



**THAI MERIT MAKING BEHAVIOR AND ITS  
IMPLICATION ON COMMUNICATION  
PLAN FOR NPOs**

**BY**

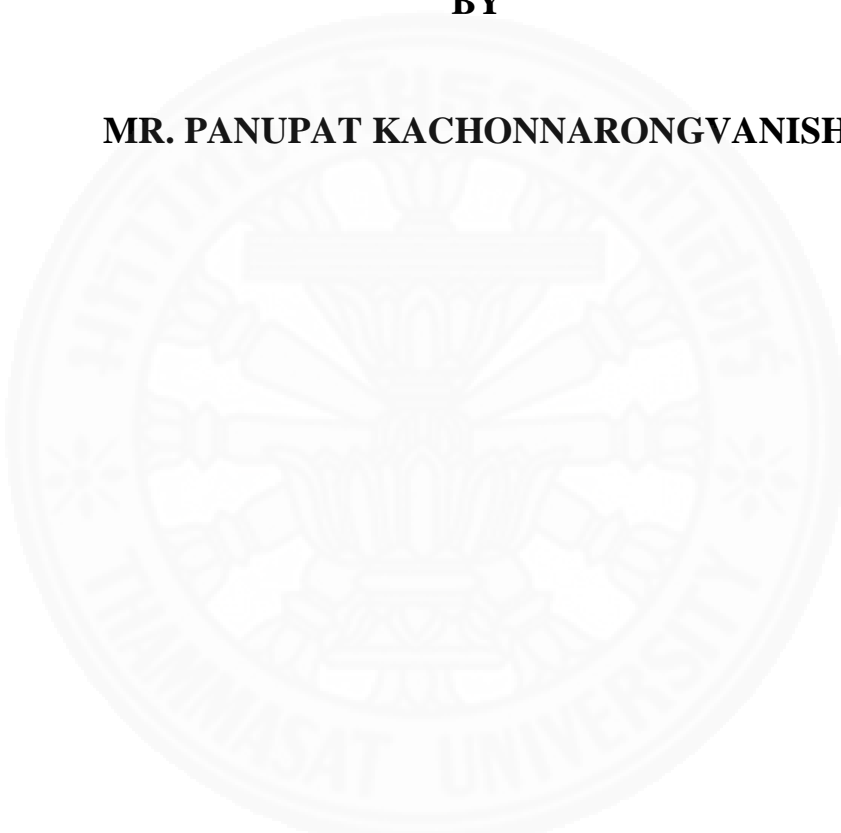
**MR. PANUPAT KACHONNARONGVANISH**

**AN INDEPENDENT STUDY SUBMITTED IN PARTIAL  
FULFILLMENT OF  
THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF SCIENCE PROGRAM IN MARKETING  
(INTERNATIONAL PROGRAM)  
FACULTY OF COMMERCE AND ACCOUNTANCY  
THAMMASAT UNIVERSITY  
ACADEMIC YEAR 2017  
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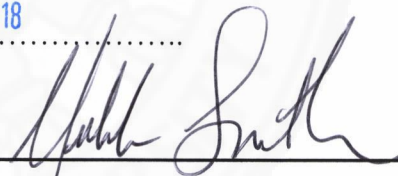
ENTITLED

THAI MERIT MAKING BEHAVIOR AND ITS IMPLICATION ON  
COMMUNICATION PLAN FOR NPOs


was approved as partial fulfillment of the requirements for  
the degree of Master of Science Program in Marketing (International Program)

on..... 10 MAY 2018 .....


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Independent Study Advisor	Associate Professor James E. Nelson, Ph.D.
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## ABSTRACT

According to National Statistical Office, in 2011, 94.6% of Thai population are Buddhist. Making merit (especially donation) is one of their usual conduct for the hope of getting something good in return in the future. Moreover, many kind of donation is also incentivised by the government i.e. tax deduction (according to the Revenue Department, Ministry of Finance), giving royal medal, etc. to promote donation. Therefore, there is a huge value of donation in Thailand, as much as 55 billion THB in 2013 (ThaiPublica, 2013) Therefore, it is interesting to identify key factors that would help NPOs getting more financial support as NPOs also help develop society in the part that is not covered by government support, i.e. disabled animal, disabled person, etc.

Key variables of the study are 1) the donor's demographic information i.e. age, gender, income level, etc. 2) Thai Buddhist merit making behavior, for example donation frequency, average amount of donation per time. 3) psychographic factors, i.e. interests, opinions.

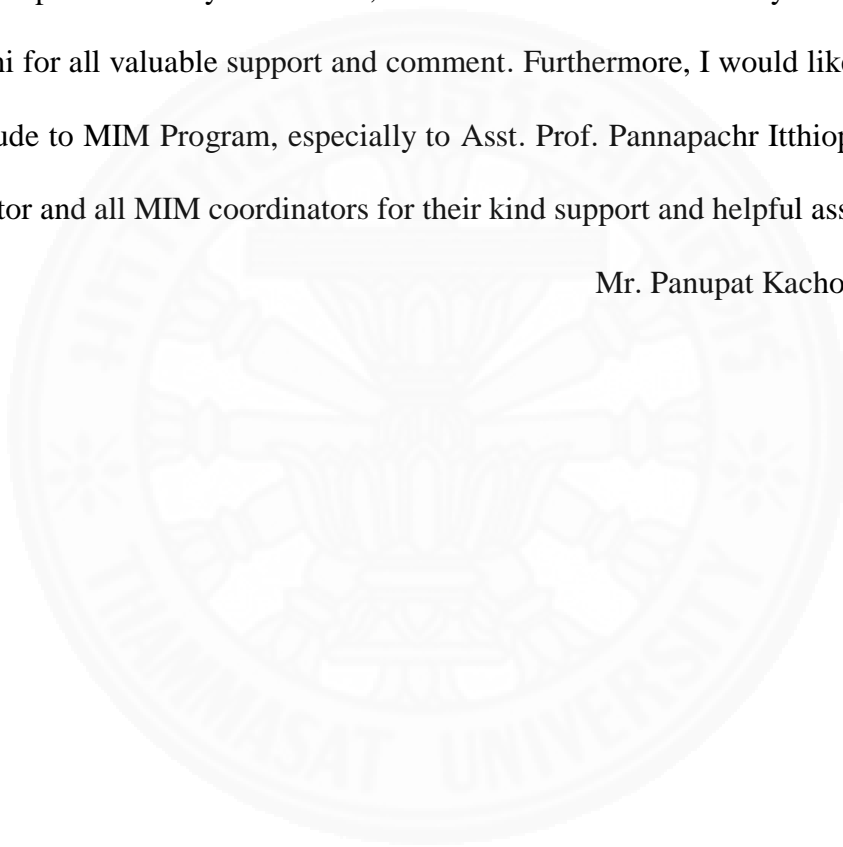
The study uses both primary and secondary data source to acquire both qualitative and quantitative information. The respondent is 267 Buddhist Thai people who always make a donation. The result show that the group that donate the highest average amount of donation concern about the receiver's benefit; the level of significant positive change in receiver's life and the credibility of the receiving organization. While the group that donate most frequent pay attention to convenience in making the donation the most, the more convenient the more frequent they will donate. Therefore, NPOs should execute marketing campaign that emphasize on the aforementioned factors in order to draw donation towards itself more in terms of both amount and frequency.

**Keywords:** Donation, Buddhist Related Organization, NPOs

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Mr. Panupat Kachonnarongvanish



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# **CHAPTER 1**

## **INTRODUCTION**

### **1.1 Importance Towards Thai Society**

The study is a contemporary topic in applied marketing related to Thai Buddhist donation behavior. This study is conducted under the assumption that most NPOs in Thailand are insufficiently donated while Buddhist related organization are overwhelmingly donated. Therefore, we aim to identify key factor driving donation in Thai Buddhist people as they are majority of donor in Thailand. Once those factors are well identified, NPOs can learn from it to applied for their fund raising campaigns. As a result, donation will spread out towards other part of society, apart from Buddhist related organization, and will make Thai society as a whole be better off.

### **1.2 Roadmap of the Study**

This study starts from secondary research to explore overall donation situation in Thailand to firstly find key factors that potentially stimulate donation for Thai Buddhist people. We have identified 8 key factors that possibly affect Thai Buddhist donation behavior. Therefore, we conducted primary research; i.e. questionnaire, based on those identified factors. Then the analysis part, we will answer these following main questions:

- ☐ Which group in society is most likely to donate highest monthly amount?

- ☐ Which group in society donate most frequently each month?
- ☐ Which factor that drive donation behavior has highest positive effect for each of those identified group in terms of monthly amount and monthly frequency?

After answering these questions, we would be able to suggest NPOs on what key message donors are looking for in NPOs advertising campaign in order to more effectively attract donation.

### **1.3 Research Objectives**

This research is conducted because of 4 main reasons. Firstly, we aim to explore the overall donation behavior of Thai Buddhist. Upon this objective, we will Identify key factors driving merit making for Thai Buddhist people. Secondly, we will examine Thai Buddhist people media consumption behavior to design proper donation campaign. Thirdly, we will study the current fund raising campaign of NPOs, in order to ultimately identify key factors driving merit making for NPOs. Finally, we will determine the application of the merit making key factors identified towards NPO communication plan to help them communicate towards donor more efficiently and effectively.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

#### **2.1 Donation Overview in Thai Buddhism Context**

Phra Paisal Visalo, one the renowned monk in Thailand, Phra Paisal Visalo (2012: Online) have commented on the merit making situation in Thailand that a great number of Thai Buddhist prone to make donation in the hope of getting something good in return in the future; i.e. healthiness, wealthiness, luckiness, rather for purifying their minds; bringing themselves out of emotional attachment and all sadness by practicing meditation and growing wisdom which is the core of Buddhist teaching.

The vast majority of Thai Buddhist are more likely to make merit by donation rather than practicing the five precepts (appendix1) and practicing meditation which are also another way of merit making in Buddhist definition, as it is a harder way however giving more profound result to their mind. They consider donation to monk as a bypass towards a good life, getting some supernatural blesses which is more or less pervert from the core Buddhist objective of donation. The real core Buddhist objective of donation is to enjoy the happiness of being a giver, and also to delete out selfishness within one's mind which will ultimately end up in a peaceful mind as they cannot be disturbed by winning or losing worldly material.

## 2.2 Donation towards Buddhist Related Organization

From secondary research, there are many reasons why Thai people prone to donate for Buddhist related organization rather than other for NPOs.

Firstly, from Somdet Phra Nyanasamvara (19<sup>th</sup> Thai Supreme Patriarch) book named “The Way of Making Merit” (Nyanasamvara, 2013), has quoted from Tripiṭaka that making merit with layperson, the person that practice only 5 precepts or less, will get less merit than making merit with the monk who practice 227-precept, as the precept practiced by a person receiving donation is considered as a multiplier of merit for the person that donate the money. Majority of Thai Buddhist people, both Thai-Thai and Thai-Chinese, are aware of this concept and thus tend to donate for Buddhist related organization, especially to the monk, in the hope of getting something good in return in the future.

Secondly, most of the monk will re-donate the donated money to NPOs and other organizations. According to Lohitdee (2010), Luang Ta Maha Bua (one of the most renowned monk in Thailand) had re-donated the money that donate to him to rural public health centers, rural hospitals, orphanages, disabled animal foster homes, rural schools, etc., for approximately 17 million USD from 1956-2002. Moreover, in 2014, he re-donated 13 tons of gold and 10.2 million USD in cash to Bank of Thailand to be a foreign exchange reserve for the country. Moreover, Luang Por Charan, one of the famous monk in Thailand, also donate 50million THB to Siriraj Hospital to help constructing building as a place using for public benefit (Voicetv, 2016). These are parts of example of the monks who are not greedy in the money they received even it is a huge amount of money and selflessly reallocate that amount of

money towards other part of society that have more urgency in using money to generate public benefit.

With this reason, it makes most Buddhist donor in Thailand feel that even they donate only once (donate to the monk), but they can get merit by twice (the monk re-donate to other).

Moreover, from Sritharet (2017), it shows that many Thai-Chinese Buddhist in Ubon Ratchatani province always go to make merit at the Buddhist Chinese shrine (appendix2). They donate money to the shrine, then the shrine re-donate by providing coffin for no-relative corpse, free food for poor people. These Thai Chinese people making merit in the hope of being healthy and wealthy and also for giving merit to their pass away relatives and ancestors.

According to Tavarro (2013), he elaborates on the consequence of doing Sangkadana (a monk offering set giving to the monk as a whole without specifying for any individual monk). Sangkadana will generate merit even more than making merit directly to the Lord Buddha, because it is considered the monk that receive Sangkadana is only the representative of all the monk in Buddhist religion including the Lord Buddha. Therefore, the result of Sangkadana is huge.

In other aspect, Phra Supanat Puriwattano (2016) has pointed out that many Buddhist temples in ASEAN, including Thailand, are now dominated by materialism. Many temples are commercialized by selling sacred objects, the money generated are used for constructing a fascinating building in the temple rather than focus on Buddhist teaching which is the principle of the religion. Therefore, some of Thai Buddhist need to start re-consider on making merit with those commercialized temples in order not to indirectly damage the religion.

Moreover, on 1 December 2017, a group of Sangkadana Temple followers (one of the most renowned temple in Thailand) have requested for a help from the prime minister to make a command to investigate the temple's abbot on the corruption issue. The donated money usage behavior of the temple's abbot is not publicly revealed as it should be (isranews, 2017). This issue is also another aspect of Buddhist donation under Thai context that is considered as a disincentive of donation in Buddhist related organizations.

### **2.3 Donation towards NPOs**

The reason why people do not usually donate to NPOs is the credibility issue. From (Online, MGR, 2017), Friends of the Asian Elephant foundation was accused of exaggerating the elephant problem in Thailand in order to request for huge amount of donation, while one of the former veterinary physician in the foundation revealed that the foundation do not use the donated money to really help the stray elephants as propagated (appendix3). And the transparency in the foundation is still being a controversial issue.

Additionally, (Manager Online, 2017), Pattana Chit Charoen Panya Foundation, the orphanage, is also accused of deliberately set up a fire on the orphan dorm in order to request donation from public.

Nevertheless, not all the donations towards NPOs would be failed. Thai rocker Artiware Kongmalai or Toon Body Slam began a 2,191 kilometre charity run from southernmost Betong district in Yala province to Mae Sai, the northernmost district of Chiang Rai, aims to raise 700 million THB to purchase medical equipment for 11



hospitals (Fredrickson, 2017). However, on 13 December 2017 when his route gone only half way, the donation amount already hit 770 million THB. (posttoday, 2017)

From Kaohai (2016), studying about how the positive attitude, donation behavior and media campaign approach affect and motivate donation through underprivileged children of private company employees. With information collected from 400 respondents, it shows that the influence of a positive attitude really affects the incentive to donate for underprivileged children, i.e. empathy, intention to help underprivileged children and happiness from helping underprivileged children. Moreover, the research shows that the top three incentives to donate are the happiness from sharing, personal experience and direct request from donation receiver respectively. The top three donation channels voted from the respondents are via foundation, direct donation to the donation receiver and donation boxes respectively. Besides, majority of donation decision are decided instantly at the point they are requested for donation, while some of the respondents have planned in advance to donate monthly. The respondents are willing to donate for the disabled children as the first priority, poor children as second priority and rural children as the last one. The organization that they donate for underprivileged children the most is UNICEF.

Moreover, respondents are highly attracted by social media donation campaign as it is the media channel that they consume the most. Besides, they agree that donation booth at shopping mall is another effective way for them to make donation. While the campaign that provide incentive by offering credit card point is not really attractive for them. The top three media channel that they consider most powerful for donation campaign are internet, TV advertisement, printed advertisement

respectively. Hence, it can be considered as a guideline for designing a combination of media channels for communication plan of NPOs.

## **2.4 Key Factors Identified**

The key factors driving people making charitable giving as mentioned in Wiepking (2011) are (a) awareness of need; (b) solicitation; (c) costs and benefits; (d) altruism; (e) reputation; (f) psychological benefits; (g) values; (h) efficacy. Awareness of need and solicitation are mechanism that are beyond the control of donors, preceding the conscious deliberation of costs and benefits of donating. It is the result of actions of beneficiaries. For the cost and benefit, when the costs of a donation (money or obstacle to donate i.e. weather condition, timing of donation) are lowered or not be perceived as excessive, the donation will increase. While the benefit, people tend to donate more when they get something exclusive or benefit in return. Altruism is an obvious reason why individuals may contribute money to charities as they care about the organization's output, or the consequences of donations for beneficiaries. In terms of reputation, people in the social environment of donors verbally or nonverbally reward donors for giving or punish them for not giving. The mechanism of psychological benefits refers to the intangible benefits that donors bestow on themselves as a result of donating. In the eyes of donors, the works of nonprofit organizations may make the world a better place. Attitudes and values endorsed by donors make charitable giving more or less attractive to donors. Efficacy refers to the perception of donors that their contribution makes a difference to the cause they are supporting.

These factors are still more or less fit with Thai donation culture. However, there is still a factor that should also be included, as mentioned earlier (Nyanasamvara, 2013), which is the person being donated. If the donation receiver is the monk with 227-precept conduct, the good result from donation in the future is implicitly expected to be more than making donation with someone else. The author made an analogy of the donation receiver as a planting field, if the planting field is well fertilized (the receiver follow 227-precept conduct), the farmer which mean the donor can expect the prolific plant from the planted seed (what donor donate) to grow up better than in the unfertilized soil field (receiver that follow less than 227-precept conduct).

According to Suttisakorn (2015), she studies the generous behavior, religious belief and the factors affecting motivation. The study shows that generosity and empathy is the key motivation that make people decide to donate blood for the first time and keep donate on and on. The study found that people in the age 18-25 years old tend to donate more than middle to age people, and male tend to donate more than female.

From Usa Suttisakorn (2014), study the blood donation behavior at Red Cross Blood Donation Center, the study found that majority of the respondent are male average age at 33.94 years old, average monthly income at 27,594 THB, donate blood semiannually. The first ranked reason of blood donation is empathy, second is intention to make merit. The respondent that is regular blood donor inform that they donate without demand for something in return, unlike the first time blood donor that donate because they want to get first-time-blood-donation medal from Red Cross.

As summary of the literature,

1. donation towards Buddhist related organization is still considered the main part of donation in Thailand as a result of religious belief. However, there is still no clear cut main factor on why people decide to donate for Buddhist related organization rather than somewhere else; whether it is only because of happiness to be the giver or because of the hope of getting something good in their life in return

2. donation towards NPOs still considered partially successful, so it is interesting to study deep down on the reason why it is successful for some fund raising campaign while most of the NPOs are still in trouble. What factors are crucial to pivot people's mind from not donate to donate? What are the most appropriate combination of communication tools that would have the highest likelihood to attract donor under Thai Buddhist context.

3. the key factors identified are still assumptions under different context, not all of the respondents are Thai Buddhist. Therefore, it is crucial to prove these factors under Thai Buddhist context to ultimately identify the key to divert donation more towards NPOs.

The proposed study will provide contributions in these three areas.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Methodology**

The research will be conducted by using both qualitative and quantitative research. Qualitative research is conducted in order to obtain donor insights towards merit making motivation and to determine the image of NPOs versus Buddhist related organization from their point of view. The research will be conducted via both primary and secondary research. Primary research will be conducted by interview active donor who making donation at least once every 2 weeks, while secondary research will be acquired data via credible published sources. It helps to identify key factors that impact donor merit making decisions and also to find unique perspective of their motivation. Data obtained from this research will provide guideline for developing a questionnaire in quantitative research stage.

For quantitative research, the purpose is to describe donor in terms of their characteristics, attitudes towards NPOs versus Buddhist related organization, behavior and etc. It will help to discover association between key variables identified from qualitative research. The survey questionnaire was conducted online with a total of 267 respondents selected from the group of active donor (making donation at least once every 2 weeks.) The questionnaire length of time will be approximately 10 minutes.

### 3.1.1 Variables

There are two dependent variables in this research; donation amount and donation frequency. The donation amount is the approximate budget for monthly donation, while donation frequency is the number of time donation is conducted monthly. For independent variables, there are 3 key variables: demographic information, psychographic factors and psychological factors. Demographic information is including gender, age and monthly income. While psychographic factors, we interest in respondent's media consumption behavior and donation behavior, in order to identify which media they expose most and least frequent and the proportion of donation amount between Buddhist related organization and NPOs respectively. For psychological factors, we found costs and benefits, reputation, psychological benefits, efficacy, generosity-empathy and happiness from sharing. For the cost and benefit, when the costs of a donation (money or obstacle to donate i.e. weather condition, timing of donation) are lowered or not be perceived as excessive, the donation will increase. While the benefit, people tend to donate more when they get something exclusive or benefit in return. In terms of reputation, people in the social environment of donors verbally or nonverbally reward donors for giving or punish them for not giving. Psychological benefit is an intangible benefit that donors bestow on themselves as a result of donating. Efficacy refers to the perception of donors that their contribution makes a difference to the receivers they are supporting. Generosity and empathy means concern for the well-being of others. Happiness from sharing is donor's good feeling when donation has been done.

## 3.2 Sampling Plan

Sample selection of questionnaire will be convenience sampling, meaning that anyone can be respondent if they fit to the participant requirements. Respondents for this questionnaire are required to be Thai Buddhist, age at 20-70years old. The respondent can come from all socioeconomic classes. Moreover, the respondent must donate at least once every 2 weeks to be eligible to complete the questionnaire.

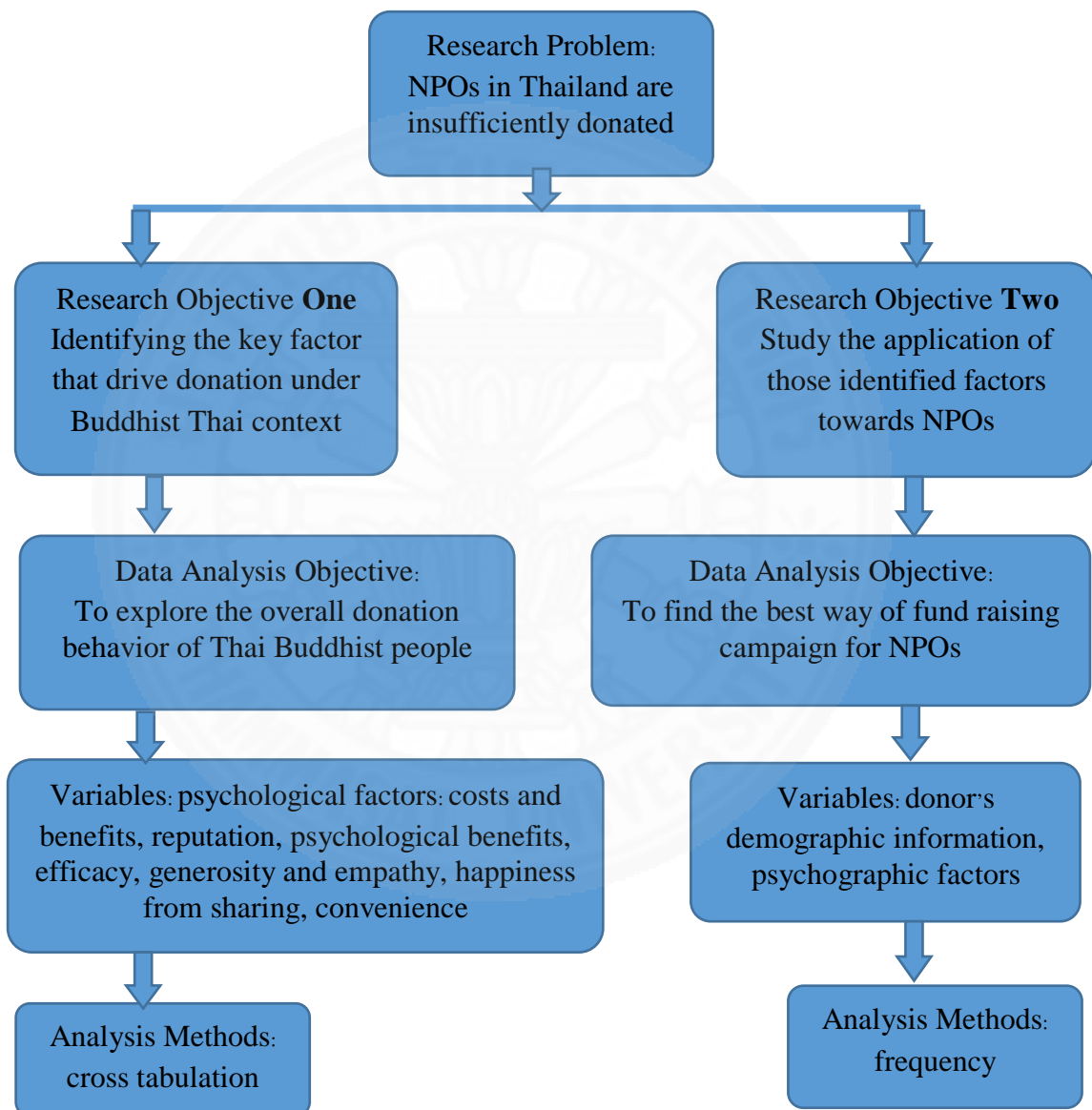
### 3.2.1 Questionnaire (Appendix D)

Conducting this questionnaire, the recruiting process of 267 targeted respondents has been done through online channels. The questionnaire was distributed directly to 267 targeted respondents online via personal connections. Once data had been collected, it was processed in SPSS to identify association between key variables to draw the most significant and meaningful conclusion.

The questionnaire starts from screening questions in order to screen out those who are not our target respondent. The following section ask respondent concerning the amount and frequency of their donation each month. Then the questionnaire asks respondent to rank those 8 identified factors, from in Wiepking (2011) in 'Key Factors Identified' of 'Literature Review', based on its important towards their donation behavior. Then, we ask to proportion of donation to Buddhist related organizations and NPOs to confirm or reject the assumption that most donation in Thailand go to Buddhist related organizations rather than NPOs. Finally, we ask about their media consumption behavior and their demographic information to know which

media channel should NPOs use to get highest media exposure among respondent and to know roughly who they are respectively.

### 3.3 Data Analysis Plan



This research is conducted under the assumption that NPOs in Thailand are insufficiently donated. Therefore, the first objective of this research is to identify the



key factor that drive donation under Buddhist Thai context in order to explore the overall donation behavior of Thai Buddhist people. After the research, we have identified 8 key factors that are likely to influence Thai Buddhist donation behavior which are: costs and benefits, reputation, psychological benefits, generosity and empathy, efficacy, convenience and happiness from sharing; from in Wiepking (2011) in 'Key Factors Identified' of 'Literature Review'. Then, we conduct cross tabulation analysis in order to analyze association between key variables to draw the most significant and meaningful conclusion.

Based on the first objective, we secondly would study the application of those identified factors towards NPOs in order to find the best way of fund raising campaign for NPOs. Variables to be analyzed in this part are donor's demographic information and psychographic factors. We analyze result of this part by frequency method.

## **CHAPTER 4**

### **RESULTS AND DISCUSSION**

#### **4.1 Key Findings from Secondary Research**

From secondary research, we have identified donor's 8 key independent variables that would affect both amount of donation and frequency of their donation each month.

The first independent variable is 'Efficacy'. Efficacy refers to the perception of donors that their contribution makes a difference to the cause they are supporting as they care about the organization's output, or the consequences of donations for beneficiaries. In other words, if the organization can convince the donors that all of the money they donated can really make a positive change to the receiver's life, donor would possibly donate more in terms of both amount and frequency.

The second independent variable is 'Happiness from Sharing'. This factor is one of the obvious reasons why individuals may contribute money to charities. This is a good feeling that occur instantly when they make a donation, even they do not know the efficacy yet. The more they have happiness from sharing internally, the more they will donate and vice versa.

The third independent variable is 'Convenience'. In making the donation, when the costs of a donation (money or obstacle to donate i.e. weather condition, timing of donation) are lowered or not be perceived as excessive, the donation will increase and vice versa.

The fourth independent variable is Direct benefit from donation (ex. royal medal/special privilege), we assume that people tend to donate more when they get something exclusive or benefit in return.

The fifth independent variable is 'Social Benefit'. People in the social environment of donors verbally or nonverbally reward donors for giving or punish them for not giving. In other words, we assume that donors may, along with other internal benefit, also want to be viewed as a good person and being socially well-accepted and do not want to be blamed of being selfish person.

The sixth independent variable is 'Self-Value'. This variable is an intangible benefit that donors bestow on themselves as a result of donating. The more they donate, the more self-value they have.

The seventh independent variable is 'Empathy'. Empathy means a concern for the well-being of others. Hence, the more donors know how urgent of the problem the beneficiaries confronting, the more amount and frequency of donation donors tend to donate.

The last independent variable identified is 'Credibility of the Receiver'. Credibility of the receiver means the reputation of the receiver. If the receiver organization can prove their transparency of donation usage, may be reveal financial statement publicly, donors may tend to more donate with less hesitation.

From these identified independent variables, we dig down into detail in our primary research to identify which variables have most influence towards amount and frequency of donation in order to form the best fit marketing execution for NPOs.

## **4.2 Key Findings from Primary Research**

### **4.2.1 Overall Findings**

From research, appendix 5-6, we found that top three independent variables that affect frequency of donation are credibility of the receiver (the reputation of the receiver), efficacy (how much it would make a difference to the receiver) and happiness from sharing respectively. While top three independent variables that affect amount of donation are also credibility of the receiver (the reputation of the receiver), efficacy (how much it would make a difference to the receiver) however the slightly different part is empathy (concern for the well-being of others).

From this result, we may imply that in order to effectively attract donation, NPOs should communicate a lot on their credibility. NPOs have to prove the transparency of their donation money usage, for example having third party organization auditing NPOs account and reveal it publicly. Moreover, NPOs need to prove efficacy, showing that receiver's life is getting better as a result of the donation, for example, making a trip for donor to visit receiver's place. Besides, to stimulate donor's empathy, NPOs may show the picture or video exhibiting importance and urgency of the problem.

Table1: Communication Channels (n=267)

	N	Minimum	Maximum	Mean	Std. Deviation
Facebook	267	1.00	7.00	1.55	1.20
YouTube	267	1.00	7.00	2.70	1.21
TV	267	1.00	7.00	4.15	1.41
Magazine	267	2.00	7.00	5.60	1.16
Newspaper	267	1.00	7.00	5.55	1.38
Instagram	267	1.00	7.00	3.53	2.00
Radio	267	1.00	7.00	4.93	1.47

From table 1, it shows that the top three communication channels are Facebook, YouTube and Instagram respectively. Therefore, to carry out all marketing execution effectively, it is recommended to do it via these three channels in both picture and video versions.

Surprisingly, from appendix7, we have asked respondent about proportion of donation amount between Buddhist related organization and NPOs in question 6 of questionnaire. We found that only 41.8% of respondents donate 70% of their monthly donation budget towards Buddhist related organization, while 58.2% of respondents donate 70% of their monthly donation budget towards NPOs. This surprise may result from sample selection method. We use convenience sampling then distribute the questionnaire via personal connection which mostly are friends in the same generation Y. Majority of the respondents collected have average age approximately at 28 years old, we have respondent age more than 37, beyond generation Y, only 9 persons. Implying from this data, we may conclude that Thai Buddhist donor that are Gen Y,

age from 23 to 37 (2018), increasingly tends to donate more towards NPOs as they are socially educated in different way from the generation X in Thailand that have more faith to donate towards Buddhist related organization. In generation Y, there are increasingly notorious news about Buddhist related organization ranging from misuse of donation money to misbehavior of Buddhist monk in Thailand. Therefore, generation Y, which majority of respondent belong to, may have less faith in Buddhist related organization and donate more towards NPOs.

#### 4.2.2 Exploratory Factor Analysis

We conducted exploratory factor analysis in order to classify 8 of identified key factors into groups for the sake of simplicity when we synthesize into advertising key message recommendations for NPOs. From exploratory factor analysis, table 2, we have classified 8 independent variables into 4 factors as below:

Table2: Pattern Matrix (n=267)

	Factor			
	1	2	3	4
Efficacy (how much it would make a difference to the receiver)			.60	
Happiness from sharing	.52			
Convenience in making the donation				.72
Direct benefit from donation (ex. royal medal/special privilege)		.86		
Social benefit (to be viewed as a good person and being well-accepted)		.57		
Self-value (intangible benefit that donor would bestow on themselves as a result of donation)	.83			
Empathy (concern for the well-being of others)	.71			
Credibility of the receiver (the reputation of the receiver)			.68	

1. Internal benefit factor: consists of happiness from sharing, self-value (intangible benefit that donor would bestow on themselves as a result of donation) and empathy (concern for the well-being of others). Factors in this group are highly correlated because they are all intangible and happen internally in donor's mind.
2. External benefit factor: consists of direct benefit from donation (ex. royal medal/special privilege) and social benefit (to be viewed as a good person and being socially well-accepted). The direct benefit and social benefit are able to be classified as one factor because both of them are directly related to culture and social norm, while others do not.
3. Receiver benefit factor: consists of efficacy (how much it would make a difference to the receiver) and credibility of the receiver (the reputation of the receiver organization). Both of these two factors can be collapsed together, as they are all receiver-oriented variables.
4. Convenience factor: mean convenience in making the donation. Even if the communality value for convenience factor is low, only 0.08 (see appendix 8), and likely to be target for elimination. However, respondents have ranked convenience factor as 5<sup>th</sup> rank out of 8 factors that most influential to their donation behavior in terms of both amount and frequency of donation (see appendix 5, 6). Therefore, we still keep this factor as separate one, as it still has a meaningful interpretation.

### 4.2.3 Cluster Analysis

Above is an interpretation of all 267 respondents. However, the interpretation would be more insightful when we cluster respondent into groups and focus only on the group that donate the highest frequency or amount of donation. According to table 3, from 267 respondents, we thereby use cluster analysis, by running SPSS, thus able to classify respondents into 4 clusters based on their donation appetite as follows:

Table3: Cluster means, sizes and standard deviations (n=267)

Ward Method	Efficacy	Happiness from sharing	Convenience in making the donation	Direct benefit from donate-on	Social benefit	Self-value	Empathy	Credibility of the receiver
1 Mean	3.96	4.11	3.81	1.78	1.74	2.41	3.41	4.63
N	81	81	81	81	81	81	81	81
Std. Deviation	1.04	.88	.82	.88	.80	.79	.74	.56
2 Mean	2.82	2.91	3.36	1.18	1.18	2.09	2.45	2.36
N	33	33	33	33	33	33	33	33
Std. Deviation	.85	.91	1.17	.39	.39	.80	.79	.89
3 Mean	4.50	2.56	2.44	1.00	1.13	1.75	2.75	4.31
N	48	48	48	48	48	48	48	48
Std. Deviation	.71	1.18	1.01	.00	.33	.84	1.49	.85
4 Mean	4.11	4.14	3.34	1.43	1.34	4.14	4.62	4.40
N	105	105	105	105	105	105	105	105
Std. Deviation	1.20	.93	.86	.55	.53	.93	.49	1.02
Total Mean	3.98	3.70	3.33	1.43	1.40	2.93	3.65	4.20
N	267	267	267	267	267	267	267	267
Std. Deviation	1.13	1.17	1.03	.67	.63	1.32	1.20	1.11



Cluster 1: Result-Oriented: this cluster concern about receiver's benefit factor as well as internal benefit factor. They concern about credibility of the receiver, happiness from sharing and efficacy respectively. According to appendix 9, 10 and 11, number male and female respondent in this group are almost equal, while having the second largest number of respondent among all 4 clusters. Average age of this cluster is approximately 28 years old. This cluster member average monthly income is the second highest, 62,060 THB, after 2<sup>nd</sup> cluster.

Cluster 2: Convenient Kind-Hearted: This group of respondent concerns about convenience factor in making the donation as their priority, while internal benefit factor (happiness from sharing) and receiver's benefit factor (efficacy) also highly affect their donation behavior. In other words, this group of respondent is a kind-hearted people who still require convenience. Respondent in this cluster have women more than men and have the highest average monthly income among all 4 clusters at 70,500 THB. However, it has the lowest number of respondent in this group. Average age is approximately 29 years old.

Cluster 3: Sympathetic Pragmatism: This cluster resembles cluster 1 as they concern about receiver's benefit factor as well as internal benefit factor. However, this cluster put more weight on empathy (concern for the well-being of others) than happiness from sharing. This cluster has 48 respondents, average monthly income at 38,687 THB which is the lowest among all clusters. Most of respondent in this cluster are men with average age at 28 years old.

Cluster 4 Internal-Oriented: This cluster concern mainly about internal benefit factor as priority when they make a donation, which are *self-value*; intangible benefit that donor would bestow on themselves as a result of donation, *empathy*; concern for

the well-being of others, and *happiness from sharing*.). The number of men and women in this cluster are almost the same with average age at 28 years old. This group has the highest number of respondent at 105 persons. Average monthly income is 41,030 THB.

From appendix 9, all cluster respondents have average age at 28 years old with the average monthly income at 50,351 THB and the number of men and women are almost equal. From appendix 10-11, surprisingly, we found that the cluster that donate the highest amount is cluster3 with average monthly donation amount at 3159.38 THB, despite of the lowest average monthly income among all clusters at only 38,687 THB. While the cluster that have highest donation frequency is cluster 2, average monthly donation at 4 times which has the highest average monthly income.

## **CHAPTER 5**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Recommendations**

As we have found that the cluster that donate the highest amount is cluster3, average monthly donation amount at 3,159.38 THB. Cluster3 concern about receiver's benefit factor as well as internal benefit factor. For receiver's benefit factor, NPOs need to prove its efficacy, showing that receiver's life is getting better as a result of the donation. For example, NPOs may organize a trip for donor to visit receiver's place. Besides, NPOs may provide a long term contact between donor and receiver to make donor feel comfortable that the money donated go to receiver directly which can prove credibility and transparency of NPOs. For internal benefit factor, NPOs may show the picture or video exhibiting importance and urgency of the problem in order to stimulate donor's empathy.

While the cluster that donate most frequent is cluster2, average frequency at 4 time a month. Cluster 2 concerns about convenience factor in making the donation as priority, while internal benefit factor (happiness from sharing) and receiver's benefit factor (efficacy) also highly affect their donation behavior. Therefore, for convenience factor, NPOs may provide as much donation channels as possible ranging from donation box around the place that donor always go in daily life (office building, supermarket, department store) to donation via internet banking. Because for cluster2, the more convenient to donate means the more frequency of donation. Furthermore, cluster2 also concern about internal benefit factor (happiness from sharing) and

receiver's benefit factor (efficacy). For efficacy NPOs may execute the same marketing execution as that of cluster3. However, for happiness from sharing, which is slightly different from empathy, NPOs may show positive emotional expression of receiver after being helped in their marketing execution, may be happy face/smiling face, in order to signal and stimulate happiness from sharing in cluster3 donor mind.

## **5.2 Conclusion**

In summary, the donation value in Thailand is significantly huge, as donation has long been systematically blended in Thai culture. While NPOs still being a mechanism that also help develop society in the part that is not covered by government support, i.e. disabled animal, disabled person, etc. Therefore, it is interesting to identify key factors that would help NPOs getting more financial support. Once NPOs learn this and adapt to their marketing campaign, it might help Thai society to be better off altogether.

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The seal of Thammasat University is a circular emblem. It features a central five-tiered umbrella (parasol) with a flame-like finial. Radiating from the base of the umbrella are eight lotus petals. The entire emblem is encircled by a ring containing the university's name in Thai script at the top and 'THAMMASAT UNIVERSITY' in English at the bottom, separated by small floral motifs.

## **APPENDICES**

## **APPENDIX A**

### **THE FIVE PRECEPTS**

The five precepts are as follows:

1. Panatipata veramani sikkhapadam samadiyami: I observe the precept of abstaining from the destruction of life.
2. Adinnadana veramani sikkhapadam samadiyami: I observe the precept of abstaining from taking that which is not given.
3. Kamesu micchacara veramani sikkhapadam samadiyami: I observe the precept of abstaining from sexual misconduct.
4. Musavada veramani sikkhapadam samadiyami: I observe the precept of abstaining from falsehood.
5. Suramerayamajjapamadatthana veramani sikkhapadam samadiyami: I observe the precept of abstaining from intoxicants that cloud the mind and cause carelessness.



**APPENDIX B**

**BUDDHIST CHINESE SHRINE IN UBON RATCHATHANI**

**PROVINCE**



## APPENDIX C

### THE LETTER DECLARED TO CLOSE THE FRIEND OF THE ASIAN ELEPHANT FOUNDATION



**มูลนิธิเพื่อนช้าง (องค์กรสาธารณประโยชน์ เลขที่ 0476)**

**Friends of the Asian Elephant (Public Benefit Organization No. 0476)**

โรงพยาบาลช้างของมูลนิธิเพื่อนช้าง (ในเขตป่าสงวนแม่จาง)

295 หมู่ 6 ถนนลำปาง-เชียงใหม่ (ก.ม. 28-29)

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ที่ ลขร.พิเศษ/2560

13 มีนาคม พ.ศ. 2560

เรื่อง การทำงานของมูลนิธิเพื่อนช้าง

เรียน ประธานและคณะกรรมการมูลนิธิเพื่อนช้าง ทราบ

วันนี้เป็นวันช้างไทย วันที่ภาครัฐกำหนดขึ้นเมื่อปี 2541 เพื่อให้ประชาชนคนไทยหันมาสนใจช้าง หลังจากมูลนิธิเพื่อนช้างก่อตั้งขึ้นแล้ว 5 ปี นับว่า “มูลนิธิเพื่อนช้าง” เป็นองค์กรแรกที่พยายามต่อสู้เพื่อ “ช้าง” ไทย มาอย่างยาวนาน กระตุ้นเตือนให้ภาครัฐหันมาให้ความสนใจ และใส่ใจใน “ช้าง” เอกลักษณ์ของชาติไทยได้ระดับหนึ่ง

ดิฉันในฐานะผู้ก่อตั้งมูลนิธิเพื่อนช้าง ขอกราบขอบพระคุณคณะกรรมการมูลนิธิเพื่อนช้างและที่ปรึกษาทุกคณะที่กรุณารับตำแหน่งนับแต่เริ่มก่อตั้งในปีพุทธศักราช 2536 จวบจนชุดปัจจุบัน ความร่วมมือ กำลังใจ ในการฝ่าฟันอุปสรรคนานาของท่านทั้งหลาย ดิฉันจะจดจำไว้ไม่รู้ลืม

แม้ดิฉันจะถูกกลั่นแกล้ง ให้อำนาจ ถูกกลั่นแกล้ง ให้อำนาจ ถูกกลั่นแกล้ง ให้อำนาจ ปัญหาสุขภาพที่มีมาตลอดชีวิต ปัญหาผู้ร่วมงาน (ที่มีวาระซ่อนเร้น) ก่อให้เกิดปัญหาที่ต้องตามแก้ไขแล้วซ้ำเล่า บางสิ่งก็แก้ไขได้ บางสิ่งก็แก้ไขไม่ได้ ขาดต่อการทำงานยิ่ง อย่างไรก็ตามดิฉันก็ได้พยายามฝ่าฟันมาจนถึงปัจจุบัน ทั้งสุขภาพที่เสื่อมถอยลงทุกวันทำให้ทำงาน ไม่ได้มากเช่นเดิมและขาดประสิทธิภาพมากขึ้น

ในปี 2560 นี้ เป็นปีที่มูลนิธิฯ ครบรอบปีที่ 25 ของการก่อตั้ง การต่อสู้ให้มีกฎหมายที่เหมาะสมสำหรับ “ช้าง” ตั้งแต่ปี 2536 จนขณะนี้ “ร่าง” กฎหมาย “ช้าง” แล้ว โรงพยาบาลช้างที่มูลนิธิเพื่อนช้างสร้างขึ้นเป็นแห่งแรกของโลก รักษาช้างป่วย ช้างเจ็บ ดูแลแม่ช้าง (รอกคลอด) เป็นจำนวนกว่า 794 ราย ในโครงการสัตว์แพทย์ 2,799 ราย ช้างป่วยนอกขอรับยาและคำแนะนำ 1,055 ราย รวมกว่า 4,651 ราย

*Soraida* 1/2

ผู้สร้างโรงพยาบาลช้างแห่งแรกของโลก Founder of the World's First Elephant Hospital

## APPENDIX D

### QUESTIONNAIRE

#### Screening Questions

1. Are you Thai citizen age at 20-80 years old? **Yes/No**
2. How frequent you donate each month? 1time/**2times or more**

*Respondent must answer both questions the green choice to be eligible for answering the following questions.*

#### Main Part

3. How much you donate each month? \_\_\_\_\_ THB
4. Please rate each of the following factors from 1-5, based on how important each factor on the **frequency of donation each month**. (1 = very unimportant, 2 = somewhat unimportant, 3 = important, 4 = somewhat important, 5 = very important)
  - a. Efficacy (how much it would make a difference to the receiver) 1 2 3 4 5
  - b. Happiness from sharing 1 2 3 4 5
  - c. Convenience in making the donation 1 2 3 4 5
  - d. Direct benefit from donation (ex. royal medal/special privilege) 1 2 3 4 5
  - e. Social benefit (to be viewed as a good person and being well-accepted) 1 2 3 4 5
  - f. Self-value (intangible benefit that donor would bestow on themselves as a result of donation) 1 2 3 4 5
  - g. Empathy (concern for the well-being of others) 1 2 3 4 5
  - h. Credibility of the receiver (the reputation of the receiver) 1 2 3 4 5
5. Please rate each of the following factors from 1-5, based on how important each factor on the **amount of donation each time**. (1 = unimportant, 2 = somewhat unimportant, 3 = important, 4 = somewhat important, 5 = very important)
  - a. Efficacy (how much it would make a difference to the receiver) 1 2 3 4 5
  - b. Happiness from sharing 1 2 3 4 5

- c. Convenience in making the donation 1 2 3 4 5
  - d. Direct benefit from donation (ex. royal medal/special privilege) 1 2 3 4 5
  - e. Social benefit (to be viewed as a good person and being well-accepted) 1 2 3 4 5
  - f. Self-value (intangible benefit that donor would bestow on themselves as a result of donation) 1 2 3 4 5
  - g. Empathy (concern for the well-being of others) 1 2 3 4 5
  - h. Credibility of the receiver (the reputation of the receiver) 1 2 3 4 5
6. Suppose you have 100 THB available for donation. How much of the 100 THB would you donate to each of the two types of organizations below?
- Buddhist related organization \_\_\_\_\_ THB
- NPO \_\_\_\_\_ THB
- Total 100 THB
7. Please rank the following media based on how your exposure. (1=most frequent, 7=least frequent)
- Facebook/ YouTube/ TV/ Magazine/ Newspaper/ Instagram/ Radio

### **Demographic Questions**

- 8. Gender: male/female
- 9. Age \_\_\_\_\_ years old
- 10. Income/month \_\_\_\_\_ THB

**APPENDIX E**

**INDEPENDENT VARIABLE WEIGHT BASED ON AMOUNT OF  
DONATION (N=267)**

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Efficacy (how much it would make a difference to the receiver)	267	1.00	5.00	3.98	1.13
Happiness from sharing	267	1.00	5.00	3.70	1.17
Convenience in making the donation	267	1.00	5.00	3.33	1.03
Direct benefit from donation (ex. royal medal/special privilege)	267	1.00	4.00	1.43	.67
Social benefit (to be viewed as a good person and being well-accepted)	267	1.00	4.00	1.40	.63
Self-value (intangible benefit that donor would bestow on themselves as a result of donation)	267	1.00	5.00	2.93	1.32
Empathy (concern for the well-being of others)	267	1.00	5.00	3.65	1.20
Credibility of the receiver (the reputation of the receiver)	267	1.00	5.00	4.20	1.11
Valid N (listwise)	267				

**APPENDIX F**

**INDEPENDENT VARIABLE WEIGHT BASED ON FREQUENCY OF  
DONATION (N=267)**

<b>Descriptive Statistics</b>					
	<b>N</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>
Efficacy (how much it would make a difference to the receiver)	267	1.00	5.00	4.01	1.12
Happiness from sharing	267	1.00	5.00	3.28	1.18
Convenience in making the donation	267	1.00	5.00	2.91	1.24
Direct benefit from donation (ex. royal medal/special privilege)	267	1.00	4.00	1.44	.76
Social benefit (to be viewed as a good person and being well-accepted)	267	1.00	4.00	1.59	.76
Self-value (intangible benefit that donor would bestow on themselves as a result of donation)	267	1.00	5.00	2.79	1.28
Empathy (concern for the well-being of others)	267	1.00	5.00	3.42	1.28
Credibility of the receiver (the reputation of the receiver)	267	1.00	5.00	4.12	1.07
Valid N (listwise)	267				

## APPENDIX G

### THAI PEOPLE DONATION PROPORTION BETWEEN BUDDHIST RELATED ORGANIZATION AND NPOs (N=267)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Respondent that pay 70% of donation budget to Buddhist related organization	69	25.80	41.80	41.80
	Respondent that pay 70% of donation budget to NPOs	96	36.00	58.20	100.00
	Total	165	61.80	100.00	
Missing	System	102	38.20		
Total		267	100.00		



## APPENDIX H

### COMMUNALITIES TABLE (N=267)

Communalities		
	Initial	Extraction
Efficacy (how much it would make a difference to the receiver)	.16	.34
Happiness from sharing	.22	.26
Convenience in making the donation	.08	.07
Direct benefit from donation (ex. royal medal/special privilege)	.33	.75
Social benefit (to be viewed as a good person and being well-accepted)	.28	.37
Self-value (intangible benefit that donor would bestow on themselves as a result of donation)	.43	.70
Empathy (concern for the well-being of others)	.37	.50
Credibility of the receiver (the reputation of the receiver)	.22	.49

Extraction Method: Principal Axis Factoring.



## APPENDIX I

### DEMOGRAPHIC INFORMATION (N=267)

Ward Method		Gender	Age	Income/month
1	Mean	1.52	28.33	62060.00
	N	81	81	75
	Std. Deviation	.50	4.67	58101.78
2	Mean	1.82	28.91	70500.00
	N	33	33	30
	Std. Deviation	.39	4.59	67137.92
3	Mean	1.31	28.19	38687.50
	N	48	48	48
	Std. Deviation	.47	4.12	23777.48
4	Mean	1.63	27.80	41030.30
	N	105	105	99
	Std. Deviation	.49	3.92	23288.54
Total	Mean	1.56	28.17	50351.19
	N	267	267	252
	Std. Deviation	.50	4.28	44535.84

## APPENDIX J

### AVERAGE MONTHLY AMOUNT OF DONATION BY CLUSTER

(N=267)

Ward Method	Mean	N	Std. Deviation
1	1838.89	81	3058.47
2	981.82	33	943.55
3	3159.38	48	9626.56
4	817.71	105	818.28
Total	1568.76	267	4505.61

## APPENDIX J

### AVERAGE MONTHLY FREQUENCY OF DONATION BY CLUSTER (N=267)

Ward Method	Mean	N	Std. Deviation
1	3.96	81	5.24
2	4.00	33	2.87
3	3.00	48	1.96
4	3.80	105	2.74
Total	3.73	267	3.60

## BIOGRAPHY

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