



# CHARISMATIC LEADERSHIP AND THE SUCCESS TOWARDS SOCIAL WORK OPERATION: A CASE STUDY OF PHRA PHISARN PRACHATHORN VI (PHOB CHOKH TISSAWONGSO), WAT HUAY PLA KANG, CHIANG RAI PROVINCE

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## ABSTRACT

*The results of a research on “Charismatic Leadership and the Success Towards Social Work Operation: A Case Study of Phra Phisarn Prachathorn Vi (Phob Chokh Tissawongso), Wat Huay Pla Kang, Chiang Rai Province” showed that: 1) Wat (temple) Huay Pla Kang is a private monastery under the Maha Nikaya Sangha located in Rim Kok sub-district, Mueang Chiang Rai district, Chiang Rai province with approximately 15 rai in total area having Phra Acharn Phob Chokh as the first abbot of the temple. He has begun his social work about 8 years ago when the villagers brought two orphans under his patronage. 2) The vision and missions performed by Phra Phisarn Prachathorn Vi. regarding the social work operations included: a vision; maintenance of Buddhism, creation of prosperous monastery, continuous cooperation with the community, and helping every walk of life, while the missions are: nothing is much more important than helping people, to be excellent in giving and sharing, and to become a great sacrifice. 3) The characteristics of a charismatic leadership of Phra Phisarn Prachathorn Vi. are: (1) vision, (2) confidence, (3) inspiration, (4) communication, (5) risk taking, and (6) morality and ethics.*



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## 1. INTRODUCTION

In the last three decades, there has been an increasing interest in charismatic leadership (Arsovski, 2023). Charismatic leaders are the movers and shakers of the

world, daring to challenge the status quo and empower their followers to perform beyond normal expectation. Charismatic leaders transform their followers to make personal sacrifices for the sake of the collective and to become involved in the leader's vision

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and mission. The majority of studies in the field have demonstrated the positive impact of charismatic leadership on organizational effectiveness (Towler, 2019). Charismatic leaders are individuals who use their personality and communication style to gain the admiration of followers. Typically, they can communicate effectively, possess emotional sensitivity, put a considerable emphasis on social ties, and can maintain emotional control in numerous situations that may cause stress or troubling emotions (Status net, 2022).

Thalerngsak Senakham (2560) proposed that the success of non-profit organizations (NPOs) in Thailand depends very much on charismatic leadership whose influence initiates motivation among the followers together with admiration and respect that lead to self-sacrifice by having a leader as a role model in the work operation. This incident also creates a coherence of individuals in the organization and becomes the most important factor towards the success of non-profit organizations in Thailand. Moreover, it was discovered that leaders in the forms of committee and president who enjoy charismatic leadership regarding dominant social status, reputation, and high education would provide credibility to the firms. With respectability from the proponents or donors, charismatic leaders can improve for better organizational performance.

Walters (2021) cited that charismatic leadership is made up of a combination of characteristics. Many of them work together and can be implemented at different times for better use. According to Walters, there are 8 charismatic leadership characteristics to consider: (1) Communication, (2) Empathy, (3) Confidence, (4) Humility, (5) Self-awareness, (6) Maturity, (7) Optimism, and (8) Passion. Walters further claimed that charismatic leadership is a type of leadership that combines charm, interpersonal connection, and persuasiveness to motivate others. Charismatic leaders can motivate team members' emotions, creating a sense of trust, passion, and purpose greater than themselves. Charismatic leadership differentiates from other leadership styles, like *laissez-faire* or autocratic, by focusing more on the interpersonal relationship and how the leader interacts with the people when they lead.

The social work profession is considered as a profession that involved and is intertwined with human living since it is a science that prevents, solves, treats, rehabilitates as well as develops the targeted human being for the operation under the social work philosophy that is "Help them to help themselves." Since the past up until the present, it is found that Thailand has no legislation or specialized professional organization to take seriously control over the operation of social service officers. However, the professional social workers in Thailand relentlessly put their effort in a continuous manner in order to formulate the law for social work profession.

Until B.E. 2556, the said effort became successful, when there was an enactment of Social Work Professions Act, B.E. 2556 which was in effect since January 25, 2556 (Sasipimol Kaenmuang and Rapeepan Kumhom, 2563)

Jaturong Boonyarattanasoontorn et al. (2564) strongly argued that social work is an important profession, the Social Work Professions Act, B.E. 2556 has designated social work as a profession that requires knowledge and skills in the prevention and solution of individual problem, family, group of people, or community in order to proceed with social action and live a peaceful life.

According to Jaturong Boonyarattanasoontorn and his associates, the values of professional social workers are dignity and human value, while the core competencies of professional social workers include: 1) truth finding and comprehensive data retrieval, 2) situational awareness, 3) condition assessment of service users, 4) holistic view, and 5) understanding of various social and cultural dimensions of service users.

Yoswadee Yoosuk (2561) argued that social workers who get involved with child, youth, and family affairs are under the dynamic social change that stands amid a wide variety of intensive problems and an increasing diversified violence. This is a genuine reflection of change towards social dimension and a true existence in the contemporary Thai society as a consequence of the globalization.

The research on social work provides a reflection of human and social development that begins with an abyss of human and social structure concerning political, economic, and environmental system that must be considered deep down inside through the relationship system of all things being known as *Dependent Origination (Paticcasamuppada)* in Buddhist philosophy. This Buddhist concept describes about the occurrence, standing, and extinguishment of problems towards all systems, and demonstrates cause, effect, and solution of various systems based on noble truths. If human being and society can see through the root of the problem concerning systems with a Buddhist philosophical analysis, human and society may be able to discover a way out of these problematic systems being known as *Padhanasankhara* or the principles of creative efforts (Phramaha Chatchai Panyawajiro et al., 2559).

## **2. RESEARCH OBJECTIVES**

The research on Charismatic Leadership and the Success Towards Social Work Operation: A Case Study of Phra Phisarn Prachathorn Vi (Phob Chokh Tissawongso), Wat Huay Pla Kang, Chiang Rai Province has the following objectives:

1. To study the context of Wat Huay Pla Kang, Chiang Rai province and the social work operation being undertaken at the premise.
2. To study vision and missions performed by Phra Phisarn Prachathorn Vi. with regard to the social work operations at Wat Huay Pla Kang, Chiang Rai province.
3. To discover the characteristic of a charismatic leadership of Phra Phisarn Prachathorn Vi. in relation to the social work operations at Wat Huay Pla Kang, Chiang Rai province.
5. Participative observation in the Huay Pla Kang monastic context. The participative observation method is widely used in collecting qualitative data in which the researcher can observe the behavior, action, manner and/or expression of the individual or group of people in which they can be perceived through the five senses and can be well understood (Schmuck, 2006). Supattra Junnapiya (2551) stated that data obtained from an observation is a primary data and is a direct phenomenon according to the reality in which the behavior is expressed naturally.

### **3. RESEARCH METHODOLOGY**

This study is a qualitative research. Supattra Junnapiya (2551) suggested that qualitative research is used by the researcher who wants to understand the meaning, process or explanation of a behavior or phenomenon. The qualitative research, she continued, is also appropriate tool for conducting research in a small community to collect data that are abstract, for instance, religious belief, attitude and vision. The research utilizes the ground theory method in which the researcher possesses and is well-aware of theoretical sensitivity in order to formulate a concept and theory. This theoretical sensitivity exists in every step of the research activities starting from theoretical sampling, theoretical coding and theoretical generating. The grounded theory has its unique characteristics in a way that it is formulated from data arising from the uppermost true phenomena (Glaser & Strauss, 1967; Glaser, 1978). The phenomena are comprehended as the loose structures, with flexibility for prediction and they are not restricted (Wiersma, 1991). The data were collected through the following sources:

1. Documentary Study: These documents are in the forms of research and data stored in the internet. As a verifiable direct data, the document offers information with no bias and portrayed data that chronologically happened in the past (Schmuck, 2006).
2. In-depth interview: The in-depth interviews were conducted with Phra Phisarn Prachathorn Vi. (Phob Chokh Tissawongso) and the other two temple-wardens. The in-depth interview allows interviewees to free their mind and let go of their thought and opinion without being dominated by the influential people (MacIntyre, 2000; Schmuck, 2006).
3. Structured and unstructured interviews: The interviews both in structured and unstructured formats were undertaken with 6 of the Buddhist visitors/tourists.
4. A focus group of 6-people that includes 2 Buddhist monks, 2 students and another 2 interested persons. The focus group can save a lot of time in interviewing and, at the same time, the data obtained can be used to cross-checked at each other (Morgan, 1988).

6. Non-participative observation in various activities, exhibitions, and social phenomenon organized and happened within the Huay Pla Kang monastic boundary.
7. All interviews were re-checked by the interviewees to prevent any possible misunderstanding. The data can be repeatedly analyzed and re-checked in order to maintain the credibility and validity (Marshall & Rossman, 1995).

The analysis of qualitative data is a method to make a conclusion from a set of information that are not related with statistical data. However, qualitative analysis can be used with quantitative research in which the researcher collect qualitative data such as open-ended questions in a questionnaire, interview, observation, and note-taking (Lincharearn, 2561). The data obtained from the research were analyzed by using typological, component, and content analysis and verified by a triangulation method.

### **4. RESEARCH FINDINGS**

The research findings on the Charismatic Leadership and the Success Towards Social Work Operation: A Case Study of Phra Phisarn Prachathorn Vi. (Phob Chokh Tissawongso), Wat Huay Pla Kang, Chiang Rai Province are as follows.

1. The study of the context of Wat Huay Pla Kang, Chiang Rai province and the social work operation being undertaken at the premise. From the study, it was found that:

Wat (temple) Huay Pla Kang is a private monastery under the Maha Nikaya Sangha located in Rim Kok sub-district, Mueang Chiang Rai district, Chiang Rai province with approximately 15 rai in total area. The temple is situated on a small hill in Huay Pla Kang community. Wat Huay Pla Kang was established by Phra Acharn Phob Chokh Tissawongso who became the first abbot of the temple. In the past, this particular hill was left with the ruins of an abandoned temple covered with an overgrown grass. Later, Phra Acharn Phob Chokh who was dwelling in a temple called Wat Rong Tharn, Chiang Rai province, has grown some faith and would like to renovate the debris. With a strong

devotion and a special kind of premonition, he moved and stayed in a small cloister in the premise for the first time on November 19, 2548 with the assistance from the people in the community. On 24 July, 2552, Wat Huay Pla Kang has been established having Phra Acharn Phob Chokh as the first abbot. One of the important monastery compound is the Dhamma Chedi that was named after the abbot's title. This spectacular building is in a triangular shape built next to each other in 9 layers with the surrounding of 12 small individual pagodas being built according to the premonition of Phra Acharn Phob Chokh. With a devoted engineer from Bangkok and the project fund lubricated by Taiwanese businessperson named Chan Sein Pao, the temple received its first piling on 26 April, 2550. Inside the stupa, there is an enshrinement of Quan Yin (goddess of mercy) in a blessing and forgiving posture being craved in 108 days from a sandalwood imported from China, Myanmar, and India. The body is 7 meters in width and 7 meters in height. This stupa also housed Quan Yin in 12 famous postures, Sothon Buddhist Statue, and Somdet Phra Buddha Jaan Statue (To Phrom Rangsi). Wat Huay Pla Kang also has a white splendid chapel and a giant Quan Yin Statue with 69 meters height which is equivalent to a 25-storey building equipped with an elevator to go up on the top floor in order to appreciate the vista of Chiang Rai province.

Phra Acharn Phob Chokh's social work began 8 years ago when the villagers brought two orphans under his patronage. From that time period, there has been people bringing the orphans and the needy children including the elderly to seek a refuge under his care for almost 1,000 individuals at the moment. The foster care is handled in term of father and son. As the time passes by, these children are not only the orphans but also those unfortunate children whose parents could not look after their own off-springs. Moreover, there were children to whom Phra Acharn Phob Chokh met at other places and needed help in order to survive. Phra Acharn Phob Chokh believes that the "giving" is a great virtue of human being in which he or she should do it. At Wat Huay Pla Kang, there are almost 30 residential buildings for the boys and another 30 separate buildings for the girls. Some of the buildings were provided by the Government Housing Bank. Most of these children are tribal people in which more than 50 percent is Akha (Akah) and Lahu, the rest of these numbers includes Yao, Karen, Hmong, Haw, and lowlands people. Ninety percent of these children is the orphans while another 10 percent is poor children whose parents leave them with the temple for foster care. The children are well fed 4 times a day at Phob Chokh restaurant, receive daily allowances, and have education suitable for their needs.

Phra Acharn Phob Chokh also has initiated many social work projects in order to help the fellow creatures. For instance, the Returning Good Citizen to the Society Project. This project is a car washing service situated the parking lot of the Huay Pla Kang temple where the

ex-cons (a former prisoner) provide a washing car services for the visitors who pay a visit at the temple. The Buying Agricultural Products Project buys the agricultural produces from the farmers such as pineapples and cabbages. And then, these produces will be given away at no cost to anyone who is interested and/or in need.

2. The study vision and missions performed by Phra Phisarn Prachathorn Vi. regarding the social work operations at Wat Huay Pla Kang, Chiang Rai province. From the study, it was discovered that the vision and missions of Wat Huay Pla Kang were as follows:

**Vision:**

- Maintenance of Buddhism: The sustainable promotion of Buddhism should focus on the Buddha which means the enlightenment toward particular passion through the study of dhamma and practice until one knows the truth as a matter of reality in oneself. This will become an excellent property that attaches a person crossing over the next life. Where ever a person would be born in which world, this noble property would always be with him. It can absolve the passion very easily since it is a collection of Buddha within the soul as well as the karma. When a person clearly understands the karma, the result is that he or she does not need to take it anymore. There is no need to hold firmly any kind of suffering on whatever matter. This condition would resume in every life of the person. According to Buddhism, the 7 noble treasures (Ariyasap 7) are: faith, canon, modesty, conscience, listening, giving, and intellect. So the maintenance of Buddhism becomes very easy when we understand that we have to do the good deed (karma) and to accumulate the excellent property 7.

- Creation of prosperous monastery: Wat Huay Pla Kang occupies an area of more than 15 rai that located not far away from Chiang Rai International Airport. Some religious critics said that Buddhism needs a new generation to initiate changes and to increasingly connect between religion and people at the present moment. This due to the question raised by the young generation who has some doubt about what does Buddhism look like? Nowadays, fewer people entering the temple, and there are increasing number of those who are atheists. Many people have had the ideas that Wat Huay Pla Kang is a tourist attraction in Chiang Rai province. But in fact, this temple is dominant in term of social work. Beside the shrine and monastery areas, there are other units in the temple such as a 100-bed hospital in a boat shape, educational unit, and a skill development centre. The temple provides an assistance to the disadvantaged children with formal education starting from the kindergarten level up to the university level. Wat Huay Pla Kang serves as a connecting point among houses, temple, community, school, as well as medical facility where it delivers useful services to people in the community and nearby neighborhoods. The temple is truly a sanctuary centre of society and community, being a supporter for villagers regardless of

their nationality and religion both in forms of temporal and spiritual world.

-Continuous cooperation with the community: The community in the rural area normally lives in a high degree of a kinship. Besides, there are also other supporting factors such as belief system, community character, sangha-temple roles, and development policy that create interaction between temple and community. The people's generous behavior derived from the community character, belief, and social benefit expectation have assimilated members of the community together toward solidarity resulting in an easy collaboration. However, there may be problems or obstacles in terms of: 1) development that would become clear and concrete in the near future. This development might affect the context and way of life of people in the community and might produce an impact on the relationship between temple and community in a more distant way. And, 2) the roles of the Sangha, if the community and the temple do not prepare an adjustment plan based on the changes of the situation, the relationship between the temple and the community might encounter with problems. The guidelines to promote the relationship between the temple and the community lie on a good governance which includes: 1) rule of law, 2) morality, 3) accountability, 4) participation, 5) responsibility, and 6) cost-effectiveness or economy. This effort will promote the strength and good image of the temple through various development in the near future.

- Helping every walk of life: The roles and duty of the temple are to develop and provide services to the people. In this respect, it is hoped that the people would develop love and cherishment toward their holy place, and as a result, they would help each other in order to maintain and develop the temple to be prosperous step by step. With regard to social responsibility, the sangha has important roles in helping other people and the cultivation of sublime values such as a value of life especially for the children who will be the future of the country. To enable people to understand and reach out good citizenship of the world.

#### **Missions:**

- Nothing is much more important than helping people: For the co-existence of people in the society peacefully, it becomes necessary to have loving and kindness among people. Everyone can practice kindness without a cost. He or she just shows a small token of generosity toward mankind such as taking children and the old people crossing the street or giving up a seat for a pregnant lady on the bus. In case of Wat Huay Pla Kang, the temple provides various kind of services to help people regardless of social status, sex, education, age or religious belief. It is crucial that everyone, especially the temple as a role model, must show his or her kindness toward each other in order to make it happen.

- To be excellent in giving and sharing: In order to create peace and happiness, everyone in the community

must give an important priority toward the promotion of good behavior among the people. To practice the dhamma principles, to create love and good wishes toward each other. The temple has a role in helping people to realize the importance of generosity toward others and the community at large. To listen to other people and accept others' opinion based on reason. Moreover, the temple should support the people to act neutral and indifferent regarding trivial issues and impractical matters.

- To become a great sacrificer: The practice of sacrificing of one's own happiness for the happiness of the public and public order based on Jaka (sacrifice) principle is like a leader who inspires a great usefulness for the society. This means that Buddhism preaches clearly about sacrifice in term of moral dimension and appreciates value of sacrifice based on appropriateness.

3. To discover the characteristic of a charismatic leadership of Phra Phisarn Prachathorn Vi. in relation to the social work operations at Wat Huay Pla Kang, Chiang Rai province. From the research, it revealed that:

Charisma is one of the most important traits of a leader that enables success. Most people consider charisma to be an individual's commanding presence, self-confidence and integrity. Understanding the characteristics of a charismatic leader may help us develop such traits and achieve success. From the study, the researcher is able to define a composition of a charismatic leader, discuss the benefits and drawbacks of this type of leadership and provide examples of real-world social work operations performed by Phra Phisarn Prachathorn Vi. at Wat Huay Pla Kang, Chiang Rai province. This composition of charismatic leader includes: (1) vision, (2) confidence, (3) inspiration, (4) communication, (5) risk taking, and (6) morality and ethics.

(1) Vision: Vision refers to the ability to see through future perspective in the way that most people could not comprehend. Having a vision also means that a person could use the present information in order to determine future direction. To become a good leader, the person must possess a well-organized holistic picture of the organization in which it would create trust among the followers. Phra Phisarn Prachathorn Vi. or Luang Por Phob Chokh (Luang Por means monk, and Phob Chokh means encounter with good luck) is a man of a vision. Luang Por Phob Chokh first came into this area about twenty years ago where there was only a small hill with a building ruin of a deserted temple and an overgrown grass. Luang Por Phob Chokh had a strong intention to renovate the premises so he moved from Wat Rong Than where he has been stayed into the area for the first time on November 19, 2548. He and the devotees in the community help to restore the temple and established a small monastery and later have been given the permission to establish a temple on July 24, 2552 having Luang Por phob Chokh as the first abbot of the

temple.

(2) Confidence: A good leader must have a self-confidence. He is confident in what he thinks and whatever he does. However, this confidence refers to doing the right deed. If the leader can express his or her confidence and is able to convince the subordinates that he/she is a stable person, the employees are more than happy to follow suit. In the contrary, if the leaders have a fickle mind, have no confidence in what they do, ask questions all the time, or never make any decision, there won't be any one to put a trust on them. Luang Por Phob Chokh always demonstrates his strong self-confidence in what he does. As an austere Buddhist monk, Luang Por Phob Chokh can make many difficult decisions since he realizes that what he does is the right thing to do. His self-confidence together with an extensive experience help him to overcome many obstacles associated with various projects of the temple.

(3) Inspiration: A good leader is the one who is able to build an inspiration to himself and to those around him. The work inspiration is so important in order to indomitable overcome various obstacles and to let go internal potential of employees endlessly. Luang Por Phob Chokh is always a role-model for his followers. He always acts what he preaches and vice versa. He supports both mentally and physically his officers as well as people in the nearby communities to accomplish the tasks.

(4) Communication: A good leader must be able to communicate well in terms of listening, speaking, reading, as well as writing. In order to become a good communicator, first of all, he must be able to understand others in which a good listening skills are compulsory. A good leader spends more time in listening than talking. Listening helps to understand other people, understand other people's perspectives, not to debunk other people's ideas or to start an argument. On top of that, a good leader must be able to explain difficult thing in simple words. A good leader tries not to use a jargon or a technical term that confuses the followers. Luang Por Phob Chokh is a superb communicator. He always explains and provides reasons to his followers on every matter performed by the temple. He also asks for feedback from the followers to make sure that they understand what kind of work expected from them.

## **5. DISCUSSION**

1. For the context of Wat Huay Pla Kang, Chiang Rai province and the social work operation being undertaken at the premise, the study found that Wat (temple) Huay Pla Kang is a private monastery under the Maha Nikaya Sangha located in Rim Kok sub-district, Mueang Chiang Rai district, Chiang Rai province with approximately 15 rai in total area. The temple is situated on a small hill in Huay Pla Kang community. Wat Huay Pla Kang was established by Phra Acharn Phob Chokh Tissawongso who became the

first abbot of the temple. From the study, it was also discovered that Phra Acharn Phob Chokh began the social work for more than 8 years ago when the villagers brought two orphans under his patronage. From that time period, there has been people continuously bringing the orphans and the needy children including the elderly to seek a refuge under his care for almost 1,000 individuals at the moment. This phenomena is in congruence with the work of Nattapong Sangklinhom (2565) on "Roles and Duty of the Temple in Thai Society" in which he claimed that Thai society always has its own temple in its own particular area as a center of the community and a collective property of the people in the whole village. Temple is therefore a center of people with the following roles: (1) school, (2) welfare organization, (3) medical facility, (4) traveler accommodation, (5) meeting place, (6) entertainment complex, (7) mediator, (8) arts and culture center, (9) warehouse, (10) administrative center, and (11) place of worship and ritual provider. Temple is a center of heart and soul of the people, while Buddhist monks are representatives of the temple regarding various roles, such as a spiritual leader, a center of respect, trust, and unity. Monks are respectful because of their chastity, sacrifice and services, and intellectual leadership.

2. The vision and missions performed by Phra Phisarn Prachathorn Vi. regarding the social work operations at Wat Huay Pla Kang, Chiang Rai province included: vision; maintenance of Buddhism, creation of prosperous monastery, continuous cooperation with the community, and helping every walk of life, and mission; nothing is much more important than helping people, to be excellent in giving and sharing, and to become a great sacrifice. These findings are in the samedirection as discovered by Phrakhruthammathon Nithet Abhiyano and Phrakhru Sunthornctiyabhivath (2560) on "The Role of the Temple in the Promotion of the Peace in the Community" in which it concluded that the temple is a center of mind of the people and the monks are the representatives of the temple in representing various roles such as a spiritual leader, a center of respect, trust, and a cooperation in order to create harmony and tidiness in the society. On top of that, the Buddhist monks also have an important role in controlling the society since the monks are respectful for all classes of people starting from the king until the general people. It is also supported the work of Prasit Srathorn (2560) on "The Role of the Temple on Society to Move Forward in the 21st Century" in which it discussed about the role and duty of the temple in the development and service provision for the people. The purpose is to create love and cherishment among people regarding their own sanctuary (temple) and the willingness to maintain, support, and develop the temple to be prosperous step by step. This is also considered as a social responsibility since the sangha has certain roles in the cultivation of values, helping other people, and the value of life instilment. Moreover, Somdet Phra Buddhagosacariya

(P.A. Payutto) (2565) discussed about the 14 characteristics of the temple in his work called “What are the roles of the temple in Thai society?” in which it included: (1) an educational institute and a moral training center, (2) a place of origin and preservation of arts and culture, (3) a foster home, (4) a consulting place about life problems, (5) a mediating and a peaceful settlement place, (6) an entertainment place, (7) a relaxing place, (8) a meeting place, (9) a notifying place, (10) an event organizing venue, (11) a medical facility, (12) an accommodation for travelers, (13) a warehouse, and (14) place of worship.

3. The characteristics of a charismatic leadership of Phra Phisarn Prachathorn Vi. in relation to the social work operations at Wat Huay Pla Kang, Chiang Rai province are: (1) vision, (2) confidence, (3) inspiration, (4) communication, (5) risk taking, and (6) morality and ethics. These results are in the way of the work undertaken by Nawamintharachinuthit Satriwittaya 2 School (2565) on “Loving and Kindness” in which it said the kindness could not happen in the society without a demonstration of a person’s action in showing kindness toward society. It is not difficult at all to make other people feeling happy, it depends on thoughtfulness, feelings, and the good heart of every one of us. These efforts can be done by (1) put yourself in someone else’s shoes, (2) being a giver not a taker, (3) being kind and generous, (4) sacrificing, (5) helping other people, and (6) giving love to everybody. The Indeed Editorial Team (2022) on “Characteristics of a Charismatic Leader” concluded that charismatic leaders usually inspire and motivate their team with a shared vision and common core beliefs. Charismatic leadership style is well-suited for overcoming obstacles and

forming a strong, cohesive team focused on a common goal. Charismatic leaders are often charming, persuasive, disciplined and committed to their vision. Some common characteristics of charismatic leaders are: clarity of vision, self-awareness, empathy, inspiring, and creative thinking. Plus, the three Cs of a charismatic leader include confidence, compassion, and communication. Prakal Puntaparangkul (2565) and his work entitled “Human Resource Management, Leadership and Self-development” proposed 8 characteristics of a good leader that are: integrity, vision, positive attitude, sense of humor, confidence, inspiring, solid communicator and determination.

## 6. CONCLUSION/SUGGESTION

Being a Buddha (meaning: the knower or the awakening one) is not concealed in an object, resided in the temple, contained in Tripitaka, or possessed inside a body of a monk. Being a Buddha or a genuine noble property is kept in a soul of every individual where it will never perish, tumbledown, or being distorted. Charismatic leadership is one of the most fascinating, yet elusive, concepts currently being examined by leadership and organizational behavior researchers. However, the ambiguity and contextual related of the phenomenon and the difficulty of its measures have hindered researchers from firmly comprehending it. Despite the problems associated with the study of charismatic leadership, it continues to be the predominant paradigm and interesting topic of study in organizational leadership theory and research. Understanding the characteristics of a charismatic leader may help you develop such traits and achieve success.

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