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Buddhist Way School with Performance as a Model: A Grounded Theory Study

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Abstract

This was a qualitative research study, which utilized systematic Grounded Theory methodologies and was conducted at the Dhammavithi School (alias), which has been recognized as an exemplary Buddhist Way School from the perspective of those, who had witnessed the phenomenon. The results of the research presented a procedural theory that illustrated the following two important operational characteristics of this school: 1) it was operated by utilizing the principle of “Dtraï Sik-Kãa,” and 2) it was managed by utilizing the twenty-nine ways of Buddhist identity. There were three important reasons for the implementation of such methods: 1) the problems, 2) inspiration & expectations, and 3) cooperation from communities, schools, and temples. Therefore, this led to the following two key strategies: 1) determining the school's aspirations, visions, and identities to work together; and 2) determining the roles of the personnel that could emphasize the adoption of the Buddhist ways of life under the contextual conditions, in which students were at risk and the intervening conditions had created an integrated student care system. Many positive results led the Dhammavithi School (alias) to be recognized as an exemplary Buddhist Way School.

Keywords: Buddhist Way School, Dtraï Sik-Kãa, The Identity of the Buddhist Way School, Grounded Theory Study

1. Introduction

In this 21st century, the world has undergone many changes. Being subjected to such changes, we all must adapt, and the most likely way to adapt is to accelerate human capacity at all levels of this new society. Thailand today has adopted Buddhist guidelines for human development, especially in educational institutions. Given that the principles of Buddhism emphasize abilities and virtues, those who practice the Dharma are, therefore, both competent and virtuous (Suktam, 2017). (Suktam, 2017). This is in line with the views of Watanabutr (2014), Council to Drive National Reforms in Education (2017), Athimutto (2018), Suwichano (2018), and Meeraka (2019), all of whom stated that amid the growing awareness of 21st-century education, the development of human capital in the Buddhist way is a process of developing human capital so that the capital can be used in the management and development of the organization. This will enable organizations to adapt and keep up with the changes and to strengthen the nation in a more systematic and concrete manner. The results are self-development, human development, and work development. The three main components are as follows: 1) Morality, which focuses upon good behavior to support oneself and the environment; 2) Concentration, which represents the ability

to create or to develop changes under the principles of morality in successful management; and 3) Wisdom, which is concerned with validity and correctness.

In the past, learning for the Thai people was closely related to Buddhism because temples were used as schools and the educators were monks. The subjects taught were reading, writing, and occupations, including self-development with the principles of Buddhist teachings. Some people were ordained as monks in order to receive an education. Later, there was the development of education, which meant that the learning places were changed into schools and the educators became teachers in 1911. These changes resulted in the creation of a distance between the learning conditions of the Thai people and Buddhism. (Educational Management Innovation Development Bureau, 2018) After that, it was recommended that the teachings of Buddhism should be taken seriously in schools. This led to the creation of the "Buddhist Way School" project in 2002. The definition of Buddhist Way School, as defined by the Educational Management Innovation Development Bureau (2003), is a normal school system that applies the principles of Buddhism in management and (in the) overall development of learners of educational institutions based on integration according to the development framework of "Dtraï Sik-Kāa."

Dtraï Sik-Kāa refers to three studies (three-fold methods) of training in Morality, Concentration, and Wisdom (Long Do Dict, n.d.), which are described as follows. Firstly, **Morality** (behavior) consists of: (a) having good manners in eating, living, watching, listening, and being, (b) using wisdom to learn how to choose and use consumer products and media for one's benefit, (c) knowing and practicing moderation in the pursuit, consumption, and accumulation of things, (d) complying with regulations and legitimate external rules for self-discipline; and (e) not doing harm to one's self and others in alignment with the five precepts as the basis for living. Secondly, there is **Concentration** (mind), which is composed of (a) being competent (i.e., having determination, being strong, having the determination to do good with courage, patience, hard work, and diligence, being indomitable, being able to overcome obstacles through hardships, and being self-reliant); (b) possessing qualities (i.e., having gratitude, being compassionate, being kind, being generous, being ashamed, being fearful of sin, being honest, being responsible, being courageous, and consistently being philanthropic); and (c) having good health, which is happiness, cheerfulness, optimism, encouragement, inspiration in learning, and participating in various activities. Lastly, there is **Wisdom**, which means (a) having good faith and understanding the Three Jewels, the law of karma, and the principles of sin and virtue; (b) having good learning skills and habits (i.e., taking notes creates learning from real practice and promotes analytical thinking in both groups and individuals); (c) having the necessary life skills to keep up with external stimuli, having the passion within one's self to solve life's problems, being able to apply dharmic principles to gain benefits in life, having a good base for life, and having a good attitude towards dharma practices so that one can become wise and understand the truths of life in accordance with one's maturity, which can be further developed into the practice of dharma that can grow in higher dharma (The Buddhist Education Institute Project of Mahachulalongkornrajavidyalaya University, n.d.-a); and Srithammawophon, 2018).

Later, there were administrators, teachers, and professors from Mahachulalongkornrajavidyalaya University, who jointly drafted a concrete action plan in line with the Buddhist Way School's operational guidelines for 2005. These guidelines were divided into five areas and consisted of a total of twenty-nine items. Regarding the draft, it went through several sets of inquiries to seek the opinions of those involved. Moreover, on 18 August 2010, it was approved by the Basic Education Commission and since 2010, has been approved as a guideline for self-assessment.

The 29 operational guidelines for becoming a Buddhist Way School consist of the following: **1) The seven physical aspects:** (a) there is a sign showing that it is Buddhist Way School, (b) there is a Buddha image in front of the school, (c) there are Buddha images in the classrooms, (d) there are Buddha's proverbs, words and royal speeches posted in various places, (e) there are cleanliness, tranquility, and serenity, (f) there is a Buddhist room or Dharma courtyard and (g) there are 100% no drugs, alcohol, and cigarettes; **2) The four activities focusing on the holy days:** (a) everyone wears white shirts, (b) makes merit and listens to sermons, (c) has vegetarian lunches, and (d) prays using translated chants; **3) The five teaching and learning aspects:** (a) there is mental and intellectual management before the morning and afternoon classes (for both teachers and students), (b) there is the

integration of the Buddhist way in all subject groups and on important Buddhist days, (c) once a week, the teachers and students conduct a moral project, such as performing volunteer activities, (d) all teachers, administrators and students go to religious activities at the temple once a month, and the temple is considered a learning center, and (e) all teachers, administrators, and students attend a meditation camp at least once a year; **4) The behavioral aspects of the teachers, school administrators, and the students:** (a) they keep the 5 precepts, (b) they smile easily, pay homage, and are respectful, (c) they think about the food that they are about to consume before they start eating, they do not eat loudly, do not spill any food, and do not have any leftovers, (d) they save money and things, and (e) they develop the habit of being curious and dealing with challenges, and 5) **The eight ways to promote Buddhism:** (a) junk food is not sold in schools; (b) kids are not reprimanded, (c) virtues are valued in front of the flagpole, (d) homeroom activities that reflect feelings are conducted, such as the feeling of doing good deeds, (e) good deeds journals are kept by educators, administrators, and students, (f) teachers, administrators and students complete at least the primary level of Dhamma Studies, (g) wisdom and mental control are practiced before each meeting, and (h) classes are regularly taught by monks. (The Buddhist Education Institute Project of Mahachulalongkornrajavidyalaya University, n.d.-b).

The National Education Act, B.E. 2542 (1999), Amendment No. 2, B.E. 2554 aimed at developing the Thai people to be human beings, who are perfect in body, mind, intelligence, knowledge, and morality, and who have ethics and culture in their lives. Even though the Ministry of Education has defined the Buddhist Way School model as a method of education, a school may choose whether to adopt it. The total management of each school is also carried out by volunteers. Each school, therefore, is operated in line with the available resources and conducts activities, as experiments, in line with the established patterns. (Thongboonkham, 2008) In summary, a Buddhist Way School is a school of wisdom, which aims at enabling students to understand real life and giving students the ability to live properly according to the Buddhist principles, which are called “Dtraï Sik-Kãa” and consist of Morality, Concentration, and Wisdom. (Brahmakunaphorn, 2007); Educational Management Innovation Development Bureau, 2019).

The Buddhist Way Schools have been operating for quite a long time, and there are people, who have been drawn to conduct research on several aspects. The research team was interested in studying three areas as follows: 1) *From the perspective of the people in the phenomenon, what is the core phenomenon in the model Buddhist Way School, and what causal conditions does it result in?* 2) *What are the model strategies of the Buddhist Way Schools? and What are the contextual and intervening conditions that affect the selection of those strategies?* and 3) *What are the consequences that have arisen from the strategies that the model Buddhist Way School has chosen to adopt?* Sanrattana (2018) studied the conceptual framework of the Grounded Theory study in a systematic model, which was based on the viewpoint of Strauss and Cabin (1998), and which referred to the Development of a Logic Paradigm or a Visual Picture of the Theory Generated as a “written theory” from the model. There are rational Relationships between the following: the Core Phenomenon, the Causal Conditions, the Strategies, the Contextual Conditions, the Intervening Conditions, and the Consequences. Therefore, the researchers realized that it was an idea that could be used as a research methodology in order to find the answers to those questions. The study will lead to new knowledge originating from real phenomena in the good model of a Buddhist Way School. The derived knowledge can be used as a model for the development of other schools so that the schools can effectively achieve success.

2. Research Objectives

The objectives of this study were: 1) to study the core phenomena and causal conditions in the model Buddhist Way School; 2) to study the model Buddhist Way School's strategies and the contextual and intervening conditions, which had affected the selection of those strategies; and 3) to study the consequences that arose from the implementation of the strategies that the model Buddhist Way School had adopted.

3. Scope of the study

The model Buddhist Way School in this study was “Dhammavithi school (alias).” It is a school under the Office of the Basic Education Commission. There are many schools under the Office of the Basic Education Commission

scattered across the country. Therefore, the results of this research can be widely used as a model for the development of other schools. The period of data collection for the research was Semester 1 and Semester 2 of the Academic Year of 2021.

4. Research Methodology

4.1. Concepts and patterns

Grounded Theory studies are used when a researcher wants to discover a broad theory or an explanation to appropriately describe the process and the context. The theories are derived from fundamental data. It does not represent knowledge borrowed from textbooks, and therefore, corresponds to actual situations and the feelings of people at work. It also covers complex facts and can be referred to at a certain level (Generalizable). It is a Middle Range Theory, but it is not equivalent to other Grand Theories, such as Behaviorism or Gestalt Theories (Schwandt, 2001; Strauss, 1987; and Willis, 2007).

Grounded Theory Study comes in a variety of formats. However, they can be classified in three ways: 1) the Systematic procedures of Strauss and Corbin (1998), 2) Glaser's Emerging study or Classical Grounded theory (Glaser & Strauss, 1967), and 3) the Constructivism of Charmaz (2000). When deciding between these three styles, there are several factors that should be considered, according to Creswell (2008). For instance, there were the following questions: 1) *How important are systematic procedures?* 2) *Would you like to provide categories for data analysis?* 3) *What is the researcher's position?* 4) *What process was used to make judgments?* and 5) *Does research make particular assumptions or broader ones?* However, Creswell noted that due to seeking clarity in the research processes, most new researchers opt to use the Strauss and Corbin systematic approach. It is regarded as new research since it was the first time the researcher had employed this research methodology. Therefore, Strauss and Corbin's methodical approaches were chosen.

4.2. Research Procedures

4.2.1. Selection of research areas and the use of pseudonyms

The researcher used the research process to achieve a unique Buddhist Way School. A total of 1,221 Buddhist Way Schools, which were inspected by the staff who oversees the correctness of the Buddhist Way School guidelines, were gathered. It is a school that is in a nearby area for easy access to the study operations. The school chosen was "Dhammavithi school (alias)." Instead of using the actual name in the study, the researcher substituted a pseudonym. The names of the schools, the nearby locations, and the information providers have all been hidden. They confidently and willingly shared the information. Moreover, the researcher was free to analyze and to interpret the information using academic standards.

4.2.2. Preparation and entry into the research areas

Open-ended questionnaires, which were based on research objectives and on basic research concepts, were utilized to collect the information through in-depth individual interviews and targeted conversations. The researcher examined the quality of the questionnaires by using them in in-depth interviews with school administrators, teachers, students, parents, school committee members, and one community leader in a school other than "Dhammavithi school (alias)." The results indicated that all the interviewees had the same understanding of the meaning of the guidelines, which indicated that the questionnaire for the data collection, which had been generated, was of a sufficient quality to be used in the field.

Regarding self-development, researchers must acquire effective research tools. Therefore, the researcher had previously gained knowledge and an understanding of the concepts, theories, policies, and laws that are related to the development of Buddhist Way Schools in order to accomplish the following: 1) to confidently go to the field to collect data and 2) to be able to interpret the phenomena, which had been observed or referred to with theoretical sensitivity. In addition, the researcher also received training and gained a knowledge and understanding of the various data collection techniques that are used in qualitative research.

The equipment that was needed to collect data in the field was prepared and tested, such as a small computer with a device, a motion picture recorder, recording tape recorders, cameras, and operational facilities.

With respect to choosing the key contributors for information, those people, who could provide the information that would contribute to building the theory, were the main targets. The research team set a wide selection of guidelines. The forty people, who were involved in the phenomenon of this research, were divided into the ten following groups: 1) two school directors and a deputy school director, 2) eight teachers, 3) eight student leaders and outstanding students, 4) five school committee members (representing both parents and experts), 5) the parents of five students, 6) five people from the community (the village headman, senior community leaders, and the community development group leader), 7) one director from a nearby school, 8) two directors and deputy director of a related Educational Service Area Office, 9) two supervisors from the Educational Service Area Office, and 10) two teachers and administrator from the guess schools.

4.3. Data Collection in the Field

The researchers used the following methods: 1) In-Depth Interviews, 2) Focus Group Discussions, 3) Observations and Field-Notes, and 4) Document Analysis. In addition, the researcher always held the following questions in mind: 1) *What data is there to study?* 2) *What category does this event refer to?* 3) *What are the actual outcomes of the obtained data?* and 4) *What are the fundamental socio-psychological processes or social-structural processes that can be seen in the actions?*

4.4. Data Analysis and Processing

There were four steps of data analysis: 1) Open Coding, 2) Axial Coding, 3) Selective Coding, and 4) the Development of a Logic Paradigm or a Visual Picture of the Theory Generated. All the above steps were employed to “write the theory” from the model of the Core Phenomenon, the Causal Conditions, the Strategies, the Contextual Conditions, the Intervening Conditions, and the Consequences, which had been established from the Axial Coding. It is a theory of writing that describes the “process” of the research issue by using a storyline technique and by using personal memos that are recorded as the supporting information. The researchers also examined this rational relationship over time. (Strauss & Corbin, 1998)

4.5. The Theory Generation or the Presentation of the Theory

A Grounded Theory Study generates three possible Theory Generations or Presentations of the Theory: 1) the Development of a Logic Paradigm or a Visual Coding Paradigm; 2) the Theoretical Hypotheses/Propositions, and the 3) Narrative Form/Descriptive Story (Strauss & Corbin, 1998). The researcher chose the first approach which was the Development of a Logic Paradigm or a Visual Coding Paradigm.

4.6. The Verification of the Validity of the Theory Presented

The validation of the theories, which resulted from this Grounded Theory research process and which were in accordance with the perspectives of Creswell (2008), Willis (2007), Locke (2001), Leedy & Ormrod (2001), and others, were examined in the following ways: 1) to determine whether the findings had been consistent or inconsistent, and how they had been consistent or inconsistent; and 2) the Dhammavithi School (alias), namely the school director, teacher, and deputy school director conducted the examination.

5. Research Results

5.1. The Core Phenomenon and the Causal Conditions in the Dhammavithi school (alias) from the perspective of phenomenon participants

The Core phenomenon in the Dhammavithi school (alias), which is considered as a model Buddhist Way School, exhibited two main characteristics as follows: 1) it was managed in accordance with the Buddhist teaching

principle of “Dtraī Sik-Kāā” and 2) it was operated by utilizing the 29 identities and incorporating the Buddhist Way School guidelines and received an award from the inspection agency. The inspection of twenty-nine identities revealed the following aspects:

1) The physical aspects

- (a) The school placed a Buddhist Way School sign in front of the school grounds.
- (b) The school placed an appropriate Buddha image in the school.
- (c) The school placed a Buddha image in each classroom.
- (d) The teachers and students jointly searched for Buddhist teachings and proverbs and then placed them on the school building and on the trees.
- (e) The school used the meeting room as a Dharma courtyard and practiced Buddhist activities.
- (f) The school organized activities in the daily life of Buddhists.
- (g) The school promoted the following precepts: eating, living, watching, and listening under the integration of the threefold principles.
- (h) On Buddhist holy days, all teachers and students wear white clothing to practice Dharma.
- (i) The school invited monks to come to the school to collect alms.
- (j) The teachers and students ate vegetarian meals on every Buddhist Holy day of the week as a reminder to reduce killing or harassing others.

2) The teaching and learning aspects

- (a) The school developed a plan for integrating the Buddhist Way of Life in all classes.
- (b) The school developed a curriculum for educational institutions emphasizing the principles of Buddhism.
- (c) The school organized Buddhist learning activities for all subject groups.
- (d) The school integrated morality, ethics, and the Buddhist Way of Life into the classroom learning content.
- (e) The school organized activities on important religious days, which included giving alms, meditating, and praying to monks.
- (f) The teachers and students worked together to co-create a moral project and to practice volunteering activities every week.
- (g) The students participated in the competition for moral project activities on important Buddhist days.
- (h) The school had students participate in community activities and to practice religious activities at the temple.
- (i) The teachers, administrators, and students attended a moral camp once a year to practice dharma.

3) The Behavioral Aspects

- (a) The teachers and administrators upheld the five precepts for conducting themselves based on Dharmic principles.
- (b) The teachers helped to develop within the students the following habits: 1) being courteous, respectful, and frugal; 2) learning to preserve and utilize resources properly; 3) developing the habit of being curious; 4) learning to do challenging tasks; 5) working hard to succeed; and 6) expressing consumption etiquette by thinking about the food before eating it so that the concept of expressing thanks to the giver could be understood.
- (c) The students and teachers ate vegetarian meals one day each week.
- (d) The teachers and students participated in activities or activities on important Buddhist holy days.
- (e) The teachers and students participated in community traditional activities.
- (f) The school regularly and continually conducted religious ceremonies.
- (g) The students and teachers wore white every Friday.

4) The Promotion of the Buddhist Way of Life

- (a) The teachers encouraged the cultural environment of seeking insight and engaging in amicable and compassionate interactions with one another.
- (b) The school encouraged personnel and students to function as role models, to stay away from allurements, and to do regular volunteer activities.
- (c) No junk food was allowed in the schools; an emphasis was placed on consuming healthy food.
- (d) With the goal of promoting the appreciation of role models, the school organized activities for the good people of the community to give them opportunities to praise and appreciate the merits of students in front of the flagpole.
- (e) Teachers organized homeroom activities in each class to reflect the feelings of doing good in an orderly and disciplined manner.
- (f) The school encouraged students and staff members to have their merit journals.

(g) The school encouraged students to take the Dharma Education Examination and stated that they should be able to pass the three levels of examinations.

(h) Everyone does meditation before attending meetings and before going to classes in the afternoon.

(i) The school regularly provided a moral teaching program in schools and invited monks to teach Dharma and morals every week in Grades 4 - 9.

(j) Before and after school, students prayed short and long prayers.

The three causal conditions that have led to the above identities consisted of the following: 1) problems, 2) inspiration and expectations, and 3) the power of the unity of the community, school, and the temple.

1) Problems: An informant stated, *“The current problems are about the kids. The problematic state of society causes school skipping. Some kids do not line up in front of the flagpole. Some kids do not listen to their parents. Some kids are spoiled. Some kids like bike racing, running away, and refusing to go to school”*

2) Inspiration and expectations: An informant stated, *“You need to find a way to help your students integrate morality and ethics into society. As the student is a product of the institution, it can be compared to a farmer, who cultivates land to acquire good harvests from planting sugarcane.”*

3) The power of the unity of the community, school, and temple: An informant stated, *“The school administrators serve as the inspiration for this Buddhist school. Buddhist Way Schools are run by monks in the community, who work together. Therefore, teacher readiness also reflects community readiness (by) placing the student's needs first in terms of what should occur. Since students are the result of teaching and learning, they need to be raised to be moral members of society. The “Dtraī Sk-Kāa” or “three studies” or “threefold way of training in morality, attention, and wisdom” must be instilled in pupils, as well as extended to teachers and other stakeholders. The pupils' behaviors are based on being decent people, which is what makes this school's Buddhist Way School unique. Regardless of how the laws, norms, or moral principles of society are upheld, the school is in charge of fostering students by incorporating the Dtraī Sk-Kāa School of Buddhism.”*

5.2. *The model Dhammavithi school (alias) strategies and the contextual and intervening conditions that had affected the selection of those strategies*

The Dhammavithi school (alias) adopted the following strategies 1) to determine the school's aspirations, visions, and identity for commitment to working together; and 2) to determine the roles of personnel in schools that emphasize the adoption of the Buddhist way of life.

Determination of Aspirations: The informant stated, *“One of the aspirations that we are striving for is to create good and brave people. He is knowledgeable and virtuous. To develop a peaceful Thai society.”*

Determination of Vision: The informant stated, *“Our vision is to be a quality school. Learners have 21st-century skills, all (are) involved in improving the quality of education and adopting the Sufficiency Economy Philosophy into sustainable practice.”*

Determination of Identity: The informant stated, *“It requires students to have the identity, namely, to pay respect beautifully, to be disciplined, (and) to use ICT. And the identity of the school is to be a sufficiency education institution.”*

The roles of personnel in schools that emphasize the adoption of the Buddhist way of life consisted of the following:

1) Administrators must:

- (a) have vision, philosophy, goals, and strategies, and must focus on the development of the Buddhist Way School.
- (b) operate the Buddhist Way School and manage it with the participation of all parties.
- (c) cultivate the Buddhist faith and wisdom among the personnel and the related people.
- (d) collaborate with parents, temples, and members of the communities to develop learners and the communities.
- (e) supervise, direct, and monitor the operation of Buddhist schools.
- (f) examine, evaluate, and provide opportunities for friendly suggestions.
- (g) live in accordance with the Buddhist teachings and set a good example.
- (h) be honest in their work and have faith in Buddhism.

2) The Teachers must:

- (a) live in harmony with the principles, have morals, and function as good role models.
- (b) have Brahma Vihāra Dharma, be an ally, and aim to develop students so that they can prosper according to the threefold principles.

- (c) correctly understand the principles of learner development in accordance with the principles of the D'trai-Sikka, morality, concentration, and wisdom.
- (d) have a learning management process and must use the materials from learning sources in a cost-effective manner.
- (e) measure and assess results in accordance with the actual conditions and with a variety of methods by utilizing the four meditation principles (body, morality, mind, and wisdom).

3) The Cooks must:

- (a) cooperate with educational institutions in developing and operating according to Buddhist schools.
- (b) prepare a vegetarian-focused meals in order to reduce the harassment of others.
- (c) behave in a friendly manner and maintain the cleanliness of the kitchen and canteens in order to ensure proper hygiene.
- (d) apply and practice the Dharma principles in daily life.

4) The Members of the Board of Education must:

- (a) attend meetings, explain, and support the school's Buddhist activities.
- (b) apply the principles in daily life and set a good example.
- (c) provide advice, support activities, and participate in the procurement of equipment that is conducive to learning in accordance with Buddhist schools.
- (d) be a moderator, promote local wisdom, and educate students in the Buddhist ways, such as doing "Bai Sri Su Kwan" and prayer traditional activities, etc.

5) The Temple or learning source must:

- (a) be a place of learning for students to come to study and learn about the Buddhist ways.
- (b) be a religious leader and conduct religious activities on important Buddhist days.
- (c) function as a good role model by strictly applying the principles of Dharma.
- (d) take part in an educational establishment by effectively teaching morality and ethics for the students.

Contextual conditions and intervening conditions that the Dhammavithi School (alias) had adopted were discussed in the following manner:

1) Contextual conditions: The students in the at-risk groups need a good care system. The informant said, "*Contextual Conditions. Everywhere the students are found to be sexually active and smoke cigarettes. This village is semi-urban and semi-rural. Some families have migrated from elsewhere. Parents do not have time to take care of students due to having to work in an industrial plant. They workday and night. And they move in and out of the school midway, which results in the students being in a high-risk group Therefore, we need to change the behaviors of the children in the at-risk groups.*"

2) Intervening conditions: An integrated system of student care is needed. The informant stated, "*There must be an integrated system for taking care of students as well. Originally, we did it individually. Our teachers are more attentive to students. When students have a meal, have them show gratitude for rice. There should be cooperation of the community with the school, for example, on the Buddhist Lent Day and Bun Phat. The community should attend and support school Buddhism activities.*"

5.3. The consequences arising from the adoption of the strategies by Dhammavithi school (alias)

The results that arose from the strategies that the Dhammavithi school (alias) had adopted were as follows:

- 1) The practice persisted until it had become ingrained in the culture of the school.
- 2) Students were polite, moral, generous, and capable of working cooperatively in groups.
- 3) Students participated in the moral project competition at the district level.
- 4) Outstanding performances by the students brought numerous honors to the school.
- 5) Teachers and school staff members worked in a systematic way and happily worked together.
- 6) Students exhibited more desirable characteristics, and they received satisfactory feedback from their parents.
- 7) Daily activities were practiced using Buddhist principles, which were inserted in every activity.
- 8) Students practiced the daily routine until it turned into a sustainable habit.
- 9) The school became a model of a Buddhist Way School, which can become a place for study visits.
- 10) The community and parents participated in the operations and took pride in the behavior of students

5.4. The Presentation of the Theory

The three separate ways to present the theory in a Grounded Theory study are as follows: 1) the Development of a Logic Paradigm or a Visual Coding Paradigm, 2) the determination of the Theoretical Hypotheses/Propositions, and 3) the creation of the Narrative Form/Descriptive Story. The researchers chose the first approach, which was the *Development of a Logic Paradigm or a Visual Coding Paradigm*. Sanrattana (2018) studied the conceptual framework of the Grounded Theory study in a systematic model based on the viewpoint of Strauss and Cabin (1998), which referred to the Development of a Logic Paradigm or a Visual Picture of the Generated Theory as a “written theory” from the model featuring the following: 1) the Rational Relationships Between Core Phenomenon, 2) the Causal Conditions, 3) the Strategies, 4) the Contextual Conditions, 5) the Intervening Conditions, and 6) the Consequences. The research team would like to present a summary of the procedural theory in a theoretical causal model or factors and consequences of the model Buddhist Way School of Dhammavithi school (alias) as shown in Figure 1.

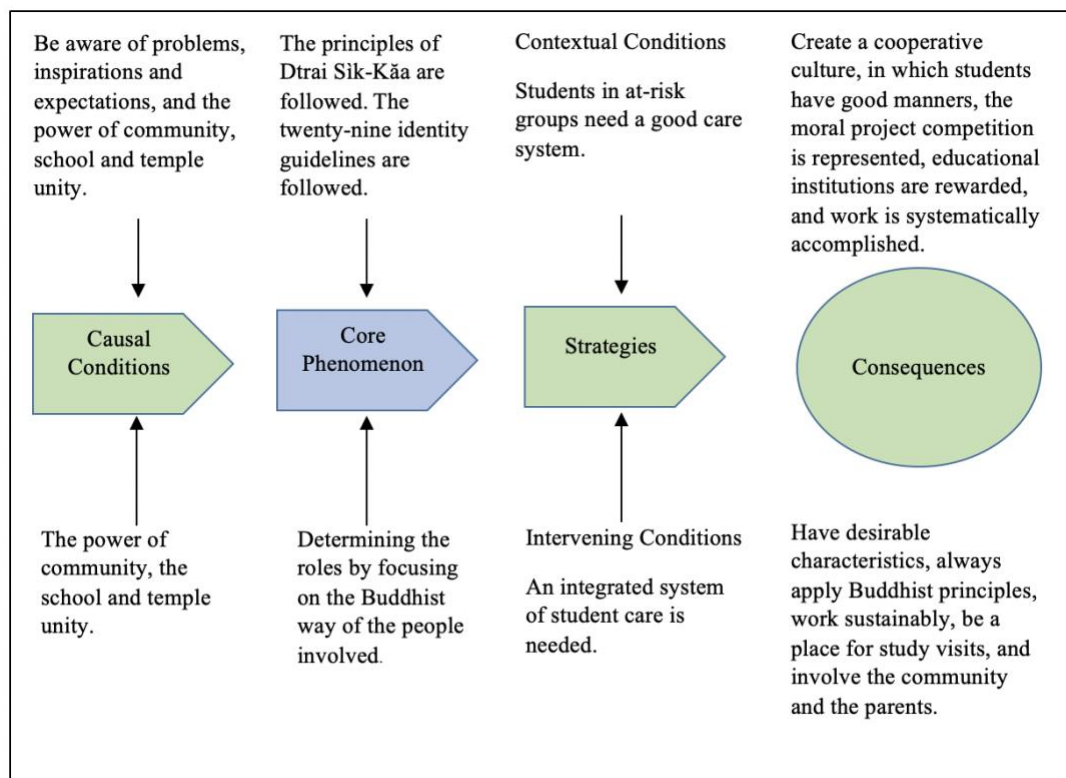


Figure 1: A summary of the procedural theory in a theoretical model of causal or factor and consequence of the model Buddhist way school of Dhammavithi school (alias)

6. Discussion

The results of this grounded theory study with its systematic procedures in the Dhammavithi school (alias) demonstrated the efficient working concept that resulted in the school being recognized as a good example of a Buddhist Way School. Therefore, the school model should be used as in other schools. This school was operated in accordance with the principle of “Dtraï Sik-Kāa” with the twenty-nine Buddhist Way School identities. It also revealed the awareness of the causes and factors, which represented the problems that needed to be solved and the aspirations and expectations that needed to be achieved, as well as cooperation from communities, schools, and temples, which was needed to make the work more efficient. It demonstrated the proper application of management principles and the importance of working with clear goals. Setting realistic goals for clients drastically increases their chances of success, while maximizing time and resources for you and the client. Accomplishing goals more often (even if they are small) also helps keep them motivated. (Healthie (n.d.) As Pettit (2020) pointed out, the benefits of working with a clear goal are as follows: 1) provides direction, 2) gives you focus, 3) provides greater

productivity, 4) gives you clarity, 5) gives more time freedom, 6) provides accountability, 7) offers better decision making, and 8) gives you control over your future, provides motivation, and inspires you.

The importance of working with such clear goals is reflected in the implementation of the Dhammavithi school (alias). The implementation of effective strategies takes into account the contextual conditions and the implementation of key measures. This can be seen in the determination to cooperate to support the school's aspirations, vision, and identity, as well as to support the roles of personnel that place emphasis on the adoption of the Buddhist way of life under contextual conditions in which the students are at risk, and there are conditions for creating an integrated student care system. The effective strategy, which makes the future happen, allows organizations to be pro-active rather than reactive, sets up a sense of direction, makes wise decisions, creates longevity of the mission, increases operational efficiency, and increases job satisfaction, is meaningful and full of purpose (Casey, 2022; Ong, 2015). Finally, several positive consequences made the Dhammavithi school (alias) recognized as an exemplary Buddhist Way School.

7. Suggestions

A Grounded Theory Study is used when a researcher wants to comprehend a broad theory or explanation and is employed to appropriately describe the process based on its context. The theories are derived from fundamental data and does not represent knowledge borrowed from a textbook. Therefore, it corresponds to the actual situation and the feelings of the people involved. Moreover, it also covers complex facts and can be referred to at a certain level (Generalizable). It is a Middle Range Theory, but it is not equivalent to other Grand Theories, such as Behaviorism or Gestalt Theories. (Schwandt, 2001; Strauss, 1987; and Willis, 2007). Thus, the procedural theory that emerged from this research and is depicted in Figure 1 is a conceptual framework that other schools, who are seeking to transform their establishments into model Buddhist Way Schools, can adopt as a model.

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