

The Evaluation Model of Buddhist Well-Being Network Development in Innovative Approach

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ONOMÁZEIN 63 (March 2024): 110-120
ISSN: 0718-5758



Abstract

The purpose of this article was to evaluate the network development project of creative Buddhist health organizations. This research applied qualitative method by studying the primary documents, the Tipitaka, and interviewing 34 key informants. The content analysis was used as the research methodology. The results showed that the participation of researchers with the network of health organizations in the area called "the Sangha training people" in the sub-district Center (STC) work in the form of memorandum of understanding (MOU) and public communication forum was mostly successful except in some areas that lack operational experience. It was measured by the research results, outcomes and impacts of activities both in terms of quality, quantity and budget used. Key indicators for evaluating the project of developing a network of organizations for creative Buddhist well-being were based on the 3 completed insights of the 4 Noble Truths, namely: *Saccañāṇa* (An Insight of the Truth) related the evaluation of regulations, project plan, roles, duties, responsibilities of committee, and project objectives; *Kiccañāṇa* (An Insight of the Activity) related the evaluation of the objective achievement of each activity, active role of participants and details of each activity; *Katañāṇa* (An Insight of what has been done) related the evaluation of the successful outcome on the aspects of receiving information, activity participation, stakeholders behavior changing. The body of knowledge derived from this research is called CPAD Model, which C stands for Completed Insight, P stands for Project entity, A stands for Activities proceeding, and D stands for Everything done.

Keywords: research project evaluation, health organization network, project evaluation in Buddhist Approach.

1. Introduction

Each step of working must be evaluated in all dimensions whether working at individual level or organizational level, including individual research work or a series of research. At least you have to assess yourself that how successful has the work done. In the larger working scale, successful verification is even more complicated. Some projects have had great success obviously, but there is no trace of the learning process as an educational or academic capital. Moreover, research is focused on research achievements, does not focus on learning lessons. So, the results of social science research leading to change in the area are few. It is shown that there are some missing major causes in these phenomena, especially the way of evaluating social and cultural capital creation.

Evaluation theory is a social process in which main objective is to determine the value of an assessment to reach the goal of developing the value and power of institutions or organizations publicly. Evaluation is not right or wrong proof, instead, it provides a guideline for further development. Evaluation, therefore consists of measurement and judgment of value. The problem of evaluation lies in the assessment tool using that is not relevant to a specific culture, organization or community. Sometimes the evaluation is based on too much quantitative information, and some is based on too much qualitative. Sometimes it is used incorrectly toward sciences. The evidence in this case is that economic evaluation tool is used to evaluation education. Economic evaluations are also applied to cultural assessments. So, results are not inaccurate. These are some problems of evaluation that we involved. Now a day, most evaluation tools are based on the concept of Western evaluators that focus primarily on intelligence. The emotional assessment is ignored. Therefore, the society gives trust to talented people. Intelligent people are more important than good people. These are the causes of problems in society.

According to Buddhism, the evaluation of people is based on both sides, knowledge and behavior (Vijjacharanasampanno So Setto Devamanuse). The earlier way of evaluation in Buddhism has been found in the Dhamma Chakappavattana Sutta. The passage in the Sutta was stated that

As long as, bhikkhus, my knowledge and vision on these Four Noble Truths were not thoroughly purified as they are, in their three phases and twelve aspects, I did not claim to have attained the unsurpassed enlightenment in this world, devas, Mara, and Brahma world, together with this generation, ascetics and brahmins. But when my knowledge and vision on these four Noble Truth are thoroughly purified as they are, in their three phases and twelve aspects, then I claimed to have attained the unsurpassed enlightenment in this world, devas, Mara, and Brahma world, together with this generation, ascetics and brahmins. My knowledge and vision have arisen in me and my liberated mind is irrevocable. This is my final birth. There is no more reincarnation for me.

As far as the evaluation statement concerned, we take a first analysis to be the Eastern evaluation concept for this research. Using this criterion as a guideline for evaluating projects carried out at the beginning, middle, and end, all dimensions are approached, i.e., knowledge and conduct, science and art, quantity and quality, positive and negative. In addition to using the guidelines of Buddhist evaluation, the knowledge management approach of the SECI model belonging to Nonaka and

Takeuchi must also be used in order to create the learning process as the dynamics of further learning.

This research entitled “Model of Evaluation of Buddhist Well-Being Network Development in Innovative Approach” attempts to evaluate the research project. It is how researchers worked with monks in the Sangha Training People in the Sub-District Center at 45 sub-districts in 15 model provinces across the country. This research focuses on the Buddhist evaluation framework monitoring the research project through indicators.

2. Objectives of the research

1. To evaluate the project of Buddhist Well-Being Network Development in Innovative Approach
2. To determine the criteria for evaluating the project of Buddhist Well-Being Network Development in Innovative Approach
3. To present an evaluation model of the project of Buddhist Well-Being Network Development in Innovative Approach

3. Scope of research

3.1 Scope of contents

The scope of contents is defined according to the objectives as follows:

3.1.1 The scope of roles and duties of Sangha Training People in the Sub-District Center according to the Sangha Council Regulation 2003 A.D.

3.1.2 The scope of the creation of indicators for evaluating the project of Buddhist Well-Being Network Development in Innovative Approach researched in the Sangha Training People in the Sub-District Center according to 3 completed insights in the 4 Noble Truths guideline are as follows:

(1) *Saccañāṇa* (Truthfulness Completed Insight): The creation of indicators to evaluate the project plan, obligations, laws, problems and objectives of the STC (Input).

(2) *Kiccañāṇa* (Activity Completed Insight): The creation of indicators to evaluate the project in accordance with the obligations of activities in the set forth plan, reducing and increasing conditions in each activity, and the duration of the activity (Process)

(3) *Katañāṇa* (Result Completed Insight): Creation of indicators to evaluate the project on the aspects of the achievement of the objective obligations, outcomes for stakeholders, and impact on society (Output, Outcome and Impact)

3.2 Scope of Area

This research study was researched in the Sangha Training People in the Sub-District Center in areas as follows, 5 provinces, 14 STCs in the Central and Southern regions, 5 provinces, 14 STCs in the Northeastern Region and 5 provinces, 14 STCs in the Northern region.

3.3 Scope of key informants

The scope of key informants in both in-depth interviews and group discussions consisted of 34 key informant persons both laymen and monks. They could be divided into different areas and selected by specific research sampling. In in-depth interviews, there are 25 key informant persons divided into 5 specialized in Buddhist principles, 6 specialized in project activities and operational management, and 8 specialized in the STC working. There are 9 key informants including in the group discussion.

4. Research Methodology

Research methodology in this research is as follow:

1) This research study is qualitative research. The research method is used by positivism in inductive approach. Opinions from people who have experience in working according to research variables are collected, and then interpret the content of the opinions to create rules for assessing activities (Social Interpretation)

2) Data information researched from the Tipitaka concerning on the 3 Completed Insights in 4 Noble Truths. In addition, various documents and literatures were used as a guideline to explain the indicators and evaluated criteria created.

3) Research area used in 45 STCs in the 15 provinces.

4) There were 34 key informant persons both in in-depth interviews and group discussions.

5) Research tools were the In-depth interview form, and group discussion form of interview questions

6) Data collection for analyzing collected from reviewing the primary document, the Tipitaka scriptures, including the secondary information from various documents such as concepts, theories, research papers, articles, etc. and collected information from key informants both in interviews and group discussions.

7) Data were analyzed using the content analysis principles by interpreting concepts, theories, research, in-depth interviews and group discussions. The information was arranged into processes, categories and synthesized as the project evaluation criteria. Then, the evaluation criteria were measured in the dimensions of the 3 Completed Insights in the 4 Noble Truths. The results of the data analysis were to form a model of research. The model was validated and presented each indicator in a descriptive manner.

5. The Results of Research

5.1 Creation of Key Performance Index (KPI) to evaluate the project of Buddhist Well-Being Network Development in Innovative Approach based on the integrated Sciences

The indicator for evaluating the project of Buddhist Well-Being Network Development in Innovative Approach based on the integrated sciences was researched according to the 3 Completed Insights in 4 Noble Truths as the Buddha's viewpoint examined His Enlightenment and accompanied with the relevant theories. The earlier Buddhist evaluation appeared in the first Sutta in Buddhism, the Dharmacakkappavattana Sutta. In summary, the chart is shown that

Noble Truth	Suffering	Cause of Suffering	Cessation of Suffering	Path Leading to Cessation of Suffering
Saccañāṇa	Comprehension	Comprehension	Comprehension	Comprehension
Kiccañāṇa	Understanding	Abandoning	Realizing	Cultivating
Katañāṇa	Understood	Abandoned	Realized	Cultivated

Fig. 1. 3 Completed Insights in the Dharmacakkappavattana Sutta

It can be said that the evaluating system must be consisted of three principles, namely; Completed Insight of actual conditions, Completed Insight of the tasks what must be done and Completed Insight of the achievements what have been already succeeded. All Completed Insights must be accompanied with the three knowledges: Knowledge in the previous life (Puppenivāsānussatiñāṇa), Knowledge in death and rebirth (Catupapātañāṇa), and Knowledge in the destroyed defilements ("savakkhayañāṇa). The statement of knowledges mentioned in the Discipline Scripture (Vinaya Pitaka) as follow:

I directed my mind towards the knowledge of memory of the past lives, thus I remembered all my past lives and other's beings (Puppenivāsānussatiñāṇa); This was, brahmin, the first knowledge attained by me in the first watch of that night. Then, I, with the mind collected, clarified, purified, flawless, void of taints, grown soft and pliable, fixed and come to utter peace, directed the mind towards the knowledge of the arising and passing of beings (Catupapātañāṇa); This was, brahmin, the second knowledge attained by me in the second watch of that night. I knew as it really is: This is suffering, these are the causes of suffering, , this is the extinction of suffering, and these are the paths leading to the extinction of suffering; and this is canker, these are the causes of canker, this is the extinction of canker, and these are the paths leading to the extinction of canker. In me, knowing thus, and seeing thus, my mind was freed from the canker of sense-desire, the canker of becoming, and the canker of ignorance. This was, brahmin, the third knowledge attained by me in the third watch of that night...; (The Book of the Discipline Volume I, Tranl.by I. B. Horner: 1949)

Having analyzed the above passages, theories, documents and information of key informant persons can be formed as the evaluated indicators of the project of Buddhist Well-Being Network Development in Innovative Approach, as follows:

1. Truthful Indicator (Saccañāṇa)

There are four basic indicators in these criteria as follows:

- 1) Host and the objectives of the project Checking
 - (1) Responsible host can identify in the form of an individual, board, board of directors, and committee assigned in the order appointing letter.
 - (2) Objective that clearly states the commitment what purpose should be done.
- 2) Background, Supporting Laws and Plans Checking
 - (1) Background and Justification can be identified as the project problems that need to be solving, promoting, developing, creating, and conserving.
 - (2) Supporting Law can be identified as the existence of a person, organization, organization, community based on a legal certification.
 - (3) Master Plan and Action Plan can be identified as the work year plans month plan of those who did it, with whom and how.
- 3) Goals, Outcomes and Impacts Checking
 - (1) Goal setting whether small, big and time frame
 - (2) Outcome showing the benefits resulting from quantitative, qualitative aspects and economic, social and cultural outcome
 - (3) Impact changing society in terms of quantity, quality, time, and cost. It can be viewed in terms of physical, thought, feeling, and reality.
- 4) Procedures and methods Checking

(1) Step of work identifying the work system such as the beginning, middle and final steps. It can be also numerically defined. And it can also be run as the preparatory stage, the working stage, and the final stage. The step of work can be provided by the project creator.

(2) Procedures in each step such as the initial phase-project approval public relations phase, notification in writing of the person concerned, the mid-term phase - driving the project, connection, participation, and the final phase - the self-assessment phase and the social outcome with indicators of success.

To conclude this point, the figure is shown as below:

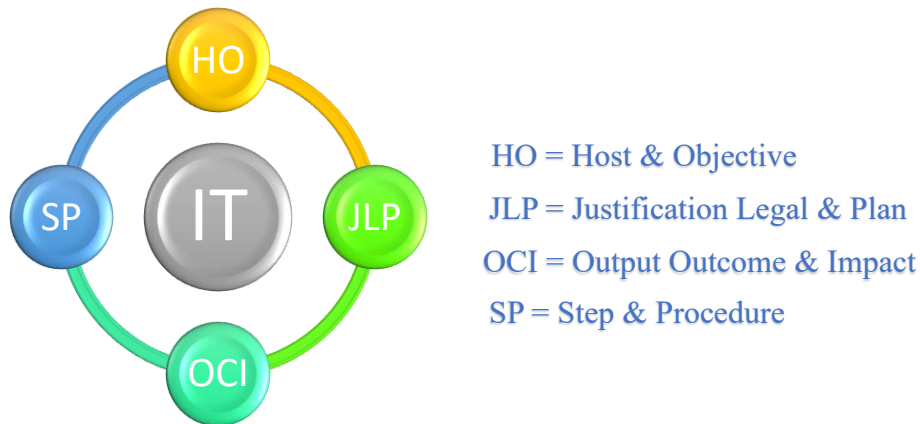


Fig. 2. Truthful Indicator evaluating basic criteria

2. Activity Indicator (Kiccañāṇa)

There are 4 indicators of Kiccañāṇa as follows:

1) Roles and responsibilities based on the objectives are examined through the framework, the person responsible for the work and job description of the person who works in each activity.

2) Forms of activities and problems-obstacles are examined through the form, characteristic of activities, the process of doing activities, problems and obstacles being solved.

3) Participation in activities and achieving the goals in terms of activity fulfilment examined by the stakeholders, related network partners.

4) Increasing skills in activities is also examined by skill enhancement in activities, investigating new patterns, techniques, methods of doing activities, time, budget, procedures reducing, and lecturer standard qualification.

To conclude this point, the figure is shown as below:

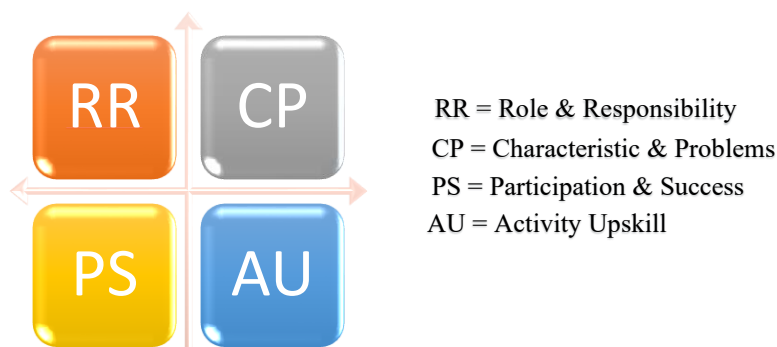


Fig. 3. Activity Indicator (Kiccañāṇa) evaluating duty in activity

3. Completed Work Indicator

There are 4 levels of Katañāṇa indicators as follows:

1) The level of clarity of documented work evidence (Topical level). This indicator is examined the document of working both quantitative - the number of documents, activities, stakeholders and the amount of budget and qualitative - the completeness and correctness of the documents.

2) The level of learning work process (oral medication level). This level examines work consultation meetings, problem solving, eliminating risk factors, coordination between workers both quantitative - number of meetings and obstacles being resolved and qualitative – interesting participation, valuable comments, understanding the work process, devoting for work, honorable and respecting each other.

3) The level of holistic driving force towards the goal (injection level). This level examines the productivity of work and the success of driving work both quantitative-the percentage of successful goal setting, the amount of budget, the number of people, partners supporting the project, time spending, the percentage of satisfaction, income from activities and qualitative- the feelings of the participants, stakeholders, good value for money, wealth and intelligence invested, materials and equipment quality, morality arising in the mind and bad habit removing from the mind.

4) The level of effectiveness skills distribution (Surgical level). This level examines the outcomes and impacts of work or projects obviously. The development and leap forward step by step can be certified by rewards or other awards both quantitative-the percentage of success of utilization, the number of times that the society gained, number of awards and qualitative- the feeling of the person, expertise, dexterity, convenience, ease, and speed of utilization, creative thinking and commendable behavior.

In order to conclude this point, the figure is shown as below:

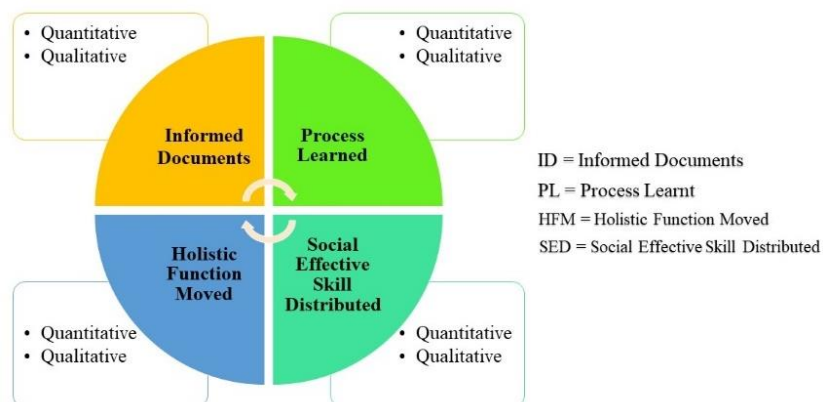


Fig. 4. Completed Work Indicator (Katañāṇa) evaluating works done

5.2 Lesson Learning of Knowledge Management (KM) for Evaluating Project of Buddhist Well-Being Network Development in Innovative Approach

The process of lesson learning of the knowledge management performed in the project activities can conserve the best practice of skills as the social capital. Knowledge Management (KM) of evaluating the project can be done as follows:

1) Explicit Knowledge Management: Documents can be analyzed using taxonomy analysis, hierarchical classification and storage in mining data to search as explicit knowledge.

2) Tacit Knowledge Management: Experts can be listed in the database as personal mining data platform stored on the website. The tacit knowledge can be organized by the academic forum both formal and informal.

3) Participation: Team work is emphasised on the 4 factors of participation, i.e., co-thinking, co-deciding, co-responding and co-evaluating in every process of activities.

4) technological management: Technology can be provided and used in all activities to manage as a systematic process and to access information easily.

In this point, the process of lesson learning of knowledge management is shown in the dynamic process as below figure:

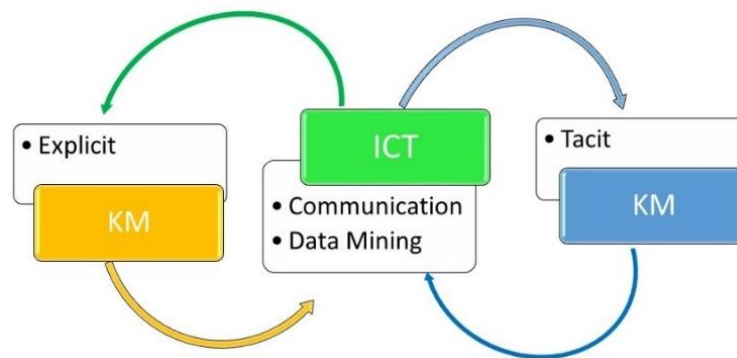


Fig. 5. Dynamic lesson learning of the knowledge management

5.3 The Evaluation Model of the Project of Buddhist Well-Being Network Development in Innovative Approach

The evaluation model of project of Buddhist Well-Being Network Development in Innovative Approach is synthesized from the three Completed Insights on the 4 Noble Truths and other relevant theories and concepts. The entire project is examined by the Buddhist indicators in the factors of project entity, activity processes, and activity completion as well as dynamic learning

process for successful and sustainable movement. The figure of evaluation model is called CPAD Model as below:



Fig. 6. CPAD Evaluation Model

5.4 Indicator Form of Evaluation Model

Key Performance Indicators are provided in the forward evaluation. The KPI is emphasized on the progressive skills of the project. Having evaluated, the key procedures of successful evaluation are acknowledgable to all partners. In the backward evaluation, the KRI is monitorized as the key result of research indicators. The knowledge management is needed in this particular aspect to check the point of what should be done completely or not completely. The CPAD Evaluation Model is created based on both intelligence and behavioural achievement.

Project Entity Insight Evaluation Indicators

- ❑ Host, Objectives
- ❑ Justification, Legal, Plan
- ❑ Output, Outcome, Impact
- ❑ Step, Method, Procedure

Activity Proceeding Insight Evaluation Indicators

- ❑ Role, Duty, Responsibility
- ❑ Activity function, problem, risk
- ❑ Activity Participation, achievement
- ❑ Activity Skill Enhancement

Everything Done Insight Evaluation

- ❑ Information Identify level
- ❑ Learning process level
- ❑ Network expanding level
- ❑ Social skill effectiveness level

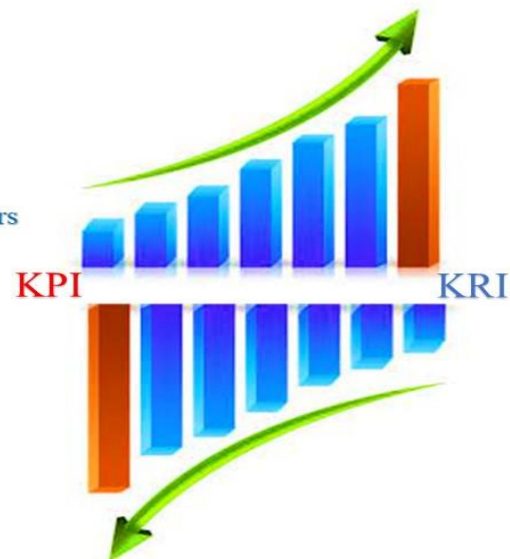


Figure 7: Indicator Form of the Evaluation Model

6. Suggestions

1. The CPAD evaluation model should be used to evaluate various projects in order to expand the understanding of Buddhist innovation both in Thailand and Abroad.
2. Research agencies should use the CPAD evaluation model as the assessment highly humanistic, a positive dimension. Both evaluator and evaluated person is cultivated in learning dynamics and positive thinking at work.
3. Education management agencies should apply the CPAD evaluation model in order to focus on knowledge, morality, the development of one's own aptitude, knowledge of transferring skills for sustainable activities.
4. Both Sangha Universities should definitely apply the CPAD evaluation model to evaluate the activities of the Sangha project in order to expand the Buddhist evaluation throughout the country and to create a culture of the Buddhist evaluation for strengthening the organization of Buddhism.

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