

Motivation and Practical Guidance of Volunteerism in the Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX

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[Abstract]

Title of the research article is “Motivation and Practical Guidance of Volunteerism in The Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX”. Research’s two objectives aimed 1) to study the motivation of the general and specific volunteerism for this royal cremation of His Majesty King Rama IX and 2) to study the practical guidance of normal and specific volunteerism for this royal cremation ceremony of His Majesty King Rama IX. This research was the mixed methods but this article aimed to present the results of the qualitative research. The data was collected from the groups of the general and specific volunteers for twenty persons by using the questionnaires, the deep interview and the focus group. The data were then analyzed by using the theory of McClelland 1961. Research’s results were found the general and specific twenty volunteers had the similar motivation in the six issues that they were 1) pleased of the most generosity of His Majesty

King Rama IX, 2) needed to do the goodness for dedicating to His Majesty King Rama IX, 3) appreciated to love and united among people because of His Majesty King Rama IX as the people's mental center, 4) for giving the facilities to Thais and foreigners, 5) with an impression and honor to do and participate in the royal cremation with the volunteerism and 6) with need to reveal the power of loyalty in the Monarchy because the general and specific volunteers had the motivation in the volunteer work and intend to succeed their work without the discouragement to the obstructions. This was indicated to their strong motivation of achievement and affiliation motivation. The volunteerism was said on love and harmony or help and charity. This goodness was exactly mental power and inspired each other among people to work creatively. It was found that the power motivation of the general and specific volunteerism was shown concretely to effect as the foundation of reasonable Thai art and culture and it created the participation and application to be the practical model to move the social dynamics into the good way and support the reconciliation of Thai people with the harmony power and also relieve and resolve the conflict in the Thai nation.

Keywords: Motivation, Practical Guidance, volunteer, The Royal Cremation Ceremony of His Majesty King Rama IX

Introduction

His Majesty King Rama X established "Specific Volunteer in Royal Cremation Ceremony". This was continuously performed in the royal project "We Do Goodness with Our Heart" which was joined the power of love and generosity from all of Thais to dedicate their merit for His Majesty King Rama IX. All the parts of Thai people gave the love and loyalty to him with participation as the general and specific volunteer who was provided into the eight types. There were 1) innovating the cremation flowers, 2) information, 3) constructional work, 4) transport for safety of people, 5) services

for people, 6) medical work, 7) security and 8) traffics

People expressed the impression in the noble kindness of His Majesty King Rama IX. It was the cognitive coming from the bottom heart of their own people who felt the love and relation with him until they could open and act behaviorally. From the mentioned reasons, it conveyed to the motivational concept of McClelland (McClelland, 1961: 14). Men's motivation usually consisted of three types which were 1) an achievement motivation, 2) an affiliation motivation and 3) power motivation. From the said concept, Thai people mostly need the participation in the royal cremation, because they joined into the activities with volunteerism. As the behavior was expressed out by the Thai people, so they had the affiliation motivation at the higher level to get a part of the cremation for the participation achievement. This behavior came from the intrinsic motivation driving the attitude and awareness of the people who dared to disclose the participating action effected into the extrinsic motivation for responding the needs coming from the most respect, love and good relationship with His Majesty King Rama IX. From every channel of media, it was found that the motivation of people who acted and open it directing on the positive valuation. It was exactly high level of motivation to the royal cremation with both intrinsic and extrinsic stimulation.

The motivation and participation of Thais were expressed out to the loyalty with His Majesty King Rama IX. They felt he had the hard work and created the valuable innovations left on Thailand. His people from all of parts appreciated in his kindness. Hence their participation got in the royal cremation of His Majesty King Rama IX at the throne Dusitama-haprasat in the grand palace with the tremendous number of people who had joined together for working as the volunteers. They helped each other and expressed love and moan out in the king's death. The motivation is the stable root of Thai's culture promoted the spiritual norm of people with the former volunteerism that could effectively add the renewable living, the happiness and the benefits to the human beings as good direction that the Thais would move forwards.

Otherwise, the researchers were interested to study the motivation

and the practical guidance of the general and specific volunteerism. The found results of research will create the valuation and academic capital to move the society with the participation power as the Thai important history and promote the co-living innovation that was produced from studied research and integration. The researchers hope that the model of the general and specific volunteerism had the effect and valuation which could creatively be applied to use in the other dimensions and in the daily life.

Objectives of Research

1. To study the motivation of the volunteerism in the royal cremation of His Majesty King Rama IX
2. To study the practical guidance of the volunteerism in the royal cremation of His Majesty King Rama IX

Research Framework

A study of the motivation and the practical guidance of the general and specific volunteerism was focused on the principles of Buddhism to integrate in this royal cremation. With it, the people applied as the general and specific volunteer in the project “Specific Volunteer in Royal Cremation” and also in the government, private or other organizations. Then the number of twenty persons were interviewed the deep data.

Research Methodology

In this research study, it was mixed research by the mixed methods. There were the questionnaires and deep interview. And then the data was analyzed by the theory of McClelland (McClelland, 1961) because it was collected from those methods. Moreover, the second sources in both of Thailand and foreign countries to take and use it for studying and searching the motivation and practical guidance in the royal cremation of His Majesty King Rama IX. In depth interview was used for collecting the data. It was exactly analyzed and its results were summarized but this article was presented for only the qualitative research’s results with the steps in research performance as follows.

1. To study the first and second resource and evidenced data from the general and specific volunteer in The Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX. In fact, this evidenced data was studied from the volunteer in this royal cremation. It was made the questionnaires and interview.

2. To study the level of the motivation competency of the volunteer in this royal cremation

3. To study the work of the volunteer in this cremation

4. To analyze it by the theory of McClelland.

5. To analyze the practical guidance of the volunteer in this royal cremation

The researchers usually performed and reached the field of the royal cremation of His Majesty King Rama IX in the issues that we could participate, study and practice, including the interview of the volunteer by the in-depth interview before they replied the questionnaires and we collected the evidenced data from the key-persons and real places.

6. To have the focus group discussion to analyze the motivation and the practical guidance in the royal cremation of His Majesty King Rama IX and to run the knowledge management to develop the communities and nation.

7. To do the data base and present it to the society and organizations for applying it in sharing each other. We used the multiple tools of research as we had written as follows.

1. The questionnaires were of the motivational theory and principles of Buddhism to analyze it and the practical guidance of the volunteer in the royal cremation of His Majesty King Rama IX.

2. The interview had the structure in the issue of motivation and practical guidance in this topic.

3. The focus group discussion by inviting the key-persons and heads of the volunteer from each organization from the eight types of work (1. Cremation flowers, 2. Information, 3. Construction, 4. Transportation for people safety, 5. Services for people, 6. Medical services, 7. Security and 8. Traffics) to come and meet together for giving the information of the motivation and practical guidance, including the presentation of the useful suggestions for this research.

Expected Usage

1. It will become the other model of society and act on the creative ways by the power of good motivation that moves oneself and society.

2. Research report will be able to apply the academic lessons and innovation development on the social participation of people in all the parts of country, promote the processes of it with multiple choices and became the social power. It was the most importance of Thai history written and collected systematically according to scientific process that was the academic work and values because of adding the academic knowledge management.

3. The data base of the social participation appearance could be made to the royal cremation of His Majesty King Rama IX for supporting the Thai development on many sciences.

4. Buddhism was integrated to point at the framework of work or action in those organizations and it helped them have cooperation with the kindness for success of work without the conflict. The network could be enlarged continuously.

Research's Results

From interviewing twenty volunteers, we found that His Majesty King Rama X had given people the opportunity to do and dedicate the goodness for the king Rama IX who had passed away. They exactly felt his kindness mostly because the volunteer helped visitors, served them and gave the facilities who had come the royal ground until they got the happiness and proudness of participation in this royal cremation. The research's results were summarized as follows.

The analyzed types of motivation by the theory of McClelland (1961) was found that the twenty general and specific volunteers who were studied and summarized by the researchers. Three points were found they were 1) the achievement motivation, 2) affiliative motivation and 3) power motivation.

The final results were summarized in following issues.

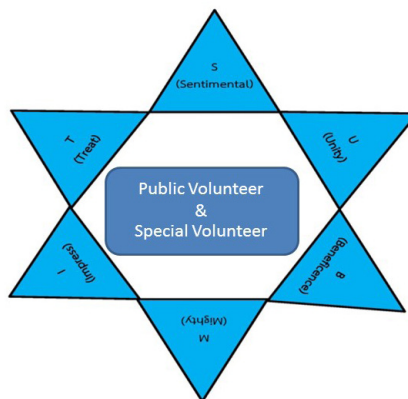
1. They felt the kindness of His Majesty King Rama IX.
2. They needed to do the goodness and dedicate for him.

3. They needed to bloom the unity among people in the nation because of having His Majesty King Rama IX as the mental power center.

4. They needed to give the facilities to people around the world and the same nation

5. They felt the impression and proudness to do the best duty by being the general and specific volunteer.

6. They expressed the power of loyalty to the monarchy by giving the interview. It was known with eyewitness that the achievement of motivation that McClelland believed that it was the most importance to give the success for the men. Then the affiliation of motivation was the love, the unity, the generosity each other. These connect and join them together to do and work without disheartened nature. Finally, the power of motivation became the cooperation to do the activities such as group of activities and group of dedication the merit for revealing the despair and loyalty. It became a good model in social movement on the best Thai culture to integrate and develop the communities at the end of problem solution on the social conflict. Therefore, the research's results were summarized as the following diagram.



In Module 1, Picture 4.1: Activities of Them:
“Submit”

1. Sentimental
2. Unity
3. Beneficence
4. Mighty
5. Impress
6. Treat

The research's results were found that the people who passed the check-in point had always to take the citizen identified card, stay in the fixed ground, act gently, take off their gap and bow when the royal family process was moving and passing that ground. The general people who joined the royal cremation had to dress in black suits, but the volunteer had to dress the clothes that the king X gave. They could then take the photograph with the common camera and mobile. They had the necessary things for their body. Taking the photograph in palace was prohibited strictly. The volunteer was not allowed to follow the people into the king's corpse laying hall. The arms or dangerous objects were prohibited in that area. They had not to dress with jean, skirt, tight clothes, shirts with sleeveless or tank top. They had to stop the royal blesses with speech "Long Live the King" and still stay with calmness without kidding each other. They had to stop taking photograph by zoom lens and using the standing legs for camera. They had to avoid the equipment with multiple or showy colors and they had not to get out of the place where the officials had prepared and managed for them and they had not to run across or stand diagonally on the road when the royal process was coming. Moreover, they had the same useful activities that were the mantra chanting, the meditation, the monk ordination for dedicating the merit to His Majesty King Rama IX, doing the cremation artificial flowers, giving the food and drugs to cure the diseases or serving the vehicles and so on.

Results Discussions

With research's results mentioned above, three types of motivation by McClelland were the achievement, affiliation and power. The interviewee was the eyewitness in this situation. They were the most importance to indicate the success for the men. Then the affiliation of motivation was the love, the unity, the generosity each other. These connect and join them together to do and work without disheartened nature. Finally, the power of motivation became the cooperation to do the activities such as group of activities and group of dedication the merit for revealing the despair and loyalty. This theory related with the research's results of researchers such as Karnchana Boonyoung (2552: Abstract) and others had research on the topic "Sufficiency Economy in Sub-District Administration. They

found that the knowledge in the sufficiency economy was used in the small sub-districts as the high level because this concept accepted that people's benefits were the most important with emphasis of people's participation by the process of public hearing, and giving the opportunity to them who could follow and measure every step transparently. It was the good policy to support the people working with this philosophy in daily life because they could live by themselves without depending upon the others tremendously. This connected with the research of Kannika Bhiromrat (2553: 61) on the topic "Behavior for Living on Principle of Sufficiency Economy of Students at Rajabhat University in Metropolitan Bangkok. It was found the students had the knowledge and understood it at high level from every university. In the overview, they had behavior in daily life with the principle of sufficiency economy at high level such as on middle way, reasonable way, mental immunity. In their opinion in this concept, they had always things to do every day such as money save, written account on the list of expenditures, using the natural resources economically and valuably. Although lessons were in the schools, they related with the research of Narisra Chaisue (2557: Abstract) on the topic "Causes Depending upon Success for Being the Village with Sufficiency Economy of Salasak Village and Ghoke Village". There were eight causes as technology, economy, natural resources, mentality, society and culture with the participation, the village leaders and the governmental supports. In the overview, its statistics was at 0.01 and 0.05 besides it related with the research's results of Salina Boonkiue (2557: 128) on the topic "Knowledge Management from Lessons and Analyze Unique of Learning Center by Sufficiency Economy. A study was found that those were so interesting that the sufficiency economy was built to be the learning source and center in moving the education policy and it got the reward from the main quarter and the outside organizations. The administrators were an idol and added the motivation to the students having the life immunity and learning happily and properly to their ability. Other hand, the ready community and environment surrounded the school to integrate the learning with the sufficiency economic philosophy which drove the conscious habit of capital save, reasonably using, ethics and morality, volunteerism, conservation of the environment and local intellectual resources. The life skills were developed by doing it now as the students with enough living

things. They usually spent their life relating with the principle of sufficiency economy that emphasized the action with modest, reason and good life immunity. It became balanced and ready to change or create their way of life conveying to the goal with one part in five of central curriculum of the basic education in 2551. All of the personnel have changed and acted in the modest behavior in an accordance with the governmental basic education for cultivating the life valuation and common sense, including the types of Thais' life valuation so effective that the network and the learning center enlarged into the schools and communities. Otherwise, the research's results of Ratpong Boonyawat (2554: 139) studied on the topic "Applying Sufficiency Economic Philosophy to Use in Daily Life in Communities in Dusit District, Metropolitan Bangkok. There were issues in modest and right career or job and left all of the illegal things and bad friends. In the good ways, they had confidence in goodness and accepted the difference among persons, had opened mind and listened to the others' opinions, set the plan of life order by order. In the good life immunity, they always took care of their health, work by themselves, had reconciliation and the lowest risk with corrupting things. In issue of knowledge, the prosperity of family was developed by new useful knowledge in one's life, career and problem solution. In issue of morality, honesty and responsibility had for work and life, including the shamefulness and common sense when they mistook or violated the illegal things.

By the way, the researchers presented the articles with work principles of Rama King IX to apply or adapt like Mr. Chalermkiat Sanwises (2560) who presented the article on topic "Articles for Honor of His Majesty King: Royal Projects for Benefits and Happiness of People" were summarized that the royal projects came from his kindness of His Majesty King Rama IX and royal family who gave the help and support to the poor and also set the foundation of development to the units of official organizations to develop and work in different areas. He gave the projects to develop and help the people whom he went to visit around the country. In 2524, the Office of Special Committee for Cooperation in Royal Projects was established

from the government at that time. Besides it would like to have the central unit to cooperate with other organizations for response to work effectively and rapidly. Then the people had got the help directing to King's need that told the management and created the benefits for them who could touch and grab physically. He had given the 3,000 projects covering over the country so Pongstid On-in (2561) presented the article on the topic "Royal Projects on New Principle". It was found his projects were managed in the area or ground for agriculture or Royal Projects on New Principle that the King Rama IX gave to his people in remote communities for well-being. In the first time, it was started at Wat Chai Patnaram in Huaibong subdistrict; Chalermprakiat district, Lopburi province. In 2535, it was reformed by agriculturists who would have to provide the ground into three parts because they mostly have area about 10-15 rai where the first part was dig as the pond about three rai for keeping the water for using in growing the plants and fishery. They could take them to cook food and sell for adding the benefits to their family. In the second part with ten rai, they would have to grow the rice about five rai, vegetables and plants about five rai. Herewith, it depended upon the weather or area. In the third part, they would have to build the residence for staying or small road for walking or otherwise a car could get in and out of that area. If the area remained, the cooking vegetables would be grown.

Conclusion

Inclusively, the results of research on "Motivation and Practical Guidance of Volunteerism in The Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX" related with the researches and articles of scholars and researchers. On this time, the staff of researchers presented some parts. The contents and answer on its objectives were done completely, but also the research's results were important and interested in other parts written in the research's report on the topic "The Motivation and Practical Guidance for People towards the Royal Cremation Ceremony of the Late King Bhumibol Adulyadej Rama IX".

Suggestions

1. We would keep the research's results as the information basis to develop the other organization from the origin point to enlarge the size or power of participation, reconciliation of people in the nation with power of harmony and the principles of Buddhism by studying and analyzing very well.

2. Behavior of the general and specific volunteerism is the best model in making merit for dedicating to His Majesty King Rama IX and it would be integrated on the other activities.

3. We would promote the academic cooperation and integration to open the knowledge from the lessons on the participation of every unit in making merit and dedicating it to His Majesty King Rama IX.

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