence minority voices in the name of the majority. Giving others a voice necessitates a leader relinquishing some control and giving individual members more control. This is a challenging task.

2.5.1.3 Adaptive Work

Adaptive work is the method that adaptive leaders use to direct their efforts. Adaptive leadership has this as its focus and intended goal. Adaptive work is born out of the leader-follower communication process, but it is mainly the followers' work. It takes place in a safe environment where people feel secure as they face potential changes in their roles, interests, and values.

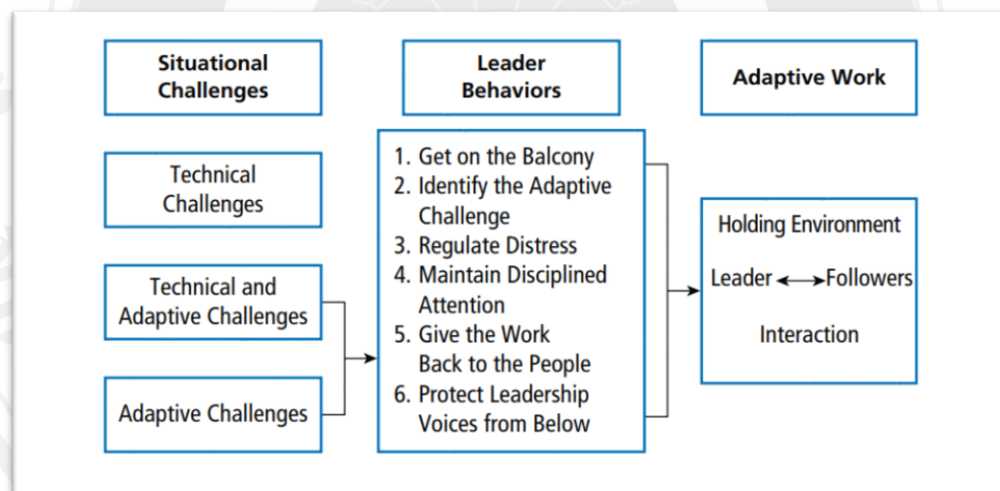


Figure 2.9 Model of Adaptive Leadership

Source: Northouse (2015)

2.5.2 Criticize Adaptive Leadership Concept

Adaptive leadership is a multi-dimensional process that involves situational challenges, leader behaviors, and adaptive work. The process' main goal is to get people involved in doing adaptive work. Adaptive leadership differs from other

traditional leadership approaches in that it focuses on leader traits, skills, behaviors, and authenticity rather than mobilizing followers to face adaptive challenges. Adaptive leadership focuses on the changes that people must make in response to changing environments and how leaders can support them (Northouse, 2015).

The concept of adaptive leadership is new. In developing the theory, Most of the studies were in the context of health care (Northouse, 2015). Adams, Bailey, Anderson, and Thygeson (2013) conducted a study using the Adaptive Leadership Framework to describe the behavior of service personnel while interacting with family members who are faced with the challenge of realizing their loved ones are dying. The results suggest that nurses' adaptive leadership behaviors and doctors can help transition from treatment to palliative care by helping family members adjust and let go. Similarly, Thygeson, Morrissey, and Ulstad (2010) studies on Adaptive leadership and the practice of medicine: a complexity-based approach to reframing the doctor–patient relationship found that patients are complex adaptive systems confronted with both adaptive and technical health issues. Technical health challenges are acceptable to the complex or straightforward expert-mediated technical interventions common in modern medicine. However, complex adaptive challenges can only be resolved by patients doing the adaptive work to learn new attitudes, beliefs, and behaviors. Adopting an adaptive leadership paradigm in medicine will necessitate some adaptation. However, it promises to strengthen the doctor-patient connection, increase our effectiveness as healers, and reduce unnecessary healthcare consumption.

In conclusion, the concept of adaptive leadership can be used at both the individual and corporate levels. However, research is still restricted to a small circle, and teaching is restricted to specific educational fields. In the future, research studies will be needed to support and confirm the concept of adaptive leadership, which can be effective in a variety of situations.

CHAPTER 3

RESEARCH METHODOLOGY

This qualitative study aims to get access to knowledge and truth and answer the following research questions: 1) What are the traits, behaviors and components of leadership of the abbots at present? 2) What kind of the leadership model is appropriate for the abbots in Sangha administration under the temple context that focuses on education and development with the community? Therefore, this chapter presents research methodologies on the following topics: 3.1 Research Paradigm 3.2 Leading Concepts of the Study 3.3 The Target Groups and Key Informant 3.4 Research instrument and Interview Guide 3.5 Data Collection 3.6 Data Analysis

3.1 Research Paradigm

This research studied knowledge and truth under the interpretation paradigm. It aims to understand social phenomena from the Emic Point of View. In addition, this research also adheres to a practical philosophy that instructs the qualitative researcher to perform five actions, which are: 1) Natural Setting 2) Emic Point of View 3) Context Sensitivity 4) Holistic Perspective and 5) Inductive Approach. (Supanee Chaiamporn, 2013)

3.2 Leading Concepts of Study

In this study, four types of leadership theory were used as the leading concepts in the study, namely Transformational Leadership, Authentic Leadership, Servant Leadership, and Adaptive Leadership. These leading ideas are only used as a guiding concept in the study to find answers in research only. It is not considered fixed but flexible and can change if knowledge and a new reality are discovered.

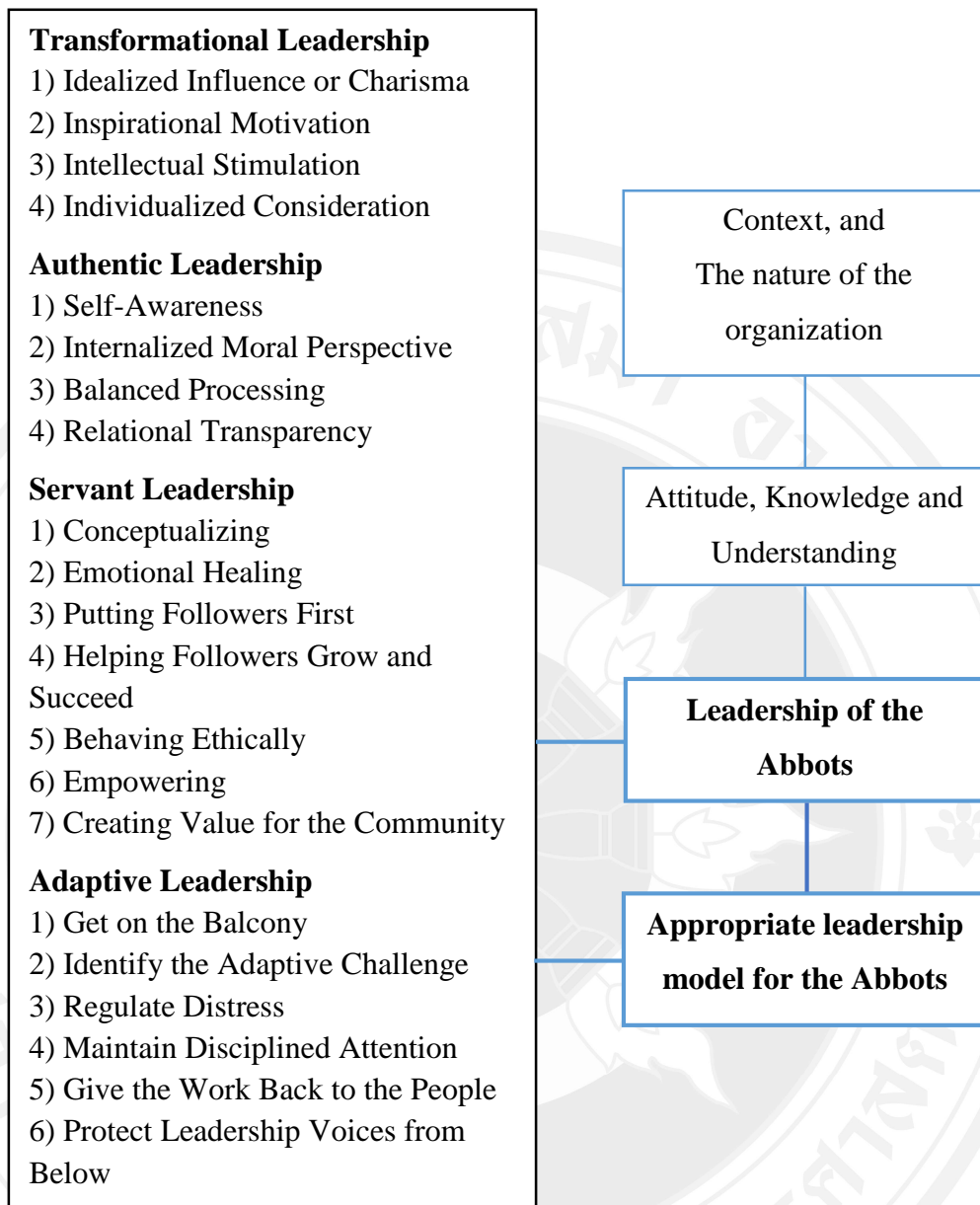


Figure 3.1 Leading Concepts

3.3 The Target Groups and Key Informant

The target group of this research study is a temple in Chaiyaphum Province selected from temples with outstanding achievements in education and development with the community. In addition, the selection of the abbot who has knowledge and understanding of leadership and the administration of the Sangha, from the target group of 6 temples, namely 1) Wat Chaiyaphum Phithak (Pha Koeng), Kut Chum Saeng Subdistrict, Nong Bua Daeng District 2) Wat Bang Amphan, Ban Tan Subdistrict, Bamnet Narong District 3) Wat Liap Nam Lai, Ban Kham Subdistrict, Chatturat District 4) Wat Huai Hin Fon, Wang Thong Subdistrict, Phakdi Chumphon District 5) Wat Chimpfli (Ban Ngew), Non Samran Subdistrict, Mueang District 6) Wat Ampha, Ban Lao Subdistrict, Mueang District. The target group and key informants in each temple consisted of Abbot, Monk, Temple committee, and Community leader. In addition, key informants were selected from the staff of the National Buddhism Office, by selecting from those who have positions, roles, and duties with knowledge and understanding directly related to the work of the Sangha. A total of 26 key informants.

Furthermore, grounded theory methodology was used to choose target groups from temples in Chaiyaphum province. Therefore, target groups are chosen based on the construction and development of theory rather than population representation or statistical analysis (Charmaz, 2014). Additionally, the researcher took into account that the samples from Chaiyaphum Province have a variety of aspects, contexts, and conditions that are suitable for the study. The study of specific cases is deeply resulting in more good case studies. As a result, research in the social sciences will be more efficient, valuable, and credible (Flyvbjerg, 2001).

3.4 Research Instrument and Interview Guide

All qualitative data collection instruments are not strictly structured. Therefore, the effectiveness of those methods depends on the researcher who uses the method. The researcher must understand the key principles and have good skills in using the data collection instruments, know when to adjust, be strict in principle, and

know the essence of the required data to be successful (Chai Bodhisita, 2019). Thus, the researcher used the instruments in this research study as follows:

3.4.1 Interview Questions Guide

Qualitative questions have no strict structure and can be flexible. It is an open-ended question. No answers are prepared in advance. Thus, it allows the interviewer to modify or change the question, both in terms of the words used to ask and the order of the questions. It depends on the situation and the interviewee (Chai Bodhisita, 2019). Therefore, the researcher has defined the interview questions in four parts as follows:

Part 1: Questions about basic information of key informants consist of Name – Surname – the Pali monastic name of a Buddhist monk, education level, job position, institution, place of residence, interview date time, etc.

Part 2: Questions about characteristics, goals, focus, including context, environment, and the history of the organization. For example, 1) What are the temple's history, context, and environment? 2) What is the nature of the interaction between the temple and the community? 3) What are the general characteristics of the population and the community? 4) What is the focus of the temple? 5) What are the vision, goals, missions of the temple?

Part 3: Questions about Abbot's Leadership. For example, 1) Context, general social environment that affects leadership. 2) Principles, beliefs, values that are adhered to in living and working. 3) Encourage followers to consider more than personal interests or not/how? 4) How are decisions based on morals and ethics? 5) What behavior is a good example of the followers? 6) How do you communicate your expectations for a good future? 7) How do reason and encourage work-related questions? 8) How are followers encouraged to develop their strengths? 9) How are listen to opinions and suggestions before making a decision? 10) How are actions and communications that reflect core values? 11) How do you assign tasks and empower decision-making? 12) How are you focused on happiness and personal suffering? 13) How are followers encouraged to grow and progress? 14) How are your social responsibilities? 15) How are solve problems in crises? 16) How are stimulate and encourage followers to adapt and change?

Part 4: Questions about Appropriate Leadership for Abbots. For example, 1) What characteristics, behaviors, and components of leadership should be within the nature of educational-focused temples? 2) What characteristics, behaviors, and components of leadership should be within the nature of development-focused temples? 3) What should appropriate leadership look like in the future? 4) What kind of leadership will be able to administer the Sangha effectively? 5) What characteristics are problems and obstacles in the administration of the Sangha? 6) What are the conditions for good and bad leadership? 7) Importance of Leadership in Sangha Administration. 8) Problems and obstacles in building good leadership. 9) Appropriate leadership for critical, challenging, and uncertain situations. 10) Relationship Between Appropriate Leadership and Adaptation and change. 11) What are your expectations for future leadership roles.

3.4.2 Participant Observation

Researchers stay in the area for 1-2 weeks to participate in activities and observe both settings, activities, and contexts, including phenomena that occur to obtain complete, accurate data that will be useful to this research. By using the following observation guidelines:

3.4.2.1 Settings

Researchers should view locations as part of the data. Especially data that provides context for actual actions or interactions people have with each other. This will provide data that can lead to answering research questions.

3.4.2.2 Activities

The researcher observed activities linked to the individuals involved by observing what was going on. How did those processes occur and proceed? What is connected to what? What is outstanding? What is the contradiction? What is lack or excess? What was the problem in the observed event? In addition, the researchers observed the individuals involved in what they do, say, and how they interact with others both in a formal manner and informal. Especially, language, words, phrases that the person uses to express their feelings or explain in that activity (Chai Bodhisita, 2019).

3.4.2.3 Context

Context helps us better understand the meaning of the activity observed. Context is also closely related to the meaning of the activity we observe. The pattern and meaning of many activities may change depending on the context or personal and social environment (Chai Bodhisita, 2019). Therefore, the researchers observed all environments involving people, society, culture, and their historical context.

3.5 Data Collection

The researcher is preparing tools used to store data, recording data, and preparing before going to research areas. Three qualitative data collection methods were used in this study: 1) The researcher studied information from books, textbooks, documents, and related literature, focusing on concepts, theories, and related research to understand in-depth. 2) The researcher carried out a qualitative interview using the following methods: an in-depth interview, unstructured interview, and Semi-structured Interview. Then, record the data on the device and translate it to analysis. 3) Using participant observation

3.6 Data Analysis

In this research, the researcher analyzed data according to Grounded Theory Approach, which data collection and data analysis simultaneously. The stages are as follows:

3.6.1 Initial Coding

At this stage, the researcher generates the initial data code. To open up theoretical possibilities using line-by-line coding techniques to get meaningful data, which is helpful for the analysis in the next stage.

3.6.2 Focused Coding

At this stage, the researcher took the initial code into consideration in detail. Then compare to find frequencies, redundancy, reduce redundant code, and mix consistent meaningful code. Finally, perform separate and select theoretically significant code. It is helpful to analyze the data in the next step.

3.6.3 Theoretical Coding

3.6.3.1 Categories

At this stage, the researchers took focused coding into detail for classification by considering the properties of the code that are consistent and can be classified into the same category. In addition, the researcher has reduced the code that is insignificant to the analysis.

3.6.3.2 Themes

At this stage, the researcher has categorized the significant theoretical codes into the formation of themes according to the grounded theory approach. Then, reducing the redundant category and mixing some of the corresponding categories. As a result, the themes and the categories of themes are concise clear, leading to the emergence of the concept of theory, and making them begin to see the scope of the theory.

3.6.4 Theoretical Category and Scope of Theory

The researcher has brought themes and categories of themes issues to be organized into conceptual categories to demonstrate an explanation definition and details of various properties of the themes. At this stage, the scope of the theory became clearer.

3.6.5 Construct a Theory

At the last stage, the researcher demonstrates explanations, definitions, and details of themes reviewed and checked for correctness from previous stages, then presented as a theory or leadership model.

CHAPTER 4

EXISTING LEADERSHIP ATTRIBUTES OF THE ABBOTS

The research entitled “Constructing Appropriate Leadership Models for the Abbot in Sangha Administration: Grounded Theory Approach” aimed to study the understanding of the traits, behaviors, and component of the leadership of the abbots in the emic point of view and construct the appropriate leadership models for the abbots. In this chapter, the researcher would like to present the study results from 6 temples in Chaiyaphum Province that were selected as the samples of this study, namely 1) Wat Chaiyaphum Phithak (Pha Koeng), 2) Wat Bang Amphan, 3) Wat Liap Nam Lai, 4) Wat Huai Hin Fon, 5) Wat Chimphli (Ban Ngew) and 6) Wat Ampha. The important content under 3 main elements: 1) the temple’s context 2) the distinctive features of the temple and 3) the existing leadership attributes will be presented. The comparative analysis of the elements of existing leadership of each case study will be presented in the last section.

The data presented in this chapter were collected by several methods, including in-depth interviews, participant observation and document study. The analytical unit was an organization, which was the temple, so the overall condition of each temple, its context, environment and distinctive features and the existing leadership attributes of the leader (abbot) of each temple were presented. These data were presented by descriptive information by considering the essence of the information related to the leadership of the abbots to answer the research questions and to be in accordance with the research objectives.

4.1 Wat Chaiyaphum Phithak (Pha Koeng), Kut Chum Saeng Subdistrict, Nong Bua Daeng District, Chaiyaphum Province

4.1.1 The Temple's Context

Kut Chum Saeng Subdistrict is situated in the west of Chaiyaphum Province. It is about 47 kilometers from Chaiyaphum Province and 7 kilometers from Nong Bua Daeng District. The total area is 117.96 square kilometers. It shares its border with Nong Bua Daeng District and Ban Dua Subdistrict, Kasetsoomboon District to the north; Mueang Chaiyaphum District to the east which is bordered by Laen Kha Mountain; Khu Mueang Subdistrict to the west and Ban Khwao District to the south. At present, Kut Chum Saeng Subdistrict is divided into 18 villages with a total of 4,388 households. There are 14,223 people, comprising 7,088 men and 7,135 women (as of May 21, 2019).

Most of the people are Buddhists. There are 13 places of worship, comprising 11 temples and 2 monasteries. The culture, beliefs and customs and local practices that people have passed on from the past to the present are as follows: the New Year's Day in January; Boon Phawet in March; Songkran Festival in April; the village's merit making tradition in May; Boon Bang Fai Festival (Rocket Festival) in May – June; the tradition candle offerings on the Buddhist Lent Day in October-November and Loi Krathong Festival in November-December. The unique and important local wisdom also includes basket making for household use, silkworm farming, silk weaving, mat weaving, and natural fishing methods. Most of the people (more than 95%) speak a local language, which is Isan language (Kut Chum Saeng Subdistrict Administrative Organization, 2019)

At present, Ban Na Khan Hak is divided into 4 administrative villages, namely Ban Na Somboon, Ban Chumchon Phatthana, Ban Na Udom, and Ban Mai Na Di. So, there are 5 villages in total with a total population of 4,097 people (as on May 21, 2019). In terms of the establishment of a village in the early days, a group of people who migrated from Kasetsoomboon District and other provinces sought a suitable place for livelihood. The area around Ban Na Khan Hak was fertile and suitable for living, especially for agricultural occupations. As a result, more and more immigrants moved to this area until a large village was formed. Such fertility can be seen from the

names of the villages that were separated from the administration of Ban Na Khan Hak, such as Ban Na Udom, Ban Na Somboon and Ban Mai Na Di. In addition, it was also the origin of the name of “Ban Na Khan Hak”. Because of its good yields, the beam used to carry the rice was broken. Rice farming has been the main occupation of the community from the past to the present (Kongkhan Kamlaingern, Dokmai Pusakul, personal communication, February 17, 2021).

Wat Chaiyaphum Phithak (Pha Koeng) is located at Ban Na Khan Hak, Kut Chum Saeng Subdistrict, Nong Bua Daeng District, Chaiyaphum Province. It is approximately 33 kilometers from the city, and next to the Phu Laen Kha National Park Office. It is a peaceful and beautiful temple suitable for those who seek nature and mental training. It is the developed temple of Chaiyaphum Province. The temple is located on the high cliff with prominent protruding stones. This temple was established in 1969 with the creation of a Buddha image called “Phra Phuttha Chaiyaphum Phithak”. Later, in 1974, the government had a resolution to invite Phra Maha Bunma Punyapirato (Phra Thepphawanavikrom) to stay at this temple. In the beginning, it was very difficult to live in the temple. The infrastructure was not available. There were many problems, including the problems of living conditions, diseases, food, and water for consumption. Moreover, the transportation route was inconvenient, making it difficult for the villagers to come to make merit. The monks who were in the temple at that time had to live mainly by relying on themselves.

Another important problem was that the temple construction occurred around the same time as the political movement of the Communist Party of Thailand. This affected the temple for more than 6 years. The members of the Communist Party of Thailand had movements in the temple’s neighborhood area according to political ideology. They also lived in the temple. So, the government and some people suspected that the temple provided food, shelter and help for these people. So, the government officers had to observe the temple regularly. This situation made the monks and the people in the village feel uncomfortable. After the fight between the Communist Party and the government ended, this problem gradually faded and eventually disappeared.

4.1.2 The Distinctive Features of the Temple

According to the context and the environment coupled with many factors, Wat Chaiyaphum Phithak (Pha Koeng) has 3 distinctive features as follows.

4.1.2.1 It Is a Learning Resource of the Pali Department, the Dharma Department, and the General Education Department.

Wat Chaiyaphum Phithak (Pha Koeng) offers teaching and learning of Phrapariyattidhamma in 3 departments, namely 1) the Pali Department, offering teaching from Pali Scholar, Level 1-2 to Level 9; 2) the Dharma Department, offering teaching for the Dhamma Scholar, Elementary Level to the Dhamma Scholar, Advanced Level and 3) Phrapariyattidharma School, General Education Department, founded in 1995, teaching from Mathayom 1 to Mathayom 6. All these 3 departments have produced many personnel to serve Buddhism and society. It is regarded as one of the most outstanding educational temples in Chaiyaphum Province. In addition, Wat Chaiyaphum Phithak Temple (Pha Koeng) is also the first Dharma practice office in Chaiyaphum Province because of the temple's location that is located on a mountain, which is a place of peace and conducive to the practice of vipassana meditation. The temple also realizes and pays attention to the importance of the daily practice of the monks. In addition, meditation activities are regularly organized.

4.1.2.2 The Temple is Strict to the Buddhist Disciplines and Rules.

The existence of monks must rely on the faith of the laymen. As Wat Chaiyaphum Phithak (Pha Koeng) is located on a hill which is far from the community, it is difficult for the villagers to make merit. The people who come to make merit must have faith. The hardships and efforts of these people have been seen by the senior monks, so they feel gratitude towards these people. For this reason, they perform good practice, and keep themselves in strict discipline. The monks and the novices are also taught to feel gratitude towards these people. As a result, they pay back these people by practicing good behaviors according to the Dharma and Discipline. They perform their own routines well on a regular basis in order to be the role model and accepted by other monks. These practices also make the Buddhists have faith in them. Moreover, the temple has clear rules for coexistence, resulting in the unity of the monks within the temple. These rules are also used in the management

of various affairs within the temple, as well as the outsiders to achieve the orderliness effectively.

4.1.2.3 It is One of The Important Tourist Attractions in Chaiyaphum Province.

Wat Chaiyaphum Phithak (Wat Pha Koeng) is located on a high mountain range. So, a wide and beautiful scenery can be seen from the temple. This distinctive feature is the origin of the temple's name. As the temple is situated on a steep cliff with the protruding stones, clearly resembling a half moon, the villagers have called this cliff "Pha Koeng" until now because the moon is called "E-Koeng" in Isan language. In addition, within the temple, there is an important religious place, called "Phra That Pha Koeng", which is a bottle gourd shaped Chedi, a blend of art between Phra That Phanom with Phra Pathom Chedi. There is also "Phra Phuttha Chaiyaphum Phithak", a Buddha image in the Rattanakosin period. It is a standing Buddha image in the posture of giving blessings, raising the right hand. With the geographical features of the temple and important religious places within the temple, Wat Chaiyaphum Phithak (Pha Koeng) becomes one of the famous tourist attractions in Chaiyaphum Province. Every day, many Buddhists travel to visit the temple.

4.1.2.4 There is a Senior Monk with Good Practices.

Phra Thepphawanavikrom or Luang Por Bunma Punyaphirato is the first abbot of Wat Chaiyaphum Phithak (Pha Koeng). He is a monk with good practices according to the discipline. So, he has gained faith from both monks and general people. The faith has been gained from the recognition that he is a monk who has trained himself to be graceful in all aspects, including body, speech, and mind. He also strictly practices the Dharma and Discipline. Additionally, he has helped other temples and communities widely. His practices have existed in the perception of the monks and the general people, especially those in Chaiyaphum Province. As the abbot has received a lot of faith, the overall development of Wat Chaiyaphum Phithak (Pha Koeng) is effective, especially in the field of education that has been supported with resources until it is successful until now. The support of resources from individuals and public and private agencies used to develop the temple and drive educational work is a result of the faith having on Phra Thepphawanavikrom.

4.1.3 The Interaction between the Temple and the Community

Wat Chaiyaphum Phithak (Pha Koeng) is located on a hill quite far from the community. Therefore, the interaction between the temple and the community is different from the temples located in the village or close to the community. The relationship of the temple with the community has evolved over time. At the beginning of the construction of the temple, the transportation route was not convenient. The monks at that time had to receive alms from the villagers in Ban Na Khan Hak, the main village supporting the temple and always interacting with the temple through various activities. When the villagers wanted to make merit and help develop the temple, they had to walk up to the temple. The interaction between the temple and the community was simple in the early days. There were no complicated activities, and they were dependent on each other.

When the development of society is more advanced, there are good transportation routes, making traveling more convenient. The monks use vehicles on morning alms. At the same time, the villagers also use vehicles to go up to the temple to make merit and participate in the activities held by the temple. The relationship between the temple and the community is complex and becomes closer, such as joining in making merit on important Buddhist days, participating in the traditions organized by the temple on various occasions as well as participating in fasting practice at the temple. As more Buddhists come to the temple, the temple must manage resources sufficiently, especially basic utilities. In addition, the temple must set rules for efficient and effective management.

After Chaiyaphum Phithak Temple (Pha Keng) has been known as a place to relax the mind together with the good practice of the leader, respect has been gained from a lot of people. They also come to make merits donations. The temple is developed rapidly and able to give assistance to the community better than in the past. As Ban Na Khan Hak is the main village that has supported the temple for a long time, the temple has helped develop the households, the temple, and the school on a regular basis by constructing various buildings and places. Various activities held by the community regularly have also been supported.

4.1.4 The Existing Leadership Attributes of the Abbot

From the in-depth interviews, participatory observation and document study, it was found that there were 7 leadership attributes existing in the abbot: 1) Being Compassionate and Generous 2) Self-Awareness 3) Being Strict in Disciplines 4) Being a Role Model 5) Giving the Work Back to the People 6) Helping Followers Grow and Succeed 7) Creating Values for the Community

Table 4.1 Showing the Analysis of the Existing Leadership Attributes of Wat Chaiyaphum Phithak (Pha Koeng)

Leadership Attributes	Abbot	Monk	Temple Committee	Community Leader
Being Compassionate and Generous	“...Love the temple like you love your home; love your work like you love your life; love students like you love your children; and love the villagers like you love your relatives...”	“...The abbot has never used verbal words that cause negative emotions. Also, when the followers have problems he always helps to solve...”	“...He has love and compassion for the novice and his relatives. Sometimes it seems that he is scolding. But after that he was kind...”	“...As I've seen all along, he is kind to the villagers. When the temple has any merit event villagers will go up to join to help. He is a true giver...”
Self-Awareness	“...Continually review one's thoughts, words and actions. These things affect others because we are his teachers...”	“...He balances himself, people and work well. He also knows himself, people, and work, and harmonize all these three aspects...”	-	-
Being Strict in Disciplines	“...The administration is based on the principles of the Buddha's teachings. As a monk, we must adhere to the Buddha's Discipline...”	“...The abbot emphasizes on the novices to keep the precepts, behave and practice according to the <i>Sekiyawat</i> of standing, walking, sitting, and lying down...”	“...When being in this temple, you must not talk to each other. You need to stay calm. The abbot practices the disciplines very seriously...”	“...He is a monk who practices good deeds. Although, it is difficult to travel to receive alms from the villagers, he does it every day...”

Leadership Attributes	Abbot	Monk	Temple Committee	Community Leader
Being a Role Model	“...To rule people, I must let them know and see that what I am teaching them, I also do the same...”	“...He always points out and advises on what, where and how to do. If it is difficult, he will lead us and do it right away...”	“...A lot of the work within the temple will be done by himself, such as construction, he designs it himself and does it himself...”	“...The development of temples He led the lay disciples to do it, followed them all the time, and some of them acted as an example...”
Give the Work Back to the People	“...In terms of the administration, I have given them the policy to implement. I also set the duty for each monk.”	“...The abbot usually gives orders in a clear manner. He is sympathetic for his followers, and always follows up on the assigned work until it is done...”	“...Monks, novices in the temple will have their duties because the abbot has divided the duties to do...”	“...The temple selects people in the village to be the temple's committee. Villagers help with temple work as the abbot said...”
Helping Followers Grow and Succeed	“...I encourage everyone to have education. Those with maturity to become a high-ranking ruler will be sent to be the abbot or the Ecclesiastical Commune-Chief. They are assigned with duties...”	“...If the novice graduating from this temple and continue staying in the temple, the abbot will support them to study at a higher level. But if they leave the Buddhist monkhood, the abbot will give them scholarships...”	“...If he sees us do something wrong, he will teach us right there so that we can correct and develop ourselves better. So, we can live honorably according to the Dharma...”	-
Creating Values for the Community	“...During the Covid-19 situation The temple also helps the villagers to relieve their suffering during the time he lost his job. Help according to the potential of the monks that we can help...”	“...He has created both people and objects. He has built public facilities for the benefit of the public and made people to be good people...”	“...He built many public facilities on the land given by the villagers. Even it was very difficult at first, he put his efforts until the construction of public facilities was completed...”	“...The abbot built a pavilion in the temple, a childcare center and many places for public benefits in the community...”

1) Being Compassionate and Generous

This leadership attribute can be reflected in the adherence of the abbot to the following moral principle: “Love the temple like you love your home; love your work

like you love your life; love students like you love your children; and love the villagers like you love your relatives.” “Love the temple like you love your home” means thinking that the temple is your own home, so you must care, clean, and maintain the goodness of the temple. “Love your work like you love your life” means whatever work you do; you must focus on it to make it successful and most effective. “Love students like you love your children” means giving love and goodwill to students or those under your rule, treating them like parents treat their children as well as giving them the opportunity to access good education and development. “Love the villagers like you love your relatives” means giving love, kindness, and generosity for other people like they are your relatives and giving them both physical and mental assistance.

The abbot’s compassion and generosity can be also reflected through the monk’ perception (personal communication, March 8, 2021) as follows when talking to the monks, the abbot has never used verbal words that cause negative emotions. Also, when the followers have problems in some complicated tasks, he always helps to solve the problems. Sometimes it seems like he scolds, but it is filled with love and compassion for both novices and villagers. Therefore, when the temple organizes merit making or development events, it has always received cooperation from the villagers (Community leader 1; Temple committee 1, personal communication, March 9, 2011).

2) Self-Awareness

The most prominent feature of self-awareness is knowing the impact that may have on others. That is, under this attribute, the abbot is wary of his words and actions. He is fully aware that his actions and words may affect the followers in any way as the followers tend to observe their leader. The followers will also evaluate the speech and actions of their leader. If the expressions are negative, the trust in the leader will be reduced. On the other hand, if the expressions are positive, trust in the leader will be built. So, the followers will be inspired by the leader. It can be said that this attribute indirectly forces the leader to behave and express his actions according to ethical standards or use consistent speech patterns so that the followers can predict the leader’ behaviors and trust in him. The abbot’s self-awareness of can be reflected through the monk’ perception (personal communication, March 8, 2021) as follows “He balances

himself, people and work well. He also knows himself, people, and work, and harmonize all these three aspects”

3) Being Strict in Disciplines

The third quality of the abbot is being strict in discipline. The abbot generally adheres to the Dharma and Discipline, the rules of the clergy organization and the temple. Of these three things, he attaches importance and adheres to the Dharma and Discipline as the priority. He also orders the novices and the monks in the temple to focus on practicing the Dharma and Discipline, especially the Discipline called “Sekiyawat” because he believes that the Dharma and Discipline are most sacred principles of practice above any other secular orders. Then he complies with the rules of the clergy organization and the rules of the temple because each organization usually has different rules for organizing and managing the organization to achieve efficiency and unity. The abbot (personal communication, March 8, 2021) explained about this issue as follows

The administration is based on the principles of the Buddha’s teachings. As a monk, we must adhere to the Buddha’s Discipline. The most sacred thing is to follow the rules designed by the Lord Buddha... In terms of Sekhiyawat, the Lord Buddha also designed it for making monks be good persons with good practices. He also designated the punishment, like normal people that if they adhere to the laws of the country, they do not have to worry that we will be in prison

Moreover, the quality of being strict in discipline of the abbot has been also perceived by the monks, the Temple committee and the community leader as one monk (personal communication, March 8, 2021) said that “The abbot emphasizes on the novices to keep the precepts, behave and practice according to the Sekiyawat of standing, walking, sitting, and lying down, and focus on physical, verbal and mental disciplines” The Temple committee (personal communication, March 9, 2021) also projected an image of the abbot being strict in both verbal and non-verbal manners. “The abbot is very strict. When being in this temple, you must not talk to each other. You need to stay calm. The abbot practices the disciplines very seriously. So, we must stay calm. When going into the pavilion, we must not talk, or talk quietly” As

for the Community leader (personal communication, March 9, 2011), he has realized the strictness of the abbot through the practice of the Discipline that monks must receive alms from the villagers every day. The abbot does it every day even though the journey from the temple to the community is difficult. “He is a monk who practices good deeds. Although, it is difficult to travel to receive alms from the villagers, he does it every day”

4) Being a Role Model

The abbot is “a role model”. This indicates that he is the leader with stable and consistent behavior patterns, making the followers have confidence and faith in him. The followers also willingly follow the abbot’s behavior as a role model in practice. Sometimes, the abbot does not express his behavior directly with words, but he demonstrates it by actions. This is considered teaching by doing. The abbot (personal communication, March 8, 2021) gave an interview on this issue as follows “To rule people, I must let them know and see that what I am teaching them, I also do the same. For example, when I teach them to perform daily prayers, I must perform daily prayers as well. Teaching by doing is the most wonderful teaching method”

The exemplary behavior of the abbot clearly exists in the perception of the monks. When the abbot gives advice and it is difficult to implement, he will always take actions as an example. One monk (personal communication, March 8, 2021) commented on this issue as follows “He always points out and advises on what, where and how to do. If it is difficult, he will lead us and do it right away” The Temple committee and the community leader (personal communication, March 9, 2021) also said in the same way that the abbot is the leader of the monks and the villagers in doing the development work. He always does it by himself.

5) Giving the Work Back to the People

The abbot has used the model of “giving the work back to the people” for the management within the temple. The abbot has assigned the responsibilities according to the hierarchy of command. The assistant abbots will be responsible for the work suitable for their abilities, skills and expertise. The abbot (personal communication, March 8, 2021) stated that

In terms of the administration, I have given them the policy to implement...assigned the assistant abbots to implement the policy in the

temple...and I also set the duty for each monk. One monk is responsible for the temple area. Another monk is responsible for chanting or school administration. Everyone has his own responsibility. No one is free.

Such assignments of work are also consistent the perception of the Temple committee and the community leader who commented in the same way that the novices in the temple have duties as assigned by the abbot. The community leader and the villagers also help with the temple work as assigned (Community leader 1, Temple committee 1, personal communication, March 9, 2021). As for the assignments, there are both long-term tasks that need to be performed on a regular basis, such as work on temple routines, and performing morning and evening chanting, and short-term tasks, such as organizing merit-making events on the important days. The assignment of work is usually clear. It is not a compulsion, but it is to build motivation in completing the assignments. Once the assignments have been accomplished, there is a follow-up on the tasks that have been done and how they have progressed until they are accomplished. This is consistent with the view of follower that “The abbot usually gives orders in a clear manner. He is sympathetic for his followers, and always follows up on the assigned work until it is done” (Monk 1, personal communication, March 8, 2021).

6) Helping Followers Grow and Succeed

Another distinctive attribute of the abbot is “helping followers grow and succeed”. The temple’s context focuses on both secular and religious education. There are Phrapariyattidhamma schools, including the Dharma Department, the Pali Department, and the General Education Department. The abbot encourages his followers to receive equal education. It is to give the followers the opportunity to access important tools to improve their own life. When receiving as much education as the organization can provide, the followers will have freedom to choose their path of life. However, the abbot still gives them advice with goodwill. When the followers have developed themselves to the extent that they are able to become leaders, the abbot will support and encourage them to become leaders. The abbot (personal communication, March 8, 2021) gave the interview on this issue as follows

I encourage everyone to have education. Those with maturity to become a high-ranking ruler will be sent to be the abbot or the Ecclesiastical Commune-Chief. They are assigned with duties. When they are mature enough to become the ruler of the Sangha, they will be sent to be the Ecclesiastical Commune-Chief or the abbot. ...It is to go out and see how the management of the Sangha is. I teach them the principles of general practice of monks and how to behave and live with the villagers.

The way the abbot helps the followers to grow and succeed can be reflected through the monk's opinion (personal communication, March 8, 2021) that

If the children graduating from high school from this temple continue staying in the temple, the abbot will support them to study at a higher level. But if they leave the Buddhist monkhood, the abbot will give them scholarships. He does not only help those under his rule, but also extends this kind of help to the villagers. He always gives advice and teaches the villagers to improve themselves.

One Temple committee (personal communication, March 9, 2021) commented on this issue as follows. "If he sees us do something wrong, he will teach us right there so that we can correct and develop ourselves better. So, we can live honorably according to the Dharma"

7) Creating Values for the Community

Another distinctive feature of the abbot is creating value for the community through the activities of giving objects on various occasions as well as serving the public by building a temple, a school, a hospital, and a university. This fact can be clearly perceived by the Temple committee and the community leader (personal communication, March 9, 2021) as presented via their opinions follows

The abbot built a pavilion in the temple, a childcare center and many places for public benefits in the community. In addition, he built many public facilities on the land given by the villagers. Even it was very difficult at first, he put his efforts until the construction of public facilities was completed.

In addition to creating object-oriented values, the abbot can also create spiritual values by promoting morality and ethics in life to benefit society through preaching and writing on various occasions. This can be reflected through the opinions of one monk (personal communication, March 8, 2021 as follows “He has created both people and objects. He has built public facilities for the benefit of the public and made people to be good people so that they do not cause problems in society”

4.2 Wat Bang Amphan, Ban Tan Subdistrict, Bamnet Narong District, Chaiyaphum Province

4.2.1 The Temple’s Context

Ban Tan Subdistrict, Bamnet Narong District, Chaiyaphum Province is in the northeast of Bamnet Narong District. It is about 12 kilometers from Bamnet Narong District. There is a total area of about 42 square kilometers. Most of the land area is plain. The central area of the district is plateau. There is a large pond in the area. There are no mountains and rivers. There are canals that pass through the villages in the subdistrict, namely Khlong Lam Khan Chu, Khlong Phai Ngam and Lam Huai Sai. There are also sub-canals separated from the main canals. It is bordered by Tako Thong Subdistrict to the north; Hua Thale Subdistrict to the south; Ban Kham Subdistrict to the east, and Ban Phet Subdistrict and Ban Chuan Subdistrict to the west. Ban Tan Subdistrict has a total of 12 villages with 1,431 households and a total population of 4,619 people (as of May 27, 2019). Most of the population is engaged in agriculture. There are 5 primary schools and 1 secondary school. Also, there are community learning center, pre-school children training center in the temple, newspaper reading area of the village and the community hall. Most of the people are Buddhists. There are 4 temples and 3 other monasteries (Ban Tan Subdistrict Administrative Organization, 2019)

Ban Tan Subdistrict has a distinctive environment context, which is the natural resources in the area. There are soil resources which are sandy loam soil and saline soil suitable for doing agriculture requiring less water such as planting cassava, sugarcane, and corn because these types of soil cannot hold water. There are natural

water sources such as Bueng Amphan, Bueng Tan, Huai Khlong Phai Ngam, Huai Lam Khan Chu and Huai Sai which can store water for use throughout the dry season. Moreover, Ban Tan Subdistrict is an important source of mining resources in the country which is potash. It is a high quality carnallite mineral. It is in a depth of about 150 meters from the ground. The average density of ore is 23.9 meters, and it contains not less than 570 million tons of carnallite. At present, the mining project has been initiated. The mining of potash is used for producing potash fertilizers. Also, by-products, such as magnesium chloride salt and sodium chloride, which are raw materials for producing basic chemicals, are produced. So, about 24 products can be produced. These products will be exported, which can be substituted for imports from abroad. The major benefit that Ban Tan Subdistrict will receive is a share of income from mineral royalties from the production of salt and potash. Another benefit that will be gained is the establishment of industrial plants in the future, resulting in increased employment and gross economy (Ban Tan Subdistrict Administrative Organization, 2019).

Ban Hua Bueng, Ban Tan Subdistrict, Bamnet Narong District is a small village separated from Ban Tan Village, which is a traditional village. Originally, most of the villagers did farming, especially rice farming and produced rock salt. At that time, the rainfall was enough, so the villagers can cultivate rice with good yields which can be stored for consumption all year round. At first, there were not many households in the area. After that, the villagers migrated to settle in the area until they were able to group together to form a village. Then, Wat Bang Amphan was built in 1912, which was in the year of the Ox. *The temple* is under *Maha Nikaya* Buddhist Sect. The leaders in the temple construction were Mr. Niam Sornkaew, Mr. Dee Mangmanee, Mr. Si Lekjeen and Mr. Jake Lekjeen. Mr. Dee Mangmanee, and Mr. Mai Mangmanee donated the land with a total of 8 rai, 2 ngan, 60 square wa for building the temple. The area of Wat Bang Amphan is adjacent to Bueng Amphan in the north; the village fishing pond in the south; Hua Bueng Village in the east and Bueng Amphan in the west.

The important development of Wat Bang Amphan has continued in each period of the temple's leader. The important development of the temple occurred during 1924-1946. *Phra Atikarn* Thong Thammachoto was the abbot for a total of 22

years. The ubosot (ordination hall) was built and completed in 1937 and the inauguration ceremony was held in 1938. Then during 1955-1959, Phra Han Thammathinno led the villagers to build a temple dam, expand the area and create a replica of the Buddha's footprint in the middle of the water. The worship ceremony is held in the third month of every year. It is a tradition that has been passed down until the present. Until in the year 1985, when Phra *Atikarn* Boonyuen Anamyao was the abbot, the temple arch was built, and the foundation stone was laid for the construction. After that, Phra Palad Lue Supalko led the villagers to build a new ubosot until it was completed. Other important religious sites, such as the Thammasangwet Pavilion, the crematorium, the bell tower, and the pre-school child training center were also built in Wat Bang Amphan.

The development of Wat Bang Amphan happened again. It was an important event, resulting in the prosperity of the temple until the present. Since 2002, Phrakru Pariyat Chayodom, a current abbot, have led the villagers to build permanent objects within the temple. For example, Mondop Supalkanusorn was built in 2002. In 2003, 28 bathrooms were built. In 2004, a kitchen was built. In 2010, 15 cubicles were built. In 2012, a bridge was constructed to connect to the Mondop in the middle of the water. In 2013, the 100th Anniversary Dharma Meditation Building was built. In 2016, the wall was built around the temple. The abbot also developed Wat Bang Amphan from a small temple to a famous temple. It is also a model for other temples in various fields, namely 1) the Community Thai Cultural Center of Ban Tan SubDistrict in 2002, 2) the Moral Promotion Center, Ministry of Education in 2005, 3) the Sunday Buddhist Study Center in 2006, 4) Ban Hua Bueng Community ICT Center in 2010, 5) the educational park in the temple, the National Office of Buddhism in 2012, 6) the Chalermraja Cultural Center in 2014, 7) the model of the developed temple, the National Office of Buddhism in 2016 and 8) the moral community adopting the Sufficiency Economy Philosophy in 2018.

4.2.2 The Distinctive Features of the Temple

From the context and the environment coupled with many factors and conditions, Wat Bang Amphan has the following distinctive features.

4.2.2.1 It has a Long History

Wat Bang Amphan is an old temple that is more than 100 years old. It was built in 1912. There are important places of the temple such as the old ubosot, more than 80 years old, built in 1937, a new ubosot built in 1985, a replica of the Buddha's footprint enshrined in a Mondop in the middle of the water, built in 1957. There is an annual event to pay homage to the replica of the Buddha's footprint between February and March every year. The villagers call it "the third month merit making event". Moreover, there is Phra Phuttha Suwanrangi (Luang Pho Thong), which is the sacred Buddha image of Wat Bang Amphan, built in 1937, enshrined in the old ubosot. There are also the relics enshrined in the Mondop in the middle of the water, given by Somdej Phra Yannasangvara Patriarch Sakolmahasangkharinayok on June 5, 2011.

4.2.2.2 It is Located Near a Large Natural Swam

Wat Bang Amphan has a total area of approximately 30 rai. It is adjacent to Bueng Amphan in the north, the village fishing pond in the south, Hua Bueng Village in the east. The temple is located next to Bueng Amphan, a brackish marsh with an area of more than 700 rai, which is a habitat for a wide variety of birds, aquatic animals and plants. In addition, Bueng Amphan is also an important water source for the livelihood of people in the community.

4.2.2.3 It is a Learning Center for Ecosystems and Local Culture

Wat Bang Amphan is a model of the developed temple. It is also a center of community learning about ecosystems, nature and local culture preservation. A local museum is also situated in the temple (Bamnet Narong District Cultural Center), established in 2002. Antique utensils that are cultural heritage and language heritage (Thai Korat) are collected in the museum. It is a source of folk wisdom preservation and a model of sufficiency economy lifestyle as well as local medicinal plants. Moreover, the temple is the local learning center. For example, it is the Community Thai Cultural Center of Ban Tan SubDistrict, the Moral Promotion Center, Ministry of Education in 2005, the Sunday Buddhist Study Center, Ban Hua Bueng Community ICT Center, the educational park in the temple, the National Office of Buddhism, the Chalemraja Cultural Center, the model of the developed temple, the National Office of Buddhism, the moral community adopting the

Sufficiency Economy Philosophy and the 51st Dharma Practice Office in Chaiyaphum Province.

4.2.3 The Interaction between the Temple and the Community

The communities surrounding the temple are small communities, so the monks and the villagers are relatives. The leader of the temple is also a descendant of the local people, so he is respected and trusted. The coexistence in the temple and the community is based on the kinship relationships. They mostly rely on each other. So, there are no clear and strict rules in the management. It is assumed that the monks and the villagers already have the disciplines and the law that are good and used as the principle of practice. But if there are problems, they use a compromise approach and talk to each other to point out the benefits and the punishment resulted from the problems. For this reason, the leader can manage problems smoothly.

In addition, from the fact that Wat Bang Amphan is an old temple, there are many valuable antiques. It is also the center of culture and local wisdom, which is considered as the learning source and the center of the mind of the people in the area. Therefore, traditional activities have been organized to conserve the community's heritages that have been passed on to many generations. The temple is also surrounded by diverse natural ecosystems. Therefore, it focuses on human and environmental development along with cultivating awareness of values together with preserving the local culture. To accomplish these tasks, the temple needs to build collaboration with local communities and external organizations to disseminate knowledge and raise awareness. The exchange of resources and knowledge of work that is effective to achieve the goals is also supported by organizing activities regularly.

Another interaction between the temple and the community is organizing traditional activities of Isan people in each month, called "Heet Sip Song", as well as the activities held on important Buddhist days. However, the merit-making event that the temple has held together with the community for a long time since 1957 until the present is called "Boon Duean Sam" (the third month merit making event). It is held between February and March every year. Before the event, a meeting is held to discuss the details and persuade people to make merit. It is considered a day to gather

the Buddhists who travel from different places to make merit. Thus, “Boon Duean Sam” has presented unity and cooperation between the temple and the community from the past until the present.

4.2.4 The Existing Leadership Attributes of the Abbot

From the in-depth interviews, participatory observation and document study, it was found that there were 6 leadership attributes existing in the abbot: 1) Self-Sacrifice 2) Intelligence 3) Self-Awareness 4) Sociability 5) Being a Role Model and 6) Compromise

Table 4.2 Showing the Analysis of the Existing Leadership Attributes of Wat Bang Amphan

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Self-Sacrifice	“... We have to sacrifice ourselves first. Self-sacrifice is the major attribute of the leader. So, I must sacrifice both of my money and physical effort for development...”	“...He was a person who sacrificed both physical strength and property. Dedicated to making the job a success...”	“...He developed a temple that is very admirable because he is a diligent person who works hard...”	“...He clearly developed the temple to prosper, he did it all the time, with someone helping or not, he did it...”
Intelligence	“..The villagers basically respect me because I live in this village. I also have good behaviors and abilities. I am confident that I am a knowledgeable monk...”	“...The abbot is a good person. Having the opportunity to help him work is my good luck. He will be the one who designs and plans, and I will follow him...”	“...He is a scholar and well-informed person. He is good at many fields. When he becomes the abbot, the villagers accept him...”	-
Self-Awareness	“...I believe that when having problems, I have to look at myself first. The problems are caused by me, so I have to fix myself, not others...”	“...He always advises that we should always be aware that we are monks, relying on the villagers for a living, so we have to behave	-	-

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
		properly...”		
Sociability	<p>“...let this temple be the center of activities. We help support as needed. Community Collaboration with government agencies as a response to government jobs and clergy work...”</p>	-	<p>“...He cares for old people who are sick. He will visit home. At school, he went to become a regular teacher. When organizing events, the whole village, temple, and school work together well...”</p>	<p>“...When he is with the villagers, he knows how to act. When we have to do something, he gives advice and lets us think for ourselves for what should be done...”</p>
Being a Role Model	<p>“...we must show them what we have done. When they see we act, they will be convinced that we can do it. Being a leader, you have to show what you have done first...”</p>	<p>“...When I help the abbot with work, I see that he does various things by himself. Then other monk will follow him. I am really impressed with what he has led us to do...”</p>	<p>“...He dresses properly, practices daily routines, and prays in the morning and evening regularly. He is a role model for other monks in the temple...”</p>	<p>“...He is a monk who strictly adheres to the Dharma and Discipline. Orderly monk and the worshipers believed and followed him...”</p>
Compromise	<p>“...For some people, we cannot revolutionize. We have to gradually change them by using reasons and pointing out to them about advantages and disadvantages...”</p>	<p>“...For the temple’s administration, he advises us to keep calm and take a closer look at it, and then gradually change it...”</p>	<p>“When there are problems, the abbot will talk to and warn both monks and villagers, and they will gradually change to be better. He give them the opportunity to improve themselves...”</p>	-

1) Self-Sacrifice

The first distinctive attribute of the abbot of Wat Bang Amphan is self-sacrifice. He has sacrificed personal benefits, including physical strength and intelligence and power for benefits of the public. Self-sacrifice is considered one of the cornerstones of leadership. When the leader sacrifices himself, he can win the hearts of the followers. So, the followers will respect and follow his orders willingly.

The abbot (personal communication, March 19, 2021) shared his opinions on this issue that

We have to sacrifice ourselves first. Self-sacrifice is the major attribute of the leader. The Ecclesiastical Regional Governor often said that we must do our best whatever we are. We must be a selfless leader with peaceful mind and soul... I am here as a leader, who are both a commander and monk. So, I must sacrifice both of my money and physical effort for working on the development.

In addition, self-sacrifice of the leader is presented through his commitments, efforts, and energy to make the work successful. This is also reflected in the consistent perceptions of the monks, the temple committee and the community leader (personal communication, March 21, 2021) stating that the abbot is a person who sacrifices physical and mental strength and wealth to get the work done. For example, for the large worship hall that is being built, the abbot intends to complete and make it as a memorial. He has never stopped working. He has continually improved the temple. So, the temple has been completely developed

2) Intelligence

The second leadership trait of the abbot of Wat Bang Amphan is intelligence. It can be demonstrated by having the knowledge necessary for management. In addition, he may gain knowledge from direct experience in a variety of situations or through education from an educational institution or self-study by reading, watching, and listening from various media. The abbot (personal communication, March 19, 2021) gave his opinions on this matter as follows

The villagers basically respect me because I live in this village. They have seen me since I was in school. I also have good behaviors and abilities. I am confident that I am a knowledgeable monk. I also graduated with a bachelor's degree.

The intelligence of the leader is also reflected through the Temple committee's perception (personal communication, March 21, 2021) that "I have seen him since I was a young novice. He is a scholar and well-informed person. He is good at many

fields. When he becomes the abbot, the villagers accept him” In addition, the intelligence of the leader is demonstrated through the ability to think critically as well as planning various tasks. It is consistent with the follower’s opinions that “The abbot is a good person. Having the opportunity to help him work is my good luck. He will be the one who designs and plans, and I will follow him” (Monk 2, personal communication, March 19, 2021).

3) Self-Awareness

This attribute of the abbot is demonstrated by knowing and understanding himself very well. He also regularly checks his thoughts and actions to assess the advantages and the disadvantages in what he has said and done. When problems arise, he always looks at himself first. The abbot (personal communication, March 19, 2021) described this issue as follows. “I believe that when having problems, I have to look at myself first. The problems are caused by me, so I have to fix myself, not others” In addition, the abbot’s self-awareness can be realized through the way he has guided the followers to become aware of their status, roles and duties so that they can act properly as described by one Monk (personal communication, March 19, 2021) that “He always advises that we should always be aware that we are monks, relying on the villagers for a living, so we have to behave properly”

4) Sociability

The fourth leadership attribute of the abbot of Wat Bang Ampham is sociability. He has shown this attribute through the ability to communicate effectively and build good relationships and trust with others, leading to willing cooperation. This characteristic is clearly demonstrated through various activities he has done within the temple in cooperation with the community and various organizations with the aim to support and promote the development of both people and the environment and to mobilize resources and exchange ideas and resources for maximum benefit. Furthermore, the abbot is also able to integrate ideas, objectives and resources together (Abbot 2, personal communication, March 19, 2021). The abbot’s sociability can also be visualized from the perception of the Temple committee (personal communication, March 21, 2021) the abbot has given importance to and caring for the villagers, the temple and the schools. In terms of the villagers, he builds good relationships by reaching out to the villagers. Especially, when the villagers are sick,

he will visit them to give encouragement and some stuffs. As for the relationship with the schools, he is a teacher for both primary and secondary schools. He provides knowledge, awards and scholarships for students, so both students and teachers have great respect for him. Therefore, when organizing the events, the villagers, the temple and the schools have good collaboration and work together very well. Sociability can also be perceived by the community leader (personal communication, March 21, 2021) who commented that

When he is with the villagers, he knows how to act and what to do. He does not talk much. But, when he talks, it always makes people think about it. When we have to do something, he gives advice and lets us think for ourselves for what should be done.

5) Being a Role Model

The fifth existing leadership attribute of the abbot of Wat Bang Amphan is being a role model. He is a good role model in words and deeds. He has a consistent pattern of behavior and high ethical standards. The abbot (personal communication, March 19, 2021) discussed about this issue as follows

Firstly, we must show them what we have done. We should not say that we will do this or that because if they have not seen our work or accomplishment, they will not be confident in us. When they see we act, they will be convinced that we can do it. Being a leader, you have to show what you have done first.

Moreover, exemplary behavior can also be demonstrated from the reflection of the monk's opinions (personal communication, March 19, 2021) that "When I help the abbot with work, I see that he does various things by himself. Then other monk will follow him. I am really impressed with what he has led us to do" Besides, the abbot has behaved as a role model for the followers by having self-discipline and high ethical standards that are stable and consistent. These characteristics can be described by the Temple committee (personal communication, March 21, 2021) as follows "He strictly follows the Dharma and Discipline. He dresses properly, practices daily routines, and prays in the morning and evening regularly. He is a role model for other monks in the temple"

6) Compromise

The final leadership attribute of the abbot of Wat Bang Amphan is the compromise. The abbot has demonstrated this characteristic by improving and changing things gradually according to the procedures set forth appropriately. The abbot (personal communication, March 19, 2021) reflected this attribute in a part of the interview as follows “For some people, we cannot revolutionize or change them at all. We have to gradually change them by using reasons and pointing out to them about advantages and disadvantages. Then they will gradually change and improve themselves” Furthermore, to solve complex problems that involve a wide range of stakeholders, the leader needs to be very careful in changing those things because it may not be easy to change things that have existed for a long time in a short period of time. One monk (personal communication, March 19, 2021) explained about this topic as follows “For the temple’s administration, he advises us to keep calm and take a closer look at it, and then gradually change it. Do not just take extreme measures, especially on the issues related to the villagers” This is consistent with the reflection of the Temple committee (personal communication, March 21, 2021) stating that

When there are problems, the abbot will talk to and warn both monks and villagers, and they will gradually change to be better. He will not get angry at or punish them. He understands them and give them the opportunity to practice and improve themselves.

4.3 Wat Liap Nam Lai, Ban Kham Subdistrict, Chatturat District, Chaiyaphum Province

4.3.1 The Temple’s Context

Formerly, people migrated from Non Thai District, Nakhon Ratchasima Province to settle down and make a living at Ban Kham Subdistrict. They were a group of people respected by the villagers. Moreover, there are tamarind trees in the area, so the villagers have called it “Ban Kham” until now. It was later established as a subdistrict. Korat language is used as a local language. Some of the people who migrated from Vientiane also speak Isan language. The subdistrict is approximately 12 kilometers southwest of Chatturat District, and away from Chaiyaphum Province

on the southwest about 47 kilometers. Ban Kham Subdistrict is bordered by Nong Don Subdistrict, Chaturat District to the north; Ban Tan Subdistrict, Bamnet Narong District to the south; Nong Bua Khok Subdistrict, Chaturat District to the east and Ban Tan Subdistrict, Bamnet Charong District to the west. In terms of the geography, Ban Kham Subdistrict is characterized by *undulating terrain*. In the northeast and the middle of the subdistrict is the upland. Therefore, water flows through both sides of the subdistrict. There are rice planting areas next to many streams (Community Development Office Chaturat District, 2017)

Currently, Ban Kham Subdistrict is divided into 12 villages with a total population of 8,080 people (3,816 males and 4,264 females) and 2,702 households (as of May 22, 2019). Most of the population is engaged in agriculture, especially rice planting. The average income in 2016 was 64,901 baht per person per year. In addition, there are 7 primary schools, 2 secondary schools, 2 child development centers, 12 newspaper reading areas, 10 temples and 1 monastery. Most of the people are Buddhists. The traditional merit-making events and the annual events are the third month merit-making tradition, the tradition of Khao Pradub Din (the ninth month merit-making event), and Bun Bang Fai tradition (the sixth month merit-making event). The unique local wisdom includes basketry making and Mo Tham Kwan (a person performing a ceremony of blessing chanting). The main languages spoken in the local area are Isan language and Thai Korat language (Ban Kham Subdistrict Administrative Organization, 2019)

Ban Non Tako, Ban Kham Subdistrict, Chaturat District, Chaiyaphum Province is a village separated from Ban Ngew in 1983. Most of the area is hilly (called “Non” in the local dialect) with sloping plains. The area is sandy soil, clay soil and gravel soil with many Tako trees. The first headman, therefore, named the village “Non Tako”. The total area is approximately 5,650 rai. The village is far from Chaturat District to the south for about 11 kilometers and Chaiyaphum Province about 48 kilometers. It is bordered by Ban Ngew, Ban Kham Subdistrict to the north; Ban Nong Sakae, Ban Kham Subdistrict and Ban Nong Bua Khok, Nong Bua Khok Subdistrict to the south; Ban Krok Phak Wan, Nong Bua Khok Subdistrict to the east with National Highway No. 201 Sikhio - Chaiyaphum as the boundary line; and Ban Kham to the west with Khlong Phai Ngam as the boundary line. In addition, on the

west side of the village, there is a canal called Klong Phai Ngam, which is a natural canal and there is a lot of water in the rainy season. But the water is dry and salty in the dry season. Nowadays, Ban Non Tako has a total population of 814 people, consisting of 392 males and 422 females. There are 234 households. Most of the villagers are engaged in agriculture. They are mostly Buddhists. There is only one religious institution which is Wat Liap Nam Lai.

Wat Liap Nam Lai is located at Ban Ngew-Non Tako, Ban Kham Subdistrict, Chatturat District, Chaiyaphum Province. *The temple* is under *Maha Nikaya* Buddhist Sect. The area is 6 rai 12 square wa. It is adjacent to the public way in the north; Huai Plai Ngam in the south; the public road in the east and the rice fields in the west. This temple was built around the year 1576, formerly known as “Wat Thung Ngiew Khwae Ratchasima”. Later, Phra Atikarn Kham renamed the temple to “Wat Liap Nam Lai” because the temple is situated in a lowland and the water of Klong Huai Plai Ngam flows through it. So, the temple is flooded every year. The temple has been developed accordingly. An important religious places were built, namely a clergy hall, cubicles, a bridge over Klong Huai Plai Ngam, and the ubosot. It was bestowed upon Wisung Khamsima on June 12, 1946.

4.3.2 The Distinctive Features of the Temple

4.3.2.1 It Focuses on the Study of the Dharma Department and the Pali Department

Currently, Wat Liap Nam Lai focuses on education. It offers both the Dharma Department and the Pali Department. It is a famous religious school of the Pali Department. It is one of the religious schools with outstanding performances of Chaiyaphum Province because there are very few temples that offer Pali education. The temple focusing on Pali education requires the leader to manage both personnel and resources to achieve sustainable organization. The personnel management involves both students and teachers. In terms of teachers, the personnel with knowledge and ability to transfer knowledge must be recruited. They must also be assigned with responsibilities appropriately. In terms of students, they must be the ones with physical and mental readiness. They must have time to study seriously. The development of the students is also required. It is needed to create motivation for the

students to be successful in their study. In terms of resources, the leader must have the ability to manage the resources adequately and appropriately in order to drive the organization's work forward. These are the examples of how the leader manage things under the temple's context that focuses on the study of the Pali Department. It is a challenging task for the leader.

4.3.2.2 The Focus is on the Development of Objects Along with Education

Another distinctive feature of the temple is focusing on development work and education. Regarding the temple's development work, before the present abbot came, Wat Liap Nam Lai had been deteriorated for a long time due to the lack of the leader leading in caring and maintaining the temple. Therefore, the main task of the abbot in the early days was restoring and repairing buildings and the environment inside the temple. At the same time, he also focused on education. This indicates that the temple has managed personnel by assigning them to work in various fields according to the aptitude and ability of each person. Duties and responsibilities are also clearly shared and assigned.

4.3.3 The Interaction between the Temple and the Community

The temple leader (abbot) is recognized and accepted by the monks and the community because of his unique knowledge, abilities and skills. He has also shown the determination in developing the temple until it is concretely prosperous. This can be seen from the restoration and repair of the buildings and the environment inside the temple. He also focuses on education until the results are evident and accepted by the monks within the province. Additionally, he is responsible for the clergy missions that have been assigned. He is also a good role model in working. As the abbot is accepted and trusted, he can create cooperation more easily in administration.

Another interaction between the temple and the community, which is a general feature of relationships within the local community, especially in the Northeast, is the way they depend on each other in a holistic manner. That is, when there are merit events or activities, the villagers, the temple and the schools will join to help each other to drive the work to be successful. In addition, the temple also consistently provides physical and mental supports of the development of the village and the

schools on various occasions. The empirical examples include awarding scholarships, constructing buildings within the village and the schools.

Furthermore, the temple is the center of faith under the principles of Buddhism. This is presented through the organization of activities and traditions according to the merit-making event of every month, called “Heet Sip Song”. The main merit making events are Boon Kathin (a ritual of offering robes to monks after the end of Buddhist lent) and Boon Thet Maha Chat (the great ceremony of recitation of the Vessantara Jataka). However, there is another merit-making event showing the good relationship between the temple and the community for a long time, called “Bun Klang Ban”. It is held to worship the sacred things believed to protect and keep the community peaceful and happy and to pay respects to the blessings of auspiciousness. The community town hall is used as the venue for the event. It is usually held between March - April of every year. Monks are invited to pray and perform rituals. The villagers will share and have food together. This demonstrates the unity of the community from the past to the present.

4.3.4 The Existing Leadership Attributes of the Abbot

According to the in-depth interviews, participatory observation and document study, it was found that there were 8 leadership attributes existing in the abbot: 1) Competency 2) Self-Sacrifice 3) Determination 4) Being a Role Model 5) Accountability 6) Individualized Consideration 7) Giving the Work Back to the People 8) Balanced Processing

Table 4.3 Showing the Analysis of the Existing Leadership Attributes of Wat Liap Nam Lai

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Competency	“...I have been responsible for taking care of and restoring the temple. I used to be a mechanic before, so I do anything I	“...He is competent in many fields. He can do the craftsman work and develop the temple. He does	“...The abbot is skillful, especially in the construction work. He has constructed many things in the	“...He always leads the monk in the temple to do anything he can do because he has handyman skills...”

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
	can..."	everything he can do..."	temple.	
Self-Sacrifice	"...I have rarely spent money for personal purposes. I will spend it for the novices and monks..."	"...He always tells us that we have to sacrifice ourselves for religion..."	"...Sometimes, when he is given money from the villagers, he sacrifices that money for the public use..."	-
Determination	"...I intend to open the Pali school because I think our temple can do it because we do it with heart..."	"...The abbot is a man of action. He is also punctual and never miss any activity..."	"...When he does anything, the villagers will donate a lot of money because they trust him and believe that he will do it successfully..."	"...He does it and shows us his action. When he gets money, he uses it to run the work. So, the villagers trust him..."
Being a Role Model	"...We have rules of governing. Everyone must perform morning and evening chanting as well as receiving alms from the villager every morning..."	"...He shows us what to do, and he is our role model. For example, he always leads us in praying when we perform morning and evening chanting..."	"...When working, he comes to check it all the time. He works together with us. He does not only give orders, but he also acts as an example..."	-
Accountability	"...I have never missed the Sangha's work, such as meeting. I have never refused any work assigned by the commanders..."	"...He never misses a meeting. He never misses a meeting or Sangha affairs. He always shows up before the time when he has to participate in clergy's activities..."	-	-
Individualized Consideration	"...In terms of studying, Each student studying here has different intelligence. If I do not have the teacher's spirit, I cannot do it. I put a lot of efforts to teach those who	"...He opens the Pali School because he wants the novices and the monks to have knowledge. As for me, He helped and gave advice until I finished Pali Scholar	-	-

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
	are not good at studying...”	Level 9...”		
Giving the Work Back to the People	“...I assigned the work related to education to him. As for me, I take care of the administration. For public utilities and other areas, I assigned another monk to take care of them...”	“...He clearly assigns the responsibilities based on the abilities of the followers...”	“...Before organizing an event, a meeting will be held to assign the responsibilities based on each person’s abilities...”	-
Balanced Processing	“...We hold a meeting every fifteen days. This school also have a meeting at the end of every month. There are rules for meetings...”	“...When I have problems, I always consult with the abbot. He always listens to me and helps and come up with good solutions...”	“...He does not make decisions alone. The work is smooth because the villagers always participate in the activities...”	“...the abbot will consult and seek opinions from the monks in the temple and the villagers all the time...”

1) Competency

The first prominent attribute of the abbot of Wat Liap Nam Lai is competency. He has demonstrated his skills and specialization, especially the skills necessary for organizational development. He has construction skills and ability in using various machines. This is reflected in a part of the abbot’s interview (personal communication, March 20, 2021) that

I was an acting abbot when the temple had no leader. After that, I have been responsible for taking care of and restoring the temple. Basically, the accommodation of the monks must be managed and repaired first. For the renovation and development of the temple, we do not enough money to hire workers. I used to be a mechanic before, so I do anything I can.

The abbot’s competency, especially the construction ability, has been perceived by the monks, the temple committee and the community leader. One monk (personal communication, March 20, 2021) mentioned about this issue as follows “He is competent in many fields. He can do the craftsman work and develop the temple until he is accepted and trusted by the villagers. He does everything he can do” In

addition, the temple committee and the community leader (personal communication, March 22, 2021) also gave similar opinions on this topic that “The abbot is skillful, especially in the construction work. He has constructed many things in the temple. He always leads the monk in the temple to do anything he can do because he has handyman skills”

2) Self-Sacrifice

The second leadership attribute of the abbot is self-sacrifice. This can be reflected from his explanation that “I have rarely spent money for personal purposes. Even it is only one hundred baht, it is not just spent for me. I will spend it for the novices and monks” (Abbot 3, personal communication, March 20, 2021). The above explanation of the leader shows the sacrifice of his own interests for the common good. This is an important quality of the leader who acts as a good role model for his followers, which can encourage the followers to follow this role model in successfully working for benefiting the public. In addition, self-sacrifice of the leader remains in the perception of the monks and the temple committee as one monk (personal communication, March 20, 2021) said “He always tells us that we have to work without expecting anything in return, and we have to sacrifice ourselves for religion” The temple committee (personal communication, March 22, 2021) also gave opinions in the same direction that “Sometimes, when he is given money from the villagers, he sacrifices that money for the public use”

3) Determination

The third leadership attribute of the abbot of Wat Liap Nam Lai is determination. This attribute of the abbot has demonstrated through his commitment in doing various tasks successfully. The abbot also demonstrates his patience and sincerity as well as following up on the work and paying attention to the details of the work to produce the best results. This can be reflected through his words showing the determination in working that “I intend to open the Pali school because I had an experience of hardships when I had to take students to school in the past. I think our temple can do it because we do it with heart” (Abbot 3, personal communication, March 20, 2021).

The abbot’s determination has also persisted in the perception of the monks as one of them stated that “The abbot is a man of action. He is also punctual and never

miss any activity” (Monk 3, personal communication, March 20, 2021). Moreover, this attribute also allows the abbot to mobilize resources for driving the work of the temple because trust can be built. This attribute of the abbot is reflected by the temple committee (personal communication, March 22, 2021) in the same way that “He shows us his action. When he does anything, the villagers will donate a lot of money because they trust him and believe that he will do it successfully” This is consistent with the opinion of the community leader (personal communication, March 22, 2021) stating that “He does it and shows us his action. When he gets money, he uses it to run the work. So, the villagers trust him”

4) Being a Role Model

The fourth existing leadership attribute of the abbot is being a role model. This trait is evident in the self-discipline as well as the way he clearly sets up various rules and regulations to ensure common practice within the organization. The abbot (personal communication, March 20, 2021) explained about this issue as follows

We have rules of governing. Everyone must perform morning and evening chanting as well as receiving alms from the villager every morning. They also have to study in order to have knowledge and discipline. So, it is easy to rule them.

The leader has also demonstrated a consistent pattern of ethical behaviors, enabling the followers to recognize and putting faith in him along with following his behaviors. One of the monks (personal communication, March 20, 2021) commented on this topic that “He shows us what to do, and he is our role model. For example, he always leads us in praying when we perform morning and evening chanting” Also, the leadership attribute of being role model can also be demonstrated through work. Sometimes, the abbot does not only give verbal orders, but he also takes actions. Such behavior has existed in the perception of the temple committee (personal communication, March 22, 2021) as follows “When working, he comes to check it all the time. He works together with us. He does not only give orders, but he also acts as an example”

5) Accountability

The fifth existing leadership attribute of the abbot is accountability. The abbot has demonstrated his concern for the assigned duties. He always thinks about the assigned duties and try to accomplish them. Sometimes, he sacrifices himself to work on the tasks beyond his responsibilities because he concerns about the benefits of the public. This is reflected in a part of his interview.

I have never missed the Sangha's work, such as meeting. I have never refused any work assigned by the commanders. I do it as much as I can. I think because they think I can do it, so they assign me on the work (Abbot 3, personal communication, March 20, 2021).

This is consistent with the interview of a monk (personal communication, March 20, 2021) stating that

He is the one who takes all the work, and he is accepted by other monks. He never misses a meeting. He is the Deputy Ecclesiastical District Governor of Chatturat District. He never misses a meeting or clergy affairs. He always shows up before the time when he has to participate in clergy's activities.

6) Individualized Consideration

Another notable leadership attribute of the abbot is individualized consideration. The abbot has shown compassion and consideration in the followers' life and emotions. He also continuously follows up on the development and the progress of the followers. These compassion and consideration can be expressed in several ways, such as giving encouragement and rewards. These behaviors have existed in the perception of the monks (personal communication, March 20, 2021) as one of them stated that "He opens the Pali School because he wants the novices and the monks to have knowledge. As for me, he ordained me and sent me to study. He helped and gave advice until I finished Pali Scholar Level 9" The abbot (personal communication, March 20, 2021) also gave opinions on this matter as follows

In terms of studying, I let them learn, talk to and encourage them, making they know that they are important. Encouragement is important. Whoever passes the exam will get a reward from me. I also give away scholarships, almost a

hundred thousand every year, for both students and teachers... Each student studying here has different intelligence. If I do not have the teacher's spirit, I cannot do it. I put a lot of efforts to teach those who are not good at studying.

7) Giving the Work Back to the People

The seventh existing leadership quality of the abbot is giving the work back to the people. This can be seen from his management in various fields. Within the temple, the responsibilities are assigned to the followers based on their skills, knowledge, and abilities. They have freedom and decision-making power in working. The abbot usually monitors, gives advice and fixes problems that cannot be fixed or decided by the responsible persons. This is reflected through the abbot's explanation (personal communication, March 20, 2021) of the assignments assigned to the followers as follows

I assigned the work related to education to him. As for me, I take care of the administration. As for the students, I let the headmaster take care of them. The headmaster also teaches and rules the students. For public utilities and other areas, I assigned another monk to take care of them.

Additionally, the assignment of tasks has been perceived by the monks and the temple committee (personal communication, March 20, 2021) as stated by one monk that "He clearly assigns the responsibilities based on the abilities of the followers" The temple committee also stated that "Before organizing an event, a meeting will be held to assign the responsibilities based on each person's abilities"

8) Balanced Processing

The last existing leadership quality of the abbot is balanced processing. The abbot has demonstrated this leadership quality by listening and considering the information thoroughly before deciding to do anything. Both formal and informal meetings, discussions and brainstorming sessions are usually held on important issues that affect the public. The abbot (personal communication, March 20, 2021) commented on this topic as follows "We will discuss on important issues. We hold a meeting every fifteen days. This school also have a meeting at the end of every month. There are rules for meetings" This is consistent with the following opinions of

the follower that “When I have problems with the work that I am responsible for, I always consult with the abbot. He always listens to me and helps and come up with good solutions” (Monk 3, personal communication, March 20, 2021). In addition, the balanced processing behavior of the abbot has been persisted in the perception of the temple committee and the community leader. The abbot always listens to the opinions of the stakeholders in order to seek consensus in decision-making on various operations. Both the temple committee and the community leader (personal communication, March 22, 2021) agreed in the same way that

Before organizing any event, the abbot will consult and seek opinions from the monks in the temple and the villagers all the time. He does not make decisions alone. The work is smooth because the villagers always participate in the activities.

4.4 Wat Huai Hin Fon, Wang Thong Subdistrict, Phakdi Chumphon District, Chaiyaphum Province

4.4.1 The Temple’s Context

Wang Thong Subdistrict was separated from Chaothong Subdistrict in 1983. Currently, it is divided into 13 administrative villages, consisting of Ban Na Raya, Ban Huai Ruam, Ban Prang Makha, Ban Wang Yai, Ban Nong Takhian, Ban Sap Chom Phu, Ban Na Thung Yai, Ban Huai Hin Fon, Ban Noen Sai, Ban Huai Hin Dat, Ban Pha Thong, Ban Namtok Nang Kham and Ban Sap Yai. Most of the area of Wang Thong Subdistrict is the piedmont plain. It has a total area of about 122 square kilometers. It is bordered by Chaothong Subdistrict, Phakdi Chumphon District, Chaiyaphum Province to the north; Butapetch Subdistrict, Lam Sonthi District, Lop Buri Province to the south; Tam Pong Nok Subdistrict, Thep Sathit District, Chaiyaphum Province to the east and Yang Sao Subdistrict, Wichian Buri District, Phetchabun Province to the west. The total population is 9,831 people with a total of 2,701 households. Most of the people are from the North, the Central Thailand and Chaiyaphum Province. Agriculture is their main occupation. Their additional occupations are raising animals and making basketry and brooms (Wangthong Subdistrict Administrative Organization, 2020)

The history of Ban Huai Hin Fon began around the year 1971. Only 5-10 families migrated to settle down in the area. After that, more and more immigrants came to live in the area until it can be established as a village of Nong Mai Kaen. At that time, it was under the administration of Ban Jiang Subdistrict, Nong Bua Daeng District, Chaiyaphum Province. Subsequently, another subdistrict, which was Chaothong Subdistrict, was established. Ban Huai Hin Fon was also separated from Ban Nong Mai Kaen to be under the administration of Chaothong Subdistrict instead. In 1983, Wang Thong Subdistrict was established. So, Ban Huai Hin Fon has been under the administration of Wang Thong Subdistrict since then. The name of “Ban Huai Hin Fon” was from the name of a creek in the village that when the water recedes, many rocks are found. The villagers sharpen their knives and equipment by these rocks (In Isan language, “Fon” means sharpen), so the village was named “Huai Hin Fon”.

Currently, Ban Huai Hin Fon is under the administration of Phakdi Chumphon District, Chaiyaphum Province. It is approximately 8 kilometers from Phakdi Chumphon District and 83 kilometers from Chaiyaphum Province. It is bordered by Ban Chaothong, Chaothong Sub-district to the north; Ban Na Thung Yai, Wang Thong Subdistrict to the south; Phang Heuy mountain ranges to the east and Chao River, Chaothong Subdistrict to the west. At present, there are two communities in Ban Huai Hin Fon, namely the market community and the agricultural community, with a total of 290 households and a total population of 1,022 people, (520 males and 502 females). The main occupation of people in the market community is trading. As for the agricultural community, agriculture is the main occupation of most people. Agriculture is considered the occupation of most people in the village. Of a total area of 5,500 rai, 4,500 rai is an agricultural area. In addition, most of the area is the piedmont plain. It is surrounded by mountains on both sides. So, it is fertile land suitable for cultivating plants. There is also the Chao River as an important source of water for use in agriculture. It has a hot and humid climate.

Wat Huai Hin Fon is situated at Ban Huai Hin Fon, Village No. 8, Wang Thong Subdistrict, Phakdi Chumphon District, Chaiyaphum on Nakhon Sawan-Khon Kaen Road. It has an area of approximately 29 rai, 2 ngan. It is approximately 84 kilometers from Chaiyaphum Province. It was originally a monk’s residence called

Wat Si Mongkhon. In the year 2002, the Department of Religious Affairs, with the approval of the Ministry of Education and the Sangha, allowed Mr. Panya Sarakumar to build a temple at Ban Huai Hin Fon, named “Wat Huai Hin Fon” in April 9, 2003. Later, it was granted “Wisung Khamsima” in 2007.

4.4.2. The Temple’s Distinctive Features

4.4.2.1 It focuses on Pali education

One of the distinctive features of Wat Huai Hin Fon is the focus on education, especially the study of the Pali Department of the Thai Sangha. It offers the teaching of the Pali Scholar from Level 1-2 to Level 9. It is regarded as one of the famous Pali Schools in Chaiyaphum Province. Pali education is, therefore, the main and important work of the organization. It is also the work that challenges the leader’s knowledge and ability because the context of the temple that offers the Pali Department is different from other temples and organizations. The leader must manage and brainstorm ideas and resources to drive the work of the organization to move forward, especially human resource management, because to drive the work, competent personnel with the determination to work successfully are required.

4.4.2.2 It is the Center of Organizing Activities of Various Originations

Wat Huai Hin Fon is used as a venue for organizing various events such as moral and ethical trainings and meetings of government agencies. In addition, the Sangha Supreme Council of Thailand appointed Wat Huai Hin Fon as the 31st Office of Dharma Practice in Chaiyaphum Province. The temple also organizes Buddhist activities on a regular basis.

4.4.3 The Interaction between the Temple and the Community

Because Ban Huai Hin Fon consists of two communities, namely the market community, whose main occupation is trading and the agricultural communities, whose main occupation is farming, the interaction between the temple and these two communities is slightly different. That is, the market community has more strength in terms of mobilizing resources to help the temple work. But the agricultural community is better in helping the temple work with physical strength. Therefore, it is

the interaction between the temple and the two communities at the same time. It is the interaction of the community with the temple that can be generally seen in the Northeast. There are traditions organized in each month throughout the year, called “Heet Sip Song”. However, the main merit-making traditions held regularly and show the interaction between the temple and the communities are Boon Kathin (a ritual of offering robes to monks after the end of Buddhist lent) and Boon Thet Mahachat (the great ceremony of recitation of the Vessantara Jataka). In addition, as the temple is the Dharma practice office of the province, and the leader has given importance to the practice of dharma, it appears that the temple has organized various activities on important Buddhist days and various occasions.

Moreover, from the fact that the temple is a Pali School and there are many personnel residing in the temple, the temple must mobilize resources to nourish and drive the work of the temple continuously and sustainably. To mobilize resources, the temple needs to effectively communicate to build collaboration with individuals and other organizations in supporting and promoting the work of the temple.

4.4.4 The Existing Leadership Attributes of the Abbot

According to the in-depth interviews, participatory observation and document study, it was found that there were 6 leadership attributes existing in the abbot: 1) Conceptualizing 2) Self-Sacrifice 3) Helping Followers Grow and Succeed 4) Empowering 5) Intellectual Stimulation 6) Being a Role Model

Table 4.4 Showing the Analysis of the Existing Leadership Attributes of Wat Huai Hin Fon

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Conceptualizing	“...Know the rules, regulations, and obligations The goals of the organization in order to be able to lead the organization in the right direction to	“...He has experience and has been successful in what we are doing. He, therefore, knows the plan, the direction and the	-	“...He is a monk with a lot of the worldly and Dharma knowledge. The villagers believe in him. Therefore, he can lead the development of

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
	achieve that goal..."	goals that will lead us to success..."		the temple to be more prosperous..."
Self-Sacrifice	"...For me, I get salary and I give it all to my followers. I also pay for the teachers' salary. If I do not sacrifice or if I spend money for personal purposes, the temple is not like this..."	"...He has sacrificed many things because he has to take care of many things, including the work of the Sangha, the school, and the development of the temple..."	"...Since he was here, he has sacrificed his physical strength and money for constructing many things and developing people, making the temple change and grow a lot...."	"...The things that have been constructed are the property of the temple. He has sacrificed for the public..."
Helping Followers Grow and Succeed	"...I will show them what to do first... then give them freedom to do it. Once they can do it, it will be easier for their next job. I try to train them to be the leader..."	"...He helps both financially and in terms of morale on various occasions, So that we intend to study To be successful..."	"...He trains novice and monks to do this when he is not at the temple. Monks in the temple can do this for either funeral arrangements, or conducting chanting rituals..."	-
Empowering	"...I give them the educational authority and let them decide how they will conduct teaching. I just only give them advice ..."	"... He allows us to manage teaching and learning and organize various events. He gives us the opportunity to make our own decisions. He only asks about the important and large tasks and help us make a decision..."	-	-
Intellectual Stimulation	"...communicate to the followers so that they can think of ways to work and solve problems by themselves..."	"...He does not give much advice or talk much. His communication is easy to understand with some points of view. He encourages to us use our own thoughts and have	-	"...The abbot always encourages people to think about helping to maintain the religion and tradition. So, the village and the temple can share ideas together to

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
		creative ideas that can be used in our work...”		achieve prosperity...”
Being a Role Model	“...I try to make our temple an example of other temples. I lead the villagers to pray every day. In every morning, I perform daily alms round and other daily routines...”	“...Even though he has a lot of work to do, he never misses performing his routines...”	“...He leads the novices to clean the temple. Even the villagers do not help with the cleaning, he still does it. When the villagers see what he is doing, they will help him...”	“...There are activities that lead villagers to do regularly. He also have rules to follow in order to set an example for others...”

1) Conceptualizing

The first leadership quality of the abbot of Wat Huai Hin Fon is conceptualizing, which is demonstrated by clearly knowing and understanding the rules and regulations related to himself and the organization as well as the obligations and responsibilities, the goals, the missions and the directions that will lead the followers and the organization to achieve the goals (Abbot 4, personal communication, February 25, 2021). This attribute makes the way the leader work systematic and clear. The way he communicates with the followers is also easy to understand and accepted. So, the followers have the confidence in him and are willing to follow him to work together successfully. In addition, the idea and the knowledge of the leader has existed in the perception of the monks and the community leader as one of the monks (personal communication, February 25, 2021) stated that “He has experience and has been successful in what we are doing. He, therefore, knows the plan, the direction and the goals that will lead us to success” The opinion of the community leader is also in the same way. He stated that “He is a monk with a lot of the worldly and Dharma knowledge. The villagers believe in him. Therefore, he can lead the development of the temple to be more prosperous” (Community leader 4, personal communication, March 11, 2021).

2) Self-Sacrifice

The second leadership trait of the abbot of Wat Huai Hin Fon is self-sacrifice. This can be reflected through the abbot’s thought and understanding as he commented on this matter as follows

If the leader is selfish, no one wants to follow him. For me, I get salary and I give it all to my followers. I also pay for the teachers' salary. If I do not sacrifice or if I spend money for personal purposes, the temple is not like this (Abbot 4, personal communication, February 25, 2021).

Additionally, self-sacrifice is a distinctive feature that can be perceived by the followers. It is also noticeable in a concrete way, making the followers trust in the leader and willing to cooperate in completing various tasks. This can be seen from the interview of one monk (personal communication, February 25, 2021) stating that "He has sacrificed many things because he has to take care of many things, including the work of the Sangha, the school, and the development of the temple. He often spends his own money for the temple's expenses" This opinion is consistent with the perception of the temple committee and the community leader (personal communication, March 11, 2021) who said that

Since he was here, he has sacrificed his physical strength and money for constructing many things and developing people, making the temple change and grow a lot. The things that have been constructed are the property of the temple. He has sacrificed for the public.

3) Helping Followers Grow and Succeed

The third existing leadership attribute of the abbot of Wat Huai Hin Fon is helping the followers grow and succeed. This is demonstrated by the fact that abbot allows his followers to act on their own and learn from good and wrong parts of that job. So, the followers can have experience and use it for improving their next job. This is reflected in the abbot's interview (personal communication, February 25, 2021) as follows

I am the leader only once. So, I will show them what to do first... then give them freedom to do it. Once they can do it, it will be easier for their next job. I try to train them to be the leader.

In addition, the leader has shown support for his followers to have education by encouraging and telling them the importance of education as well as creating

motivation by awarding. The abbot (personal communication, February 25, 2021) talked about this issue that

Sometimes, I give them encouragement and scholarships to motivate them to study hard. Some novices cannot read at all. They have to study all over again. Some have family problems. I gradually train them. If they cannot really learn Pali, they will be allowed to study in the ordinary course, and I will give scholarships to support their further studies at the higher level.

4) Empowering

The fourth outstanding leadership attribute of the abbot of Wat Huai Hin Fon is empowering. This is reflected through the abbot's commitment to develop his followers to be the leaders and responsible for various tasks with a variety of complexities. This abbot's leadership attribute is reflected in one part of his interview that "I give them the educational authority and let them decide how they will conduct teaching. I just only give them advice" (Abbot 4, personal communication, February 25, 2021). This leadership attribute of the abbot has also been perceived by his followers as one of his followers gave the interview on this topic that

"He allows us to manage teaching and learning and organize various events. He gives us the opportunity to make our own decisions. He only asks about the important and large tasks and help us make a decision" (Monk 4, personal communication, February 25, 2021).

5) Intellectual Stimulation

The fifth outstanding leadership attribute of the abbot of Wat Huai Hin Fon is intellectual stimulation, which can be recognized from his communication skills. He communicates only when it is necessary. But every time he communicates, it has an impact on his followers so that they can think and initiate new concepts and methods in self-development and improvement of their work. One of the monks (personal communication, February 25, 2021) stated that

He does not give much advice or talk much. His communication is easy to understand with some points of view. He encourages to us use our own thoughts and have creative ideas that can be used in our work.

Intellectual stimulation through communication is also reflected in the perception of the community leader (personal communication, March 11, 2021) that

The abbot always encourages people to think about helping to maintain the religion and bringing back various traditional merit making events that have long been gone. So, the village and the temple can share ideas together to achieve prosperity.

6) Being a Role Model

Being a role model is the final existing leadership attribute of the abbot of Wat Huai Hin Fon. The abbot has shown his good conduct and actions that are consistent with his words. When the followers see and recognize his behavior, they will follow it. This leadership attribute can be reflected through the following comments of the abbot (personal communication, February 25, 2021) that

I try to make our temple an example of other temples. I lead the villagers to pray every day. After praying, I will give them sermons. It finishes at 8 o'clock every day. Even I have to do other errands, I hurriedly return to the temple on Friday evening to develop the temple on Saturdays and Sundays. In every morning, I perform daily alms round and other daily routines.

In addition, the behavior of the abbot is also reflected through the consistent perceptions of the monks, the temple committee and the community leader (personal communication, March 11, 2021) they stated on this issue that

Even though he has a lot of work to do, he never misses performing his routines... He leads the novices to clean the temple. Even the villagers do not help with the cleaning, he still does it. When the villagers see what he is doing, they will help him. Besides, he has set the rules as the role model for others.

4.5 Wat Chimpfli (Ban Ngew), Non Samran Subdistrict, Mueang District, Chaiphum Province

4.5.1 The Temple's Context

Non Samran Subdistrict was established in 1987, separated from Ban Khai Subdistrict. It was raised from Non Samran Subdistrict Council to Non Samran Subdistrict Administrative Organization on February 23, 1997 according to the announcement of the Ministry of Interior. Then it was elevated to be a medium-sized sub-district administrative organization in 2008 with a total of 10 villages, namely Ban Non, Ban Non Samran (Moo 2), Ban Kapee, Ban Don Khwang, Ban Chaeng Noi, Ban Sok Wa, Ban Ngew, Ban Non Sung Sa-at, Ban Non Samran (Moo 9) and Ban Ngew Phattana. There are 2,217 households and a total population of 6,929 people (3,441 males and 3,518 females) (as of September 2016). The total area was 32.56 square kilometers. It is about 21 kilometers from Mueang Chaiphum District. It is bordered by Nong Phai Sub-district, Mueang District, Chaiphum Province to the north; Ban Lueam District, Nakhon Ratchasima Province to the south; Kaeng Sanam Nang District Nakhon Ratchasima Province to the east, and Ban Khai Subdistrict, Mueang District, Chaiphum Province to the west. Its topography is generally plains interspersed with uplands, sloping south to the Chi River which is the boundary line between Chaiphum Province and Nakhon Ratchasima Province. It is open landscapes interspersed with water sources. There are many creeks and canals such as the Chi River, Lam Puek, Huai Khlong Chok, Kut Chang, and Kud Ra Roeng (Non Samran Subdistrict Administrative Organization, 2018)

The outstanding feature of Non Samran Subdistrict is that it is surrounded by the villages in a circle. Each village is not far away from each other. Therefore, it easy to develop. Within the subdistrict, there are many natural water sources to store water for use throughout the year. In addition, people can also do farming, and plating crops all year round. So, most of the population in Non Samran Subdistrict do farming. There is also a household industry that is unique, which demonstrates the wisdom that has been passed down for a long time. It is the zinc industry, producing waterspouts, jar lids and watering buckets. During the off-season, people will work for hires in the

zinc industry in the subdistrict to produce waterspouts and jar lids (Non Samran Subdistrict Administrative Organization, 2018).

The ancestors of the people in Ban Ngew, Non Samran Subdistrict, Mueang Chaiyaphum District originally migrated from Vientiane, Lao People's Democratic Republic. At that time, Chao Pho *Phaya Lae* (Phraya Phakdi Chumphon –The first governor of Chaiyaphum) initially lived in Sung Noen District, Nakhon Ratchasima Province. Then they moved to the swamp filled with silk cotton trees with beautiful red flowers. They thought that it was a suitable area for living, so they settled in this area. Later, the village leader named the village “Ban Ngew”. It is regarded as the oldest village of the subdistrict. The total area of the village is 2,405 rai, which is divided into 2,350 rai of agricultural land. It is bordered by Nong Phai Sub-district to the north; Ban Ngew Phatthana to the south; Ban Non to the east and Ban Khai Subdistrict to the south. Originally, Ban Ngew was in the administrative area of Ban Khai Subdistrict. Until the year 1987, it was upgraded to be Non Samran Subdistrict. Later, the administration was divided into 2 villages, namely Ban Ngew and Ban Ngew Phatthana. The road in the middle of the village is used as the border line to separate these two villages. In term of geography, the village is located at a high mound that stretches from west to east, with the main road cutting through the middle of the mound from east to west. Around the village, it is a lowland below the houses, suitable for farming. In the north of the village, there is Huai Klong Chok (a canal). There are parallel roads on both sides of the canal. In the south, it is adjacent with Ngew Phatthana Village. There are a total of 167 households and a total population of 505 people (242 males and 263 females) (as of 2016). Most of the people are engaged in agriculture and rice farming, followed by working in the zinc metal industry as well as trading, general labor and animal husbandry.

Wat Chimpfli (Ban Ngew) is an old temple of Ban Ngew, which was established around the year 1837. Phra Sai was the first abbot of the temple (1840 – 1852). The village temple served as the anchor for the community's spirit. It was also a center for various activities within the community. Until Phra Khru Phiphatchaikhun (Nu Revato) was the abbot (1929-1988), Wat Chimpfli was developed a lot in terms of education, the construction of religious objects. It also widely built faith, not only in the community, but also in other places. The good and right practice and

determination of Phrakru Phiphatchaikhun made Wat Chimphli widely famous. Especially in education, there was a systematic opening of the Phrapariyattidhamma School, the Dharma Department. Moreover, it was also the beginning of the traditional merit making ceremony held together between the temple and the community and inherited to the present day. It is called “Boon Duean Sam” (the third month merit making event), which is held between February - March of every year.

4.5.2 The Distinctive Features of the Temple

4.5.2.1 It has a Long History

Wat Chimphli (Ban Ngew) has several outstanding features. First, it is an old temple that has been with Ban Ngew for a long time, showing the close relationship between the villagers and the temple that has been inherited, maintained and extended through various activities for many generations. The cooperation between the temple and the village is going well. It is the driving force that drives the temple to develop continuously from the past to the present.

4.5.2.2 There is a Famous Monk

Phrakru Phiphatchaikhun or Luang Por Nu Rewato, is regarded as a famous monk, respected by the people in the community and nearby areas. He has done outstanding works that are accepted by both the Sangha and general people especially the work on education. Around 1937, he conducted the teaching of the Dharma Department, and taught reading and writing in Khmer, Thai and Lao. Many monks and novices attended the classes. After graduating from the Dharma Department, he supported and encouraged many monks and novices to study in Bangkok. These monks and novices were successful and able to develop and enhance their lives. This built a reputation for Wat Chimphli (Ban Ngew) to be widely known. Phrakru Phiphatchaikhun is one of the oldest monks in Chaiyaphum Province with good practice, compassion, and sacrifice. These attributes have been evident to those who have had the opportunity to be close to him. Therefore, he has been respected by the Sangha and general people in Chaiyaphum Province (Wat Chimphli, Ban Ngew, 2017, 12-14). With these outstanding features, he is the center of faith of the community and the temple, leading to organization of activities, beliefs and traditions that are carried on until the present.

4.5.3 The Interaction between the Temple and the Community

According to the distinctive features of Wat Chimphli (Ban Ngew) which has a long history with the village, the interaction between the temple and the community is like siblings. They are united and always support each other very well. The interaction between the temple and the community that shows the cooperation between them which represents a unique identity within the community and has been practiced together for a long time and the center of faith is a merit-making tradition called “Boon Duean Sam” (the third month merit making event), which is held about 2 days between February - March of every year. It was initiated by Phrakru Phiphatchaikhun (Nu Rewato) who was the abbot and respected with the important role in the development of the temple to be prosperous until now. After his death, a Mondop was built to enshrine a portrait of him for people to worship in remembrance of his goodness. An important activity in this merit-making event is covering a portrait of Phrakru Phiphatchaikhun and a replica of the Buddha’s Footprint with gold leaves. In addition, other activities are organized according to the situation each year.

4.5.4 The Existing Leadership Attributes of the Abbot

Based on the in-depth interviews, participatory observation and document study, it was found that there were 6 leadership attributes existing in the abbot: 1) Skills Knowledge and Competency 2) Self-Confidence 3) Determination, 4) Balanced Processing 5) Helping Followers Grow and Succeed 6) Creating Values for the Community

Table 4.5 Showing the Analysis of the Existing Leadership Attributes of Wat Chimphli (Ban Ngew)

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Skills Knowledge and Competency	“...When I was here in the first place, I used my knowledge and experience. After the work was done, the results were	“...He has knowledge and experienced from the former temple. He used to be an administrator. So,	-	“...He is a new generation and well educated. Therefore, he can work well on development... In the past, for the

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
	good. When compared to the past, the results were better. The villagers agreed with this and started to trust me more...”	he uses these knowledge and experiences to manage the temple...”		work on documents, I had to do it himself. But now the abbot is responsible for it...”
Self-Confidence	“...When I moved to this temple, people insulted me that I might not be able to live here...In the beginning, the community leader rarely gave cooperation...I knew that, but I did not respond to him because I believed in myself that I can do it...”	“...He believes in what he does with sincerity. The villagers believe in him. When he gives advice, the villagers give good collaboration and work together well...”	-	-
Determination	“...I am fully committed to the development of the temple. I want the temple to be developed, especially the landscape of the temple...”	“...As a leader, he has a will in developing the temple. Whatever he wants, he does it. So, the villagers trust and respect him...”	“...Since he became the abbot in the temple, he has developed. The temple became unbearably colorful. He intended to make his hometown temple prosperous...”	“...Honestly, when I see him working, I feel tired for him. He has been determined to develop the temple. So, the temple has changed in many concrete ways...”
Balanced Processing	“...At first, I did not decide what to do right away. I observed the villagers first. I kept learning how each person was so that I can decide and behave properly...”	“...Before he decides to do anything, he will have a meeting every time. He proposed what to do to the meeting, asking for opinions in order to reach a consensus...”	-	“...He values everyone's opinions, can tell each other, make recommendations, whatever he does, he always asks for opinions from the meeting...”

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Helping Followers Grow and Succeed	“...I encourage the monks in the temple to study the Dhamma and bachelor's degree the monks are supported by the temple and the villagers for their travel expenses, tuition fees and food...”	“...He encouraged the monks to study at the bachelor's degree level. Each month there will be scholarships for monks in temples who go to study for bachelor's degree...”	“...He sent the monks in the temple to continue their studies. Ask the villagers to help fund the scholarship so that the monks can go to school, find a car, and pay for gas...”	-
Creating Values for the Community	“...I have supported the villagers who are sick or die with things and encouragement ... I also set up a fund. At the annual merit ceremony, students will receive scholarships...”	“...Each year, the abbot gives scholarships to students and propagates the Dharma. If the villagers in the community are sick, he will visit them regularly to give encouragement...”	“...He has scholarships for students every year. Many times a year...”	“...The temple is trying to work with the community, having a job in the community, and he is a representative of the temple to help or join to acknowledge giving advice...”

1) Skills Knowledge and Competency

One of the existing leadership qualities of the abbot of Wat Chimpfli (Ban Ngew) is having skills, knowledge and competency. These characteristics are derived from receiving good education from both formal education and self-study. In addition, the skills, knowledge and competency of the abbot are gained from the experience of working as he is responsible for various positions. The existence of these attributes is reflected through the abbot's interview (personal communication, March 10, 2021) that

When I was here in the first place, I used my knowledge and experience. I led the villagers to organize merit making events. I tried to find out new management approaches. After the work was done, the results were good. When compared to the past, the results were better. The villagers agreed with this and started to trust me more.

These leadership qualities of the abbot have persisted in the perception of the monks and the community leader as one monk (personal communication, March 10,

2021) said that “He has knowledge and experienced from the former temple. He used to be an administrator. So, he uses these knowledge and experiences to manage the temple” The community leader (personal communication, March 12, 2021) also commented that

He is a new generation and well educated. He also used to live in a big city before. Therefore, he can work well on development... In the past, for the work on documents, the village headman had to do it himself. But now the abbot is responsible for it.

2) Self-Confidence

The second existing leadership attribute of the abbot of Wat Chimpfli (Ban Ngew) is self-confidence. He has clearly demonstrated it through his confidence in knowledge and ability. This makes the followers confident that the leader can lead the temple’s work successfully. The followers are also confident that the leader will lead the organization in the right direction. The abbot (personal communication, March 10, 2021) commented on his leadership attribute as follows

When I moved to this temple in the first place, people insulted me that I might not be able to live here because I used to live in a big city before...In the beginning, the community leader rarely gave cooperation...I knew that, but I did not respond to him because I believed in myself that I can do it.

In addition, this trait is confirmed through the perception of the monks as one monk (personal communication, March 10, 2021) said that “He believes in what he does with sincerity. The villagers believe in him. When he gives advice, the villagers give good collaboration and work together well”

3) Determination

The third existing leadership attribute of the abbot of Wat Chimpfli (Ban Ngew) is determination. He has demonstrated his full determination and strong desire to work to achieve the goals. Moreover, he has shown his patience and endurance when facing problems and obstacles. He has also shown empirical results. He is an inspiration to others in working in the development. The abbot (personal communication, March 10, 2021) talked about his leadership attribute as follows

I am fully committed to the development of the temple. When the villagers see that I work very hard, they are afraid that I will be tired and want me to take a rest. But I keep doing it. I want the temple to be developed, especially the landscape of the temple.

Moreover, the monks, the temple committee and the community leader have projected the abbot's determination in developing the temple for the better as well as the dedication of his physical and mental efforts, resulting in a noticeably better change in the temple. One of the monks said (personal communication, March 10, 2021) that "As a leader, he has a will in developing the temple. Whatever he wants, he does it. So, the villagers trust and respect him" The community leader and the temple committee (personal communication, March 12, 2021) also stated in the same way that "Honestly, when I see him working, I feel tired for him. Since he came to live in the temple, he has been determined to develop the temple. So, the temple has changed in many concrete ways"

4) Balanced Processing

The fourth existing leadership attribute of the abbot of Wat Chimphli (Ban Ngew) is balanced processing. He has demonstrated his analytical ability by surveying other people's opinions and synthesizing them before making decisions. He also values the views of others even if they do not match his point of view. This indicates that any decision he has made is based on comprehensive data processing. The abbot (personal communication, March 10, 2021) explained that "At first, I did not decide what to do right away. I observed the villagers first. I kept learning how each person was so that I can decide and behave properly" In addition, the monk and the community leader (personal communication, March 10, 2021). also showed their perceptions of abbot's the balanced processing ability in the same direction that each time the abbot decides on any matter, he always survey other people's opinions and values the perspectives of others. So, his decision is accepted and cooperation in the operation is gained

5) Helping Followers Grow and Succeed

The fifth existing leadership attribute of the abbot of Wat Chimphli (Ban Ngew) is helping followers grow and succeed. He has shown this leadership attribute

by trying to support and promote his followers to develop their potential and achieve their own goals. He supports his followers to be fully educated. The abbot (personal communication, March 10, 2021) discussed about this issue as follows

I encourage the monks in the temple to study the Dhamma in the first class, the second class and the third class. I also encourage them to study at Chaiyaphum Monastic College. The monks are supported by the temple and the villagers for their travel expenses, tuition fees and food.

This is consistent with the perceptions of the monk and the temple committee (personal communication, March 10, 2021) stating that the abbot always gives his own support and seeks external support to facilitate the followers to have access to education so that they can develop themselves to grow and succeed

6) Creating Values for the Community

The final leadership attribute of the abbot of Wat Chimphli (Ban Ngew) is creating values for the community. He has demonstrated this leadership attribute by creating value and benefits to the public in both material and mental aspects. It is the way to create a good relationship between the organization (the temple) and the community. It is also to link the missions and the goals of the organization and the community so that they are in the same direction. The abbot (personal communication, March 10, 2021) described about this issue as follows

I have supported the villagers who are sick or die with things and encouragement...I also set up a fund. At the annual merit ceremony, students will receive scholarships. Approximately, 20 - 30 scholarships will be provided. It is 500 baht per scholarship.

This is consistent with the perception of the monk (personal communication, March 10, 2021) stating that

Each year, the abbot gives scholarships to students and propagates the Dharma. He also gives away things to people living in the area where it is difficult to get things. If the villagers in the community are sick, he will visit them regularly to give encouragement and little things.

The community leader and the temple committee (personal communication, March 12, 2021) have also perceived this leadership attribute of the abbot in the same way. They stated that the abbot has awarded scholarships and supported various community activities as well as giving advice and encouragement in working

4.6 Wat Ampha, Ban Lao Subdistrict, Mueang District, Chaiyaphum Province

4.6.1 The Temple's Context

Ban Lao Subdistrict, formerly known as “Ban Bo Kae”. The leader at that time led the people of Vientiane, Lao People’s Democratic Republic to settle down and live in the village. Later, more people moved to settle down here. So, the administration was separated, and a new village, called “Ban Lao”, was established. It is about 7 kilometers north of Mueang Chaiyaphum District. It has an area of approximately 40.45 square kilometers. In the east, most of the area is lowland. In the north, it is lowland alternating with upland. Most of the area in the west and in the south is lowland. At present, there are a total of 15 villages in the administrative region of Ban Lao Subdistrict, namely Ban Siew Noi, Ban Lao (Moo 2), Ban Siew Yai, Ban Pho Noi, Ban Non Than, Ban Pho Yai, Ban Muang, Ban Kut Suang, Ban Nong Wang, Ban Non Sa-at, Ban Siew. Noi Phatthana, Ban Pho Thong, Ban Huai Muang, Ban Lao (Moo 14), and Ban Pho Charoen. It has a total population of 8,698 people (4,192 males and 4,519 females) (as of October 4, 2016). Most of them work mainly in agriculture, especially rice farming. In addition, they work as general labor in Chaiyaphum Province, other provinces and abroad. In terms of religion, there are 10 temples and one monastery in the subdistrict. Most of the people are Buddhists. There are traditions and important beliefs that have been practiced since the past that are still preserved, such as Bun Bang Fai, Boon Mahachat (Boon Phawet), Boon Khao Jee, candle procession tradition and Loy Krathong tradition. Furthermore, Ban Lao Subdistrict has local wisdom that shows the invention from folk wisdom and the existing materials, known as “water baler”. It was initially built for taking water in the Lam Pa Tao River to the farming areas. It is a labor-saving tool for farmers (Ban Lao Subdistrict Administrative Organization, 2019)

When referring to only Ban Lao community, the current administrative district is divided into 4 villages, namely Ban Lao (Moo 2), Ban Non Sa-at (Moo 10), Ban Huai Muang (Moo 13) and Ban Lao (Moo 14). There is a total population of 2,667 people (1,247 males, 1,420 females). There are 1,368 households (as of 2019). In terms of economy, most of the population is engaged in agriculture, followed by general labor and trading. Ban Lao community has a primary school, a secondary school and Ban Lao Child Development Center which is under the affiliation of Ban Lao Subdistrict Administrative Organization. In terms of religious institution, there is only one temple that is the center of mind of all 4 villages, which is Wat Ampha, Ban Lao (Phramah Sangkom Chunglek, 2019)

Wat Ampha, situated in Ban Lao (Moo 14), was built in 1830. The villagers donated land until it was enough for establishing a temple, a place for worshipping and doing various activities together within the community. Initially, Luang Pu Daeng was invited to be the first abbot of the temple. After that there were 14 abbots. At the present, the abbot is Phramaha Sangkom Chayananto (Chunglek). Wat Ampha was granted Wisung Khamsima in 1857. Currently, it has a total area of about 6 rai. The temple is bordered by Chaeng Phatthana Road to the north; Ban Lao Wittayakarn School to the south; Arunrung Road to the east and Amphasuk Road to the west. In the past, the temple used to have an area for cremation services. The villagers call it “the cemetery”. Until 1983, the temple built a crematorium to use for cremation services instead. So, this area has been used as a place to build Satri Chaiyaphum 2 School since 1996 (Phramah Sangkom Chunglek, 2019).

4.6.2 The Distinctive Features of the Temple

4.6.2.1 It has a Long History

Wat Ampha is an old temple of Ban Lao Community, which is now a large community. There is economic and social stability. Especially, the overall economic power is quite good. Most of the villagers have stable careers. In addition, they have ties with the temple inherited from their ancestors. It appears that the villagers have supported and cooperated in the development of the temple very well. This is consistent with what the community leader said in one part of his interview that “The villagers from the 4 villages do their best in merit making. The support of

the construction of the temple was mostly from the villagers. Only a small part was from others” (Community leader 6, personal communication, March 5, 2021).

4.6.2.2 It is Situated in a Large Community

The administration of Ban Lao Community has been divided into 4 villages, namely 1) Ban Lao (Moo 2), 2) Ban Non Sa-at (Moo 10), 3) Ban Huai Muang (Moo 13) and 4) Ban Lao (Moo 14). Among these 4 villages, there is only Wat Ampha that is the center of the mind of the villagers in the community. It shows the unity between the temple and the community. Most importantly, being a temple that is surrounded by a large community would create great power in driving development activities in various fields, both in terms of objects and mind. Wat Ampha is also the center of various activities within the community.

4.6.3 The Interaction between the Temple and the Community

As Wat Ampha is an old temple alongside the Ban Lao community for a long time, the interaction between the temple and the community has evolved and changed according to the era. The faith devoted to Buddhism has led to merit-making events throughout the year that have been carried out since the ancestors called “Heet Sip Song”, which can be seen everywhere in the northeastern region. Wat Ampha and Ban Lao Community have also organized these merit making events. These merit-making events demonstrate the good interaction between the temple and the community. For example, in organizing the twelve-month merit-making event or Boon Kathin, the 4 villages of Ban Lao Community and the villagers from different places will donate money and things to the temple. They organize Kathin ceremony together. In the evening, there is a celebration of Kathin. Fun games and activities, mixed between the old and the modern ones, will be organized. In the morning, money and things gained from organizing Kathin ceremony are given to the temple (It is called Thot Kathin in Thai). The villagers attach great importance to Boon Kathin by organizing it every year (Phramah Sangkom Chunglek, 2019).

Another traditional merit-making event that shows the good interaction between the temple and the community and is regarded as a unique merit-making event of the community, which can build a good reputation for the community, is the Candle Procession Festival. It is held annually before the end of Buddhist Lent by the

community together with Wat Ampha. They have organized the candle procession to compete with other communities and have been won the first prize for many years. But at present, there is a problem with the budget, so it is unable to organize the candle procession to compete in a great way as before. But the community and the temple still organize the merit-making event every year to preserve this beautiful tradition, and it is only organized in the community (Abbot 6, community leader 6, temple committee 6, personal communication, 5 March 2021).

4.6.4 The Existing Leadership Attributes of the Abbot

From the in-depth interviews, participatory observation and document study, it was found that there were 6 leadership attributes existing in the abbot: 1) Initiative and Creative 2) Determination 3) Intellectual Stimulation 4) Helping Followers Grow and Succeed 5) Balance Processing 6) Creating Values for the Community

Table 4.6 Showing the Analysis of the Existing Leadership Attributes of Wat Ampha

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Initiative and Creative	“...I always try to change new activities to be creative. For example, at the funerals, there are gambling and alcohol drinking, which cause unnecessary expenditures...”	-	“...He has initiated and revived many traditions. Some of which we have never seen or done before. Many traditions have been missing for a long time, so he has led us to organize them again...”	-
Determination	“...I take on many roles, both college work and temple work. I try to make it perfect. Sometimes, I am so tired as I cannot rest at all. But I keep doing it...”	“...He is serious about his work. When he orders us to work, he always follows up on whether the work is done or not...”	“...Since he moved to this temple, He has built and repaired many things, including churches, temple gates, fences, walls and the hall...”	“...He never stops working. Most of the time, he leads us to organize the merit-making event of every month...”

Leadership Attributes	Abbot	Monk	Temple committee	Community leader
Intellectual Stimulation	“...When doing research to change the funeral service to a green funeral, I gave the reasons and encouraged them to think of something useful and find a solution together...”	“...He has encouraged us to have ideas in work and problem solving. If we have a good idea, we can go and talk to him. If it is helpful and possible, he will encourage us to do it...”	-	-
Helping Followers Grow and Succeed	“...I support all novices and monks. The children who graduated from Grade 6, they can be ordained as a monk or novice. The temple will support the students to complete the bachelor’s degree...”	“...He focuses on learning as a priority. He encourages us to develop ourselves by studying. Those who stay with him have to promise to study...”	-	-
Balance Processing	“...When I was new here, before doing anything, I thought about it carefully. I had to study the surroundings and asked the people who had been in the temple about them...”	“...Sometimes, we had contradicting opinions. We argued with him. But he listened to us and understood when we explained with reasons...”	-	“...Before doing anything, we have a meeting to discuss and gather opinions. Usually, there are both agreement and disagreement...”
Creating Values for the Community	“I lead the villagers to do community development work. Sometimes, a lot of money is used to motivate them, such as, giving them t-shirts. If I have time, I also attend the funeral and given them sermons...”	“...He leads the villagers to do merit work regularly. He does not only receive things from the villager, but he gives them back to the villagers...”	-	“...The temple and the community depend on and help each other all the time. When there are community activities, he always comes to help...”

1) Initiative and Creative

The first distinctive leadership attribute of the abbot of Wat Ampha is initiative and creative. This leadership attribute is shown through having initiative ideas, creatively doing new things, and trying to find new ideas and methods to change things from the old to the new and better ones as well as initiating and restoring existing valuable things for the benefit of the organization and the community. This can be clearly reflected in one of the leaders' words that

I always try to change new activities to be creative. For example, at the funerals, there are gambling and alcohol drinking, which cause unnecessary expenditures. So, I led the team to make a new change that is creative and more useful (Abbot 6, personal communication, March 5, 2021).

It was also presented through the perception of the temple committee (personal communication, March 5, 2021) that

He has initiated and revived many traditions such as Boon Khao Jee and Boon Khun Lan. Some of which we have never seen or done before. Many traditions have been missing for a long time, so he has led us to organize them again.

2) Determination

The second outstanding leadership attribute of the abbot of Wat Ampha is determination. It is evident through the attention to detail in the work to make it successful. This leadership attribute is also demonstrated through perseverance and patience in dealing with various problems and obstacles that must be faced in the administration and responsibility. This is clearly reflected in the abbot's words mentioning about is determination and patience that "I take on many roles, both college work and temple work. I try to make it perfect. Sometimes, I am so tired as I cannot rest at all. But I keep doing it" (Abbot 6, personal communication, March 5, 2021). It is consistent with the perception of the monk (personal communication, March 5, 2021) who said in the same way that

He is serious about his work. When he orders us to work, he always follows up on whether the work is done or not. If we do not have to go to school, he

always leads us to develop the temple and adjust the landscape within the temple.

In addition, the abbot's determination in the work can also make the followers aware of the changes that occur in a concrete way. The followers can see that the leader has done the work successfully. This can be clearly reflected from the interview of the temple committee (personal communication, March 5, 2021) as follows

Since he moved to this temple, the temple has evolved and changed a lot. He has built and repaired many things, including churches, temple gates, fences, walls and the hall. He has also led the villagers to do many activities.

The community leader (personal communication, March 6, 2021) has also perceived the abbot's determination in the same way. "He never stops working. Most of the time, he leads us to organize the merit-making event of every month, called "Heet Sip Song" and other merit-making events and restore the buildings in the temple"

3) Intellectual Stimulation

The third existing leadership attribute of the abbot of Wat Ampha is intellectual stimulation. This leadership attribute is appeared through the way the abbot supports and encourages to his followers to use their ideas and find practical approaches to achieve better results. He also encourages his followers to create new innovations for the organization. The abbot (personal communication, March 5, 2021) reflected this leadership attribute in the interview as follows. "When doing research to change the funeral service to a green funeral, I gave the reasons and encouraged them to think of something useful and find a solution together" Moreover, the intellectual stimulation of the abbot still exists in the perception of a monk (personal communication, March 5, 2021) who said that "He has encouraged us to have ideas in work and problem solving. If we have a good idea, we can go and talk to him. If it is helpful and possible, he will encourage us to do it"

4) Helping Followers Grow and Succeed

The fourth distinctive leadership attribute of the abbot of Wat Ampha is helping followers grow and succeed. The abbot has used a variety of methods to encourage his followers to receive good education until they succeed in their studies and achieve the goals in their own life. This can be reflected in the abbot's interview (personal communication, March 5, 2021) as follows.

I support all novices and monks. The children who graduated from Grade 6 and do not have scholarships, they can be ordained as a monk or novice. The temple will support the students to complete the bachelor's degree.

It has also perceived by the monk (personal communication, March 5, 2021) who also confirmed that "He focuses on learning as a priority. He encourages us to develop ourselves by studying. Those who stay with him have to promise to study"

5) Balanced Processing

The fifth outstanding leadership attribute of the abbot is balanced processing. It appears from the process that the abbot uses his discretion in moderation and processing data comprehensively before making decisions. He also values both consistent and contradicting opinions. This ensures that any decision the abbot has made is based on balanced and well-rounded information without bias towards individuals or groups. This is clearly reflected in one part of the abbot's interview (personal communication, March 5, 2021) that

Leaders need to look around, not only looking at what they see. Sometimes, looking through from other people is needed. "When I was new here, before doing anything, I thought about it carefully. I had to study the surroundings and asked the people who had been in the temple about them.

One monk (personal communication, March 5, 2021) gave an example that reflected the abbot's emphasis on contradicting opinions as follows "Sometimes, we had contradicting opinions. We argued with him. But he listened to us and understood when we explained with reasons" In addition, the abbot's balanced processing behavior can also be recognized by the community leader (personal communication, March 6, 2021) who stated that "Before doing anything, we have a meeting to discuss

and gather opinions. Usually, there are both agreement and disagreement. But mostly we can agree and decide through the resolution of the meeting”

6) Creating Values for the Community

The last existing leadership trait of the abbot of Wat Ampha is creating value for the community. It is presented through the services given to the public in the material aspect and giving back to society. So, it enables the abbot to build partnerships with society and surrounding communities to coordinate the benefits. It also creates a good relationship between the temple and the community. The abbot (personal communication, March 5, 2021) talked about his leadership attribute on creating value for the community as follows

I lead the villagers to do community development work. Sometimes, a lot of money is used to motivate them, such as, giving them t-shirts. I also help the community. I give them some money or robes. If I have time, I also attend the funeral and given them sermons.

Moreover, this leadership attribute has also been perceived by the monk, and the community leader (personal communication, March 5, 2021) in the same way that

He leads the villagers to do merit work regularly. But he does not only receive things from the villager, but he gives them back to the villagers. He also provides scholarships for students every year. For example, in the new year prayer event, he will give away prizes.

The community leader also stated that “The temple and the community depend on and help each other all the time. When there are community activities, he always comes to help”

4.7 The Summary of the Overview and Comparative Analysis of Existing Attributes Leadership

4.7.1 The Overview of Existing Attributes Leadership

The results of the 6 case studies can summarize the overview of existing leadership attribute, there are 22 components of existing leadership, namely: 1. Being

Compassionate and Generous 2. Self-Awareness 3. Determination 4. Self-Sacrifice 5. Being Strict In Disciplines 6. Intelligence 7. Sociability, 8 Competency 9. Self-Confidence 10. Conceptualizing 11. Skill Knowledge and Competency 12. Initiative and Creative 13. Being a Role Model 14. Compromise 15. Accountability 16. Empowering 17. Giving the Work Back To the People 18. Helping Followers Grow and Succeed 19. Creating Values for the Community 20. Balanced Processing 21. Intellectual Stimulation 22. Individualized Consideration.

4.7.2 Common Characteristics of Existing Leadership

The comparative summary of each temple showed that there were primary and secondary components, as follows: The first common components of existing leadership. Which co-existed together in four temples, all of which consisted of two components: 1) being a role model 2) helping followers grow and succeed. Second, common components which co-existed together in three temples with all four components: 1) self-sacrifice 2) creating values for the community 3) balance processing 4. Determination.

Third, common components which co-existed together in two temples with all three components: 1) self-awareness 2) Giving the work back to the people 3) Intellectual stimulation. Lastly, common components which co-existed together in one temples with all thirteen components: 1. being compassionate and generous 2. Being strict in disciplines 3. Intelligence 4. Sociability 5. Competency 6. Self-confidence 7. Conceptualizing 8. Skill knowledge and competency 9. Initiative and creative 10. Compromise 11. Accountability 12. Empowering 10. Individualized consideration

4.7.3 Differences between the Focus of Each Temples

An analysis of the context, environment, and general characteristics of each temple makes it possible to distinguish two types of case studies: 1) Temples that focus on education are Wat Chaiyaphum Phithak (Pha Koeng), Wat Liap Nam Lai, and Wat Huai Hin Fon 2) Temples that focus development with the community include Wat Bang Amphan, Wat Chimphli (Ban Ngew), and Wat Ampha. In the temple focuses on education, within the temple there is a school that teach Pali

language or, General Education systematically. Differ from temples that focus on development with the community, they do not teach the Pali language or the General Education, but focus on the development of the temple, and communities through the project or activities with the community or outside agencies

Characteristics of the temple that focuses on education the relationship between a leader and a follower is closer, and both the leader and the follower are easily aware of each other's behavior. It appears that the common main characteristics of a temple that focuses on education are that leaders focus on behaving as role models for their followers because of the leader's expressions and words and the action will be realized and observed by the followers. Therefore, any behavior of the leader will affect the followers both directly and indirectly. As a result, leaders are careful in their expressions, which affects the guidance, teaching, and governing of the followers. In addition, the leaders will focus on developing followers and closely monitor the development of the followers. Thus, it demonstrates another core common component of existing leadership: *"helping followers grow and succeed"* because of the main goal educational work is to help followers grow, and intellectual advancement. Consequently, the follower be able to self-reliant including creating value and benefits to the organization and society as a whole.

As for the temple that focuses on development with the community, leader-follower interactions are not as intimate as those of temple that focuses on education. Alternatively, leaders will focus on building cooperation with the community, and external agencies to drive the development work of the temple and community to be successful. Leaders focus on the benefits that will happen to the temple, and the community as a whole. Hence, it appears that the common characteristics of existing leadership are important, namely *"Creating values for the community"*. This will enable leaders to help and support the community, and build cooperation with the community. At the same time, this will benefit the mobilization of resources to drive development to be successful.

Additionally, development work is related to work for the public. It is complex involving a wide range of stakeholders, and requires a lot of resources. For this reason leaders must have the character of full devotion to drive successful development work with the community. Therefore, it appears that another common component of

leadership is “*Self-sacrifice*”. Likewise, characteristics of development work requires leaders to interact, communicate and make decisions based on the diversity of stakeholders. This requires leaders to have the skills of analyzing, synthesizing, and processing information in order to build consensus and cooperate to support development work to continue. So, it appears that another common component of leadership is “*Balanced processing*”.

Table 4.7 Summarize and Compare Existing Leadership

Number	Leadership Attributes	Wat Chaiyaphum Phithak (Pha Koeng)	Wat Bang Amphan	Wat Liap Nam Lai	Wat Huai Hin Fon	Wat Chimphli (Ban Ngew)	Wat Ampha
1	Being Compassionate and Generous	✓					
2	Self-Awareness	✓	✓				
3	Determination			✓		✓	✓
4	Self-Sacrifice		✓	✓	✓		
5	Being Strict in Disciplines	✓					
6	Intelligence		✓				
7	Sociability		✓				
8	Competency			✓			
9	Self-Confidence						
10	Conceptualizing				✓		
11	Skill Knowledge and Competency					✓	
12	Initiative and Creative						✓
13	Being a Role Mode	✓	✓	✓	✓		
14	Compromise		✓				
15	Accountability			✓			
16	Empowering				✓		
17	Giving the Work Back to the People	✓		✓			
18	Helping Followers Grow and Succeed	✓			✓	✓	✓
19	Creating Values for the Community	✓				✓	✓
20	Balanced Processing			✓		✓	✓
21	Intellectual Stimulation				✓		✓
22	Individualized Consideration			✓			

CHAPTER 5

APPROPRIATE LEADERSHIP MODELS FOR THE ABBOTS

In this chapter, the study results of the appropriate leadership models for the abbots will be presented. The researcher strictly followed the research process based on the grounded theory approach method to demonstrate the reliability of the analysis supporting the findings consistent with the research methodology and leading to the strong conclusion. According to the grounded theory approach, the researcher conducted the data analysis by coding the data in 4 steps: 1. Initial coding 2. Focused coding 3. Theoretical coding and 4. Conceptual categorizing and showing the scope of the theory. From the synthesis through the above analysis processes, the appropriate leadership models for the abbots in two aspects: 1) the appropriate leadership model for the abbots of the temples focusing on education and 2) the appropriate leadership model for the abbots of the temple focusing on development with the community were obtained. The main topics presented in this chapter are as follows: 5.1 the data analysis results based on grounded theory approach; 5.2 the construction of the appropriate leadership models and 5.3 the comparative analysis results of the appropriate leadership models for the abbots.

5.1 The Results of the Data Analysis According to Grounded Theory Approach

The researchers collected data from intensive interviews from key informants, participant observations, recording data in the field, and study from various documents related. The data were then analyzed according to the Grounded Theory Approach. The results of the data analysis are shown in order as follows:

5.1.1 Initial Coding

The result of creating the initial code can be shown as follows (Appendix A1)

1) Wat Chaiyaphum Phithak (Pha Keng) has a total of 112 codes, for example: 1. Pay attention to the followers in every detail 2. Build trust 3. Follow up the job until it is done. 4. Share happiness and suffering 5. Being a role model, etc.

2) Wat Bang Ampan has a total of 111 codes, for example: 1. Believe in yourself 2. Consider yourself regularly 3. Provide assistance in the community regularly 4. Adhere to discipline 5. Rely on participation from the community, etc.

3) Wat Liap Nam Lai has a total of 125 codes, for example: 1. Sacrifice 2. Dedicated to his full potential 3. Build a good relationship with the villagers 4. Tolerance 5. Adapt to the place, etc.

4) Wat Huay Hin Fon has a total of 115 codes, for example: 1. Help plan for the future 2. Anticipate future results 3. Evaluate the strength of the organization 4. Opportunity to work 5. Encourage new innovations, etc.

5) Wat Chimphli (Ban Ngew) has a total of 111 codes, for example: 1. Learn ideas from good leaders 2. Communicate openly 3. Integrate goals to create interactions 4. Consensus 5. Solidarity, etc.

6) Wat Ampha has a total of 114 codes, for example: 1. Learn from good role models 2. Build consensus before working together 3. Brotherhood 4. Apply knowledge and advice 5. See future possibilities, etc.

5.1.2 Focused Coding

The result of creating a focused code can be classified into 2 types: (Appendix A2)

1) A temple that focuses on education has a total of 203 codes. For example: 1. Clear and easy to understand communication 2. Have knowledge, skills, and abilities suitable for the job 3. Understand the situation of the world 4. Solve problems quickly 5. Communicate to the point 6. Understand the context of the area 7. Solve problems quickly and accurately 8. Know the character of each follower 9. Understand the habits of different followers 10. Understand different levels of intelligence, etc.

2) A temple that focuses on development with the community has a total of 238 codes. For example: 1. Not arrogant 2. Be neutral 3. Compatible with all parties 4. Communicate effectively 5. Be polite 6. Be careful with your words 7.

Make a First Impression 8. World balance, Dharma balance 9. Respect the hospitality
10. Respect each other, etc.

5.1.3 Theoretical Coding

5.1.3.1 Categories

As a result of this process, the researcher categorizes the theoretical code into two areas: Traits and Behaviors, as follows (Appendix A3)

1) Temples that focus on education: Traits has a total of 9 categories, 102 codes, and Behaviors has a total of 10 categories, 101 codes, for example:

Table 5.1 The Examples of Theoretical Coding of the Temples that Focus on Education

Category	Theoretical Coding
1. Intelligence	1. Clear and easy to understand communication 2. Knowledge, skills, and abilities appropriate for the job 3. Understand the world situation 4. Solve immediate problems 5. Communicate to the point

2) Temples that focus on development with the community: Traits aspects has a total of 9 categories, 121 codes, and Behaviors has a total of 9 categories, 117 codes, for example:

Table 5.2 The Examples of Theoretical Coding of the Temples that Focus on Development with the Community

Category	Theoretical Coding
1. Sociability	1. Easy to approach, not arrogant 2. Be neutral 3. Compatible with all parties 4. Communicate effectively 5. Be polite

5.1.3.2 Themes and Categories

As a result of this stage, the following themes and categories of themes were identified (Appendix A4)

1) Temples that focus on education: Traits has a total of 8 themes, 14 categories, and Behaviors has a total of 6 themes, 11 categories, for example:

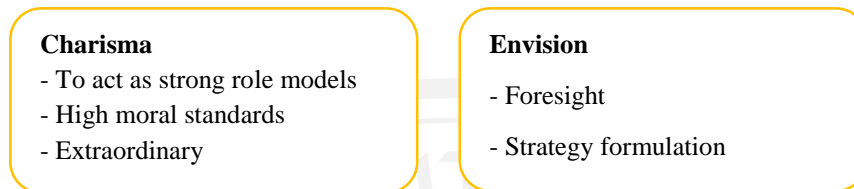


Figure 5.1 The Example of Themes and Categories of the Temples Focus on Education

2) Temples that focus on development with the community: Traits has a total of 7 themes, 12 categories, and Behaviors has a total of 8 themes, 12 categories, for example:

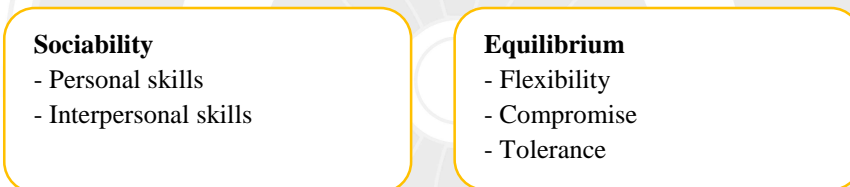


Figure 5.2 The Examples of Themes and Categories of the Temples Focus on Development with the Community

5.1.4 Theoretical Category and Scope of Theory

The researcher has brought themes and categories of themes issues to be organized into conceptual categories to demonstrate an explanation definition and details of various properties of the themes. As a result of this stage, the scope of the theory became clearer, for example: (Appendix A5)

Table 5.3 The Examples of Theoretical Category and Scope of Theory

Themes	Theoretical Category / Scope of Theory
<p data-bbox="528 427 600 456">Traits</p> <p data-bbox="288 472 400 501">Charisma</p>	<p data-bbox="866 472 1230 501">1.1 To act as strong role models</p> <p data-bbox="911 517 1366 685">The leader shows: Pose appropriately Beautiful manners Good talk Do a regular routine Act as an example for followers to build trust Learn by example from a good leader.</p> <p data-bbox="866 696 1158 725">1.2 High moral standards</p> <p data-bbox="911 730 1390 864">The leader shows: Speak and act without prejudice Strict discipline Keep the truth There are actions that are consistent with the words Self-discipline and Being punctual</p> <p data-bbox="866 875 1070 904">1.3 Extraordinary</p> <p data-bbox="911 909 1374 1043">The leader shows: Have special features Attractive Teacher spirit It has been highly respected and accepted by the Sangha and the community.</p>

5.2 Construct the Theory

At the last stage, the researcher demonstrates explanations, definitions, and details of themes reviewed and checked for correctness from previous stages, then presented as a theory or model of appropriate leadership of abbots in two aspects: 1) An appropriate leadership model of a temple that focuses on education 2) An Appropriate leadership model of a temple that focuses development with the community as follows:

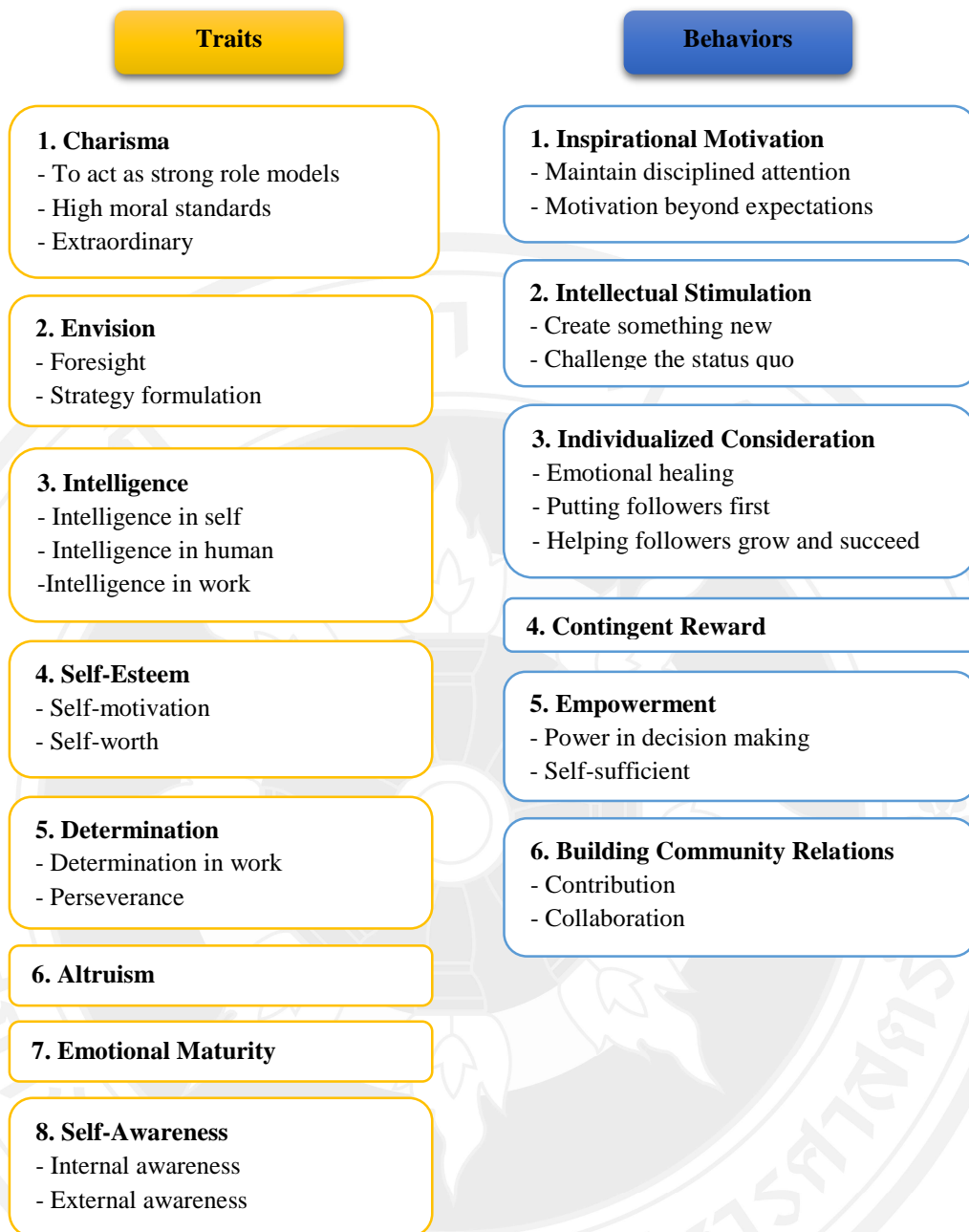


Figure 5.3 Components Dimensions of Appropriate Leadership of Abbot of Temple Focused on Education

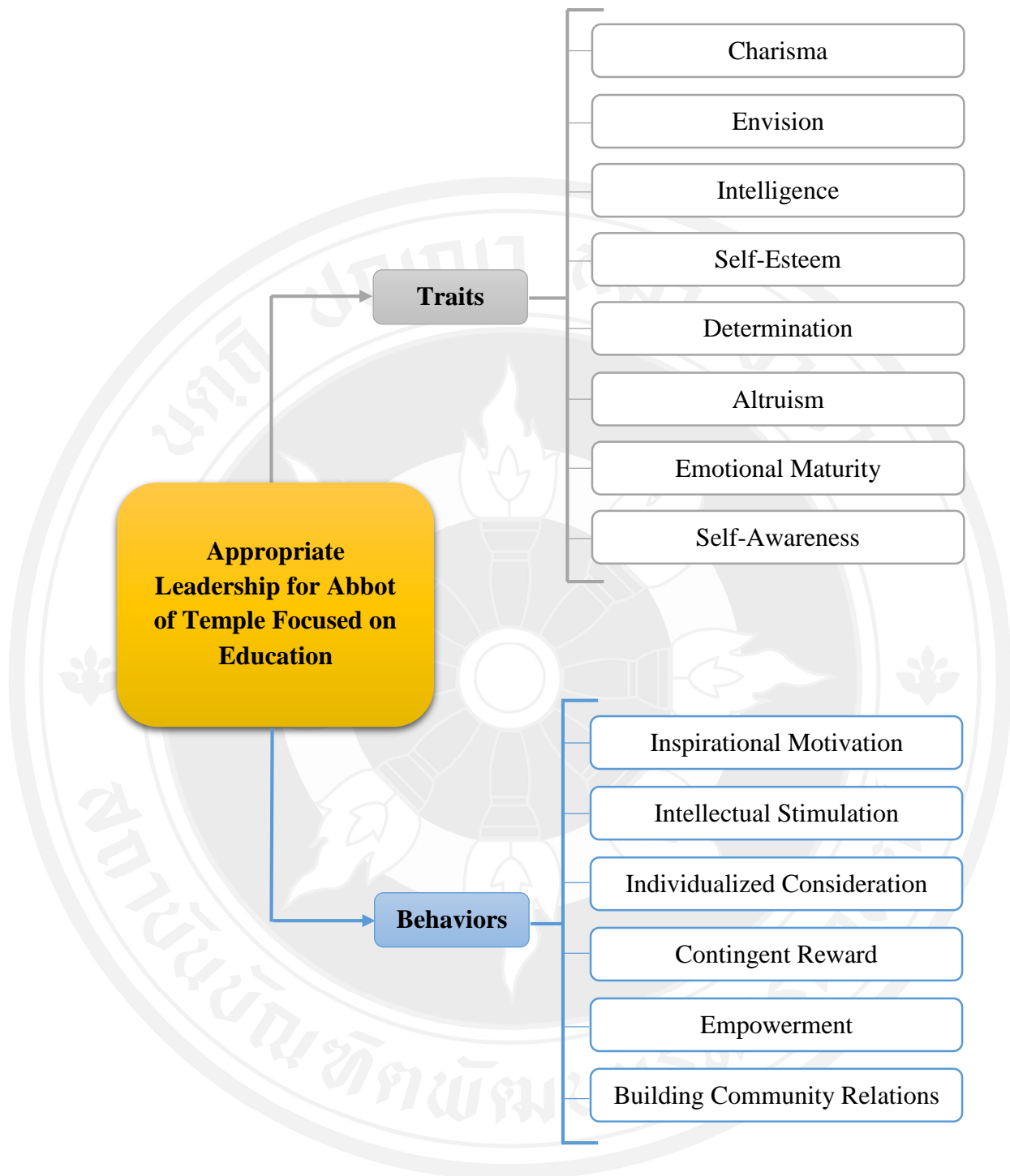


Figure 5.4 Appropriate Leadership Model for Abbot of Temple Focused on Education

5.2.1 The Appropriate Leadership Model for the Abbots of the Temples Focusing on Education

The appropriate leadership model for the abbots of the temples focusing on education consists of 2 main aspects: traits and behaviors

5.2.1.1 Traits: there are 8 appropriate leadership traits of the abbots of the temples focusing on education.

1) Charisma

(1) To Act as Strong Role Models

The leaders (abbots) have demonstrated appropriate expressions in both words and actions in various situations. They also have a graceful manner of conduct and are polite. In addition, the leaders are consistent in performing their daily life routines and the tasks for which they are responsible. So, the followers respect and have faith, and trust in the leaders. As a result, the followers want to follow and imitate the characteristics of their leaders directly and indirectly. Especially, in the temples that focus on education, the leaders and the followers are closely related and have the opportunity to do regular activities together. This trait allows the leaders to have more charisma, and the followers have good role models to follow.

(2) High Moral Standards

The leaders have demonstrated the attribute of having higher moral standards than general people. This can be seen from the way they strictly adhere to the disciplines and follow the rules that they adhere to. They also have self-discipline and are punctual. The leaders have also shown the standards of decision-making that are free from bias, remain truthful, and the actions that are consistent with their words. With these qualities, the leaders have gained respect, faith, and trust from their followers, causing the leaders to have more charisma. As a result, it is easier to build collaboration from the followers, leading the success of the leaders' work.

(3) Extraordinary

This is the individual trait of each leader that may arise naturally or is acquired through their own experiences. The attributes suitable for the leaders of the temples focusing on education include being attractive, calm, and impressive when seen by or talking to others. With these attributes, the leaders have

gained faith from those close to them, including the clergy and the community. Moreover, the leaders have the spirit of teachers, which is desiring to teach and educate others to grow and have advanced ideas. Especially in the temples focusing on education, this trait of the leaders will lead to the collaboration from their followers and the community. It also leads to the ability to raise funds to support the organization's work to be successful.

2) Envision

(1) Foresight

With this trait, the leaders can analyze, predict, and assess the future situations that may affect the organization. They can also assess the organization's future strength, predict the future results, and analyze the position of the organization in the future. In addition, the leaders have a wide world view and foresight. With such characteristics, the leaders of the temples focusing on education can pre-determine the benefits and the negative effects that will occur to their organizations in the future. So, they can cope and solve the problems correctly, and support their organizations sustainably.

(2) Strategy Formulation

The leaders can analyze the overall picture of the organization and establish a clear roadmap to achieve the goals and set the future direction with clear goals. This qualification makes the leaders have goals and clear plans and be able to determine the organization's direction correctly. These assure the followers that they are moving in the right direction to achieve common goals.

3) Intelligence

(1) Intelligence in Self

The leaders have received quality education and learned from their own experiences. They have knowledge, skills, and abilities suitable for the jobs they are responsible for. They can communicate in a clear and concise manner. They also understand the world and the specific environmental context of the area. With this attribute, the leaders can come up with solutions quickly and accurately, resulting in efficiency and effectiveness of work.

(2) Intelligence in Human

The leaders are intelligent, know and understand the characteristic of each follower. They also understand the different levels of intelligence of each follower. So, they are aware of the needs of their followers and able to respond to them properly. In addition, understanding the intelligence level of each follower allows the leaders to provide support that is appropriate for each follower's intelligence level so that there will be no disparities in the development of the followers. The leaders can also assign the tasks appropriate to the abilities of each follower.

(3) Intelligence in Work

The leaders can resolve immediate problems in problematic tasks effectively and integrate a variety of knowledge to apply in the work. They also have good technology skills. If the leaders have direct experience with the job or learned from past experiences in the same type of work, they will work more efficiently and know how to do it successfully.

4) Self-Esteem

(1) Self-motivation

The leaders are eager to learn and passionate about the work that they do. They are always open to learning new things and regularly training themselves. They also change their way of thinking regularly and keep up with new information and changes. They are active and have creative ideas. These characteristics empower the leaders to have a driving force that starts with self-development to effective development of people and work on a regular basis.

(2) Self-worth

The leaders have confidence in their actions and build awareness of self-esteem. They believe that they can be successful and realize that all human beings can be developed. They also recognize the value of what they are doing. This attribute makes the leaders realize their own value and believe in themselves. So, they believe that others can be developed. It is the leadership trait that is essential to the work of education because it is directly related to human development. It is essential that the leaders recognize the value of others and believe that human beings can be developed.

5) Determination

(1) Determination in Work

The leaders have shown their determination in their work. They have a strong desire to work successfully in accordance with the goals that they have set. Another important trait, especially of the leaders of the temples that focus on education, is that they must make education a priority. Although they have many other jobs to do, education is a priority.

(2) Perseverance

The leaders are tolerant of the problems, obstacles, and challenges they face. Perseverance also includes facing problems, obstacles, and challenges along with seeking solutions to the problems, not neglecting the problems that are currently facing. Especially in education, there are always problems and obstacles in the present, and challenges in the future. So, the leaders need this leadership attribute to address the issues and lead the organization to success and sustainability.

6) Altruism

The leaders are willingly to help others and concern about the interests of others over personal interests. They are willing to suffer in order to see others happy. They wish others to be free from suffering. At the social level, the leaders hold the public interest as a premise. They have a public mind, and do not expect any benefits. This trait is particularly important for the leaders of the temples focusing on education, which is a work to develop people to grow their ideas and progress in work. The work of the leaders is, therefore, closely tied to helping others. It is the driving force that drives the leaders out of selfishness. So, they can lead the organization successfully and the public can be benefited at the same time.

7) Emotional Maturity

The leaders have emotional maturity. When they are affected by different situations, they can manage their emotions well and respond appropriately to the emotions that affect them. Especially in stressful situations, the leaders usually show their emotional stability and manage their emotions and the situations smoothly. They can also balance their expectations with the situations very well. They solve problems by using reasons rather than emotions. Physically, the

leaders are relaxed and cheerful, giving those close to them a sense of serenity. Emotional maturity is, therefore, important in education because the expressions of the words and the actions of the leaders would directly and indirectly affect the followers.

8) Self-awareness

(1) Internal Awareness

The leaders investigate themselves to continually revise their thoughts, words, and actions. So, they know their position when interacting with other people and the impact that they have on others. Moreover, the leaders know their weaknesses and strengths so that they can fix weaknesses and enhance their strengths. With this attribute, the leaders can realize their own problems and solve the problems properly and see opportunities to develop their strengths.

(2) External Awareness

The leaders are aware of what they are involved in, such as having a sense of responsibility for their duties, knowing the goals and the missions of the organizations they are responsible for, knowing the related rules and regulations in detail, and being aware of what is always relevant to them. These enable the leaders to manage their organizations appropriately.

5.2.1.2 Behaviors: There are 6 important behaviors of the appropriate leadership of the abbots of the temples focusing on education.

1) Inspirational Motivation

(1) Maintain Disciplined Attention

The leaders motivate their followers to continually strive towards their goals. It is because while working or learning, the followers may have some periods of fatigue and boredom. Or, they may have problems and obstacles that result in a decrease in commitment to the goals, causing intermittent development. The leaders also empower their followers to continually focus on their goals, eliminate obstacles that hinder the achievement of the goals. Activities are organized to support the work on a regular basis. The leaders also supervise their followers to comply with the rules and inspire them to work successfully and achieve their goals.

(2) Motivation beyond Expectations

The leaders are encouraged to do beyond what is expected or their own benefits. In general, followers tend to only do what they expect. Therefore, the leaders must motivate their followers to produce better results and consider the achievement of common goals, motivate them to believe in the vision, encourage them to create better results or achieve at a higher level. The leaders also need to communicate with the followers about higher expectations and reinforce the positive things that the followers have already done well.

2) Intellectual Stimulation

(1) Create Something New

The leaders stimulate the followers to create new innovations used in the work and solving problems, especially difficult and complex problems. Intellectual stimulation will help the followers to grow their ideas and be creative and intelligent, enabling them to solve problems and develop the organization to be successful. In addition, the leaders do not block the followers' ideas. Instead, they are ready to support the creativity of the followers even if it has not yet been achieved.

(2) Challenge the Status Quo

The leaders stimulate the followers to challenge their own original thoughts, beliefs, behaviors and methods and to dare to leave the old for something new and better. The leaders may stimulate the followers by comparing to show better outcomes and pointing out the disadvantages of sticking to the same thing. Stimulating the followers to challenge the old things also gives them freedom of thought, not sticking to the old ones. This will allow the followers to have the opportunity to receive new and better things.

3) Individualized Consideration

(1) Emotional Healing

The leaders focus on healing their followers' emotions because their emotions can have a negative effect on the followers and their work. The leaders must show an understanding of emotions and empathy and give the right advice when the followers are stressed. The leaders must also listen to the problems

sincerely, understand the sensitivity that affects the feelings of each follower and share happiness and suffering with the followers.

(2) Putting Followers First

The leaders put their followers first, and always realize that helping followers is a leader's important job. The followers are also informed that they are important to the leaders. The leaders spend most of their time helping their followers. They also recognize the interests and successes of the followers rather than their interests and achievements. They also show their concern for their followers' life.

(3) Helping Followers Grow and Succeed

The leaders have a strong desire for their followers to succeed and try to find out the needs of the followers in order to respond to that need appropriately. They also cultivate morality and ethics, promote competence in work, introduce and teach practical approaches. They are willing to give full knowledge to the followers. The leaders also continuously monitor the progress of their followers and seek better alternatives, support further education at a higher level and create the environment conducive to the development of the followers.

4) Contingent reward

Rewarding is a key to motivating the followers to achieve the goals. Contingent reward is as an exchange under a mutual agreement between the leader and the followers. When the followers successfully achieve the agreed goals, the leaders will reward them in return. If the followers want more rewards, they need to produce more results, or achieve at a higher level. Such agreements may be formal and informal. The leaders and the followers must be confident in each other in that exchange.

5) Empowerment

(1) Power in Decision Making

Giving the followers power in decision making is another important tool of the leaders used to empower the followers. The followers are given with the power to make decisions in their responsible work. They also have freedom to decide and choose to proceed according to the way that they think is correct. The leaders observe and give advice only as necessary. The leaders also give their

followers freedom of thought in design, style, and way of working. Empowering the followers in this way gives them the power to develop themselves and the organization to progress better. It also lightens the workload of the leaders because retaining the decision-making power only at the leaders can cause excessive workload that may decrease the efficiency of management. They followers can make decisions on work continuously. They do not have to only wait for orders from the leaders.

(2) Self-sufficient

Another important empowerment is enabling the followers to develop themselves until they become self-reliant so that the leaders do not need to always closely supervise them. Finally, the followers will grow up to become leaders, act in place of leaders and assign duties and responsibilities suitably for the workload, making the organization's work driven efficiently and effectively.

6) Building Community Relations

(1) Contribution

The leaders build good relationships with the community by providing community assistance on various occasions. This includes giving and sharing consumer goods, as well as helping to construct public benefits, buildings, and places. By doing so, the leaders can win the people's hearts and minds. It also promotes a good image of the leaders and the organization. Especially, helping the community and society during crisis is a good opportunity for the leaders to show their kindness. This makes it possible to build collaboration with the community to support the organization's work.

(2) Collaboration

Building good relationships with the community by providing material and mental support makes it easier for the leaders to build partnerships with the community. The leaders can build relationships with the community in many ways, such as building good relationships with the villagers, maintaining the faith of the community, understanding the community, regularly communicating with the community, encouraging the followers to recognize the importance of the community, and doing activities with the community regularly. Another important aspect of building partnerships with the community is that the

leaders must be able to connect their own goals, the goals of the organization and the community accordingly and integrate those goals to achieve success along the way.

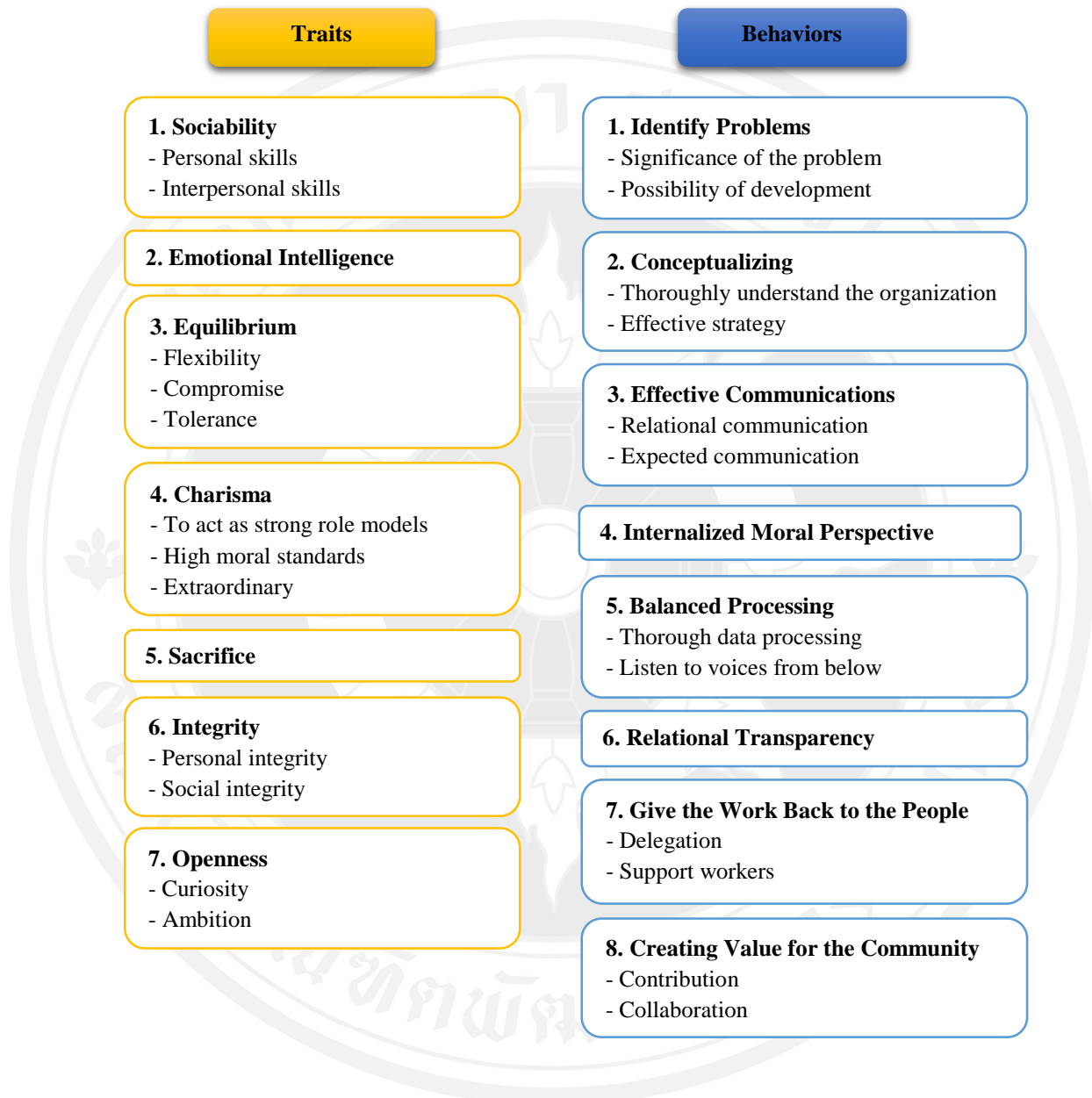


Figure 5.5 Components Dimensions of Appropriate Leadership of Abbot of Temple Focused on Development with the Community

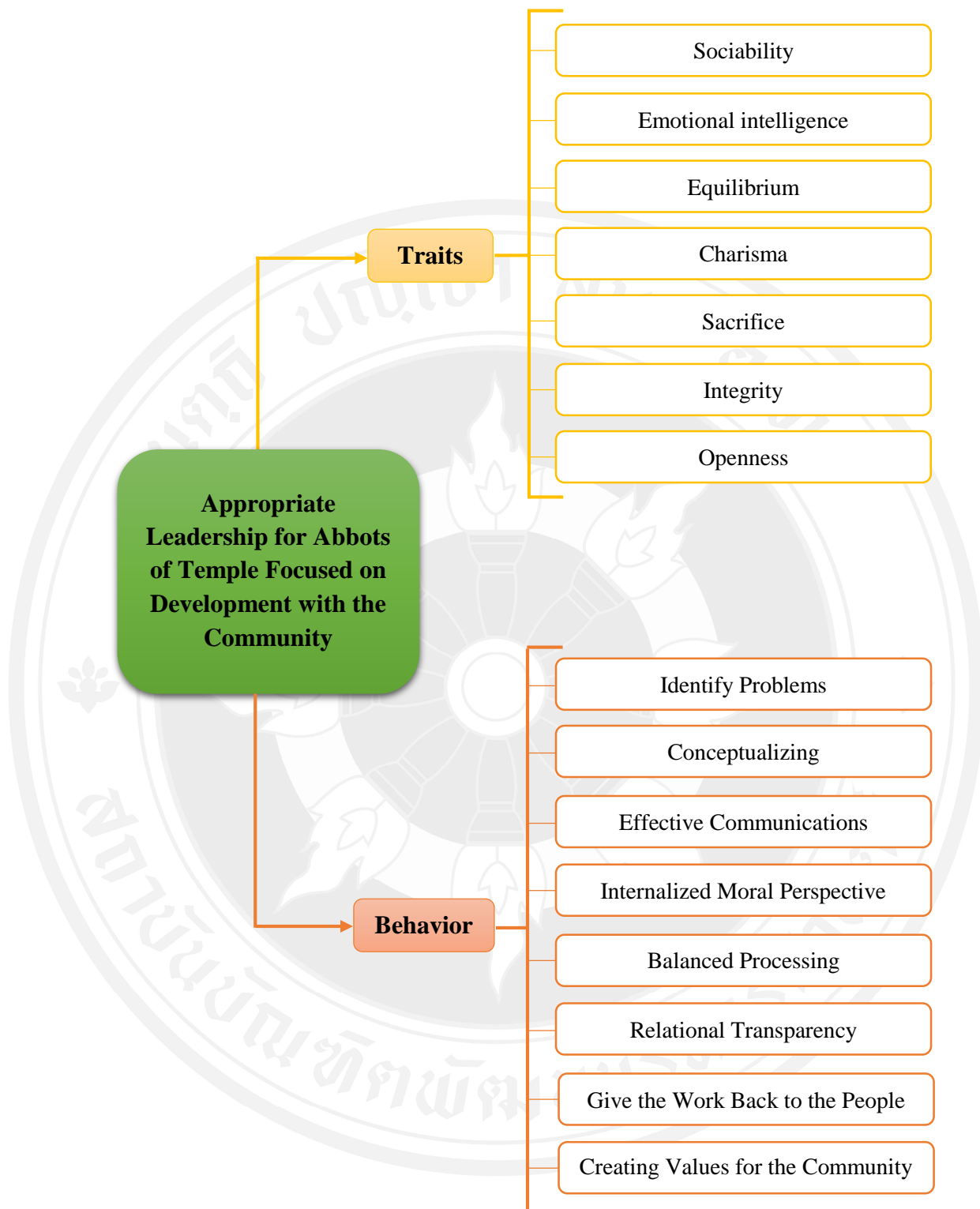


Figure 5.6 Appropriate Leadership Model for Abbot of Temple Focused on Development with the Community

5.2.2 The Appropriate Leadership Model for the Abbots of the Temples Focusing on Development with the Community

The appropriate leadership model for the abbots of the temples focusing on development with the community consists of 2 main aspects: traits and behaviors

5.2.2.1 Traits: there are 7 appropriate leadership traits of the abbots of the temples focusing on education.

1) Sociability

(1) Personal Skills

The leaders have social skills in building good relationships with others. This can be seen from their modesty and friendliness having towards those close to them and other people they interact with. They are unbiased and careful when communicating so that it does not affect relationships. This trait makes it easy for the leaders to build good relationships with others and to maintain long-lasting relationships, which have a positive effect on collaboration building.

(2) Interpersonal Skills

The leaders show their concern in interpersonal relationships. They try to make impression when having the opportunity to meet and talk with others. It is easy to access and communicate with them. The leaders are not arrogant and always give others peace of mind when connecting with them. This has a positive effect on the image of the leaders. In addition, the leaders can balance themselves and various groups, build good relationships with all conflicting parties and work together with all parties. This good relationship building leads to cooperation, support, and promotion of the organization's work to achieve the goals.

2) Emotional Intelligence

The leaders understand their own emotions, and those of others and accept their imperfections. In addition, they are unaffected by the impact of emotions from all sides. They are also able to control and manage those emotions to not have a negative effect on themselves and those around them and respond appropriately to those emotions. Especially in high-pressure crisis situations, the effective leaders will show emotional intelligence, consciously manage their emotions, express themselves to others with soft and calm manners and get through those situations smoothly. Another key characteristic of emotional intelligence is that

the leaders use reasons to solve problems rather than their own emotions. So, they are willing to listen to others when they argue with reasons. Emotional intelligence is important to the leaders who focus on community development because they have to drive the development work and interact with the community and others. The development work usually involves many problems, obstacles, and conditions that affect the leaders' emotions. Particularly, when making decisions on various matters, emotional intelligence allows the leaders to manage their emotions and respond to the situations properly. This affects good relationship building and good image of the leaders.

3) Equilibrium

(1) Flexibility

The leaders can adapt themselves to suit any situation. They are not too much strict or flexible. They do not have extreme ideas and adhere to any one belief in a fixed way. Another important aspect showing the flexibility of the leaders is that they are not too much attached to the rules which may cause the operation to be delayed and ineffective. With this attribute, the leaders can manage development tasks and create interactions with the community with flexibility, speed, and efficiency.

(2) Compromise

The leaders can balance their needs and opinions with those of others. They can alleviate situations, not causing conflicts. They also serve to coordinate the benefits of each group to create a balance between them. If there are conflicts, they will not get involved in the conflicts, but they will play a role as a mediator in conflict management, find peaceful solutions and create a mutually acceptable consensus. Moreover, the leaders show comradeship. When developing or changing anything, they usually reform it, which is a gradual change. The leaders with high compromise will perform well within the scope of the temples focusing on development because this attribute can create acceptance and cooperation from others, resulting in good relationships between the leaders and all sectors. So, they can work together to achieve success.

(3) Tolerance

The effective leaders working under the development with the community must be tolerant to different opinions, beliefs and values of others that they think they are inaccurate and cannot be accepted by showing listening to and respecting for the ideas of those beliefs even they disagree. Another important aspect of tolerance is tolerance to situations or conditions that are difficult to make decisions together with seeking ways to deal with those situations and conditions appropriately.

4) Charisma

(1) To Act as Strong Role Models

The leaders are highly respected by their followers and others because their good behaviors practices are perceived and recognized as the role models. The behaviors that the leaders tend to exemplify to their followers are having a consistent routine, truthfulness and behaving consistent with their words. That is, they must behave consistently with what they have taught their followers. This will give the followers the confidence that what the leaders have said can really be done. Acting as strong role models does not only affect those close to the leaders, but it also affects other people interacting with them. As a result, they leaders are more respected by other communities, leading to better collaboration and support for their development work.

(2) High Moral Standards

The leaders have higher moral standards than general people in what they think, say, and do. This shows their strong adherence to personal practice, self-discipline, and other disciplines. The leaders have also demonstrated their unbiased decision-making and honesty in work. When the attribute of having high moral standards of the leaders is clearly recognized by their followers and others, it will lead to devotion, faith, and high confidence in the leaders. These things bring charisma to the leaders. So, the leaders' thoughts, words and actions influence the followers, leading to good relationships, support, and cooperation in the development.

(3) Extraordinary

The extraordinary traits of the leaders that make them naturally have charisma such as appearance and speech can influence others and make them attractive. Moreover, there are some extraordinary attributes that the leaders

gain from their direct experiences through intense self-training, such as Vipassana meditation. Such traits make the leaders have charisma and influence on the followers and others. So, they become the center of faith and trust and accepted by the community, resulting in gaining the support of many resources and being able to raise funds and resources for development and helping the community.

5) Sacrifice

Sacrifice is an important attribute of the leaders because their work is related to the interests of the public both at the organizational level and the social level. It is also the expectation of the organization and society in general on the role of the leaders. There are two main dimensions of the leaders' sacrifice. The first dimension is physical sacrifice. The leaders demonstrate it by fully putting their efforts to work and enduring hardships in order to accomplish the work for the public. The second dimension is the sacrifice of wealth, including money and things for the benefit of the public. The leaders regularly sacrifice their money and things for the benefit of others. Self-sacrifice is an important attribute of the leaders in the community development work because the development work is done for the public. The leaders sacrifice themselves as they do not work for personal gain. It indicates that they are not selfish and do not take advantage of the common good for their own benefit. With this attribute, the leaders can gain trust and confidence from their followers and communities in managing resources for the development to truly benefit the public.

6) Integrity

(1) Personal Integrity

Having personal integrity in the self-goodness is an important attribute of the leaders, especially those in the organizations that focus on the development work and building cooperation with the community related to benefits and many stakeholders. In the development work with the community, even it is beneficial to the public, there will always be those who gain benefits and those who lose benefits. Therefore, the leaders must have strong personal integrity in their intrinsic goodness. They must make their opinions correct and fair and express all words and act on the right principles. Everything they do must be clear and straight forward. It must not be done for their own benefits. They must adhere to accuracy.

They must be steadfast in their inner good, not susceptible to the temptation that may cause corruption.

(2) Social Integrity

Having social integrity means that the leaders have no overriding benefits from working for the public. The use of resources must be for the common good. In this manner, the leaders must clearly separate personal interests from common interests to show honesty. Also, transparency in resource management is needed and can be checked. Social integrity can also be demonstrated by allocating benefits fairly, which must not violate the norms accepted and respected by the community that will cause more resistance than cooperation. The leaders who are honest with the community will demonstrate an emphasis on morality that is shared within the community.

7) Openness

(1) Curiosity

Curiosity is an important characteristic of the leaders in development and building collaboration with the community. The leaders need to open their minds to learning experiences and innovative ideas that can be useful in the development work. Curiosity also allows the leaders to broaden their horizons, be enthusiastic about work, and seek more efficient equipment that will be used in the development. Furthermore, the development work collaborating with the community need ideas and new interesting innovations in line with the local wisdom and the policies of the relevant agencies. These will allow the leaders to gain collaboration and support for the development from external organizations, both public and private sectors. Also, the developments that demonstrate innovative creativity can also be the focus, attracting people who are interested in them to visit and study them. This will provide benefits broadly.

(2) Ambition

The attribute of the leader's openness demonstrated through ambition is a strong desire to achieve a higher level of success and develop work to achieve higher results accordingly. As a result, the leaders have higher expectations of success, and look for supporting factors from all around in order to improve their work for better results. Especially in the development work, the leaders need to be

ambitious, aiming to create continuity of work, because the development work takes a long time to complete. It also requires a lot of resources. The leaders must not only just get the work done, but they must also be ambitious to achieve better results. It is also to build confidence for those involved in the development and create collaboration with confidence to get better work efficiency.

5.2.2.2 Behaviors: there are 8 important behaviors of the appropriate leadership of the abbots of the temples focusing on education.

1) Identify Problems

(1) Significance of the Problem

The important ability of the leaders in the development together with the community is the ability to identify problems in order to improve them. The leaders must have a detailed analysis of the problems to identify the causes of the problems. They also need to be able to project the importance of the problems needed be solved and developed, prioritize the problems to find out a common consensus because in many cases, there are problems and obstacles in joint development arising from different perspectives on the problems. The temple or organization may find some problems important, but the followers or the community may find them unimportant. The leaders must have the ability to create consensus on problem solving and development by identifying advantages and disadvantages of the problems as well as the benefits that will occur to the public if the problems can be solved and developed. It is, therefore, another challenging task for the leaders to convince the followers to agree in the same way on the problems. This is a good starting point for the development work and building cooperation with the community.

(2) Possibility of Development

It is extremely important to consider the possibility of solving problems and developing them because it is the way to build trust with the followers and the community. The leaders must demonstrate the possibility of development by setting a time frame for development and clear solutions as well as specifying the factors and conditions that affect the success or failure of the development and problem solving. Moreover, the possibility of development also

depends on the resources used in the operation. The leaders must show the availability of resources and the sufficient sources of resources that are available to support successful problem solving and development.

2) Conceptualizing

(1) Thoroughly Understand the Organization

The effective leaders in the development work and building collaboration with the community must know and understand all that is related to the organization, especially the missions and the goals of the organization that the leaders must understand them in depth. In addition, the leaders need to understand the rules and regulations associated with the organization as well as the overview of the organization and responsible work in detail. This understanding will enable the leaders to act in the right direction. So, when something goes wrong and does not meet the goals, it will be possible to fix, and the direction of operation will be adjusted correctly. This understanding also allows the leaders to know the current state of the organization and be able to assess the overall picture of the organization that what state it is in and what direction it will be in the future as well as the positions of the leaders and the organization. In addition, a thorough understanding of the organization also means that the leaders understand the complexity of the organization in relation to various contexts that affect the organization and the stakeholders. These have had a great influence on the development work and cooperation with the community.

(2) Effective Strategy

For the leaders who focus on development and cooperation with the community, in addition to having thorough knowledge of the internal affairs of their organization, they must also be able to integrate a variety of knowledge and apply it in organizational development, learn effective leadership ideas from good leaders and have the ability to analyze the overall situation that affects the organization. Then they must synthesize to form ideas used in formulating the effective operational strategies of the organization. Furthermore, the leaders must have the ability to present a vision and strategies of the organization to ensure confidence in the vision. These strategies, therefore, ensure that what is being done is strategically directed towards effective goals, which forms ideas based on knowledge,

correct understanding within the organization and other issues related to the organization.

3) Effective Communication

(1) Relational Communication

The leaders must have proactive communication strategies. They must communicate regularly to reach the community. They are required to have the ability to effectively use both verbal and non-verbal communications to build good relationships. The communication must be easy to understand, accurate, fast and clear. The use of language must be correct and appropriate. Also, modern communication channels should be used. The leaders must communicate openly and honestly without any hidden agenda that will cause distrust. In addition, the leaders should not use negative and depressing words. Instead, they must show appreciation when other people do good deeds. This effective communication allows the leaders to build good relationships with their followers and communities. Especially in the development work, the leaders must communicate with the community and those involved all the time. Good relationships resulting from effective communication will bring cooperation and support of various resources used in the development, causing positive attitudes among the leaders, the followers and related communities.

(2) Expected Communication

In addition to communicating to build good relationships, the leaders must also have the ability of expected communication. That is, they must communicate in hopes of achieving positive results for the development work and building cooperation with the community. For example, the leaders can communicate to mobilize resources and motivate the followers to take action by pointing out the advantages and disadvantages. They must be able to communicate for exchanging resources, creating mutual pride within the community, convincing others to give cooperation, recognize value in what they are doing and symbolically communicating with others to change behavior. The ability to communicate to mobilize resources is an extremely important skill of the leaders of the temples focusing on development with the community because successful development operations require enormous resources. Many case studies showed that their development was intermittent and unsuccessful because of lack of resources to support the work sufficiently. Moreover,

it leads to a distrust of the relationships among the leaders, the followers and the community, causing problems and obstacles in both short-term and long-term development.

4) Internalized Moral Perspective

The effective leaders usually show their strong, stable and clear internalized moral perspective and have moral courage to stand up for what is right and are not susceptible to temptation that will lead to behavior that violates their ethics. The leaders also demonstrate that their decisions are based on their internal moral standards rather than allowing the wrong pressure from outside to influence them. The leaders' expressions, both words and actions, often reflect these ethics clearly. In the temples focusing on development and building collaboration with the community, the internalized moral perspective is critical to leadership because the development work involves a wide range of stakeholders, namely those who gain benefits and those who lose benefits from the operation. This would affect the decisions of the leaders. It is a challenge for the leaders to manage the benefits to gain acceptance and satisfaction of all parties. If the leaders do not have an internal ethics that they firmly adhere to, they will be influenced by the demands of different groups and external powers and interests that affect their decisions. So, it is unable to balance the needs of each party because they allow one party to influence themselves too much. This will lead to conflicts and distrust which are the problems and obstacles blocking development and cooperation.

5) Balanced Processing

(1) Thorough Data Processing

The leaders listen to ideas from all sides and explore the thoughts, beliefs, values of related people. After that, they will filter data and conduct data processing for decision making. By doing so, the leaders are well informed from all stakeholders and able to balance opinions and different needs. This information will be used as a basis for decision making in various matters. Especially in the context of development and building cooperation with the community, the leaders will gain confidence and cooperation from those involved in this matter. In many cases, the development was unsuccessful because the leaders neglected the views and the opinions of related people and did not take those opinions into consideration in

decision making. So, they did not gain confidence and were opposed rather than receiving cooperation. As a result, the development work was unsuccessful.

(2) Listen to Voices from Below

The voices of the lower level or marginalized groups that often oppose or disagree with most people's views and opinions should not be ignored by the leaders. On the contrary, the leaders must show that they sincerely listen to the voices of these groups. Their voices will not be excluded from the decision-making process. The leaders are required to present that the voices or the opinions of these groups are also meaningful and important to the organization. In this way, the leaders can balance the opinions of those who agree and those who disagree with them. That is, they will gain support from those who agree and will not receive too much resistance from those who disagree. In the development work and cooperation with the community, it has been seen in many cases that the leaders were highly opposed by those who disagreed with them because the leaders neglected to listen to the voices or discourage the opinions of those who disagreed with them by only listening to and focusing on the voices that supported them. This caused an imbalance of the opinions, leading to conflicts which were the problem and obstacles in the development work.

6) Relational Transparency

The leaders demonstrate relational transparency with others to create a true relationship between themselves and others. The leaders use themselves as a mirror to reflect to others and use the relationships with others to reflect themselves. Additionally, the leaders pay attention to the details of the relationship and openly communicate to build good relationships with others. They are also aware of the impact they have on others. They appropriately share their feelings with others and listen carefully to each other's problems. Moreover, the leaders admit their mistakes and accept their own imperfections to show sincerity in relationships with others. In terms of the temples or organizations that focus on the development work and building cooperation with the community, relational transparency is important because it makes it easy for the leaders to build real relationships with others and to maintain the relationships. Moreover, the leaders will be trusted and recognized as good leaders who are sincere with others. This will bring about cooperation, support and exchange of resources that will benefit development work.

7) Give the Work Back to the People

(1) Delegation

The effective leaders give opportunities to their followers and other working groups to participate in the work by clearly assigning tasks, giving freedom to work within the specified scope and assigning tasks suitable for each person's skills and abilities so that each person or each group can use their own abilities to the fullest. In addition, when the leaders have assigned tasks, there must be continuous monitoring and evaluation to know progress of the work and the problems and obstacles preventing the work from progressing or the factors that clearly support the progress of the work. Assessments will enable the leaders to remove problems and obstacles that hinder the progress of the work and the support factors that have a positive effect on the work. Delegation is critical to the development work and cooperation with the community because the leaders do not need to take on various tasks and decisions solely, which will make the leaders have too much workload. Moreover, delegation is also the way to train and develop the followers, and help people grow, provide good experience, empower decision-making, invent, design new innovations used to work efficiently and effectively.

(2) Support Workers

The leaders promote work efficiency by creating a good working atmosphere, providing a clear direction, structure, pattern of work and safety at work, building morale at work and providing sufficient resources to work successfully. Additionally, the leaders need to encourage the followers to be motivated and determined to work continuously until it is successful. Support of work is a critical factor in the development work because it requires continuity. Furthermore, the leaders must understand the psychological diversity of workers and provide proper support because work usually cause workers to be tired and run out of power to continue working. So, the leaders need to constantly motivate them along with creating an atmosphere that is conducive to work and security and safety at work.

8) Creating Values for the Community

(1) Contribution

The effective leaders do not just create value only within the organization, they but must create value for the community. The leaders can create value for the community by having a public mind, participating in community activities regularly, being responsible for the common good, giving help regularly, helping the community on various occasions as well as donating necessary items and constructing buildings and places for public use. Especially in a situation where society is facing various crises, the leaders must take this opportunity to help and share things that are necessary for life. This will create a good image for the leaders and their organizations. Moreover, they can give assistance at a higher level such as setting up a charitable foundation, raising funds to set up a social assistance fund. These are both short-term and long-term contributions to society. The leaders can also contribute to society in the abstract way, such as helping to make decisions about community issues, creating better opportunities and better choices for the community. Contribution makes the leaders to be respected and supported for various resources, leading to building collaboration.

(2) Collaboration

The effective leaders can build collaboration from the community and surrounding communities by showing their focus on the community, upholding the identity of the community, understanding the community, knowing the needs of the community in order to respond appropriately, joining in and sharing ideas and solving problems with the community as well as building the network of relationships among communities and building pride in the community. In addition, the leaders can build community participation to support the development work by creating a conducive atmosphere for exchanging knowledge with the community and cultivating community consciousness to see the value of development and helping each other to maintain good things and creating an environment conducive to joint development within the community. The building of collaboration with the community this way will allow the leaders to gain support in terms of development resources and consciousness that values shared development within the community, which will result in successful and sustainable development.

The main goal of giving contribution and creating values for the community of the leader is to create collaboration with the community and surrounding communities. It is to integrate the goals of the organization with the goals of the public and build a good relationship between each other. This will be mutually beneficial for all parties. Especially in temples focusing development with the community, collaboration with the community is essential to achieve the goals. In many cases, even the organization had sufficient resources to develop but did not receive collaboration from the community or the community did not recognize the importance of development, the development was unsuccessful. Although it seemed to be successful at first, but in the long run it failed and unsustainable due to lack of collaboration from the community in continuously driving the development.

5.3 The Summary of the Overview and the Comparative Analysis Results of the Appropriate Leadership Models for the Abbots

5.3.1 The Summary of the Overview

From the results of the study, it can be summarized as an overview of the appropriate leadership model in 2 types: 1) The appropriate leadership model of the abbots of the temple focuses on education, which has a total of 14 components, divided into 8 traits: 1. Charisma, 2. Envision, 3. Intelligence, 4. Self-esteem, 5. Determination, 6. Altruism, 7. Emotional maturity, 8. Self-awareness and 6 behaviors: 1. Inspirational motivation, 2. Intellectual stimulation, 3. Individualized consideration, 4. Contingent reward, 5. Empowerment 6. Building community relations.

2) The appropriate leadership model of the abbots of the temple focuses on education, which has a total of 15 components, divided into 8 traits: 1) traits, consisting of 7 components, namely 1. Sociability, 2. Emotional intelligence, 3. Equilibrium, 4. Charisma, 5. Sacrifice, 6. Integrity 7. Openness and 8 behaviors: 1. Identify problems 2. Conceptualizing, 3. Effective communications, 4. Internalized moral perspective 5. Balanced processing 6. Relational transparency 7. Giving the work back to the people 8. Creating value for the community.

5.3.2 The Comparative Analysis Results of the Appropriate Leadership Traits

5.3.2.1 The corresponding attribute traits of the two appropriate leadership models are charisma and the traits related to the emotional state of the leaders.

1) Charisma

Charisma in the appropriate leadership model for the temples focusing on education directly influences the followers because the leaders and the followers are closely related. The leaders show exemplary behaviors and have high ethical standards where the followers are more likely to notice, recognize, and imitate the leaders' traits. It can be said that the charisma is appropriate for the leadership that focuses on education because the leaders must act as good role models in their practice for the followers. So, the followers will have faith, trust, and confidence in the leaders and want to follow the leaders and give collaboration. In terms of the temples focusing on development with the community, charisma is appropriate in such a way that the leaders are highly respected, which will bring support for resources used in development as well as collaboration in other fields that are beneficial to the development work. Charisma also gives the leaders the ability to raise funds for successful development.

2) The traits related to the emotional state of the leaders

The traits related to the emotional state of the leaders of the temples focusing on education are appropriate models because the leaders' emotional expressions both directly and indirectly affect the followers. Education is the work that directly focuses on developing the followers. So, the followers and the leaders are closely related. The followers will notice and recognize the emotional expressions of the leaders. This affects the respect from the followers as well as the interactions between them and collaboration. The important emotional trait of the leaders of the temples that focus on development with the community is the emotional intelligence that the leaders can cope with and manage the emotions that come into play when performing development tasks and interacting with the community. The leaders can manage and respond to those emotions appropriately, so they do not cause negative

effects on decision-making, work and relationships with those involved in the development work.

5.3.2.2 Different Traits

The leadership traits of the leaders of the temples focusing on education emphasize the efficiency of the leaders that is directly in line with the follower development. The leaders must develop themselves to be good role models for their followers because the main goal of the education work is to develop the followers to grow and succeed. The leaders have a direct relationship with their followers. The traits and the expressions of the leaders are observed and perceived by the followers. So, the leaders must attach great importance to these issues. The appropriate leadership traits of the leaders of the temples focusing on development with the community are the traits that facilitate good relationship building because development requires cooperation from both the resources used in the development and the awareness of the value of joint development. In addition, the development work usually involves a wide range of stakeholders. The leaders must be highly flexible and able to balance when interacting with the stakeholders. This will result in gaining trust and collaboration from all parties to successfully operate the work.

5.3.3 The Comparative Analysis Results of the Appropriate Leadership Behaviors

5.3.3.1 The behaviors of the appropriate leadership models that are clearly consistent for both the temples focusing on education and the temples focusing on development with the community are creating value for the community and building a good relationship with the community. In terms of building a good relationship with the community of the temples that focus on education, it focusses on creating awareness of the value of education, having a positive attitude towards the temples, showing that education can enhance people's status and develop people to be better. It is also possible to create cooperation in supporting education work, especially the support of human resources to drive sustainable education. As for building a good relationship with the community of the temples that focus on development with the community, it is to encourage the community to see the importance of development and the unity within the community, build a common

consciousness with the community to help each other, inherit, preserve and build on what is valuable within the community. In addition, collaborating with the community also aims to mobilize the resources needed to drive development work to ensure continuity and can achieve the goals.

5.3.3.2 The different behaviors of the leaders of the temples focusing on education and those focusing on development with the community are as follows. For the leaders of the temples focusing on education, the focus is on the development of the followers to grow and succeed and have self-reliance, access to the state of self-completion. They also focus on the followers' emotions and life. All these directly affect the development of the followers. Therefore, it is something that leaders must pay great attention to. For the leaders of the temples focusing on development with the community, they must have the skills and the ability to interact with others, balance decision-making and firmly adhere to the principles when having to make decisions among many different stakeholders. The leaders must have the ability to build good relationships along with having moral standards in order to be able to work successfully.

CHAPTER 6

CONCLUSIONS DISCUSSIONS AND RECOMMENDATIONS

6.1 Conclusions

6.1.1 Summary of Existing Leadership Attributes

6.1.1.1 Wat Chaiyaphum Phithak (Pha Koeng)

According to the context and the environment coupled with many factors and conditions. Therefore, Wat Chaiyaphum Phithak (Pha Keng) has four distinctive features, as follows 1) It is a learning resource of the Pali Department, the Dharma Department, and the General Education Department 2) The temple is strict to the Buddhist disciplines and rules. 3) It is one of the important tourist attractions in Chaiyaphum Province 4) There is a senior monk with good practices

The results showed that, there were 7 leadership attributes existing in the abbot: 1) Being Compassionate and Generous 2) Self-Awareness 3) Being Strict in Discipline, 4) Being a Role Model 5) Giving The Work Back to the People 6) Helping Followers Grow and Succeed 7) Creating Value For The Community

6.1.1.2 Wat Bang Amphan

According to the context and the environment coupled with many factors and conditions. As a result, Wat Bang Amphan has three the following distinctive features, as follows 1) It has a long history 2) It is located near a large natural swam 3) It is a learning center for ecosystems and local culture

The results showed that, there were 6 leadership attributes existing in the abbot: 1) Self-Sacrifice 2) Intelligence 3) Self-Awareness 4) Sociability 5) Being a Role Model 6) Compromise

6.1.1.3 Wat Liap Nam Lai

According to the context and the environment coupled with many factors and conditions. Consequently, Wat Liap Nam Lai has two the following distinctive features, as follows 1) It focuses on the study of the Dharma Department

and the Pali Department 2) The focus is on the development of objects along with education

The results founded that, there were 8 leadership attributes existing in the abbot: 1) Competency 2) Self-Sacrifice 3) Determination 4) Being a Role Model 5) Accountability 6) Individualized Consideration 7) Giving the Work Back to the People 8) Balanced Processing

6.1.1.4 Wat Huai Hin Fon

According to the context and the environment coupled with many factors and conditions. For this reason, Wat Huai Hin Fon has two the following distinctive features, as follows 1) It focuses on Pali education 2) It is the center of organizing activities of various originations

The results founded that, there were 6 leadership attributes existing in the abbot: 1) Conceptualizing 2) Self-Sacrifice 3) Helping Followers Grow and Succeed 4) Empowering 5) Intellectual Stimulation 6) Being a Role Model

6.1.1.5 Wat Chimphli (Ban Ngew)

According to the context and the environment coupled with many factors and conditions. Thus, Wat Chimphli (Ban Ngew) has two the following distinctive features, as follows 1) It has a long history 2) There is a famous monk

The results showed that, there were 6 leadership attributes existing in the abbot: 1) Skills, Knowledge and Competency 2) Self-Confidence 3) Determination 4) Balanced Processing 5) Helping Followers Grow and Succeed 6) Creating Values for the Community

6.1.1.6 Wat Ampha

According to the context and the environment coupled with many factors and conditions. As a result, Wat Ampha has two the following distinctive features, as follows 1) It has a long history 2) It is situated in a large community

The results founded that, there were 6 leadership attributes existing in the abbot: 1) Initiative and Creative 2) Determination 3) Intellectual Stimulation, 4) Helping Followers Grow and Succeed, 5) Balance Processing 6) Creating Value for the Community

6.1.2 Summary of Appropriate Leadership Model for the Abbots

6.1.2.1 The results founded that the appropriate leadership model for the abbots of the temples focusing on education consists of 2 main aspects: 1) Traits, there are 8 components are 1. Charisma 2. Envision 3. Intelligence 4. Self-Esteem 5. Determination 6. Altruism 7. Emotional Maturity 8. Self-Awareness 2) Behaviors, there are 6 components are 1. Inspirational Motivation 2. Intellectual Stimulation 3. Individualized Consideration 4. Contingent Reward 5. Empowerment 6. Building Community Relations

6.1.2.2 The results founded that the appropriate leadership model for the abbots of the temples focusing on development with the community consists of 2 main aspects: 1) Traits, there are 7 components are 1. Sociability 2. Emotional Intelligence 3. Equilibrium 4. Charisma 5. Sacrifice 6. Integrity 7. Openness 2) Behaviors, there are 8 components are 1. Identify Problems 2. Conceptualizing 3. Effective Communications 4. Internalized Moral Perspective 5. Balanced Processing 6. Relational Transparency 7. Give the Work Back to the People 8. Creating Value for the Community

6.2 Discussions

6.2.1 The Existing Leadership Attributes

There are 22 existing leadership components of the abbots of the 6 temples. There are both the components consistent with and different from the theories used as the leading concepts of the study.

6.2.1.1 The Components Consistent with the Leading Concepts

1) Transformational Leadership Concept

Being a role model, intellectual stimulation and individualized consideration are the existing leadership traits consistent with the ideas of Bass (1985); Bass and Riggio (2006); Northouse (2015) describing that Transformational leaders will demonstrate exemplary behaviors to their followers. They have strong stability and demonstrate high moral and ethical standards. Their followers will respect, trust, and try to imitate them. Moreover, the transformational leaders have a consistent and strong pattern of action. The followers will pay attention to these

leaders and want to imitate them. The transformational leaders will encourage their followers to try to create innovations and have creativity by asking questions, making assumptions, framing old solutions in a new way. Meanwhile, the transformational leaders place special emphasis on personal needs, and create the supportive atmosphere for the followers to succeed and grow.

2) The Authentic Leadership Concept

Self-awareness and balanced processing are the existing leadership traits consistent with the concepts of Harter (2002); Northouse (2015) explaining authentic leadership as owning one's personal experiences including thoughts, emotions, needs, preferences or beliefs, under the process of making them aware of themselves and showing behaviors consistent with the true self. Balanced processing is the ability of a person to analyze data and survey other people's opinions before making decisions.

3) The Servant Leadership Concept

Conceptualizing is consistent with the concept of Spears and Lawrence (2002) describing servant leaders as the ones who can look at problems within the organization, think beyond day-to-day realities and look far ahead to see an overview of all affairs that occur within the organization. Northouse (2015) also described that the knowledgeable servant leaders who understand the purposes, the complexity and the mission of the organization will be able to see the problems from many perspectives and know what is going wrong and can solve problems creatively in accordance with all goals of the organization.

Empowering is consistent with the concept of Northouse (2015) who stated that servant leaders will allow their followers to make their own decisions and rely on themselves. Empowering followers to make decisions allow them to have confidence in their abilities to think and act the way they feel best.

Helping followers grow and succeed is in line with the concept of Spears and Lawrence (2002) describing that servant leaders have a deep commitment to the advancement of others. They will use their powers and duties to make their followers progress in lives, careers and spirituality. Daft (2008) also explained further that servant leaders give importance to the body, mind and spirit of their followers. They nurture others and help them become perfect people and believe

in the potential of their followers. Similarly, Northouse (2015) explained that servant leaders dedicate to helping followers grow and succeed by helping them to become self-reliant and attaining to being a complete human being.

Creating value for the community is consistent with the concept of Spears and Lawrence (2002) who described that servant leaders attach great importance to community building, especially the local communities that are affected by the emergence of large institutions. Also, Northouse (2015) explained that servant leaders create value for society with the intention of continuously returning profits to society. They are involved in local activities and support their followers to volunteer to serve the society. Creating value for society is a way for leaders to link the objectives and goals of the organization with the objectives of society.

4) The Adaptive Leadership Concept

Giving the work back to the people is consistent with Northouse (2015) who concluded that the leaders who exercise too much control may weaken other people. So, these people lose confidence in solving problems on their own and rely solely on the leaders. Therefore, adaptive leaders must give the work back to the people and let them do the work they need to do. Assigning tasks is also the way to empower followers' decision-making to work in situations where they feel uncertain. Therefore, leaders must demonstrate confidence in the abilities of their followers in solving problems on their own and encourage them to think by themselves.

6.2.1.2 The Components Different from the Leading Concepts

1) Being compassionate and generous is consistent with the theory of spiritual leadership of Fry (2003) which describes spiritual leadership as altruistic love, which is demonstrated through kindness, humanity, and understanding of feelings and the needs of others and compassion and seeking ways to save others from suffering.

2) Self-sacrifice is consistent with the concept of charismatic leadership of Yukl (2013) describing that the leaders who sacrifice themselves for the interests of their followers and the public will be perceived as those with charisma because the followers believe that the leaders do not work for self-interest.

3) Being strict in discipline is consistent with the concept of authentic leadership, described by George (2003) as follows. Authentic leaders must have self-discipline and demonstrate it through action. Without this, leaders will not be respected by their followers. Therefore, authentic leaders must have discipline, maintain it consistently, and show it to the followers.

4) Skill, knowledge and competency are the traits in line with the study by Kirkpatrick and Locke (1991) on the leadership traits, describing that effective leaders have a high level of knowledge about their work and organization and sufficient technical knowledge to be able to work successfully. Similarly, in the study by Katz (1955) explained that effective leaders must have knowledge and specific skills of the work or the activities they are responsible for. The ability to use tools appropriately for that work is also required.

5) Initiative and creative and compromise are consistent with the two studies of Stogdill (1948, 1974) on traits, which found that one important trait of leaders is initiative, which is driving to initiate activities in various social situations. In addition, leaders must be tolerant of what does not meet their expectations and able to withstand the delay for something better (Northouse, 2015).

6) Accountability is consistent with a study by Van Dierendonck and Nuijten (2011) which found that accountability is an important factor and necessary for effective servant leadership. Accountability is demonstrated at individual and team levels (Konczak, Stelly, & Trusty, 2000). In addition, accountability ensures that leaders know what they are expected to do. This has a positive effect on the leaders, the followers and the organizations (Froiland, Gordon, & Picard, 1993).

7) Determination is consistent with the study results of Stogdill (1948, 1974); Mann (1959); Lord, De Vader, and Alliger (1986); Kirkpatrick and Locke (1991) concluded by Northouse (2015) that determination means that leaders demonstrate a desire to work successfully with great effort. They are not discouraged by problems and obstacles. The followers can rely on them when needed.

8) Intelligence is consistent with the study results of Stogdill (1948); Mann (1959); Lord et al. (1986), concluded by Northouse (2015) that verbal ability, cognitive ability and logical reasoning make a person an effective leader. The

results of a study by Zaccaro, Kemp, and Bader (2004) also confirmed that leaders tend to be more intelligent than those who are not leaders.

9) Sociability is in line with the concept of Northouse (2015) stating that leaders demonstrate sociability through building good relationships with others. Good interpersonal skills can also create collaborative relationships with followers and others.

10) Self-confidence is consistent with the results of a study by Stogdill (1948, 1974) concluded by Northouse (2015) that self-confidence is another important attribute that makes a person a leader. Leaders are confident in their skills and abilities and believe that they can make a difference. Leaders also ensure that they try to influence others properly. Yukl (2013) further explained that leaders' self-confidence allows the followers to be confident in the leaders and have common goals. So, the followers work harder to increase the possibility of success.

6.2.2 Appropriate Leadership Models

6.2.2.1 The Appropriate Leadership Models for the Abbots of the Temples Focusing on Education

The appropriate leadership models for the abbots of the temples focusing on education comprise two main components: 1) traits, consisting of 8 components; and 2) behaviors, consisting of 6 components. Of these, there are both the components consistent with and different from the theories used as the main concepts of the study as follows.

6.2.2.1.1 The components consistent with the Leading concepts

1) The Transformational Leadership Concept

(1) Charisma is in line with the leadership model of Bass (1985); Bass and Avolio (1994); Bass and Riggio (2006) explaining that transformational leaders will demonstrate exemplary behaviors to their followers. Also, the followers will respect, trust, and try to imitate them. The leaders are recognized as those with extraordinary abilities, perseverance, and steadfastness than general people. Moreover, the leaders demonstrate moral standards higher than ordinary people. Bass and Riggio (2006) confirmed that charisma is part of

transformational leadership. But charisma of the leaders alone is not enough to change the moods of the followers and the broad and complex system of the organization (Bryman, 1992). Transformational leadership focuses on empowering decision-making and developing followers (Yukl, 2013). Charisma is also consistent with Kouzes and Posner (2002) describing the leaders' attributes under "Model the Way". The leaders will establish their own philosophy and values and show them to the followers and follow the leadership model.

(2) Envision is consistent with the concept of Bass and Avolio (1990) describing charisma which is a key component of transformational leadership. Leaders will show vision and create awareness of the mission, pride, respect and trust within the organization. Bennis and Nanus (1985) also explained that transformational leaders have a clear vision of the future state of the organization, which is an attractive, possible and trusted image of the organization in the future. Kouzes and Posner (2002) proposed that effective transformational leaders can inspire a shared vision, imagine the positive results that will happen to the organization and communicate to others to understand and trust in them.

(3) Inspirational motivation is in accordance with the transformational leadership concept of Bass and Riggio (2006) describing that transformational leaders will inspire and encourage their followers to be alert and optimistic at work. They will attract the followers with a clear vision, create expected communication and commit to achieve common goals to lead the followers and change the organization to something better (Bass & Avolio, 1994). Northouse (2015) also described this element in practice that leaders use symbolic and emotional persuasion to enable group members to achieve beyond their own interests and what they want.

(4) Intellectual stimulation is conforming to the concept of Bass (1985); Bass and Riggio (2006) describing that transformational leaders will arouse and change the followers to be aware of the problems and problem solving by relying on ideas, imagination, beliefs and values. They will also encourage their followers to try to create innovations and be creative by asking questions, making assumptions, framing old solutions in a new way. Yukl (2013) concluded that intellectual stimulation is the behavior of leaders that influences their followers to

look at problems from a new perspective and find out more creative solutions. Likewise, Conger & Kanungo (1988 as cited in Bryman, 1992) described charisma which is a key component of transformational leadership as follows. Leaders will motivate their followers and organization to be successful by asking questions and challenging the status quo. Leaders often use non-traditional methods to achieve goals. Kouzes and Posner (2002) explained that transformational leaders usually engage in Challenge the Process, daring to move from the status quo to the unfamiliar state to create innovations and organization progress.

(5) Individualized consideration is in line with the concept of Bass (1985); Bass and Avolio (1994); Bass and Riggio (2006) describing that transformational leaders pay special attention to individual needs so that they can be successful and grow. The leaders will take the role of a coach and a mentor. The followers will develop themselves to a higher level. They will also have the opportunity to learn new things with the support of the leaders. Kouzes and Posner (2002) also explained that transformational leaders demonstrate heartfelt support for others. They pay attention to the needs of others and admire when they are successful.

2) The Authentic Leadership Concept

The component of the appropriate leadership model consistent with the authentic leadership concept is self-awareness. Self-Awareness is consistent with the concepts of the following academics Gardner, Avolio, Luthans, May, and Walumbwa (2005); Luthans and Avolio (2003); Northouse (2015); Walumbwa et al. (2008) which describe that leaders know themselves deeply. They know their own strengths and weaknesses and the impact they have on others. Self-Awareness also includes demonstrating one's own core values, identity, emotions, motivations, goals, and strong adherences to action and decision. So, the followers view the leaders with self-aware as authentic leaders. In the same way, the authentic leadership concept of George (2003) describes that authentic leaders must understand their own purposes and have their own specific purposes. If not, they will not be trusted, and no one wants to be their followers.

3) The Servant Leadership Concept

(1) Empowerment is in accordance with the results of the following studies Liden et al. (2014); Northouse (2015); Van Dierendonck (2011);

Van Dierendonck and Nuijten (2011) which concluded that leaders allow followers to have freedom in making decisions for themselves and can be self-reliant. It is a way for leaders to share power with their followers by allowing them to control themselves. Empowering followers to make decisions allow them to have confidence in their abilities to think and act. Servant leaders give their followers the freedom to deal with difficult situations in the way they feel best (Northouse, 2015).

(2) Building community relations is in accordance with the results of the following studies Northouse (2015); Spears and Lawrence (2002); Van Dierendonck and Nuijten (2011) which concluded that servant leaders create values for society with the intention of continually returning profits to society. They get involved in local activities and support their followers to be volunteers to serve the society. It is a way for leaders to link organizational objectives and goals with the objectives of society. Social value creation is also closely related to social responsibility (Van Dierendonck & Nuijten, 2011) which demonstrates a sense of commitment to the common good and self but extends beyond the personal interests of any individual (Peterson & Seligman, 2004).

6.2.2.1.2 The Components Different From the Leading Concepts

The first component different from the main concepts of the study is contingent reward. It is consistent with the concept of transactional leadership Bass (1985); Bass and Avolio (1990, 1994) describing that leaders have an agreement with their followers on the assigned tasks that must be accomplished and will offer rewards in exchange for completing the tasks. Northouse (2015) further explained that this component is a process of exchange between leaders and followers. If the followers complete the task as specified, they will get rewards. Kuhnert (1994) also stated that transactional leadership is an exchange of value between the leaders and the followers for the greater benefit of both sides. Moreover, transactional leaders influence their followers as it trades under the followers' best interests in doing what the leaders want (Kuhnert & Lewis, 1987). Meanwhile, Antonakis, Avolio, and Sivasubramaniam (2003) commented that contingent reward can ship transactional leadership to transformational leadership if psychological rewards, such as praise, and admiration are provided.

Second, it is intelligence which is consistent with the results of the following studies Lord et al. (1986); Mann (1959); Northouse (2015); Stogdill (1948) concluded that verbal ability, cognitive ability and logical reasoning makes a person an effective leader. For example, a study by Zaccaro et al. (2004) concluded the empirical studies on the traits of leaders during 1990-2003, which found that intelligence was presented in many research findings as a relevant component of effective leadership.

Third, it is self-esteem which is consistent with the study results on the leadership traits of Kirkpatrick and Locke (1991); Northouse (2015); Stogdill (1948, 1974) suggested that this component under the major leadership traits that leaders are confident in their skills and abilities and believe that they can make a difference. They are also confident that they try to influence others properly. Paglis and Green (2002) stated that leaders with high self-esteem tend to be committed to difficult tasks, set challenging goals and seek new ways to solve problems. Similarly, Kipnis and Lane (1962) explained that leaders with high self-confidence tend to tackle difficult problems and are responsible for others.

Fourth, Determination is in line with the results of the following studies Lord et al. (1986); Mann (1959); Northouse (2015); Stogdill (1948, 1974) concluded that determination means that leaders demonstrate a desire to work successfully with great effort. They are not discouraged by problems and obstacles. The followers can rely on them when the leaders are needed. Bass (1990); Howard and Bray (1988) also confirmed that physical strength and stress tolerance were associated with management efficiency because these traits allow leaders to manage chaotic situations well (Yukl, 2013).

Fifth, it is altruism which is in accordance with the results of a study on servant leadership by Barbuto Jr and Wheeler (2006) describing the elements related to altruistic calling as the foundation of servant leadership. It is the desire to serve others and the willingness to sacrifice self-interest for the benefit of others. Northouse (2015) stated that putting others first is an indispensable condition of servant leadership. The concept of spiritual leadership of Fry (2003) described that altruistic is a feeling of love, unity, well-being caused by caring and appreciating of both self and others.

Lastly, it is emotional maturity. It is consistent with the results of a study by Zaccaro et al. (2004) which emphasized that the essence of emotional intelligence is an awareness of the needs, motivations, desires, and emotions of self and others. Yukl (2013) also summarized the traits that affect leadership performance. It is explained that leaders with emotional maturity will have the ability of self-control and emotional stability. They are not sensitive to their own emotions.

6.2.2.2 The appropriate leadership models for the abbots of the temples focusing on development with the community

The appropriate leadership models for the abbots of the temples focusing on development with the community comprise two main components: 1) traits, consisting of 7 components; and 2) behaviors, consisting of 8 components. Of these, there are both the components consistent with and different from the theories used as the main concepts of the study as follows.

6.2.2.2.1 The Components Consistent with the Leading Concepts

There are 8 components of the appropriate leadership models for the abbots of the temples focusing on community development corresponding to the main concepts of the study. Some of them, namely charisma, creating value for the community, and emotional intelligence are the same as those of the appropriate leadership models for the abbots of the temples focusing education, which have already been discussed. Therefore, they will not be discussed again. Instead, other important components will be discussed as follows.

1) The Authentic Leadership Concept

(1) Internalized moral perspective is consistent with the concepts of Gardner et al. (2005); Luthans and Avolio (2003); Northouse (2015); Walumbwa et al. (2008) stating that internalized moral perspective means that leaders direct and control themselves by using ethical standards and self-value rather than allowing external pressures to influence them. They have strong integrity to ethics and self-value which will make others see that they have authentic leadership because their actions correspond to faith and self-value (Northouse, 2015). George (2003) proposed that authentic leaders must have practical solid values as a moral compass to maintain their ethics. The leadership development model was also presented. That is,

authentic leaders must have values that align with their behaviors. They must also demonstrate their true self-value to followers.

(2) Balanced processing is in line with the concepts of Gardner et al. (2005); Luthans and Avolio (2003); Northouse (2015); Walumbwa et al. (2008) discussing that leaders can analyze data, survey other people's opinions before making decisions. They are open their views while paying attention to the opinions of others. In addition, Northouse (2015) explained that leaders must listen and be open-minded to the ideas of those who are at the lower level, marginalized groups or even those with deviant behavior within the group or organization. Low-status people and marginalized groups must be equally prioritized among other members so that they can recognize that they are still useful to the organization.

(3) Relational transparency is consistent with the concepts of the following academics Gardner et al. (2005); Luthans and Avolio (2003); Northouse (2015); Walumbwa et al. (2008) concluded that leaders are open-minded and honest in showing their real self to others and sharing feelings, motivations, likes and dislikes with others in the right way. They also openly communicate and show real relationships with others. Moreover, George (2003) stated that authentic leaders must establish connected relationships. That is, relationships are like mirrors so that we can see who we are. It also builds trust and commitments. The model for the development of authentic leaders suggests that leaders must build relationships and connectedness with others by listening to other people's stories and sincerely share their own stories with others. This will make leaders and followers trust each other.

2) The Servant Leadership Concept

The component that corresponds to the concept of servant leadership is conceptualizing. This is consistent with Spears and Lawrence (2002) who described that servant leaders can look at problems within the organization and think beyond day-to-day realities and look far ahead to see an overview of all affairs that occur within the organization. Northouse (2015) also explained that the knowledgeable servant leaders who understand the purposes, the complexity and the mission of the organization will be able to see the problems from many perspectives and know what is going wrong and can solve problems creatively in accordance with

all goals of the organization. The results of a study by Russell and Stone (2002) on the servant leadership model explained that the knowledge, competence and understanding of leaders is essential to building and maintaining trust. In addition, Fairholm (2000) proposed that modern leaders need new skills, knowledge, and abilities to work with followers successfully (Russell and Stone, 2002).

3) The Adaptive Leadership Concept

Two components, namely identify problem and giving the work back to the people, correspond to the adaptive leadership concept. The component of identify problems is consistent with the following studies Northouse (2015) made a conclusion through the component, called “identify the adaptive challenge” that leaders need to see the overall, big and real picture of complex situations within the organization. They must also analyze and diagnose those problems and challenges. Differentiating between technical challenges and adaptive challenges requires leadership because leadership failures is often caused by the failure in diagnosing problems properly. Heifetz et al. (2009) emphasized that the separation between problems or technical challenges and problems and adaptive challenges is needed because some problems can be solved technically, so leadership is not required.

The component of giving the work back to the people is consistent with the following studies Northouse (2015) explained that leaders must provide direction and clear structure of work and create an atmosphere of feeling safe in the work being done. In addition, the leaders must believe in the followers’ abilities and encourage them to think on their own. At the same time, this component is consistent with the idea of Oster (1991) stating that leaders usually empower their followers by giving them opportunities to do their work best. The same is true with the concept of Russell and Stone (2002) suggesting that leaders can support and influence their followers by creating an organizational and work environment in a way that makes the followers feel good and more motivated.

6.2.2.2.2 The Components Different from the Leading Concepts

The first component different from the main concept of the study is sociability. It is consistent with the study results on traits of Northouse (2015); Stogdill (1948, 1974); Zaccaro et al. (2004) summarized by under the concept

of the identification of major leadership traits that leaders build social relationships by showing humility, friendliness, and care for others. They also have good interpersonal skills in building cooperative relationships with followers and others. Furthermore, Marlowe (1986) also defined sociability as the ability to understand the feelings, thoughts, and behaviors of others and self, and to act appropriately under interpersonal situations.

Second, it is equilibrium: This component is in accordance with a study of leadership traits by Stogdill (1974) describing the trait of the leaders who are tolerant of what does not meet their expectations and able to withstand the delay for something better. The studies of Bass (1990); Howard and Bray (1988) also confirmed that leaders with physical strength and stress tolerance were associated with management efficiency. These traits allow leaders to manage chaotic situations well (Yukl, 2013). Similarly, the study of the big five personality factors Goldberg (1990); McCrae and Costa (1987) described that agreeableness of individuals are characterized by accepting, conforming, and demonstrating trust in others. Moreover, a study by Judge et al. (2002) confirmed that the big five personality factors are related to effective leaders.

Third, it is sacrifice which is consistent with the results of a study by Wong and Davey (2007) that identified the trait of servant leadership, which is selflessness. The study also proposed the leadership development model, called cultivating selflessness: "Not I, but Christ; Not about me, but about the organization; not about my position and power, but about the people". Yukl (2013) also explained that selfless leaders devote themselves to the interests of their followers and the public. They will be perceived as the charismatic leaders because the followers believe that the leaders are not doing thing for their self-interest.

Fourth, it is integrity which is consistent with the results of a study by Kirkpatrick and Locke (1991) on the leadership traits, summarized by Northouse (2015) under the major leadership traits as follows. Leaders demonstrate integrity through strong self-conduct. They also take responsibility for your own actions and act consistently with what they have said. So, followers and others trust the leaders. Likewise, the concept of spiritual leadership of Fry (2003) stated that the main trait of a leader is integrity, which is manifested through consistent actions with

words. Russell and Stone (2002) studied the literature related to leadership traits and identified integrity as an important quality of a leader.

Fifth, it is openness which is in line with the studies of the big five personality factors of Goldberg (1990); McCrae and Costa (1987) describing that people with openness are usually opened to new experiences, informed, creative, insightful and curious. A study by Judge et al. (2002) confirmed that the big five personality factors are related to effective leaders. Also, Zaccaro et al. (2004) found that the big five personality factors can predict the leadership performance within the organization.

Lastly, it is effective communications, in accordance with the crisis leadership model of Bawany (2020) proposing a model, called the SCORE. It is described that communication is a key element of a leader in supporting the performance of a team to be successful. Effective communications mean leaders are flexible and able to adjust the communications to suit the team members. Bawany (2020) also proposed another leadership model, called the CRISIS, explaining that the first C stands for Communication. Intelligent communication in critical situations can produce good results. It is also a tool that tells you whether you have succeeded or failed. Also, the studies of Shamir, House, and Arthur (1993) indicated that both servant leaders and charismatic leaders use expected communication skills with their followers to achieve development and success. In addition, Ruben and Gigliotti (2017) affirmed that communication skills are an essential component of leaders and sine qua non of leadership in the organization.

6.3 Recommendations

6.3.1 Recommendations for Practical Implications

6.3.1.1 According to the study results of the existing leadership traits and the appropriate leadership models, it is evident that the context, the environment and the purposes of the organization result in different existing leadership traits and appropriate leadership models. Therefore, developing leadership traits, behaviors and components to suit the context, the environment and the purposes of the organization will enable the organization to achieve its goals.

6.3.1.2 From the study results, it can be confirmed that leadership can be trained, developed, and learned by the individual rather than occurring naturally. The charisma of the abbots who are the leaders is gained from learning, development and training to be good in body, speech, and mind. This trait has existed in the perception of those close to them and others. Thus, they can earn trust, and respect and be the role models for their followers, resulting in support in various fields.

6.3.1.3 The results of this study should be used to develop training courses to create and develop the traits and behaviors of the abbots to have appropriate leadership in the administration of both temples focusing on education and development together with the community.

6.3.2 Theoretical Recommendations and Future Research

6.3.2.1 The research on the construction of the appropriate leadership models in other temple contexts or areas of focus, such as the temples in the conflict context, the temples in religiously diverse communities and ethnic groups, and the temples focusing on community assistance should be conducted.

6.3.2.2 The research on the construction of the appropriate leadership models using other leadership theories, such as the concept of leadership in crisis should be conducted.

6.3.2.3 The results of this research should be extended to construct the leadership development models this will create the clear, practical and concrete development guidelines.



APPENDIXS



Appendix A

**Coding Data of an Appropriate Abbot's Leadership Model
According to The Grounded Theory Approach**

Appendix A1: Initial Coding

1) Wat Chaiyaphum Phithak (Pha Koeng)

1. Pay attention to the followers in every detail 2. Build trust 3. Follow up the job until it is done. 4. Share happiness and suffering 5. Being a role model 6. Eloquent speech 7. Clear and easy to understand communication 8. Spread the work to do 9. Confident that they can solve problems 10. Plan ahead 11. Transparency in work 12. Allocate sufficient resources 13. Posing appropriately 14. Persevere until success 15. Believe that one can be successful 16. Do more than others' expectations 17. The ability to mobilize resources 18. Follow new information 19. Adjust according to situation 20. Communicate regularly 21. Encourage Competency of Followers 22. Reduce workflow 23. Identify the cause of the problem. 24. Listen to opinions 25. Knowledge, skills, and abilities that suitable for the job 26. Use technology well 27. Keep up with the changes 28. Encourage followers to adapt 29. Sacrifice one's comfort 30. Build partnerships with communities 31. There are regular activities with the community 32. Curiosity 33. Open your mind to learn new things 34. Reduce Bias 35. Follow the rules 36. Good manners 37. Believe in one's actions 38. Consider carefully 39. Recognize opportunities for self-improvement 40. There is the charisma that makes people believe 41. Admit your mistakes 42. Know the duty 43. A firm stand 44. Benefiting the community 45. Review yourself regularly 46. Willing to educate 47. Father takes care of children 48. Communicate to awareness 49. Give reasons to think 50. Accountability 51. Promote progress 52. Learn from direct experience 53. Adapt to new environments 54. Help solve personal problems 55. Understand the emotions of the followers 56. Show compassion 57. Compromise 58. Find the needs of the followers 59. Create awareness of self-worth 60. Inspiring success 61. Help to improve 62. Communicate to your followers that they are valuable 63. Spend most of your time helping your followers 64. Give opportunities to improve 65. Believing in your own potential 66. Teach guidelines Put into practice 67. Point out the benefits and the non-benefits 68. Understand the world 69. Encourage self-solution 70. Kindness 71. Appreciate 72. Do it sincerely 73. Communicative development Wisdom 74. Use resources wisely 75. Help the community on various occasions 76. Actions are consistent with words 77. Be honest with yourself 78. Be determined 79. Sacrifice oneself 80. Do things with your heart without expecting anything in return 81. Have patience 82. Troubleshoot Immediate Problems 83. Be active 84. Desire for others to be free from suffering 85. Create an environment conducive to development 86. Think Holistic 87. Separate personal interests and common interests 88. Strict in discipline 89. Moral Courage 90. Maintain interpersonal relationships 91. Train yourself regularly 92. Reach out to the community 93. Collaborate 94. Consistently 95. Give advice when stress arises 96. Courageous 97. Stand for Right 98. Be creative 99. Communicate predictably 100. Positive Reinforcement 101. Reward for completing tasks 102. Seek Alternatives for

Followers 103. Congratulations on success 104. Respect the reception 105. Make a First Impression 106. Encourage to challenge old values and beliefs 107. Be resourceful 108. Understand sensitive matters that affect feelings 109. Listen to problems sincerely 110. The ability to mobilize resources 111. Attractive 112. Know your problems and obstacles

2) Wat Bang Amphan

1. Believe in yourself 2. Consider yourself regularly 3. Provide assistance in the community regularly 4. Adhere to discipline 5. Rely on participation from the community 6. Relieve the conflict 7. Work as a team 8. Focus on the community 9. Solve problems with the community 10. Encourage communities to protect and maintain 11. Help to think, help make decisions 12. Cultivate community awareness to see the value 13. Build pride together in the community 14. Make it concrete 15. Communicate to motivate actions by pointing out the benefits 16. Responsibility for one's duties 17. Thorough consideration 18. A Good solution Together 19. Compromise 20. Use power sparingly 21. Analyze the overall situation 22. Without Prejudice 23. Freedom of Thought 24. Respect each other in order of seniority 25. Easy access 26. Do not suppress yourself 27. Communicate effectively 28. Act as a role model 29. Give to hold on to the mind 30. Gradual Change 31. Encourage self-thinking 32. Positive Reinforcement 33. Challenging Old Beliefs 34. Symbolic Stimulation 35. View Crisis as Opportunity 36. Point out the benefits and non-benefits 37. Teach without knowing that you are teaching 38. Be polite 39. Create an environment conducive to development 40. Being Neutral 41. Reconciliation 42. Get along with all parties 43. Develop holistically 44. Intelligent 45. Communicate for the exchange of resources 46. Integrate knowledge for development 47. Encourage creative differentiation 48. Pay attention to the context of area 49. Understand and accept imperfections 50. Accept differences without discrimination 51. Plan ahead 52. Listen deeply 53. Emotionally stable 54. Process information thoroughly before making a decision 55. Make it see, live to see 56. Be careful with your words 57. Listen to opinions for decision-making 58. Be aware of the impact you have on others 59. Take responsibility for the common good 60. Support from outside the organization 61. Driving work through activities 62. Preserving the values of the community in the past 63. Develop on the basis of social capital 64. Analyze your own strengths and weaknesses 65. Balance the benefits 66. Be a mediator of conflicts 67. Participate in activities for the public 68. Leaders must lead 69. Hold the majority not leaving a minority 70. Listen to those who sincerely disagree 71. Endure the impact 72. Know the needs of the community 73. An atmosphere of exchanging knowledge with the community 74. Dare to think, dare to decide 75. Build trust through action 76. Make choices for the community 77. Wisdom inherited from ancestors 78. Interaction with tradition 79. Actions speak louder than words 80. Understand the rules related to the organization 81. Make a First Impression 82.

World Balance, Dharma Balance 83. The goal is consistent with the way of the community 84. Methods consistent with the way of the community 85. A wide worldview 86. Clear, straightforward 87. Communicate expecting to develop 88. Not a conflict 89. Communicate symbolically 90. Community can live, we can live 91. Not too attached to the rules 92. Not Extreme Thoughts 93. Modify as appropriate 94. Ready to change when things get better 95. Understand the mission and goals of the organization 96. Understand the complexity of an organization 97. Know and understand the stakeholders of the organization 98. Think of the right way to improve and develop 99. The ability to summarize ideas 100. Pay attention to the details of the relationship 101. Communicate openly to build good relationships 102. Attractive 103. Be aware of the impact you have on others 104. Share feelings with each other appropriately 105. Listen deeply to each other's problems 106. Create a good atmosphere at work 107. Encourage self-employment 108. Provide direction, structure, scheme of work 109. Assign tasks to suit their abilities 110. Leaders have no conflict of interest 111. Show friendliness in words and actions

3) Wat Liap Nam Lai

1. Sacrifice 2. Dedicated to his full potential 3. Build a good relationship with the villagers 4. Tolerance 5. Adapt to the place 6. A firm mind 7. Control your emotions under stressful situations 8. Depth of discretion 9. Think carefully before making a decision 10. Keep your relationship distance 11. Continuously monitor the progress of the followers 12. Accept criticism 13. Don't create conflicts 14. Accept advice from others 15. Dare to leave the same thing for something new and better 16. Encourage behavior change 17. Help to relax 18. Not too strict and not too compromising 19. The results of empirical work 20. Reciprocal Benefits 21. Develop the whole community, temple, school 22. Incentive by Rewarding 23. Father takes care of children 24. Show concern for being 25. Allocate benefits equally 26. There is an exchange when giving rewards 27. Help plan the future 28. Give Freedom to Make Choices 29. Offer Better Choices 30. Integrate a wide range of knowledge to apply 31. Retain personnel with knowledge and abilities 32. Fully educated, not hiding 33. Develop personnel to support the workload 34. Train your followers to be able to work for them 35. Learn From Experienced People 36. Broaden your horizons 37. Ready to satisfy supervisors 38. Always open to learning new things 39. Systematic management 40. Clear division of responsibilities 41. Be content with what you do 42. Take the common interest as a premise 43. Create opportunities for followers to develop themselves 44. Create an environment conducive to development 45. Learn from past experiences 46. The ability to gather resources 47. The ability to negotiate 48. Put the right man on the right job 49. Seeking persons with suitable knowledge and competence 50. Encouragement to work 51. One's own refuge 52. Communicating Expectations 53. Build trust through action 54. Build pride together in the organization 55. Give everyone equal opportunities 56. Maintain the faith of the

community 57. No Prejudice 58. Kindness 59. There are clear rules for living together 60. Respect each other in order of seniority 61. Looking at the overall picture of the organization 62. Use reason over emotion 63. Understand the habits of different followers 64. A sense of responsibility for one's duties 65. Punctual 66. Dare to stand up for the truth 67. Dare to make decisions 68. Teach indirectly using symbols 69. Listen to opinions before making a decision 70. Solve problems at the root cause 71. The ability to raise funds 72. Manage Resources Efficiently 73. Give freedom to act 74. Monitor work from a distance 75. Maintain good interpersonal relationships 76. Strong desire for followers to succeed 77. The position of the organization in the future 78. Authorize decision making 79. Spread out the work to do 80. Solve problems by compromising 81. Have a clear goal 82. Know where you stand 83. Know your strengths and weaknesses 84. Encourage to face new challenges 85. Not against change 86. Volunteer to work for the community 87. Accept the change 88. Provide opportunities for talented people to work 89. Challenging Old Beliefs 90. Use people according to your aptitude 91. Change your way of thinking 92. Understand the context of space 93. Use power sparingly 94. Judging from knowledge and abilities 95. Establish rules and regulations in accordance with reality 96. Maintain knowledgeable people 97. There are jobs to support people with knowledge and abilities 98. Allocate enough personnel to suit the workload 99. Foresight 100. Determine the future direction 101. Leaders care about their work 102. Solve problems quickly and accurately 103. Solve problems quickly 104. Do what makes it real 105. Prioritize tasks 106. Put Education First 107. Seek external support 108. High ethical standards 109. Develop new things based on old things 110. Facing problems and challenges 111. Able to analyze and predict the future 112. The urge to do more than expected 113. Communicate symbolically 114. Empathize with others 115. Transparency, verifiable 116. Not attached to the position 117. Get along with all parties 118. Accept different opinions 119. Build acceptance from those who disagree 120. Demonstrate sincerity 121. Skills suitable for the job 122. Honest, fair 123. The Exchange between Leaders and Followers 124. Agreement between a leader and a follower 125. Paying attention to emotional sensitivity

4) Wat Huai Hin Fon

1. Help plan for the future 2. Anticipate future results 3. Evaluate the strength of the organization 4. Opportunity to work 5. Encourage new innovations 6. Encourage acceptance of change 7. Face the challenge 8. Don't stick to old beliefs 9. Knowledgeable, intelligent 10. Get a quality education 11. Make the best use of resources 12. Have a wide worldview 13. Be open to accepting different opinions 14. Do not take advantage of the followers 15. Sacrifice one's own interests 16. Full commitment to development 17. Communicate positively 18. Know how to give to hold people's hearts 19. There is a reward for success 20. Encouragement by speaking 21. Motivate with Rewards 22. Good speech 23. Know the character of each follower

24. Seek external funds to support 25. Communicate to inspire 26. Encourage self-improvement regularly 27. Speak to the point 28. Understand the context of the surrounding communities 29. Communicate regularly with the community 30. Encourage followers to see the importance of community 31. Seek knowledgeable people to work 32. Curious to learn 33. View work as training 34. Learn by example from a good leader 35. Keep a regular routine 36. Develop as an example 37. Pay attention to small problems 38. Listen to criticism to improve your work 39. Understand different levels of intelligence 40. Train your followers to develop 41. Have a teacher's spirit 42. Help solve personal problems 43. Encourage further education at a higher level 44. Make faith happen 45. Set up a fund to promote education 46. Communicating Expectations 47. Encourage the importance of work 48. Communicate to think 49. Develop to be able to be self-reliant 50. Help manage financial planning 51. Strive to achieve goals 52. Give advice away 53. Give Freedom to Work 54. Empower decision-making 55. Help to solve problems in difficult, complicated tasks 56. Control as needed 57. Train to be able to work instead 58. Have direct experience with the work done 59. Know how to lead to success 60. Have a clear goal 61. Correct navigation direction 62. Have a clear work plan 63. Encourages morale to work 64. Encourage to face problems 65. Participate in decision making 66. Give Freedom of Thought 67. Have previous work experience 68. Foresight 69. Punctual 70. Demonstrate the importance of the followers first 69. The ability to motivate to cooperate 72. Helping followers is an important task of a leader 73. Practice consistently 74. Communicate to motivate 75. Linking Goals Consistently 76. There are activities to support the work regularly 77. Appreciate what you are doing 78. Adjust according to the situation 79. Stimulate creativity 80. Passionate about the work that you do 81. Self-discipline 82. Look at the overall organization 83. The well-being of the follower 84. Every human being can develop 85. Open Minded 86. Connect the goals of yourself, the organization and the community accordingly 87. There are clear rules 88. Allocate time to activities appropriately 89. Willing to help others 90. The Sangha accepts 91. The Sangha sees the importance of 92. Community Acceptance 93. Motivate the community to recognize the importance of education 94. Organize the organization structure appropriately 95. Motivate to believe in the vision 96. Do not expect the benefits that one will receive 97. Relaxed, cheerful, bright 98. Learn to wait for the better 99. Balance your expectations and circumstances 100. Know the goals and mission of the organization 101. Know the impact you have on others 102. See opportunities that they can develop 103. Know what you are good at 104. Assess the situation affecting the organization 105. Ensuring compliance with the rules 106. Encourage success over personal gain 107. Communicate confidence in common goals 108. Satisfying needs under a collective agreement 109. The benefits and success of the followers come before the leader 110. Develop to become a leader 111. Cultivate morals and ethics 112. Supporting

continuity 113. Empowering to continue to strive towards goals 114. Eliminate obstacles that hinder continuity 115. Cultivate the value of what you are doing

5) Wat Chimpfli (Ban Ngew)

1. Learn ideas from good leaders 2 .Communicate openly 3. Integrate goals to create interactions 4.Consensus 5. Solidarity 6. Seek new approaches 7. Compare advantages and disadvantages 8.Good relationships with external agencies 9. Make decisions based on one's own ethical standards 10. Creativity 11. Listen to people 12. Explore the organization's overview 13. Explore your thoughts, beliefs, values in detail 14. Identify the root cause of the problem 15. Effective teamwork 16. Systematic management 17. Leader's expression affects others 18. Concrete results 19. Trust in one's own abilities 20. Develop new to be better 21. Transparency and verifiable 22. Integrity 23. Gradual change 24. Effective organizational structure 25. Highly flexible 26. Community acceptance 27. Connecting community and schools 28. Managing resources transparently 29. Utilize resources to the maximum benefit 30. Build relationships with communities 31. Seek external funds to support monks' education 32. Communicate expectations 33. Uphold the identity of the community 34. Inherit and preserve traditions 35. Create an environment appropriately. 36. Do regular routines regularly. 37. Consult with knowledgeable people. 38. Encourages to think through reasoning 39. Encourages public interest 40. Points out the good and bad 41. Encourage behavior change 42. Be humble 43. Show friendliness 44. Reward them for encouragement 45. Know and understand your responsibilities in detail 46. Understand different needs 47. Set up a fund to help Society 48. Give scholarships every year 49. Accept criticism 50. Be firm about what you don't like 51. Communicate proactively 52. Balance your opinions with others 53. Be open-minded 54. Be able to communicate to convince Collaborate 55. Communicate to motivate 56. Analyze common strengths of the temple and school 57. Communicate openly and honestly 58. Help in difficult times 59. Demonstrate sincerity in relationships with others 60. No Saying negative words that are depressing 61. Allocate benefits fairly 62. Communicate for mutual pride within the community 63. Dare to face problems and challenges 64. Being the refuge of the community in times of crisis 65. The opportunity to practice and develop yourself 66. A leader's words affect others 67. Identify the cause of the problem that needs to be solved and developed 68. Easy to approach, not arrogant 69. Being friendly 70. Able to argue with reason, not emotion 71. Able to listen to admonitions from others 72. Identify conditions leading to improvements 73. Have a public mind 74. Adjust according to situation 75. Do not adhere to one belief in a fixed way 76. Alert, agile, energetic 77. Forgive, not hold the blame 78. Participate in activities with the community regularly 79. Provide assistance in critical situations 80. Easy to understand, fast, accurate, and clear communication 81. Scrutinize information thoroughly before making a decision 82. Don't rush to judge right or wrong 83. Work together with all parties 84. Maintain a

good relationship 85. Find a compromising solution together 86. Offer better alternatives 87. Respect each other 88. Respect hospitality 89. View difficult tasks as opportunities for self-training 90. The ability to look into the future 91. Holistic development 92. Understand the emotions of one's own and others 93. Manage your own emotions 94. Express yourself softly, profoundly 95. Identify the importance of the problem to be developed 96. Prioritize the problem 97. Consider the possibility of solving the problem 98. Consider the impact of problem 99. Communicate regularly 100. The potential benefits of remediation and improvement 101. Communicate to mobilize resources 102. Communicate for value recognition 103. Identify the pros and cons of improvements 104. Insensitive to things Temptation 105. Insensitive to external pressure 106. Moral courage 107. Words and actions reflect one's own ethical values 108. Encourages work until success 109. Monitors and evaluates assignments 110. Builds feel safe in work 111. Provide enough resources to work.

6) Wat Ampha

1. Learn from good role models 2. Build consensus before working together 3. Brotherhood 4. Apply knowledge and advice 5. See future possibilities 6. Learn from Past experiences 7. Understanding people in depth 8. Understanding tasks in depth 9. Having a good team to advise 10. Desiring to see other people progress 11. Understanding individual differences 12. Staying observant far away 13. Volunteer to work with villagers 14. Able to accept the impact from all sides 15. Commitment to goals 16. Firm and stable, not shaken by problems and obstacles 17. Prioritize work 18. Try to look for Deficiencies and quickly correct them. 19. Not too strict and not too compromising. 20. Dare to make decisions 21. Consider each case, not collectively 22. Consider the degree of damage and impact 23. Compromise 24. Have clear rules and regulations 25. Be a mirror to each other 26. Support all personnel to study 27. Expressing a desire to support education for the community 28. Get involved with the villagers 29. Improve the place for the community to do activities more conveniently 30. Do not violate the rules 31. Lead the followers to clean the temple and community 32. It's a starting point for others to follow 33. Communicates to convince them to cooperate 34. Incentives through rewards 35. Adaptation to situations 36. Understanding and reaching out to the community 37. Carrying out traditional activities 38. Accountability 39. Solve problems at the root cause 40. Help the community on various occasions regularly 41. Showing sincerity with others 42. Caring about interpersonal relationships 43. Showing appreciation for doing good 44. Reminding and guiding when doing bad things 45. Not persuading to harm 46. Free from prejudice 47. Correct your own opinion 48. Do not speak to cause conflict 49. Do not gossip about others 50. Distinguish between one's own interests and the common good 51. Think, speak, and act according to the right principles 52. How do you teach them? Make it so 53. Have a consistent pattern of behavior 54. Do a thorough study before speaking or doing 55. Give time for change 56. Analyze the problem thoroughly 57. Listen sincerely to everyone's opinions 58. Explain rationally

59. Gradual change as planned 60. Seek new approaches with better results 61. Self-aware, constantly reviewing yourself 62. Having regular activities together with the community 63. Dare to make decisions to solve problems 64. Hurry to solve problems so that they do not escalate 65. Show importance to the minority 66. Be able to approach easy 67. Humble, friendly 68. Dependable in times of crisis 69. Enthusiastic and sensitive to situations 70. Learn new things to adapt to work 71. Accept different opinions 72. Controlling emotions under stressful situations 73. Not blaming others 74. Accepting advice and admonitions 75. Not wanting personal gain more than correctness 76. Courage to stand up for what is right 77. Do not enter into conflicts 78. Coordinate with the community 79. Forgive what is wrong 80. Delegate tasks clearly 81. Communication is easy to understand 82. Have a clear plan before you act 83. Give Freedom to work 84. Empower decision-making 85. Giving opportunity to offer ideas and creative approach 86. Follow up and evaluate the work assigned 87. Set a clear time frame for work 88. Encourage to find solutions 89. Don't be impulsive, make decisions too quickly 90. Do not make mistakes in power 91. Brainstorm together to develop 92. Respect each other's opinions 93. Give wholeheartedly not expecting anything in return 94. Look for cooperation from outside the organization 95. Respect each other 96. Unity 97. The balance between one's own needs and that of others 98. Develop on the basis of community strengths 99. Create a sense of cooperation between the temple and the community 100. Looking at development holistically 101. Provide opportunities for participation in work 102. Use caution instead of harsh punishment 103. Think of the common good more than personal benefit 104. Relationship network 105. Work hard and sacrifice assets for public development 106. Give to hold the mind 107. Be an example of sacrifice 108. Not doing it for the benefit of oneself 109. Look for opportunities for personal development 110. Open your heart to listen, not be quick to judge 111. Ready to learn, practice, develop 112. Enthusiasm for new innovations 113. Tolerate different opinions 114. Endure problems and obstacles

Appendix A2: Focused Coding

- 1) Focused Coding of the appropriate leadership model for the abbots of the temples focusing on education
 1. Clear and easy to understand communication 2. Have knowledge, skills, and abilities suitable for the job 3. Understand the situation of the world 4. Solve problems quickly 5. Communicate to the point 6. Understand the context of the area 7. Solve problems quickly and accurately 8. Know the character of each follower 9. Understand the habits of different followers 10. Understand different levels of intelligence 11. Have direct experience with the work done 12. Know how to lead to success 13. Get a quality education 14. Integrate a wide range of knowledge to apply 15. Learn from past experiences 16. Use technology well 17. Be resourceful 18. Build

Trust 19. Being a role model 20. Eloquent speech 21. Posing appropriately 22. Reduce Bias 23. Strict in discipline 24. Good manners 25. Actions correspond to words 26. Build Trust by Action 27. High ethical standards 28. Learn by example from a good leader 29. Keep a regular routine 30. Spirit of Teacher 31. Make faith happen 32. The ability to motivate to cooperate 33. Self-discipline 4. The Sangha accepts 35. Community Recognition 36. Punctual 37. The ability to mobilize resources 38. Attractive 39. Believe in one's actions 40. Create awareness of self-worth 41. One's own refuge 42. See that every human being can develop 43. Believe that one can be successful 44. Confident that one has the ability to solve problems 45. Appreciate what you are doing 46. Follow up on the job until it's done 47. Do it with sincerity 48. Patience 49. Put your best efforts 50. Leaders care about their work 51. Put education first 52. Facing Problems and Challenges 53. Pay attention to small problems 54. Strive to achieve goals 55. Persevere until success 56. Do more than others expect 57. Sense of responsibility in work 58. Sacrifice one's comfort 59. Do it with your heart, not expecting anything in return 60. The desire for others to be free from suffering 61. Separate personal interests and common interests 62. Adhere to common interests as a priority 63. Willing to help others 64. Do not expect the benefits that one will receive 65. Curious to learn 66. Understand that work is to train oneself 67. Passionate about the work that you do 68. Always open to learning new things 69. Change your way of thinking 70. Follow new information 71. Keep up with the changes 72. Be active 73. Train yourself regularly 74. Be creative 75. A firm mind 76. Control your emotions under stressful situations 77. Most of the time is related to helping the followers 78. Use reason over emotion 79. Relaxed, cheerful 80. Learn to wait for the better 81. Balance your expectations and circumstances 82. Review yourself regularly 83. Be honest with yourself 84. Sense of responsibility for one's duties 85. Know where you stand 86. Know your strengths and weaknesses 87. Know the goals and mission of the organization 88. Know the impact you have on others 89. Know your problems and obstacles 90. Know the opportunity to develop yourself 91. Plan ahead 92. Look at the overall organization 93. The position of the organization in the future 94. Have a clear goal 95. Foresight 96. Make a plan for the future direction 97. The ability to predict the future 98. Anticipate future results 99. Assess the organization's future strength 100. Have a wide worldview 101. The right direction to lead 102. Assess future situations affecting the organization 103. Motivate to believe in the vision 104. Encourage your followers to adapt 105. Inspire success 106. Communicate predictably 107. Positive Reinforcement 108. Encourage behavior change 109. Encourage to do more than expected 110. Encourage success beyond self-interest 111. Communicate to inspire 112. Encourage to see the importance of work 113. Build morale at work. 114. Communicate to motivate to follow 115. Communicate to believe in a common goal 116. Encourage followers to develop themselves regularly 117. Communicate awareness 118. Give reasons to think 119. Point out the benefits and not useful 120. Encourage them to think and solve problems

on their own 121. Communicate for intellectual development 122. Encourage to face new challenges 123. Stimulate creativity 124. Encourage new innovations 125. Encourage to accept change 126. Encourage to challenge old values and beliefs 127. Pay attention to every detail of your followers 128. Sharing happiness and suffering 129. Help solve personal problems 130. Identify the needs of the followers 131. Continuously monitor the progress of the followers 132. Show concern for being 133. Maintain good interpersonal relationships 134. Give a special reward for completing tasks 135. Congratulations on success 136. Incentive by rewarding 137. Promise to give when work is done 138. Satisfying needs under a collective agreement 139. The Exchange between Leaders and Followers 140. A mutual agreement between a leader and a follower 141. Understand the emotions of the followers 142. Show compassion 143. Give advice when stressed 144. Understand sensitive matters that affect feelings 145. Help to relax 146. Pay attention to emotional delicacy 147. Listen to problems sincerely 148. Demonstrates the importance of the followers first 149. Helping the followers is an important task of the leader 150. Communicate to assure followers that they are important 151. Sobriety 152. The benefits and success of the follower before the leader 153. Promote the Competency of Followers 154. Help to improve 155. Provide opportunities for followers to develop themselves 156. Teach practical guidelines 157. Create an environment conducive to development. 158. Seek alternatives for followers 159. Offer a better alternative 160. Educate the followers fully, do not hide 161. Develop personnel to support the workload 162. Strong desire for followers to succeed 163. Help solve complex and complicated tasks 164. Help manage financial planning 165. Help plan for the future 166. Encourage further studies at a higher level 167. Train to develop 168. Cultivate morals and ethics 169. Delegate tasks 170. Give decision-making power 171. Give freedom to make choices 172. Put the right man on the right job 173. Give freedom of duty 174. Take control as necessary 175. Allow talent to come to work 176. Use power as necessary 177. Be open to participation in work 178. Provide opportunities for opinions 179. Have Participate in decision-making 180. Give freedom of thought 181. Assigning responsibilities 182. Developing to be self-reliant 183. Developing to become a leader 184. Training your followers to be able to do the work for you 185. Supporting continuity 186. Empowering to continue to strive towards goals Ongoing 187. Eliminate obstacles that prevent continuity 188. Consistently implement activities to support work 189. Supervise compliance with rules 190. Access to communities 191. Provide community assistance on various occasions 192. Build good relationships with villagers 193. Volunteer to work for the public 194. Encourage the community to see the importance of education 195. Maintain the community's faith 196. Connect the goals of oneself, the organization and the community together 197. Understand the context of the community surrounding it 198. Communicate regularly with the community 199. Encourage followers to see the importance of the community 200. Build partnerships with the community 201. Have regular activities with the

community 202. Provide assistance in times of crisis 203. Provide the right way of living

2) Focused Coding of The appropriate leadership model for the abbots of the temples focusing on development with the community

1. Not arrogant 2. Be neutral 3. Compatible with all parties 4. Communicate effectively 5. Be polite 6. Be careful with your words 7. Make a First Impression 8. World balance, Dharma balance 9. Respect the hospitality 10. Respect each other 11. Work together with all parties 12. Maintain a good relationship 13. Being friendly 14. Show friendliness 15. Understanding people in detail 16. Understand the differences of each person 17. Pay attention to interpersonal relationships 18. Understand and accept imperfections 19. Firm, stable, not susceptible to what is disliked 20. Able to argue with reason, not emotion 21. Able to listen to admonitions from others 22. Able to accept impact from all sides 23. Firm, stable, not susceptible to problems and obstacles 24. Controlling emotions under stressful situations 25. Understand the emotions of oneself and others 26. Manage your emotions 27. Expression softly, calmly 28. Adjust according to the situation 29. Does not adhere to one belief in a fixed way 30. Not too strict and not too compromising 31. Consider on a case-by-case basis, not inclusive 32. Don't stick to the rules too much 33. Not extreme thoughts 34. Modify as appropriate 35. Ready to change when things get better 36. The balance between our needs and others 37. Relieve Conflict 38. A good solution together 39. Do not exalt yourself to suppress others 40. Accept differences without discrimination 41. Balance the benefits 42. Be a mediator of conflicts 43. Not a conflict 44. Community can live, we can live 45. Consensus 46. Understand different needs 47. The balance between one's opinions and that of others 48. Brotherhood 49. Be a coordinator for the community to unite 50. Forgive what went wrong 51. Respect each other's opinions 52. Respect each other 53. Use admonition instead of harsh punishment 54. Gradual Change 55. Stick to Discipline 56. Self Confidence 57. Consider yourself regularly 58. A sense of responsibility for one's duties 59. Sacrifice your strength and resources for public development 60. Make it a role model 61. Symbolic Stimulation 62. Teach without knowing that you are teaching 63. Do it to make him look and stay for him to see 64. Actions speak louder than words 65. Believe in your own abilities 66. Community Acceptance 67. Keep a regular routine 68. A leader's words affect others 69. A leader's expression makes others want to follow 70. Learn from a good role model 71. How do you teach him? have to do that 72. Have a consistent pattern of behavior 73. It is a starting point for others to follow 74. Attractive 75. Persuade to cooperate 76. Having the charisma that makes people believe 77. Think of the common good over the personal benefit 78. Without Prejudice 79. Learn to give to hold on to the hearts of others 80. Be an example of sacrifice 81. Not doing it for the benefit of oneself 82. Give with sincerity not expecting anything in return 83. Kindness to help in times of

trouble 84. Give rewards as incentives 85. Distinguish personal interests and common interests 86. Not breaking the rules 87. Do not persuade in a corrupt way 88. Make one's opinions accurate and fair 89. Think, speak and act on the right principles 90. Do not abuse your power 91. Allocate benefits fairly 92. Manage resources transparently 93. Make the most of resources 94. Transparency, verifiable 95. Honesty 96. Clear, straightforward 97. Self-interest is not more than right 98. Leaders have no conflict of interest 99. Take the initiative to create something new 100. Challenge your old beliefs 101. View Crisis as Opportunity 102. Support Different Opinions creatively 103. Have a wide worldview 104. Seek new methods 105. Freedom of thought 106. Give an opportunity to present ideas and creative approach 107. Look for opportunities for personal development 108. Learn something new to be used in the work 109. Open minded, listen, do not rush to judge 110. Accept admonitions and advice 111. Ready to learn, practice, develop 112. Enthusiasm for new innovations 113. Seek new methods that produce better results 114. Accept different opinions 115. Do not rush, make decisions too quickly 116. Do not criticize anyone easily 117. Do not rush to judge right or wrong immediately 118. Endure the impact 119. Tolerant of thoughts beliefs that they do not agree with 120. Endure problems and obstacles 121. Facing problems and challenges 122. Analyze the problem thoroughly 123. Identify the cause of the problem that needs to be solved and developed 124. Identify the importance of the problem to be developed 125. Prioritize problems 126. Consider the possibility of troubleshooting 127. Consider the impact of the problem 128. Identify the pros and cons of the solution and development 129. Identify conditions to lead to improvements 130. Identify the potential benefits of development 131. Analyze the overall situation 132. Integrate knowledge for development 133. Understand the rules and regulations related to the organization 134. Form ideas from direct experience 135. Learn ideas from good leaders 136. Compare the pros and cons 137. Explore the overall organization 138. Systematic management 139. Know and understand the job responsibilities thoroughly 140. Offer better choices 141. Understand the mission and goals of the organization 142. Understand the complexity of an organization 143. Know and understand stakeholders of the organization 144. Think of the right way to improve and develop 145. Communicate to mobilize resources 146. Communicate easily, accurately, quickly and clearly 147. Communicate to motivate actions by pointing out the benefits and the non-benefits 148. Communicate for the exchange of resources 149. Communicating expectation to develop 150. Communicate symbolically 151. Communicate openly and honestly 152. Do not say negative words that hurt others 153. Communicate for mutual pride within the community 154. Communicate to persuade to Cooperate 155. Show appreciation when doing good 156. Do not speak to cause conflict 157. Do not gossip and slander others 158. Communicate to appreciate 159. Communicate regularly 160. Communicate proactively 161. Not sensitive to temptation 162. Make decisions based on their internal ethical standards 163. Not

susceptible to external pressures 164. Courage to stand up for what is right 165. Have moral courage 166. Words and actions reflect your own ethics 167. Process information thoroughly before making a decision 168. Listen to opinions to make decisions 169. Explore the thoughts, beliefs, values of others 170. Seek advice from people with knowledge and experience 171. Processing knowledge and recommendations to apply 172. Make decisions without bias 173. Study thoroughly before speaking or doing 174. Balanced data processing capacity 175. Scrutinize the information carefully before making a decision 176. Easily approachable 177. Demonstrate sincerity in relationships with other people 178. They are mirrors that reflect each other 179. Pay attention to the details of your relationship 180. Communicate openly to build good relationships 181. Shows friendliness in words and actions 182. Be careful of the effects on others 183. Appropriately share feelings with each other 184. Listen deeply to each other's problems 185. Hold on to the majority not leaving a minority 186. Listen to those who sincerely disagree 187. Showing the importance of the minority 188. Focus on dissenting voices 189. Do not exclude those who oppose or disagree 190. Assign tasks clearly 191. Balance between the opinions of those who agree and disagree 192. Efficient team 193. Give freedom to work 194. Provide opportunities for participation in work 195. Understand the work in detail 196. Create a good atmosphere at work 197. Encourage self-employment 198. Provide direction, structure, scheme of work 199. Assign tasks to suit their abilities 200. Encourage work to be successful 201. Follow up and evaluate the assignments 202. Create a sense of safety at work 203. Provide adequate resources to work 204. Have a public mind 205. Helping the community 206. Relying on Community Engagement 207. Focus on Community 208. Solve problems with the community 209. Encourage communities to protect and maintain 210. Help to think, help make decisions in the community 211. Cultivate community awareness to see the value 212. Build pride together in the community 213. Create an environment conducive to development 214. Take responsibility for the common good 215. Seek support from outside the organization 216. Drive work through regular activities 217. Preserve the values of the community in the past 218. Develop on the basis of social capital 219. Participate in public activities regularly 220. Know the needs of the community 221. Create an atmosphere for exchanging knowledge with the community 222. Make choices for the community 223. Interacting with the community through tradition 224. The goal is consistent with the way of the community 225. Methods consistent with the way of the community 226. Uphold the identity of the community 227. Create the right environment 228. Encourage to think about the common good 229. Set up a fund to help society 230. Analyze common strengths of communities, temples and schools 231. Relying on the community in times of crisis 232. Looking at the holistic development of communities, temples, schools 233. Integrate goals to create interactions with each other 234. Good relationship with external agencies 235. Connecting community relationships,

temples, schools 236. Connect with the community 237. Relationship network 238. Understand and reach the community

Appendix A3: Theoretical Coding

- 1) Theoretical Coding of the appropriate leadership model for the abbots of the temples focusing on education

Category	Theoretical Coding
Traits	
<p>1. Intelligence</p>	<p>1. Clear easy to understand communication 2. Knowledge, skills, and abilities appropriate for the job 3. Understand the world situation 4. Solve immediate problems 5. Communicate to the point 6. Understand the context of the area 7. Solve problems correctly and quickly 8. Know Characteristics of Each Follower 9. Understand the character of different followers 10. Understand different levels of intelligence 11. Have direct experience of the work done 12. Know how to success 13. Get quality education 14. Integrate a variety of knowledge to apply 15. Learn from past experiences 16. Use technology well 17. Wisely and cleverly</p>
<p>2. Charisma</p>	<p>1. Build trust 2. Set an example 3. Good speech 4. Posing appropriate 5. Reduce prejudice 6. Strict in discipline 7. Good manners 8. Actions are in line with words 9. Build trust by action. 10. High ethical standards 11. Learn by example from a good leader 12. Have a regular routine 13. Teacher spirit 14. Build faith 15. Ability to motivate cooperation 16. Self-discipline 17. Sangha recognition 18. Community acceptance 19. Punctual 20. Ability to mobilize resources 21. Attractive</p>
<p>3. Self-Esteem</p>	<p>1. Believe in one's actions 2. Raise awareness of one's self-worth 3. Be self-reliant 4. See that every human being can develop 5. Believe that he can be successful 6. Believe that They have the ability to solve problems. 7. See the value of what they are doing.</p>
<p>4. Determination</p>	<p>1. Pursue work until completion 2. Do it with sincerity 3. Patience 4. Dedicated to full capacity 5. Leaders focus on work 6. Put education first 7.</p>

Category	Theoretical Coding
	Facing challenges and challenges 8 Pay attention to small problems 9. Focus on achieving goals 10. Work hard until you succeed 11. Do more than others expect 12. Take responsibility for your work
5. Altruism	1. Sacrificing one's own comforts 2. Doing things with the heart without expecting anything in return 3. Desiring others to be free from suffering 4. Distinguishing personal interests and common interests 5. Taking public interest as a basis 6. Willing to help others 7. Do not expect the benefits that you will receive
6. Self-Motivated	1. Be curious and eager to learn 2. Look at work as a way to train yourself 3. Passionate about your work 4. Open your heart to always learn new things 5. Change your way of thinking 6. Follow new information 7. Keep up with change 8. Be active 9. Train yourself regularly 10. Be creative
7. Emotional Maturity	1. Mentally stable 2. Controlling emotions under stressful situations 3. Depth of discretion 4. Reasoning over emotions 5. Relaxing, cheerful 6. Learning to wait for the better 7. Balancing expectations their own with the situation
8. Self-Awareness	1. Regularly self-review 2. Be honest with yourself 3. Responsibility for one's duties 4. Know your own standpoint 5. Know your own strengths and weaknesses 6. Know the goals and mission of the organization 7. Know the impact you have on others 8. Know their own problems and obstacles 9. Know the opportunity to develop oneself
9. Envision	1. Plan ahead 2. See the overall picture of the organization 3. Know the position of the organization in the future 4. Have clear goals 5. Foresight 6. Determine future direction plans 7. Analytical ability to forecast the future 8. Forecast future results 9. Assess the organization's performance in the future 10. Have a broad worldview 11. The right direction of leadership 12. Assess the future situation that affects the organization

Category	Theoretical Coding
Behaviors	
1. Inspirational Motivation	1. Motivate to believe in vision 2. Motivate followers to adapt 3. Inspire to succeed 4. Communicate predictably 5. Reinforce positive 6. Motivate to change behavior 7. Motivate To do more than expected 8. Encourage success more than self-benefits 9. Communicate to inspire 10. Encourage the importance of work 11. Encourage morale at work 12. Communicate confidently 13. Communicate to believe in common goals
2. Intellectual Stimulation	1. Encourage followers to develop themselves regularly 2. Communicate to be aware 3. Give reasons to think 4. Point out the benefits and not benefits 5. Encourage them to think and solve problems on their own 6. Intellectual development communication 7. Encourage to face new challenges 8. Encourage creativity 9. Encourage new innovations 10. Encourage acceptance of change 11. Encouraged to challenge old values and beliefs
3. Individualized Consideration	1. Pay attention to the followers in every detail 2. Sharing happiness and suffering 3. Help solve personal problems 4. Find the needs of the followers 5. Continuously monitor the progress of the followers 6. Show concern for the well-being of the follower 7. Maintain good interpersonal relationships
4. Contingent Reward	1. Give special rewards for completing tasks 2. Congratulations when successful 3. Motivated by rewards 4. Promise to give when the job is done 5. Meet requirements under mutual agreement 6. The exchange between the leader and the follower 7. Agreement between the leader and the follower
5. Emotional Healing	1. Understand the emotions of the followers 2. Show empathy 3. Give advice when followers are stressed 4. Understand sensitive matters that affect feelings 5. Helps to relax 6. Focus on Emotional Sensitivity 7. Listen to the problem sincerely
6. Putting Followers First	1. Clearly show that followers are first and foremost 2. Helping followers is an important task of a leader 3. Communicate with followers that they are important 4. Most of the time involved

Category	Theoretical Coding
	helping the followers 5. The benefits and success of the followers come before the leader
7. Helping Followers Grow and Succeed	1. Supporting the Competency of Followers 2. Help the followers to adjust 3. Give the followers the opportunity to develop themselves 4. Teach practical guidelines 5. Create an environment conducive to development 6. Seek alternatives for followers 7. Offer better alternatives 8. Fully educate the followers, do not hide 9. Develop personnel to support the workload 10. Strong desire for followers to succeed 11. Help to solve problems in difficult and complicated tasks 12. Help manage financial planning 13. Help plan for the future 14. Encourage further education at a higher level 15. Training and development of followers 16. Cultivate morality and ethics
8. Empowerment	1. Assign tasks to followers 2. Empower decision-making 3. Give freedom to make choices 4. Put the right man on the right job 5. Give freedom to perform duties 6. Supervise, control as necessary 7. Provide opportunities for talented people to work 8. Use power sparingly 9. Provide opportunities to participate in work 10. Provide opportunities to offer opinions 11. Engage Followers to decide 12. Give freedom of thought 13. Clearly share responsibilities 14. Develop to be able to be self-reliant 15. Develop followers to grow as leaders 16. Train your followers to be able to do the work for you.
9. Maintain Disciplined Attention	1. Support to do it continuously 2. Empowering to continuously strive towards goals 3. Eliminate obstacles that hinder continuity 4. There are activities to support the work regularly 5. Supervise and follow the rules
10. Building community relations	1. Connect the goals of oneself, the organization, and the community accordingly 2. Help the community according to various occasions 3. Build a good relationship with the villagers 4. Volunteer to work for the public 5. Encourage the community to see the importance of education 6. Maintain the faith of the community 7. Reach out to the community 8. Understand the context of the surrounding community 9. Communicate regularly with the community 10. Encourage followers to

Category	Theoretical Coding
	see the importance of community 11. Build partnerships with communities 12. There are regular activities with the community 13. Provide assistance in times of crisis 14. Provide the right way of life

2) Theoretical Coding of The appropriate leadership model for the abbots of the temples focusing on development with the community

Category	Theoretical Coding
Traits	
1. Sociability	1. Easy to approach, not arrogant 2. Be neutral 3. Compatible with all parties 4. Communicate effectively 5. Be polite 6. Be careful with your words 7. Make a First Impression 8. World balance, Dharma balance 9. Respect the hospitality 10. Respect each other 11. Work together with all parties 12. Maintain a good relationship 13. Being friendly 14. Show friendliness 15. Understanding people in detail 16. Understand the differences of each person 17. Pay attention to interpersonal relationships
2. Emotional Intelligence	1. Understand and accept imperfections 2. Firm and stable, not susceptible to things that are unsatisfactory 3. Able to argue with reason, not emotion 4. Able to listen to admonitions from others 5. Able to accept impact from all sides 6. Firm, stable, not susceptible to problems and obstacles 7. Controlling emotions under stressful situations 8. Understand the emotions of oneself and others 9. Manage Your Emotions 10. Expression softly, discreetly
3. Flexibility	1. Adjust according to the situation 2. Do not adhere to one belief in a fixed way 3. Not too strict and not too compromising 4. Consider each case, not inclusive 5. Don't stick to the rules too much 6. Not extreme in thought 7. Modify as appropriate 8. Ready to change when things get better

Category	Theoretical Coding
<p>4. Compromise</p>	<p>1. Balance your own needs with others 2. Relieve the conflict 3. A good solution together 4. Do not exalt yourself to suppress others 5. Accept differences without discrimination 6. Harmonize the benefits 7. Act as a mediator to mediate conflicts 8. Do not enter into conflicts 9. Community can live, we can live 10. Consensus 11. Understand different needs 12. The balance between one's opinion and that of others 13. Brotherhood 14. Be a coordinator for the community to unite 15. Forgive what went wrong 16. Respect each other's opinions 17. Respect each other 18. Use an admonition instead of harsh punishment 19. Gradual Change</p>
<p>5. Idealized Influence</p>	<p>1. Adhere to discipline 2. Self-confidence 3. Consider yourself regularly 4. A sense of responsibility for one's duties 5. Free from prejudice 6. Act as an example for followers 7. Symbolic Stimulation 8. Teach without letting your followers know you are being taught 9. Make them see and live for them to see 10. Actions speak louder than words 11. Believe in your own abilities 12. Community Recognition 13. Do a regular routine 14. A leader's words affect others 15. A leader's expression makes others want to follow 16. Learn from a good role model 17. Teach him how to do that 18. Have a consistent pattern of behavior 19. It's a starting point for others to want to follow 20. Attractive 21. Persuade to cooperate 22. Have charisma that makes people believe</p>
<p>6. Sacrifice</p>	<p>1. Think of the common interest rather than the personal benefit 2. Dedicated energy to public development 3. Know how to give to hold on to the minds of others 4. It's an example of sacrifice 5. Not doing it for the purpose of benefiting oneself 6. Give wholeheartedly not expecting anything in return 7. Kindness to help in difficult times 8. There is a reward as a kindness</p>
<p>7. Integrity</p>	<p>1. Separate personal interests and common interests 2. Not violating the rules 3. Do not persuade in a bad way. 4. Make one's opinions correct and fair 5. Think, speak and act on the right</p>

Category	Theoretical Coding
	<p>principles 6. Do not abuse power 7. Allocate benefits fairly 8. Manage resources transparently 9. Make the best use of resources 10. Transparent and verifiable 11. Honesty 12. Clear, straightforward 13. Not selfish for one's own advantage over righteousness 14. Leaders must not have conflicts of interest</p>
<p>8. Openness</p>	<p>1. Start creating new things 2. Challenge your beliefs 3. View Crisis as Opportunity 4. Support different thinking creative 5. Have a wide worldview 6. Seek new methods 7. Freedom of thought 8. Provide opportunities for creative ideas and approaches 9. Look for opportunities to develop yourself 10. Learn something new to be used in the work 11. Open-minded, listen, not rush to judge 12. Accept warnings and advice 13. Ready to learn, practice, develop 14. Enthusiasm for new innovations 15. Seek new methods that produce better results</p>
<p>9. Tolerance</p>	<p>1. Accept different opinions 2. Do not rush to make decisions too quickly 3. Do not criticize anyone easily 4. Do not rush to judge right or wrong immediately 5. Resistant to impact 6. Tolerate dissenting opinions 7. Endure problems and obstacles 8. Facing problems and challenges</p>
<p>Behaviors</p> <p>1. Identify Problems</p>	<p>1. Analyze the problem in detail 2. Identify the cause of the problem that needs to be solved and developed 3. Identify the importance of the problem to be developed 4. Prioritize the problem 5. Consider the possibility of a solution 6. Consider the impact of the problem 7. Identify the pros and cons of the development method 8. Identify conditions to lead to development 9. Identify the potential benefits of development</p>
<p>2. Conceptualizing</p>	<p>1. Analyze the overall situation 2. Integrate the body of knowledge to develop 3. Understand the rules and regulations related to the organization 4. Form ideas from direct experience 5. Learn ideas from good leaders 6. Compare the pros and cons 7. Explore the overall organization 8. Systematic management 9. Know and understand the job</p>

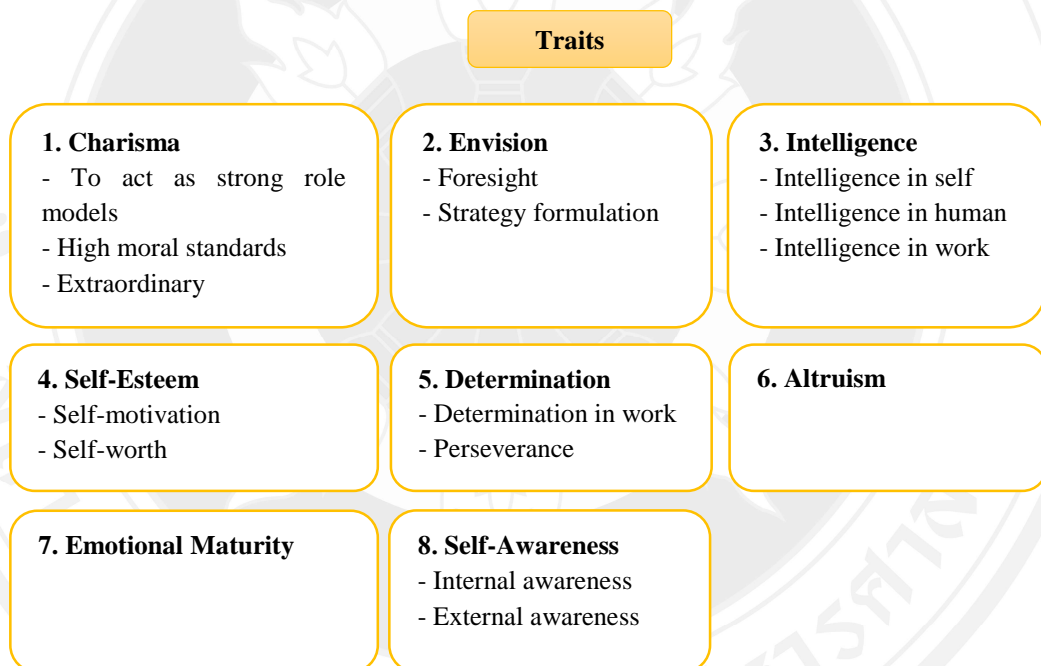
Category	Theoretical Coding
	responsibilities in detail 10. Offer better choices 11. Understand the mission and goals of the organization 12. Understand the complexity of the organization 13. Know and understand the stakeholders of the organization 14. Think of the right way to improve and develop
3. Effective Communications	1. Communicate to mobilize resources 2. Communicate in a way that is easy to understand, accurate, fast and clear 3. Communicate to motivate actions by pointing out the benefits and the non-benefits 4. Communicate to exchange resources 5. Communicate with expectation to develop 6. Communicate symbolically 7. Communicate openly and honestly 8. Don't say negative words that destabilize the mind 9. Communicate for mutual pride within the community 10. Communicate to Persuade Cooperation 11. Show appreciation when doing good 12. Don't talk to cause conflict 13. Do not gossip and slander others 14. Communicate to people to see the value 15. Communicate regularly 16. Communicate proactively
4. Internalized Moral Perspective	1. Not sensitive to temptation 2. Make decisions based on their own ethical standards 3. Not susceptible to external pressure 4. Courage to stand up for what is right 5. Have Ethical Courage 6. Your words and actions reflect your own ethics
5. Balanced Processing	1. Process information thoroughly before making a decision 2. Listen to opinions for decision making 3. Explore the thoughts, beliefs, values of others 4. Seek advice from people with knowledge and experience 5. Process knowledge and recommendations to apply 6. Make decisions without bias 7. Study thoroughly before speaking or doing 8. The ability to process summaries in a balanced manner 9. Scrutinize the information thoroughly before making a decision
6. Relational Transparency	1. Demonstrate sincerity in relationships with others 2. Can be approached easily 3. They are mirrors that reflect each other 4. Pay attention to the details of the relationship 5. Communicate openly to build a good relationship 6. Show friendliness in words and actions 7. Be aware of the impact you have on others 8. Share feelings

Category	Theoretical Coding
	with each other appropriately 9. Listen deeply to each other's problems
7. Protect Leadership Voices from Below	1. Hold the majority not leaving a minority 2. Listen to those who sincerely disagree 3. Show a focus on the minority 4. Pay attention to dissenting voices 5. Do not exclude those who oppose or disagree 6. Balance the opinions of those who agree and disagree
8. Give the Work Back to the People	1. Efficient team 2. Assign tasks clearly 3. Give freedom to work 4. Provide opportunities to participate in work 5. Deep understanding of the work 6. Create a good working atmosphere 7. Encourage self-employment 8. Provide direction, structure, scheme of work 9. Put the right man on the right job 10. Encourage work to complete 11. Follow up and evaluate the work assigned. 12. Create a sense of safety at work 13. Provide sufficient resources to work
9. Creating Value for the Community	1. Have a public mind 2. Help in the community on various occasions 3. Relying on participation from the community 4. Give importance to the community 5. Solve problems with the community 6. Encourage communities to help preserve and maintain 7. Help to think, help decide 8. Cultivate community awareness to see the value 9. Build pride together in the community 10. Create an environment conducive to development 11. Responsible for common interests 12. Seek support from outside the organization 13. Drive work through regular activities 14. Preserve the values of the community in the past 15. Develop on the basis of social capital 16. Participate in public activities regularly 17. Know the needs of the community 18. The atmosphere of exchanging knowledge with the community 19. Make choices for the community 20. Interacting with the community through tradition 21. The goal is consistent with the way of the community 22. Methods consistent with the way of the community 23. Uphold the identity of the community 24. Create the right environment 25. Encourages to think about the common good 26. Set up a fund to help society 27. Analyze common strengths of communities, temples and schools 28. Being a dependency on the community in times of crisis

Category	Theoretical Coding
	29. Look at the holistic development of communities, temples, schools 30. Integrate goals to create interactions 31. Good relationship with external agencies 32. Connect the relationship with the community, temples, schools 33. Connect with the community 34. Relationship Network 35. Understand and reach out to the community

Appendix A4: Themes and Categories

- 1) Themes and Categories of the appropriate leadership model for the abbots of the temples focusing on education



Behaviors

1. Inspirational Motivation

- Maintain disciplined attention
- Motivation beyond expectations

2. Intellectual Stimulation

- Create something new
- Challenge the status quo

3. Individualized Consideration

- Emotional healing
- Putting followers first
- Helping followers grow and succeed

4. Contingent Reward

5. Empowerment

- Power in decision making
- Self-sufficient

6. Building Community Relations

- Contribution
- Collaboration

- 2) Themes and Categories of The appropriate leadership model for the abbots of the temples focusing on development with the community

Traits

1. Sociability

- Personal skills
- Interpersonal skills

2. Emotional Intelligence

3. Equilibrium

- Flexibility
- Compromise
- Tolerance

4. Charisma

- To act as strong role models
- High moral standards
- Extraordinary

5. Sacrifice

6. Integrity

- Personal integrity
- Social integrity

7. Openness

- Curiosity
- Ambition

Behaviors

1. Identify Problems

- Significance of the problem
- Possibility of development

2. Conceptualizing

- Thoroughly understand the organization
- Effective strategy

3. Effective Communications

- Relational communication
- Expected communication

4. Internalized Moral Perspective

5. Balanced Processing

- Thorough data processing
- Listen to voices from below

6. Relational Transparency

7. Give the Work Back to the People

- Delegation
- Support workers

8. Creating Value for the Community

- Contribution
- Collaboration

Appendix A5: Theoretical Category and Scope of Theory

- 1) Theoretical category and Scope of theory of the appropriate leadership model for the abbots of the temples focusing on education

Themes	Theoretical category / Scope of theory
Traits	
1. Charisma	<p>1.1 To act as strong role models The leader shows: Pose appropriately Beautiful manners Good talk Do a regular routine Act as an example for followers to build trust Learn by example from a good leader.</p> <p>1.2 High moral standards The leader shows: Speak and act without prejudice Strict discipline Keep the truth There are actions that are consistent with the words Self-discipline and Being punctual</p>

Themes	Theoretical category / Scope of theory
	<p>1.3 Extraordinary The leader shows: Have special features Attractive Teacher spirit It has been highly respected and accepted by the Sangha and the community.</p>
<p>2. Envision</p>	<p>2.1 Foresight The leader shows: the ability to analyze and predict the future Assess future situations that affect the organization Have a wide worldview Foresight Anticipate future results Assess the strength of the organization in the future Analyze the position of the organization in the future</p> <p>2.2 Strategy formulation The leader shows: Looking at the overall picture of the organization There is a clear roadmap, setting a plan for the future direction Have a clear goal Set the right direction for leadership</p>
<p>3. Intelligence</p>	<p>3.1 Intelligence in self The leader shows: Have the ability to communicate clearly and easily Communicate directly to the point Knowledge, skills, and abilities suitable for the job Understand the situation of the world Understand the context of the specific environment of an area Get a quality education and clever and agile</p> <p>3.2 Intelligence in human The leader shows: Intelligence in people Know the character of each follower Understand the habits of different followers and understand different levels of intelligence</p> <p>3.3 Intelligence in work The leader shows: can solve immediate problems effectively Solve problems quickly Have direct experience with the job Know how to lead to success Integrate a variety of knowledge to apply in the work Learn from past experiences Used to work well in technology.</p>
<p>4. Self-Esteem</p>	<p>4.1 Self-motivation The leader shows: Eager to learn View work as self-training Passionate about the work that you do Always open to learning new things Change a new way of thinking Follow new</p>

Themes	Theoretical category / Scope of theory
	information Keep up with the changes Active, Alert Train yourself regularly and Creative Initiative
	<p>4.2 Self-worth</p> <p>The leader shows: Have confidence in their actions Build awareness of self-worth One's dependence on one's own Believe that all human beings can develop Believe that they can be successful Confident that they have the ability to solve problems and Believe in the value of what they are doing</p>
<p>5. Determination</p>	<p>5.1 Determination in work</p> <p>The leader shows: Commitment to achieve goals Follow up the job until it's done Do it with sincerity devoted to full capacity Focus on the job Put education first Doing more than others expect and have a sense of responsibility in the work</p>
	<p>5.2 Perseverance</p> <p>The leader shows: Tolerance to problems and obstacles ready to face problems and challenges There is a lot of perseverance until success.</p>
<p>6. Altruism</p>	<p>The leader shows: Sacrifice their comfort Do it with your heart without expecting anything in return Wishing others to be free from suffering Separate personal interests and clearly benefit the public Taking the common interest as a location Willing to help others They do not expect the benefits they will receive.</p>
<p>7. Emotional Maturity</p>	<p>The leader shows: Having a strong mind Able to control emotions under stressful situations Sobriety Use reason rather than emotion Relaxed, cheerful Learn to wait for the better and Balancing their expectations with the situation</p>
<p>8. Self-Awareness</p>	<p>8.1 Internal awareness</p> <p>The leader shows: Consider regularly reviewing yourself Be honest with yourself Know one's standpoint Know your strengths and weaknesses Know their problems and obstacles and Know the opportunity to develop themselves</p>

Themes	Theoretical category / Scope of theory
	<p>8.1 External awareness The leader shows: Responsibility for their duties Know the goals and missions of the organization Know the impact you have on others</p>
Behaviors	
<p>1. Inspirational Motivation</p>	<p>1.1 Maintain disciplined attention The leader shows: Promote continuity of work Empowering to continuously strive towards goals Eliminate obstacles that hinder continuity There are activities to support the work on a regular basis Control to comply with the rules Inspire to success Communicate to inspire goals Encourage the importance of work Encourage to have morale to work</p> <p>1.2 Motivation beyond expectations The leader shows: Motivate them to believe in the shared vision of the organization Encourage followers to adapt Expectant communication Positive reinforcement Encourage behavior change Encouraged to do more than expected Encourage success beyond personal gain Communicate accordingly Communicate to believe in common goals</p>
<p>2. Intellectual Stimulation</p>	<p>2.1 Create something new The leader shows: Encourage new innovations to solve problems and develop the organization Encourage followers to develop themselves regularly Encourage them to think and solve problems on their own Communication for intellectual development Stimulate creativity</p> <p>2.2 Challenge the status quo The leader shows: Motivated to face new challenges Encourage to accept change Encourages to challenge old values and beliefs Communicate awareness of the outcome of the action Show a reason to think Point out the benefits and non-benefit of what you're doing</p>
<p>3. Individualized Consideration</p>	<p>3.1 Emotional healing The leader shows: Understand the emotions and feelings of the followers Show compassion Give advice when stressed</p>

Themes	Theoretical category / Scope of theory
	<p>Understand the sensitive subject matter that affects feelings Help relax Paying attention to emotional sensitivity Listen to problems sincerely Share happiness and suffering Help solve personal problems</p>
	<p>3.2 Putting followers first The leader shows: Put your followers first Helping followers is a leader's important job Communicate to your followers that they are important Most of the time involved helping the followers The benefits and successes of the follower come first Leaders pay attention to their followers in every detail Showing concern for being Maintain a good relationship between the person and the follower.</p>
	<p>3.3 Helping followers grow and succeed The leader shows: Find the needs of the followers Continuously Track follower progress Promote the performance of the followers Help to improve Give the followers the opportunity to develop themselves Teach practical methods Create an environment conducive to development Seeking alternatives for followers Offer better alternatives Fully educate the followers, do not hide Develop personnel to support the workload Strong desire for followers to be successful Helping to solve problems in difficult and complex tasks Help manage financial planning help plan for the future Encourage further education at a higher level Training, striving to develop Cultivate morals and ethics</p>
<p>4. Contingent Reward</p>	<p>The leader shows: Leader-follower exchange with special rewards for completing tasks An official congratulation ceremony was held on success Motivated by rewards Promise to give when the job is done Meet requirements under mutual agreement Establish a mutual agreement between the leader and the follower</p>
<p>5. Empowerment</p>	<p>5.1 Power in decision making The leader shows: Provide decision-making powers in responsible work Provide freedom of choice Provide participation in decision</p>

Themes	Theoretical category / Scope of theory
<p data-bbox="363 801 751 835">6. Building Community Relations</p>	<p data-bbox="901 344 1404 479">making Provide independent thinking Provide opportunities for design thinking Provide an opportunity to offer opinions Provide freedom to act</p> <p data-bbox="853 488 1054 517">5.2 Self-sufficient</p> <p data-bbox="901 521 1404 763">The leader shows: Enhance and develop to be able to be self-reliant Enhance and develop to grow as a leader Encourage them to be able to think and solve problems on their own Directed and controlled only as needed Clearly share responsibilities Strengthen and develop followers to be able to work instead</p> <p data-bbox="853 801 1046 831">6.1 Contribution</p> <p data-bbox="901 835 1404 1043">The leader shows: Helping the community according to various occasions regularly Provide assistance in times of crisis Giving and sharing things for a living Volunteer to work for the community provide the right way of life</p> <p data-bbox="853 1050 1054 1079">6.2 Collaboration</p> <p data-bbox="901 1084 1404 1431">The leader shows: Connect among the goals of oneself, the organization and the community accordingly Encouraging the community to see the importance of education Build a good relationship with the villagers Keep the faith of the community Proactive community access Communicate regularly with the community Encourage followers to see the importance of community There are regular activities with the community</p>

- 2) Theoretical category and Scope of the theory of the appropriate leadership model for the abbots of the temples focusing on development with the community

Themes	Theoretical category / Scope of theory
<p data-bbox="523 1821 596 1850">Traits</p> <p data-bbox="485 1890 633 1919">1. Sociability</p>	<p data-bbox="853 1890 1062 1919">1.1 Personal skills</p> <p data-bbox="901 1924 1404 2029">The leader shows: Humility Neutral Friendly Show Friendliness Communicate carefully Respect and respect others</p>

Themes	Theoretical category / Scope of theory
	<p>1.2 Interpersonal skills The leader shows: Easy to reach, not arrogant Respect for hospitality Compatible with all parties Make a first impression Work together with all parties Maintain a good relationship between people Understand people in depth Understand the differences of each person Care about interpersonal relationships</p>
<p>2. Emotional Intelligence</p>	<p>The leader shows: Firm and stable, not shaken by what is disliked Understand and accept imperfections Able to argue with reason, not emotion Able to accept admonitions from others able to accept impact from all sides Firm and stable, not shaken by problems and obstacles Able to control emotions under stressful situations Understanding the emotions of self and others Showing soft, calm, profound</p>
<p>3. Equilibrium</p>	<p>3.1 Flexibility The leader shows: Adjust according to the situation Not adhere to one belief in a fixed way Not too strict and not too compromising Consider each case, not inclusive Don't stick to the rules too much Not extreme in thought Can be adjusted as appropriate</p> <p>3.2 Compromise The leader shows: Balancing your needs with others Compromise to avoid conflict Find a good solution together Do not exalt yourself to suppress others Accept differences without discrimination Harmonize the benefits Act as a mediator to mediate disputes Does not create more conflicts Build consensus together Balance your opinions with others Brotherhood Being a coordinator to bring the community together Forgive what went wrong Use advice, admonishment, instead of harsh punishment Gradual change</p> <p>3.3 Tolerance The leader shows: Can accept different opinions Not rushing to make decisions too quickly Do not criticize anyone easily Don't be quick to judge right or wrong Resistant to impact Tolerant of thoughts and beliefs that they do not agree with Endure problems and obstacles Understand different needs Respect</p>

Themes	Theoretical category / Scope of theory
	each other's opinions Respect and honor each other
4. Charisma	4.1 To act as strong role models
	The leader shows: Do good deeds for him to look at as an example Believe in one's abilities and actions. Do a regular routine A leader's expression makes others want to follow Learn from a good role model. how to teach others should do that It's a starting point for others to follow Make them see and live for them to see
	4.2 High moral standards
	The leader shows: Have a strong adherence to their specific practice Self-discipline Responsibility for their duties Strict adherence to discipline Have a consistent pattern of behavior Demonstrates a standard for unbiased decision-making
	4.3 Extraordinary
	The leader shows: Attractive Have the ability to persuade to cooperate Have a prestige that makes people believe bring the ability to mobilize resources for development The Sangha and the community accepted Use teaching or symbolic stimulation

Themes	Theoretical category / Scope of theory
	transparency and accountability Make the most of resources
7. Openness	7.1 Curiosity
	<p>The leader shows: Initiate, create something new Able to accept advice, admonish Ready to learn, practice, develop Seeking new methods Provide opportunities for ideas and creative approach Learn new things to apply in the work Open minded, listen, do not rush to judge Enthusiastic about new innovations</p> <p>7.2 Ambition</p> <p>The leader shows: Challenge old beliefs and values View the crisis as an opportunity Support creative thinking Broad-minded Independent thinking with high expectations Look for opportunities to develop into something better Seek new methods that produce better results</p>
Behaviors	
1. Identify Problems	1.1 Significance of the problem
	<p>The leader shows: Analyze the problem in detail Identify the cause of the problem that needs to be developed Identify the importance of the problem to be solved and developed Prioritize the problem Consider the impact of the problem Identify the pros and cons of the development method The benefits that will come from the development</p>
	1.2 Possibility of development
	<p>The leader shows: Identify the possibility of development Identify conditions to lead to development Determine the period of development Explore resources for use in development</p>
2. Conceptualizing	2.1 Thoroughly understand the organization
	<p>The leader shows: Understand the mission and the goals of the organization in depth Understand the complexity of the organization Understand the rules and regulations related to the organization Survey the overall picture of the organization Know and understand the job responsibilities in detail Know and understand stakeholders with the organization</p>

Themes	Theoretical category / Scope of theory
	<p>2.2 Effective strategy</p> <p>The leader shows: Able to integrate the body of knowledge to develop the organization Analyze the overall situation Form ideas from direct experience Learn ideas from effective leadership from good leaders Systematic management Present a clear vision for leading the organization Offer better alternatives Seek correct development guidelines</p>
<p>3. Effective Communications</p>	<p>3.1 Relational communication</p> <p>The leader shows: Easy to understand, accurate, fast and clear communication Communicate openly and honestly Don't say negative words that hurt other people's minds Show appreciation when doing good. do not say to cause division Do not gossip and slander others Communicate regularly Proactive communication</p> <p>3.2 Expected communication</p> <p>The leader shows: The ability to communicate to mobilize resources Communicate to motivate to act by pointing out the benefits and non-benefits Communicate to exchange resources Communicating expectation to develop Symbolic communication Communicate for mutual pride within the community Communicate to Persuade to Cooperate Communicate to see the value</p>
<p>4. Internalized Moral Perspective</p>	<p>The leader shows: Adhere to the ethics within oneself Not sensitive to temptation Make decisions based on their internal ethical standards Not susceptible to external pressure Courage to stand up for what is right Moral courage Words and actions reflect the ethics within oneself</p>
<p>5. Balanced Processing</p>	<p>5.1 Thorough data processing</p> <p>The leader shows: Process information thoroughly before making a decision Listen to opinions for decision making Explore the thoughts, beliefs, values of others Seek advice from people with knowledge and experience Summarize the knowledge and advice to apply Make decisions without bias Do a thorough study before speaking or doing The ability to summarize data in a balanced</p>

Themes	Theoretical category / Scope of theory
	<p>manner Thoroughly scrutinize the information before making a decision.</p> <p>5.2 Listen to voices from below The leader shows: Listen to those who sincerely disagree Hold the majority not leaving a minority Shows the importance of the minority Pay attention to dissenting voices Does not discourage those who oppose or disagree Balance the opinions of those who agree and disagree</p>
<p>6. Relational Transparency</p>	<p>The leader shows: Demonstrates sincerity in relationships with other people Can be approached easily Easy to build relationships They are mirrors reflecting each other Pay attention to the details of the relationship Communicate openly to build good relationships Shows friendliness in words and actions Be aware of the impact you have on others Share feelings with each other appropriately Listen deeply to each other's problems</p>
<p>7. Give the Work Back to the People</p>	<p>7.1 Delegation The leader shows: Provide opportunities to participate in work Assign tasks clearly Provide freedom to work Assign tasks to suit each person's abilities Provide support to work on your own.</p> <p>7.2 Support workers The leader shows: Build an efficient team Create a good working atmosphere Provide direction, structure, scheme of work Motivate to succeed Follow up and evaluate the work assigned Provide a sense of safety at work Provide sufficient resources to work</p>
<p>8. Creating Value for the Community</p>	<p>8.1 Contribution The leader shows: Have a public mind Responsible for common interests Provide assistance in the community regularly on various occasions Help think, help make decisions about community problems Participate in community activities regularly Make a better choice for the community Set up a fund to help society being the dependency of the community in times of crisis</p>

Themes	Theoretical category / Scope of theory
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8.2 Collaboration

The leader shows: Encourage participation from the community focus on community Solve problems with the community Encourage communities to help protect and preserve Cultivate community awareness to see the value Build pride together in the community Uphold the identity of the community create an environment conducive to community development Provide support from outside the organization Drive work through regular activities Preserving the values of the community in the past Developed on the basis of social capital Know the needs of the community Understand and reach the community Create an atmosphere for exchanging knowledge with the community Interacting with the community through tradition Integrate goals and methods to build community interactions Encourages to think about the common good Analyze the common strengths of the temple community and school Develop a holistic approach to the community, temples, schools build a network of relationships





Appendix B

Certificate of Approval

COA No. 2021/0023

Protocol ID No. ECNIDA 2021/0022



เอกสารรับรองโครงการวิจัย
Certificate of Approval

คณะกรรมการจริยธรรมการวิจัยในมนุษย์ สถาบันบัณฑิตพัฒนบริหารศาสตร์ ขอรับรองว่าโครงการวิจัยที่ระบุด้านล่างได้ผ่านการพิจารณาจริยธรรมการวิจัยในมนุษย์ และได้รับการรับรองตามแนวทางหลักจริยธรรมการวิจัยในมนุษย์ที่เป็นมาตรฐานสากล ได้แก่ ประกาศเฮลซิงกิ แนวทางการปฏิบัติการวิจัยทางคลินิกที่ดี และรายงานเบลมอนต์

This is to certify that the research project identified below has received an approval on human research protection by the Ethics Committee in Human Research, National Institute of Development Administration, which is in full compliance with international guidelines of human research protection such as Declaration of Helsinki, CIOMS Guidelines, and the Belmont Report.

ชื่อโครงการ: การสร้างตัวแบบภาวะผู้นำที่เหมาะสมสำหรับพระสังฆาธิการในการบริหารคณะสงฆ์: ระเบียบวิธีทฤษฎีฐานราก

Project title: Constructing Appropriate Leadership Models for the Abbot in Sangha Administration: Grounded Theory Approach

ผู้วิจัยหลัก: พระมหาวิชเชษฐ์ สุวตฺตโน ศรีพรหม

Principal Investigator: Phramaha Wichet Suwattano Sriprom

อาจารย์ที่ปรึกษา: รองศาสตราจารย์ ดร.พิชาย รัตน์ดิลก ณ ภูเก็ท

Advisor: Associate Professor Dr.Phichai Ratnatilaka Na Bhuket

สังกัด: คณะพัฒนาสังคมและสิ่งแวดล้อม สถาบันบัณฑิตพัฒนบริหารศาสตร์

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ประเภทการพิจารณา: การพิจารณาแบบเต็มคณะ

Type of Protocol Review: Full Board Review

(ศาสตราจารย์ ดร.กัลยาณี สেনาสู)

ประธานคณะกรรมการจริยธรรมการวิจัยในมนุษย์ สถาบันบัณฑิตพัฒนบริหารศาสตร์
Chairperson of the Ethics Committee in Human Research,
National Institute of Development Administration

วันที่รับรอง: 23 กุมภาพันธ์ 2564
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