



**SOLUTION FOR SUBSTANCE ABUSE PROBLEMS IN
SECONDARY SCHOOL BY USING STRUCTURAL - BUDDHIST
SOCIOLOGICAL PERSPECTIVE : A CASE STUDY OF
TEACHER'S ROLES IN THE DEPARTMENT OF
NON-VOCATIONAL EDUCATION IN BANGKOK**

PRAMAHA SUWATSAN RAGKHANTO

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With compliments
of
.....บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล.....

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR
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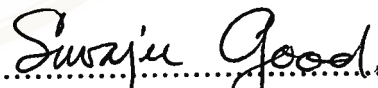
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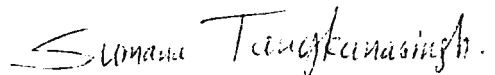
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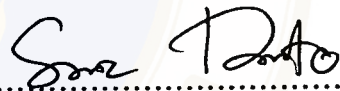
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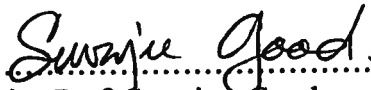
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PRAMAHA SUWATSAN RAGKHANTO : SOLUTION FOR SUBSTANCE
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BUDDHIST SOCIOLOGICAL PERSPECTIVE : A CASE STUDY OF TEACHER'S
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The objectives of this study were to investigate and to compare the teachers' roles in the solution for substance abuse problems in secondary school by using the structural - Buddhist sociological perspective : a case study of teachers' roles in the Department of non-vocational education in Bangkok.

Research methodology : studies related documents of research and the field studies. 163 teachers in the Department of Non-vocational Education in Bangkok were the sample group, which resulted from the Table for Determining Sample Size from a Given Population. The instrument for data collection was a rating scale type containing 32 items. The Cronbach's alpha coefficient of reliability was computed to be 0.865. SPSS for Win was employed in data analyses, illustrated in percentage, means (\bar{X}), standard deviation (S.D.), t-test and F-test. The presentation of the analysis was in tables containing interpretation and was concluded as follows;

1. Most of the teachers have an opinion and understanding towards the structural-Buddhist sociological perspective by being correct (72.93%); they have practiced occasionally or moderately with the structural-Buddhist sociological perspective (54.67%). Most of Buddhist principles which teachers have applied for the prevention of and the solution to substance abuse problems in schools are to be a good person on the principles of Sappurisa-dhamma: knowing causes, results, oneself, moderation, selection to associate, and residential community (82.21%). The major ways in which they should behave when faced with tension and anxieties are to watch movies, listen to music and recreation, at 72.39%.

2. Teachers in this study play significant roles in instilling values. Most of the teachers who obtained less than a Bachelor's degree play lower parts in this role, while those who graduated with a Bachelor's and Master's degree play the most significant roles. None of the teachers had a Doctorate degree. The differences in their roles was found to be very small, only 0.05.

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พระมหาสุวัฒน์ รักขันโท : การแก้ปัญหายาเสพติดในโรงเรียนมัธยมด้วยหลักพุทธสังคัมภีระเชิงโครงสร้าง : ศึกษาเฉพาะบทบาทของครูสังกัดกรมสามัญศึกษา ในเขตกรุงเทพมหานคร (SOLUTION FOR SUBSTANCE ABUSE PROBLEMS IN SECONDARY SCHOOL BY USING STRUCTURAL-BUDDHIST SOCIOLOGICAL PERSPECTIVE : A CASE STUDY OF TEACHERS' ROLES IN THE DEPARTMENT OF NON-VOCATIONAL EDUCATION IN BANGKOK) กรรมการควบคุมวิทยานิพนธ์ : ทวีวัฒน์ ปุณฺทริกวินวัฒน์, Ph.D., สุวจิ กู๊ด, Ph.D., ฐนันศักดิ์ บวรนนท์กุล, M.A., LL.M., 180 หน้า. ISBN 974 - 05 - 1033 - 7

งานวิจัยนี้มีวัตถุประสงค์ เพื่อศึกษาและเปรียบเทียบบทบาทของครูในการแก้ปัญหายาเสพติดในโรงเรียนมัธยมโดยใช้หลักพุทธสังคัมภีระเชิงโครงสร้าง ศึกษาเฉพาะบทบาทของครูสังกัดกรมสามัญศึกษา ในเขตกรุงเทพมหานคร

วิธีดำเนินการวิจัย คือ ศึกษาค้นคว้าจากพระไตรปิฎก งานวิจัย วิทยานิพนธ์ เอกสารที่เกี่ยวข้องกับการวิจัย และศึกษาภาคสนาม โดยกลุ่มตัวอย่างเป็นครูในโรงเรียนสังกัดกรมสามัญศึกษาในเขตกรุงเทพมหานครจำนวน 163 คน ซึ่งได้จากการเปรียบเทียบตามตารางความสัมพันธ์ระหว่างขนาดของกลุ่มตัวอย่างกับกลุ่มประชากร เครื่องมือในการเก็บข้อมูลเป็นแบบสอบถามแบบมาตราส่วนประมาณค่า (Rating Scale) ที่ผู้วิจัยสร้างขึ้น จำนวน 32 ข้อ มีค่าความเชื่อมั่นทั้งฉบับ 0.865 วิเคราะห์ข้อมูลด้วยโปรแกรมสำเร็จรูป SPSS/Win โดยหาค่าร้อยละ ค่าเฉลี่ย ค่าเบี่ยงเบนมาตรฐาน ค่า t-test และ ค่า F-test นำเสนอผลการวิเคราะห์ข้อมูลด้วยตารางประกอบคำบรรยาย สรุปผลการวิจัยได้ดังนี้

1. ครูส่วนมากมีความคิดความเข้าใจในหลักพุทธสังคัมภีระเชิงโครงสร้างโดยรวม ถูกต้อง 72.93% และมีการปฏิบัติตามหลักพุทธสังคัมภีระเชิงโครงสร้างในระดับปานกลาง 54.67% หลักพุทธธรรมที่ครูใช้ในการดำเนินการป้องกันและแก้ปัญหาเสพติดในโรงเรียนมากที่สุด คือ การเป็นคนดีตามหลักสัปปริสธรรม เช่น การรู้จักเหตุ รู้จักผล รู้จักตน รู้จักกาล รู้จักประมาณ รู้จักเลือกคบคน และชุมชนที่อาศัย 82.21% และครูส่วนมากเมื่อมีความเครียดหรือไม่สบายใจ นิยมบรรเทาด้วยการดูหนังฟังเพลงหรือกิจกรรมสันทนาการต่างๆ 72.39%

2. บทบาทในการปลูกฝังหลักพุทธสังคัมภีระเชิงโครงสร้างแก่นักเรียน เพื่อแก้ปัญหาเสพติดในโรงเรียนมัธยมของครู ทั้งเพศชายและเพศหญิง, ทุกช่วงอายุ, ทุกช่วงประสบการณ์การสอน และทุกบทบาทหรือหน้าที่ที่รับผิดชอบ อยู่ในระดับมาก ส่วนครูในระดับการศึกษาต่ำกว่าปริญญาตรี มีบทบาทในการปลูกฝังอยู่ในระดับปานกลาง ส่วนครูในระดับปริญญาตรีและปริญญาโท อยู่ในระดับมาก ส่วนครูในระดับปริญญาเอก ไม่มีในกลุ่มตัวอย่างที่ศึกษา และเมื่อเปรียบเทียบบทบาทของครูในทุกตัวแปรอิสระ พบว่า ไม่แตกต่างกันอย่างมีนัยสำคัญทางสถิติที่ 0.05

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LIST OF ABBREVIATIONS

(Designating Major Buddhist Scriptures)

- A. Anguttaranikaya
- D. Dighanikaya
- Dh. Dhammapada (Khuddakanikaya)
- J. Jataka
- Kh. Khuddakapatha (Khuddakanikaya)
- Nd2 Culaniddesa (Khuddakanikaya)
- Sn. Suttanipata (Khuddakanikaya)
- Ud. Udana (Khuddakanikaya)
- M. Majjhimanikaya
- Vbh. Vibhanga (Abhidhamma)

Example :

- D.II. 49 = Dighanikaya, Vol. 2, page 49
- Sn. 189 = Suttanipata (Khuddakanikaya), page 189
- M.III. 243 = Majjhimanikaya, Vol. 3, page 243
- Vbh. 320 = Vibhanga (Abhidhamma), page 320

CHAPTER I

INTRODUCTION

1.1 Nature of the Problems

Situation on the substance abuse problems at the moment was critical and dynamically complicated and connecting to all systems of societies. It devastated both individuals and social structures. Ill-effects of the substance abuses not only deteriorated physical and mental health of the users but became the cause of social problems drawing the great destruction to the national economy and workforce and affecting the national development and defense in the future.

Tendency of the spread of substance abuse was increasing. According to the reports on the conditions of the spread of substance abuse categorized by types of major substance nationwide of the Office of the Anti-Narcotics (BE 2542). It was found out that some types of substance abuse such as amphetamine were increasing comparing to the past recent years. Its growth was from 0.63% in BE 2535 to 2.05%, 25.90% and 42.09% in BE 2538, BE 2540 and BE 2542, respectively. Meanwhile, other substance abuses such as liquors, cigarettes, ecstasy, K, cocaine and etc, were also increasing. It was found out that they were 2.16% in BE 2535 but reduced to 0.29% in BE 2538, then increased sharply to 0.42% and 7.29% in BE 2540, and BE 2542 respectively. Other major substance abuse e.g. heroine, evaporates, opium, and marijuana were decreasing on account that there were less production, hard to find, and has too expensive,

complicated ways to consume. They became unpopular and thus users turned to use amphetamine and other substances e.g. liquor, cigarettes, K, ecstasy which were easily accessed low price, and less complication in using. These types of substances popular in every group of users, particularly in the groups of pupils and students. It caused drastic spread.

The spread of the substance abuse had covered every area, in particular in the Central part and in Bangkok were leading when being compared to other parts. The rate of spread was 31.37% and 28.11% respectively. The second was the North, the Northeast and the South, which were 22.7%, 9.007% and 8.744% respectively. (Office of the Anti-Narcotics, BE 23542: Appendix)

In Bangkok, though there was high spread of the substance abuse by overview, but only 10,884 recuperated patients were treated during BE 2542. When being distinguished by zoning, it was found that the 1-5 respective treated patients were from the zones of Klongtoey, Thonburi, Prakhanong, Bangkhen and Dindaeng. (Office of the Anti-Narcotics, BE 23542: 8)

This information should confirm the leading treated patients were from Klongtoey and the respective zones were from Thonburi, Prakhanong, Bangkhen and Dindaeng. It might be indicating that Klongtoey should be leading zones of the substance abuse spread and others were the respective zones. Even though, it could not identify that Klongtoey was the leading zone from the treated patients, other zones might accommodated more addicts but less reported for treatments. However, It should be significant indicator of the spread in the zone.

By this critical increase of the substance abuse, it spread into the student groups who were the juveniles with the deficiency of knowing right from wrong.

It drew criticality of addicts and distributors, which identified the severity and ever sophistication in the spreading of substance abuse among the student group. Even though all sectors of government and private bodies, teachers, and school administrators had been attempting for its solution but the rate of addicts among the students were still increasing. Thailand Development and Research Institute (TDRI) assumed that within BE 2536, 71,666 students would become addicts by approximation. The Ministry of Education assumed that 300,000 students would turn to be addicts by BE 2540. (Naruemol Plianjamroon, BE 2541). The ABAC Poll had surveyed in BE 2542, and found out that there were approximately 600,000 students involved in substance abuse. (The survey conducted with 5,355,942 students from the levels of Primary to Higher School out of the 17,000,000 student population during BE 2542), which was one-fold of the BE 2542 (Pornphimol Trichote, BE 2543:9).

At the meantime, information that illustrated number of students treated nationwide in BE 2542 was only 7,015 persons only, which was 18.7% from the total of 38,452 students. In particular, there were only 1,895 students from Bangkok, which was 17.6 % of the total 10,884 treated students in Bangkok. (Office of the Anti-Narcotics, BE 23542: 1-2)

Therefore, the Department of Non-vocational Education under the Ministry of Education had studied the substance abuse problems in schools particularly amphetamine, which was the leading. It was found out that the treated has less average ages, which indicated that substance abuse had spread to the juvenile of younger ages. (Department of Non-vocational Education, BE 2540:65-70: Office of Policy and Plan, the Ministry of Interior, BE 2530: 1).

This information corresponded with the Office of Anti-Narcotics which identified that juveniles of under 15 years and 15-19 years, who were treated during BE 2542 were 22.8% of the age being currently treated. The primary age of addiction under treatment was under 15 years and 15-19 years were 75.7%, which was surveyed during BE 2542. When being distinguished by occupation, it was found out that there were 50.8% by student occupation being treated in the same year. (Office of Anti-Narcotics, BE 2542: 1-2). These juveniles mostly involved in substance abuse during studies both being induce by classmates or being oppressed by studies. Critically, it was counted that schools had vital part in driving students to substance abuse, e.g. vitality in reading particularly before examination, establishing values on substance abuse to acquire fun during trip among peers, and to temporarily ignore suffering without realizing the consecutive ill-effects (Department of Non-vocational Education, BE 2540: 65-70). Besides, potential causes which led students to substance abuse was experimentation (Office of Anti-Narcotics, BE 2542; Sansani Phopook, BE 2528; TDRI, BE 2538, referred in Jiraphan Trithipjaras, BE 2542:3), inducement by friends (Office of Anti-Narcotics, BE 2542:4; Praphasri Suktassani, BE 2536, Sopha Chapilamant, BE 2533), for fun (Office of Anti-Narcotics, BE 2542:4; Sopha Chapilamant, BE 2533), and anxiety (Office of Anti-Narcotics, BE 2542:4), respectively. Amphetamine was the leading substance abuse widely spread among students. It was found out that there were 663,290 students involved with amphetamine (only found during survey). When being distinguished by level of education, it was found out those students of the junior secondary school were addicts by 34.2%, students of the senior secondary school

were amphetamine addicts of 34.2% and the level of vocational education was 26.0%

The information identified the spread of substance abuse in all student groups. In every area, students were involved with substance abuse both being producers, distributors and users, which turned to be structural societal problem and had to be systematically remedied. Causes of spread into the secondary schools were based on the network of influential groups who had systematically set plans and incentive i.e. juvenile values and earning or higher remuneration rather than risk. (Narong Piamsuwan, BE 2540:1 referred in Jiraphan Trithipjaras)

Supportive factors in the spreading of substance abuse among student groups was the globalized growth of technology and the opened adoption of western culture in the Thai society resulting the social situation shift according to the uncertainty of the globe. The inflows of the western technology had multiple forms and channels e.g. internet networks, movies, television, printed matters and utilities had enticed experimentation to solely satisfy selves (Jiraphan Trithipjaras, BE 2542:3; Sopha Choophikulchai Chapilamant, BE 2533), and resulted the spread of substance abuse in Thai population (Banthoon Ondam et al, BE 2539:9) turning Thai people, including juveniles and students became more involve in substance abuse.

The Ministry of Education which is the governmental units and takes the responsibility in the organizing the National education has been aware of the criticality of the substance abuse which is threatening and devastating juvenile of learning age, who are the human resource in the national development in the

future. The action plans had been set to prevent and to solve the substance abuse during Year BE 2540-2544, which is currently implementing. The Department of the Non-vocational education has informed schools to find strict measures against substance abuse. And if it was found there was involvement of the students with the substance abuse, the schools are allowed to balanced judgement in the handling by treatments and remedy without expulsion of the students. (Education-Religion-Health, Thairat, daly newspaper, October 3, BE 2543:12; Thairat, daly newspaper, October16, BE 2543:15). It was determined that by the Year 2544 there must be decrease in number of addicts in schools, and by the academic year-end by March 2545, every school must be genuinely free from substance abuse. (Thairat, August 26, BE 2543:12)

Another major governmental unit that is aware of the severity of the spread in substance abuse is the Office of the Anti-Narcotics. There was assignment to the Ministry of Education and the involved units to directly handle the students, which were;

- (1) Distinguishing Student target into 4 groups i.e.
 - 1.1 the group who has never used substance abuse
 - 1.2 the group with experience of using liquor, cigarette or beginning to experience substance abuse
 - 1.3 the group of addicts
 - 1.4 the group of distribution
- (2) Alternatives could be used as measures in prevention, treatments and suppression emphasizing the collaboration of parents, community, students, government sectors, private sectors of the locality and all parties involved.

Even though involved units had many measures to solve substance abuse problems, however, it could unlikely achieve the objective. The researcher viewed that there were many indicative factors i.e. first, the network of spread in substance abuse were more headed to communities and schools, and the target s were juveniles and students, second, some type of substance abuse became cheaper, more potent, easy to find for uses, third, juveniles among learning groups misperceived regarding substance abuse and involved more with it e.g. thinking of endurance in reading, never felt sleepy, never felt tired, humorous and happy etc., fourth, teachers, lecturers and school administrators possessed less roles in grass-root solution i.e. structural society than it should be, and lastly, the most important was there were reports that many schools accommodated addicts but they were concealed because of school defaming while there were many schools agreed to disclose them to involved units for further solutions (Office of Anti-Narcotics, BE 2541:9).

Therefore, the solution by using the structural-Buddhist sociological perspective should likely be the most proper way. On account of recent solution was the misunderstanding in the solution of sociological problems, which was the precise roots of the problems and they were not implement as in the Social Structural Theory but focusing at the end-results by arrestment, exercising legal punishment and treatments according to medical processes. It was not focusing on the mental recuperation as religious principles to strengthen the students' spirit ably to cope with the destructiveness of the substance abuse enticed by the low carnal tendency, which had turned the rate of spreading in substance abuse

creasing. (Sanit Samakkarn et al., BE 2530; Suphat Theeravejcharoenchai, BE 2532)

The most leading issue was the structural society of the personality or the behaviors of community or societal members, who were formed molded, determined the content of relationship or cultivated from the key structural society i.e. institutions of families and communities, the institution of economy and administrative politics, the institutions of culture and values. It was to become the good members of the social norms, knowing social roles and duties, avoiding the ways leading to deterioration and living happily with right values. Based on the Buddhism teachings to reinforce the structural sociological concepts to be as guides in the solution of the substance abuse in school. Thus it became the structural-Buddhist sociological perspective then blending between humanities and social sciences, which became the knowledge involving human and socio-human. It became the way to establish peace and happiness to individuals in every sub-structural sociology on account of the principles of Buddhist teachings when being stated as knowledge of truth it was the science of human perfection. It was the basis of sciences and sociology which emphasized wisdom in living, thinking rationally, knowing the methods to eradicate sufferings by reflecting their causes and accurately handled those sufferings.

Teachers, who were intimately interacted with students should have roles in the solution by using structural-Buddhist sociological perspective as guides both in being role models and in the cultivating the right attitudes in students to realize ill effect of the substance abuse, self-realization, discarding substance abuse in all cases, knowing how to adapt themselves to every sub-system of the

structural sociology without involvement with substance abuse. In particular, it was to enhance mental strength not to be moved by the enticement from friends or the tendency of the experimentation of the substance abuse. It was significant that teachers should play the roles in cultivating spirituality in students knowing to be good members of the social norms, knowing social duties and responsibilities, knowing how to avoid ways which led to deterioration, knowing the way of living happily without involvement in substance abuse. Actually, structural-Buddhist sociological perspective did exist in the contents of curriculums designed by the Ministry of Education, in the subject of Buddhism both in the junior and senior level of Secondary School.

Therefore, from the above bases, it was counted that teachers were keys in the solution of the substance abuse problem in schools by adding self roles in cultivating spirituality in students according to the structural-Buddhist sociological perspective focusing on strengthening spirit to be as shield in preventing against substance abuse as following. They were the role of cultivating the five precepts (Pañca-sīla), particularly the fifth precept (Surāmerayamajjapamā datthānā), which indicated the abstaining from the intoxicants and alcoholics which caused the lack of conscience resulted heedlessness to students and to cultivate not to earn immorally (Micchā-vanijjā) that involved with the substance abuse. It had to be based on following the principles of sappurisa-dhamma, which is the fundamental that concentrated everyone to be good citizen, rational, knowing to reflect the right from wrong, knowing to maintain self-disciplines by following the frame of socio-Buddhism

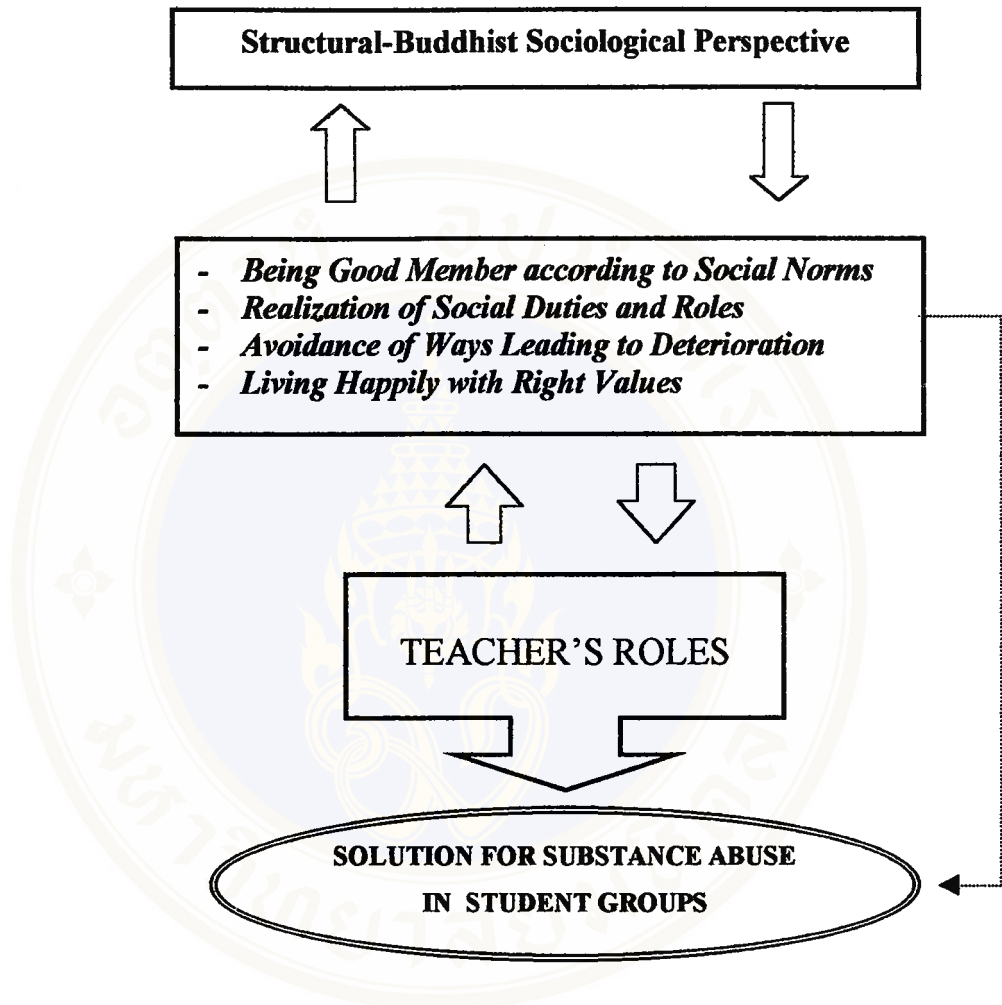
and the national laws leading students know how to be good members according to social norms.

The role of cultivating students to realize the 6 directions (Disā) concerning present duties and how to perform duties perfectly according to virtue to bear Attha-dhamma i.e. dhamma that bear benefit to self and others including structural society by teaching students to realize their righteous social duties and roles.

Roles of cultivating students to know hoe to avoid immorality, which was the way to deterioration particularly the preoccupations in substance abuse which bore the ill-defined life and regression that students would know how to avoid the ways that led to life deterioration.

Roles in cultivating students to know how to live by the principles of Adhithāna-dhamma i.e. knowing how to use wisdom in reflecting right from wrong, knowing how to keep Sacca (truthfulness) and to ease anxiety, undistracted by substance abuse. It was also to cultivate students to follow principles of Cakka-dhamma i.e. know how to associate with the good who could recommend only benevolence, knowing to select residence which was free from the spread of substance abuse and possessed righteous values not to be driven by vanity of populism etc,. All above said was allowing students to know how to live happily with right values by further discarding substance abuse.

Conceptual Framework



From this conceptual framework, the researcher is confident that this conceptualization should help solving the critical substance abuse problems in school by using the teacher's roles to implement the solution through the structural-Buddhist sociological perspective, which is the constructive roles and being the best root-based solution of the structural society

Therefore, to study whether teachers under the Department of Non-vocational Education who solved the substance abuse problems in schools by using the structural-Buddhist sociological perspective had passed their roles. The

researcher would study through the attitude received from the actual work of the teachers and the design of the investigation had been set on “SOLUTION FOR SUBSTANCE ABUSE PROBLEMS IN SECONDARY SCHOOL BY USING STRUCTURAL-BUDDHIST SOCIOLOGICAL PERSPECTIVE : A CASE STUDY OF TEACHER’S ROLES IN THE DEPARTMENT OF NON-VOCATIONAL EDUCATION IN BANGKOK”. Its results would be elaborated for the solution of substance abuse problems in schools. The researcher is confident that it would be beneficial in human development, which affects the national development in the future.

1.2 Research Objectives

1.2.1 To study the structural-Buddhist sociological perspective, which is using in the secondary schools to solve the substance abuse.

1.2.2 To study the teacher’s roles in solving problems of the substance abuse in the secondary schools though application of the structural-Buddhist sociological perspective.

1.2.3 To compare the roles of teachers in solving problems of the substance abuse.

1.3 Hypothesis

1.3.1 Teachers under the Department of the Non-vocational Education in Bangkok use the structural-Buddhist sociological perspective at a low level to solve the problem of substance abuse.

1.3.2 Teachers under the Department of the Non-vocational Education in Bangkok with different gender, age, educational level, teaching experience and roles or responsibilities in the school had different roles in solving problem

of the substance abuse in the secondary school by using the structural-Buddhist sociological perspective

1.4 Research Framework

1.4.1 Studying the structural-Buddhist sociological perspective, which is constructive solution to the substance abuse problems.

1.4.2 Studying whether or to what extent teacher's roles in implementing the structural-Buddhist sociological perspective, which could control human behavior of immorality or against the social norms particularly, the behavior involving with substance abuse that had been cultivated in students and to the teacher ownself to apply as role model for students purposively for the students to follow as good member of the social norms, knowing social duties and role in practices, knowing how to avoid ways leading to deterioration and to live with right social values. All would further be immune against substance abuse problems in schools.

1.4.3 Population and samples in the study were teachers under the Department of the Non-vocational Education in Bangkok and variables in the investigation were:

1.4.3.1 Independent variables i.e. teacher's personal status encompassing gender, age, educational level, teaching experience and roles or duties responsible in the school.

1.4.3.2 Dependent variables i.e. teacher's roles in cultivating the structural-Buddhist sociological perspective to solve the substance abuse problems in secondary school, which were:

- ***Being Good Member according to Social Norms*** with indicators i.e. following the five precepts (including five virtues) and the principle of Sappurisa-dhamma
- ***Realization of Social Duties and Roles*** with indicators i.e. the following of the 6 directions (duties according to the principles of Sociological Buddhism) and principles of Attha-dhamma which were human duties of self-practices for the benefit of self, others and society in general.
- ***Avoidance of Ways Leading to Deterioration*** with indicators i.e. non-involvement with immorality, which is the way of deterioration (Apāyamukkha) and to follow the way of living by development-based (Vaddhana-mukkha), which is the way of progression
- ***Living Happily with Right Values*** with indicators i.e. living by the principles of Adhitthāna-dhamma and Cakka-dhamma

1.5 Definition of Terms

1.5.1 *The Structural-Buddhist Sociological Perspective or Applied Buddhist Structural Sociology* is defined as principle of Buddhism sociology regarding personality or behavior that the members of community or society had been formed, molded, determined the content of relationship or cultivated from the key structural institution i.e. institutions of families and communities,

institutions of economy and administrative politics and the institutions of culture and values, which are the good member of the social norms, knowing the social duties and roles, avoiding the way leading to deterioration and living happily with the right values those are concepts which could be brought to solve the substance abuse problems in schools.

1.5.2 *Substance Abuse*, which is defined as drug or additive spreading in schools e.g. amphetamine, evaporates, K-drug, Ecstasy including heroine, opium and marijuana

1.5.3 *Roles*, which is defined as duties of teacher to solve the substance abuse problems by using the structural-Buddhist sociological perspective i.e. role model and cultivating student with the structural-Buddhist sociological perspective to be as immune against substance abuse.

1.5.4 Students of Secondary level were defined as students who were studying between Matayomsuksa 1 – 6.

1.5.5 Teacher is defined as instructors teaching in the Suankulab vittayalai, the Rajvinitmattayom and the Satee Wat-appasornsawan school which are the secondary schools under the Department of Non-vocational Education located in Bangkok. They are the selected school on the bases of :

- (1) Large-size school accommodating numbers of teachers and students and they were the leading renowned schools.
- (2) Currently, substance abuse problems had spread into every school. From many sources , they referred that every juvenile in the present society had more potentials to be addict because addiction is not based on wealth,

class or rank of the school but based on values of juveniles following the social current (Daily News, February,10, BE 2539 referred in Bhavini Yooprasert, BE 2540:3; Pricha Vihokto et al., BE 2541:64; Bhavini Yooprasert, BE 2540: Kr; Rassamee Wittayavet, BE 2543:18; Somphong Jitradap, December BE 2543 ;Orn-anong Hongchumpae, BE 2538). Therefore the researcher had selected teachers in these 3 schools as samples.

- (3) In this study, the researcher is confident that there would be mutual positive results among schools under the Department of the Non-vocational Education because the results of the study was the derivation of response from the questionnaire inquiring the roles of teachers who had applied the structural-Buddhist sociological perspective and cultivated students for the protection against the spread of the substance abuse in the school only.

1.6 Expected Benefits

1.6.1 The result of this study should identify the effectiveness in the solution of substance abuse problem in secondary schools by using the structural Buddhist-sociological perspective.

1.6.2 The result of this study should identify to what level that teacher's roles in cultivating spirituality in students according to the structural

Buddhist-sociological perspective in the solution of substance abuse problems in secondary schools. It might be useful in exploring approaches in encouraging teacher's roles on applying the structural Buddhist-sociological perspective to control the behavior of students involving with substance abuse in association with exploring ways of remedy and prevention and to organize spiritual development project to cultivate principles of Buddha-dhamma in students so that students could implement the structural Buddhist-sociological perspective in living being free from involvement with substance abuse.

1.6.3 The result of this study should identify whether are there any differences in teacher's roles in cultivating spirituality in students according to the structural Buddhist-sociological perspective in the solution of substance abuse problems in secondary schools, that had different personality status i.e. gender, age, educational level, teaching experience and roles or duties responsible in school for the benefits in planning and the elaboration of the further solution in substance abuse problem in secondary schools according to the concept of the structural Buddhist-sociological perspective.

CHAPTER II

LITERATURE REVIEW

This study was to investigate the teacher's roles in the solution of the substance abuse problems in secondary schools by using the structural Buddhist-sociological perspective. The concepts had been integrated from the principles of sociology and Buddhism for the effectiveness of the solution. The researcher had studied information, concepts, and theories, documents textbooks and related researches, which they would be synopsisized and presented in parts as in research methodology as follows;

- 2.1 Related Researches on Concepts and Theories
 - 2.1.1 Structural Societal Concepts and Theories
 - 2.1.2 Concept of the Network in the Spread of Substance Abuse in school
- 2.2 Substance Abuse Condition in Student Groups: Current Situation
 - 2.2.1 Causes of Substance Abuse Addiction
 - 2.2.2 Concepts and Methods in Protection and Suppression against Substance Abuse among Student Groups
 - 2.2.3 Future Tendency of the Spread in Substance Abuse among Student Groups
- 2.3 Concepts of Structural Sociological Buddhism to Solve Substance abuse Problems in Schools

2.3.1 Concepts of Structural - Buddhist Sociology

2.3.2 Relationship of Sociological Buddhism with Human and Social Structure

2.4 Teachers and Roles in Implementing the Structural-Sociological Buddhism-Based to Establish Wisdom and Spirituality in Students to Solve the Substance Abuse Problems in Schools

2.4.1 Concepts and Definitions of the Theories

2.4.2 Teacher's Roles according to Structural - Buddhist Sociological Perspective

2.2.3 Teacher's Roles in Implementing the Structural Sociological Buddhism to Solve the Substance Abuse Problems in Schools

2.5 Related Researches

2.5.1 Related Researches in Substance Abuse Problems Spreading in Student Groups

2.5.2 Related Researches in Religion and Ethics against Substance Abuse Problems

2.5.3 Related Researches in the Roles of Teachers, Lecturers and School Administrators against Substance Abuse Problems in School

Concepts and theories as above were the knowledge, which had been studied and integrated to be as instrumentation in the investigation to acknowledge the teacher's roles in the solution of the substance abuse problems arisen in the secondary schools by using the structural - Buddhist sociological perspective. The researcher would further present consecutively.

2.1 Related Researches on Concepts and Theories

2.1.1. *Social Structure Concepts and Theories*

This research was focused on the study of the social structure as the mechanism, which mainly bridged individuals in society.

Levada (1973) describes the basic factors in the formation of social structure as follows :

- (a) “Horizontal” differentiation of functions between separate complementary spheres of social activity (an example of this is the division of spheres of social production).
- (b) “Vertical”, hierarchical differentiation of functions between different levels of social management.
- (c) Functionalization of structure “foreign” to the given system of social structures

(Stacey, Barrie ; 1976 :11).

Besides, sociology analyzes social life at three levels: interpersonal, group, and societal. At the first level, it is concerned with interpersonal relations, the social connections between two or more persons. At the second level, it deals with group of various kinds, such as person-centered groups and impersonal organizations. It also studies the process by which a social category – a set of people who are similar in some way – is transformed into a social group. At the third level, sociology deals with whole communities or societies. A society that is characterized by persistent and distinct patterns of social organization is a social order (Broom, Leonard and et al.; 1981:20-22). To understand social condition, it was necessary to study sociology since

it was scientific studies on societies that focused on learning about society, functional structure, duty and social processes (Supattra Suphab, BE 2525:9).

Sociologist had defined social structure empirically e.g.

Social structure is the net work of relationships among the basic social groups of a society. The social structure of a society of nation state, then, comprises its political, economic, educational, religious and other structures (Stacey, Barrie ; 1976 :9-10).

Social structure is any set of relationships between components or elements that can be treated as constant over time and constant over the occurrence of processes. A system will develop mechanisms or specific structures to deal with its functional problems. If function describes what gets done, structure describes how it gets done.

In action theory, social structure is defined as sets of expectations. A relationship is structured to the extent that people know how to act in a situation, when they know what to expect of others and what others expect of them. Some of these expectations have to do with broad categories of action while others are specific. Social structure therefore exists at several different "levels" of generality (Wilson, John ; 1983 : 91)

It was the society that contained parts uniquely connected like parts of establishments or body and each part was not totally similar. (Maniwan Piwnim, BE 2524:3) but contained regulations, obligations, criteria concerning the using of rights and duties of the social members including relationship between individuals. Further, there were criteria of family, peacekeeping, religion, politics, administration and criminal justice. (Uthai Hiranto, BE 2522:48)

Social structure might be defined as behavioral structure within group or society, which described about values, beliefs and attitude including pattern standards that drew diversified relationship in social living, restrictions of choices and unavoidable conflict. It also described the sophisticated network relationship that could turn social living became predictable. The concept of social structure depended upon the idea that the whole had to be above each sub-part that held each other to be the whole. (Baldwin, 1958; Johnson, 1986; Turners and others, 1995 referred in Jiraphan Trithipjaras, BE 2542:22-23)

It could be concluded that social structure was a term used by sociologists, which defined as behavioral structure related to the relationship between individuals and social groups under the same pattern and criteria.

Substance abuse problems in schools caused by social disorganization and unacceptable personality such as; theft, crime and substance abuse involvement, etc. It was also the failure of social system that lacked serious connection for the solution of the problems.

On these bases, it was necessary to study social structure in details i.e. studying the social order or studying social pattern of relationship bearing in the members. (Naraporn Hawanont, BE 2540:8). Society could sustain because the social structure was its support. (Uthai Hiranto, BE 2522:48-58). They were:

1. **Norms** : the general guidelines for evaluating behavior in society. Folkways are norms that govern everyday conduct, while mores are norms that reflect the moral standards of the society. Norms are not observed uniformly by all people in a society (Kemmeyer, Kenneth C.W. and contributors ; 1992 : 95). Norms have defined as behavior that individual routinely practiced as determined by the social pattern, which

might be rules, custom, tradition or values including law or otherwise stated that it was the standards of individual behavior (or sila (the Precepts) by principles of Buddhism). Some social norms were subjected to enforcement e.g. law and some were not enforced e.g. custom, tradition and ritual, etc.

2. **Status** : It is a socially recognized position in a social system (Kemmeyer, Kenneth C.W. and et al. ; 1992 : 102). Sociology has stressed the relationship between the conditions of individual and another persons. Person's common status can to see, because everybody has the status that shows clearly how one differ from other in the group or social level. It can also be of two types : ascribed and achieved : Firstly, ascribed statuses are assigned according to birth or other factors unalterable by the person. Age, Sex, and race are common bases of ascription, and Secondary, achieved statuses are one attains through one's own choice or actions ; education, official rank etc. (Horton, B. Paul and Horton, L. Robert ; 1977:17).

3. **Roles** : It is the behavior generally expected of one who occupies a particular status. Again we can use gender as an example of status and role. In all societies, males and females have socially recognized positions, with certain expectations about what one will and will not do. However, males and females are not expected to act in the same way in every society (Kemmeyer, Kenneth C.W. and et al. ; 1992 : 102).

4. **Social Control** : the planned or unplanned processes by which people are taught, persuaded, or forced to conform to norms. Because the survival of any social group depends on most of its members behaving in a predictable manner most of the time, rewards for conformity and negative sanctions for deviant behavior are a crucial

aspect of all social systems which they can be either informal or formal. (Beth B. Hess and et al. ; 1992 : 133-134)

5. *Social Values* : the central beliefs of culture that provide a standard by which norms are judged. Each culture embodies concepts of ultimate good, virtue, beauty, justice, and other abstract qualities that are thought to be reflected in the norms (Beth B. Hess and et al.; 1992 : 51). It might be cited that society with proper and right values e.g. honesty, perseverance, and dedication or unity, should meet with prosperity and peace.

Therefore, to understand the social structure should be key factor in determining approaches in the solution of the substance abuse problems among student groups. Students were part of society who had relationship both individually and within group under the structure of the school. If such relationship followed the norms, roles, and social value and behaved themselves in the frame of social control, it should bear benefit both to the students themselves and to the society in general. If not, it could be critical cause for biases in students concerning substance abuse.

2.1.2 Concept of the Network in the Spread of Substance Abuse in School

Sociologists had perceived the networking of the social structure in forms of grouping, which influenced individual behavior. In a society, there are many forms of organizations and each one has different objectives, duties, goals and characteristics of members. Actually network is a form of social organization which was responsible for linking families and associations together with common activities (Suravuth Paththaisong, BE 2540:15). A “network” is simply a tracing out of the pattern of an individual’s contacts with other persons, and those patterns may be classified as being of different types ; thus the network of an individual who sees people who also see

each other may be called 'close-knit' in that there are many links between the members of the networks (Peter, Worsley ; 1970 : 132).

Characteristics or pattern of social networks was the social relationship that originated social networks. They contained sub networks and entire networks. The sub networks were social relationship of a sub-part from many sub-parts of the entire networks. Such relationship might be based on economy, socials, politics and others or the relationship with other sub-systems in the society. The entire networks had been compared with large society with linkages. (Jiraphan Trithipjaras, BE 2542:57).

Therefore, social structure contained linkage networks to every organization and every sub-system both in the relationship between individuals and individuals and between individuals and organization or sub system in the social structure e.g. members in schools had also network relationship under the school structure.

Such relationship was characterized in stereotype or in monotype. The stereotype relationship was many roles that individual had to perform in each day such as role of association with other and sometimes associated with the same person in other roles. The monotype relationship was the single role of relationship between individuals. In the social structure, the larger the social networks the more sophistication the society should be. (Fischer, 1982, referred in Jiraphan Trithipjaras, BE 2542:59)

Therefore, network system in the social structure played roles as advocators for individuals to bridge each other, know and to understand self and other, being loved and getting helps including recognition from others. The social relationship of individual with in the networks began from individual-centered and later expanded to the situation and roles of those individuals. It was similar to the spread of substance

abuse in the schools, which began from students-centered, and began to spread from one group to another. It was the social process happened within the school structure, which determined strict norms in the uses of substance abuse among students. On account of many years round past, it was found out that the spread of substance abuse took the pattern of networks that bridged each other. Even though there were attempts of blockages from many parties but the problem were escalating. It proved that the networks spread of substance abuse in school was complicatedly and widely linked.

2.2 Substance Abuse Condition in Student Groups: Current Situation

Substance abuse problems among students became social problems, which was taking deep root and hard to solve because of its networks had covered the school, particularly among the junior and senior secondary schools. Though, many units had attempted to solve both in suppression and campaign with many tactics, it could not statistically decrease the number of users. On the contrary, it escalated the numbers of users. When the government prohibited one type of the substance abuse, the users would compensate by another type which were easy to find, cheap and less severe in penalty (Areerat Ohanthong, BE 2535 referred in Bhavini Yooprasert, BE 2540:1). Observing at figures at present, it was found out that, there are 300,000 addicts outside prison by approximation and 70,000 – 100,000 addicts imprisoned approximately, (Matichon Daily-newspaper, March 14, BE 2543:3). It became structural problem accommodating complications intervening in every system of social network. The concerns were the wide spread under the school structural society.

The current situation of substance abuse was counted as congruently critical. It had been covering the nationwide. The key substance abuse at present were

amphetamine, evaporates, marijuana, heroine, opium and it was assumed that there would be new substance abuse ever spreading. (Office of Anti-Narcotics, BE 2541:2)

By the information of the Office of Anti-Narcotics concerning the severity in the spread of substance abuse surveyed in many provinces during BE 2542-2543, it was found out that the highest respective spread was following;

The Central part i.e. Bangkok, Kanchanaburi, Nonthaburi Samutprakan, Samutsakon, and Chainat

The Northern part i.e. Kamphaengphet, Chiangrai, Tak, Nakonsawan, Pitsanulok, Petchaboon and Lampang

The Northeastern part i.e. Loei, Kalasin, Khonkhaen, Chaiyaphum and Yasothon

The Southern part i.e. Suratthani and Phuket

Among these 20 provinces, the Ministry of Education demanded the original dependencies and the educational administrators to take close and special attention prohibiting its spread in the school. (Thairat, September 27, BE 2543:19)

While in the student group, currently the statistics of the spread in substance abuse are increasing counting from primary level to the university level. From the ABAC Poll surveying 5,355,942 students from primary to university level of 17 million during BE 2542, it was found out that there were 600,000 students involved with substance abuse, which was 12.4%, and by total there should have been not less than 2,000,000 students involving in substance abuse ranging from university, secondary and primary level. If including children in community or child labors of 1,000,000 there should have been addicted juveniles approximately 3,000,000 persons. (Poornphimol Trichot, Matichon Sudsappadah, BE 2543:9)

At present the actual numbers of addicts are unknown except by estimation from addicts being under treatment, which are increasing each year particularly, among student groups. (Office of Anti-Narcotics, BE 2542). From the report and the work of the Narcotics Clinic 10 of Bangkok, it was found out that, the drastic numbers of new addicts are juveniles, and students. (Klanarong Rattanawijit, BE 2538 referred in Bhavini Yooprasert, BE 2540:1-2). Presently, in areas of Bangkok, though there are, by overview, the increase spreads of substance abuse but numbers of the treated addicts are less. During BE 2542, addicts being treated were only 10,884 persons and mostly were at the age that was between 20-24 years, the second was 15-19 years and 25-29 years, respectively. Most of the addicts were single. When viewing educational level, it was found out that they were in the junior secondary level, the second was primary and vocational level, respectively. Most occupation of the treated addicts was unemployment, the second was student and general employee respectively.

Most popular substance abuse was amphetamine, and the tendency has been increasing, since after BE 2538 and from the statistics in the treatment of the addiction during BE 2535-2541, it was found out that heroine (white-powder) addicts were the most leading. The second was amphetamine, opium, evaporates and marijuana. Beginning from BE 2542, the most leading addicts in treatment was amphetamine. Its spread characteristics was covering all parts of the country, in every province and high tendency of spreading to the community population group particularly, student group or the high risk group of the age under 25 years. (Office of Anti-Narcotics, BE 2542).

From the report of the Office of Anti-Narcotics, BE 2542, it was observed that amphetamine drastically spread among student groups rather than the other substance abuse. It became the negative phenomenon upon affecting juveniles in the learning

ages both physically and mentally. It drew impact against economics, socials and administration and against health, values and ethics of the population. One of the key basis that student groups were subjected to be target group in amphetamine distribution of the traffickers was juvenile student groups were easy to be induced and affordable to buy amphetamine rather than the other groups. (Office of Anti-Narcotics, BE 2538). Half of numbers of students in some schools were addicts. There was frequent news on arrestment of distributors among student friends and it was also found out that there was high tendency in substance abuse uses in juvenile of learning groups with lesser age. (Thirasak Phoolklai, BE 2538:37, Office of Anti-Narcotics, BE 2542).

At present amphetamine becomes part of the school. The amphetamine cycle aimed at student group of academic excellence, being athletes and leaders or students of wealthy home and being recognized by friends so as to exploit these students to spread amphetamine by their credibility among friends. It is observed that, currently, children of armforce and teachers are more in number of addicts. However, they dare not disclose out of defaming the family. Traffickers employed inducement method by proposing the potential returns e.g. CD player, Motorcycle, and brand-name clothing etc. At present, it was found out that girl student at the secondary level in Bangkok become addicts by 25-30% but precise number is not disclose by the school out of defaming. This turn the traffickers became bold to target into the school without interference. More devilishly, it was found out that some parents are advocators to force their children selling amphetamine since it make easy money and escape the surveillance of police. Some of the secondary students earned from selling

amphetamine by 20,000-50,000 Baht per month and besides, Thai society does not condemn richness from trading amphetamine.

Some congested areas, the leaders themselves force kindergarten children as tools to sell amphetamine by beginning from using them to shift amphetamine, watchdog, selling and debt collectors. When they grew older, they would be assigned to greater job even to supervise the distribution lines and finally becoming the traders of amphetamine by themselves. (Thairat, Daily-newspaper, September BE 2543:19)

Pattern and types of substance abuse, which are spreading among students, are always changing and new substance were flowing. Presently, there are new substance to replace amphetamine i.e. cocaine which is subtracted from coca tree and possesses double potent of the amphetamine. This is the highly worry phenomenon since the trafficking is using the same route of amphetamine which had been mechanically set as chain system containing the international and domestic drug trade, politicians or local Mafia and governmental mechanism such as some armforces and policemen. (Thairat, Daily-newspaper, September 12, BE 2543:16)

Such information should illustrated that the expansion of substance abuse among students is turning to be critical problems of society and the national defense. Its ill effect not only deteriorates physical and mental health of the users but also nullifies the national human resources and economy drawing the regression in the future national development.

Therefore, the effective solution of the substance abuse problems among students should gain serious collaboration of all parties, i.e. teachers, instructors, school administrators and parents. The networks of the spread should be learnt among the student group. Approaches should be explored to eradicate them. Learning the

characteristics of students of dependency, understanding juvenile and their problems are the key. It could help to better prevent and solve substance abuse problems among students.

2.2.1 Causes of Substance Abuse Addiction

Structure of substance abuse in Bangkok concerning behavior of users currently, had been changed by turning to juvenile groups studying in secondary school with the age between 15-17 years. The numbers had reached over 100,000 students using substance abuse for fun. Some used with the belief that it could reduce weight and excitement in sexual relation. (Nuannoi Trirat, Thairat, Daily-newspaper, October 3, BE 2543:12). Besides, there were many significant causes e.g. persuasion by friends or intimate persons, which was the spreading method among children groups and became the leading ones and followed by curiosity and enticement that they were good things, respectively. (Office of Anti-Narcotics, BE 2542:4; Panadda Petchsigh, BE 2534; Prabhasri Suktassani, BE 2536; Sansanee Phopook, BE 2538; Sopha Choophikulchai Chapilmant et al., BE 2533: Abstract, TDRI. BE 2538 referred in Jiraphan Trithipjaras, BE 2542:3).

Similar to the finding in a research that motivation affecting the uses of narcotics in juveniles most was imitating friends and intimate persons following by being forced or persuaded to use by friends and intimate persons, experimenting, being smart in using substance abuse and following the group, respectively. (Office of Anti-Narcotics, BE 2539:236; Pricha Vihakato et al., BE 2541:61)

Ones of the key causes of addiction substance abuse in students were economy, culture and the sensitivity of emotion and mentality of the users. If it brought relief

after using, they would take as refuge and turn to be addiction. Therefore, key causes could be concluded as follows;

1. Curiosity for experimenting of the user: by studies, it was found out that most addicted juvenile begun with curiosity, being exposed for experience in substance abuse, or used for the purpose of sexual energizing that sexual intercourse would be exciting and enduring, etc.

2. Emotional and mental sensitivity: some faced with unhappiness, uneasiness and suffering, could not find ways-out in life, and weak spirit. They thus turned to substance abuse thinking that it could cure or might temporary lift such sufferings. Friends might have persuaded some users and after using they were accepted from friends.

3. Social and economic environmental conditions: many users were under environmental oppression e.g. separated family, amid addicted friends, residing in the community of surplus users, and wealthy but lack family warmness. Therefore, they turned to substance abuse as compensation. Some parents were addicts, which might lead juvenile to be also addicts.

2.2.2 Concepts and Methods in Protection and Suppression against Substance Abuse among Student Groups

Suggestions and remedial proposal to the substance abuse problems had been found in many documents and present researches. The protection and suppression against substance abuse in students required collaborations from all parties, i.e. government and private sectors, students, teachers, lecturers, parents, families and communities to be attentive and cultivate attitudes, and values of seeing ill-effect of using and the benefit of not using. It should be in form of integration i.e. patterns of



suppression, prevention, treatment and controls on addictive plants including strict and serious measures from legislation.

Based on the above stated, the Office of Anti-Narcotics, the National Police Bureau has set counter plans against substance abuse in every aspects, i.e. building immune among juvenile groups, solving problems with trading students and treating addicted students, strengthening teachers and parents in collaboration for solution.

At Present, the National Police Bureau is supporting 2 projects in the solution of the substance abuse problems in school. The Project of Coordination among Police and School which contains a police from the station where the school is located and a police who has children study in that school to collaborate in providing consultations on problems of substance abuse, quarrels, obscene media and gambling. The other project is the Project of Defend Additive Refusal by Education or (D.A.R.E) among students under the specially trained police to advise in refusal and anti of substance abuse. (Matichon Sudsappadah, February 22, BE 2543:90)

The Committee of Protection and Solution against Substance Abuse of the Ministry of Education has determined policy on protection and solution against substance abuse in schools and it was counted urgent to each educational institutes and units under the dependency must strictly follow these 10 commandments, which are:

1. The educational institute must appoint teachers or lecturers to be responsible in closely supervising students with appropriate ratio.

2. The educational institutes must coordinate and plead cooperation from parents, community and local organization, police and armforce to share in protection and solution against substance abuse problems in form of committee stationed in the institutes.

3. The units and educational institute must bear that the works of protection and solution against substance abuse problems are critical by setting plans and activities year round including channeling knowledge on the ill effect of substance abuse.

4. The educational institutes must count addicted students as patients, prohibited in expulsion, but help and care by ushering for treatment. New institute must be looked for and cooperate without discarding in case the student does not wish to return to the former institute after the treatment.

5. School administrators, teachers, lecturers must participate in the responsibility of protection and solution against substance abuse problems targeting to decrease numbers of addicts in the school and the institutes must be free from any substance abuse within academic year BE 2544.

6. If information or clues of substance abuse had been found, the administrators, teachers and lecturers must report to the superiors of the dependency for further coordination in the solutions.

7. If teachers, lecturers and personnel of the educational institutes and schools had been found involving with substance abuse, the administrators must finalize penalty stated in the process of disciplinary and laws. Dismissal per se must be exercised in case of clear offense or being arrested in crime justice and if the administrators are subjected to penalty if being inattentive and irresponsible.

8. Special Award reviews to recognize teachers, lecturers, personnel, school administrator and educational units who gain works of serious against substance abuse problems achieving the policy of the Ministry of education and the project of white school.

9. Dependency of origin must see significance in controlling, supervising and encouraging units and educational institutes in serious and close protection against substance abuse.

10. Examination and Evaluation Committee must be appointed to follow-up the results and to report at least twice a year to the Committee of Protection and Solution against Substance Abuse of the Ministry of Education.

2.2.3 Future Tendency of the Spread in Substance Abuse among Student Groups

With the rapid and widely spreading of the substance abuse at present, in production, distribution and using covering every areas, occupations and age particularly in the learning juvenile group, situation of year BE 2542, 2543 and the following years could be concluded as below;

The devastated substance abuse currently is amphetamine, which is widely produced comparing to other addictive. The arrestment taken by the police during January-June BE 2542 was 120,048 offenders. The ratio of amphetamine involvement was 70% and the tendency was increasingly high. The main flows was from border and the domestic production capacity could still limitless cover the demand of the users. The key was the limitless and aggressive expansion of the users. It could be observed that the solution taken by the government could not decrease its aggressiveness.

Heroin still spread among the former groups. It was found out in the statistics that 80% of patients treated for heroin were the same addicts aging between 20-29 years with primary-secondary level and earning as general labor and unemployment.

The spreading situation of opium was found out that users were the same addicts and were among the age group above 35 years. Most were uneducated or only in primary level with agricultural occupation or labors. The Northern part was the strategic location for spreading of opium particularly in Chiangmai, Maehongson, Chiangrai and Tak where opium could be illegally cultivated.

Marijuana spreading currently is not aggressive comparing to other ill-effected substance abuse. Users are experimenting or temporary using. Addiction from marijuana is rare. User groups are found in the Central parts and in the Northeastern.

Evaporates could be found but the tendency is decreasing because of being replaced by amphetamine. Evaporates using is mostly found among the unemployed and students at the age between 15-19 years.

The situation of ecstasy, cocaine, ketamine are mainly found in the entertainment complexes. Juveniles of nightfaring are mostly the key groups and restricted only in the group of wealthy since such types of substance abuse are expensive (Rassamee Vistavet , BE 2543:18; Office of Anti-Narcotics, BE 2542:1-4)

Therefore, tendency of amphetamine spreading among student in the future will be manifold in severity. There are 157 target schools under suppression and remedy by the Office of Anti-Narcotics in the areas of Bangkok. 705 cases with 814 students are involving with amphetamine. The dispute properties are 25,824 tablets distinguished in 160 cases for distribution, 538 cases for possession and 7 cases for using (reports of works in protection and solution against substance abuse fiscal year of Be 2541, Office of Anti-Narcotics, BE 2542:26)

2.3 Concepts of Structural Sociological Buddhism to Solve Substance Abuse Problems in Schools

Buddhist perspective integrated with the concept of structural sociology to be perfectly used in the solution of substance abuse in schools, which based on the spreading, corresponded with the government policy in implementing the solution under the integration between measures of prevention, treatment, recuperation and suppression against substance abuse emphasizing measures of protection as key. They contained encouragement role of the societal institutions e.g. religion, education, family and community to be aware of the problems and to share in the prevention and solution of substance abuse on social coexisting-based. (Office of the National Social and Economic development Board, Office of the Prime Minister, BE 2539: 129-130, 177 referred in Saengrawee Teprod, Be 2542:2)

Educational institution or school is the major forefront institution in the solution of substance abuse in school by using principles of Buddhism as core in mental development of students. It was found out in researches that most addicts accepted and implemented religious principles and regarded as spiritual attachment to denounce substance abuse. (Sopha Choophikulchai et al. BE 2531; Supattra Loplamlert, BE 2542: Ngor)

Religious teaching basis plays important part in allowing people to mindfulness (Sati) living, concentration (Samādhi), contemplative, rightful thinking, sensibly solving problems, developing spirit by using Sīla-bhāvanā. Meditating strengthens spirit, peace, insight, dhamma in mind, virtuous thinking, which will lead to sin e.g. covetousness, anger and delusion which might lead to riddles (Klanarong Rattanavijit, BE 2537:55). Similarly, the problems of substance abuse in schools should use the Buddhist teaching principles related to concepts of structural sociology based on the attitudes that if students know, understand and follow Buddhist teaching,

they should have spiritual strength and be able to communicate with internal behavior positively not to involve with substance abuse, because belief and religious behavior are negatively relative to all types of substance abuse uses (Spika and other, 1985 referred in Saengrawee Teprod, BE 2542:3)

2.3.1 Concepts of Structural-Buddhist Sociology

As earlier stated, the structural society was one of the systematic societies containing related parts and specific boundary with the process of maintaining the integration and its boundary. (Sanya Sanyawiwat, BE 2541:43). It is also the pattern or criteria, which linked the relationship between individual and group that expressed through personality or behaviors of members being trained, molded, determined or cultivated by key structural society e.g. institutions of family and community, economy and administrative politics, culture and values, and etc. They were behaviors of being good member according to social norms, perception of social roles and duty, avoidance of the ways leading to deterioration and happily living with rightful values.

Thai society is Buddhism-based in its living guides. It is the institutions that shapes and controls individual behavior in society helping behavioral orderliness to meet the requirement of society (Phenkhae Prajonpajjanuek, BE 2542:4) particularly, in learning age juveniles. It is the turning point of self seeking and meaning of life and interacting with the social situation at the stake of misleading to offenses e.g. drug uses etc.,. Therefore, cultivation or transmission of Buddhist teachings through societies, i.e. family and school is inevitable. (Saengrawee Dheprod, BE 2542:4)

“ Buddhism ” means dogma of the authentic knower (Buddha = the knower, the awakener, the high-spirited) based on 3 core principles, which is called “Pātimokkha” (D.II.d9 ; Dh. 183), which encompasses:

1. Never doing any kind of evil
2. The perfecting of profitable skill
3. Purifying of one's heart as well.

Buddhism as truth-based knowledge is counted as a course of philosophy. It could be categorized in the humanities and the fundamental to science and sociology. It is the discipline that emphasizes using wisdom in living, thinking with reason, and how to discard sufferings by reflecting their causes and solving them at cause-root for the peace of individuals and society.

Th duty of sociological Buddhism is meant for the benefits of both self and others, which facilitates society in the happiness and goodness. It is concluded into 5 Duties as follows:

1. The duty in establishing social integration by encouraging collaboration between humans in societies to build unique values or orders and attempting to maintain values for the social perfection.
2. The duty to keep social stability and to bridge unity among social groups.
3. The duty in linking values, social criteria between groups and groups, groups and social institutions, and the social institution and other social institutions for their connectivity.
4. The duty in promoting the process of social orders training, establishing the foundation of respect to rules and regulations and to observe social norms.

5. The duty of controlling and determining patterns of social behavior to gain human behavior for the social benefits.

The roles of the structural-Buddhist sociology toward society could be divided into 2 dimensions, as follows

1. The roles in establishing relationship with individuals including social structure
2. The roles in establishing relationship with society resulted from the roles of relationship with dhamma or the law of nature.

The Structural-Buddhist Sociology is the combination of the above two concepts, which has been counted as the combination of humanities and social sciences. It is the knowledge relative to human and human society. It is the approach in addressing peace to individuals and social structure in general, or it might be called the Structural Applied Buddhist Sociology.

The objective of the structural-Buddhist sociology is to bring the knowledge of the modern sociology, which is the truth tested by scientific methods as it has been scoped by the knowledge sociology on the content of human and the mutual relationship both in forms of individuality and group. The knowledge of Buddhism is the support to its fulfillment for the implementation in the solution of the substance abuse in schools according to the teachers' roles and the process of the social structure. It is counted as the Interrelation of Buddhism and Social Structure emphasizing the cultivation of 4 aspects in personality or behavior in students i.e. being good member according to social norms, perception of social roles and duty, avoidance of the ways leading to deterioration and happily living with rightful values.

2.3.2 *Relationship of Sociological Buddhism, Human and Social Structure*

Buddhist teachings evolved with relationship between individual and social concentrating the integration for individual and social both in the aspects of results or social values e.g. consciousness, etc., in the aspect of objective e.g. sila, etc., and in the aspect society as dhamma factor e.g. sammadhiti, etc.,. It also includes the elaboration of the meaning to cover the social level according to the intention of the teaching such as discipline. Its contents do not only mean the regulation of the personal living but also the organizing of the social orders to facilitate happy living. Similarly, the traisikkha is not only the personal training system but also the social training system (Pra Phaisarn Visalo, BE 2542:22-26).. For better understanding, the followings are the teachings relative to the relationship with human in the aspects of individual and social.

2.3.2.1 *Aspect of Individual:* It has been highly emphasized in the Sociological Buddhism focusing on teaching individuals on self-training, and using intelligence (Panñā) in reflecting for the righteous living in the society. There are many teachings to support this aspect e.g. Sīla – practices to avoid immorality, Hiri – being ashamed to sin, Ottappa – scare to sin (A.I. 54 ; It. 36), Attā have jhitam seyyo – it is good to win oneself (Dh. 29), Attā hi attano nātho – self dependency (Dh. 36,66), Attatthapaññā asucī manussā – selfish human is the unrefined (Sn. 339) , Viriyena dukkhamacceti - human survives sufferings by perseverance (Sn. 195), Dhammam care sucaritam na tam tucaritam care – dependent to moral practices to become honest rather than independent to moral practices to become dishonest (Ud. 366), Bālo aparināyako – the foolish should not be the leader (Kh. 89), etc,

3.2.2.2 *Aspect of Human Interrelation in Society*: there are teachings regarding duty and sincere practices toward each other for the social peace in general, e.g. Dāna = donation or contribution, sacrifice, facilitation whether by Amisa-dāna = donation of things for mutual helps, and Dhamma-dāna = donation of knowledge, advice for mutual benefits. (A.I. 90).

Sangahavatthu – dhamma as the mental attachment of individual to gain unity, mutual love, sacrifice and sharing both in material and directions, pleasant and honest expression, useful conduct – eager to help including in improvement and promotion of ethics, behaving oneself equally both in happiness and sufferings, collaboration in problem solving including morally behaving oneself to one's status, condition, individuality, situation and environment.(D.III. 152,232 ; A.II. 32,248).

Sārāniya-dhamma – dhamma-based to mutual recollection with kindness. It is the principles of happily living together in society: selflessness, kindness-based in physical, speech and mind both during the presence and during the absence. They are included to wholeheartedly help tasks of the association, courtesy, mutual respects, useful communication, goodwill directions, polite expression, good will, good thinking for mutual benefits, optimistic, congenial attitude toward each other, sharing of things ethically acquired. They are also involving the practicing Sīla to achieve purification equitably, virtuous conducts to the rules and regulations, never behaving oneself to be objectionable by the group and equitable with collective opinion in eradicating the social problems. (D.III. 245)

2.3.2.3 *Aspect of Social Structure and Other Societal Institutions*, e.g.

Family Institution - it is counted as the main social foundation. There are many sociological Buddhist principles regarding self behaving in house holding,

e.g. Charavāsādhamma–dhamma for house holding and governing of life i.e. sincerity, mutual honesty, restraining oneself, conduct training, corrections of deficiencies, not to use power by greed, anger and misguiding, knowing how to improve oneself for progression with wisdom, perseverance, unwavering by barriers, promptness to listen to others' opinion, selflessness and sacrifice (Sn. 189). Besides, there are teachings on duty and roles of family members for mutual treating called the directions 6 (D.III. 189-192) e.g. dutiful practices toward parents, spouse and children, servants, friends, monks and teachers, etc., aiming at maintaining the survival and peace of family and society.

Educational Institution – a principal institute to cultivate wisdom for the social human. . There is sociological Buddhist principles regarding interrelated structure between teachers and students according to directions 6. Besides, it also stated on the sermon methods or teaching styles – the clear indication, clear analytical explanation, attracting the value of knowledge for adoption to practices, encouragement teaching to bear endurance and ready to cope with barriers and teaching for liveliness by identifying the benefits, the progress to be received. (D.I. 126), building promptness and immune the immorality for students to the understanding, being proactive to problems focusing to bear three (3) wisdom (D.III.220) i.e. Cintāmayapaññā – (wisdom gained from analytical reflections), Sutamayapaññā – (wisdom gained from attentive listening), and Bhāvanāmayapaññā – (wisdom gained from on the job-training) etc.

Economic Institution – Sociological Buddhist principles stated that working for earning, managing and spending e.g. Ditthadhammikttha – the endowment of industry, endowment of protection, association with good friends and

the balanced life-style by depriving of extravagance (A.IV.281). the earning should be allotted into 4 portion as in the principles of Bhoga-vibhāga – one portion is used in supporting self, dependents and for good causes, two portions are used for investment and another portion is used for future needs (D.III. 188). Wealth having been acquired from the sweat and brow honestly should be rightfully spent to support oneself, parents, children, spouse and dependents to their comfort. It is also used to reasonably support friends and associates, relative, hosting, taxation, offerings in dedication to the departed, supporting virtuous and indulgent monks and priests (A.III. 45).

Political Institution - Sociological Buddhist principles stated about its good structure that it should understand well about Adhippateyya (supremacy) – not to put the prime importance, and thinking to oneself or putting the prime importance to the global popularity but Dhamma–truth, righteousness, virtue and reason. (D.III.220). The state authority on governing should follow Rāja-dhamma – devotion to administering the services to the populace with upright management, sacrifice, honest, gentleness, politeness, non-rude, prohibiting the defilement to take influence, ignore anger, never find pretext to create sufferings, being patient in work principally following dhamma, and strictly follow the state rules and regulation. J.V.378)

2.4 Teachers and Roles in Implementing the Structural Sociological Buddhism-Based to Establish Wisdom and Spirituality in Students to Solve the Substance Abuse Problems in Schools

This part dedicated to the studies from texts, documents and researches relative to teachers' roles in the implementing religious principles to teach students and the roles in the solution of the substance abuse problems in schools for the purpose of studying teachers' roles in the cultivation of structural-Buddhist sociological

perspective in students. It aims at generating spirituality, purposive behavior to solve the substance abuse problems. Initially, concepts and theories of roles in general in view of sociological principle will be raised for the understanding. Secondly, teachers' roles in implementing structural Buddhist sociological perspective for the solution of substance abuse problems in schools.

2.4.1 Concepts and Definitions of the Theories

The theory of role is Micro Level developed from the theories of Symbolic Interactionism emphasizing human expresses its roles as perception or feeling, and the attitudes received from social expectations according individual situation. By other meaning, roles are the effects of the psychological factors e.g. opinion, feeling and social factors such as individual status containing social expectations so that individual of the status should follow. (Kamolvit Sophikul, BE 2533:20). Many definitions of roles have been proposed e.g.

Roles are the practice of rights and duty in the status or the position (Supattra Suphab, BE2537:30)

Roles are behavioral practices according to position as expected by society or according to the characteristics of perception or actual expression. Roles are the sum of right and duty (Sanguan Sudhilert-aroon, BE 2525:58).

Roles are the things that individual of any position recognized by society and the public viewing that such individual of the position must act what is called roles and duty determined with the position for its responsibility. It is also included duty or conditions, which must be performed, and the rights attained with the position. Rights and duty affixed to each position have to be related to the rights and duty of other

related position within the same society. (Pinyo Sathorn, BE 2512, referred in Viraphan Puangpetch, Be 2539:10)

Roles is the expected behavioral pattern connected with social position (Francis E. Merrill, 1957:183)

Roles could be distinguished for reviewing in 2 ways. If it is viewing as Social Structure, it means social position variously called and identified by its characteristics of the qualifications and activities of individuals holding that position. In another view, it could be the roles expressed or Social Interaction. It means the consequences which contain patterns of action happened from the learning of individuals in the situation of the interaction (Jiraphan Kanjanajinda, Be 2522:20)

In general, roles contain 3 attributes. They are:

1. The Socially Prescribed or Ideal Role, which determines rights and duties according to social position.
2. The Perceived Role is the role that individual believes that it should take action according to the assigned position, which might not be similar to the ideal role and might differentiate to each individual.
3. The Performed Role, which is the actual action that depends on individual belief, expectations and perceptions including each social oppression and opportunities in some periods in association with individuality, uniqueness and personal experiences. (Broom and Selznick, 1977:36)

From all the concepts and definition, it can be concluded that roles are defined as social status or position a person received and performing duties and rights of that positions.

2.4.2 Teacher's Roles according to Structural - Buddhist Sociological Perspective.

As stated, teachers are the most important in the duties of cultivating students to be good and virtuous persons, knowing righteous social orders and disciplines, norms, roles and values. It is also the teaching to acquire wisdom, possessing the skills of profession for happy sustainability in life in society.

Therefore, teacher's roles can be concluded as follows:

1. Roles in endowing education – providing education for both students and ordinary people.
2. Roles in cultivating morality, which it has to be pairing with teaching and teachers have to behave themselves as good role- models.
3. Roles in transmission of culture – teachers should confer knowledge of virtuous tradition and culture including the proper life-style (Sujarit Pienchob and Atchara Praphaitrakul, BE 2520 referred in Kamolvit Sophikul, BE 2533:26)

Buddhism recognized teacher as worshiped individual– counted to be adorable, respected in the society because teacher earns high favor. If there are no teachers there will not have been anyone to transmit knowledge for earnings and progress in life which bring in recognition and social status (Amorn Raksa-sat, BE 2507, referred in Kamolvit Sophikul, BE 2533:23). The high regards offered to teachers, it is because they are endowed with seven qualities of Kalyānamitta-dhamma (A.IV.31). They are :

1. *Piyo* – endearing: being endowed with kindness and compassion taking an interest in students, creating familiarity and dependable to students as well as advisor when students have problems.

2. *Garu* – worthy of respect: being firm and adhering to principles proper conduct to the position, respectable, never go against moral principles and able to be the role model for students.

3. *Bhavaniyo* – inspiring: truly learned and wise, constantly self-training and improvement to modernity being spoken of by students appreciatively and proudly.

4. *Vatta* – capable of speaking effectively: knowing how to explain things clearly, knowing when to speak what and how, giving counseling and cautioning students as good will, being able advisor and able to solve problems for students.

5. *Vacanakkhamo* – patient with words: willing to listen to students' questions and queries, never boring and never grumbling including being able to bear admonishment and improprieties without becoming dejected or offended.

6. *Gambhirañca katham katta* – capable of expounding of the profound: being able to explain complex subjects easy and capable to teach students on more sophisticated subjects.

7. *No catthane niyojaye* – not leading student in wrongful ways: not leading student into detrimental or worthless an improper matter.

Further, teacher still have roles and duty in training students on purposive behavior as determined in the objective of the curriculum, which is counted as critical role and duty. When teacher's duties are divided according to directions 6 as being the South Direction or the Right Direction (D.III. 189) following the Structural-Buddhist sociological perspective, it can be found out that clear and significant expected roles and duty toward students are:

1. *Guiding and training students to be virtuous and righteous person and never behave in an immoral ways.*

2. *Teaching student to clearly understanding* that students are applicable to vocation for the progress of themselves, families and societies.

3. *Teaching total Arts to students* without concealment that students acquire knowledge of the whole process

4. *Promoting and recognizing righteousness an ability of students* to establish self-confidence, and pride including encouraging students to more and ever perform good deeds.

5. *Building safeguarding in all directions* – teaching students to be sustainable and being saved from danger of deterioration.

Therefore, teacher's roles and duties can be concluded as follows:

1. *Roles and Duties in Encouraging Students to the Rightful Behavioral Development* - had students got bias or improper behavior e.g. involvement in substance abuse, teacher should take responsibility to find solution and should not ignore.

2. *Roles and Duties in Providing Knowledge on Substance Abuse and Following the Results in the Application of the Knowledge*- it is the collaboration with the individual the sub-unit or the sub-institution of social structure e.g. family, community, administration, culture and religion.

3. *Roles and Duties in the Corrections of the Existing Deficiencies* - they might have been the teaching e.g. teaching on dangers of substance abuse—teacher might not be able to teach clearly and make students fully understand. External lectures are required e.g. physicians or staff from the public health works and private sectors which campaign against substance abuse. The malpractice of students - some students have bias to use the substance abuse, which are against the objective of the

teaching. Therefore, the teacher has to correct the deficiencies. (Kor Sawadipanich, MorPorPor:59-60)

2.4.3 Teacher's Roles in Implementing the Structural Sociological Buddhism to Solve the Substance Abuse Problems in Schools

The solution of substance abuse problems in schools requires school personnel i.e. teachers, instructors. They are the most intimate with students. Therefore, they should take more serious responsibility on the matter than the existing both in role-model and in the cultivation or the establishment of the correct attitudes according to the structural-Buddhist sociological perspective, In particular, the strengthening of the spirit not to be moved to the inducement of friends or the experimentation of the substance abuse. Teachers themselves must be the bases of the solution according to their roles. There must be the cultivation of spirituality as in the process of the structural-Buddhist sociological perspective in every sub-system, so that students should know the principles of being good members according to the social norms, social duties and roles, how to avoid the ways leading to deterioration and the principles of happy life-style without involving the substance abuse. Details are given as follows:

Good Membership According to the Social Norms

The Structural-Buddhist Sociological Perspective enhances individuals to be the good membership according to social norms is numerous. However, in this study, only major principles will be presented. The first practical principle to be good members of the Buddhist society is Sila. It is counted as the blueprint of the human behavior, which should be expressed in society. In this research, the selection is Pañ

ca-sīla (A.III.203.275). Sīla 5, is the foundation for general Buddhist to observe to acquire the purposive behavior as in the social norms e.g. non-involvement with substance abuses. Sīla 5 practices would lead to the social integration including keeping the physical and expression modest according to social orders. There are 5 the practices to abstain immoralities and to keep self-control in exploitations.

1. *Panātipata veramani* – abstaining from killing, not taking life or bodily harm both in physical and expression that turn other sufferings e.g. abstaining to induce other in involvement of the substance abuse. It is counted as exploitation and harm to others' lives in matters of sickness or life in absorbing danger of substance abuse.

2. *Adhinnadhana veramani* – abstaining from taking what is not given including cheating, going against the rights, destroying others' properties. From data, they illustrate that criminal offenses in particular stealing has relationship with all types of substance abuse. Therefore, practicing this sila perfectly – abstaining from stealing should mean abstaining from involvement with substance abuse, which leads to shortage of conscientiousness that leads to offending in stealing other properties to buy substance abuse, etc.

3. *Kamesumicchajara veramani*–abstaining from sexual misconduct; not violating the loved or the cherished one of others. From data demonstrated, the sexual offenses have also relationship with the uses of substance abuse. The users will be unable to control their consciences out of intemperance leading to sexual drive and criminal offenses on sexual abuses.

4. *Musavata veramani* – abstaining from telling lies, deception, inducement by enticing other to involve with substance abuse e.g. telling that using substance abuse

leads to happiness, forgetting sufferings and enjoying activities without tiredness, etc. It makes others believe and follow resulting the wide spread of substance abuse in student groups at present. Similar to data observed that one of the causes that leads students to substance abuse is being induced or persuaded by friends. Therefore, this sila emphasizes the abstaining from deceptive speech to induce other gong against morality particularly the inducement other to involve with substance abuse.

5. *Suramerayamajjapamadhatthana veramani* – abstaining from alcohol and intoxicants or abstaining the substance abuse which cause heedlessness. This sila is the most direct sila involving with the abstaining from all addictions according to Buddhist principles. It was counted that all types of substance abuse cause heedlessness based on lacking of conscientiousness. Upon lacking to the consciences, it could offend the other 4 sīla and involve with all types of other immorality. Therefore, substance abuse is viewed as severe ill effect, it should be abstained at all cases.

Besides these Sila 5, which are the norms in social living that teacher should cultivate in students on the understanding and strictly follow. Teacher should cultivate Sappurisa-dhamma (A.IV.113), the 7 fundamental principles in self-conduct to be good member according to social norms should be added as follows:

1. *Dhammaññuta* – knowing principles, knowing causes i.e. knowing principles and social criteria involving living. In performing duties, one should know, understand and seasonably follow e.g. knowing that involvement with substance abuse whether using or distribution would lead to sufferings or physically and mentally anxieties from the ill effect of the substance abuse resulting the disabilities or death, imprisonment and social discarding. Therefore, reasonably reflecting in acting by

selecting the good and beneficial ones for oneself and society would be the shields in effective prevention of the involvement with substance abuse.

2. *Atthaññuta* – knowing objectives, knowing results i.e knowing the objectives of principles of acting, understanding objectives of the business doing, knowing such living has its causes. Therefore, knowing that if involves with substance abuse at all cases, it would lead to most ill effect, creating deterioration for oneself and society in general. One should not involve with substance abuse since it lowers the life of a person and not building the progress to life and society in general.

3. *Attacññuta* – knowing oneself i.e. genuinely knowing one's own status, conditions, gender strength, knowledge, aptitude, ability etc. Knowing How much is the possession, how, what volume and act accordingly with the social norms e.g. knowing self-condition during studies, it is necessary to focus on learning, acquiring knowledge for self-sustainability and for social contribution. One should not involve with all calamities e.g. substance abuse, and other immoralities, which lead to life deterioration.

4. *Mattaññuta* – knowing moderation i.e. knowing right amount in consumption, spending, non-vanity of over modernism and etc. If one does not know how to moderating in things, it can lead to the process of substance abuse, particularly the distribution of the substance abuse for money in order to the spending for the modern consummations over the living necessity.

5. *Kalaññuta* – knowing occasions i.e. knowing the proper occasion for performing duties for both to self and others e.g. when what should be done and how. In particular, learning juveniles should know the occasion of when studying, they should be attentive. After studying, should spend their time fruitfully by playing

games, helping parents or doing others hobbies fruitful to themselves and others and never to spend times in involvement with substance abuse.

6. *Parisaññuta* – knowing company i.e. knowing locale, areas, and principles to be done in the locale or community. Knowing community is the most essential in building the shield as prevention to substance abuse among students groups. Students should know how to avoid and not taking interaction with community, which have critical spread of substance abuse. They should remotely avoid for the protection against substance abuse danger. They should select to interact with communities of being free from the spread of substance abuse because it would bring only benefits rather than ill effects.

7. *Puggalaññuta* – knowing persons i.e. knowing individual differences. Persons behave in bias to involve with substance abuse should be avoided and disassociated. Association should be with persons of ethical conducts, morality, fruitfully guiding or showing ill effects because it will enhance better living. Know how to associate with good person is counted as the highest blessed living according to the principles of mangala 38 in Buddhism.

Realization on Social Duties and Roles

In every society, individual as member should hold many status or being member of many groups. each status should contain rights and duties for acting called by sociology as roles. However, what status contains which roles depends on the social norms to determine and establish criteria. Individual differences in personality, ability and wisdom bear different action and roles.

Social Duties and Roles are highly recognized by the structural Buddhist sociological perspective, which every person should follow. One might have many

duties and roles e.g. being father, mother, kid, teacher, follower, employer and employee etc. Everyone should follow the received duties and roles perfectly according to each status abiding in directions 6. This research concentrates on the solution of the substance abuse problems in schools. It should be stated only the duty and roles of students related to teachers in school only based on the extent of the good relationship between students and teachers (direction of the south-the right direction) viewing that teachers could be shelter, and advisors when there are problems without involvement with substance abuse, the problems of substance abuse spreading should decrease. Therefore, teachers should handle roles in cultivating students understand their duties and roles in the aspect of relationship with teachers applicable to the actual setting.

According to Directions 6, teachers, instructors are counted as the Right Direction - being the lighters of wisdom to students. Therefore, students should maintain the duties and roles towards teachers as follows:

1. *Rise for reception and pay salutation* - being students when meet with teachers or instructors, they should rise for reception with respectfulness, humility and esteem. Being the person who transmits knowledge, students should heed the teaching because teachings of both in and out of the classrooms all are focusing that students become the good members of the society.

2. *Approach teachers for advice, queries and receiving consultations*- being students, they should frequently approach teachers particularly when there is problem. It is advisable to ask for consultation from teachers for the correct directions by not anticipate decision by ones own selves on various methods e.g. involvement with substance abuse.

3. *Pay attentive to the teaching, directions to be enlightened* – that students could apply for their career gaining growth to personal and social life growth including enlightenment in social awareness e.g. substance abuse problems that they could survive the danger of the substance abuse.

4. *Being helpful and serviceable to teachers as seeing fit*- this helpfulness would more tighten the positive relationship between teachers and students. Besides helpfulness, students should be alert to substance abuse flows into the schools and have to report to teachers for further immediate solution and prevention.

5. *Pay attentive to study with respect* – it is counted as the principal duty that students should respect both the academics and teachers. They should be attentive to artful knowledge taught by teachers, avoiding the involvement with substance abuse and determine that studying is the principal duty.

Further, there are structural-Buddhist sociological perspective that teaches on duties and roles that individual should compile both for self and social in general for the happiness and security from ill effect of demonic things, in particular, the ill effect of substance abuse. It is Atta-dhamma 3 (Nd 26):

1. *Ditthadhammikatha* – aims of duty for present benefit containing major concepts as follows:

1.1 *Duty to maintain healthiness* both physically and mentally to be healthy and being free from sickness including non-involvement to things that lead to physical deterioration of being the hub of infirmities such as substance abuse.

1.2 *Duty to work* – honestly earning not being against morality

1.3 *Duty to maintain the status* – being recognized by abstaining immorality, going against social norms such as involvement with substance abuse.

1.4 *Duty to live with family happily and sustaining the heredity to be recognized by ordinary people* – never to destroy family and heredity life by involvement with substance abuse because such action would only lead to deterioration and being repugnant by society

2. *Samparayikattha* - aims of duty for future benefit containing major concepts as follows:

2.1 *Duty to build happiness for self and other* – with the spirit of fervent to dhamma principles. The method of building happiness for self and others are ethical conducts both physically and expressively. There are no biases from social norms such as involved behavior with substance abuse.

2.2 *Duty to build pride for self and other* – virtuous behaving is the enhancement of values toward society and never destroy the pride by involvement with substance abuse.

2.3 *Duty in building confidence in self and other* – doing only good deeds, never doing bad deeds, knowing how to use wisdom in the solution of life problems without depending on substance abuse.

3. *Paramattha* - aims of duty for ultimate benefit containing major concepts as follows:

3.1 *Duty in strengthening spirit* – never to be moved or influenced by oppression, sorrow, and diversification, which are storming. Morally strong spirit, attach and rely on moral principles for the solution of problems without dependency to substance abuse as solution since it is only increase problems.

3.2 *Duty to live with wisdom* – never to be tempted by enticement of all immoralities, wisely reflecting in all acting, never behave immorally but morally.

Avoidance of Ways Leading to Deterioration

Channels to destruction according to structural-Buddhist Sociological perspective are Apāya-mukhas 6, (D.III. 182). They are critical that student should be aware of and drastically avoid. The Apāya-mukhas 6 advocate process leading to substance abuse, which is the channels of destruction. They are:

1. ***Alcoholism*** – or involvement with all types of addictions causing 6 ill effects as follows:

1.1 ***Dissipating wealth*** – addicted to substance abuse of every type the prime ill effect is the loss of property in spending on substance abuse and medical treatment expenses from its effects including leading to criminal justice when being arrested in case of substance abuse involvement.

1.2 ***Brawling*** – upon using substance abuse, it creates drunkenness, heedlessness and quarreling. The results are injuries, vandalism, and time loss, darken future and suffer self and others.

1.3 ***Impairing Health*** – misusing and over dosing of substance abuse cause intoxication in the body and making weakness to the body turning to be the hub of infirmities such as, cirrhosis in livers, lungs, cancers and AIDS etc.

1.4 ***Harming Reputation*** – any involvement with substance abuse in all cases will be subject to penalty legally and admonished by surrounding societies. The accumulated fame of self, relative, children including heredity are at destruction.

1.5 ***Shamelessness*** – substance abuse after being used release potent against mental drawing unconsciousness and being able to do every bad deeds shamelessly such as scandal in both of self and others including rape etc.

1.6 *Destroying Intelligence* – addicts are penalized in intelligence such as confused brain, the decrease of brightness of the brain, lowering the learning results, and lowering the effectiveness of the decision making.

2. *Reveling in Nightlife* - it is counted as an immoral channels leading to the process of substance abuse leading to 6 ill effects. They are:

2.1 *Unprotecting Self* – nightfarers might meet with many dangers e.g. brawling which cause injuries and case filing, gambling, addict uses. The consequences may end in sexual abuses with others who are not their own spouses and resulted infection of with deadly diseases, which are counted as self-destruction by carelessness of oneself 's welfare.

2.2 *Unprotecting the Children, and Spouse* – nightfarers are not careless to self but also to children and spouse. They might bring in sufferings from night reveling to the family including sexuality, which is infected with deadly diseases.

2.3 *Unprotecting the Wealth* – wealth will be spent with night reveling since it tempts with many inducement e.g. lights, colorfulness, sounds causing heedlessly spending such as liquors, substance abuse, sexual services, and gambling, etc. It also includes expenses on medical treatment on the deadly diseases infected and spending on crime justices, which might have happened later.

2.4 *Being Susceptible to Suspicion and Doubt by Ordinary People* – night revelers are susceptible as robbers or substance abuse involvors, and etc. Honest people would not like association fearing that they will cause troubles later. It became suspicion and doubts also hateful to ordinary people.

2.5 *Exposed to Slander and Rumor* – when there is mishaps in the society, the night revelers will be susceptible on their involvement by ordinary people. It causes uneasiness even though sometimes, they have nothing to do with it.

2.6 *Leading to Many Kinds of Troubles* – it is clear of the punishment out of night reveling; troubles and uneasiness both against themselves and social as stated above.

3. *Bending on Entertainment* – its clear ill effects are harmful to work since preoccupying with forms of entertainment, music, dancing, singings and etc. There might have been involved with substance abuse also during bending in entertainment,

4. *Gambling* – it is another channels leading to destruction if anyone has been involving. Gambling might be the advocator to involve in substance abuse. There are 6 ill effects as follows:

4.1 *Winning but Gaining Enemies* – the defeated will look for avenge on retrieving properties while the winner is sleepless fearing retrieving. Therefore, gambling bring no happy life but troubles.

4.2 *Bemoaning of the Lost Wealth* – acquiring from the sweat but losing by gambling since if such wealth had been exploited for the family benefits, it would draw better results rather than lose to others.

4.3 *Dissipating Wealth* – wealth acquiring from sweat in working but being lost with gambling making apparently that the poor becomes poorer and the rich becomes poor.

4.4 *Untrustworthy Speech*- on account of being a gambler, it is untrustworthy, weightless in expression since every word is only meant for gambling.

4.5 *Contempt by Friends* – other ill effect of gambling is the contempt from fiends and ordinary people unlikely to be associated with fearing of bringing in troubles.

4.6 *No One Desires to Allow their Offspring to Get Marry with Gamblers* - fearing that their offspring would meet with sufferings, unhappiness, involving only with troubles such as debts and imprisonment, etc.

5. *Association with Evil Friends* – it is the critical cause in persuasion to substance abuse. Evil friends never suggest good things but destruction e.g. recommending substance abuse, stealing, gambling and trickster, etc.

6. *Laziness* – all lazy persons in every type of work e.g. laziness in studying, or working will meet with unhappiness and regression in life. Lazy people spend most of their time with meaningless matters such as reveling in entertainments, gambling, substance abuse etc. There are 6 excuses of lazy people: too cold, too hot, too late, too early, too hungry and too full,.....and never go to work.

It is clear that Apāya-mukhas 6 lead to destruction and the principles that one should not follow but avoidance. To make life better perfect, the Vaddhana-mukhas 6 should be followed (J.I.366)

1. *Arogya* – *maintaining good health* physically and mentally by abstaining from all substance abuses to destroy the health or filled with deadly diseases since great wealth is good health.

2. *Sila* – *being possessed of discipline*, following morality, never creating trouble to self and social and never involving with substance abuse in all cases.

3. *Buddhammata* – *having a good example* and following the pattern, never accept model of the evil such as hooligans, criminal, thief and addicts, etc.

4. *Suta* – *Paying full attentiveness in learning* for the progress of life in future, never spare the time to get involved with evil things such as substance abuse, and gambling, etc.

5. *Dhammanuvatti* – *living with morally honest* both in working and living, never astray to substance abuse and never work against morality such as substance abuse distribution, etc.

6. *Alinata* – *being energetic and diligent*, never be lazy, strong will never giving up when facing the problems or troubles but attempting to cope back morally and never adopting substance abuse as solution or supporting the work since it is counted as problem added.

Living Happily with Right Values

Living Happily with Right Values – not being over moved by vanity of the values and the modern cultures is similar to another way of the shielding to protect against ill effect of substance abuse according to the structural-Buddhist sociological perspective. To be firmly based on righteous values, it should be based on Adhitthāna – Dhamma 4 (M. III.243). They were:

1. *Panna* - using wisdom in living according to the righteous social values; not to react impulsively to get carried away with the incorrect social values. Things should be clearly studied to their *raison d'être* and really understand things including act as genuine values.

2. *Sacca* – upholding truthful values in body, speech and mind including principles and in implementation till reaching Paramatta-dhamma, which is the highest dhamma. Never to live with fake values, which could be always changed all



the time when there are impacts e.g. youth fashion models. If these fashions have been attached, there will be the rush of ever changes that are the unreasonable vanity.

3. *Caga* – fostering relinquishment, which is the sacrifice to help other by effort, property, pr intelligence to prevent oneself from becoming enslaved by greedy, and over-pride. The needs never stop. If there is only the values of reception with out sacrifice, it will be part of promotion every activity of only acquiring ignoring whether it is right or wrong according to moral principles such as focusing on substance abuse distribution to be come rapidly wealthy, etc. If it were so, that person cannot find happiness and society cannot survive.

4. *Upasama* – knowing how to calm the mind i.e. training the mind to achieve santi-dhamma values, knowing how to calm defilement and anxieties resulted from sin. If one knows how to calm the mind, it should not be moved by temptation of the bias or materials or lucks, ranks, recognition and happiness.

The principles of living happily with righteous values according to the structural-Buddhist sociological; perspective is not modern values of the globalization containing vanity, superfluous, exploitation for self and friends. But it is the values that enhances happy living – righteous values according to the principles of *Kā mabhogī-sukha* – possessing the 4 kinds of happiness (A.II.69), they are:

1. *Atthi-sukha* – the happiness of possessing wealth earned by sweat of the brow, diligence and righteousness, not from robbery, or cheating or from illegally and immorally earning (*Mijavanijja*) e.g. substance abuse trading.

2. *Bhoga-sukha* – the happiness of spending wealth earned righteously by supporting self, family, beneficiary and for good causes including business and not the unfruitful spending e.g. gambling, night reveling and buying substance abuse.

3. *Anana-sukha* – the happiness of freedom from debt; the pride of knowing being debt-free even though, living might be troublesome and tolerant. Never strive to earn what other earns by borrowing or illegally earning – less investment bigger returns e.g. substance abuse trading, to gain money for uses as striving.

4. *Anavajja-sukha* – the happiness of blameless conduct; the pride of knowing in being acted honestly, faultlessly, and blamelessly in body, speech and mind and never been admonished, It is counted as the richest happiness.(Pra Dhammapidhok (Por. Or. Payudtho). BE. 2540:31)

These entire Structural-Buddhist Sociological Perspective will strengthen students' spirit endowing with principles and criteria, conducting oneself in the righteous frame. Finally, it should be effectively shielding against ill effect of substance abuse in schools.

2.5 Related Researches

Related researches has been divided into 3 type: the researches related to substance abuse problems spreading among student groups, researches related to using religion as remedy to substance abuse problems and researches related to the roles of teachers, instructors, school administrators in the solution of substance abuse problems in schools. They are as follows:

2.5.1 *Substance Abuse Problems Spreading in Student Groups*

Division of Student Superintendents, Department of Physical Studies, Ministry of Education (BE 2536) has studied factors influencing substance abuse uses in Thai student groups. It was found out that most students of the age group of 17 years realized the high destructive substance abuse placing its severity from top down were

heroin, morphine and evaporates. The first substance abuse respectively used was categorized as follows; cigarette, alcohol and evaporates. First use was during studying in Matayomsuksa 3 (K 9). During first year in Vocational Education level was start using dried liquor, suppressant, madder leaves, energizer, marijuana, opium, morphine, LSD and heroin respectively. Substance abuse could be personally acquired from grocery, drug store and friends respectively. Students viewed that occasionally uses of cigarette, liquor/ beer and aspirin were proper conduct. Further, if any individual involved, it was counted as improper. Students also viewed that they could stop using the substance abuse by cessation or rejection. But when being asked on ever been treated in medical center (2.45%), it was found out that most returned to reuse substance abuse in types of cigarette, marijuana and heroin.

Jiraphan Trithipjaras,(BE 2542), studied social structure of the school and the spread of amphetamine : a case study of the secondary school. It was found out that social structure here meant the social order, which was the ordering of the criteria and the ordering of the differentiation of the school had relationship with between all parties involved in the school. Regarding the condition affecting against the spread of amphetamine in schools, it was found out that: 1) external school context i.e. friend group, family, and environment surrounding the school owned amphetamine, 2) internal school context i.e. the school structure was complicated with the large size, and it was difficult to control, students had many continuously free periods of studies, toilet rooms were located outside the establishment and out-reached by the control.

Networks in the spreading of amphetamine: the addiction of student could be resumed by not only students were imperative to have the mechanism of gaining money to buy consistently but also recruiting the networks in distribution in and

outside schools was critical to the existence and the spreading of amphetamine. 5 plans of networks in the spreading of amphetamine in schools:

- 1) Agent students directly collected amphetamine from the main distributors.
- 2) Agent students collected amphetamine from sub-distributors.
- 3) Sub-distributors supplied amphetamine to agent students at the back of the school.
- 4) Sub agent student and occasionally attending the class brought in the amphetamine.
- 5) Outsiders as sub-distributors sold amphetamine in the schools and amphetamine were used among 1-3 friend group.

Ubonwan Pramuanrattakarn (BE 2532) studied the pattern of assumption on using drug or substance abuse in juveniles: testing specially with senior secondary schools of Muang District, Province of Nonthaburi. It was found out that only gender and programs of studies had relationship with the uses of drug or substance abuse in juveniles, particularly smoking and drinking alcohol. While the attachment relative to the social acceptance, the belief in the social values and criteria, and the association with addicted friends had direct effect against the drug uses in juvenile. Comparing the effects of the 3 variables, it was found out that the association with addicted friends had the highest effect in juvenile drug uses while the belief in social values and criteria had the least effect. The three variables could explain the deviation in drug uses at 27% (0.076). Such effect was the indirect effect in the feeling toward the connection with father and mother, school, social acceptance and the belief in social values and criteria. Upon knowing the addiction, relation between parents and students decreased just by only 4.18%.

Adcharawan Sroytong. (BE 2542) studied "Factors Affecting Smoking Habits in Adolescents". It was found out that the overall prevalence of cigarette smoking was 17.6%, 6.0% of whom were current smokers and 11.6% of whom were ex-smokers. Most of them started smoking between the ages of 11-14 years. The smoking habits between the current smoker group and the ex-smoker group differed significantly (p -value < 0.05). Among the differences were duration of smoking, occasion of smoking. Inhalation practices, number of cigarettes smoked per week and the amount of money spent on cigarettes per week. Their knowledge about cigarettes were not significantly different, whereas their attitudes toward cigarette smoking were significantly different (p -value < 0.05). By multiple logistic regression analysis, smoking habits were statistically associated with gender, region, average school grade achieved, participation in athletics, alcohol consumption, smoking by sibling or close friends and stress.

Kamolthip Vijitsoonthornkul (BE 2542) studied "Factors Influencing Alcohol Use of Male Students in Vocational Training Colleges in Bangkok". It was found out that 66.8% male vocational students in Bangkok took alcohol drinking. Degrees of drinking: 2% of high drinking, 34.4% of high-moderate, 30.5% of moderate, 21.5% of less and 11.7% of occasionally. 65.1% of students drinking alcohol had tendency to increase drinking or misbehaving. 14-18 years was 81.5% being the highest age interval in beginning drinking and would increase drinking when growing older. Styles of drinking was meant for social association e.g. drinking in groups, drinking by persuasion, and popularly drink during various occasions. Inclination toward friends could predict the alcohol drinking at 34% and the satisfaction in price could predict misbehaving in alcohol drinking at 20.3%. It was further found that attitudes

and perceptions in alcohol drinking had significant relationship with alcohol drinking behavior.

Praphaisri Sonklin (BE 2532) studied the prevention and control in the uses of substance abuse in bias students in 6 secondary schools in Chiangmai BE 2530. It was found out that rates of substance abuse using in students were 0.43% (23 students out of 5,326). Popular evaporates were lacquer, 3K and only single type was popularly used. Most users were male at 100% with age between 14-18 years and the quantity would increase relative to class level. Highest problems in the uses of substance abuse were male between the age of 13-17 years. After organizing the activities of prevention and control of the uses in substance abuse and family activities, the students had diverted behaviors – cessation in using evaporates at 60.87%

Pavinee Yuprasert (BE 2540) studied "Factors Affection Drug Abuse of Teen Students in the Metropolis of Bangkok". It was found out that substance abuse uses among friends, family members, living crisis, and income were factors positively relative to the uses of substance abuse among students. The belief in using substance abuse, feeling of personal values, and relation in family were factors negatively relative to the uses of substance abuse among students. It was further found out that unfruitful free time of students had relationship with the uses of substance abuse among students. The residential environment had no relationship with the uses of the substance abuse among students

2.5.2 Religion and Ethics and Substance Abuse Problems

Sangravee Teproad (BE 2542) studied "Relationship between Buddhist Moralism, Buddhist Behavior and Preventive Behavior of Substance Abuse : A Case Study among Teenage Students in Pathumthani Province". It was found out that most students had been cultivated in the Buddhist morality from parents, schools and gained moderate belief in Buddhism at 52.1%, 48.7% and 43.2% respectively. While Buddhist living style and behavior in prevention of substance abuse, most students had low practices at 72.3% and 56.9%. The variables positively relative to behaviors in prevention of substance abuse among students were being cultivated in Buddhist morality from parents, school, Buddhist belief and Buddhist living style. They also could predict behavior in prevention of the substance abuse at 31.21% by the Buddhist living style had more relationship with behavior in prevention of substance abuse than the cultivation of Buddhist morality from parents and the schools, respectively.

Sopha Choophikulchai (BE 2530) studied the sentiments of addicts toward religion and the method of using religion in the solution of substance abuse. The questionnaire type study inclusion of interviewing the addicts volunteered for treatments both in governmental and private sectors in Thailand, Malaysia and Indonesia with 100 samples in each country. It was found out that most population were males with the age of 25 years and above, single, being Muslim, Buddhist, Christian and Hindu with K 12 by educational level.

Regarding the religious foundation of the addicts, it was found out that most addicts were from the families without the teaching on religion or gaining religious knowledge. Most families of the addicts had relations with religion and frequently attended religious rite while addicts occasionally join the rite. Attending the rite was

frequent during the treatments. Most addicts learned about religion from schools. When being scared or needed advice at the time of problems, their parents were the first thought but when met with severe problem, they turned to substance abuse. At present, most addicts adopted religion as attachment for retreat and practices in daily life.

Regarding substance abuse data: most addicts began during the age 16-19 years caused by persuasion from friends, enjoying, experimenting and worries. The first substance abuse used was marijuana and usually used the same type.

Regarding opinion in applying religious principles to be used in the solution of protection against substance abuse: most addicts, specially, in Thailand accepted and viewed that religious principles helped cautioning, knowing how to solve, balancing before using substance abuse.

Regarding the opinion on the application of religious principles to share in protection against substance abuse: all addicts agreed to the method by allowing the religious leaders in each community to take the role more in the campaigning against substance abuse and expanding religious mission into the community respectively.

Regarding the opinion on the application of religious principles to share in the treatments of addicts: books of religious principles, religious teaching including religious principles mostly generates devotedness and belief in doing well deeds .

Regarding the methods in application of the religious principles to share in the treatments of addicts: all addicts mostly agreed with using religious principles to persuade individual in society to accept the addicts. The methods of supporting addicts to participate in religious activities as spiritual attachment, the method of inviting monks, religious or religious leaders to share in the treatments respectively.

Panadda Petchsing (BE 2530) studied "Vices Relating Truancy of Adolescent Students in Bangkok Metropolis". It was found out that those principal variables that related to truancy were reveling in the entertainment complex, smoking, alcoholic drinking, adultery and substance abuse using. In particular to substance abuse, it was found out that most students never used drug but 4.7% had ever used but not addicted. Comparing to 16.7% of truants agreed that they had ever used drug but never be addicted. 2.7% of truants still used the drug, 12.7% used marijuana, 2.7% used evaporates, 6.7% used suppressants, and 1.3% used heroine. Addicted students used residents as drug uses. Most drugs were shared from friends rather than personally buying. Causes of using were experimenting, relief and persuaded by friends.

Pramaha Thongrat Thaworn (BE 2534) "A Comparative Study of Roles of the Christian and Buddhist Organizations Concerning Drug Addiction among Young : A Case Study of Wat Tam Krabok and the Rebirth Therapeutic community Center". It was found out that the Tamkrabok commenced from BE 2506 and the serious treatment on the addicts covered 4 process i.e. preparation before treatments, cessation of ill effect, recuperation and follow-up. The Center could find herb to counter additives for the addicts and still presently used. From the registration office of the center, it was fund out that thee were 69,248 addicts being treated under records (BE 2506-2533) and non-registration were 20,000 addicts.

Objectives of the Monk Institute at Tamkrabok are to indefinitely protect and to maintain Buddhism in Thailand, praying Buddhism to lead human life to goodness, using moral principle of sacca as implementation and to evangelize dhamma on "sacca" that if juveniles in the nation involved in using substance abuse, it would effect personal health and impact economics, social and stability of the nation

including the deterioration of Buddhism.

Wallapha Sabaiying (BE 2534) studied ethical knowledge and understanding relate to personal behavior of juveniles addicted lethal substance abuse reporting for treatments in the treatment centers of Bangkok. It was found out that samples knew and understood ethical, righteous and most practiced behavior as perseverance, self-discipline and set self-standards. Immoral behaviors were moved immorality. The self-punishment and placing self-values, the samples could not rate themselves whether good or bad, right or wrong, and should or should not. Independent variables contained educational level, duration of addiction, duration of treatment, main career of the family and number of times in treatment had effect toward the ethic knowledge and understanding relative to personal behavior of the samples at the level of statistical significance ($p < .05$ or lower). Educational level had highest significance toward ethical knowledge and understanding. The second was duration in addiction, duration in treatments and number of times in the treatments. The main career of family had lowest significance toward ethical knowledge and understanding.

Ethical knowledge and understanding relative to personal behavior of the samples distributed by independent variables were different in quantity level. However, there were ethical knowledge and understanding corresponded to the same trend. All samples had the low strive to the 7 attributes respectively following work achievement, security in life and property, being loved by others, peace of mind, social good causes, wealth and self-values and pride.

2.5.3 Roles of Teachers, Lecturers and School Administrators Relative to the Solution of Substance Abuse Problems in School

Pravina Sriboon (BE 2539) studied conditions and problems in protections against substance abuse in secondary schools under the Department of Formal School System, the Ministry of Education in Bangkok. It was found out that status of the school administrators were male with the age above 45 years earned bachelor degree. Most school administrators of the special large size schools had less experience in administration than the medium size school administrators. Regarding training courses on protection against substance abuse in schools, administrators of the special large size schools had less experience in administration than the medium size school administrators.

Conditions of teachers in charge of protection against substance abuse, most were males of 40 years and above. Experiences in the protection against substance abuse were less than 5 years. Extra job apart from the protection against substance abuse was administrative works. In general, most schools had effective teacher of 80 persons and above. The schools were located near main roads. Surveying substance abuse used in schools, it was found out that 1-40 students used substance abuse, the most spreading substance abuse were cigarette and evaporate respectively. Students brought into the school for uses in toilets while outside schools, places of uses were homes, places of distributions, congested areas and general groceries.

Conditions of protection against substance abuse in schools, it was found out that most teachers received the policy and followed. There were signing in receiving policy. There were fix applications of plan year out. Substance abuse had been placed in the academic year plan. In practice, there were committee of protection against

substance abuse with 5-9 teachers was assigned. When addicted students were found, the administrator would be reported. To the students, the practices taken were warning, parole and report to parent all the time. An evaluation was taken in each semester.

Action was moderately faced with problems. Comparing to action taken between medium size, large size and special large size, it was found that there were no significance differences.

Jareerat Navajamnian (BE 2534) studied attitudes of administrators towards building resistance against substance abuse inclination in governmental secondary schools in Bangkok. It was found out that most administrators were males (78.5%) with the age of 53 by average, longevity in office by average was 30 years. The assistants in supervisory were 49 years of age by average with longevity in office of 23 years by average, earning a bachelor degree and co-education type schools (74.3%). 78.5% of the administrators never realized about building resistance against substance abuse inclinations, only 21.5% knew from textbooks, documents and books. The second was attending the training organized by the Department of Formal School system and participation in the designs of implementation in the building resistance against the substance abuse from the Department.

There were no differences in attitudes toward building resistance against substance abuse inclination performed by the school leader, assistants in supervisory and administrators in male schools, female schools and co-education schools. Most administrators agreed and viewed that they were applicable excepted the resistant 5 and 6 regarding personal and social skills development and skill development for career, which could be moderately achieved. 29.4% of the administrators faced the

application of the resistance e.g. regulation or approaches for application were unclear, shortages of qualified personnel in the application, teachers saw no significance, administrators lacked knowledge and understanding in building the resistance.

Patchima Pitrdathon (BE 2539) studied conditions and problems in the protection against substance abuse in secondary schools under the Department of the Formal Scholl System of the Southern Region. It was found out that most administrators were males with educational level of a bachelor degree. The position of assistants in administrations earned less than 5 years of experiences and had ever been attending training on protection against substance abuse in schools. The responsible teachers worked on the protection against the substance abuse in school were mostly males at the at of 40 years and above with a bachelor degree level gaining experience less than 5 years and had extra jog apart from the job of protection against substance abuse.

Regarding the general conditions of the schools and data on substance abuse: it was found out that small size schools accommodated 20 teachers, medium size with 20-30 teachers, the large size and the special large size schools with over 80 teachers. Most schools were located near main roads and had ever been surveyed on substance abuse. Schools were found with 1-20 addicts. Cigarettes were the most spreading. The second was evaporates, liquor and marijuana, respectively. The protection against substance abuse in school mostly was under the committee. There were planning, orientation and evaluation. There were surveys on uses of substance abuse among students. Problems in protection against substance abuse were moderate. However, it was found out that there were significant differences relative to comparing the protections against substance abuse among the 4 sized types of schools.

From these researches were found that the causes of spreading substance abuse in students come from friends, desiring to test, unfactiontory and bad relationship within the members of family the most. The most popular the substance abuses are tobacco, alcoholic drinking and amphetamine and an average of age of them rank between 13-18 years.

Besides using legal strategy in solving the substance abuse problems by cooperation with all concerning, it must be applied the religious doctrines to solve it too. Since they can nurture and control human minds not dealing with substance abuses forever.

The teachers in schools must have the roles in preventing and solving the substance abuses more ever the present, especially the administrators must lay the policy in solving the problem carefully and clearfully in addiction to cooperate with other organizations concerning the solving problems in school by no revealing the problems which it will b difficult to solve in later.

CHAPTER III

METHODOLOGY

The study of the Solution for Substance Abuse Problems in Secondary School by Using Structural Buddhist-Sociological Perspective: a Case Study of Teacher's Roles in the Department of Non-Vocational Education in Bangkok, is as a survey research the researcher has pleaded consultations from experts including studied concepts and theories from textbooks, research works and other related documents. They are divided into 2 parts s follows;

1. **Primary Documents** – Buddhist Canon (Tipitaka) including explanation documents i.e. Atthakatha, Tika and Anutika involved.
2. **Secondary Documents** – documents, textbooks, and research works related to this research.

All concepts were reviewed and collected in chapter II to be as approaches for further field study as in details follows;

3.1 Fieldwork Studies

3.1.1 Population – the population in this research was the teachers teaching in the secondary schools, academic year BE 2544.

3.1.2 Samples – 214 teachers teaching in the Suankulabvittayalai, the Rajvinitmattayom and the Stree Wat-appasornsawan school employing the Table for

Determining Sample Size from a given Population (Songsee Chompuwong, BE 2539:140). Therefore, 480 population will result 214 samples (Table in Appendix)

Stratified Random Sampling was used to allow samples being equally selected and sub-unit samples were determined by class level. Suankulabvittayalai school employs 205 teachers, Rajvinitmattayom school employs 143 teachers and Stree Wat-appasornsawan school employs 132 teachers. Sampling methods are illustrated as below;

$$\text{Samples from Suankulabvittayalai school} = \frac{205 \times 214}{480} = 91.39 = 91$$

$$\text{Samples from Rajvinitmattayom school} = \frac{143 \times 214}{480} = 63.75 = 64$$

$$\text{Samples from Stree Wat-appasornsawan school} = \frac{132 \times 214}{480} = 58.85 = 59$$

Therefore, 214 samples were 91 teachers from the Suankulabvittayalai, 64 teachers from Rajvinitmattayom and 59 teachers from the Stree Wat-appasornsawan school.

3.2 Research Instrument

Questionnaire was used in this study under the following methodology

3.2.1 Reviewing the concerned literatures from the Buddhist documents, textbooks and research works to determine the question items in the questionnaire.

3.2.2 Formulating the questionnaire and allow the experts to examine the validity.

3.2.3 The questionnaire was divided into 2 categories as follows

1: It was divided into 2 sections:

Section 1: containing the personal backgrounds of teachers encompassing gender, age, educational level, teaching experience in the current school and roles or duties assigned in the school.

Section 2: questions on opinion and understanding, teacher' s practice according to structural-Buddhist sociology, Buddhist principles applying as protection and solution of substance abuse problem in school and tools or methods used in easing oppression or anxieties.

2: Questions concerning teacher's roles in cultivating structural - Buddhist sociological perspective used as solution of substance abuse in secondary schools aiming at students to gain spirituality and purposive behavior in the following aspects:

- Good membership according to social norms 8 items
- Realization on social duties and roles 8 items
- Avoidance of ways leading to deterioration 8 items
- Living happily with right values 8 items

Category 2 was the Rating Scale containing 32 items adapted from Likert's (1967:90-95) with 5 choices rating from highest, high, moderate, less and least and the criteria for score as follows;

Highest = 5

High = 4

Moderate = 3

Less = 2

Least = 1

3.3 Test instrument

Experimental try-out has been made in the questionnaire as being formulated in 3.2 as follows:

3.3.1 *Content Validity* : The researcher used methods of studying from documents, textbook and research works relative to teacher's roles in cultivating structural-Buddhist sociological perspective in various aspects i.e. being good membership according to social norms, realization on social duties and roles, avoidance of ways leading to deterioration and living happily with right values for the purpose of building spirituality and purposive behavior in students, including being aware of the substance abuse danger. It will become the shield protecting against the spreading of substance abuse in schools. Experts were approached for examinations and reviews of the questionnaire for improvement in its accuracy corresponding the objective of the study. The questionnaire was later then furthered for its experimental try-out to find its reliability.

3.3.2 *Reliability* : The experimental try-out had been conducted with 30 teachers in Piboonprachasan school, Bangkok. Cronbach's alpha coefficient of reliability (Cronbach, 1970) was computed to be 0.865 by SPSS for Win.

3.4 Data Collection and Data Analysis

Sets of questionnaire had been hand-carried to meet the directors to explain the objectives of the study and requested for the cooperation to distribute questionnaire to determined numbers of teachers as calculated.

214 Sets of questionnaire had been distributed and 163 (76.16%) sets of the total were returned. They were all examined for their validation and decoding had

been made in the Coding Sheet to further keyed in the SPSS for Win to proceed for analyses as follows:

3.4.1 Frequencies and Percentage were employed to analyze teachers' personal background

3.4.2 Frequencies and Percentage were employed to analyze the opinion and understanding, teacher's practice according to structural-Buddhist sociology, Buddhist principles applying as protection and solution of substance abuse problem in school and tools or methods used in easing oppression or anxieties.

3.4.3 Mean (\bar{X}), Standard Deviation (S.D.) were employed to analyze teacher's roles in cultivating structural-Buddhist sociological perspective used as solution of substance abuse in secondary schools. The average scores were rated according to the criteria of John W. Best (1964:189) as follows;

1.00-1.49	=	least roles
1.50-2.49	=	less roles
2.50-3.49	=	moderate roles
3.50-4.49	=	high roles
4.50-5.00	=	highest roles

3.4.4 t-test and F-test are employed Comparison Analysis on teacher's roles distributed in gender, age, educational level, teaching experience in the existing school and roles or duties assigned in the school determining Statistical Significance at the 0.05 level.

3.4.5 Analysis Results were illustrated in Tables with interpretation in Chapter IV

CHAPTER IV

RESULTS

4 following parts are the presentation of results of the analyses in the study of the Solution for Substance Abuse Problems in Secondary School by Using Structural-Buddhist Sociological Perspective: a Case Study of Teacher's Roles in the Department of Non-Vocational Education in Bangkok.

Part 1: Analysis on Personal Background :

Tables illustrated percentages are used in the interpretation of gender, age, educational level, teaching experience in the existing school and roles or duties assigned in the school

Part 2: Analysis on Opinion and Understanding, Teacher's Practice according to Buddhist Principles, Application of Buddhist Principles in Protection and Solution for Substance Abuse Problems in School and the Application of Tools or Methods to Ease Oppression and Anxiety. Tables illustrated percentages are used in the interpretation

Part 3: Data Analysis on Teacher's Roles in the Cultivation of the Structural-Buddhist Sociological Perspective to Solve the Substance Abuse Problems. Mean (\bar{X}), Standard Deviation (S.D.) were employed for analysis

Part 4: Test of Hypothesis:

t-test and F-test are employed Comparison Analysis on teacher’s roles distributed in gender, age, educational level, teaching experience in the existing school and roles or duties assigned in the school determining Statistical Significance at the 0.05 level.

Part 1: Analysis on Personal Background

Table 1: Illustration on Percentage of Teacher Samples Distributed by Personal Background

Personal Background	N	%
	163	100
Gender		
Male	41	25.15
Female	122	74.85
Age		
25-35 years	33	20.25
36-45 years	69	42.33
46 and above	61	37.42
Educational Level		
Less than bachelor degree	9	5.52
Bachelor degree	122	74.85
Master degree	32	19.63
Doctorate degree	0	0
Teaching Experience in the Existing School		
Less than 10 years	39	23.93
10-20 years	69	42.33
20 years and above	55	33.74

Table 1 indicates that most teachers are females 74.85%. While, there are male teachers 25.15%.

Regarding Age: most teachers are between 36-45 years of age 42.33%. The second are 46 and above and between 25-35 years 37.42% and 20.25%, respectively.

Regarding Educational Level: most teachers got a bachelor 74.85%. The second gained a master degree and less than bachelor degree 19.63% and 5.52%, respectively. There were no teachers gaining doctorate degree

Regarding Teaching Experience in the Existing School: most teachers had teaching experience between 10-20 years 42.33%. The second are 20 years and above and less than 10 years 33.74% and 23.93%, respectively.

Table 2: Illustration on Percentage of Teacher Distributed by Roles or Responsible Duties in School

Roles or Responsible Duties	N	%	Total (%)
Administrators	5	3.07	100
Teachers	157	96.32	100
Heads of the Subjects	24	14.72	100
Supervisors	19	11.66	100
Advisory teachers	16	9.82	100

Table 2 illustrates that most of the teachers have the roles or duties in teaching in classrooms 96.32%, and 3.07% is the least of the administrators.

Part 2: Analysis on Opinion and Understanding, Teacher's Practice according to Buddhist Principles, Application for Buddhist Principles in Protection and Solution for Substance Abuse Problems in School and the Application of Tools or Methods to Ease Oppression and Anxiety.

Table 3 Illustration on Percentage of Teacher Distributed by Opinion and the Understanding of Structural-Buddhist Sociological Perspective

Opinion and the Understanding	N (163)	%
1. Do you think that the involvement in substance abuse offend Buddhist teaching principles?		
Agree	145	88.96
Disagree	8	4.91
Not sure	10	6.13
2. Do you believe that the offense against social norms caused from not being correctly and strictly trained by teachers and parents?		
Agree	72	44.17
Disagree	52	31.90
Not sure	39	23.93
3. To what extent do you feel those colleagues; students and ordinary people appreciate your self-conduct?		
High	28	17.18
Moderate	131	80.37
Low	4	2.45
4. How far does the attachment to Buddhist principles lead to happiness and be able to protect against substance abuse problems in the entire social structure?		
Certainly	107	65.64
Occasionally	53	32.52
Not sure	3	1.84

Table 3 Illustration on Percentage of Teacher Distributed by Opinion and the Understanding of Structural-Buddhist Sociological Perspective (Cont.)

Opinion and the Understanding	N (163)	%
5. Should there be promotion of following regulations, rules and social practices in students relative to substance abuse pairing with Buddhist teaching principles?		
Agree	148	90.80
Disagree	4	2.45
Not sure	11	6.75
6. To what extent does the upholding Buddhist precepts (Sila) help protecting against substance abuse problems?		
High	129	79.14
Moderate	32	19.63
Less	2	1.23
7. Do you agree that teaching Buddhist principles can persuade students the attachment in moral principles to strengthen their mind would help oneself protecting against substance abuse?		
Agree	144	88.34
Disagree	2	1.23
Not sure	17	3.68
8. Do you agree that all Buddhist teaching principles relate to the entire social structure significantly for the purpose of social peacefulness?		
Agree	155	95.09
Disagree	2	1.23
Not sure	6	3.68
9. Do you agree that completely knowing and following personal duties and roles according to Dhamma would shield against substance abuse in the entire social structure?		
Agree	142	87.12
Disagree	2	1.23
Not sure	19	11.66
Total = Teachers' opinion and understanding -:		
Correct		72.93 %
Incorrect		27.07 %

Table 3 shows most of the teachers have the opinion and understanding toward structural-Buddhist sociological perspective by being correct 72.93% and by contrast, they have not opinion and understanding correctly just 27.07%.

For the major opinions and understandings of most teachers are they should support the following regulations, rules and social practices concerned to obstruct substance abuse together with Buddhist teaching principles to the students 90.80%. The second, they agree at all Buddhist teaching principles relate to the entirely social structure significantly for the purpose of social peacefulness 95.09% and the third, they correctly understand to bring Buddhist teaching principles in substance abuse offend 88.96%.

On the other hand, the major opinions and understandings of most teachers understand incorrectly, that is to say, they feel that colleagues, students and ordinary people have less or moderate appreciate their conducts 82.82%. The second, they understand incorrectly that the offenses against social norms come from incorrect and strict training by teachers and parents 55.82%. And the third, they understand incorrectly that the practices of Buddhist principles do not lead certainly to the happiness and can not protect the substance abuse problems in the entirely social structure 34.35%.

Table 4 Illustration on Percentage of Teacher Distributed by Practice According to Structural-Buddhist Sociological Perspective

Practice According to Structural Buddhist Sociological Perspective	N (163)	%
1. As a teacher, How often you personally protect and solve substance abuse problems in school.		
Much	64	39.26
Moderate	80	49.08
Less	19	11.66
2. There is training or campaign in protection and solution of substance abuse problems by the collaboration with other organization.		
Often	14	8.59
Occasionally	106	65.03
Never	43	26.38
3. Encouraging and guiding correct methods to addicted students to cease using substance abuse.		
Often	49	30.06
Occasionally	106	65.03
Never	8	4.91
4. Collaborated with schools, and community to organize Buddhist activities of campaign against the spreading of substance abuse.		
Often	17	10.43
Occasionally	108	66.26
Never	38	23.31
5. Conversed and questioned on substance abuse with students to check the situation of substance abuse in school.		
Often	55	33.74
Occasionally	99	60.74
Never	9	5.52
6. In the past, ever involved in smoking alcoholic drinking, night reveling and gambling		
Often	4	2.45
Occasionally	53	32.52
Never	106	65.03

Table 4 Illustration on Percentage of Teacher Distributed by Practice According to Structural-Buddhist Sociological Perspective (Cont.)

Practice According to Structural - Buddhist Sociological Perspective	N (163)	%
7. In school, teachers and school administrators participate in teaching, training cultivating, control and support students to follow correct norms, duties and values to protect against substance abuse.		
Sharing by all	117	71.78
Specific to responsible persons	43	26.38
Never sharing	3	1.84
8. Ever questioned or conversed with delinquent students to substance abuse		
Often	31	19.02
Occasionally	118	72.39
Never	4	8.59
9. Ever questioned or conversed with delinquent students to substance abuse on		
Relation with teachers in school	61(163)	37.42
Relation within family	128(163)	78.53
Fruitfully spending leisure	105(163)	64.42
Relation with friends in school	111(163)	68.10
Total = Teachers' practices according to structural-Buddhist Sociological perspective -:		
more or often		34.73%
occasionally or moderately		54.67%
never		10.60%

Table 4 shows most of the teachers have practiced occasionally or moderately on the structural-Buddhist sociological perspective at 54.67%. The second, they have practiced more or often at 34.73% and they have never practiced 10.60%, respectively.

For the major opinions and understandings of most teachers having practiced on the structural-Buddhist sociological perspective are that all teachers and

administrators have shared their teaching, training, cultivating, control and support students to follow the correct norms, duties and values to protect against substance abuse in school 71.78%. While few teachers are 1.84%. The second, in past, most of them had never involved with smoking, alcoholic drinking, night revelry and gambling 65.03% while few of them are 2.45%. And the third, they personally protect and solve substance abuse problems in school 39.26%. By contrast, they have never encouraged and guided correct methods to addicted students to cease using substance abuse 4.91%, respectively.

Table 5 Illustration on Percentage of Teacher Distributed by Buddhist Principles Being Applied in the Prevention and the Solution for Substance Abuse Problems in School

Buddhist Principles Being Applied in the Prevention and the Solution for Substance Abuse	N (163)	%
1. Being good person as principles of Sappurisdhamma knowing reason, results, self, time, moderation, selection to associate and residential community.	134	82.21
2. Knowing how to live to reach set goal for life achievement	75	46.01
3. Knowing how to live by wisdom-never being moved by temptations	127	77.91
4. Knowing how to search for peace of mind-never yield in fake happiness	105	64.42
5. Knowing how to select residential location with good environment facilitating life development	95	58.28
6. Knowing how to associate with good persons who persuade exploring life growth	127	77.91
7. Diligence, and perseverance in honest career	128	78.53
8. Knowing the moderate consumption - non-luxury spending	112	68.71
9. Know how to avoid ways leading to deterioration e.g. ambling, night reveling, addiction and association with the wicked, etc.	121	74.23
10. Knowing personal duties and roles	124	76.07
11. Others e.g. social adaptability, meditation, and optimism etc.	6	3.68

Table 5 shows most of Buddhist principles applied for the prevention and the solution for substance abuse problems in school are to be good person on the principles of Sappurisadhamma : knowing reason, results, self, time, moderation, selection to associate and residential community 82.21%. The second is diligence, and perseverance in honest career 78.53%. And the third is to know how to associate with good persons who persuade exploring life growth 77.91%, respectively.

While, few of Buddhist principles applied to the prevention and the solution for substance abuse problems in school are social adaptability, meditation, and optimism etc. 3.68%. The second is to know how to live to reach set goal for life achievement 46.01%. And the third is to know how to select the residential location with good environment facilitating life development 58.28%, respectively.

Table 6 Illustration on Percentage of Teacher Distributed by Application of Tools or Methods to Ease Personal Stress and Anxiety

Application of Tools or Methods to Ease Personal Stress and Anxiety	N (163)	%
1. liquor, alcoholic drinks	4	2.45
2. cigarette	19	11.66
3. suppressant e.g. sleeping pills etc,	9	5.52
4. playing games	66	40.99
5. listening to dhamma, dhamma practices	85	52.15
6. watching movies, listening to music and recreations	118	72.39
7. discussing with reliable person	97	59.51
8. counseling with psychiatrist	12	7.36
9. others e.g. sleeping, hobby, and planting etc.	11	6.75

Table 6 shows the major ways in which they should do when they have faced the tension and anxieties are to watch movies, listening to music and recreations

72.39%. The second is to discuss with reliable person 59.51% and the third is to listen to dhamma, dhamma practices 52.15% respectively.

But, few ways that they choose are to drink alcohol 2.45%. The second is to suppressant e.g. taking the sleeping pills etc. 5.52%. And the third is to sleeping, hobby, and planting etc. 6.75%, respectively.

Part 3: Data Analysis on Teacher's Roles in the Cultivation of the Structural - Buddhist Sociological Perspective to Solve the Substance Abuse Problems

Table 7 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Good Membership According to Social Norms as Distributed by Gender



Good Membership According to Social Norms	Male			Female		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. You have ever used example of an individual who is seriously practice Sila and be successful in life	3.14	1.01	M	3.27	1.09	M
2. When opportunity permits, you teach students in your classroom always behaving correctly according to social norms	3.68	0.98	H	3.69	1.00	H
3. Teaching students to commit not to harm to other	3.90	0.94	H	3.86	1.07	H
4. Instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds	3.70	1.10	H	3.80	1.10	H
5. Instilling to realize that following social laws, customs and tradition is counted as the best social norms						
6. Instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social.	3.75	1.09	H	3.82	1.08	H
7. Attempting to cultivate students know how to implement reason, principles and social criteria according to Buddhist dhamma because they are fundamental that everyone should own.	3.82	1.11	H	3.70	1.16	H
	3.87	1.05	H	3.97	1.07	H
8. Teaching students to realize that substance abuse relates to bad social environments.	3.58	1.04	H	3.67	1.07	H
TOTAL	3.68	0.65	H	3.72	0.67	H

Lv – level, H - high, M – moderate

Table 7 shows roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of good membership according to social norms as Distributed by Gender, was found out that almost every item in both male and female maintain high roles. The exemption was, You have ever used example of an individual who is strictly observe the Sila and be successful in life of both genders were moderate. By females' roles averaged are more than males ($\bar{X} = 3.27$ and 3.14). It was

shown that female teachers admire a person observing Buddhist-precepts more than male teachers do. Then, they bring him as an example person in teaching and good model that students should follow. However, by overviews, both genders maintain high level in their roles. By females' roles averaged more than males ($\bar{X} = 3.72$ and 3.68). It was resulted that female teachers aim at instilling students to be a good people in society, having a right behavior and wisdom in living more than male teachers do.

Table 8 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Realization on Social Duties and Roles as Distributed by Gender

Realization on Social Duties and Roles	Male			Female		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Identifying for students to see the significance of learning that will bring achievement in life	4.00	1.02	H	3.82	1.20	H
2. Cultivating students the awareness of human roles are no specified only on personal dutifulness but also other social roles which should be followed in order to maintain the social integration	3.56	1.09	H	3.92	1.03	H
3. Always teaching students that should be used to view temptations as reality under the principles of Paramatta wisdom in Atta-dhamma, which is counted as the most significance in self-protection against substance abuse	3.60	0.94	H	3.70	1.10	H
4. Cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse	3.58	1.04	H	3.71	1.10	H
5. Teaching students to know how to fruitfully behave toward both one's self and others for the social peace in general	3.87	1.00	H	3.88	1.07	H
6. Cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities	2.29	1.00	L	2.08	1.08	L
7. Identifying for the students to see the benefits of grouping among friends to do social activities, particularly activities to counter substance abuse.	3.75	0.99	H	3.68	0.97	H
8. You have attempted to formulate students to know how to live by wisdom and reflecting proper and improper practices.	3.82	1.04	H	3.77	1.00	H
TOTAL	3.56	0.65	H	3.57	0.64	H

Lv - level, H - high, L -less

Table 8 shows teacher's roles in cultivating the structural-Buddhist sociological perspective in the aspect of realization on social duty and roles as distributed by gender, was found out that almost every item in both males and females maintain high

roles. The exemption was the cultivating students to know how to spend most of the time in learning and reviewing lessons rather than religious activities and social activities in both genders were less. It is regarded as a good thing because the students have been implanted to know the Buddhist principles for the purpose of applying them in the daily life and have been commended them working the welfare activities whenever they have a free time. As that result, they have the right appreciation on their duties and roles to respond and can be better adjusting themselves to live in society. Among genders, females have the roles averaged over than males ($\bar{X} = 3.72$ and 3.68). However, by overviews, both genders maintain high level in their roles too.

Table 9 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Avoidance of Ways Leading to Deterioration as Distributed by Gender

Avoidance of Ways Leading to Deterioration	Male			Female		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Teaching students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan.	3.82	1.04	H	3.81	1.02	H
2. Cultivating students to avoid all immoral sources to protect onselfes against danger of substance abuse	3.97	0.93	H	3.85	1.02	H
3. Always emphasizing students awareness that night reveling relates to substance abuse	3.82	0.99	H	3.77	0.92	H
4. Cultivating students mind control not to be moved by temptations leading to deterioration later.	3.90	0.99	H	3.77	0.97	H
5. Making students understand that all kinds of immorality lead to destruction in life and property	3.87	1.07	H	3.96	0.88	H
6. Cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse	3.78	0.98	H	3.80	1.00	H
7. Persuading or guiding students to keep sila, and make merits on the significant religious events.	3.87	1.09	H	3.81	0.93	H
8. Cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings	3.63	1.04	H	3.65	1.05	H
TOTAL	3.83	0.69	H	3.80	0.63	H

Lv – level, H - high

Table 9 shows roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of avoidance of ways leading to deterioration as distributed by genders, was found out that most every item in both males and females maintain high roles. It points out both male and female teachers realize the ways leading to deteriorate, such as substance abuses etc. that should be avoided associating with it and that is to prevent the substance abuses. By overviews, both genders also aintain high level in their roles ($\bar{X} = 3.83$ and 3.80) and are more on less indifferently.

Table 10 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Living Happily with Proper Values as Distributed by Gender

Living Happily with Proper Values	Male			Female		
	\bar{X}	S.D.	L v	\bar{X}	S.D.	lv
1. Identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse	3.68	1.03	H	3.86	0.93	H
2. Emphasizing students to recall ill effect of all kinds of substance abuse – never to think that just experiencing once causes no effect	3.97	1.54	H	3.83	1.03	H
3. Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist.	3.97	0.59	H	3.82	0.98	H
4. Cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness	4.00	1.02	H	3.57	1.05	H
5. Teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms	3.92	0.93	H	3.86	1.02	H
6. Formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive	3.92	0.84	H	3.64	1.05	H
7. Cultivating students to follow cultures, tradition and positive social norms e.g. follow the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc.	3.78	1.15	H	3.81	1.08	H
8. Cultivating students understand that they can create real life happiness by themselves – never to rely on others or to use substance abuse but the Buddhist principles	4.12	0.78	H	4.12	0.80	H
TOTAL	3.92	0.67	H	3.81	0.65	H

Lv – level, H – high

Table 10 shows roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of living happily with proper values as distributed by genders, was found out that most every item in both males and females maintain high roles. By overviews, both genders also maintain high level in their roles. An average of male teachers' roles is more than females ($\bar{X} = 3.92$ and 3.81). It pointed out males consider the proper values of making a good life that can bring about a real happiness more than females.

Table 11 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in Other Aspects as Distributed by Gender

Structural-Buddhist Sociological Perspective	Male			Female		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Good Membership According to Social Norms	3.68	0.65	H	3.72	0.67	H
2. Realization on Social Duties and Roles	3.56	0.65	H	3.57	0.64	H
3. Avoidance the Ways Leading to Deterioration	3.83	0.69	H	3.80	0.63	H
4. Living Happily with Proper Values	3.92	0.67	H	3.81	0.65	H
TOTAL	3.75	0.57	H	3.73	0.55	H

Lv – level, H - high

Table 11 shows teacher' roles in cultivating structural-Buddhist sociological perspective to be used in the solution of substance abuse problems in schools distributed by genders, was found that both males and females earn high level of roles, especially living happily with proper values. Males' roles have more an average in instilling ($\bar{X} = 3.92$). On the other hand female have less average. The result was

shown that males' ideal of living happily are to not associating with the substance abuse and males maintain in their roles in implanting higher than females. However, by overviews, both genders also maintain high level in their roles too. ($\bar{X} = 3.75$ and 3.73)



Table 12 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Good Membership According to Social Norms as Distributed by Age

Good Membership According to Social Norms	25-35 yrs.		36-45 yrs.		46 yrs. & above				
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. You have ever used example of an individual who is seriously practice Sila and be successful in life	3.24	1.00	M	3.08	1.08	M	3.42	1.08	M
2. When opportunity permits, you teach students in your classroom always behaving correctly according to social norms	3.78	0.85	H	3.73	1.03	H	3.59	1.02	H
3. Teaching students to commit not to harm to other	3.66	0.92	H	4.02	1.04	H	3.80	1.09	H
4. Instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds	3.51	1.06	H	3.89	1.12	H	3.78	1.08	H
5. Instilling to realize that following social laws, customs and tradition is counted as the best social norms	3.66	1.05	H	3.89	1.08	H	3.78	1.09	H
6. Instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social.	3.93	1.19	H	3.86	1.12	H	3.47	1.11	M
7. Attempting to cultivate students know how to implement reason, principles and social criteria according to Buddhist dhamma because they are fundamental that everyone should own.	3.96	1.04	H	4.15	0.99	H	3.70	1.13	H
8. Teaching students to realize that substance abuse relates to bad social environments.	3.78	1.11	H	3.60	1.06	H	3.57	1.05	H
TOTAL	3.70	0.54	H	4.09	0.68	H	3.64	0.71	H

Lv - level, H - high, M - moderate

Table 12 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of good membership according to social norms as distributed by age. There is moderate level regarding ever using example of an individual who is seriously practice Sila and be successful in life. Between age groups, over 46 years have an average more than each group of age ($\bar{X} = 3.42$). However, by overview, the roles in each group of age are in high level. Between age group 36-45 years have an average more good membership according to social norms than each group of age ($\bar{X} = 4.09$).

Table 13 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Realization on Social Duties and Roles as Distributed by Age

Realization on Social Duties and Roles	25-35 yrs.		36-45 yrs.		46 yrs. & above				
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Identifying for students to see the significance of learning that will bring achievement in life	4.03	1.10	H	3.72	1.27	H	3.95	1.05	H
2. Cultivating students the awareness of human roles are no specified only on personal dutifulness but also other social roles which should be followed in order to maintain the social integration	3.84	0.97	H	3.76	1.20	H	3.90	0.94	H
3. Always teaching students that should be used to view temptations as reality under the principles of Paramatta wisdom in Atta-dhamma, which is counted as the most significance in self-protection against substance abuse	3.69	1.01	H	3.78	1.17	H	3.62	0.96	H
4. Cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse	3.48	1.06	M	3.66	1.22	H	3.80	0.94	H
5. Teaching students to know how to fruitfully behave toward both one's self and others for the social peace in general	3.87	1.02	H	3.98	1.10	H	3.77	1.02	H
6. Cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities	2.24	1.17	L	2.14	1.06	L	2.06	1.01	L
7. Identifying for the students to see the benefits of grouping among friends to do social activities, particularly activities to counter substance abuse.	3.69	0.98	H	3.69	1.06	H	3.70	0.88	H
8. You have attempted to formulate students to know how to live by wisdom and reflecting proper and improper practices.	3.63	1.02	H	3.76	1.10	H	3.90	0.90	H
TOTAL	3.56	0.60	H	3.96	0.72	H	3.59	0.57	H

L - level, *H* - high, *M* - moderate, *L* - less

Table 13 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of realization on social duties and roles as distributed by age. There is moderate level regarding cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse. There is less level regarding cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities, by age group of over 46 years has a less average ($\bar{X} = 2.06$). This is revealed that the teachers, over 46, realize the importance of religions and social activities rather than other group of age. However, by overview, the roles in each group of age are in high level, by between age group 36-45 years are average in cultivating rather than to another age groups ($\bar{X} = 3.46$). It is pointed out the teachers, 36-45, have the roles in Cultivating the students to realize on social duties and roles rather than another age groups.

Table 14 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect on Avoidance of Ways Leading to Deterioration as Distributed by Age

Avoidance of Ways Leading to Deterioration	25-35 yrs.			36-45 yrs.			46 yrs. & above		
	\bar{X}	S.D.	Iv	\bar{X}	S.D.	Iv	\bar{X}	S.D.	Iv
1. Teaching students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan.	3.93	0.96	H	3.76	1.13	H	3.81	0.94	H
2. Cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse	4.12	0.82	H	3.86	1.01	H	3.77	1.07	H
3. Always emphasizing students awareness that night reveling relates to substance abuse	3.78	0.99	H	3.78	0.96	H	3.78	0.93	H
4. Cultivating students mind control not to be moved by temptations leading to deterioration later.	4.12	0.89	H	3.73	0.98	H	3.72	1.00	H
5. Making students understand that all kinds of immorality lead to destruction in life and property	3.84	1.12	H	4.01	0.96	H	3.91	0.78	H
6. Cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse	4.00	1.00	H	3.85	0.92	H	3.62	1.05	H
7. Persuading or guiding students to keep sila, and make merits on the significant religious events.	4.09	0.84	H	3.75	1.02	H	3.77	0.97	H
8. Cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings	3.69	1.10	H	3.60	1.08	H	3.67	0.97	H
TOTAL	3.95	0.60	H	3.79	0.68	H	3.76	0.63	H

Iv - level, H - high,

Table 14 shows high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of avoidance of the ways leading to deterioration as distributed by age, especially age group 25-35 years has an average rather than other age group ($\bar{X} = 4.12$) in cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse and cultivating students mind control not to be moved by temptations leading to deterioration later. And age group 36-45 has an average rather than another groups in cultivating that all kinds of immorality lead to destruction in life and property ($\bar{X} = 4.01$). By overview, the roles in each group of age are in high level, especially age group 25-35 have average rather than other groups ($\bar{X} = 3.95$). It is shown that the age group 25-35 has more major roles in cultivating to realize of avoidance of the ways leading to deterioration than other age groups.

Table 15 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Living Happily with Proper Values as Distributed by Age

	Living Happily with Proper Values											
	25-35 yrs.				36-45 yrs.				46 yrs. & above			
	\bar{X}	S.D.	IV	X	S.D.	IV	X	S.D.	IV	X	S.D.	IV
1. Identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse	3.96	0.95	H	3.82	1.01	H	3.73	0.91	H	3.73	0.91	H
2. Emphasizing students to recall ill effect of all kinds of substance abuse – never to think that just experiencing once causes no effect	3.84	1.73	H	3.86	1.06	H	3.88	0.93	H	3.88	0.93	H
3. Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist.	3.90	0.94	H	3.91	1.09	H	3.78	0.85	H	3.78	0.85	H
4. Cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness	3.78	0.96	H	3.65	1.18	H	3.65	0.96	H	3.65	0.96	H
5. Teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms	4.00	0.90	H	3.82	1.14	H	3.86	0.86	H	3.86	0.86	H
6. Formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive	4.06	0.78	H	3.69	1.11	H	3.55	0.97	H	3.55	0.97	H
7. Cultivating students to follow cultures, tradition and positive social norms e.g follow the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc.	4.00	1.08	H	3.55	1.18	H	3.98	0.95	H	3.98	0.95	H
8. Cultivating students understand that they can create real life happiness by themselves – never to rely on others or to use substance abuse but the Buddhist principles	4.21	0.59	H	4.27	0.80	H	3.90	0.85	H	3.90	0.85	H
TOTAL												
	3.97	0.54	H	3.82	0.75	H	3.79	0.59	H	3.79	0.59	H

Lv - level, H - high,

Table 15 shows high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of living happily with proper values as distributed by age, especially cultivating students understand that they can create real life happiness by themselves – never to rely on others or to use substance abuse but the Buddhist principles of age group 25-35 has rather average than other age groups ($\bar{X} = 4.21$). And by overview, the roles in each group of age are at a high level in cultivating of living happily with proper values, particularly age group 25-35 ($\bar{X} = 3.97$).

Table 16 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in Other Aspects as Distributed by Age

	25-35 yrs.		36-45 yrs.		46 yrs. & above				
	\bar{X}	S.D.	Iv	\bar{X}	S.D.	Iv			
1. Good Membership According to Social Norms	3.70	0.54	H	3.78	0.68	H	3.64	0.71	H
2. Realization on Social Duties and Roles	3.56	0.60	H	3.55	0.72	H	3.59	0.57	H
3. Avoidance the Ways Leading to Deterioration	3.95	0.60	H	3.79	0.68	H	3.76	0.63	H
4. Living Happily with Proper Values	3.97	0.54	H	3.82	0.75	H	3.79	0.59	H
TOTAL	3.79	0.46	H	3.74	0.61	H	3.69	0.53	H

Iv - level, H - high,

Table 16 shows high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in each aspect distributed by age in solution to the substance abuse problems in school, especially age group 36-45 is more average in cultivating of good membership according to social norms than other age groups. Age group of over 46 is more average in cultivating of realization on social duties and roles than other age groups and 25-35 are more cultivating of avoidance the ways leading to deterioration and living appily with proper values than other groups ($\bar{X} = 3.95$ and 3.97 respectively). And by overview, the roles in each group of age are at a high level, particularly the age group 25-35 is the most ($\bar{X} = 3.79$).

Table 17 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Good Membership According to Social Norms as Distributed by Teaching Experience

	Good Membership According to Social Norms								
	Less than 10 yrs			10-20 yrs			Over 20 yrs		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. You have ever used example of an individual who is seriously practice Sila and be successful in life	3.35	1.08	M	3.17	1.09	M	3.25	1.04	M
2. When opportunity permits, you teach students in your classroom always behaving correctly according to social norms	3.61	0.87	H	3.68	1.07	H	3.76	0.98	H
3. Teaching students to commit not to harm to other	3.66	0.98	H	3.91	1.10	H	3.96	0.99	H
4. Instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds	3.64	1.08	H	3.69	1.19	H	3.98	0.97	H
5. Instilling to realize that following social laws, customs and tradition is counted as the best social norms	3.74	1.04	H	3.73	1.20	H	3.94	0.93	H
6. Instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social.	4.10	1.14	H	3.63	1.13	H	3.60	1.13	H
7. Attempting to cultivate students know how to implement reason, principles and social criteria according to Buddhist dhamma because they are fundamental that everyone should own.	3.97	1.13	H	3.97	1.20	H	3.90	0.96	H
8. Teaching students to realize that substance abuse relates to bad social environments	3.79	1.17	H	3.66	1.05	H	3.52	1.01	H
TOTAL	3.73	0.65	H	3.68	0.71	H	3.74	0.62	H

Lv - level, H - high, M - moderate

Table 17 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of good membership according to social norms as distributed by teaching experience. There is moderate level regarding the used example of an individual who is seriously practice Sila and be successful in life, especially less than 10 years on teaching experience of the teacher are the most ($\bar{X} = 3.35$). However, by overview, the roles relation to teaching experience are in high level, particularly over 20 years on teaching experience of teachers are the most ($\bar{X} = 3.74$).

Table 18 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Realization on Social Duties and Roles as Distributed by Teaching Experience

Realization on Social Duties and Roles	Less than 10 yrs			10-20 yrs			Over 20 yrs		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Identifying for students to see the significance of learning that will bring achievement in life	3.97	1.15	H	3.82	1.17	H	3.85	1.16	H
2. Cultivating students the awareness of human roles are no specified only on personal dutiffulness but also other social roles which should be followed in order to maintain the social integration	3.76	1.03	H	3.59	1.16	H	4.18	0.84	H
3. Always teaching students that should be used to view temptations as reality under the principles of Paramatta wisdom in Atta-dhamma, which is counted as the most significance in self-protection against substance abuse	3.64	1.03	H	3.59	1.17	H	3.81	0.92	H
4. Cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse	3.61	1.04	H	3.69	1.21	H	3.70	0.97	H
5. Teaching students to know how to fruitfully behave toward both one's self and others for the social peace in general	3.87	1.08	H	3.91	1.01	H	3.85	1.11	H
6. Cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities	2.15	1.03	L	2.13	1.09	L	2.12	1.05	L
7. Identifying for the students to see the benefits of grouping among friends to do social activities, particularly activities to counter substance abuse.	3.64	1.03	H	3.66	1.02	H	3.78	0.87	H
8. You have attempted to formulate students to know how to live by wisdom and reflecting proper and improper practices.	3.66	1.03	H	3.76	1.08	H	3.90	0.90	H
TOTAL	3.54	0.66	H	3.52	0.64	H	3.65	0.62	H

Lv - level, H - high, M - moderate, L - low

Table 18 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of realization on social duties and roles as distributed by teaching experience. There is less level regarding cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities, especially aver 20 years on teaching experience of the teachers are lowest ($\bar{X} = 3.12$). It is shown that the teachers who have the teaching experience have to cultivate students to know how to spend most of the time in religious and social activities by not relation with substance abuse. However, by overview, the roles relation to teaching experience are in high level, particularly over 20 years of teaching experience of the teachers have the roles in cultivating students on realization on social duties and roles the most ($\bar{X} = 3.65$).

Table 19 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of on Avoidance of Ways Leading to Deterioration Distributed by Teaching Experience

Avoidance of Ways Leading to Deterioration	Less than 10 yrs			10-20 yrs			Over 20 yrs		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
	1. Teaching students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan.	3.74	0.93	H	3.89	1.04	H	3.78	1.08
2. Cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse	3.74	0.96	H	3.94	1.02	H	3.90	1.00	H
3. Always emphasizing students awareness that night reveling relates to substance abuse	3.97	0.92	H	3.78	0.92	H	3.78	0.89	H
4. Cultivating students mind control not to be moved by temptations leading to deterioration later.	4.00	0.97	H	3.68	1.06	H	3.83	0.85	H
5. Making students understand that all kinds of immorality lead to destruction in life and property	3.66	1.13	H	4.02	0.89	H	4.03	0.79	H
6. Cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse	3.76	1.01	H	3.86	0.98	H	3.72	1.00	H
7. Persuading or guiding students to keep sila, and make merits on the significant religious events.	3.89	0.94	H	3.78	1.02	H	3.83	0.93	H
8. Cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings	3.64	1.06	H	3.62	1.05	H	3.69	1.03	H
TOTAL	3.78	0.64	H	3.82	0.64	H	3.82	0.67	H

Lv - level, H - high,

Table 19 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of avoidance of the ways leading to deterioration as distributed by teaching experience, especially over 20 years on teaching experience of teachers are the most in making students understand that all kinds of immorality lead to destruction in life and property ($\bar{X} = 4.03$) and 10-20 years on teaching experience of teachers are the most in cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse ($\bar{X} = 3.94$). And by overview, the roles connecting to teaching experience are in high level by 10-20 and over 20 years on teaching experience of teachers are equal ($\bar{X} = 3.82$) and more than teachers who have teaching experience less than 10 years ($\bar{X} = 3.78$).

Table 20 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Living Happily with Proper Values as Distributed by Teaching Experience

	Less than 10 yrs		10-20 yrs		Over 20 yrs	
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
Living Happily with Proper Values						
1. Identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse	3.82	1.02	H	3.88	0.84	H
2. Emphasizing students to recall ill effect of all kinds of substance abuse – never to think that just experiencing once causes no effect	3.89	1.61	H	3.91	1.05	H
3. Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist.	3.92	0.87	H	3.82	1.07	H
4. Cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness	3.87	0.97	H	3.44	1.16	M
5. Teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms	4.05	0.94	H	3.69	1.07	H
6. Formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive	3.82	0.88	H	3.66	1.14	H
7. Cultivating students to follow cultures, tradition and positive social norms e.g. follow the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc.	3.71	1.14	H	3.75	1.15	H
8. Cultivating students understand that they can create real life happiness by themselves – never to rely on others or to use substance abuse but the Buddhist principles	4.10	0.82	H	4.13	0.82	H
TOTAL	3.90	0.67	H	3.78	0.64	H
				\bar{X}	S.D.	lv
				3.74	1.05	H
				3.80	0.96	H
				3.87	0.94	H
				3.83	0.91	H
				3.98	0.91	H
				3.70	0.93	H
				3.92	0.99	H
				4.12	0.77	H
				3.87	0.67	H

lv – level, H – high, M – moderate

Table 20 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of living happily with proper values as distributed by teaching experience. There is moderate level ($\bar{X} = 3.44$) cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness relation to teaching experience of 10-20 years. However, by overview, the roles connecting to teaching experience are in high level, especially the less than 10 years on teaching experience of teachers are the most ($\bar{X} = 3.90$).

Table 21 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in Other Aspects as Distributed by Teaching Experience

Structural-Buddhist Sociological Perspective	Less than 10 yrs		10-20 yrs		Over 20 yrs				
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Good Membership According to Social Norms	3.70	0.65	H	3.68	0.71	H	3.74	0.62	H
2. Realization on Social Duties and Roles	3.54	0.66	H	3.52	0.64	H	3.65	0.62	H
3. Avoidance the Ways Leading to Deterioration	3.78	0.64	H	3.82	0.64	H	3.82	0.67	H
4. Living Happily with Proper Values	3.90	0.67	H	3.78	0.64	H	3.87	0.67	H
TOTAL	3.74	0.57	H	3.70	0.54	H	3.77	0.56	H

Lv - level, H - high

Table 21 shows high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in each aspect relation to teaching experience in solution to the substance abuse problems in school, by the higher than 20 years on teaching experience of teachers are the most in good membership according to social norms and realization on social duties and roles ($\bar{X} = 3.74, 3.65$ and 3.82 respectively); the teachers, 10-20 years on teaching experience, are more average in avoidance the ways leading to deterioration than other age groups ($\bar{X} = 3.82$) and the teachers less than 10 years on teaching experience, are more average in living happily with proper values than other age groups ($\bar{X} = 3.90$). And by overview, the roles in each group of teaching experience are in high level, the teachers, over 20 years, are the most ($\bar{X} = 3.77$).

Table 22 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Good Membership According to Social Norms as Distributed by Educational Level

	Lower than Bachelor				Bachelor			Master				
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
Good Membership According to Social Norms												
1. You have ever used example of an individual who is seriously practice Sila and be successful in life	2.77	1.09	M	3.28	1.00	M	3.21	1.28	M			
2. When opportunity permits, you teach students in your classroom always behaving correctly according to social norms	3.22	1.02	M	3.65	0.98	H	3.96	0.93	H			
3. Teaching students to commit not to harm to other	3.44	1.42	M	3.86	1.02	H	4.03	0.99	H			
4. Instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds	3.33	1.02	M	3.80	1.09	H	3.81	1.06	H			
5. Instilling to realize that following social laws, customs and tradition is counted as the best social norms	4.44	0.52	H	3.79	1.07	H	3.68	1.17	H			
6. Instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social.	3.11	1.36	M	3.74	1.14	H	3.87	1.07	H			
7. Attempting to cultivate students know how to implement reason, principles and social criteria according to Buddhist dhamma because they are fundamental that everyone should own.	3.66	1.41	H	3.88	1.07	H	4.28	0.88	H			
8. Teaching students to realize that substance abuse relates to bad social environments.	3.33	1.00	M	3.69	1.09	H	3.56	0.98	H			
TOTAL	3.41	0.71	M	3.71	0.66	H	3.80	0.66	H			

lv - level, H - high, M - moderate

Table 22 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of good membership according to social norms in the solution of substance abuse problem in schools distributed by educational level. There is moderate level relative teachers earned educational level lower than bachelor degree regarding ever when opportunity permits, they are teaching students in them classroom always behaving correctly according to social norms, teaching students to commit not to harm to other, instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds, instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social, and teaching students to realize that substance abuse relates to bad social environments ($\bar{X} = 3.22, 3.44, 3.33, 3.11$ and 3.33 respectively). However, by overview, the roles are in moderate level relation to teachers with less than bachelor degree ($\bar{X} = 3.41$) but teachers with a bachelor and master are in high level ($\bar{X} = 3.71$ and 3.80 respectively). This is shown that the bachelor and master degree teachers have the roles in cultivating in the aspect of good membership to social norms to the students rather than the teachers who have lower than bachelors do. There are no doctorate samples in this study.

Table 23 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Realization on Social Duties and Roles as Distributed by Educational Level

Realization on Social Duties and Roles	Lower than Bachelor				Bachelor				Master			
	S.D.		iv		S.D.		iv		S.D.		iv	
	\bar{X}				\bar{X}				\bar{X}			
1. Identifying for students to see the significance of learning that will bring achievement in life	4.00	0.86	H		3.84	1.19	H		3.93	1.13	H	
2. Cultivating students the awareness of human roles are no specified only on personal dutifulness but also other social roles which should be followed in order to maintain the social integration	3.55	1.23	H		3.88	1.03	H		3.71	1.14	H	
3. Always teaching students that should be used to view temptations as reality under the principles of Paramatta wisdom in Atta-dhamma, which is counted as the most significance in self-protection against substance abuse	4.00	0.70	H		3.64	1.06	H		3.71	1.14	H	
4. Cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse	2.77	1.20	M		3.77	1.05	H		3.59	1.10	H	
5. Teaching students to know how to fruitfully behave toward both one's self and others for the social peace in general	2.78	1.39	M		3.97	0.97	H		3.84	1.11	H	
6. Cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities	2.01	0.86	L		2.05	1.08	L		2.46	0.98	L	
7. Identifying for the students to see the benefits of grouping among friends to do social activities, particularly activities to counter substance abuse.	3.33	1.22	M		3.74	0.94	H		3.62	1.03	H	
8. You have attempted to formulate students to know how to live by wisdom and reflecting proper and improper practices.	3.55	1.23	H		3.81	0.99	H		3.75	3.75	H	
TOTAL	3.25	0.67	M		3.59	0.61	H		3.58	0.73	H	

Lv - level, H - high, M - moderate, L - less

Table 23 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of realization on social duties and roles in the solution of substance abuse problem in schools distributed by educational level. There is moderate level relative teachers earned educational level lower than bachelor degree regarding cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse, teaching students to know how to fruitfully behave toward both one's self and others for the social peace in general, and identifying for the students to see the benefits of grouping among friends to do social activities, particularly activities to counter substance abuse ($\bar{X} = 2.77$, 2.78 and 3.33 respectively). However, by overview, the roles are in moderate level relative to teachers with less than bachelor degree ($\bar{X} = 3.25$) but teachers with a bachelor and master are in high level. This is shown the bachelor and master teachers are more average in cultivating on realization on social duties and roles than lower than bachelor teachers.

Table 24 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of on Avoidance of Ways Leading to Deterioration as Distributed by Educational Level

Avoidance of Ways Leading to Deterioration	Lower than Bachelor			Bachelor			Master		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Teaching students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan.	3.33	1.11	M	3.81	1.01	H	4.00	1.04	H
2. Cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse	3.78	1.09	H	3.86	1.02	H	4.00	0.91	H
3. Always emphasizing students awareness that night reveling relates to substance abuse	3.44	1.13	M	3.77	0.94	H	3.93	0.87	H
4. Cultivating students mind control not to be moved by temptations leading to deterioration later.	3.33	1.11	M	3.82	0.95	H	3.87	1.00	H
5. Making students understand that all kinds of immorality lead to destruction in life and property	4.01	0.70	H	3.95	0.93	H	3.87	0.97	H
6. Cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse	3.45	1.33	M	3.79	0.97	H	3.90	0.96	H
7. Persuading or guiding students to keep sila, and make merits on the significant religious events.	3.55	1.33	H	3.84	0.94	H	3.84	0.98	H
8. Cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings	3.56	1.23	H	3.68	1.02	H	3.53	1.10	H
TOTAL	3.55	0.77	H	3.81	0.63	H	3.87	0.69	H

Lv - level, H - high, M - moderate

Table 24 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of avoidance of the ways leading to deterioration in the solution of substance abuse problem in schools distributed by educational level. There is moderate level relation to teachers earned lower than bachelor degree regarding to teach students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan, always emphasizing students awareness that night reveling relates to substance abuse, cultivating students mind control not to be moved by temptations leading to deterioration later, and cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse ($\bar{X} = 3.33, 3.44, 3.33$ and 3.45 respectively). However, by overview, the roles are at a high level, particularly the master degree teachers have the major roles in cultivating the students avoiding of ways leading to deterioration ($\bar{X} = 3.87$).

Table 25 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Living Happily with Proper Values as Distributed by Educational Level

Living Happily with Proper Values	Lower than Bachelor		Bachelor		Master	
	\bar{X}	S.D.	iv	\bar{X}	S.D.	iv
1. Identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse	3.44	1.33	M	3.87	0.93	H
2. Emphasizing students to recall ill effect of all kinds of substance abuse – never to think that just experiencing once causes no effect	3.77	1.20	H	3.90	1.21	H
3. Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist.	3.33	1.32	M	3.90	0.93	H
4. Cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness	3.50	1.32	H	3.71	1.02	H
5. Teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms	3.21	1.09	M	3.87	1.01	H
6. Formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive	3.23	1.20	M	3.77	0.99	H
7. Cultivating students to follow cultures, tradition and positive social norms e.g. follow the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc.	3.45	1.23	M	3.90	1.08	H
8. Cultivating students understand that they can create real life happiness by themselves-never to rely on others or to use substance abuse but the Buddhist principles	4.00	1.00	H	4.13	0.79	H
TOTAL	3.48	0.88	M	3.88	0.65	H

iv – level, H – high, M – moderate

Table 25 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of living happily with proper values in the solution of substance abuse problem in schools distributed by educational level. There is moderate level connecting to teachers earned lower than bachelor degree regarding identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse, Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist, teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms, formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive and cultivating students to follow cultures, tradition and positive social norms e.g. following the instructions of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc. ($\bar{X} = 3.44, 3.33, 3.21, 3.23$ and 3.45 respectively). However, by overview, the teachers, lower than bachelor, are at a moderate level. On the other hand bachelor and master degree are at a high level ($\bar{X} = 3.88$ and 3.78). This is pointed out high educational levels have an effect to cultivate students on living happily with proper values.

Table 26 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in Other Aspects as Distributed by Educational Level

Living Happily with Proper Values	Lower than Bachelor			Bachelor			Master		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. Good Membership According to Social Norms	3.41	0.71	M	3.71	0.66	H	3.80	0.66	H
2. Realization on Social Duties and Roles	3.25	0.67	M	3.59	0.61	H	3.58	0.73	H
3. Avoidance of Ways Leading to Deterioration	3.55	0.77	H	3.81	0.63	H	3.87	0.69	H
4. Living Happily with Proper Values	3.48	0.88	M	3.88	0.65	H	3.78	0.59	H
TOTAL	3.42	0.66	M	3.75	0.53	H	3.76	0.58	H

Lv – level, H – high, M – moderate

Table 26 shows levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in each aspect regarding the solution of substance abuse problem in schools relation to educational level, teacher earned less than a bachelor degree is in moderate level ($\bar{X} = 3.42$) while the other degrees are in high level ($\bar{X} = 3.76$ and 3.75). This is pointed out that bachelor and master degree teachers have a major role in cultivating the structural - Buddhist sociological perspective to students more than other educational level.

Table 27 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Good Membership According to Social Norms as Distributed by Roles or Responsibilities

	Administrators			Teachers			Head of Subjects			Supervisors			Advisors		
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv
1. You have ever used example of an individual who is seriously practice Sila and be successful in life	4.00	0.70	H	3.27	1.07	M	2.87	1.07	M	3.36	1.06	M	3.00	0.73	M
2. When opportunity permits, you teach students in your classroom always behaving correctly according to social norms	3.80	0.83	H	3.71	0.99	H	3.33	1.03	M	3.52	1.17	H	3.56	1.09	H
3. Teaching students to commit not to harm to other	3.80	0.83	H	3.87	1.05	H	3.66	1.09	H	3.84	1.06	H	3.93	1.28	H
4. Instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds	4.00	0.83	H	3.80	1.10	H	3.50	1.02	H	3.15	1.34	M	3.87	1.31	H
5. Instilling to realize that following social laws, customs and tradition is counted as the best social norms	3.00	0.70	M	3.80	1.09	H	3.62	1.09	H	3.78	1.27	H	3.81	1.32	H
6. Instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social.	3.40	1.00	M	3.75	1.15	H	3.29	1.04	M	3.84	1.42	H	3.75	1.29	H
7. Attempting to cultivate students know how to implement reason, principles and social criteria according to Buddhist dhamma because they are fundamental that everyone should own.	3.40	1.34	M	3.95	1.08	H	3.54	1.14	H	4.05	1.22	H	4.00	1.26	H
8. Teaching students to realize that substance abuse relates to bad social environments.	3.60	1.51	H	3.64	1.08	H	3.54	0.83	H	3.84	1.30	H	3.56	1.20	H
TOTAL	3.67	0.41	H	3.73	0.67	H	3.42	0.67	M	3.67	0.90	H	3.68	0.62	H

Lv - level, H - high, M - moderate

Table 27 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of good membership according to social norms as distributed by roles or responsibilities. However, there are exceptions with regards to ever used example of an individual who is seriously practice Sila and be successful in life. The administrators have high level in roles of cultivating ($\bar{X} = 4.00$) while teachers, head of the subjects, supervisors and advisors have moderate level, especially the supervisors are more average than others are ($\bar{X} = 3.36$). The heads of subject have moderate roles ($\bar{X} = 3.33$) regarding when opportunity permits, you teach students in your classroom always behaving correctly according to social norms. The supervisors have moderate roles ($\bar{X} = 3.15$) in instilling students the awareness that offending morality is sinful and shall meet the fate of sinful deeds. The administrator had moderate roles ($\bar{X} = 3.00$) regarding instilling to realize that following social laws, customs and tradition is counted as the best social norms. The administrator and the head of the subjects had moderate roles ($\bar{X} = 3.40$ and 3.29) regarding instilling students to avoid substance abuse in all cases, it is counted as proclaiming personal honor in social. The administrators have moderate roles ($\bar{X} = 3.40$) regarding

attempting to cultivate students know how to implement reason, principles and social criteria according to Buddhist dhamma because they are fundamental that everyone should own. However, by overview teachers gain high level in nearly every role or responsibility in school in cultivating students except the heads of subjects gain moderate roles ($\bar{X} = 3.42$), this is shown that the head of subjects have the roles in cultivating students on good membership according to social norms rather than other teachers within schools.

Table 28 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Realization on Social Duties and Roles as Distributed by Roles or Responsibilities

Realization on Social Duties and Roles	Administrators		Teachers		Head of Subjects		Supervisors		Advisors							
	S.D.	Iv	S.D.	Iv	S.D.	Iv	S.D.	Iv	S.D.	Iv						
	\bar{X}	\bar{X}	\bar{X}	\bar{X}	\bar{X}	\bar{X}	\bar{X}	\bar{X}	\bar{X}	\bar{X}						
1. Identifying for students to see the significance of learning that will bring achievement in life	0.89	H	1.16	H	3.37	M	1.24	H	4.00	H	1.10	H	3.56	H	1.31	
2. Cultivating students the awareness of human roles are no specified only on personal dutifulness but also other social roles which should be followed in order to maintain the social integration	0.83	H	1.06	H	3.95	H	0.99	H	4.05	H	1.02	H	4.18	H	1.16	
3. Always teaching students that should be used to view temptations as reality under the principles of Paramatta wisdom in Atta-dhamma, which is counted as the most significance in self-protection against substance abuse	0.54	H	1.08	H	3.58	H	1.13	H	3.36	M	1.21	M	4.12	H	1.02	
4. Cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse	0.00	H	1.10	H	3.41	H	1.21	M	3.31	M	1.20	M	3.75	H	1.06	
5. Teaching students to know how to fruitfully behave toward both one's self and others for the social peace in general	1.09	H	1.06	H	3.50	H	1.25	H	3.68	H	1.15	H	4.25	H	1.00	
6. Cultivating and revising lessons rather than religious activities and learning and revising lessons rather than religious activities and social activities	1.09	M	1.05	L	1.62	L	0.71	L	2.26	L	1.04	L	2.18	L	1.42	
7. Identifying for the students to see the benefits of grouping among friends to do social activities, particularly activities to counter substance abuse.	1.09	H	0.99	H	3.45	M	0.93	M	3.68	H	1.10	H	4.00	H	0.89	
8. You have attempted to formulate students to know how to live by wisdom and reflecting proper and improper practices.	0.54	H	1.02	H	3.62	H	0.96	H	3.52	H	1.17	H	4.12	H	1.02	
TOTAL	0.37	H	0.64	H	3.31	M	0.62	M	3.48	M	0.68	M	3.77	M	0.56	H

I.v ... level, H - high, M - moderate, L - less

Table 28 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of realization on social duties and roles as distributed by roles or responsibilities. However, there are exceptions with heads of the subjects have moderate level ($\bar{X} = 3.37$) regarding identifying for students to see the significance of learning that will bring achievement in life. The supervisors have moderate level ($\bar{X} = 3.36$) regarding always teaching students that should be used to view temptations as reality under the principles of Paramatta wisdom in Atta-dhamma, which is counted as the most significance in self-protection against substance abuse. The heads of subjects and supervisors have moderate level ($\bar{X} = 3.41$ and 3.31) regarding cultivating students to know how to help each other in the protection and the solution when friends involve in substance abuse. There is low level with all teachers of almost every role or responsibility regarding cultivating students to know how to spend most of the time in learning and revising lessons rather than religious activities and social activities except the administrators have moderate level ($\bar{X} = 3.20$). By overview, nearly teachers of nearly every roles or responsibilities in cultivating students have high level except the heads of the subjects and the supervisory have moderate level ($\bar{X} = 3.31$ and 3.48). It is pointed out that they have the role in cultivating the students less than others.



Table 29 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect on Avoidance of Ways Leading to Deterioration Distributed by Roles or Responsibilities

Avoidance of Ways Leading to Deterioration	Administrators		Teachers		Head of Subjects		Supervisors		Advisors						
	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv			
1. Teaching students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan.	4.00	1.00	H	3.80	1.03	H	3.75	0.94	H	3.57	0.96	H	4.06	1.06	H
2. Cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse	3.40	1.51	M	3.86	1.00	H	3.70	1.08	H	3.89	1.04	H	3.93	1.12	H
3. Always emphasizing students awareness that night reveling relates to substance abuse	4.00	1.00	H	3.79	0.94	H	3.45	0.84	M	3.94	0.84	H	3.62	1.14	H
4. Cultivating students mind control not to be moved by temptations leading to deterioration later.	4.60	0.54	Hh	3.80	0.98	H	3.45	1.16	M	3.63	1.16	H	4.43	0.51	H
5. Making students understand that all kinds of immorality lead to destruction in life and property	3.40	1.14	M	3.94	0.93	H	3.50	1.02	H	4.10	0.93	H	4.43	0.89	H
6. Cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse	3.20	0.83	M	3.79	0.99	H	3.91	0.77	H	3.78	1.18	H	3.87	1.08	H
7. Persuading or guiding students to keep sila, and make merits on the significant religious events.	3.80	1.30	H	3.82	0.97	H	3.54	1.02	H	3.57	1.21	H	4.12	0.80	H
8. Cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings	4.0	1.22	H	3.64	1.04	H	3.37	1.05	M	3.04	0.97	M	3.56	1.09	H
TOTAL	3.80	0.66	H	3.81	0.65	H	3.58	0.58	H	3.80	0.62	H	4.00	0.39	H

lv - level, Hh - highest, H - high, M - moderate

Table 29 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of avoidance of the ways leading to deterioration as distributed by roles or responsibilities. However, there are exceptions with administrators have moderate level regarding cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse, making students understand that all kinds of immorality lead to destruction in life and property, and cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse ($\bar{X} = 3.40, 3.40$ and 3.20 respectively). The head of subjects has moderate level ($\bar{X} = 3.45$) with regards to always emphasizing students awareness that night reveling relates to substance abuse. The administrators have the highest level ($\bar{X} = 4.60$) in cultivating students mind control not to be moved by temptations leading to deterioration later, while the head of the subjects has moderate level ($\bar{X} = 3.45$). The head of the subjects and the supervisors have moderate level ($\bar{X} = 3.37$ and 3.04) regarding cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings. By overview, nearly teachers of nearly every roles or responsibility in cultivating students have high level, especially the advisors have a major roles in cultivating students on realization the

ways leading to deterioration the most ($\bar{X} = 4.00$). It is shown that they have the major duties in cultivating and constructing their followers avoiding from deterioration rather than other teachers in school.

Table 30 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in the Aspect of Living Happily with Proper Values as Distributed by Roles or Responsibilities

Living Happily with Proper Values	Administrators		Teachers		Head of Subjects		Supervisors		Advisors						
	X	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv	\bar{X}	S.D.	lv			
1. Identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse	3.60	1.14	H	3.82	0.97	H	3.58	0.99	H	3.78	1.13	H	4.12	0.95	H
2. Emphasizing students to recall ill effect of all kinds of substance abuse – never to think that just experiencing once causes no effect	4.00	1.22	H	3.85	1.19	H	3.54	0.97	H	3.84	1.11	H	3.93	0.99	H
3. Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist.	3.80	1.09	H	3.85	0.97	H	3.91	0.92	H	3.84	1.06	H	4.18	0.75	H
4. Cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness	3.60	1.14	H	3.68	1.05	H	3.62	1.09	H	3.52	0.96	H	4.18	0.98	H
5. Teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms	4.00	0.70	H	3.89	1.00	H	3.79	0.93	H	3.57	1.07	H	4.43	0.51	H
6. Formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive	3.20	0.83	M	3.71	1.01	H	3.50	1.25	H	3.68	1.00	H	3.93	0.92	H
7. Cultivating students to follow cultures, tradition and positive social norms e.g. follow the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc.	3.40	1.14	M	3.80	1.10	H	3.58	1.13	H	3.78	1.18	H	4.25	1.06	H
8. Cultivating students understand that they can create real life happiness by themselves – never to rely on others or to use substance abuse but the Buddhist principles	3.60	0.54	H	4.13	0.80	H	4.12	0.89	H	4.10	0.99	H	4.31	0.60	H
TOTAL	3.65	0.53	H	3.84	0.65	H	3.70	0.67	H	3.76	0.57	H	4.17	0.43	H

lv – level, H – high, M – moderate

Table 30 shows mostly high levels of roles in cultivating the structural-Buddhist sociological perspective of teacher in the aspect of avoidance of the ways leading to deterioration as distributed by roles or responsibilities. However, there are exceptions that the administrators have moderate level regarding formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive and cultivating students to follow cultures, tradition and positive social norms e.g. following the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc. ($\bar{X} = 3.20$ and 3.40). By overview, all teachers of every role or responsibility all have high level of roles in cultivating students, especially the advisors have a major roles in cultivating their followers rather than other teachers ($\bar{X} = 4.17$). It is concluded they attempt to cultivate their followers living happily with proper value rather than other teachers in schools.

Table 31 Means, Standard Deviation and Levels of Roles in Cultivating the Structural-Buddhist Sociological Perspective of Teacher in Other Aspects as Distributed by Roles or Responsibilities

Structural Buddhist Sociological Perspective	Administrators		Teachers		Head of Subjects		Supervisors		Advisors											
	\bar{X}	SD	lv	iv	\bar{X}	SD	lv	iv	\bar{X}	SD	lv	iv								
1. Good Membership According to Social Norms	3.67	0.41	H	H	3.73	0.67	H	H	3.42	0.67	M	M	3.67	0.90	H	H	3.68	0.62	H	H
2. Realization on Social Duties and Roles	3.87	0.37	H	H	3.57	0.64	H	H	3.31	0.62	M	M	3.48	3.48	M	M	3.77	0.56	H	H
3. Avoidance of Ways Leading to Deterioration	3.80	0.66	H	H	3.81	0.65	H	H	3.58	0.58	H	H	3.80	3.80	H	H	4.00	0.39	H	H
4. Living Happily with Proper Values	3.65	0.53	H	H	3.84	0.65	H	H	3.70	0.67	H	H	3.76	3.76	H	H	4.17	0.43	H	H
TOTAL	3.75	0.25	H	H	3.74	0.56	H	H	3.50	0.51	H	H	3.68	0.60	H	H	3.91	0.30	H	H

Lv - level, H - high, M - moderate

Table 31 shows teacher's roles are in high levels regarding cultivating the structural-Buddhist sociological perspective in all aspects on the solution of substance abuse problems in schools relation to roles or responsibilities, except there is moderate level in the cultivation of good membership according to social norms and realization on social duties and roles. The head of subjects have moderate level of roles ($\bar{X} = 3.42$ and 3.31) while the supervisors have moderate level of roles relation to the realization on social duties and roles too ($\bar{X} = 3.48$). By overview, teachers of every roles or responsibilities all have high level of roles in cultivating students, particularly the advisors have a most roles in cultivating students on structural-Buddhist sociological perspective for preventing against substance abuse problem in schools more than other roles or responsibilities.

Part 4: Test of Hypothesis

1. Teachers under the Department of the Non-vocational Education in Bangkok with different gender had different roles in solving problem of the substance abuse in the secondary school by using structural-Buddhist sociological perspective.

Table 32 Illustration on Comparison of Teacher’s Roles in Cultivating the Structural-Buddhist Sociological Perspective among Students to Solve Substance Abuse Problems in School as Distributed by Gender

Structural-Buddhist Sociological Perspective	df	Males (N=41)		Females (N=122)		t	p
		\bar{X}	S.D.	\bar{X}	S.D.		
1. Good Membership According to Social Norms	161	3.68	0.65	3.72	0.67	-0.342	0.733
2. Realization on Social Duties and Roles	161	3.56	0.65	3.57	0.64	-0.092	0.927
3. Avoidance of Ways Leading to Deterioration	161	3.83	0.69	3.80	0.63	0.885	0.378
4. Living Happily with Proper Values	161	3.92	0.67	3.81	0.65	0.263	0.793
Total	161	3.75	0.57	3.72	0.55	0.208	0.836

Table 32 shows that teachers with different gender have no statistical significant differences at the 0.05 level in average scores of roles relative to the cultivation of structural-Buddhist sociological perspective in students to be used in the solution of substance abuse in school. Therefore, the hypothesis is rejected.

However, the male teachers have more the roles in cultivating of avoidance of ways leading to deterioration and living happily with proper values than the female teachers ($\bar{X} = 3.83$ and $3.92 > 3.80$ and 3.81 respectively). On the other hand, the female teachers have cultivate the students in good membership according to social

norms and realization on social duties and roles more than the male teachers ($\bar{X} = 3.72$ and $3.57 > 3.68$ and 3.56 respectively). It is shown out female teachers aimed at cultivating the students as good people and knowing their own duties to act in society. On the other hand, the male teachers aimed at cultivating the students to know the ways of making life by avoidance with deterioration in society.

Totally, both the male and female teachers are more or less not different in cultivating of structural-Buddhist sociological perspective for solution the substance abuse problems to the students ($\bar{X} = 3.75$ and 3.72).

2. Teachers under the Department of the Non-vocational Education in Bangkok with different age had different roles in solving problem of the substance abuse in the secondary school by using structural-Buddhist sociological perspective.

Table 33 Illustration on Comparison of Teacher’s Roles in Cultivating the Structural-Buddhist Sociological Perspective among Students to Solve Substance Abuse Problems in School as Distributed by Age

Structural-Buddhist Sociological Perspective	Source of Variance	df	SS	MS	F	p
Good Membership According to Social Norms	Between Group	2	0.663	0.332	0.481	0.962
	Within Group	160	72.175	0.451		
	Total	162	72.838			
Realization on Social Duties and Roles	Between Group	2	3.233	1.617	0.038	0.962
	Within Group	160	67.527	0.422		
	Total	162	67.559			
Avoidance of Ways Leading to Deterioration	Between Group	2	0.809	0.404	0.951	0.389
	Within Group	160	68.077	0.425		
	Total	162	68.886			
Living Happily with Proper Values	Between Group	2	0.709	0.355	0.817	0.443
	Within Group	160	69.411	0.434		
	Total	162	70.120			
Total	Between Group	2	0.224	0.112	0.358	0.700
	Within Group	160	50.137	0.313		
	Total	162	50.361			

Table 33 shows that the results of comparison teacher’s roles relative to the cultivation of structural-Buddhist sociological perspective in students to be used in the solution of substance abuse in school distributed by ages have no statistical significant differences at the 0.05 level. There are also no statistical significant differences at the 0.05 level comparing with all aspects. Therefore, the hypothesis is rejected.

3. Teachers under the Department of the Non-vocational Education in Bangkok with different educational level had different roles in solving problem of the substance abuse in the secondary school by using structural-Buddhist sociological perspective.

Table 34 Illustration on Comparison of Teacher's Roles in Cultivating the Structural-Buddhist Sociological Perspective among Students to Solve Substance Abuse Problems in School as Distributed by Educational Level

Structural-Buddhist Sociological Perspective	Source of Variance	df	SS	MS	F	p
Good Membership According to Social Norms	Between Group	2	1.058	0.529	1.179	0.310
	Within Group	160	71.780	0.449		
	Total	162	72.838			
Realization on Social Duties and Roles	Between Group	2	0.991	0.496	1.191	0.306
	Within Group	160	66.568	0.416		
	Total	162	67.559			
Avoidance of Ways Leading to Deterioration	Between Group	2	0.709	0.355	0.832	0.437
	Within Group	160	68.176	0.426		
	Total	162	68.886			
Living Happily with Proper Values	Between Group	2	1.467	0.734	1.710	0.184
	Within Group	160	68.653	0.429		
	Total	162	70.120			
Total	Between Group	2	0.919	0.459	1.486	0.229
	Within Group	160	49.442	0.309		
	Total	162	50.361			

Table 34 shows that the results of comparison teacher's roles relative to the cultivation of structural-Buddhist sociological perspective in students to be used in the solution of substance abuse in school distributed by educational level have no statistical significant differences at the 0.05 level. There are also no statistical significant differences at the 0.05 level comparing with all aspects. Therefore, the hypothesis is rejected.

4 Teachers under the Department of the Non-vocational Education in Bangkok with different teaching experience had different roles in solving problem of the substance abuse in the secondary school by using structural-Buddhist sociological perspective.

Table 35 Illustration on Comparison of Teacher’s Roles in Cultivating the Structural-Buddhist Sociological Perspective among Students to Solve Substance Abuse Problems in School as Distributed by Teaching Experience

Structural-Buddhist Sociological Perspective	Source of Variance	df	SS	MS	F	p
Good Membership According to Social Norms	Between Group	2	0.122	6.260	0.138	0.817
	Within Group	160	72.713	0.454		
	Total	162	72.838			
Realization on Social Duties and Roles	Between Group	2	0.573	0.286	0.684	0.506
	Within Group	160	66.987	0.419		
	Total	162	67.559			
Avoidance of Ways Leading to Deterioration	Between Group	2	5.632	2.816	0.665	0.937
	Within Group	160	68.829	0.430		
	Total	162	68.886			
Living Happily with Proper Values	Between Group	2	0.380	0.190	0.436	0.647
	Within Group	160	69.740	0.436		
	Total	162	70.120			
Total	Between Group	2	0.919	0.459	1.486	0.229
	Within Group	160	49.442	0.309		
	Total	162	50.361			

Table 35 shows that the results of comparison teacher’s roles relative to the cultivation of structural-Buddhist sociological perspective in students to be used in the solution of substance abuse in school distributed by teaching experience have no

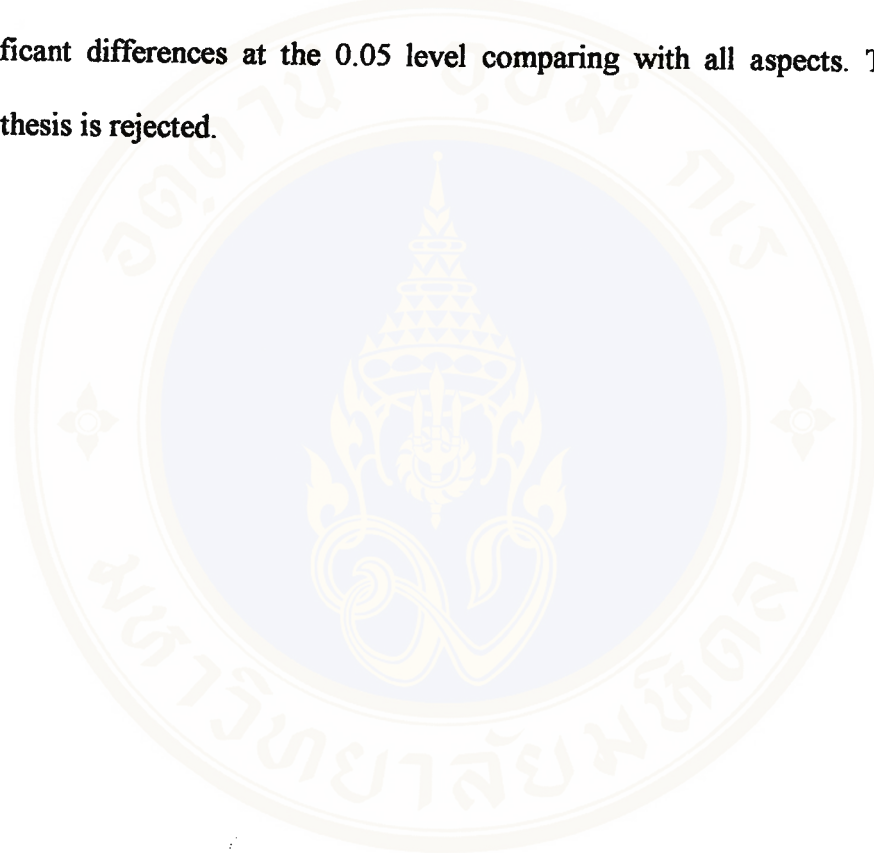
statistical significant differences at the 0.05 level. There are also no statistical significant differences at the 0.05 level comparing with all aspects. Therefore, the hypothesis is rejected.

5. Teachers under the Department of the Non-vocational Education in Bangkok with different roles or responsibilities had different roles in solving problem of the substance abuse in the secondary school by using structural-Buddhist sociological perspective.

Table 36 Illustration on Comparison of Teacher's Roles in Cultivating the Structural-Buddhist Sociological Perspective among Students to Solve Substance Abuse Problems in School as Distributed by Roles or Responsibilities

Structural-Buddhist Sociological Perspective	Source of Variance	df	SS	MS	F	p
Good Membership According to Social Norms	Between Group	2	1.404	0.702	1.572	0.211
	Within Group	160	71.434	0.446		
	Group Total	162	72.838			
Realization on Social Duties and Roles	Between Group	2	0.177	8.867	0.211	0.810
	Within Group	160	67.382	0.421		
	Group Total	162	67.559			
Avoidance of Ways Leading to Deterioration	Between Group	2	0.225	0.127	0.297	0.744
	Within Group	160	68.631	0.429		
	Group Total	162	68.886			
Living Happily with Proper Values	Between Group	2	0.210	0.105	0.240	0.787
	Within Group	160	69.610	0.437		
	Group Total	162	70.120			
Total	Between Group	2	0.362	0.181	0.578	0.562
	Within Group	160	49.999	0.312		
	Group Total	162	50.361			

Table 36 shows that the results of comparison teacher's roles relative to the cultivation of structural-Buddhist sociological perspective in students to be used in the solution of substance abuse in school distributed by roles or responsibilities have no statistical significant differences at the 0.05 level. There are also no statistical significant differences at the 0.05 level comparing with all aspects. Therefore, the hypothesis is rejected.



CHAPTER V

CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

The objectives of this survey study of Solution for Substance Abuse Problems in Secondary School by Using Structural-Buddhist Sociological Perspective: a Case Study of Teacher's Roles in the Department of Non-vocational Education in Bangkok, are as follows:

1. To study the structural-Buddhist sociological perspective, which is using in the secondary schools to solve the substance abuse.
2. To study the teacher's roles in solving problems of the substance abuse in the secondary schools though application of the structural-Buddhist sociological perspective.
3. To compare the roles of teachers in solving problems of the substance abuse

The Hypotheses are:

1. Teachers under the Department of the Non-vocational Education in Bangkok use the structural-Buddhist sociological perspective at a low level to solve the problem of substance abuse.
2. Teachers under the Department of the Non-vocational Education in Bangkok with different gender, age, educational level, teaching experience and roles or responsibilities in the school had different roles in solving problem of the substance

abuse in the secondary school by using the structural-Buddhist sociological perspective.

163 samples were gained from teachers under the Department of the Non-vocational Education in Bangkok. Stratified Random Sampling was used to allow samples being equally selected. Samples from Suankulab vittayalai school 78 teachers, the Rajvinitmattayom school, 54 teachers and the Satee Wat-appasornsawan school were 31 teachers.

5.1 Research Conclusion

5.1.1 Personal Background Samples

Most teachers are females 74.85%. While, there are male teachers 25.15%.

Regarding Age: most teachers are between 36-45 years of age 42.33%. The second are 46 and above and between 25-35 years 37.42% and 20.25%, respectively.

Regarding Educational Level: most teachers got a bachelor 74.85%. The second gained a master degree and less than bachelor degree 19.63% and 5.52%, respectively. There were no teachers gaining doctorate degree

Regarding Teaching Experience in the Existing School: most teachers had teaching experience between 10-20 years 42.33%. The second are 20 years and above and less than 10 years 33.74% and 23.93%, respectively.

Regarding roles or responsibilities in schools: most teachers have the roles or responsibilities in teaching in classrooms 96.32%, and 3.07% is the least of the administrators

5.1.2 Opinion and Understanding Relative to Structural - Buddhist Sociological Perspective

Most of the teachers have the opinion and understanding toward structural-Buddhist sociological perspective by being correct 72.93% and by contrast, they have not opinion and understanding correctly just 27.07%.

For the major opinions and understandings of most teachers are they should support the following regulations, rules and social practices concerned to obstruct substance abuse together with Buddhist teaching principles to the students 90.80%. The second, they agree at all Buddhist teaching principles relative to the entirely social structure significantly for the purpose of social peacefulness 95.09% and the third, they correctly understand to bring Buddhist teaching principles in substance abuse offend 88.96%.

On the other hand, the major opinions and understandings of most teachers understand incorrectly, that is to say, they feel that colleagues, students and ordinary people have less or moderate appreciate their conducts 82.82%. The second, they understand incorrectly that the offenses against social norms come from incorrect and strict training by teachers and parents 55.82%. And the third, they understand incorrectly that the practices of Buddhist principles do not lead certainly to the happiness and can not protect the substance abuse problems in the entirely social structure 34.35%.

5.1.3 Teacher's Practice according to Buddhist Principles, and Application for Buddhist Principles in Protection and Solution for Substance Abuse Problem in Schools and the Application of Tools or Methods to Ease Oppression and Anxieties.

Most of the teachers have practiced occasionally or moderately on the structural-Buddhist sociological perspective at 54.67%. The second, they have practiced more or often at 34.73% and they have never practiced 10.60%, respectively.

For the major opinions and understandings of most teachers having practiced on the structural-Buddhist sociological perspective are that all teachers and administrators have shared their teaching, training, cultivating, control and support students to follow the correct norms, duties and values to protect against substance abuse in school 71.78%. While few teachers are 1.84%. The second, in past, most of them had never involved with smoking, alcoholic drinking, night revelry and gambling 65.03% while few of them are 2.45%. And the third, they personally protect and solve substance abuse problems in school 39.26%. By contrast, they have never encouraged and guided correct methods to addicted students to cease using substance abuse 4.91%, respectively.

Most of Buddhist principles applied for the prevention and the solution for substance abuse problems in school are to be good person on the principles of Sappurisadhamma : knowing reason, results, self, time, moderation, selection to associate and residential community 82.21%. The second is diligence and perseverance in honest career 78.53%. And the third is to know how to associate with good persons who persuade exploring life growth 77.91%, respectively.

While, few of Buddhist principles applied to the prevention and the solution for substance abuse problems in school are social adaptability, meditation, and optimism etc. 3.68%. The second is to know how to live to reach set goal for life achievement 46.01%. And the third is to know how to select the residential location with good environment facilitating life development 58.28%, respectively.

Major ways in which teachers should do when they have faced the tension and anxieties are to watch movies, listening to music and recreations 72.39%. The second is to discuss with reliable person 59.51% and the third is to listen to dhamma, dhamma practices 52.15% respectively.

But, few ways they choosed are to drink alcohol 2.45%. The second is to suppressant e.g. taking the sleeping pills etc. 5.52%. And the third is to sleeping, hobby, and planting etc. 6.75%, respectively.

5.1.4 Teacher's Roles in Cultivation of Structural-Buddhist Sociological Perspective to solve the Substance Abuse Problems in Secondary Schools.

Sorted by teachers' status, results are as follows

1. *Gender*: Both males and females earn high level of roles, especially living happily with proper values. Males' roles have more an average in instilling ($\bar{X} = 3.92$). On the other hand female have less average. The result was shown that males' ideal of living happily are to not associating with the substance abuse and males maintain in their roles in implanting higher than females. However, by overviews, both genders also maintain high level in their roles too. ($\bar{X} = 3.75$ and 3.73). When roles being compared, it was fund out that there are no statistical significant differences at the 0.05 level.

2. *Age*: the overall picture of cultivating the structural-Buddhist sociological perspective of teacher distributed by age found that all age groups are at a high level particularly the age group 25-35 is the most ($\bar{X} = 3.79$). each age groups emphasis to implant the principle differently i.e. teachers, age group 36-45, cultivate of good membership according to social norms. teachers, age group over 46, cultivate of

realization on social duties and roles and teachers, age group 25-35, cultivate of avoidance the ways leading to deterioration and living happily with proper values.

3. *Educational Level*: it effects to cultivate the structural - Buddhist sociological perspective to students —that is, bachelor and master degree teachers have higher average not over bachelor degree teachers is in moderate level

4. *Teaching Experience*: And by overview, the roles in cultivating the structural-Buddhist sociological perspective of teachers' teaching experience are in high level, by the higher than 20 years on teaching experience of teachers are the most in good membership according to social norms and realization on social duties and roles; the teachers , 10-20 years on teaching experience, are more average in avoidance the ways leading to deterioration than other age groups ($\bar{X} = 3.82$) and the teachers less than 10 years on teaching experience, are more average in living happily with proper values than other age groups ($\bar{X} = 3.90$).

5. *Roles and Responsibilities in School*: teachers of every roles or responsibilities all have high level of roles in cultivating students, particularly the advisors have a most roles in cultivating students on structural-Buddhist sociological perspective for preventing against substance abuse problem in schools more than other roles or responsibilities.

5.2 Discussion

5.2.1 *Opinion and Understanding of the Structural Buddhist Sociological Perspective*

Most of the teachers have the opinion and understanding toward structural-Buddhist sociological perspective by being correct 72.93% e.g. realizing that

involvement with substance abuse is against the Buddhist principles (89.96%), It is counted that they are Buddhist who actually know the principle of Buddhist teaching. Further, they realize that offending social norms of student arise from not being trained correctly and strictly from teachers and parents (44.17%). It caused student bias and offending social norms e.g. truancy, which relates to involvement with immorality. It corresponds with the works of Panadda Petchsigh (BE 2530) that truancy had been related to entertainment complex, smoking and alcoholic drinking, gambling, adultery and later led to addiction of substance abuse.

Further, most teachers clearly understand that attachment to Buddhist principles would lead to happy life and ability to protect against substance abuse in social structure (65.64%). They also perceive that there should be encouragement for students to follow rules, regulations and social practices about substance abuse related to the Buddhist teaching (90.80%). Further, every teaching of Buddhism all are related to social structure focusing significantly on social peace (95.09%). It is similar to most teacher view that during teaching Dhamma should be brought in to persuade students attachment to morality to strengthen the mind which can help protection oneself against dangers of substance abuse (88.34%). It correspond to the works of Sopha Choophikulchai et al. (BE 2530) that Buddhist principles helps human to gain conscientiousness in caution, knowing how to solve problems and weighting the mind before turning to all types of substance abuse.

5.2.2 Role Models of Teachers, Buddhist Principles Used in the Protection and the Solution of Substance Abuse Problem in Schools and Tools or Methods to Ease Stress and Anxieties

Most of the teachers have practiced occasionally or moderately on the structural-Buddhist sociological perspective at 54.67%. Encouragement and occasionally giving advice in the right practice to the addicted students to denounce substance abuse. (65.03%) including occasionally organizing training or campaign relative to the protection and solution of substance abuse in school by using Buddhist principle in collaboration with external organization (65.03%). It might be that teachers have not been directly assigned to the responsibility of solving problems or might not see the significance of the problem solutions using Buddhist principles. they might lack knowledge in the works, and shortage of good support from superiors, colleagues, and students' parents to fully be active in the problem solving. It corresponds with the works of Pornsri Pattanaphong (BE 2520). Jareerat Naowajamnian (BE2534) and Paveena Srisomboon (BE 2539) who found the same results as stated above.

However, in most schools, all teachers, and administrators share in teaching and cultivating, controlling and supporting students to follow social norms, duty and right values to prevent substance abuse problems (71.78%) by using Buddhist principles to cultivate and prevent the substance abuse problem in school e.g. principle to be good person by Sappurisa-Dhamma i.e. reasoning, resulting, knowing oneself, knowing when, knowing to balance and knowing how to select associating with individual and residential community, living to achieve set goal for the life perfection, living by wisdom and never been moved by temptations, knowing how to explore peace of mind and never been absorbing with happiness, knowing how to select good residential location and environment to facilitate life development, and knowing how to associate with good persons who persuade to explore life growth, and etc.

Further, when facing with stress and anxieties, most teachers turn to movies, music and recreation activities (72.39%). The second is to discussion the matter with reliable persons (59.51%) receptively. There is only 52.15% turn to Dhamma and moral practices to ease anxieties. It might have been that most teachers find less time or less convenience in attending dhamma or moral practices in the wats. Therefore, when facing anxieties or stress, it is convenient to turn to movies and music or participate in recreation activities. Another method is to discuss with reliable person, who might be one of the family members or intimate friend. It is easy and reliable rather than other persons, or even monks. Teachers using suppressants or substance abuse e.g. cigarette, liquor or alcoholic drinking for relief is rare (2.45%). It is illustrated that teachers always realize that they earn teachers' status and should never involve with all types of substance abuse and should be the role models to others. It corresponds to the concept of Buddhatasa-Bhikku (BE 2505) and Saroj Buasri (BE 2532, cited by Phiraphong Jaroenphanthuwong, BE 2541: 33) that teacher have to be the real perfect mold by maintaining honors, dignity including work the duty with teachership spirit.

5.2.3 Teacher's Roles in Cultivating Structural Buddhist Sociological Perspective for the Solution of Substance Abuse in Secondary Schools.

5.2.3.1 It is found in the study that, teachers' roles are in high level in both male and female relative to the Department of the Non-vocational Education in the cultivation of structural Buddhist sociological perspective in students for the solution of substance abuse in secondary schools. When roles being compared, it was pointed out that there are no statistical significant differences at the 0.05 level. It

illustrates that teachers in either gender are aware of the criticality of substance abuse problem spreading among students. They, therefore, fully use their roles in the protecting and the solution on the spreading of the substance abuse. The effective remedy is the strengthening the mind attempting to cultivate structural Buddhist sociological perspective, which are the principles to turn people spiritually and physically strong. It corresponds with the works of Patchimma Pitsathon (BE 2539) who proposed remedial methods against substance abuse that the effective teaching on narcotics should teach student the awareness of ill effects and damages that follows using the life skill including introducing institution and religious teaching to help in prevention and solution. cultivating the conducts and behavior of students focusing on being good membership according to social norms, realizing proper social duty and roles, knowing how to avoid ways leading deterioration and knowing how to live happily with right values without involvement with substance abuse. It corresponds to the works of Prabhasri Suktassanee (BE> 2536) that attachment with action recognized by society, gaining positive attitudes, believe in right norms and values and involvement with socially recognized activity and negative relationship with all types of substance abuse.

5.2.3.2 It is found in the study that teachers of all range of age(25-35 years, 36-45 years and 46 years and above) under the Department of the Non-vocational Education had high level of role in the cultivation of structural Buddhist sociological perspective in students for the solution of substance abuse in secondary schools. When roles being compared, it was found that there are no statistical significant differences at the 0.05 level. It illustrated that teachers with different range of age had high level in the roles but no difference in the cultivation of structural

Buddhist sociological perspective in students. This might be because, teachers of all range of age view that attachment in the Buddhist principles will lead to happy life and prevent oneself from substance abuse. It could be expanded into the strengthening of social structure. Therefore, students should be encouraged to follow rules, regulations and social practices relative to substance abuse pairing with the Buddhist principles. It is in line with the works of Saengrawee Dheprod (BE 2542) that being cultivated with Buddhist morality from parents and from schools including living according to Buddhist principles can effectively prevent oneself from substance abuse.

5.2.3.3 It is found that teachers of less than a bachelor degree under the Department of the Non-vocational Education had moderate level of roles in the cultivation of structural Buddhist sociological perspective in students for the solution of substance abuse in secondary schools. It might be the younger age might not be able to keep abreast with students of the modern age. In association with the living of students and the rapid changes of the environment turn drastically inapplicability of Buddhist technique in teaching. Therefore, their role becomes moderate level. The teachers with bachelor degree and the master degree have high level of roles in cultivating the students. When roles being compared, it was found that there are no statistical significant differences at the 0.05 level. It illustrates that every teacher sees the significance of Buddhist teaching principles to help prevention substance abuse in school. Therefore, attempt in cultivating structural Buddhist sociological principles is focused to every student. It corresponds to the works of Pra Maha Thongrat Thaworn (BE 2534) that Buddhism leads human to perfection particularly in relative to "Sacca", which help everyone not to involve with substance abuse.

5.2.3.4 It is found in the study that teachers in relative to either teaching experience less than 10 years, 10-20 years and more than 20 years under the Department of the Non-vocational Education had high level of roles in the cultivation of structural Buddhist sociological perspective in students for the solution of substance abuse in secondary schools. By overview of all aspect, they are found the same high in level of roles. When roles being compared, it was found that there are no statistical significant differences at the 0.05 level. It illustrates those teaching experiences play significant roles in seeing the spreading of substance abuse in schools. Therefore, every teacher emphasizes students to realize that substance abuses bring lethal danger that should be heeded. It is necessary to prevent and to solve by organizing training or campaigning in collaboration with external organization both governmental and private sectors to become effectively protection against substance abuse. It corresponds to the proposal of Prasert Tansakul et al. (BE2530) that there should be coordination among involved units in the collaboration of the solution for the substance abuse.. While teaching in the class, teachers should bring in contents of ill effects and danger including the remedial methods against substance abuse.. It I also corresponded with the concept of the Department of Non-vocational Education (BE 2535:55-60) which proposes approaches in the cultivation of Ethics by introducing in various subjects e.g. bringing in during introductory to the lessons, activity and in the contents focussing on student applying cause and effect and knowing how to use intelligence in thinking and doing. They should do what is beneficial and avoid unfruitful deeds. Further, always cultivating students' awareness of addiction relates to association with friends, and living in the unhealthy environments. It corresponds to the works of Jiraphan Trithipros (BE 2542) that conditions affecting the spreading of

amphetamine in schools were outside the schools e.g. family, friend group and environments of selling amphetamine.

5.2.3.5 It is found in the study that teachers having roles and responsibilities in schools had most high level except in the cultivation of being good membership according to social norms and the realization of social duty and roles that the heads of the subjects had moderate level of the roles. This position might not have direct responsibility toward the solution of the substance abuse problem in school. Therefore, their roles are in moderate level. The supervisory had moderate role in the realization of social duty and role. It might have been that the supervisory mainly focus on regulation and decorum that students should follow. Therefore, there is unlikely emphasis on cultivating students to realize future practices in students. By overview of all aspects, they are equal roles at a high in level. When roles being compared, it was found that there are no statistical significant differences at the 0.05 level. It illustrated that every teacher with every responsible role is still aware of the crisis of substance abuse problems. All hands are needed to solve. The best is to strengthen the mind using Buddhist principles. It corresponds to the works of Supattra Loplamlert (BE 2542) that Buddhist principles contribute approaches to better living and becoming effective tools to control body, speech, and mind resulting shamefulness fear to sin. It is also the attachment tools in strengthening the mind.

5.3 Recommendation from Research

5.3.1 Recommendation for Teachers

1. Teachers should be applied the Buddhist doctrines in cultivating their followers the better, for it makes them having stead heart and they will be induced dealing with substance abuse.

2. Teachers should study the Buddhist doctrines deeply for they will be able to be applied it correctly and efficiently.

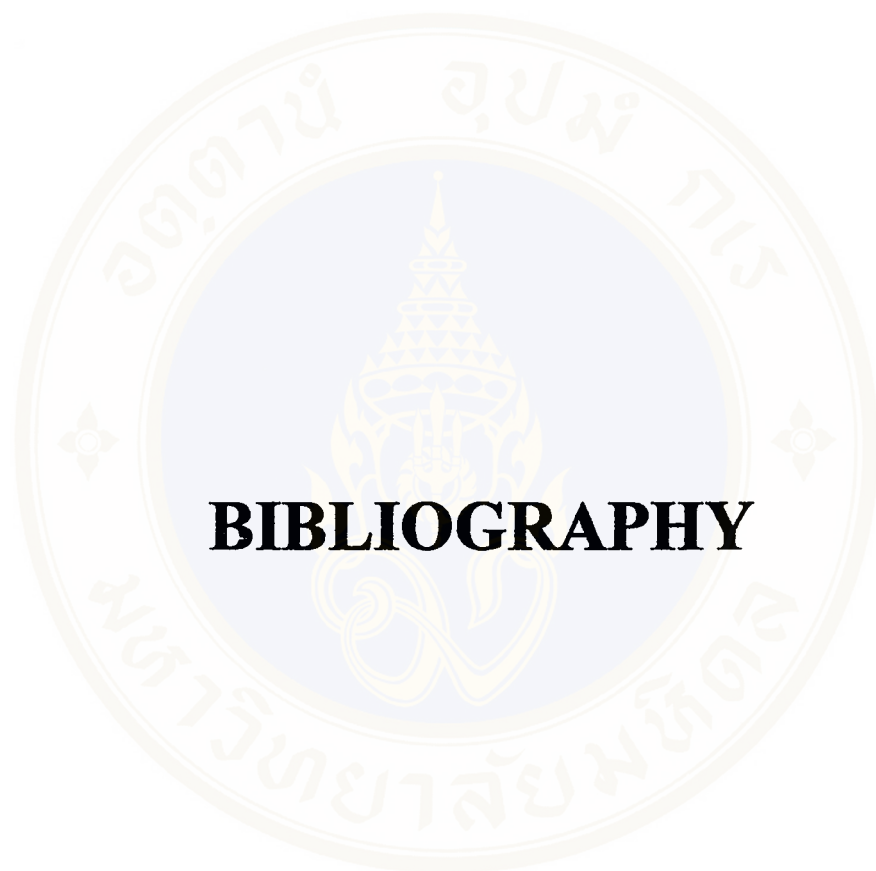
3. Administrators should realize and support the activities preventing against the substance abuse in schools by using the Buddhist doctrines as a major concept more ever the present which it can solve the problems efficiently.

5.3.2 Recommendation for Future Studies

1. This study focuses on teacher's roles in the solution of substance abuse problem in secondary schools emphasizing the cultivation of the structural Buddhist sociological perspective to students. It is the empirical study to attain the overviews of the roles. There is no dept study to any aspects. Therefore, the further study should be in depth in the details of either aspect from the role it had been studied in this works.

2. The comparative study should be conducted on teacher's roles in each dependency e.g. Schools under the Department of Non-vocational Education, Department of Vocational Education and Department of Non-formal School System., and etc., to what extension structural Buddhist sociological perspective has been used and are there any differentiation in each dependency in the solution of substance abuse problem.

3. In further study, data collection should be conducted from teachers and students to gain clearer results on their congruencies or differentiation.



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EDUCATIONAL AND PSYCHOLOGICAL MEASUREMENT

Table for Determining Sample Size from a Given Population

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

N = population size S = sample siz

(Songsee Chompuwong, BE 2539 : 140)



ที่ ทม 0812/ 5736



คณะสังคมศาสตร์และมนุษยศาสตร์
มหาวิทยาลัยมหิดล ศาลายา
อ. พุทธมณฑล จ. นครปฐม 73170

๗ ตุลาคม 2544

เรื่อง ขอบความอนุเคราะห์เก็บข้อมูล

เรียน ผู้อำนวยการ โรงเรียนสตรีอัสสัมชัญ

ด้วย พระมหาสุวัฒน์ รักขันโท นักศึกษาปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชา
ศาสนาเปรียบเทียบ คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์
เรื่อง การแก้ปัญหาหาเสพติดในโรงเรียนมัธยมศึกษาด้วยหลักพุทธสังคัมวิทยาเชิงโครงสร้าง : ศึกษา
เฉพาะบทบาทของครูสังกัดกรมสามัญศึกษา ในเขตกรุงเทพมหานคร โดยมี ผู้ช่วยศาสตราจารย์
ดร. ทวีวัฒน์ ปุณฺทริกวิวัฒน์ เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์ ในกรณีนี้ นักศึกษามีความประสงค์
ใคร่ขอความอนุเคราะห์ขอเข้าทำการเก็บรวบรวมข้อมูลโดยใช้แบบสอบถาม กับครูในโรงเรียน
ของท่าน ในระหว่างวันที่ 9-10 ตุลาคม 2544 เพื่อนักศึกษาจักได้นำข้อมูลที่จะได้ไปประกอบ
ในการทำวิทยานิพนธ์ต่อไป

คณะสังคมศาสตร์และมนุษยศาสตร์ จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์
แก่นักศึกษาเพื่อการดังกล่าวด้วย จักเป็นพระคุณยิ่ง

ขอแสดงความนับถือ

(ขอแสดงความจำเริญพร อีกในกรณี)
สุวัฒน์

สำนักงานคณบดี
โทร. 4410220-3
โทรสาร 4419738

ผู้อำนวยการโรงเรียนสตรีอัสสัมชัญ นครปฐม

ที่ ทม 0812/ 5937



คณะสังคมศาสตร์และมนุษยศาสตร์
มหาวิทยาลัยมหิดล ศาลายา
อ. พุทธมณฑล จ. นครปฐม 73170

๑ ตุลาคม 2544

เรื่อง ขอบความอนุเคราะห์เก็บข้อมูล

เรียน ผู้อำนวยการโรงเรียนสวนกุหลาบวิทยาลัย

ด้วย พระมหาสุวัฒน์ รักขันโท นักศึกษาปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชา
ศาสนาเปรียบเทียบ คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์
เรื่อง การแก้ปัญหาอาชญากรรมในโรงเรียนมัธยมศึกษาด้วยหลักพุทธสังคมิวิทยาเชิงโครงสร้าง : ศึกษา
เฉพาะบทบาทของครูสังคคกรมสามัญศึกษา ในเขตกรุงเทพมหานคร โดยมี ผู้ช่วยศาสตราจารย์
ดร. ทวีวัฒน์ ปุณฺทริกวิวัฒน์ เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์ ในกรณีนี้ นักศึกษามีความประสงค์
ใคร่ขอความอนุเคราะห์ขอเข้าทำการเก็บรวบรวมข้อมูลโดยใช้แบบสอบถาม กับครูใน โรงเรียน
ของท่าน ในระหว่างวันที่ 9-10 ตุลาคม 2544 เพื่อนักศึกษาจักได้นำข้อมูลที่จะได้ไปประกอบ
ในการทำวิทยานิพนธ์ ต่อไป

คณะสังคมศาสตร์และมนุษยศาสตร์ จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์
แก่นักศึกษาเพื่อการดังกล่าวด้วย จักเป็นพระคุณยิ่ง

ขอแสดงความนับถือ

(นางสาวสุวตสน ธิราชกุล จักรไพศาลย์)
รองคณบดี

ผู้อำนวยการโรงเรียนสวนกุหลาบวิทยาลัย

สำนักงานคณบดี

โทร. 4410220-3

โทรสาร 4419738

ที่ ทม 0812/ 5735



คณะสังคมศาสตร์และมนุษยศาสตร์
มหาวิทยาลัยมหิดล ศาลายา
อ. พุทธมณฑล จ. นครปฐม 73170

๑ ตุลาคม 2544

เรื่อง ขอบความอนุเคราะห์เก็บข้อมูล

เรียน ผู้อำนวยการโรงเรียนราชวินิตมัธยม

ด้วย พระมหาสุววัฒน รักขันโท นักศึกษาปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชา
ศาสนาเปรียบเทียบ คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์
เรื่อง การแก้ปัญหาหายสาบสูญใน โรงเรียนมัธยมศึกษาด้วยหลักพุทธสังคมิวิทยาเชิงโครงสร้าง : ศึกษา
เฉพาะบทบาทของครูสังกัดกรมสามัญศึกษา ในเขตกรุงเทพมหานคร โดยมี ผู้ช่วยศาสตราจารย์
ดร. ทวีวัฒน์ ปุณศรีวิวัฒน์ เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์ ในกรณีนี้ นักศึกษามีความประสงค์
ใคร่ขอความอนุเคราะห์ขอเข้าทำการเก็บรวบรวมข้อมูลโดยใช้แบบสอบถาม กับครูในโรงเรียน
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ในการทำวิทยานิพนธ์ต่อไป

คณะสังคมศาสตร์และมนุษยศาสตร์ จึงเรียนมาเพื่อ โปรดพิจารณาให้ความอนุเคราะห์
แก่นักศึกษาเพื่อการดังกล่าวด้วย จักเป็นพระคุณยิ่ง

ขอแสดงความนับถือ

(พระมหาสุววัฒน รักขันโท)

รองอธิการ

คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล

สำนักงานคณบดี

โทร. 4410220-3

โทรสาร 4419738



Questionnaire

Title : SOLUTION FOR SUBSTANCE ABUSE PROBLEMS IN SECONDARY SCHOOL BY USING STRUCTURAL-BUDDHIST SOCIOLOGICAL PERSPECTIVE : A CASE STUDY OF TEACHER'S ROLES IN THE DEPARTMENT OF NON - VOCATIONAL EDUCATION IN BANGKOK

Instruction:

This questionnaire has been prepared to study the solution for substance abuse problems in secondary school by studying the teacher's roles under the Department of Non-vocational Education in Bangkok that applying structural Buddhist sociological perspective in the cultivation in students knowledge and understanding to acquire positive spirituality, correct behavior and being applicable as shield against substance abuse

You are among the one selected to respond this questionnaire. Please mark precisely according to fact. This information will be kept confidential for the benefits in the application as data in the study of teacher's role and the implementation of structural-Buddhist sociological perspective as further solution to substance abuse problem in secondary schools

There are 3 Parts in this Questionnaire;

Part I: Question of personal background on teacher's status

Part II: Application of Structural-Buddhist Sociological Perspective in the Solution of substance Abuse Problem in Schools

Section 1: Opinion of teachers and structural-Buddhist sociological perspective

Section 2: Teacher and personal conduct as role model according to structural-Buddhist sociological perspective

Section 3: Teacher' role in the cultivation of the principles of structural-Buddhist sociological perspective to solve the substance abuse problems

Thanks for your cooperation
Pramaha Suwatsan Ragkhanto
Researcher

PART I: Personal Background of Teacher's Status

Instruction: Please mark \checkmark in () according to fact

1. Gender: () male () female
2. Age: () 25-35 years () 36.45 years
() 46 years and above
3. Educational Level:
() less than a bachelor degree () Bachelor degree
() Master degree () Doctoral degree
4. Teaching Experience in the existing school
() Less than 10 years () 10-20 years
() 20 years and above
5. Roles or responsibilities in school (more one choice selectable)
() Administrator () Teacher
() Head of the subjects () Supervisor
() Others (specified).....

PART II: *Application of Structural-Buddhist Sociological Perspective in Protection and Solution for substance Abuse Problems in Schools*

Instruction: Please mark \checkmark in () according to fact

Section 1: Opinion of teachers and structural Buddhist sociological perspective

1. Do you think that the involvement in substance abuse offend Buddhist teaching principles?
() Agree
() Disagree
() Not sure
2. Do you believe that the offense against social norms caused from not being correctly and strictly trained by teachers and parents?
() Agree
() Disagree
() Not sure
3. To what extent do you feel those colleagues; students and ordinary people appreciate your self-conduct?
() High
() Moderate
() Low
4. How far does the attachment to Buddhist principles lead to happiness and be able to protect against substance abuse problems in the entire social structure?
() Certainly
() Occasionally
() Not sure
5. Should there be promotion of following regulations, rules and social practices in students relative to substance abuse pairing with Buddhist teaching principles?
() Agree
() Disagree
() Not sure

6. To what extent does the upholding Buddhist Precepts (sila) help protecting against substance abuse problems?
 - High
 - Moderate
 - Less
7. Do you agree that teaching Buddhist principles can persuade students the attachment in moral principles to strengthen their mind would help oneself protecting against substance abuse?
 - Agree
 - Disagree
 - Not sure
8. Do you agree that all Buddhist teaching principles relate to the entire social structure significantly for the purpose of social peacefulness?
 - Agree
 - Disagree
 - Not sure
9. Do you agree that completely knowing and following personal duties and roles according to Dhamma would shield against substance abuse in the entire social structure?
 - Agree
 - Disagree
 - Not sure

Section 2: *Teacher and Practice according to structural- Buddhist sociological perspective*

1. As a teacher, How often you personally protect and solve substance abuse problems in school.
 - Much
 - Moderate
 - Less
2. There is training or campaign in protection and solution of substance abuse problems by the collaboration with other organization.
 - Often
 - Occasionally
 - Never
3. Encouraging and guiding correct methods to addicted students to cease using substance abuse.
 - Often
 - Occasionally
 - Never
4. Collaborated with schools, and community to organize Buddhist activities of campaign against the spreading of substance abuse.
 - Often
 - Occasionally
 - Never
5. Conversed and questioned on substance abuse with students to check the situation of substance abuse in school.
 - Often
 - Occasionally
 - Never
6. In the past, ever involved in smoking alcoholic drinking, night reveling and gambling
 - Often
 - Occasionally
 - Never
7. In school, teachers and school administrators participate in teaching, training cultivating; control and support students to follow correct norms, duties and values to protect against substance abuse.
 - Sharing by all
 - Specific to responsible persons
 - Never sharing
8. Ever questioned or conversed with delinquent students to substance abuse
 - Often
 - Occasionally
 - Never
9. Ever questioned or conversed with delinquent students to substance abuse on
 - Relation with teachers in school
 - Relation within family
 - Fruitfully spending leisure
 - Relation with friends in school

Descriptions	Level of Performance				
	Hh	H	M	L	Li
Avoidance of Ways Leading to Deterioration					
17. Teaching students awareness of the involvement with substance abuse leads not only to ill effect for personal but also create defame to family, relative, kinship and clan					
18. Cultivating students to avoid all immoral sources to protect oneself against danger of substance abuse					
19. Always emphasizing students awareness that night reveling relates to substance abuse					
20. Cultivating students mind control not to be moved by temptations leading to deterioration later					
21. Making students understand that all kinds of immorality lead to destruction in life and property					
22. Cultivating students awareness of avoidance alcoholic drinking, gambling, night reveling shut doors to danger of substance abuse					
23. Persuading or guiding students to keep sila, and make merits on the significant religious events.					
24. Cultivating to know how to solve problems when there are stresses or anxieties by recalling the following of Buddhist teachings					
Living Happily with Proper Values					
25 Identifying for students knowing how to find advice from adults when facing with sufferings or problems for solution without relying on substance abuse					
26 Emphasizing students to recall ill effect of all kinds of substance abuse – never to think that just experiencing once causes no effect					
27 Cultivating students' awareness at all time non-involvement with substance abuse is counted as practicing one item of a Dhamma of being a Buddhist.					
28 Cultivating students to realize that most vicious social values is recognition the rich causing everyone in the society explore wealth without minding righteousness					
29 Teaching students knowing how to control their behavior not to involve with substance abuse both in and outside school by using positive values as norms					
30 Formulating students awareness all the time not to search for happiness or enjoyment by using substance abuse as an supportive					
31 Cultivating students to follow cultures, tradition and positive social norms e.g. follow the teaching of adults, good deeds gain but bad deeds loss or being moderate in consumption factors, etc.					
32 Cultivating students understand that they can create real life happiness by themselves – never to rely on others or to use substance abuse but the Buddhist principles					

Descriptions	Level of Performance				
	Hh	H	M	L	Lt
Avoidance of Ways Leading to Deterioration					
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BIOGRAPHY



Names: Pramaha Suwatsan Ragkhanto

Date of Birth: December 14. BE 2515

Domicile: Chumphon Province

Education:

- Dhamma First Class – Wat Salalay, Chumphon (BE 2532)
- Pali 7 – Nakonsridhammarat (BE 2539)
- Bachelor of Arts – Mahachulalongkornrajavidyalaya University (BE 2542)
- Certificate of Teaching Profession Mahachulalongkornrajavidyalaya University (BE 2542)
- Master of Arts (Comparative Religions) – Mahidol University (BE 2544)