Faculty of Social Science
Mahachulalongkornrajavidyalaya University

Buddhism Education Cultural and Justice



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Preface

This book is a collection of articles related to the activities of the Faculty of Social Sciences executives as a co-organizer of the 2nd International Conference on Social Sciences (ICSS) November 4-6, 2024Scientific Journal Promotion Centre (SJPC), Research and Academic Services Office (RASO), National University of Laos (NUOL) by submitting articles to be presented and published in the said event. The articles discuss Buddhism, society, education, culture, and justice. They consist of articles: Laos: Buddhism, the ancient culture of Luang Prabang by Phrapalad Raphin Buddhisaro (Duangloi) et al. The Buddha's One-Meal Practice: A Prototype of Intermittent Fasting for Holistic Health in the Modern Era by Phraudombunthit Dr. et al. Guidelines for Developing a Peaceful Society through Youth Participation by Suphattharachai Sisabai et al. Household Debt Crisis in Thailand by Phatraphol Jaiyen et al. The Social Impact of the Tan Kuai Salak Festival by Dr.Kuanchanok Laosunthara et al. 6. Community-Based Waste Management at the Source through the Power of the 'BOVORN' Model by Phra Komsan Jalearnwong et al. 7. Building Justice Networks to Reduce Community Inequality in Thai Society by Natthawut Roongwong et al. 8 Enhancing the Operational Efficiency of Administrative Court Personnel by Tassanee Piyajaroendech et al. 9 Efficient Human Resource Management in the Administrative Court by Kasem Comsatyadham Phongphat Chittanurak 10 A Study of Homestay Management Models for Sustainable Tourism in Phra Nakhon Si Ayutthaya Province, Thailand by Sudtida Padrit et al. Therefore, all the works related to Buddhism, social science, education, culture, and the justice system process are expected to be helpful and to create valuable knowledge.

Therefore, this collection of articles studies Buddhism from a broad and diverse perspective. Creating a peaceful society that accepts differences, including mental and moral

development, will be essential. It is the foundation for living together happily in a world of challenges and continuous changes.

Kuanchanok Laosunthara
Editor

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Laos: Buddhism, the ancient culture of Luang Prabang

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Abstract

This article aims to study Laos Luang Prabang, which has a cultural heritage of Buddhism. The study methodology is based on documents, research, observation, and interviews in the area. It is presented in the form of an academic article. The study results found that Luang Prabang has a cultural heritage, a way of life, traditions, and religious beliefs accepted as part of society. It combines the identity of the Lao people of Luang Prabang, blending them into contemporary Laos until it has been recognized as a world heritage city. This has resulted in a way of life, cultural tourism, and cultural tourism as it is now. People go there to participate in religious activities, such as giving alms to monks, sticky rice, and touring religious and cultural objects such as Wat Xieng Thong and Wat Si Sa Ket, and a culture of simplicity, as it is reflected in the image of Luang Prabang, which is presented through postcards sent as souvenirs.

Keywords: Postcards from Laos, Buddhism, culture, Pak Ou Cave (Tham Ting) in Luang Prabang

Introduction

The postcard was sent from Luang Phi Somnuk (Phra et al.) when he and his group visited Luang Prabang on January 9,

2017, taking students of the Buddhist Management program on a field trip to seek knowledge in the said area. The Most Venerable Phra Thepsinghawaracharn, a PhD student of the Buddhist Management program, and lecturers and staff of the graduate program joined the trip, including Assoc. Prof. Dr. Surapol Suyaprom, Director of the Graduate Program in Buddhist Management and Public Administration, Phra Khru Sangkarak Kiattisak Kittipanyo, Dr. Phra Somnuk Thirapanyo, Asst. Prof. Dr. Pichet Thangto, etc. The study included activities to provide learning equipment—and scholarships to 502 novices studying at Wat Pha O Buddhist Studies School. Then, the 6th batch of PhD students in Buddhist Management were taken on a study tour in Buddhist Management in ASEAN at Luang Prabang, Laos, from 7-9 January 2017. The trip was by boat to Luang Prabang. Phra Somnuk, who joined the trip, remembered the author and sent a postcard as a memento of the trip. Therefore, I wrote this to express my gratitude and to reflect on and confirm some of the evidence I collected as part of this trip, which will be presented and shared later.



Figure 1: The study group of PhD students in Buddhist Management visited the Buddhist activities and education at Luang Prabang Sangha School, Pha-O (Author's photo)

Luang Prabang, a World Heritage City

Luang Prabang is an ancient city and the first capital of the Lan Xang Kingdom. In the early days of the Lan Xang Kingdom, it was initially called "Muang Soa." In 1300 CE, Khun Lo, considered the first king of Laos, established Muang

Soa as the capital of the Lan Xang Kingdom and changed the city's name to "Xiang Thong." When King Fa Ngum (1353 - 1473 CE) returned from Cambodia, he and his father had to seek refuge because they were expelled from the previous king, Prince Fa Ngum's grandfather. Prince Fa Ngum gathered his forces in Angkor or Siem Reap and led his army to reclaim the throne and reestablish the Lan Xang Kingdom. He established Muang Soa as the capital, Krung Sri Sat Na Kana Hut Uttama Ratchathani. Later, during the reign of King Phothisaratchao, His Majesty invited Phra Bang, initially located in Wiang Kham, to be relocated to Xieng Thong, the capital city. Xieng Thong was thus named "Luang Prabang" since then.

Later, in April 2018, it was elevated to "Luang Prabang City," and the official announcement ceremony was held on April 15, 2018. Luang Prabang has been registered as a World Heritage Site because it has many ancient temples and unique houses. The city is located on the banks of the Mekong and Khan rivers, which flow together amidst beautiful nature. The people of Luang Prabang have cheerful, friendly personalities and exquisite traditions.

From this issue, along with UNESCO's criteria, (Singhayabut S.,2015).

(1) It is something that has a significant influence, driving the development of architectural design, monuments, sculptures, gardens, and landscapes, as well as the development of related arts or the development of human settlements, which occurred at any time or in any area of the world, which preserves culture.

(2) It is an outstanding example of a building representing development. Cultural, social, artistic, scientific, technological, and industrial aspects in the history of humanity

(3) is an outstanding example of human culture, architectural traditions, construction methods, and settlements quickly deteriorating by social and cultural changes.

While other world heritage sites may be explicitly registered for ancient sites and nature, Luang Prabang was

registered as a human heritage site in December 1995 and has been recognized as the best-preserved city in Southeast Asia. That trip became the origin of the postcard, which tells the story through the proper way of life, which is the religious and cultural way of Luang Prabang.

Postcard by Dr.Phrapalad Somnuek Thîrapañño, Tham Ting, a tourist Resource in Luang Prabang

The postcards that Phra Palat Somnuk Thirapanyo sent are evidence to confirm the time of his and his group's trip, which is in December 2017. The postcards are pictures of Tham Ting, another important tourist attraction in Luang Prabang. It is located on a large mountain, clearly visible on the banks of the Mekong River. It is a cave on the edge of a cliff, opposite Ban Pak Ou and approximately 2 9 kilometers from Luang Prabang. The most convenient way to visit Tham Ting is to take a boat from Luang Prabang, sailing along the Mekong River. The way there will take longer than the way back because the ship will go upstream, taking about 2 hours and 1 hour back. Alternatively, you can take a car and take a ferry to Ban Pak Ou, where the author used the latter method. When you arrive, there are stairs to visit important tourist attractions. The main points are that there are Buddha statues and a place believed to be a Buddhist religious site in Tham Ting.

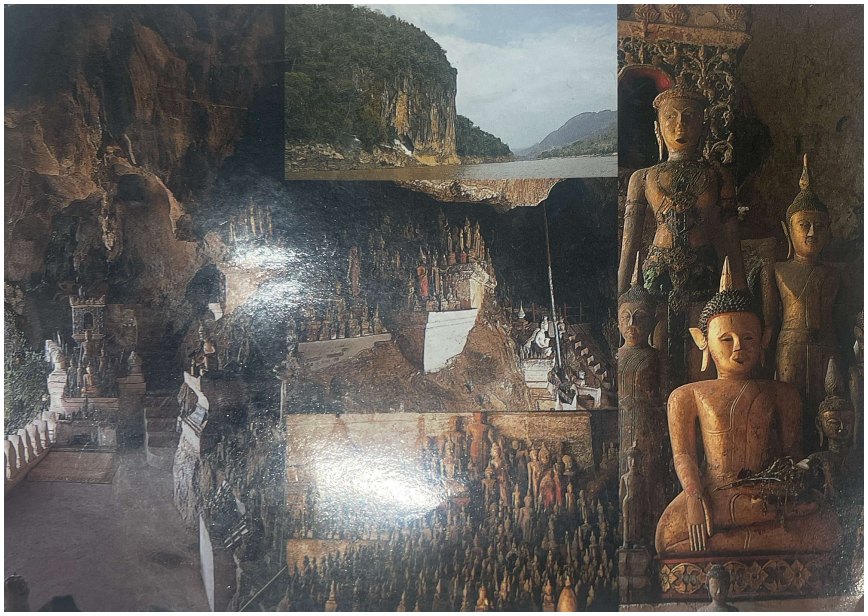


Figure 2 picture is a picture that appears on a postcard. It is a picture of Ting, an important tourist attraction in Luang Prabang (the author's postcard picture).

From the second picture, Ting Cave is considered a sacred place. Thousands of Buddha images are inside the cave, divided into two zones: Ting Cave Upper and Ting Cave Lower. Visiting Ting Cave is similar to other tourist attractions. The French discovered Ting Cave 1865, and many Buddha images were found inside the cave. In addition, local people have brought Buddha images to this place because they believe they are sacred. Currently, there are more than 4,000 Buddha images inside the cave. During Songkran, Lao people bring water to perform rituals and bathe Buddha images in the city.

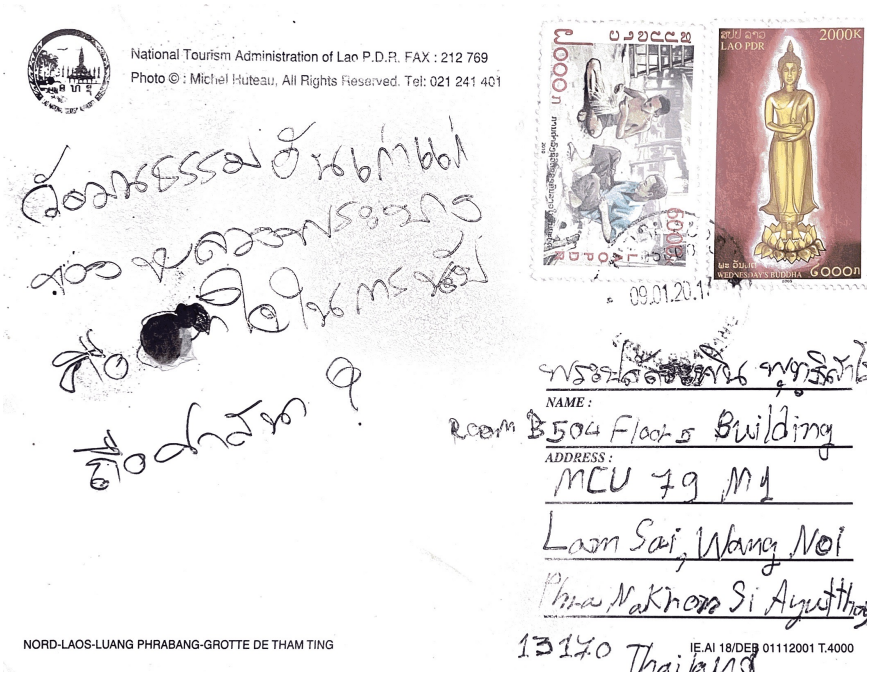


Figure 3: A postcard written by Phra Palat Somnuk Thirapanyo, who traveled to Luang Prabang and sent it to Phra Palat Rapin Phutthisaro as a souvenir (the author's postcard picture).

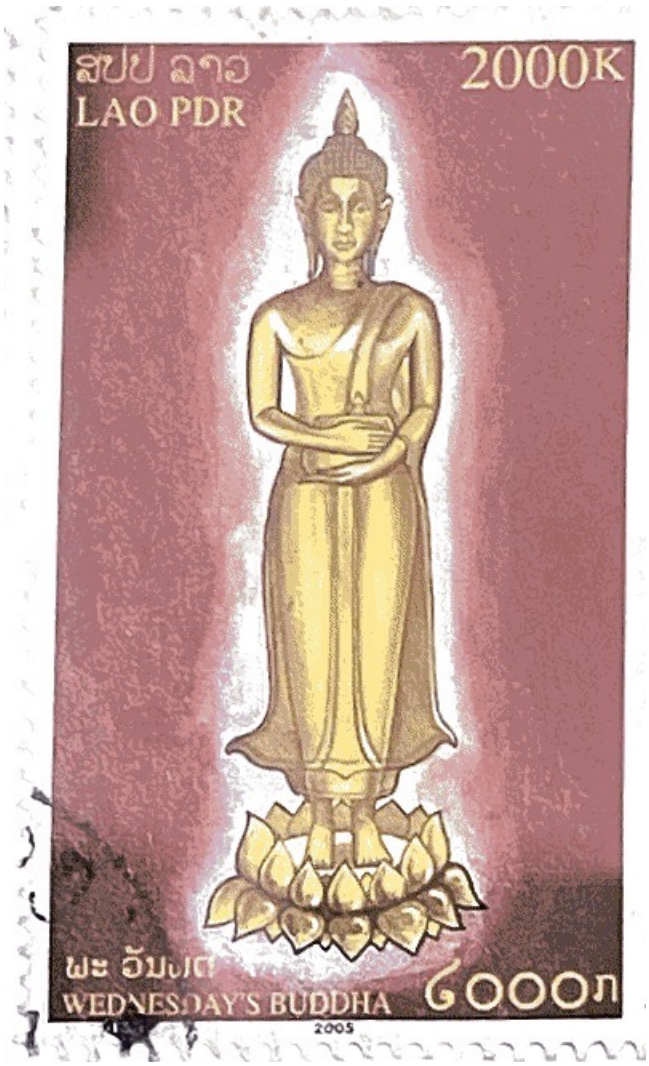


Figure 4: A postage stamp Attached to the postcard sent to the author by Phra Palat Somnuk Thirapanyo (image from the postcard sent to the author)

Image 3-4, a postcard with two stamps, an image of a standing Buddha holding an alms bowl, and the villagers' way of life, sitting and weaving baskets, priced at 2,000 kip each, which reflects the context of deep beliefs and culture of Luang Prabang, which is Buddhism. As for the price of the stamp, it may not be much, but it conveys the spiritual value that Luang

Prabang people attach to Buddhism through the Buddha image, which is a symbol of peace and happiness in the Luang Prabang way of life (Phra et al., 2021), conveying the spread of Dharma and compassion. The art of the Buddha image reflects the long-standing cultural influence and beliefs, including cultural exchanges with neighboring countries, such as the application of Lan Xang art (Chirawat Tangjitcharoen, 2020) etc.

The selection of postcards and stamps with standing Buddha images is not only a means of sending messages or memories but also reflects the connection between people and religion in daily life, which shows the importance of beliefs that are still in the hearts of the people of Luang Prabang and the connection between the traditions and ways of life of the local community. (Kriangsak Soisuwan, 2021)



Figure 5: Postage stamps that reflect the way of life and reflect the identity of Laos (Stamps from postcards sent to the author)

Figure 5: Postage stamps that reflect the way of life of Lao people, weaving, using natural resources, bamboo, wisdom to be weaving tools, utensils such as sticky rice baskets, rice steamers, or others that are made from bamboo. As shown, it is

a way of life for the Lao people to communicate through stamps. It is also related to Buddhism and the way of life. The use of sticky rice baskets to give alms to monks in the morning is an image of Luang Prabang. The combination of beliefs and Buddhism influences the way of life of the villagers by practicing religious activities regularly, such as giving alms in the morning, which is a tradition that helps strengthen relationships in the community and creates an atmosphere full of peace (Thirayut Inthachak, 2020). In addition, Buddha images are also important tourist attractions in Luang Prabang, such as Wat Xieng Thong, which attracts tourists from all over the world to experience unique culture and art (Chirawat Tangjitcharoen, 2022). Lao people's simple way of life can be seen in their daily lives, and they are committed to peace and happiness. We create a society emphasizing spiritual and cultural values, especially in religious activities and community work, which are deeply connected to Buddhism (Kriangsak Soisuwan, 2021).

Luang Prabang Reflects Culture, Beliefs, and Buddhism

Luang Prabang is a city of charm and diverse cultures that deeply reflect Buddhism and its beliefs. The temples in the city, such as Wat Xieng Thong and Wat Visoun Rattanaram, are not only places of worship but also symbols of beautiful and unique Lao art. The architecture combines Lao art with foreign influences, creating a sense of sacredness and peace for visitors (Chankham, 2021).

Religious practices are essential in people's daily lives in Luang Prabang. For example, the morning almsgiving attracts tourists and creates a peaceful atmosphere. Villagers bring rice and food to the monks, showing the close relationship between the people and Buddhism. In addition, essential festivals such as the Bun Duan Sip Festival and Loi Krathong Festival

celebrate ancient beliefs and showcase the diverse cultures and beliefs of the Lao people (Sengsouliya, 2022).

Therefore, Luang Prabang is not only a destination where tourists can experience the beauty of nature and culture but also a place to learn about the spirituality and beliefs deeply embedded in the way of life of the local people. Experiencing Luang Prabang is truly a journey into a world entire of meaning and spiritual value (Phomma, 2023), which is related to the data that has been studied about Laos and the tourism area in Laos, which can be used as a reference for comparison, as shown in the work of Thirayut Inthachak (2018) on the morphological happiness in architecture, the ordination hall of Wat Xieng Thong, Luang Prabang, which provides information that

The curves and gracefulness of the architectural form, starting from the ordination hall or Sim, which is the main building within the temple plan, has a shape that is famous in Luang Prabang culture according to the shape of a woman, showing the mother who protects her children in the form of a hen spreading her wings to protect her chicks, which is unique to Luang Prabang Buddhist architecture. This soft curve directly affects the phenomenon of form in architecture. It is consistent with the principles and processes of Buddhism, which can be perceived as connecting Buddhism to the unity of Luang Prabang culture.

In the work of PENG SENGMANY, Phra Khru Thirasutphon Siam Ratchawat (2022) studied the study of the analysis of Lan Xang Buddhist art. It appeared in the Sim of Wat Xieng Thong, Luang Prabang, Lao PDR; it provides information.

Lan Xang Buddhist art began with the role of Buddhism in the reign of King Fa Ngum the Great, considered the golden age of Buddhism, around 1896 ... The structure of the Buddhist art of the Sim of Wat Xieng Thong will be low in the style of the original Sim of Luang Prabang.

In the work of Chirawat Tangjitcharoen (2023) on the topic of the pavilion in Lan Xang art, architecture in the lost Lan Xang-Lanna relationship: a case study of the pavilion of Wat Xieng Thong, Luang Prabang, it provides information that.

The Wat Xieng Thong, Luang Prabang pavilion is an artwork that still needs detailed study. The current condition of the pavilion has been destroyed, leaving only old photographs as evidence for study. However, past studies have reflected that the pavilion still needs more study of its form and origin, which reflects the artistic form in the theory of Lan Xang art that still needs to be added but has different construction techniques. After the construction of the Wat Xieng Thong pavilion in the early period of Lan Xang art, the pavilion-style buildings in Lan Xang art began to have a variety of characteristics and developed according to the artistic influences of that time. For example, the Wat Sisaket, Vientiane Capital, and the pavilion in front of Phra That Kong Khao Noi, Yasothon Province, are all works of art after the Wat Xieng Thong pavilion. In the work of NITTHA BOUNPANY, Chaisit Dankittikul (2022), who studied the orientation of temples in the historic city of Luang Prabang, Lao People's Democratic Republic, provided information that:

The newly built sim in the original temple faced the traffic route; however, there were not many examples because Luang Prabang experienced political instability from the Ho looting of the city. The city became a French protectorate until the government became a democratic socialist regime. Later, when Luang Prabang was recognized as a World Heritage Site, the demolition and reconstruction of the old sim could not be done anymore. Therefore, no more sim faces the traffic route in the historic city of Luang Prabang.

The study of Decha Siriphan Buawon Phommabut (2022), who studied the creation of prints inspired by the shape of the arm of a woman in Luang Prabang Province, Lao PDR, presents

This time, the creation of prints inspired by the shape of a woman's arm in Luang Prabang Province, Lao PDR, is a qualitative research. The objective is to study the history, beliefs, and shape of women's arms in Luang Prabang Province, Lao PDR. Then, prints can be created using data from documents, research, and history. In creating this print, the researcher has set guidelines, practices, and creative ideas by using aesthetic principles in creating the arm of a woman, including using the model obtained from studying the shape of the arm of a woman that was built and renovated during the reign of King Sai Setthathirat, Luang Prabang Province, Lao PDR, five temples: Wat Chiang Man.

Busaba Hinthao Lamnao Eiamsa-ard's (2023) work on a comparative study of the communication process for the survival of Lao Krang handwoven fabric culture between communities in Thailand And the Lao People's Democratic Republic provided information on the study.

The existence of hand-woven fabric culture of the Lao Krang group living in Sarayaychi Village, Noen Po Subdistrict, Sam Ngao District, Phichit Province and Lao people living in Luang Prabang, Chiang Man Village, Chang Hai Village, Pak Ou Village, Pak Si Village, Lao People's Democratic Republic... will be similar. However, in the social process of the Lao people's way of life in Luang Prabang, there is still a way of life with woven fabric. For example, almost every house will weave its sarongs, and the social system supports wearing sarongs to school.

In the study of Sakchai Uthitho (2022) on the peaceful and good way of life, the civilization of the Greater Mekong Subregion, a case study of the creation of Luang Prabang Province and Vientiane Province in the Lao PDR, the results of the study are as follows:

In the areas of Wat Xieng Thong, Wat Mai, Wat Phousi, and in Vientiane Province, such as Wat That Luang, Wat Si Muang, Wat Ong Tue, Wat Sisaket, Wat Phra Kaew, Patuxai, including information sources within the National Museum of

Luang Prabang and the National Museum of Laos in Vientiane, Lao People's Democratic Republic Then, the data collected from documents, records, to study the expression of personal individuality that is connected to the traditions and cultures of the Greater Mekong Subregion is a qualitative research. By studying information about the people's way of life, local artworks, and Songkran traditions in the Lao PDR from sources of information in the document and field from conversations, photographic records, and sketches in rural areas, Buddhist sites, and museums in Luang Prabang Province. In the study of Phra Maha Nikorn Thanuttaro (2021) on Buddhism in Laos, a case study: A study of the Luang Prabang Sangha (World et al.), the results of the study are as follows:

There are opportunities for disadvantaged young people to study at the temple without paying fees. This is an opportunity for young people to study and preserve Buddhism, which Luang Prabang tends to develop in education, similar to the Ong Tue Buddhist College. Vientiane and Champasak Buddhist College continue; Buddhism in Laos still has traditions passed down from the past to the present. The four groups of Buddhists, namely monks - novices and male and female lay devotees- still strongly believe in the Triple Gem. The education of the Sangha in Luang Prabang, even though there is no Buddhist college to study at the tertiary level, the temples are still prosperous to the point of being recognized as world heritage sites. The information that has been cited reflects some ways of reflecting the identity and ways of belief through the research that has been cited. It shows that the context of the past is connected to the present, reflected in ways of belief religious forms, as shown in the author's study in the area with monks and novices in Luang Prabang, a tourist city of the world heritage, which is based on Buddhism in terms of belief and architecture as well, as shown in Figures 5-7 below.



Figure 6 Observing the morning alms round and receiving food to share with the novices at the temple (Author's photo)



Figure 7 Observing the morning alms round and receiving food to share with the novices at the temple (Author's photo)



Figure 8 Observing the morning alms round and receiving food together at the temple of the novice monks (Author's photo)

Figure 6-8 reflects that Luang Prabang is a city of cultural importance, and Buddhism plays a vital role in the people's daily life. The people of Luang Prabang still preserve and spread their long-standing beliefs and traditions, making Buddhism a part of the cultural identity of this area. The Buddha image is an important symbol reflecting the faith and peace of the people of Luang Prabang, especially the standing Buddha image in many temples such as Wat Xieng Thong and Wat Visoun Rattanaram, which are not only places of worship but also attract tourists to visit and learn about the local culture. The architecture of the temples in Luang Prabang combines Lan Xang art and influences from neighboring countries, creating beauty and uniqueness for the city.

Religious activities such as giving alms in the morning show the close relationship between people and religions. This activity has been passed down for a long time and shows the importance of offering food to monks. Offering monks food is a way to show respect and create peace in the community. When the villagers join in this activity, it helps strengthen relationships in the community and allows religious beliefs to be passed on to the new generation.

Luang Prabang is a link between the past and the present, with significant tourist attractions and cultural resources that can be learned. The postcards and stamps that communicate the lifestyle and beliefs of the people of Luang Prabang, which are Buddhist and Buddha images, including the important tourist attraction of the world heritage city of Tham Ting, which appears in the postcard image, reflect the beliefs and lifestyles of the people of Luang Prabang. This relationship makes the new generation understand the importance of local culture and helps preserve and promote the city's identity forever. Overall, Luang Prabang is not only a city that preserves religious beliefs but also a place that reveals the relationship between religion and culture in the daily life of the Lao people. This city reflects the connection between the past and the present, making Luang

Prabang an essential center of faith and culture in the ASEAN region and also a tourism resource related to Buddhism in Luang Prabang, a world heritage city, which is presented in the image below.

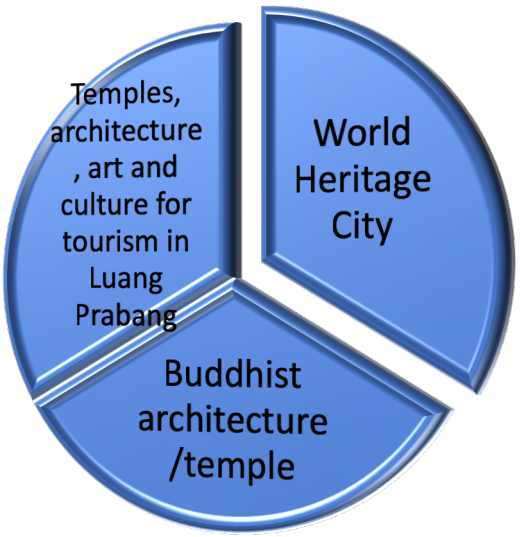


Figure 9: Tourism pattern of the World Heritage City of Luang Prabang that is integrated with Buddhism, lifestyle, and architecture in Luang Prabang (Author's photo)

Conclusion

A postcard from Luang Prabang that provides information about Luang Prabang as a city of cultural and religious significance in Laos, especially Buddhism, which plays a vital role in the daily lives of the people. The people of Luang Prabang still preserve and spread their long-standing beliefs and traditions, making Buddhism a part of their cultural identity. Travel records from stories, Buddha images, lifestyles, and tourism are combined into "identity, lifestyle, and beliefs" in Luang Prabang, a world heritage city, reflecting the faith and tranquility of the people of Luang Prabang, especially the standing Buddha images in many temples, such as Wat Xieng

Thong and Wat Visoun Rattanaram, which are not only places of worship but also attract tourists to visit and learn about local culture. The architecture of various temples in Luang Prabang combines Lan Xang art and influences from neighboring countries, creating beauty and uniqueness for the city. Religious practices, such as giving alms in the morning, demonstrate the close relationship between people and religions. This activity is a long-held tradition passed down to the new generation. In addition, Luang Prabang is a link between the past and the present, with significant tourist attractions and cultural resources that can be learned, such as postcards and stamps showing Buddha images, which reflect the people's beliefs and lifestyles. This relationship not only makes the new generation understand the importance of local culture but also helps to preserve and promote the city's identity. Overall, Luang Prabang is not only a city that preserves religious beliefs but also a place that reveals the relationship between religion and culture in the daily life of Lao people, connecting the past and the present, making Luang Prabang an essential center of faith and culture in the ASEAN region.

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JUSTICE

The Buddha's One-Meal Practice A Prototype of Intermittent Fasting for Holistic Health in the Modern Era

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Abstract

This article aims to study the Buddha's eating practices and analyze their consistency with Intermittent Fasting (IF) principles in modern healthcare. The study employed a documentary research methodology, examining the Tipitaka, commentaries, and related research. The findings reveal that the Buddha consumed only one meal between morning and noon, fasting from the afternoon until the following morning. This aligns with the ๑๖/๘ IF method, which involves ๑๖ hours of fasting and an ๘-hour eating window. The Buddha's eating practice benefited physical and mental health, promoting lightness, energy, and mental clarity. These benefits correspond with current medical research findings on IF, which show its effectiveness in weight control, chronic disease risk reduction, and anti-aging. Additionally, the study found that the one-meal-a-day practice of Buddhist

monks has positive effects on health and spiritual practice, consistent with Buddhist concepts of healthy eating. Adapting the Buddha's eating practices offers an interesting holistic approach to health care in the modern era.

Keywords: Eating practices, Buddha, Intermittent Fasting, Healthcare, Buddhism

Introduction

In the present era, health problems are an important issue that the world is interested in, especially non-communicable diseases (NCDs) such as diabetes, hypertension, cardiovascular disease, and cancer, which are mainly caused by inappropriate eating behaviors, lack of exercise, and stress. The World Health Organization (WHO) reported that approximately 41 million people die from NCDs each year, accounting for 71% of all deaths worldwide (WHO, 2020). This situation has led to the search for effective and sustainable healthcare approaches. Over the past decade, Intermittent Fasting (IF) has received much attention in the health science and public health circles because there is scientific evidence supporting that IF can help control weight, reduce the risk of NCDs, and slow down the deterioration of the body (de Cabo & Mattson, 2019). The benefits of Intermittent Fasting are summarized as follows (cited in Phruephat Songthiang, 2018).

1. Promotes longevity. A 2017 Harvard School of Public Health study showed that fasting tends to increase lifespan.

2. Increases autophagy, which helps remove and recycle damaged cells, reducing the risk of diabetes, cancer, and heart disease.

3. Increases growth hormone. A study from the American Society of Medical Investigation found that temporary fasting stimulates growth hormone production, which helps burn fat and build muscle.

4. Reduces swelling and inflammation. A 2015 study from Yale University found that fasting prevents inflammation associated with diseases such as type 2 diabetes, vascular disease, and Alzheimer's.

5. Fasting helps clear the mind and reduce the risk of Alzheimer's. A 2016 study found that fasting improves the nervous system and brain function.

6. Helps with weight loss. A 2014 study found that fasting for some time can help people lose 3-8% of their weight in 3-24 weeks.

7. Prevents type 2 diabetes reduces blood sugar levels and insulin resistance.

8. Prevents cancer, helps differentiate between good and bad cells, and reduces inflammation and oxidative stress, which are factors that cause cancer. Intermittent Fasting (IF) has many forms, such as fasting for 16 hours and eating within 8 hours (16/8), fasting 2 days a week (52), or fasting every other day (Alternate Day Fasting). However, although IF may seem like a new concept in the health industry, if we look back in history, we will find that restricting the time of eating has been a long-standing practice in many cultures and religions, especially in Buddhism, which is evidenced in the Tripitaka that the Buddha ate only one meal from morning to noon and advised monks to follow. Therefore, a comparative study between the Buddha's eating practices and the current IF principles is interesting and important in many dimensions, as follows

Physical Health Dimension. Analyzing the consistency between the Buddha's one-meal diet and the IF principle will help understand the benefits to physical health in various aspects, such as weight control, reducing the risk of NCDs, and slowing down the deterioration of the body, which is consistent with the research results of modern medicine that support the benefits of IF for physical health (Mattson et al., 2017).

Mental Health Dimension. In addition to the benefits to physical health, the one-meal diet in Buddhism also aims to promote mental health and meditation practice. Comparative

studies will help understand the effects of time-restricted eating on mental health, mood, and attention, which is consistent with research that found that IF may increase levels of the neurotransmitter BDNF, which affects learning, memory, and mood (Mattson et al., 2017). Cultural and ethical dimensions Studying the concept of eating in Buddhism will help us understand the cultural and ethical dimensions related to food consumption, such as the concepts of bhojanemattanyuta (knowing the right amount of food consumption) and share patigulasanya (considering food as impure), which can be applied to create awareness and change eating behaviors in today's society.

Knowledge integration dimensions. This study integrates knowledge from two disciplines, Buddhism and modern health science, which will help create new knowledge that combines traditional wisdom with scientific evidence, leading to effective and sustainable holistic health care approaches.

Social innovation dimensions. Applying the concept of eating one meal a day in the current social context may lead to the creation of social innovations in health promotion and NCD prevention, which are major public health problems worldwide.

The background of the comparative study between the Lord Buddha's diet and IF has interesting developments as follows.

During the Buddha's era, the Lord Buddha announced the principle of eating only one meal and advised monks to follow it, which is recorded in many Tripitakas, such as in the Kokkupama Sutta, which states the benefits of eating only one meal as "having less illness, less physical discomfort, being light, having strength, and living happily" (Thai Tripitaka, Mahachulalongkornrajavidyalaya Edition, Volume: 12, Pages: 236, 2539). The Bhaddalika Sutta states, "If we eat a meal before a meal, we will feel the virtue of having less illness, less disease, being light, having strength, and living happily. Bhikkhus, you should eat a meal before a meal, only one meal"

(Thai Tripitaka, Mahachulalongkornrajavidyalaya Edition, Volume: 13, Pages: 129, 2539), etc.

The commentary era. Commentators have elaborated on the principle of eating one meal a day by linking it to other principles, such as Bhojanemattanyuta and Ahare Patikulasanna, leading to a wider range of interpretations and applications.

The Buddhist Reform Era (19th-20th centuries) There was a revival and reinterpretation of Buddhist principles by Buddhist scholars and scholars such as Buddhadasa Bhikkhu and Phra Phromkunaphon (P.A. Payutto), who explained the principle of eating one meal a day in the context of modern society.

The Medical Research Era (20th-21st centuries) Medical research on the effects of calorie restriction and intermittent fasting on health began, leading to the development of the concept of Intermittent Fasting (IF) in the health sciences.

The Knowledge Integration Era (present) There has been interest in comparative studies and integration of knowledge between the principles of eating a meal in Buddhism and the concept of IF in modern health science to develop a holistic approach to health care.

The comparative study between the Buddhist diet and IF is important in creating new knowledge and health innovations as follows.

1. Confirmation of the effectiveness of traditional wisdom. This study will help confirm that traditional Buddhist wisdom about diet is consistent with modern scientific evidence, which will increase its credibility and wider acceptance.

2. Development of holistic health care guidelines. Integrating knowledge from Buddhism and health science will lead to the development of healthcare guidelines that cover physical, mental, and spiritual dimensions, which are in line with the needs of today's society that emphasizes holistic health.

3. Creation of innovations in NCD prevention and treatment. The results of this study may lead to the development of health care programs that combine IF principles with Buddhist concepts to effectively prevent and treat NCDs.

4. Promotion of sustainable health behavior change. Applying Buddhist principles together with IF may help create motivation and a deeper understanding to change health behaviors, leading to sustainable changes.

5. Development of Buddhist nutrition knowledge. This study may lead to the development of a new field of study called "Buddhist nutrition", which combines modern nutritional knowledge with Buddhist principles.

In this study, the researcher will analyze and compare the eating practices of the Lord Buddha as stated in the Tripitaka and commentaries with the principles of IF that are accepted in the current health science community. The main points to be studied are as follows 1. The form and timing of eating/eating 2. The effects on physical and mental health 3. The principles and reasons behind the practice 4. Cautions and exceptions in the practice 5. Application in the current social context. In addition, the researcher will survey medical and health science research related to IF to analyze and compare with the results mentioned in Buddhist scriptures, which will lead to the synthesis of new knowledge that combines traditional wisdom with scientific evidence.

This study has several challenges, such as interpreting ancient scriptures to be consistent with the current context, linking religious concepts with scientific principles, and applying knowledge in a multicultural society. However, the researcher believes that this study will be of significant benefit to the public health sector and Buddhist studies, especially in developing holistic health care approaches that respond to health problems in the 21st century.

Ultimately, a comparative study between the diet of the Buddha and Intermittent Fasting not only links the past and present, but also builds a bridge between East and West,

between religion and science, and between spirit and body, which will lead to the sustainable development of human life in the future.

The Buddha's Diet

A study of the Buddha's diet requires evidence from Buddhist scriptures, especially the Tripitaka, which is an important source of information recording the Dharma and the life of the Buddha. From the study, important evidence regarding the Buddha's diet is found as follows

1. Eating a single meal. In the Vinaya Pitaka, Mahavagga, there is a Buddha's statement that shows the Buddha's diet of a single meal, which is as follows

"Bhikkhus, we do not eat in the late hours. When we do not eat in the late hours, we feel less sickness, less physical pain, lightness, strength, and live happily. Come, you all should not eat in the late hours. When you do not eat in the late hours, you all will feel less sickness, less physical pain, lightness, strength, and live happily." (Mahachulalongkornrajavidyalaya University, 1996)

From the above Buddha's statement, it shows that the Buddha ate only one meal, by abstaining from eating in the late hours, which means the period after noon until the dawn of the next day.

2. Time of eating. In the Kakkupama Sutta, the Buddha advised the monks to eat only one meal, specifying the time more clearly as follows

"Monks, when we eat only one meal, when we eat only one meal, we will feel less sickness, less physical pain, lightness, strength and live happily. Come, you all should eat only one meal. When you eat only one meal, you will feel less sickness, less physical pain, lightness, strength and live happily." (Mahachulalongkornrajavidyalaya University, 1996)

From this Buddha's words, when considering together with the text in the Vinaya Pitaka above, it can be concluded that the Buddha ate only one meal from morning until noon and

abstained from eating from afternoon until dawn of the next day.

3. Exceptions to eating. Although the Buddha usually ate only one meal, he allowed exceptions in some cases, such as when he was sick or when there was a necessity, as appears in the Vinaya Pitaka, Mahavagga, which allows sick monks to eat late at night. (Mahachulalongkornrajavidyalaya University, 1996) demonstrates flexibility and the importance of health.

4. Eating in moderation. In addition to eating only one meal, the Buddha also emphasized eating in moderation, as seen in the Phochanasappaya Sutta, which speaks about knowing the limits in eating, as follows

"A monk in this Dharma Discipline, having considered carefully, eats not for play, not for intoxication, not for decoration, not for adornment, but simply to sustain this body, to make life go, to prevent hardship, for the body, to support the celibacy, thinking, 'I will eliminate old feelings and will not allow new feelings to arise, and I will have life, blamelessness, and a happy life' by practicing in this way."
(Mahachulalongkornrajavidyalaya University, 1996)

From all the evidence mentioned, it can be concluded that the Buddha's eating method consists of the following main principles

1. Eating only one meal from morning until noon
2. Abstaining from eating in the afternoon until the next morning
3. Being flexible in case of illness or necessity
4. Eating in moderation, considering the benefits to the body and the practice of Dhamma

Consistency with the principle of Intermittent Fasting (IF)

Intermittent Fasting (IF) or intermittent fasting is a very popular weight loss method today. IF weight loss involves

setting a time for fasting and eating without focusing on changing the pattern of food consumption. However, setting a time for eating will reduce the amount of food eaten and the energy from the food received. During the fasting period, the body will secrete less insulin, resulting in a decrease in the conversion of blood sugar to fat, resulting in a decrease in subcutaneous fat storage and weight. During the period when insulin levels are low, the body will secrete more growth hormone and norepinephrine. These hormones will help the body burn fat and increase energy metabolism without reducing muscle mass like continuous fasting (https://www.bangkokhospital.com/content/ intermittent-fasting, 2020). There are many forms, such as

1. Fasting for 16 hours and eating within 8 hours (16/8)
2. Fasting 2 days a week (52)
3. Fasting every other day (Alternate Day Fasting)
4. Fasting for 24 hours 1-2 days a week (Eat-Stop-Eat)

When comparing the eating methods of the Lord Buddha with the principles of IF, it was found that they were very consistent, especially with the 16/8 pattern, which has the following characteristics

1. Eating time. The 16/8 IF specifies the eating time within 8 hours, which is consistent with the Lord Buddha's eating from morning to noon, which is approximately 6-8 hours.

2. Fasting period. The 16/8 IF specifies the fasting period for 16 hours, which is consistent with the Lord Buddha's abstention from the afternoon until the next morning, which is approximately 16-18 hours.

3. Flexibility. Both IF and the Lord Buddha's eating are flexible, with IF allowing the adjustment of the time period as appropriate. While the Buddha also allowed exceptions in cases of illness or necessity. 4. Consideration of food quality

Both IF and the Buddha's diet emphasized food quality and eating in moderation. IF emphasized eating nutritious food, while the Buddha taught us to consider the benefits of food for the body and the practice of Dhamma.

Health benefits

The Buddha's diet and the principle of IF are beneficial to both physical and mental health, as follows

1. Physical benefits

1.1 Weight control. Limiting the time of eating reduces the amount of calories consumed, resulting in weight loss (Welton et al., 2020). In addition, intermittent fasting stimulates fat burning and increases the levels of hormones that help accelerate metabolism, such as norepinephrine (Zauner et al., 2000).

1.2 Reduces the risk of chronic disease. IF helps balance the hormone insulin, reducing the risk of diabetes, high blood pressure, and heart disease (Malinowski et al., 2019). Studies have found that IF helps reduce blood sugar levels and insulin resistance. And significantly reduce blood pressure (Sutton et al., 2018)

1.3 Slow down aging. Intermittent fasting stimulates the autophagy process, which helps eliminate damaged cells and slows down the deterioration of the body (Mattson et al., 2017). It also helps reduce chronic inflammation, which is a cause of age-related diseases (Jordan et al., 2019)

1.4 Increase the strength of the immune system. IF helps reduce inflammation in the body and strengthens immunity (de Cabo & Mattson, 2019). Studies have found that intermittent fasting stimulates the creation of new types of white blood cells, which increases the efficiency of the immune system (Cheng et al., 2014)

1.5 Balance hormones. IF helps balance various hormones in the body, such as increasing levels of human growth hormone, which helps burn fat and build muscle (Ho et al., 1988).

2. Mental benefits

2.1 Promote mental health. Intermittent fasting increases levels of the neurotransmitter BDNF (Brain-Derived Neurotrophic Factor), which affects learning, memory, and

mood (Mattson et al., 2017). Studies have found that IF may help reduce symptoms of depression and anxiety (Michalsen et al., 2003).

2.2 Increase mental clarity. Eating one meal helps to clear the mind, preventing drowsiness, which is beneficial for practicing Dhamma (Phra Phromkunaphon (P.A. Payutto), 2014). This is consistent with studies that found that IF increases mental clarity and the ability to focus (Mattson et al., 2017).

2.3 Practice self-control. Limiting meal times is a way to practice discipline and self-control, which can be applied in other aspects of life (Ganesan et al., 2018).

2.4 Reduces attachment to food tastes. Eating one meal reduces attachment to food tastes, freeing the mind from the influence of greed and desire. (Phra Phromkunaphon (P.A. Payutto), 2014)

The concept of eating for health in Buddhism

Buddhism has a profound and comprehensive concept of eating for health, which can be applied to holistic health care, as follows

1. Bhojanemattannuta, Knowing the amount of food to eat. Buddhism teaches us to know the amount of food to eat by considering the benefits of food to the body and practicing Dhamma, not eating for pleasure or satisfying cravings (Phra Phromkunaphon (P.A. Payutto), 2014). This concept is consistent with the principle of IF, which emphasizes controlling the quantity and quality of food eaten.

2. Aharl Patikulasana, Considering food as impure. Buddhism teaches us to consider food as impure in order to reduce attachment to the taste of food and appetite (Phra Phromkunaphon (P.A. Payutto), 2014). This concept helps us to control our consumption better, consistent with the principle of IF, which requires self-control in limiting the time we eat.

3. Sappaya, 7 things that are suitable and supportive of practicing Dhamma. In the principle of 7 Sappaya, there is

Phochana Sappaya, or suitable food, which means food that is beneficial to health and Dhamma practice (Phra Phromkunaphon (P.A. Payutto), 2557). This concept is consistent with the principle of IF, which emphasizes the selection of nutritious food that is beneficial to the body.

4. 4 Foods, food for the body and mind. Buddhism mentions 4 types of food. Kavalinkarahara (food is rice), Phassahara (food is contact), Manosanjatanahara (food is intention), and Vinyanarahara (food is consciousness) (Phra Phromkunaphon (P.A. Payutto), 2557). This concept shows the connection between physical food and mental food, consistent with IF's holistic health care concept.

5. Eating only one meal for monks. Eating only one meal for monks in Buddhism is a practice that has been passed down since the time of the Buddha. With the aim of good health and meditation practice (Phra Maha Sompong Talaputto, 2011), this practice is very similar to the principles of IF.

Application of the Buddha's Diet for Health Care for Modern People

The application of the Buddha's diet for health care for modern people can be done as follows

1. Start step by step. Changing eating behavior should be done gradually, starting from reducing meals from 3 meals to 2 meals and gradually adjusting to one meal or starting from IF 12/12 before adjusting to 16/8 to allow the body to adjust.

2. Choose the right time. Choosing the right time to eat should be considered according to the suitability of each person. You may choose to eat from morning to noon according to the Buddha's method or adjust to morning to evening according to the convenience of the current lifestyle.

3. Focus on food quality. When eating one meal or during a limited time, you should choose food that is highly nutritious, complete, and sufficient for the body's needs,

emphasizing vegetables, fruits, good quality protein, and beneficial fats.

4. Drink enough water. During fasting, you should drink enough water to maintain the body's balance. You can drink plain water, herbal water, or herbal tea that has no calories.

5. Practice mindfulness and food consideration. Apply the principles of food consideration according to Buddhism by practicing mindfulness when eating, considering the value and benefits of food. Do not eat greedily or obsessed with taste.

6. Adjust according to your physical condition. You should observe the effects on your body and mind. If you feel tired or if it affects your health, you should adjust your method to be appropriate, such as increasing the number of meals or adjusting the time you eat.

7. Consult an expert. Before starting the practice, you should consult a doctor or nutritionist, especially those with chronic diseases, pregnant women, or the elderly, to ensure that the practice is appropriate and safe.

8. Combine with exercise. Eating a single meal or IF should be done in conjunction with appropriate exercise to build health and maintain muscle mass.

9. Give importance to rest. Getting enough sleep is important because fasting can affect the quality of your sleep in the early stages. Getting enough rest will help your body adjust better.

10. Practice patience and self-control. Eating a single meal or IF requires patience and self-control, which is a mental training in itself, consistent with the principles of Buddhism.

Conclusion

The Buddha's eating habits are consistent with the current principles of Intermittent Fasting (IF), especially the 16/8 pattern, which limits the eating period and increases the fasting period, which is beneficial to both physical and mental health, helps control weight, reduces the risk of chronic diseases, slows aging, strengthens immunity, and promotes mental health. The

concept of eating for health in Buddhism, such as Bhojanemattanyuta, Aharae, Patikulasanna, and the 4 foods, can be applied together with the IF principle for holistic health care. Applying the Buddha's eating habits to daily life can be done by starting step by step, choosing the right time, giving importance to the quality of food, and practicing mindfulness while eating.

However, changing eating habits should be done with caution and consulting with experts to suit each person's physical condition and lifestyle. Combining the Buddha's eating habits with modern medical knowledge will help create a balance in taking care of both physical and mental health, which is an important foundation for having a good quality of life in the present era.

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Guidelines for Developing a Peaceful Society through Youth Participation

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Abstract

This study focuses on the critical role of youth in building peaceful societies, emphasizing their potential as agents of sustainable social change. Youth possess the creativity and energy needed to address conflicts and foster understanding across diverse communities. The research highlights that promoting youth engagement through education, leadership roles, decision-making, and participation in peace initiatives can enhance their awareness and problem-solving skills. Additionally, technology and social media serve as powerful tools for disseminating information and mobilizing communities to support peacebuilding efforts. These findings are supported by real-world case studies from various regions, including Colombia, Northern Ireland, Rwanda, and the Middle East, where youth have played a significant role in fostering reconciliation and societal recovery. The study concludes that investing in education, youth leadership development, and providing ongoing support from communities and organizations is essential for empowering youth to contribute to the creation of inclusive and sustainable peaceful societies.

Keywords: Peace Education, Youth Empowerment, Community Engagement.

Introduction

In today's rapidly changing world, social and political conflicts continue to arise across various regions. These conflicts are often driven by factors such as ethnic, religious, or political differences, leading to societal divisions and opposition (Lederach, 1997). Building peaceful societies has thus become a key objective for many countries, as they strive for sustainable development and coexistence in harmony.

One of the key groups that play a significant role in fostering peaceful societies is youth. Youth are a valuable resource, not only as future adults who will shoulder societal responsibilities, but also as individuals with creativity and energy that can be harnessed to create a better society (UNDP, 2014). Many countries have recognized the importance of youth in driving social change, particularly in resolving conflicts and promoting peace.

Youth's role in peacebuilding can be seen through their participation in community-related activities, such as volunteer projects, social initiatives, and involvement in decision-making processes at both local and national levels (United Nations, 2015). Education is another crucial factor in equipping youth to face social challenges effectively. Education, in this sense, goes beyond academic knowledge; it encompasses instilling values of peaceful conflict resolution and respect for diversity (UNESCO, 2017).

Youth participation in peacebuilding is not limited to the local community context but can also take place on a global scale through the use of technology and social media. In today's tech-driven world, youth can use these platforms to share valuable information, create networks, and drive positive change (McEvoy-Levy, 2006). Technology not only facilitates communication but also enhances learning and fosters mutual understanding on a broader level.

Case studies of youth involvement in peacebuilding efforts around the world have demonstrated positive outcomes, such as reducing conflict in communities with ethnic tensions

or influencing policies that are more socially inclusive. Learning from these case studies can provide insight into the approaches and strategies needed to further empower youth to play a critical role in fostering peace in society (Search for Common Ground, 2012).

Thus, developing peaceful societies through youth participation must be approached from multiple dimensions, including promoting youth leadership in communities, strengthening education, and leveraging technology for positive change. Moreover, support from all sectors—families, educational institutions, and both governmental and non-governmental organizations—is essential in providing youth with opportunities and spaces to develop themselves and contribute to building sustainable, peaceful societies (World Bank, 2007).

In order to fully understand the impact of youth participation in peacebuilding, it is important to examine five key areas that shape their role in fostering peaceful societies. First, the **importance of youth in building peaceful societies** lies in their ability to innovate and adapt, making them ideal agents of social change and conflict resolution. Second, **promoting youth participation in community peacebuilding** through volunteer programs, leadership roles, and decision-making processes enables young people to contribute directly to societal harmony. Third, **the role of education in developing youth for peaceful societies** is critical, as peace education and experiential learning equip youth with the values and skills needed to address conflicts constructively. Fourth, **the use of technology and social media** has revolutionized the way youth engage in peacebuilding, providing platforms for advocacy, collaboration, and global impact. Finally, **case studies of youth participation in peacebuilding** highlight the real-world successes and challenges of youth-led initiatives, offering valuable lessons for creating more inclusive and peaceful communities.

By exploring these five dimensions, we can better understand how to empower youth as key contributors to peacebuilding efforts.

The Importance of Youth in Building Peaceful Societies

Youth play an undeniably important role in creating and sustaining peaceful societies. As the world's future leaders and active citizens, youth are equipped with creativity, adaptability, and energy, which positions them as key agents of social change (United Nations, 2015). These qualities allow young people to contribute innovative ideas and approaches to resolving conflicts, fostering understanding between different social groups, and promoting social cohesion. Their capacity to think outside traditional frameworks is particularly valuable in addressing complex issues of social unrest, political tensions, and cultural divides.

The significance of youth involvement is reflected in various international and national policies that emphasize youth as change-makers. The United Nations, for instance, has consistently advocated for youth inclusion in peacebuilding processes, recognizing that their participation not only strengthens democratic governance but also promotes more inclusive and sustainable peace efforts (UNDP, 2014). Studies have shown that when young people are meaningfully involved in resolving conflicts and fostering dialogue in their communities, the chances of sustaining peace increase. This is because youth, by nature, are more open to embracing diverse perspectives and are motivated to create solutions that serve the common good (Lederach, 1997).

Promoting youth engagement in peacebuilding activities also fosters personal development. When young people take on roles in community projects, they learn essential leadership, negotiation, and problem-solving skills. These experiences build their confidence and enable them to become active

contributors to societal well-being (Galtung, 1996). Moreover, young people who participate in peace initiatives tend to develop a stronger sense of social responsibility and an understanding of how their actions impact others, which is crucial for creating long-term societal stability.

However, for youth to fully realize their potential in peacebuilding, they require support from their surrounding environments—families, schools, and community organizations. Support structures are necessary to provide young people with the resources, guidance, and platforms to voice their concerns and take action (World Bank, 2007). Without these supports, young people's contributions might remain limited, as they may lack the opportunities to engage meaningfully in the processes of change.

In summary, youth are critical to fostering peaceful societies due to their ability to innovate, embrace diversity, and lead change. Their participation in peacebuilding activities enhances not only societal harmony but also their own personal growth. For this potential to be fully realized, however, it is essential that young people are given opportunities, resources, and support from their communities and institutions.

Conclusion for this section: Youth possess the creativity, energy, and openness to contribute meaningfully to peacebuilding efforts. Their participation not only helps to resolve societal conflicts but also builds their leadership and problem-solving skills. Thus, it is essential to empower and support youth in their peacebuilding efforts through adequate resources and opportunities.

Approaches to Promoting Youth Participation in Community Peacebuilding

Promoting youth participation in community peacebuilding is essential for fostering sustainable peace and social cohesion. When young people are actively involved in community initiatives, they not only contribute to conflict

resolution but also develop important life skills that support their growth into responsible citizens. To achieve meaningful youth participation, communities and institutions must implement structured approaches that encourage engagement, foster leadership, and provide opportunities for collaboration.

One of the most effective ways to promote youth participation in peacebuilding is through community-based volunteer programs. These programs allow young people to engage directly with their communities, addressing local issues such as poverty, inequality, and environmental sustainability (UNICEF, 2018). For example, youth volunteering in social service projects, such as helping marginalized groups or participating in community clean-up campaigns, can build their understanding of social justice and equity. Such programs not only empower youth by giving them a sense of ownership over their contributions but also help to strengthen social bonds within the community.

Moreover, structured youth leadership programs can serve as a platform for young people to develop leadership skills that are essential for peacebuilding. These programs may include training in negotiation, conflict resolution, and team-building skills, which prepare youth to lead initiatives that promote dialogue and cooperation within their communities (Search for Common Ground, 2012). Leadership programs can also help foster a sense of responsibility and accountability among young participants, as they take on roles that require them to advocate for peace and mediate conflicts between different community groups.

Engaging youth in decision-making processes at both the local and national levels is another critical approach to promoting their participation in peacebuilding. This can involve creating platforms where young people can voice their opinions, propose solutions to social problems, and contribute to policy discussions that affect their lives (United Nations, 2015). Giving youth a say in decision-making not only empowers them to feel more connected to their communities but also ensures

that their unique perspectives are considered when developing strategies to address conflict and promote peace.

Additionally, community organizations and local governments can establish youth councils or advisory boards, where young people can collaborate with local leaders and other stakeholders. These councils provide a formal mechanism for youth to participate in governance and play an active role in shaping their communities' social, economic, and political landscape. By involving youth in decision-making structures, communities can benefit from the innovative ideas and fresh perspectives that young people bring, which are often key to addressing the root causes of conflict (Lederach, 1997).

Furthermore, schools and educational institutions play a vital role in fostering youth participation in peacebuilding by incorporating peace education into their curricula. This can include teaching conflict resolution strategies, promoting understanding of human rights, and encouraging discussions about justice and equality (UNESCO, 2017). Schools can also facilitate opportunities for students to engage in community service projects or simulations of peacebuilding processes, which allow them to apply their learning in real-world settings. By integrating peace education into formal education systems, schools help young people develop the values and skills needed to contribute to peaceful communities.

Lastly, supporting youth participation in community peacebuilding requires ongoing mentorship and guidance from adult leaders. Mentorship helps young people navigate the challenges of leading peace initiatives and provides them with role models who can offer advice, encouragement, and support (Galtung, 1996). Adults who serve as mentors to youth in peacebuilding efforts can help bridge generational gaps and create a collaborative environment where young people feel respected and valued as key contributors to community well-being.

Conclusion for this section: Promoting youth participation in community peacebuilding requires a multi-

faceted approach, including volunteer programs, leadership training, decision-making involvement, and educational opportunities. Through these strategies, young people are empowered to contribute to conflict resolution while developing crucial life skills. Communities that invest in these approaches not only benefit from the energy and creativity of their youth but also pave the way for sustainable peace.

The Role of Education in Developing Youth for Peaceful Societies

Education plays a pivotal role in shaping youth into proactive agents of peace, fostering the values and skills necessary for conflict resolution, social justice, and community cohesion. Schools and educational institutions are uniquely positioned to provide young people with the knowledge, attitudes, and behaviors needed to contribute to peaceful societies. Through formal and informal educational initiatives, youth can learn to engage with social issues constructively, appreciate diversity, and promote dialogue as a means of resolving conflicts.

One of the most significant contributions of education to peacebuilding is through *peace education*. Peace education is a pedagogical approach that focuses on equipping students with the tools to prevent and resolve conflicts non-violently. It promotes understanding, tolerance, and cooperation among individuals and groups, thus laying the groundwork for peaceful coexistence (UNESCO, 2017). Peace education programs can take many forms, such as classroom lessons, workshops, and community projects, all aimed at fostering values of empathy, respect for diversity, and critical thinking. These programs are particularly valuable in societies experiencing or recovering from conflict, where understanding the root causes of violence and learning to mediate differences is crucial.

Incorporating peace education into curricula at all levels of schooling is an essential step in creating a culture of peace.

Topics such as human rights, social justice, and global citizenship can help young people develop a deeper awareness of the social issues that lead to conflict and injustice (Harris, 2004). By understanding these issues, youth become better equipped to challenge the inequalities and systemic problems that fuel violence and division. Additionally, promoting discussions around ethics and morality in education encourages young people to reflect on their own actions and their impact on society, fostering a sense of personal responsibility towards peacebuilding (Galtung, 1996).

Beyond peace education, schools can also promote *experiential learning* by providing students with opportunities to participate in community service, volunteer projects, and peace initiatives. This hands-on approach to learning allows youth to apply theoretical knowledge to real-world situations, giving them practical experience in conflict resolution and social advocacy (UNICEF, 2018). By working directly with communities, students can witness the challenges of achieving peace firsthand and develop a deeper commitment to addressing these issues in the future.

Another essential element of education in fostering peaceful societies is the cultivation of *critical thinking* and *problem-solving skills*. These skills enable young people to approach conflicts with a rational, open-minded perspective, considering multiple viewpoints before forming judgments or taking action (Harris, 2004). Encouraging critical thinking in education helps students develop the analytical skills necessary to identify and address the root causes of conflict rather than merely responding to its symptoms. When youth are taught to approach problems thoughtfully and systematically, they are more likely to develop creative and sustainable solutions to societal issues.

Moreover, education plays a crucial role in promoting *cultural diversity* and *intercultural understanding*. Schools serve as spaces where students from different cultural, ethnic, and religious backgrounds come together, making them ideal

environments for fostering dialogue and mutual respect. Multicultural education helps break down stereotypes and prejudices by exposing students to different worldviews and encouraging open-mindedness (UNESCO, 2017). Through this exposure, young people learn to value diversity and develop the skills needed to navigate a pluralistic society, ultimately contributing to peace and social harmony.

Educators themselves play a key role in modeling peaceful behavior and facilitating discussions about peace and conflict resolution. Teachers can create classroom environments that encourage respectful dialogue, active listening, and collaboration among students (Search for Common Ground, 2012). By serving as role models of peaceful interaction, educators can influence students' behavior and attitudes, demonstrating the importance of empathy, patience, and understanding in resolving conflicts.

Furthermore, the role of education in peacebuilding extends beyond the classroom. Schools can partner with local organizations, governments, and international bodies to create programs that involve students in broader peace initiatives. For example, youth peace conferences, model United Nations simulations, and global citizenship programs offer students the chance to engage with peacebuilding on a global scale (United Nations, 2015). These programs allow young people to develop a sense of global responsibility and connect their local experiences with global efforts to build peace.

Conclusion for this section: Education is a fundamental pillar in developing youth into peacebuilders. By incorporating peace education, promoting experiential learning, and fostering critical thinking, schools equip young people with the skills and values needed to contribute to peaceful societies. Education also plays a crucial role in promoting intercultural understanding and providing opportunities for youth to engage in peace initiatives at both local and global levels. Therefore, schools and educators must be at the forefront of efforts to cultivate a culture of peace

among youth, preparing them to lead the way in conflict resolution and social harmony.

The Use of Technology and Social Media for Positive Change

In the modern digital age, technology and social media have become powerful tools for young people to drive positive change, particularly in the context of peacebuilding. The widespread use of social media platforms such as Facebook, Twitter, Instagram, and TikTok has transformed the way young people communicate, organize, and advocate for social causes. These platforms provide youth with unprecedented opportunities to amplify their voices, engage with global audiences, and mobilize around issues related to conflict resolution, social justice, and community development (McEvoy-Levy, 2006).

One of the most significant benefits of technology and social media in peacebuilding is its ability to facilitate *instant communication* and *collaboration across geographic boundaries*. Young people can use social media to connect with peers from different parts of the world, sharing ideas, experiences, and best practices in addressing conflicts and promoting peace (Search for Common Ground, 2012). This global interconnectedness allows youth to learn from diverse perspectives and cultural contexts, helping them develop more inclusive and empathetic approaches to resolving conflicts. For example, youth in conflict-affected regions can share their stories and raise awareness about local issues, garnering international support and attention through social media campaigns.

In addition, social media offers a platform for *advocacy and awareness-raising* on a scale that was previously unimaginable. Youth-led movements and campaigns that focus on peace, human rights, and social justice can gain widespread visibility and support through social media. For example,

movements like #BlackLivesMatter and #FridaysForFuture, led primarily by youth activists, have garnered global attention and inspired millions of people to engage in discussions and actions related to racial justice and climate change, respectively. These movements demonstrate how youth can leverage social media to influence public discourse, challenge systemic injustices, and advocate for peaceful societal changes (UNICEF, 2018).

Moreover, technology and social media can be used as *educational tools* for promoting peace and fostering dialogue. Various online platforms provide educational content on peacebuilding, conflict resolution, and human rights that is easily accessible to young people. Websites, webinars, and online courses offer resources for youth to learn about the underlying causes of conflict and the methods for addressing them peacefully (UNESCO, 2017). Social media platforms also allow for *interactive discussions*, where young people can participate in forums, comment on relevant topics, and engage in dialogues with peers and experts on peace-related issues. This not only promotes awareness but also encourages the development of critical thinking and problem-solving skills as youth are exposed to different perspectives on conflict resolution.

Another critical advantage of using technology in peacebuilding is the ability to *mobilize communities and organize events* quickly and effectively. Social media platforms make it easier for youth to coordinate protests, peace marches, or community service initiatives aimed at addressing social issues (United Nations, 2015). For example, during the Arab Spring, young people used social media to organize protests and communicate with each other in real-time, demonstrating the power of these tools in mobilizing grassroots movements. This rapid mobilization capability can also be utilized in peaceful initiatives, such as organizing community dialogues, fundraising efforts for peace-related causes, or coordinating volunteer projects.

However, while technology and social media offer immense potential for peacebuilding, they can also pose *challenges*. In some cases, social media can be used to spread misinformation, hate speech, and propaganda that fuel conflict and division (McEvoy-Levy, 2006). Therefore, it is essential to ensure that young people are equipped with the skills to critically evaluate the information they encounter online and to use these platforms responsibly. Media literacy programs that teach youth how to identify credible sources, detect bias, and resist the spread of harmful content are crucial to ensuring that technology is used as a force for good.

Moreover, social media platforms should promote *safe spaces for dialogue* where young people can engage in constructive conversations about sensitive topics. Social media companies can play a role in supporting peacebuilding efforts by developing tools and algorithms that promote positive content and prevent the spread of harmful material. This will create an environment where young people feel empowered to participate in meaningful discussions about peace and conflict resolution without fear of harassment or violence (Search for Common Ground, 2012).

Finally, while social media is an effective tool for amplifying voices and mobilizing support, it is also essential that online efforts translate into *offline actions*. Peacebuilding initiatives that are only carried out in the digital space may lack the tangible impact needed to address real-world conflicts. Therefore, young people must be encouraged to take the ideas and networks they build online and apply them in their local communities through direct involvement in peace initiatives, community service, and advocacy work. By combining the strengths of both digital and physical activism, youth can create more sustainable and meaningful contributions to peacebuilding efforts (Galtung, 1996).

Conclusion for this section: Technology and social media are powerful tools that enable youth to connect, organize, and advocate for peace on a global scale. These platforms facilitate

communication, raise awareness, and mobilize communities for positive social change. However, to maximize their potential, it is crucial to equip young people with media literacy skills and ensure that online activism translates into real-world actions. With proper guidance and responsible use, technology can be a key driver in empowering youth to build peaceful, just, and inclusive societies.

Case Studies of Youth Participation in Peacebuilding

Case studies of youth participation in peacebuilding provide valuable insights into the impact young people can have in fostering peaceful communities and resolving conflicts. These real-world examples demonstrate how youth, when given the right support and opportunities, can lead initiatives that address the root causes of conflict, promote dialogue, and encourage reconciliation in diverse and often challenging environments. By examining specific instances where youth have played a key role in peacebuilding efforts, we can better understand the strategies and approaches that are most effective in engaging young people as active contributors to peace.

One well-known example of youth-led peacebuilding is the *Children's Peace Movement (Movimiento de los Niños por la Paz)* in Colombia. This movement emerged during a time of intense internal conflict, when the country was facing violence from guerrilla groups, paramilitaries, and drug cartels. Despite the difficult circumstances, children and young people in Colombia organized a nationwide campaign calling for peace. In 1996, more than 2.7 million children voted in a symbolic peace referendum, demanding an end to the violence in their country (Search for Common Ground, 2012). This grassroots movement not only raised national awareness about the importance of peace but also inspired broader political discussions about ending the conflict. The children's efforts demonstrated that even in the midst of extreme violence, youth

can be powerful advocates for peace and can drive public sentiment toward nonviolent resolutions.

Another significant case study is the role of youth in the *Northern Ireland Peace Process*. For decades, Northern Ireland was embroiled in conflict known as "The Troubles," which involved violent clashes between Protestant and Catholic communities over political and territorial issues. As peace efforts gained momentum in the 1990s, youth were actively engaged in the reconciliation process, particularly through cross-community programs that aimed to bring young people from different backgrounds together (McEvoy-Levy, 2006). These initiatives, such as summer camps and exchange programs, allowed young people from opposing sides to meet, interact, and work together on common projects. By building relationships across divided communities, youth in Northern Ireland contributed significantly to the peace process and helped lay the foundation for long-term reconciliation. The success of these programs highlights the importance of creating spaces where youth can engage in dialogue and collaborate on peacebuilding efforts, even in deeply divided societies.

In *Rwanda*, following the 1994 genocide, youth played a critical role in rebuilding their country. The post-genocide period was marked by deep ethnic divisions and a need for reconciliation. Young people in Rwanda were mobilized through various peace and reconciliation programs aimed at healing the trauma caused by the genocide and fostering unity between different ethnic groups (UNICEF, 2018). Youth-led initiatives included community service projects, where young people worked together to rebuild homes and infrastructure, and dialogue programs that encouraged open discussions about the past and how to move forward peacefully. These initiatives not only helped to repair physical and emotional wounds but also empowered a new generation of Rwandans to take ownership of their country’s future. The involvement of youth in these reconciliation processes has been crucial to Rwanda's recovery and long-term peace.

In the *Middle East*, young people have been at the forefront of peacebuilding efforts, particularly in regions affected by protracted conflict such as Israel and Palestine. Youth-led organizations such as *Seeds of Peace* bring together young people from both sides of the conflict to engage in dialogue, foster mutual understanding, and work on joint projects (United Nations, 2015). Through structured programs, youth from Israel, Palestine, and other conflict zones are given the opportunity to meet in neutral settings and participate in workshops designed to break down stereotypes and promote empathy. These experiences help young people see beyond the political divisions that have historically separated them and build personal relationships based on shared experiences. While the broader political conflict remains unresolved, these youth-led peacebuilding efforts represent a critical step toward fostering grassroots movements for peace and understanding in the region.

In addition to these specific cases, there are many other examples of youth driving peacebuilding efforts in their communities. For instance, youth activists in the United States have been heavily involved in movements advocating for social justice, racial equality, and gun control, which are often framed within the broader context of peacebuilding (UNESCO, 2017). These movements, such as the *March for Our Lives* campaign following the 2018 school shooting in Parkland, Florida, demonstrate how youth can mobilize around issues of violence and work toward creating safer and more peaceful societies. The success of these youth-led movements in influencing public policy and generating widespread social support underscores the potential for young people to drive significant social and political change.

Each of these case studies demonstrates several key elements that contribute to the success of youth in peacebuilding:

Youth agency and leadership: In all of these cases, young people took ownership of peace initiatives and assumed leadership roles. This highlights the importance of empowering

youth to take charge of peacebuilding efforts, rather than treating them as passive recipients of adult-driven programs.

Community support and collaboration: Youth peacebuilding efforts were most successful when supported by broader community structures, including local governments, international organizations, and civil society groups. Collaboration across different sectors enhances the sustainability of peace initiatives.

Opportunities for dialogue and relationship-building: Programs that facilitated dialogue between youth from different backgrounds, particularly in divided or post-conflict societies, were essential in fostering mutual understanding and reconciliation. Relationship-building is a fundamental aspect of peacebuilding and is crucial to overcoming entrenched divisions.

Long-term commitment and sustainability: Successful youth-led peacebuilding initiatives often required sustained effort over many years. Short-term programs can be effective, but long-term commitment is necessary to create lasting peace.

Conclusion for this section: Case studies of youth participation in peacebuilding, such as those from Colombia, Northern Ireland, Rwanda, and the Middle East, demonstrate the transformative role young people can play in resolving conflicts and fostering peace. By taking leadership roles, engaging in dialogue, and working collaboratively with their communities, youth have contributed significantly to peacebuilding efforts. These examples emphasize the importance of empowering young people and providing them with the resources and support needed to drive sustainable peace initiatives.

Conclusion

Youth are essential drivers of peacebuilding and social change, capable of creating lasting impact in their communities and beyond. Through their creativity, energy, and adaptability,

they have the potential to lead initiatives that resolve conflicts and promote understanding among diverse groups. By engaging youth in community-based activities, decision-making processes, and leadership roles, societies can empower them to become active participants in creating peaceful, inclusive environments. Education is a key element in this process, equipping young people with the values, skills, and critical thinking abilities needed to address social issues constructively and non-violently. Peace education and experiential learning, in particular, help foster a sense of responsibility and global citizenship, preparing youth to play an active role in conflict resolution.

Additionally, technology and social media offer powerful tools for youth to advocate for peace, raise awareness about social justice, and mobilize communities. However, it is crucial that online engagement is accompanied by media literacy and real-world actions to ensure meaningful outcomes. The importance of youth participation in peacebuilding is further emphasized by real-world examples from regions such as Colombia, Northern Ireland, Rwanda, and the Middle East, where young people have successfully contributed to reconciliation and societal healing. These examples highlight the transformative potential of youth when they are given the support, opportunities, and long-term commitment from their communities.

In conclusion, youth are vital to the development of peaceful societies. By investing in their education, leadership, and technological engagement, and by ensuring that they are provided with the necessary support and opportunities, societies can harness their potential to drive sustainable peace and create a more inclusive, harmonious future.

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Household Debt Crisis in Thailand

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Abstract

The household debt crisis in Thailand has emerged as a pressing economic challenge, reaching alarming levels of 91.3% of GDP in 2023. This surge in debt primarily stems from increased consumer loans, particularly credit cards and personal loans, as well as real estate financing. While the Debt-Service Coverage Ratio indicates some improvement since the pre-COVID era, low-income groups struggle with repayment, highlighting a growing financial divide.

The quality of debt has also deteriorated, with non-performing loans (NPLs) among commercial banks increasing to 2.66% of total loans. This trend poses a significant risk to financial stability, particularly for vulnerable populations with monthly incomes below THB 10,000. The government's response has included targeted strategies to alleviate household debt, such as engaging commercial banks to address housing debts, collaborating with credit card companies, and supporting educational loans.

Moreover, policies aimed at strengthening the agricultural sector and regulating imports are being implemented to enhance economic resilience. The Thai government emphasizes a clear regulatory framework and

equitable policies protecting borrowers and lenders. As Thailand navigates this crisis, addressing household debt effectively is crucial for promoting sustainable economic growth and improving its citizens' overall quality of life. This abstract underscores the urgency of coordinated efforts across various sectors to mitigate the impacts of household debt and foster a more resilient economy.

Keywords: Household Debt, Economic Stability, Financial Resilience

Introduction

In the past decade, Thailand has faced a worsening household debt crisis that has significantly impacted its people's overall economy and living conditions, particularly those in low- and middle-income groups who often rely on debt to sustain their livelihoods.

Factors contributing to the rise in household debt include excessive spending, easy access to loans, and economic uncertainty, such as declining incomes from the agricultural sector, rising prices of goods, and the repercussions of the COVID-19 pandemic. Additionally, there is a lack of financial literacy among the populace, leading to poor debt management (Wang & Chen, 2021).

The increase in household debt also reflects the vulnerabilities within the Thai economy, which still heavily relies on the agricultural sector and exports. The lack of economic diversification and innovation exposes people to unforeseen risks, particularly during global crises (Bank of Thailand, 2022).

Moreover, the careless use of consumer credit has trapped many individuals in a cycle of unmanageable debt, resulting in severe social issues, such as rising bankruptcy rates and household stress, adversely affecting family relationships (Asian Development Bank, 2023).

Therefore, studying the household debt crisis is crucial for developing effective public policies that enable citizens to manage their debt sustainably and reduce the risk of future crises. Enhancing understanding of personal finance and promoting access to safe funding sources will be key strategies in alleviating this problem and helping Thailand stabilize its economy in the future.

Meaning of Household Debt

Household debt is all liabilities (including non-profit institutions serving households) that require households to pay interest or principal to creditors at fixed future dates. It is calculated as the sum of the following liability categories: loans (primarily mortgage loans and consumer credit) and other accounts payable. The indicator is measured as a percentage of net household disposable income. (Mian, A., & Sufi, A.,2018)

Household debt is the combined debt of all households, including consumer debt and mortgage loans. Historically, A significant rise in this debt level coincides with many severe economic crises. (Shiller, R. J.,2015)

Household debt can be defined in several ways based on the types included. Common debt types include home mortgages, home equity loans, auto loans, student loans, and credit cards. Household debt can also be measured across an economy to assess how indebted households are relative to various measures of income (e.g., pre-tax and disposable income) or the size of the economy (GDP). (Federal Reserve Bank of New York, 2021)

Current Situation of Thailand's Household Debt

Thai households' debt surged to 91.3% of GDP in 2023, with credit quality and debt repayment ability decreasing. By the end of 2023, Thailand's household debt increased to 91.3%, mainly driven by an increase in consumer loans, particularly from credit cards and personal loans, which saw a 9.5% year-

over-year increase, as well as real estate loans (up 4.3% year-over-year). However, auto loans dropped by -0.6% year-over-year. While the Debt-Service Coverage Ratio (DSCR) suggests improvement from the pre-COVID period, low-income groups struggle to pay off debts, particularly those with monthly incomes below THB 10,000. (Bank of Thailand,2023)

Regarding debt quality, Thai commercial banks' non-performing loans (NPLs) stood at THB 492.8 billion in Q4 2023, accounting for 2.66% of total loans, compared to 2.9% at the end of 2019. NPLs of consumer loans, particularly auto loans, increased from 1.86% in Q4 2019 to 2.13% in Q4 2023. This trend will likely continue, considering the surge in Stage 2 loans or particularly mentioned loans (SM) for auto loans, which increased from 7.4% in the pre-COVID period to 14.3% of total loans by 2023.

According to data from the central bank, total household debt amounted to 16.3 trillion baht as of the second quarter of 2024, representing 89.8% of GDP. This marks a decrease from 16.4 trillion baht, or 90.8% of GDP, in the first quarter. Thailand's average household debt has reached a record high due to slow economic growth, lower incomes, and high living costs. A survey by the University of the Thai Chamber of Commerce revealed that the average debt per household was 606,378 baht ($17,908), up 8.4% from the previous year. This is the highest average debt level since the survey began in 2009. (Kwan, A. C. (2022).

The debt burden has weighed heavily on Southeast Asia's second-largest economy, lagging behind regional peers. It also faces decade-high borrowing costs and weak exports amid a slow recovery in its top trading partner, China. The government and central bank have expressed concerns over the country's household debt of 16.4 trillion baht ($484 billion), or 90.8% of GDP, at the end of March 2024, making it among the highest in Asia. (Rojas, C.,2023).

Thailand’s household debt compared to the world

Globally, Thailand's household debt-to-GDP ratios and DSCRs remain among the highest.

Although Thailand's household debt to GDP increased significantly from the pre-COVID period, in line with other countries, the Bank for International Settlements (BIS) identifies Thailand as the country with the highest household debt-to-GDP ratio globally.

Journey of Bank of Thailand 9: Due to Allianz Global Wealth Report 2023 (Trading Economics) found that the highest household debt, mainly developed countries and highest quality countries of life in 2022 (Thailand was number 7 in the world rank, but Thailand was a developing country) were as follows: 1. Switzerland (128%) 2. Australia (111%) 3. Canada (103%) 4. South Korea (102%) 5. Hong Kong (96%) 6. New Zealand (93%) 7. Netherlands (91%) and Thailand (91%) 8. Sweden (85%) and 9. Denmark (84%)

As of June 2023, Thailand's household debt-to-GDP ratio is second only to South Korea (101.7%) and Hong Kong (95.9%) in the Asia-Pacific region. Moreover, Thailand's DSCR stands at 22.3%, significantly exceeding the average level for significant countries of 9.85/. The policy interest rate, kept at a 10-year high of 2.50%, coupled with the persistently high level of debt and DSCR, could potentially lead to more fragile financial stability and economy. This is especially concerning as most household debt is nonproductive loans6/ that do not directly increase people's income, such as personal loans and credit card loans, unlike other countries, especially developed countries, where real estate loans account for a large proportion of household debt.

In 2023, Thai household debt rose to 91.3% of GDP, led by expanding consumer loans and housing debt. Meanwhile, non-performing loans or bad debts (NPLs) in consumer loans and real estate purchases have increased significantly since before the COVID-19 outbreak. Moreover, Thailand has the world's highest household debt to GDP level, corresponding to a debt-service coverage ratio (DSCR) of 22.3%, significantly

exceeding the average level for significant countries of 9.8%. The policy interest rate, kept at a 10-year high of 2.50%, coupled with the persistently high level of debt and DSCR, could potentially lead to more fragile financial stability and economy. This is especially concerning as most household debt is nonproductive, and loans such as personal and credit card loans do not directly increase people's income.10

Of the average debt, 30% was informal loans, up from about 20% in 2023 as banks have tightened credit, university president Thanavath Phonvichai said. It found that 69.9% of the debt is from formal lending, down from 80.2% last year, while 30% is from informal borrowing. The proportion of informal lending increased because more people reached their credit limits for formal lending, causing them to turn to loan sharks. The use of illegal loan sharks is rife among lower-income families who are unable to get bank loans, with many people trapped by debt with high interest rates.

According to the Bank of Thailand, household debt is expected to continue declining in this year's third and fourth quarters, driven by economic growth. The central bank projects a GDP growth rate of 2.6% in 2024, with quarter-on-quarter increases of 1%, 2%, 3% and 4% in the first, second, third and fourth quarters, respectively.

The regulator predicts a GDP growth of 3% in 2025.

Overall loan growth in the banking system, which includes licensed banks and their subsidiaries, slowed to 0.3% year-on-year in the second quarter of 2024 from a 0.7% gain in the first quarter, reported the central bank.

Business loans remained relatively stable, while loans to small and medium-sized enterprises declined. Consumer loans also expanded at a slower pace because of increasing credit risks.

Solutions for Household Debt by the Government of Thailand

Former Prime Minister Settha Taweesin has ordered government sectors to address household debt issues through several initiatives, including:

1. Debt for Housing: Engaging commercial banks to develop solutions for housing-related debts (Ministry of Finance, 2023).
2. Credit Card Debt: Collaborating with credit card companies to mitigate consumer debt problems (Bank of Thailand, 2023).
3. Educational Loans: Encouraging borrowers to repay educational loans actively and providing necessary guidance (National et al. Council, 2024).
4. Support for Farmers: Tasking the Agriculture and Cooperatives Bank with addressing farmers' financial challenges.
5. Import Regulations: Implementing stricter controls on imported products to support local industries.
6. Investment Promotion: Accelerating investment processes through the Board of Investment (BOI) to bolster the economy.

Furthermore, the Thai government recognizes the household debt crisis and has established national strategies and particular policies aimed at addressing this issue:

1. Targeted Policies: Developing specific measures focused on particular demographic groups most affected by household debt.
2. Clear Regulatory Framework: Establishing a coherent strategy to tackle household debt across various sectors.
3. Equitable Policies: Policies must be fair and just for borrowers and lenders (Asian Development Bank, 2023).
4. Macro-Level Cooperation: Fostering collaboration among all relevant sectors, including government agencies, financial institutions, and borrowers.

Buddhist Principles for Household Debt Solutions

Thailand's ongoing household debt crisis highlights the need for sustainable solutions that address underlying issues rather than merely alleviating symptoms. Current approaches have often proven ineffective due to various factors, including financial literacy, insufficient financial discipline, high interest rates, and reliance on informal loans. Many individuals also need higher incomes and more self-discipline in managing their finances.

Integrating Buddhist principles can offer profound insights into creating sustainable and effective strategies for resolving household debt. The teachings of the Buddha emphasize mindfulness, moderation, and ethical conduct, which can be applied to financial management. For instance, promoting the *Self-Sufficiency Economy*, advocated by King Rama IX, aligns with Buddhist teachings on living within one's means and prioritizing sustainable practices (Koh, 2019).

Fostering financial literacy through community education initiatives can help individuals understand the importance of prudent economic management and decision-making (Ratanabhand & Chanthapong, 2020). Emphasizing the practice of generosity (*dāna*) can also encourage a culture of sharing and support within communities, reducing the stigma associated with debt (Phra et al., 2021).

By applying these Buddhist principles, both the government and citizens can work towards resolving household debt in a manner that promotes economic stability and holistic well-being.

Bhogavibhāga: The Fourfold Division of Money

The Buddha's teachings on financial management are encapsulated in the principle of Bhogavibhāga, which emphasizes efficient spending and prudent financial practices. In the scripture *Tipitaka of Mahachulalongkornrajavidaya*, specifically "Topic 265, Page 211," Lord Buddha instructs

Singhamanop (Young Man) on allocating funds wisely. The fourfold division of money includes:

1. Ekena Phoke Puncheryya: One part should be used for living expenses and fulfilling obligations to others.
2. Taweehang Kammang Payochaye: Two parts should be invested to expand one's business.
3. Jatutanyaja Nithaperyya: The fourth part should be saved for emergencies or future needs (P.A. Payutto, 2015).

Additionally, the Buddha guided earning and retaining wealth through the Dhamma principle known as Titthadhammikatthasangwattanikadhamma (or Principles of Millionaires). This principle emphasizes virtues conducive to both present benefits and long-term welfare, which include:

1. Utthanasampada: Cultivating diligence and perseverance.
2. Arukkhasampada: Exercising watchfulness and protection over one's resources.
3. Kalyanamittata: Surrounding oneself with good company and positive influences.
4. Samajivita: Maintaining a balanced and economically viable lifestyle (Sangha, 2021).

By integrating these principles into daily life, individuals can foster a more sustainable approach to financial management that mitigates debt and promotes overall well-being.

Conclusion

The household debt crisis in Thailand is a complex issue that impacts society in many ways. Finding sustainable solutions requires economic principles and consideration of approaches rooted in Buddhist teachings, which emphasize self-understanding and mindful living.

Living Sufficiency: As advocated by His Majesty King Bhumibol Adulyadej, the principle of a sufficiency economy is essential for reducing reliance on debt. It promotes efficient resource management and encourages citizens to minimize unnecessary spending.

Promoting Education and Financial Literacy: Enhancing understanding of personal finance will empower individuals to manage their debts effectively. Organizing training and disseminating knowledge through communities can be a beneficial approach.

Developing Mindfulness: Practicing mindfulness can help individuals make better spending decisions, recognize real problems, and be aware of the consequences of their actions.

Community Support: Building supportive networks within communities can facilitate mutual assistance in debt management and foster strong relationships among members.

Giving Back to Society: Engaging in charitable activities or helping those in need can cultivate a spirit of sharing and reduce selfishness, ultimately strengthening society.

Applying Buddhist principles to address the household debt crisis can lead to changes in spending behavior and sustainable debt management, allowing Thai society to navigate this crisis toward a better quality of life.

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The Social Impact of the Tan Kuai Salak Festival

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Abstract

This study examines the social impacts of the traditional northern Thai festival, "Tan Kuai Salak," in Bangkok, particularly at Wat Benchamabophit. The research explores how this Lanna tradition adapts to an urban context, fostering cultural exchange and community cohesion. Using qualitative methods, including interviews and observations, the study reveals that the festival serves multiple functions: preserving Lanna culture, creating social networks among northerners in Bangkok, and promoting intercultural understanding. The findings indicate that while the essence of the tradition is maintained, modern adaptations in organization and technology use have emerged. This research contributes to understanding

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Phra Thepparat Panyatharo,
Mr. Ruayrin Chunwichatra,
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Myint Myint Maw,
Lam Ra Vi

how traditional practices evolve in new contexts, highlighting the festival's role in cultural preservation and social integration in urban settings.

Keywords: Tan Kuai Salak, Cultural Adaptation, Urban Traditions, Social Impact, Lanna Culture

Introduction

The Tan Kuai Salak festival, a significant merit-making tradition in northern Thailand, has found a new home in the heart of Bangkok at Wat Benchamabophit. Relating a regional tradition to the capital raises essential questions about cultural adaptation, preservation, and social impact in urban contexts. The objectives of this study are to:

1. Examine how the Tan Kuai Salak tradition connects people in an urban community.
2. Analyze the cultural exchange occurring between locals and city dwellers.
3. Investigate the formation of new social networks through this tradition.
4. Explore how the ritual format has been adjusted to suit the urban context while preserving its essence.
5. Assess the process of cultural inheritance and knowledge dissemination to younger generations.

This research is essential as it sheds light on the dynamics of cultural practices in changing social landscapes, contributing to our understanding of how traditions evolve and maintain relevance in contemporary society. The findings will benefit cultural policymakers, community organizers, and scholars interested in the intersection of tradition and modernity in urban settings.

Methodology

This study employed qualitative research methods to gather rich, contextual data about the Tan Kuai Salak festival at Wat Benchamabophit in Bangkok. The research was conducted from [insert specific period] and involved the following methods:

1. In-depth interviews: Conducted with festival organizers, participants, and community members to gain insights into their experiences and perceptions of the tradition.

2. Participant observation: Researchers attended the festival to observe firsthand the practices, interactions, and adaptations made in the urban setting.

3. Document analysis: Reviewed promotional materials, historical records, and media coverage related to the festival to understand its evolution and current representation.

4. Focus group discussions: These are held with younger generation participants to explore their understanding and engagement with the tradition.

Data analysis followed a thematic approach, identifying key patterns and themes related to social impact, cultural adaptation, and community engagement. This approach comprehensively understood the festival's multifaceted impact in its new urban context.

Results and discussion

The results of this study reveal several key findings regarding the social impact of the Tan Kuai Salak festival in Bangkok. They demonstrate its significant role in preserving cultural heritage, fostering community connections, and adapting to urban contexts.

1. Community Connections

The Tan Kuai Salak festival has emerged as a vital gathering point for northerners living in Bangkok, serving as a powerful mechanism for fostering a sense of community and

cultural identity. For many northern Thais who have migrated to the capital for work or other reasons, the festival provides a rare opportunity to reconnect with their cultural roots. It creates a space where they can engage in familiar traditions and rituals, even when unable to return to their hometowns. This shared experience strengthens social bonds among the northern community in Bangkok, providing a sense of belonging and mutual support in an urban environment that can often feel alienating.

The festival's ability to unite people from various northern provinces also promotes a broader sense of Lanna' s identity, transcending provincial boundaries. It serves as a reminder of shared cultural heritage and values, reinforcing a collective identity that might otherwise be diluted in the melting pot of Bangkok's diverse population. Furthermore, the event allows for intergenerational connections, as older community members share traditions with younger generations, ensuring the continuity of cultural practices.

2. Cultural Exchange

The celebration of Tan Kuai Salak at Wat Benchamabophit has evolved into a significant platform for cultural exchange between northerners and Bangkok residents. This interaction goes beyond mere observation, fostering a deeper understanding and appreciation of Lanna culture among urban dwellers. The festival provides a unique opportunity for Bangkok residents to experience northern Thailand ' s rich traditions, rituals, and customs firsthand.

Simultaneously, the festival has been adapted to better suit the urban context. This is evident in using modern materials for Kuai Salak offerings, reflecting the practical constraints of city life while maintaining the essence of the tradition. Such adaptations demonstrate the flexibility of cultural practices and their ability to remain relevant in changing environments. This cultural exchange is not unidirectional; it also influences how northerners in Bangkok perceive and practice their traditions,

leading to a dynamic interplay between traditional and urban cultures.

3. Social Network Formation

The establishment of organizations like the Northern Buddhist Association and the Northern Association of Thailand has played a crucial role in facilitating the creation of new social networks. These associations serve as central hubs for northern Thais in Bangkok, providing a structured framework for community organization and cultural preservation. They coordinate the Tan Kuai Salak festival and other events and activities throughout the year, maintaining a continuous engagement with the northern community in Bangkok.

Expanding these networks through word-of-mouth and social media outreach has been particularly effective in reaching younger generations and newly arrived northerners in the city. These networks provide practical support, cultural resources, and a sense of community for northern Thais navigating life in Bangkok. Moreover, they serve as a bridge between the north of the community and the wider Bangkok society, facilitating broader cultural exchange and understanding.

4. Ritual Adaptation

While the core elements of the Tan Kuai Salak tradition, such as the lottery system for offerings, have been maintained, significant adaptations have been made to suit urban lifestyles. These adaptations reflect the practical necessities of organizing a large-scale event in a city and urban participants' changing needs and expectations.

Adjustments in the types of offerings now include more easily obtainable items in an urban setting while maintaining their symbolic significance. The use of technology for organization and promotion has dramatically enhanced the festival's reach and efficiency. Social media platforms, in particular, have become crucial for disseminating information, coordinating volunteers, and engaging with a broader audience.

Incorporating modern entertainment elements alongside traditional ceremonies represents a thoughtful balance between

preserving cultural authenticity and appealing to contemporary tastes. This might include contemporary musical performances or interactive educational displays that complement the conventional rituals, making the festival more engaging for younger participants and newcomers to the tradition.

5. Cultural Inheritance

The Tan Kuai Salak festival is pivotal in transmitting cultural knowledge to younger generations. It addresses the challenge of cultural preservation in an urban, rapidly modernizing context and employs a multifaceted approach to ensure adequate cultural inheritance.

Hands-on participation in making Kuai Salak offers young people a tactile connection to their heritage, allowing them to learn traditional skills and understand the symbolism behind the offerings. This experiential learning is complemented by storytelling from elders, providing historical context and personal narratives that bring the tradition to life.

Using digital media to disseminate information about the tradition's history and significance represents an innovative approach to cultural education. By leveraging platforms familiar to younger generations, the festival organizers ensure that cultural knowledge is accessible and engaging. This might include social media campaigns, interactive websites, or even mobile apps that explain various aspects of the Tan Kuai Salak tradition.

Furthermore, the festival serves as a living classroom, where the event becomes an immersive educational experience. Young participants observe and actively engage in various aspects of the festival, from preparation to the actual ceremonies. This comprehensive approach to cultural inheritance ensures that the tradition remains vibrant and relevant to new generations, adapting to new modes of learning and engagement while preserving its core values and practices.

Table 1: Key Adaptations in the Tan Kuai Salak Festival

Aspect	Traditional Context	Urban Adaptation
Offerings	Handwoven baskets	Use of modern containers
Promotion	Word of mouth	Social media and online platforms
Participation	Mostly northerners	Open to all Bangkok residents
Cultural Education	Within Families Organized	workshops and digital content

Source: Field observations and interview data

These findings demonstrate the festival's significant role in preserving Lanna culture while fostering social cohesion in an urban setting. The adaptations reflect the flexibility of cultural practices and their ability to remain relevant in changing social contexts.

Conclusion

The Tan Kuai Salak festival at Wat Benchamabophit is a compelling example of how traditional practices can successfully adapt and thrive in new urban environments while maintaining their cultural essence. This study reveals that the festival serves multiple crucial functions in Bangkok's diverse urban landscape.

Firstly, the festival is vital in preserving Lanna's cultural heritage. Recreating a significant northern Thai tradition in the heart of Bangkok provides a tangible link to the cultural roots of Thais north living in the capital. The careful preservation of core rituals, such as the lottery system for offerings, ensures that the fundamental aspects of the tradition remain intact. This preservation is not static but dynamic, allowing for adaptations that make the tradition more accessible and relevant in an urban context.

Secondly, the festival fosters strong community connections among northerners in Bangkok. It is a focal point for social gatherings, reinforcing shared identity and cultural pride. These connections are particularly significant in the often-alienating environment of a large city, providing a support network and a sense of belonging for those far from their hometowns. Establishing organizations like the Northern Buddhist Association and the Northern Association of Thailand further strengthen these community ties, creating structured platforms for ongoing engagement and cultural activities.

Thirdly, the festival promotes intercultural understanding between northern Thais and the broader Bangkok population. Opening the celebration to all city residents creates opportunities for cultural exchange and learning. Exposure to Lanna traditions enhances Bangkok's cultural diversity and fosters a more inclusive urban environment. The adaptations made to the festival, such as modern materials and technology, make it more accessible to non-northern participants, further facilitating this cultural bridge-building.

The success of the Tan Kuai Salak festival in Bangkok underscores the importance of cultural flexibility in maintaining traditions. The willingness to adapt certain aspects of the festival – from the types of offerings to the methods of promotion – demonstrates that traditions can evolve without losing their core significance. This flexibility ensures the festival's continued relevance and appeal to older and younger generations.

The role of community organizations in this process cannot be overstated. These groups have been instrumental in organizing the festival, coordinating participants, and ensuring the authentic representation of Lanna culture. Their efforts highlight the importance of grassroots initiatives in cultural preservation and community building in urban contexts.

However, this study also reveals ongoing challenges that require attention. One of the primary concerns is ensuring the authentic transmission of cultural knowledge to younger

generations. While the festival incorporates various methods of artistic education, including hands-on participation and digital media, there is a constant need to balance innovation with tradition. The risk of diluting the festival's cultural significance as it adapts to urban tastes and preferences is a genuine concern that organizers must continually address.

Another challenge is balancing modernization with traditional practices. As the festival incorporates more modern elements to appeal to a broader audience, it risks overshadowing the tradition's core spiritual and cultural aspects. Striking the right balance between accessibility and authenticity will be crucial for the festival's long-term sustainability.

This study opens several avenues for future research. A critical area of investigation would be the long-term impacts of these cultural adaptations on the northern community in Bangkok and the wider urban population. Longitudinal studies could provide insights into how participation in the festival affects cultural identity, community cohesion, and intercultural attitudes over time.

Additionally, comparative studies with similar cultural festivals in other urban centers within Thailand and internationally could offer broader insights into the dynamics of cultural preservation and adaptation in rapidly changing societies. Such research could help identify best practices for maintaining cultural traditions in diverse urban environments and inform cultural policy at both local and national levels.

Furthermore, exploring the festival's economic impacts on the local community and its potential as a cultural tourism attraction could provide valuable insights for urban planners and policymakers. Understanding how such cultural events contribute to the city’s social and economic fabric could inform strategies for supporting and promoting cultural diversity in urban settings.

In conclusion, the Tan Kuai Salak festival at Wat Benchamabophit represents a successful model of cultural adaptation and preservation in an urban context. It demonstrates

the resilience and flexibility of traditional practices when supported by strong community involvement and thoughtful adaptation. As cities grow and diversify, the lessons learned from this festival can inform cultural preservation and community- building approaches in urban environments worldwide.

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Community-Based Waste Management at the Source through the Power of the 'BOVORN' Model

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Abstract

This academic article aims to present methods for managing waste at its source within communities through the use of the BOVORN model[๒], with temples serving as the central hub for driving activities. Monks, who are highly respected by both local residents and government officials, play a leading role in these initiatives. The focus is on collaboration and partnership networks between monks, community members, and government officials, ensuring that all parties work in coordination and support one another. The activity, titled "Waste for Merit," encourages both residents and government officials to bring waste as a form of donation on Buddhist holy days, held twice a month during the full moon. The waste collected for this initiative primarily consists of recyclable

[๒] The BOVORN model involves the collaboration of three key institutions in Thai culture: homes (Ban), temples (Wat), and schools (Rongrien). These institutions work together to form a network of mutual support, fostering cooperation within the community. The term 'BOVORN' is derived from the initials of these three Thai words and can be kept in its original form or explained further depending on the context of the article.

materials that can be reused or repurposed, such as plastic bottles, glass bottles, cans, scrap metal, and aluminum, among others. The goal is to reduce the amount of waste in the community and instill proper discipline regarding waste collection and disposal, in accordance with sanitary practices.

Keywords: Waste at the Source, Management, BOVORN Model

Introduction

The contemporary global society is characterized by a rush to produce, consume, and fulfill desires quickly. People increasingly seek comfort and material goods or products to satisfy their needs, using money earned through hard work to fulfill their wants without considering the production processes or the impacts of resource usage. These impacts include effects on society, the environment, and local communities. The unchecked consumption of natural resources without regard for the resulting pollution is currently contributing to the problem of excessive waste. Communities lack proper waste disposal areas, and there are no hygienic landfills. This type of society is called “capitalism,” where competition, rivalry, and the pursuit of access to production factors are prevalent. Companies compete for market share by offering products that cater to consumer demand for convenience.

The issue of community waste, largely stemming from consumer behavior, arises because the sorting of solid waste at the source is not continuously enforced. Proper waste management is lacking because the focus is on end-point solutions rather than source control, and there is insufficient discipline among citizens and inconsistent enforcement by authorities (Sutana Boonlua et al., 2021: 17-18). Municipalities hire private companies to manage waste, which is dumped in landfills without proper control, resulting in environmental problems and pollution for nearby residents. This includes the

spread of diseases and contamination of the soil and water sources (Kwankanit Intaratrakul and Nattha Pensupa, 2020: 9).

One of the most problematic types of waste in Thailand, which is not properly managed, is plastic water bottles. These are difficult to dispose of because they take a long time to decompose and cause environmental damage, polluting water, soil, and air, with long-term effects on human health (Theenida Buntornwon and Ratchada Phakdeeying, 2022: 132-133). Upon closer examination of the plastic bottles we use today for drinking water, we can identify four waste components: the bottle cap, the plastic ring under the cap, the bottle itself, and the branding sticker. Manufacturers aim to produce high-quality products with appealing packaging, often involving multiple layers and components to enhance product image. This excessive packaging creates a significant amount of waste.

The problem of packaging waste arises from technological advancements and changing consumer behavior, with a growing preference for products with attractive packaging that also protects them during transport (Maneechan Puengpakdee, 2020: 550). The competition to gain commercial advantage by developing better products or services showcases leadership in creating differentiation and added value, which influences consumer perception and confidence in purchasing decisions. However, the trend toward products with aesthetically pleasing but difficult-to-decompose packaging materials exacerbates environmental pollution, negatively impacting society and the quality of life of the population (Nichada Keeratiurai et al., 2020: 7).

The materials used in packaging to enhance its appearance cater to consumer desires for luxury and product confidence. This leads to the creation of waste in communities, often done unconsciously or unintentionally by consumers. Today, the production of waste from packaging for consumer goods is increasing, with an emphasis on luxurious designs and additional materials to ensure consumer confidence in the product.

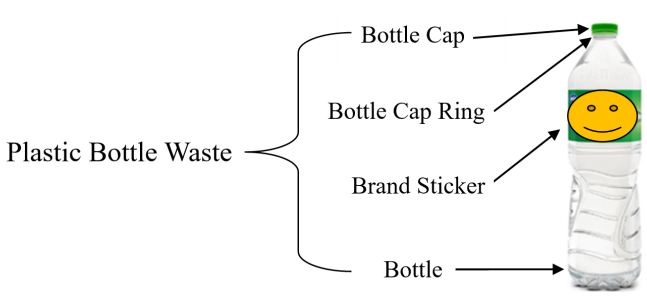


Figure 1: Waste Components from a Plastic Bottle

Waste Management Issues at the Source in Communities

The problem of waste management at the source in most Thai communities stems from the behaviors and discipline of the people, leading to issues with waste sorting from the very beginning. People in these communities lack knowledge about waste sorting and there is insufficient promotion of waste sorting practices. Furthermore, there is a lack of efforts to instill discipline in waste disposal, with many people adopting careless habits, mimicking the behavior of previous generations who believed that someone would eventually burn the waste or that it would naturally decompose on its own. Most household waste is generated from daily activities, including food scraps, plastic, glass bottles, foam containers, and paper. Additionally, agricultural waste such as leaves, branches, and chemical pesticide containers and boxes are common. In most villages, residents manage their household waste themselves, but improper waste management practices at the source have led to health and environmental impacts. The primary health issues observed are respiratory problems such as coughing, nasal congestion, and dizziness caused by exposure to smoke and dust from burning waste (Dittaphol Jaisue et al., 2017: 43-44).

Over the years, community-based waste management in Thailand has not been successful due to a lack of serious collaboration, inconsistency in raising public awareness, and

inadequate waste sorting practices. The public has not been actively involved in sorting waste. Moreover, the government's waste management process, from the source to the end stage, lacks efficiency, with poor waste collection systems, inadequate facilities, insufficient personnel, and a lack of garbage trucks. Additionally, the ineffective enforcement of waste management laws has compounded the problem (Salee Incharoen et al., 2020: 153-154).

The absence of proper and hygienic waste management practices at the household level has led to an increase in waste in communities, with many facing a shortage of proper waste disposal sites. Some communities do not have any designated waste disposal areas, forcing residents to resort to burning or burying the waste on their own land. In some areas, waste disposal sites are managed by local administrative organizations, such as municipalities or subdistrict administrative organizations. However, these sites are often subject to disputes and complaints regarding foul odors and the spread of diseases from waste, significantly affecting the quality of life of the residents.

Neglect of Waste Management at the Source in Communities

The issue of waste management at the source in communities has not been raised as a social concern, nor has it been instilled in the public to raise awareness among children and youth about the benefits of waste sorting from the source. As a result, people in Thai society tend to ignore the waste they create around themselves and within their families. This neglect is not solely the responsibility of individuals; rather, it stems from poor management by the government or related agencies. This has led to a common mindset in Thai society that sorting waste is futile, as waste collectors eventually combine all types of waste when loading it onto the garbage trucks. Consequently, household waste sorting is perceived as pointless.

It is clear that there are only a few agencies, such as municipalities, sanitation departments, and subdistrict administrative organizations, that take serious responsibility for waste management. This limited scope of responsibility has hindered effective and efficient waste disposal, leading to a significant accumulation of waste. As a result, waste has been a critical issue both at the local and national levels for a long time (Chawalit Boonsrirat and Sathapond Mongkonsrisawat, 2019: 25).

Many local administrative organizations continue to face ongoing challenges in managing solid waste, especially due to improper waste disposal methods. The accumulation of waste is exacerbated by inefficient waste collection, frequent landfill fires, and insufficient waste containers. Municipalities lack the capacity to efficiently collect waste, leading to an accumulation problem. Additionally, there is a lack of promotion of proper waste management knowledge and value-added initiatives from waste (Thongphon Promsaka Na Sakolnakorn and Unruan Leknoi, 2021: 363).

Therefore, to ensure efficient waste management at the source within communities and maximize the benefits of waste management, the government or relevant agencies must provide waste collection trucks capable of separating different types of waste, along with color-coded garbage bags for waste sorting. Waste collection personnel must be knowledgeable and capable of properly educating the public about correct waste sorting practices.

The BOVORN Community and Waste Management at the Source

Thai society is one that thrives on generosity, mutual assistance, and collaborative work through partnership networks. People live in harmony, helping one another and contributing to the community. Thais possess a sense of social responsibility, engaging in activities that benefit society, sharing resources, and sacrificing personal time and happiness

to help others and serve the community (Chittra Seangwatanarerk et al., 2017: 89). Local communities are built on the foundation of their own beliefs, values, and capabilities, characterized by self-reliance and active participation, fostered through the collaboration and cooperation of local community members (Airawee Weeraphanpong, 2014: 61-62).

The spirit of cooperation in Thai society involves various organizations and entities working together, which is referred to as "BOVORN." This concept encompasses (1) "B" for Ban (home/community), representing the people and residents of the community, (2) "W" for Wat (temple), involving monks and novices, and (3) "R" for Rongrien (school) or government agencies, including teachers, students, government officials, and civil servants. The collective strength and collaboration of these entities form what is known as the "BOVORN Power."

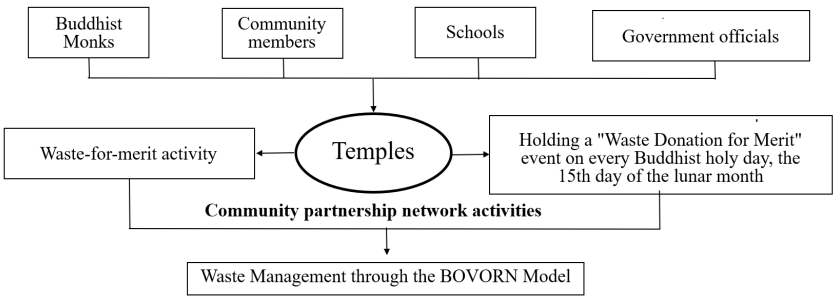


Figure 2: Participatory Process for Waste Management at the Source through the BOVORN Model

Waste management at the source through the BOVORN model is considered a community-based method for reducing the amount of waste in the community. This approach helps to limit excessive waste and reduce waste collection costs for local administrative organizations, such as municipalities and subdistrict administrative organizations. The model relies on fostering collaboration and participation from community members, including monks, residents, government officials, civil servants, teachers, and students. Together, they gather

ideas and design activities to reduce waste, sorting it into different categories to facilitate easier collection and disposal. Additionally, some types of waste that can generate income are separated from biodegradable waste, allowing those who sort the waste to earn money, which can help support their families.

Under the concept of waste management at the source through the BOVORN model, a key activity that has been implemented, with temples serving as the central hub for driving the initiative, is the "Waste-for-Merit" activity. This activity shifts the traditional belief surrounding merit-making, which typically involves donating money or offerings to monks or for the maintenance of Buddhist religious sites, such as repairing ordination halls, pavilions, or monk residences. The new concept promotes the idea that donating waste can also accumulate merit, just like offering money or other material offerings.

This new approach allows everyone in the community to participate in merit-making equally, whether they are rich or poor. Even families without money can collect waste from the streets and participate in the merit-making process. This collective effort helps to reduce waste in the community and makes it easier for government agencies to manage waste collection, while simultaneously encouraging cleanliness and a shared responsibility for waste management.



Figure 3: Driving Waste Management through the BOVORN Model

BOVORN Power Activities for Waste Management at the Source in Communities

The activity known as "Waste-for-Merit" was adapted by monks from the original "Waste-for-Eggs" program, which was overseen by government agencies such as municipalities, sanitation departments, and subdistrict administrative organizations. The original program encouraged community members to bring recyclable waste, weigh it, and exchange it for eggs, with the goal of promoting self-managed waste disposal and focusing on recyclable waste that could generate income for households (Onanong Cheablam et al., 2020: 140). The objective of this activity is to reduce waste at the source within the community by using the concept of “merit” in the context of Buddhism to motivate residents to help keep their community clean and to sort their waste properly. This activity is driven by the participation of community members, known as “BOVORN Power,” and follows these steps:

1. **Community Consultation**: A meeting is held with the community, including monks, residents, and representatives from government agencies such as schools, subdistrict administrative organizations, community health centers, and village health volunteers.
2. **Planning and Activity Design**: Responsibilities are divided among participants, and collaborative efforts are organized, forming a partnership network.
3. **Requesting Budget Support**: Funding is requested from various agencies involved in waste management, as well as donations from monks and community members who wish to support the cause.
4. **Constructing Waste Sorting Facilities**: A waste storage facility is built to accommodate the waste brought by residents and other organizations for the merit-making activity.

5. Publicizing the Activity: Information is disseminated to every household using the temple and community loudspeaker systems, mobile broadcast vehicles, posters, and social media platforms such as Facebook and village group chats.

6. Waste Collection by Monks: Monks at the temple accept donations and waste for the merit-making activity, guiding residents on how to properly sort and store the waste.

7. Coordinating with Recyclers: When the waste reaches a significant amount, a recycler is contacted to purchase the waste brought by community members. The proceeds from the waste are converted into income.

8. Utilizing the Proceeds: Income from waste sales is used to pay the temple's water and electricity bills, as well as to support temple maintenance and educational scholarships for students from underprivileged families, in accordance with the religious charity work of the monks.

Additionally, the "Waste-for-Merit" activity operates year-round, with waste collection and merit-making events held twice a month, on major Buddhist holy days or the 15th day of the lunar month. During these events, monks encourage community members to bring recyclable waste, such as plastic bottles, glass bottles, cans, scrap metal, and aluminum, from any location—along roadsides, fences, or canals—to participate in the merit-making activity. This initiative helps reduce the amount of waste in the community, preventing the community from becoming overly polluted, unsightly, or plagued by foul odors that disrupt daily life. It also fosters a sense of shared responsibility and discipline in waste collection and sorting among all community members.






Figure 4: Waste Sorting Activities in the Community Driven by "Merit"

New body of knowledge

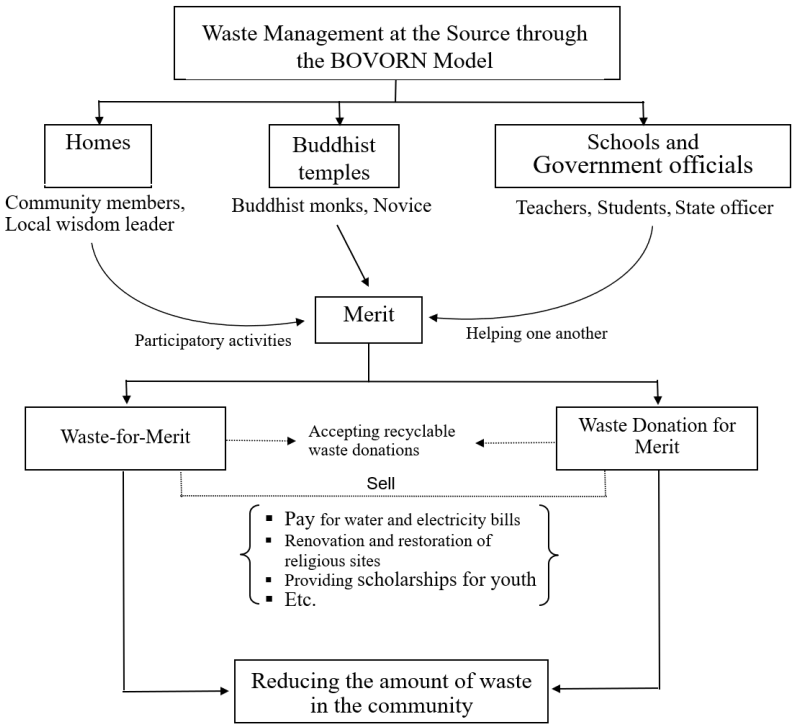


Figure 5: shows the new body of knowledge

Figure 5 illustrates the management of waste at the source within the community, through the collaboration and mutual support of the BOVORN partnership network, consisting of homes, temples, and schools/government agencies. The term "merit" serves as the driving force behind the activities, with the temple acting as the community's central hub. Residents,

government officials, civil servants, teachers, and students are encouraged to bring recyclable waste for merit-making, participating in events such as "Waste-for-Merit" and "Waste Donation for Merit." The temple sells the donated waste, using the proceeds to cover the temple's expenses, such as water and electricity bills, and for the repair and maintenance of religious sites. This activity is a way to reduce the amount of waste in the community by combining the concept of merit with cooperation under the BOVORN model.

Summary

Waste management through the BOVORN model in Thai society is a collaborative effort among the community's partnership network. The process is swift and actionable, with decisions made through joint consultations between monks, residents, and government officials. These three parties work together harmoniously, relying on mutual assistance. Waste management in the community must be tackled through coordinated efforts, utilizing the strength of the BOVORN model. All parties must contribute, with no single group bearing the responsibility or burden alone. Residents and monks must cooperate with government officials in tasks that the government cannot accomplish alone, due to budget limitations.

The “Waste-for-Merit” activity, led by monks, helps to reduce the amount of waste in the community and promotes efficient waste sorting at the source. It is a cost-effective initiative driven by the faith in the concept of “merit” in Buddhism. The activity involves merit-making through waste, with “Waste Donation for Merit” events held twice monthly on major Buddhist holy days or the 15th day of the lunar month. These efforts demonstrate the strength of the BOVORN model, which fosters social collaboration to effectively manage household waste, thereby significantly reducing the amount of waste in the community to the satisfaction of all its members.

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Building Justice Networks to Reduce Community Inequality in Thai Society

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Abstract

The objective of this study is to propose strategies for strengthening networks and reducing community economic inequality through an analysis of relevant literature and research. The findings reveal that community economic development must start with understanding the community context, encompassing the interplay of social, economic, political, cultural, and environmental factors. Building networks is a key mechanism formed through collaboration among individuals, organizations, and communities to exchange resources and knowledge under shared goals. Six areas of action were identified: (1) community product development, (2) community tourism promotion, (3) vocational skill development, (4) community business networking, (5) savings and community finance promotion, and (6) the use of technology and innovation. Addressing economic inequality requires consideration of three aspects: income and wealth outcomes, access to basic services, and the impact of external factors. Sustainable approaches to fostering equity and reducing inequality must focus on increasing access to quality public services, ensuring comprehensive distribution of government services, and enhancing community capacity based on the Sufficiency Economy Philosophy. This approach involves the

participation of all sectors and the integration of policies at all levels.

Keywords:
Economic Network, Justice, Inequality, Community, Thai Society

Introduction

In the present day, economic development not only focuses on economic growth but also emphasizes inclusive and equitable growth. Reducing economic inequality has become a critical issue, as prolonged high levels of inequality can undermine the overall growth and stability of the economy (Kriangsak Charoenwongsak, 1996)

Addressing this problem requires an understanding of community contexts, which encompass the interrelations among social, economic, political, cultural, and environmental aspects of communities from historical, scientific, and ideological perspectives. Building networks is a crucial mechanism for community economic development and inequality reduction. Networks are formed through the systematic collaboration of individuals, organizations, or agencies with shared objectives (Kriangsak Charoenwongsak, 2000). Community economic development through networks can be carried out in various areas, such as community product development, tourism promotion, vocational skill development, and community savings and finance promotion.

However, addressing inequality sustainably requires considering three aspects: income and wealth outcomes, opportunities for accessing basic services, and the impact of external factors (UNESCAP, 2018). Policies that focus solely on one aspect, such as financial transfers to low-income groups, may help reduce inequality in the short term but are not considered sustainable solutions. A sustainable approach to promoting equity and reducing inequality must focus on increasing access to quality public services, ensuring

comprehensive distribution of government services, and enhancing community capacity based on the Sufficiency Economy Philosophy. This requires the participation of all sectors and policy integration at all levels.

Severity of Inequality in Thai Society

Kiatnakin Phatra (2021) presented an interesting analysis of inequality in Thai society, revealing that Thailand's overall inequality is relatively high in both income and wealth dimensions. A critical question is where Thailand stands compared to other countries globally and how it has developed over time.

1. Income Inequality in Thailand Has Improved, But Not Sustainably: Although income inequality in Thailand has shown improvement, it is primarily due to unsustainable reasons, such as government aid and family support transfers, which do not directly reflect increased labor productivity in the long run.

2. Thailand Is Among the Countries with the Highest Wealth Inequality in the World: Thailand’s wealth inequality is increasing at a fast rate compared to other nations. According to Credit Suisse, the wealthiest 10% of Thais hold more than 77% of the country's total assets, and the share of assets held by the wealthiest 1% has risen sharply between 2008 and 2018.

3. Income Inequality in Thailand May Be Higher Than Official Figures Suggest: Official income inequality statistics in Thailand are based on data from the National Economic and Social Survey, which tends to include more low-income groups while excluding high-income earners. This causes the official figures to underreport the true level of inequality.

4. Thailand’s Economic Growth Has Been Unequal: Data shows that high-income groups have experienced faster income growth than low-income groups, resulting in a concentration of wealth at the top.

Causes of High Inequality in Thailand and Future Trends

The persistent inequality in Thailand is driven by external factors, policy-related issues, and structural economic factors, including:

1. Declining Agricultural Prices: With 31% of the Thai population employed in the agricultural sector, low income growth has widened the inequality gap.

2. Inequality in Opportunities: Limited access to quality education, weak labor rights, slow wage growth compared to economic growth, and concentrated profits in large companies make competition difficult for smaller businesses. Additionally, the government lacks systematic welfare measures to support low-income groups.

3. COVID-19 Worsened Inequality: The pandemic has significantly impacted the incomes of the lower economic pyramid more than the upper classes. The informal workforce is large, and the lack of a strong welfare state has exacerbated the situation. Thailand's social protection system ranks low compared to global standards.

4. An Aging Population Will Further Aggravate Inequality: As Thailand moves towards an aging society, inequality is likely to worsen.

Politics: A Deep-Rooted Cause of Inequality

Thailand's political system lacks effective mechanisms to reduce inequality, stemming from weak accountability within political institutions. As a result, several issues arise:

1. Media Freedom: Reflecting citizens' rights to freedom of expression and oversight of government, Thailand ranks 113th out of 141 countries.

2. Public Safety and Corruption: Thailand scores relatively low in these aspects.

3. Intellectual Property Protection: Standards are not adequately enforced.

4. Ineffective Competition Laws: Enforcement remains limited.

This aligns with the analysis of Nada Wasi and Kritleart Sumpantaraks (2021), who argued that inequality in Thai society is multifaceted and cannot be measured by a single index. Their study highlighted the need for a policy framework that addresses both immediate and long-term structural issues simultaneously. They emphasized that while opportunity, income, and wealth inequalities are interrelated, short-term assistance measures alone cannot reduce inequality in the long run or prevent its intergenerational transmission. Enhancing human capital development, access to resources, and employment opportunities are urgent and necessary.

Persistent Inequality in Thailand

The issue of inequality in Thailand has consistently drawn public attention. Despite official statistics showing a decline in income inequality over the past three decades before the COVID-19 pandemic, critics argue that Thailand's wealth inequality remains alarmingly high. This article provides an overview of various dimensions of inequality and their interconnections. It begins with a framework suggesting that childhood opportunity inequality leads to economic inequality in terms of income or consumption, which in turn results in wealth inequality. The article then reviews the role of policies in addressing both immediate and structural issues. The final section presents empirical evidence on different dimensions of inequality in Thailand, including education, health, access to basic resources and services, labor markets, agriculture, business, consumption, and wealth.

Government Policies and Inequality Reduction Efforts

Governments around the world consider inequality a structural problem requiring urgent solutions. In Thailand, from

the past to the present, government policies and measures to assist the poor have included 15 years of free education, the universal healthcare system, low-interest loans for farmers and small businesses, minimum wage policies, and the state welfare card system. Before the COVID-19 pandemic, Thailand's poverty rate declined, and income and expenditure inequality indices slightly improved over the past two decades.

However, inequality remains prevalent in Thai society. In 2015, the bottom 50% of income earners accounted for only 20% of total income, while the top 10% accounted for 37%. In 2018, there were only 3 million individuals with annual net incomes exceeding 150,000 baht who paid income tax, compared to 14 million low-income individuals registered for state welfare. Additionally, 1.8 million Thai households had per capita monthly incomes of less than 3,000 baht, while 500 top shareholders in Thailand earned an average of 3.1 billion baht per person annually, comprising 30% of the total profits in the business sector.

The Meaning of Community Context

Community context refers to the study of the relationships among social, economic, political, governance, cultural, natural resource, and environmental factors within a community. This includes understanding the historical background, scientific perspectives that emphasize systematic reasoning, and ideological perspectives related to community beliefs (Nuchanat Choosrichom, 2005).

Context refers to the conditions or environmental factors occurring both within and outside of an organization that directly impact its activities and personnel, either positively or negatively. Community refers to the grouping of social units and residential areas, which can vary in size and are often referred to by different names such as villages, towns, cities, or metropolises. Therefore, community context refers to the conditions or environments occurring both inside and outside of a community, including social, economic, cultural, traditional,

and other relevant characteristics (Saowalak Kosolkittiamphorn, 2005).

The context of a community encompasses the environmental and influencing factors that affect that community, including physical, social, cultural, economic, and political characteristics that impact the lifestyle, living conditions, and behaviors of community members. Understanding the context of a community is crucial for analyzing and planning community development effectively, as it helps provide an overall picture of the factors influencing that community's development and change (Supang Chantawanich, 2017).

Community context refers to the study of relationships among various factors within a community, including social, economic, political, cultural, and environmental aspects. It covers history, causality, and community beliefs, as well as internal and external environmental conditions affecting the community members' livelihoods. Understanding community context assists in effectively analyzing and planning community development.

Building Networks

A network is a grouping of individuals within or across communities, groups within groups, and communities with other communities, based on defined areas, content, and unified learning processes. This process is developed locally, suitable for local contexts, and enables individuals and communities to sustain themselves. The key elements include local wisdom, practical knowledge, role models, and social training within a given social context. Improved transportation and communication facilitate the exchange of visits, cross-border cooperation among communities, districts, provinces, and regions (Prachyath Chatupornphitakkul, 1995).

A network is a formal agreement among individuals, organizations, or institutions to establish connections and align under specific shared objectives systematically, with the goal of

conducting joint activities, such as educational reform initiatives (Kriangsak Charoenwongsak, 1996).

A social network refers to relational pathways within one or multiple social and cultural contexts. For example, kinship networks involve various occupations and statuses within the community while maintaining connections among family members, friends, and acquaintances (Chinsak Suwannachariya, 2006).

Building a network involves activities aimed at forming a group for the purposes of exchange, activities, or production among organizations or members. Forming a network requires prior interaction among participants before establishing a formal network organization. Network formation can involve creating new networks or expanding existing ones, such as establishing child rights forums or extending existing networks (Narumon Nirathorn, 2000).

Networks consist of individuals, organizations, and communities connected and coordinated under shared objectives. They emerge from various interactions and relationships through kinship, professions, and social status, with the ability to cross geographical boundaries. Key elements include local knowledge, practical applications, and collaborative learning. Network formation may involve establishing new networks or expanding existing ones, requiring member participation and actions. With modern transportation and communication advancements, network building has become more effective, enabling extensive learning and collaboration among communities.

Collaborative Networks for Sustainable Community Development

Sustainable community development in Thailand cannot be achieved by a single organization alone but requires collaborative networks from various sectors, including the government, private sector, civil society, and community members. These networks work together to drive sustainable development in line with the goals of the 20-year National

Strategy and the 1 3 th National Economic and Social Development Plan, which emphasize community resilience, inequality reduction, and improving the quality of life for citizens.

Collaborative networks play a crucial role in promoting and supporting community development in various dimensions, including economic, social, environmental, and cultural aspects. Especially in development areas requiring broad participation, these networks link resources, knowledge, and technology with community development, consistent with Thailand's 1 3 th National Economic and Social Development Plan, which focuses on balanced and sustainable economic development.

Under the 2 0 - year National Strategy, six core strategies encompass sustainable community development:

1. Human Resource Development and Capacity Building Strategy: Focuses on enhancing community members' quality of life through knowledge provision, training, and essential skill-building for self-development and family development.
2. Competitiveness Enhancement Strategy: Aims to enable communities to develop local products, create new markets, and elevate the grassroots economy through circular and green economies.
3. Opportunities and Social Equity Strategy: Emphasizes reducing inequalities between communities and ensuring equal access to public resources and services.
4. Economic and Environmental System Capacity Development Strategy: Focuses on conserving natural resources and the environment while managing existing resources for maximum community benefit.
5. Security and Stability Strategy: Promotes secure and stable livelihoods for citizens through strong and cohesive collaborative networks.
6. Public Sector Modernization Strategy: Supports the public sector's ability to work with various stakeholders within the community.

Building and Driving Collaborative Networks

Building collaborative networks within communities should start by identifying community issues and needs, followed by collaborative planning with organizations at local and national levels. Successful networks, such as community waste bank projects, organic farmer groups, and sustainable model community development in various provinces in Thailand, all arise from the involvement of multiple sectors. Sustainable community development under the 13th National Economic and Social Development Plan requires the collaboration of all sectors to strengthen communities, enhance self-management capabilities, and improve quality of life. A well-structured and efficient collaborative network will help drive sustainable and balanced community development in alignment with national strategy goals.

Strengthening Community Economy

Strengthening the community economy can be divided into six main areas:

1. Community Product Development: The development of community products is at the heart of sustainable community economic strengthening. This begins with utilizing local raw materials to create value-added products, such as processed agricultural products, traditional crafts, and products based on local wisdom (Office of Community Development, 2022). Modernizing packaging to ensure appeal, convenience, and effective storytelling is another key factor (Community Enterprise, 2021). Moreover, establishing OTOP product standards increases consumer confidence and market opportunities (Department of Community Development, 2023). Key success factors include community participation, continuous quality improvement, unique local identity, appropriate technology and innovation, and diversified market channels.

2. Community Tourism Promotion: Promoting community-based tourism is an essential tool for developing local economies through community involvement in managing

natural and cultural resources (Porntip Kitjaroenpaisarn, 2020). Core activities include developing local tourist attractions, organizing cultural events, and developing homestay accommodations while preserving the community's traditional way of life and the environment (Sudthanom Tanjaroen, 2018). Successful community tourism hinges on fair benefit distribution and balancing economic development with local cultural conservation.

3. Vocational Skill Development: Vocational skill development is a key mechanism for strengthening the community economy, focusing on three main areas . Organizing practical vocational training tailored to community needs, such as product processing, crafts, or tourism services; 2. Forming professional groups to exchange knowledge and resources, enhancing market bargaining power; 3. Developing management skills, including business planning, finance, marketing, and technology utilization.

4. Building Community Business Networks: Building community business networks is crucial for grassroots economic development by connecting stakeholders from all sectors (Office of the National Economic and Social Development Council, 2022). The process begins by strengthening internal community networks through group formation among producers, farmers, and small entrepreneurs to exchange production knowledge and resources. Inter-community networking broadens market opportunities through goods and service exchanges, leading to more diverse and higher-quality products (Phipat Yodprutikarn, and Others,2014). Additionally, collaboration with public and private sectors provides support in academic, financial, and marketing areas. Prayon Ranrong (2021) proposed that building sustainable community business networks requires trust and cooperation among members, shared goals and plans, and fair benefit distribution. Information and experience sharing among network members raise production and service standards. Network development should consider each community's identity and potential, using existing social and cultural capital

as the foundation (Wichit Nantasuwan, 2022). Strengthening networks leads to community self-reliance and sustainable economic development.

5. Community Savings and Finance Promotion: Promoting community savings and finance is a key mechanism in local economic development. The establishment of village funds provides easy access to financial resources and reduces reliance on informal loans (Bank of Thailand, 2022). Community savings groups and cooperatives help build financial discipline and enhance community bargaining power (Community Organizations Development Institute, 2021). Effective community financial system development must consider local contexts and encourage member participation in management (Prawes Wasi, 2020).

6. Technology and Innovation Utilization: The application of technology and innovation in communities focuses on three main areas: production, marketing, and problem-solving. Automated and IoT technologies are utilized to enhance production efficiency, develop online sales channels through various platforms, and apply social innovations to improve quality of life, such as renewable energy systems and smart waste management (National Innovation Agency, 2023).

Strengthening the community economy involves developing local products to meet modern standards, promoting community tourism while conserving culture and the environment, vocational training and group formation, building business networks to exchange knowledge and resources, establishing savings groups and funds to enhance financial access, and employing technology and innovation to improve production, marketing, and problem-solving within the community.

Reducing Economic Inequality in Communities

Economic policies in many countries today do not focus solely on growth but also emphasize inclusive growth. The issue of inequality has gained increased attention as it reflects how

different households benefit from economic expansion. Prolonged high levels of inequality can undermine overall economic growth and stability. This article explores different perspectives on inequality, the current situation in Thailand, whether current policies are sufficient to reduce household inequality, and what additional measures can be taken.

Pirayan Ronnapap (2021) proposed three perspectives on inequality: Outcome, Opportunity, and Impact. Inequality reflects disparities in economic and social aspects. A study by UNESCAP (2018) defines inequality in three dimensions as follows:

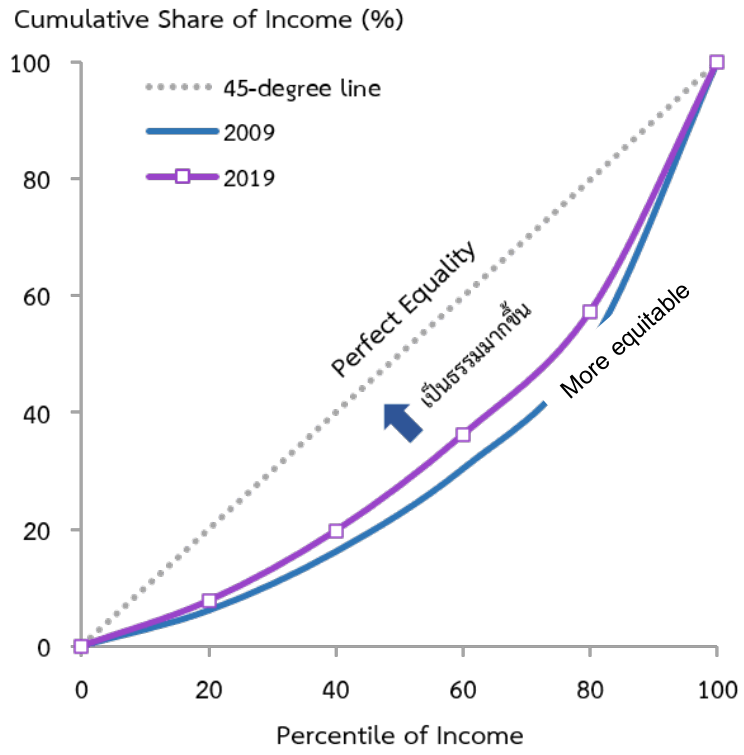


Figure 1: Lorenz Curve of Thailand (2009 vs 2019)

1. Outcome Dimension

The Outcome Dimension reflects economic data at the household level, typically measured in three aspects: income,

consumption expenditure, and wealth. In practice, these can be assessed using several methods, such as calculating the Gini Index/Coefficients for cross-country comparisons, constructing the Lorenz Curve to illustrate changes in inequality over time (Figure 1), and measuring the rate of change in income, consumption expenditure, or wealth for different income groups over a specific period. Outcome inequality measurement is often the starting point for analyzing other dimensions of inequality.

2. Opportunity

The Opportunity Dimension considers differences in access to basic rights and services, which lead to varying quality of life among household groups. For example, disparities in access to housing assistance, education and healthcare services, financial services, information technology, and tax deductions based on income levels. Opportunity inequality can be evaluated both quantitatively, such as by counting the number of people with access to basic services, and qualitatively, like assessing the quality of hospital services according to international standards.

3. Impact

The Impact Dimension focuses on the effects of external shocks on households, such as natural disasters, pandemics, and technological changes. The magnitude of impact on different household groups often varies due to two main reasons: the differential effects of external factors on households, such as flooding affecting only the southern region and thereby reducing the average income of households in that region, and differences in households' basic resources (endowments). For instance, while facing the same shock, such as the COVID-19 pandemic, households with better resources may be less affected. Businesses that can shift to online sales suffer less than those unable to adapt, and people living in crowded communities with poor environments are more prone to contracting infectious diseases (Puey Ungphakorn Institute for Economic Research, 2021).

Regardless of the cause of Impact Inequality, it tends to reinforce disparities in both Opportunity and Outcome

dimensions. The key point is that these three dimensions of inequality are interconnected. Figure 2 illustrates the root causes of inequality that can be alleviated through policies, except for those arising from certain inherent endowments, such as unequal innate abilities. However, sustainable inequality reduction should focus on two main areas: increasing opportunities and creating safeguards to reduce the impact of external shocks on households.

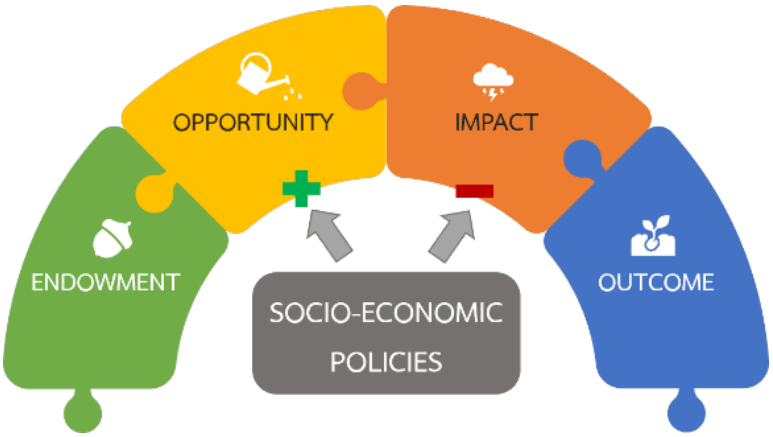


Figure 2: Policy Approaches for Sustainable Inequality Reduction (Pirayan Ronnapap, 2021)

Policy Approaches to Reducing Inequality

Focusing policies solely on addressing one dimension of inequality, such as providing cash transfers to increase income for low-income groups, can help mitigate the impact dimension but is not a sustainable solution. Low-income individuals often lack access to resources that would enable them to generate sufficient income for a stable livelihood, making them continuously dependent on government assistance. Moreover, low-skilled workers in the low-income group are more severely affected by economic crises and take longer to recover than other groups. This results in a heavy financial burden on the government, which must allocate significant relief funds to support this group.

Building Justice Networks to Reduce Community Economic Inequality

Achieving fairness and reducing inequality in society can be developed through the following approaches:

1. Expanding Opportunities for the Bottom 40%: Increase access to quality public services and sustainable employment for the lowest 40% of the population. This includes improving access to quality education for underprivileged children and youth, providing healthcare services to target groups in remote areas, and creating opportunities for land ownership and income improvement. Formulate fiscal policies that effectively reduce social inequality and benefit low-income groups. Enhance social welfare provisions to adequately and appropriately support the lowest 40% of income earners.

2. Equitable Distribution of Public Services: Ensure equal access to quality education, healthcare, and social welfare services nationwide. Promote equitable access to quality education across regions, improve the quality of healthcare services to cover all areas, and raise awareness among informal workers about the benefits of retirement security and the social security system. Provide and improve suitable infrastructure for various populations and reform business regulations to promote fair competition.

3. Strengthening Community Capacity and Financial Resilience: Develop community economic capacity and financial resilience based on the Sufficiency Economy Philosophy. This includes creating and nurturing community change leaders, fostering learning communities, and supporting financial management education. Encourage community participation in welfare and service provision, as well as resource management within the community (National Science and Technology Development Agency, 2017).

The study identifies four variables in building justice networks to reduce community economic inequality: community economic network development, financial management support, community welfare provision, and

community resource management networks. These elements can be structured into a comprehensive model for sustainable inequality reduction.

Conclusion

Building networks and reducing community economic inequality are crucial and complex issues that must start with understanding the community context. This context includes the environment and various factors—social, economic, political, cultural, and environmental—that influence the community's way of life and development. Building networks is a key mechanism that involves the collaboration of individuals, organizations, and communities to exchange resources, knowledge, and experiences under shared objectives. This process relies on active participation and engagement from members. Strengthening the community economy can be achieved in multiple areas, such as developing standardized and value-added community products, promoting community-based tourism that preserves culture, enhancing vocational skills, establishing community business networks, encouraging community savings and finance, and applying technology and innovation.

To reduce economic inequality, it is essential to consider the outcome dimension related to income and wealth, opportunities for accessing basic services, and the impact of external factors. The approach to achieving equity and reducing inequality must focus on increasing access to quality public services, ensuring comprehensive and equitable distribution of government services, enhancing community capacity based on the Sufficiency Economy Philosophy, and improving community finance and welfare systems. Sustainable solutions to inequality require increasing opportunities and building resilience in communities through the participation of all sectors and policy integration at all levels—local, regional, and national. This comprehensive approach aims to achieve inclusive and equitable development, leading to a genuine

improvement in the quality of life for community members; As summarized in the following figure:

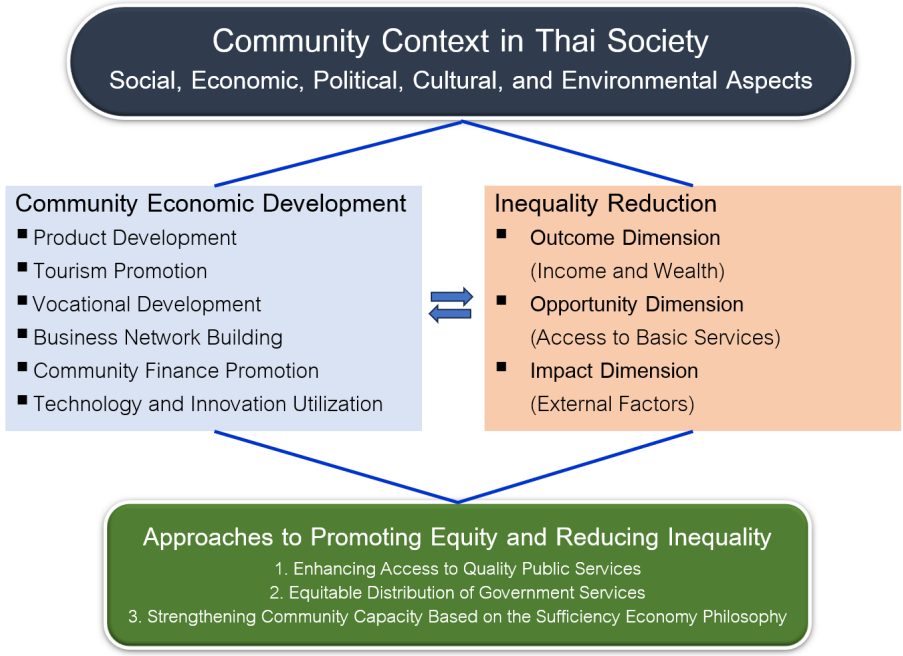


Figure 3: Building Justice Networks to Reduce Community Inequality in Thai Society

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JUSTICE

Enhancing the Operational Efficiency of Administrative Court Personnel

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Abstract

This study aims to analyze approaches for enhancing the operational efficiency of personnel in the Administrative Court by considering the concept of competency and the Tri-Sikkha (Threefold Training) principles in Buddhism. The findings reveal that operational efficiency comprises key elements, including knowledge, skills, abilities, motivation, attitude, experience, work environment, self-development, teamwork, and creativity.

Key approaches for enhancing efficiency include continuous training, establishing a mentorship system, supporting education and research, creating career advancement pathways, improving the work environment, promoting knowledge exchange, ensuring fair evaluations, and fostering holistic well-being. Additionally, integrating the Tri-Sikkha principles (morality, concentration, and wisdom) into personnel development leads to balanced and sustainable growth. Systematic and continuous personnel development efforts will enhance the efficiency of administrative justice, build public confidence and trust, and advance the Administrative Court toward excellence in accordance with its established vision.

Keywords: Operational Efficiency, Administrative Court Personnel, Human Resource Development, Tri-Sikkha (Threefold Training)

Introduction

In today's rapidly evolving and complex society, developing the potential of personnel within organizations has become a critical factor in achieving both success and sustainability. This is especially true for institutions with pivotal roles in ensuring justice, such as the Administrative Court. Promoting the operational efficiency of court personnel is therefore a key focus in human resource management (Office of the Administrative Court, 2022). Operational efficiency, or "Performance Potential," combines both existing abilities and future growth potential, encompassing various key elements such as knowledge, skills, abilities, motivation, and attitude (Sonnentag & Frese, 2002). The development of operational efficiency must take into account a well-rounded and systematic approach.

In the context of the Administrative Court, enhancing the operational efficiency of personnel is crucial for achieving the organization's vision of becoming a "Court of Excellence" (Office of the Administrative Court, 2022). Continuous and systematic development of personnel is necessary, utilizing various approaches such as training, mentoring systems, supporting education and research, and creating an environment conducive to learning and growth (Visanu Waranyu, 2020; Surapol Nitikraiphot, 2022). Additionally, the application of Buddhist principles, particularly the Tri-Sikkha (Morality, Concentration, and Wisdom), in personnel development is a promising approach that aligns with the Thai socio-cultural context. The integration of modern competency-based theories with traditional Buddhist principles could lead to balanced and sustainable development, enhancing both knowledge and ethical behavior.

This study and analysis of approaches to enhancing the operational efficiency of Administrative Court personnel hold significant importance for developing effective systems and mechanisms for capacity building. These improvements will

contribute to more efficient delivery of administrative justice, building long-term public confidence and trust in the court.

Definition of Operational Efficiency

The term Performance Potential is derived from two key components: Potential and Performance. Together, they represent the capacity of an individual to grow and improve their job performance. The concept of Competency—often used interchangeably with potential—includes various characteristics such as knowledge, skills, and behavioral traits necessary for successful job performance (Boyatzis, 2008). Competency is a distinguishing factor between superior and average performers and is considered a combination of Knowledge, Skills, and Attributes that allow individuals to excel in specific roles (McClelland, 2008). Competency is not only about what an individual currently knows or can do but also about their potential to grow and adapt in future roles.

Competency-based frameworks have become integral in identifying and developing high-performing employees. According to Sonnentag & Frese (2002), operational efficiency in this context encompasses knowledge, skills, abilities, motivation, attitude, experience, work environment, self-development, teamwork, and creativity. These factors work synergistically to determine how effectively an individual can perform in their role.

Key Components of Operational Efficiency

Operational efficiency is crucial for organizational success and career development. It consists of several interconnected components, as identified by Sonnentag & Frese (2002):

1. Knowledge (Knowledge): The foundation of operational efficiency, knowledge refers to the information, concepts, and understanding an individual has about their work and related fields. Deep knowledge enables employees to make informed decisions and solve problems creatively.

2. Skills (Skills): These are task-specific abilities necessary for successfully completing work, which are acquired through training and experience. Depending on the nature of the job, key skills may include technical, communication, and management skills.

3. Abilities (Abilities): This refers to the personal characteristics that impact job performance, such as cognitive ability, adaptability, and learning capacity. While abilities are often innate, they can be developed through practice and experience.

4. Motivation (Motivation): Motivation drives individuals to work diligently and remain committed. High levels of motivation lead to greater effort, persistence in the face of challenges, and higher job satisfaction (Ryan & Deci, 2000).

5. Attitude (Attitude): This refers to the individual's outlook and feelings towards their job and organization. Positive attitudes promote organizational engagement, job satisfaction, and collaboration with colleagues.

6. Experience (Experience): Experience is the knowledge and skills acquired through actual work. It enhances the ability to handle complex situations, solve problems efficiently, and become more proficient in the job (Kolb, 1984).

7. Work Environment (Work Environment): This external factor impacts job performance, encompassing organizational culture, available resources, and relationships with colleagues. A supportive work environment fosters efficient work and creativity.

8. Self-development (Self-development): The continuous effort of an individual to improve their knowledge, skills, and abilities. Self-development enables employees to better adapt to changes and new challenges.

9. Teamwork (Teamwork): The ability to collaborate effectively with others. Good teamwork promotes knowledge exchange, collaborative problem-solving, and innovation.

10. Creativity (Creativity): The ability to think outside the box and develop new ideas or methods. Creativity enables

organizations to adapt to changes and maintain a competitive edge (Amabile, 1996).

A balanced emphasis on these components is essential in promoting operational efficiency. Organizations should support employees' knowledge and skill development, create conducive work environments, and foster motivation and positive attitudes. Meanwhile, employees should focus on self-development, learning from experience, promoting teamwork, and encouraging creativity (Sonnentag & Frese, 2002). Continuous development of these elements will lead to increased operational efficiency at both individual and organizational levels.

Enhancing Operational Efficiency in the Administrative Court

The concept of Competency—defined as behavioral characteristics that enable individuals to excel in their jobs—comprises knowledge, skills, and unique attributes of each individual. Competency can be categorized into three main types: organizational core competency, role-specific competency, and task-specific competency. Competency is characterized by five key attributes: it is an internal trait, linked to reasoning ability, has measurable standards, is systematic, and varies between individuals. Developing competency involves improving work methods, knowledge, abilities, skills, and attitudes to achieve organizational goals.

To enhance operational efficiency, integrating the principles of Tri-Sikkha (Morality, Concentration, and Wisdom) with competency-based frameworks offers a promising approach. By focusing on both the technical aspects of job performance and ethical behavior, this integration promotes transparency, integrity, and teamwork, ensuring quality outcomes that align with organizational standards (Sujitra Thananan, 2009). Developing competencies through training, mentorship, and personal growth leads to a well-

rounded workforce capable of meeting the demands of modern administrative justice.

In conclusion, operational efficiency in the Administrative Court is a multifaceted concept that combines both modern human resource management strategies and traditional Buddhist principles. The systematic development of knowledge, skills, motivation, and creativity, coupled with the ethical grounding provided by Tri-Sikkha, ensures that court personnel can deliver justice efficiently while fostering public trust and organizational excellence.

Buddhist Principles in Enhancing the Operational Efficiency of Personnel

The Buddha outlined three essential principles of education according to the Buddhist scriptures, known as the Tri-Sikkha: 1) Higher Morality (Adhisīla Sikkhā), 2) Higher Mind (Adhicitta Sikkhā), and 3) Higher Wisdom (Adhipaññā Sikkhā) (Aṅguttara Nikāya 20/87/312, 20/90/338; Khuddaka Nikāya 25/10/48-49). These three principles form the core of human development, enabling individuals or personnel to perform their duties more efficiently. The Tri-Sikkha serves as a set of moral guidelines that foster virtuous behavior, mental stability, and the wisdom necessary to solve problems using one's unique knowledge. This leads to the improvement of personnel's potential and overall quality, while also creating a better work environment and enhancing organizational culture toward greater efficiency.

The Tri-Sikkha can be viewed as a key framework for human development, which can be broken down as follows:

1. The Tri-Sikkha as a Major Principle for Overcoming Defilements: According to the Anupubbasutta, the Buddha taught that monks and individuals who do not fully understand the Four Noble Truths wander aimlessly through the cycles of birth and death. The Four Noble Truths consist of noble morality (Ariyasīla), noble concentration (Ariyasamādhi), noble wisdom (Ariyapaññā), and noble liberation (Ariyavimutti). By eliminating craving (Bhavataṇhā)

and the clinging to existence, monks achieve liberation through morality, concentration, wisdom, and ultimate freedom. The Buddha taught these principles to guide monks toward deeper understanding.

2. The Tri-Sikkha as the Foundation of Monastic Discipline: In the Vacchīputtasutta, the Buddha advised a monk who could not fully follow all the precepts to practice the Tri-Sikkha to eliminate lust, anger, and delusion. These three principles serve as the foundation for avoiding unwholesome actions, representing the core of the monastic discipline.

3. The Tri-Sikkha as a Human Development Process: As shown in the Paṭhama sikkhāsutta, a monk who fully practices morality, moderate concentration, and wisdom is capable of reaching the first stage of enlightenment (Sotāpanna) or the second stage (Sakadāgāmī). A monk who fully develops morality and concentration but only moderately develops wisdom can reach the third stage (Anāgāmī). However, a monk who completes the practice of morality, concentration, and wisdom can fully free themselves from all defilements and reach the final stage (Arahantship).

Therefore, the Tri-Sikkha represents the essential principles for enhancing the potential of personnel in the Administrative Court. These principles include morality in behavior, mental stability in concentration, and wisdom in knowledge, helping individuals to build confidence in their work and relationships with colleagues, subordinates, and others. This involves the development of personal characteristics, knowledge, and skills to meet organizational standards and achieve the desired outcomes. This, in turn, results in more efficient job performance.

The Operations of the Administrative Court

After four years of operation, the Administrative Court initiated plans to develop and drive its performance toward achieving successful outcomes. The first Strategic Plan of the Administrative Court was announced on March 9, 2005. The

vision of this first strategic plan was: "The Administrative Court as a principal institution of the country that exercises judicial power to balance the protection of the rights and freedoms of citizens with the state's operations for the public benefit." The purpose of this plan was to establish principles for fair and swift adjudication, ensuring the protection of rights and freedoms while fostering justice for all parties involved. Moreover, the plan sought to establish administrative law standards for public administration based on the rule of law, which would lead to public confidence in the administrative justice system and good governance in Thai society.

Following the announcement of the first strategic plan, the Administrative Court conducted a comprehensive analysis of the various contexts affecting its operations. This included gathering feedback from the public, academics, and the media to develop a strategy that aligns with the changing circumstances. Consequently, the Second Strategic Plan was implemented from 2008 to 2011, with the vision: "The Administrative Court as a principal institution of the country that exercises judicial power in administrative disputes, aiming to balance the protection of rights and freedoms with the state's operations for the public benefit."

As societal contexts evolved, various internal and external factors began to impact the operations of the Administrative Court. These factors prompted the Court to review and update the Second Strategic Plan (2008-2011) and develop the Third Strategic Plan (2011-2014). This plan aimed to provide a framework for future operations, starting with an analysis of both external and internal environments using SWOT Analysis. The purpose was to ensure that the Court's operations would meet the public's expectations and respond to the needs of all sectors. The vision of the Third Strategic Plan was: "The Administrative Court as a principal institution of the country that exercises judicial power in administrative disputes, aiming to balance the protection of citizens' rights and freedoms with the state's operations for the public benefit."

To date, the Administrative Court has implemented four strategic plans and has continuously updated its vision to stay aligned with modern contexts and changing circumstances. Moreover, the Court has developed a 20-Year Master Plan (2018-2038), with the vision of the Administrative Court being: "Providing fair, swift, and modern administrative justice to promote good governance in society and becoming a Court of Excellence." The motto accompanying this vision is: "Fairness, Speed, and Modernity."

Scope of Roles and Duties of the Administrative Court of Thailand

The Administrative Court of Thailand plays a crucial role in delivering justice in administrative cases. Established under the Administrative Court Establishment Act and the Administrative Court Procedure Act, B.E. 2542 (1999), its main objective is to balance the protection of citizens' rights and freedoms with the operations of government agencies. The scope of the Administrative Court covers various key aspects as follows:

1. Hearing and Adjudicating Administrative Cases

The Administrative Court has the authority to hear and adjudicate disputes related to administrative law between individuals or private entities and government agencies. These disputes may arise from acts or omissions of state officials that affect citizens' rights. Examples of cases handled by the Administrative Court include the revocation or annulment of administrative orders, misuse of authority, and unlawful acts that infringe upon citizens' rights.

2. Protecting Citizens' Rights and Freedoms

A key role of the Administrative Court is to protect the rights and freedoms of citizens from unlawful or unjust actions or omissions by government officials or agencies. If a citizen suffers from an unfair administrative act, such as an unlawful order or an action that contravenes the law, they have the right

to file a case with the Administrative Court to determine the legality of such actions.

3. Ensuring Legal Compliance in the Exercise of State Power

The Administrative Court is responsible for overseeing and ensuring the legality of state power and the actions of state officials. The court's decisions help ensure that government agencies operate within the law, promoting transparency and fairness in their actions. The rulings of the Administrative Court aim to uphold the Rule of Law, ensuring that state power is exercised lawfully and that citizens' rights are protected.

4. Resolving Conflicts Between Government Agencies

In addition to resolving disputes between citizens and government agencies, the Administrative Court is tasked with adjudicating legal conflicts between different government agencies. Such disputes may involve the scope of authority, legal interpretation, or conflicts over resources and rights to carry out certain operations. The court's decisions in these cases are important in ensuring clarity and efficiency in government operations.

5. Promoting Good Governance in Government Agencies

The role of the Administrative Court extends beyond merely adjudicating disputes. It also plays a key role in promoting good governance within government agencies. The court's rulings, which emphasize transparency, accountability, and adherence to the law, help encourage government agencies to act appropriately and fairly. This contributes to building public confidence in Thailand's administrative system.

6. Setting Guidelines and Standards for Government Practices

The rulings of the Administrative Court often serve as guidelines and standards for future government practices. The court's decisions regarding the use of administrative power or legal interpretation help government officials and agencies follow the law correctly and avoid infringing on citizens' rights.

The Administrative Court of Thailand plays a significant role in protecting citizens' rights from unlawful government actions and establishing standards for the operation of government agencies. The court serves as an essential mechanism in promoting good governance and justice within the administrative system. By balancing the protection of citizens' rights and freedoms with the operations of the state for public benefit, the court contributes to ensuring fair and lawful administrative practices.

Enhancing the Operational Efficiency of Administrative Court Personnel

The development of personnel potential is a core factor driving an organization to keep pace with change. The Administrative Court, as an institution with a significant role in delivering administrative justice, must prioritize continuous and systematic personnel development (Office of the Administrative Court, 2022). Ongoing training is a key strategy to enhance the knowledge and skills of personnel, particularly in the field of administrative law and in handling increasingly complex and evolving cases. Additionally, strengthening information technology skills is essential to support development (Visanu Waranyu, 2020).

The implementation of a mentoring system is another effective approach for transferring knowledge and experience from senior to junior personnel. Pairing senior employees with newer staff not only enhances job-related skills but also fosters positive relationships within the organization (Surapol Nitikraiphot, 2022). Supporting further education and research is another vital measure in expanding knowledge in administrative law. Providing scholarships for higher education both domestically and internationally opens up new perspectives and deepens the knowledge of personnel, which benefits the long-term development of the Administrative Court system (Office of the Administrative Court, 2022).

Creating a clear career path and developing an individual development plan (IDP) are important strategies that motivate personnel and foster organizational commitment. By having a clear vision of their future, employees are more likely to commit to continuous self-development (Surapol Nitikraiphot, 2022). Improving the work environment to be modern and conducive to learning is another essential factor that should not be overlooked. Providing modern technology and equipment enhances operational efficiency, while fostering a work atmosphere that encourages learning leads to continuous development (Visanu Waranyu, 2020).

Promoting knowledge exchange through forums and establishing communities of practice enables collaborative learning and the development of new knowledge, ultimately improving the efficiency of the Administrative Court system (Office of the Administrative Court, 2022). Fair and transparent performance evaluations, coupled with consistent feedback, help personnel identify their strengths and areas for improvement, leading to continuous job performance enhancement (Surapol Nitikraiphot, 2022).

Finally, promoting the holistic well-being of personnel—both physically and mentally—along with maintaining a healthy work-life balance, ensures that employees remain happy and fully committed to their work (Office of the Administrative Court, 2022). Systematic and continuous development of Administrative Court personnel strengthens the organization and enhances its capacity to deliver efficient administrative justice. This, in turn, fosters public confidence and trust in the Administrative Court system over the long term (Visanu Waranyu, 2020; Surapol Nitikraiphot, 2022).

The development of personnel in the Administrative Court is essential for organizational efficiency. Key approaches include continuous training, mentoring systems, supporting education and research, career path planning, improving the work environment, knowledge exchange, fair evaluations, and promoting holistic well-being. Systematic implementation of

these strategies will strengthen the organization and build public confidence.

The Application of the Tri-Sikkha (Threefold Training) to Enhance Personnel Efficiency in the Administrative Court

The development of personnel is a crucial factor for ensuring the efficiency and effectiveness of organizations, especially those responsible for justice delivery, such as the Administrative Court. One valuable framework for fostering this development is the Tri-Sikkha (Threefold Training) from Buddhist teachings, which comprises three core elements: morality (Sīla), concentration (Samādhi), and wisdom (Paññā). By applying these principles systematically, the Administrative Court can enhance the capacity of its personnel, promoting ethical behavior, mental focus, and sound decision-making in complex legal matters. This article explores how the Tri-Sikkha principles can be applied to increase the operational potential of court personnel.

1. Sīla (Morality): Strengthening Ethical Behavior in Personnel

Morality, or Sīla, serves as the foundation of personal and professional integrity. In the context of the Administrative Court, fostering strong ethical standards ensures that personnel operate with fairness, justice, and a commitment to the rule of law. Applying Sīla in the workplace involves promoting honesty, responsibility, and transparency, which are essential qualities for those involved in judicial processes.

To effectively integrate Sīla into court personnel's work environment, it is important to establish a code of ethics that aligns with Buddhist moral precepts, such as refraining from causing harm, speaking truthfully, and maintaining fairness in all actions. Training programs that focus on ethical decision-making and integrity help employees internalize these values, which in turn contributes to building public trust in the

Administrative Court's operations. By promoting morality, the court can ensure that its personnel adhere to high ethical standards, contributing to justice and governance.

2. Samādhi (Concentration): Enhancing Focus and Mental Discipline

Concentration, or Samādhi, refers to the cultivation of mental focus and stability. In the fast-paced and often stressful environment of the Administrative Court, it is essential for personnel to maintain clarity of mind, enabling them to process complex legal information and make sound decisions. Developing Samādhi helps court employees stay calm and composed under pressure, enhancing their ability to focus on tasks and manage their workloads efficiently.

To integrate Samādhi into the workplace, the court can introduce mindfulness and meditation practices that encourage employees to develop mental discipline and emotional regulation. Regular mindfulness training sessions or quiet spaces for meditation within the workplace can help personnel manage stress, reduce distractions, and maintain their attention during demanding tasks. These practices not only improve individual performance but also contribute to a positive and supportive work environment, where employees feel mentally and emotionally balanced.

3. Paññā (Wisdom): Cultivating Knowledge and Insight for Effective Problem-Solving

Wisdom, or Paññā, represents the culmination of the Tri-Sikkha and is vital for making informed and rational decisions. In the Administrative Court, personnel must possess not only legal knowledge but also the capacity for deep understanding and insight into complex issues. Paññā enables individuals to apply their knowledge effectively to solve problems, interpret laws accurately, and deliver fair and just rulings.

Fostering Paññā among court personnel involves both professional and personal development. Continuous education and training in administrative law, legal interpretation, and case management are essential for developing expertise.

Additionally, encouraging critical thinking and reflective practices helps individuals sharpen their analytical skills, allowing them to assess situations from multiple perspectives. Research initiatives and participation in legal discussions and conferences can also enhance their capacity for innovative problem-solving. By nurturing wisdom, personnel can contribute to the effective and fair functioning of the Administrative Court.

4. The Integration of Tri-Sikkha for Holistic Personnel Development

The application of Tri-Sikkha in the Administrative Court should not focus on isolated training in morality, concentration, or wisdom alone, but rather on the integrated development of these three elements. A holistic approach ensures that personnel not only improve their legal knowledge and skills but also become more ethical, focused, and wise in their daily work.

Implementing Tri-Sikkha-based training programs can include:

1) Ethical workshops that teach principles of Sīla and apply them to real-world scenarios.

2) Mindfulness and meditation sessions to promote Samādhi and help personnel maintain mental clarity during high-pressure situations.

3) Continuous legal education and opportunities for research to foster Paññā and enhance decision-making abilities.

By embedding these practices into the court's professional development programs, the Administrative Court can cultivate well-rounded personnel who are equipped to handle both the technical and ethical demands of their roles.

5 . Benefits of Applying Tri-Sikkha to Personnel Development in the Administrative Court

The application of Tri-Sikkha principles can yield several key benefits for the Administrative Court:

1) Improved Ethical Standards: By strengthening the moral foundation of court personnel, the court fosters greater

accountability, transparency, and fairness in its operations, which enhances public trust.

2) Enhanced Mental Focus and Emotional Stability: Concentration training helps employees manage stress, stay focused on their tasks, and maintain productivity, especially in high-pressure environments.

3) Better Problem-Solving and Decision-Making: Wisdom development equips personnel with the skills to interpret laws accurately, solve complex legal problems, and make informed judgments.

In summary, the application of the Tri-Sikkha principles—Sīla (morality), Samādhi (concentration), and Paññā (wisdom)—provides a comprehensive framework for enhancing the potential of personnel in the Administrative Court. By fostering ethical behavior, mental discipline, and deep understanding, the court can create a professional workforce that not only excels in legal expertise but also contributes to the fair and just administration of law. A systematic and ongoing integration of these principles will strengthen the court's capacity to meet its mission of delivering justice efficiently and ethically, benefiting both the organization and the society it serves.

Conclusion

The enhancement of personnel efficiency in the Administrative Court is a critical issue that has garnered significant attention in human resource management. Developing the potential of personnel is central to driving the organization forward, enabling it to keep pace with changes and achieve its vision of becoming a "Court of Excellence." Operational efficiency consists of various components, including knowledge, skills, abilities, motivation, attitude, experience, work environment, self-development, teamwork, and creativity. Thus, promoting efficiency requires a comprehensive and systematic approach.

There are various methods to enhance the operational efficiency of personnel in the Administrative Court. Continuous training is a key strategy to enhance knowledge and skills, particularly in administrative law and information technology. The establishment of a mentoring system facilitates the transfer of knowledge and experience between generations. Supporting further education and research helps develop knowledge in administrative law. Creating clear career paths and individual development plans fosters motivation and strengthens organizational commitment.

Moreover, improving the work environment to be modern and conducive to learning, promoting knowledge and experience sharing, conducting fair and transparent performance evaluations, providing regular feedback, and promoting the holistic well-being of personnel—including work-life balance—are essential strategies for enhancing personnel potential.

The integration of Buddhist principles, particularly the Tri-Sikkha (morality, concentration, and wisdom), into personnel development is an interesting and relevant approach that aligns with the Thai social context. It aims to develop behavior, mental stability, and wisdom, leading to balanced and sustainable growth. Systematic and continuous efforts to develop personnel efficiency will enable the Administrative Court to increase its effectiveness in delivering administrative justice, build public confidence and trust, and lead the organization toward excellence in accordance with its vision. This will result in long-term public confidence in the administrative justice system. As illustrated in the diagram below:

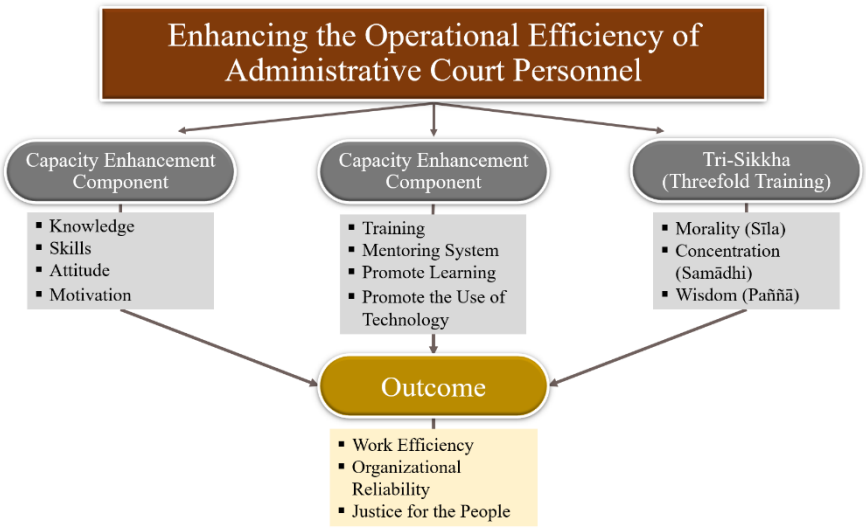


Figure 1: Enhancing the Operational Efficiency of Administrative Court Personnel

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Efficient Human Resource anagement in the Administrative Court

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Abstract

This article presents the concept of effective personnel management by integrating contemporary academic theories with Buddhist principles. Human resource management encompasses recruitment, selection, development, motivation, and retention of employees, with an emphasis on the use of technology, lifelong learning, and the creation of a strong organizational culture. The Buddhist principles in personnel management are based on the "Four Strengths" (Pāla 4), which include the strength of wisdom (paññāpāla), the strength of effort (viriyapāla), the strength of integrity (anavajapāla), and the strength of social responsibility (saṅgahapāla). These principles focus on the development of wisdom, perseverance, integrity, and interpersonal relationships. A case study of the Administrative Court demonstrates the application of these concepts through transparent recruitment processes, continuous employee development, fair performance evaluations, and the promotion of ethical standards. As a result, the Administrative Court delivers justice effectively, fostering sustainable public trust.

Keywords:
Personnel Management, Efficiency, Buddhist Principles, Administrative Court

Introduction

Personnel management is the key driver of organizational success, particularly in agencies with critical missions like the Administrative Court, which plays a vital role in delivering administrative justice and balancing public interest with the rights and freedoms of citizens (Vorajet Pakirat, 2022). Effective human resource management not only influences organizational performance but also directly impacts the public's trust in the country's administrative justice system (Banjerd Singkaneti, 2019).

This article aims to present concepts and principles for effective personnel management by combining contemporary academic theories (Armstrong & Taylor, 2020) with Buddhist philosophy, which has deep philosophical roots and aligns with the context of Thai society (Phra Dhamma Kosajarn (Prayoon Thammachitto), 2006). Following this, the article will offer a case study on the personnel management of the Administrative Court, an exemplary case of integrating modern human resource management principles with good governance and ethics in practice (Administrative Court Office, 2019).

Scope, Roles, and Functions of the Administrative Court

The Administrative Court plays a crucial role in upholding administrative justice. It has the authority to adjudicate and resolve disputes between citizens and government agencies or officials in cases where unlawful actions or violations of legal rights occur. The scope of duties and functions of the Administrative Court can be summarized as follows:

Adjudication of Administrative Cases

The Administrative Court has the power to hear and decide cases related to the exercise of administrative authority by government agencies or officials. This includes unlawful

actions, rights violations, unjust orders, unlawful contracts, or negligence in performing official duties.

Protection of Citizens' Rights

A key duty of the Administrative Court is to protect the rights and freedoms of citizens from unjust actions by government agencies or officials. In cases of rights violations, the court has the authority to order the cessation of such actions or mandate remedies for the damages caused.

Review of Government Authority

The Administrative Court acts as a body that reviews whether the exercise of power by government agencies and officials is lawful and justified. This includes examining the legality of actions such as the issuance of administrative orders, the execution of administrative contracts, and other legal actions.

Promotion of Justice and Good Governance

The Administrative Court plays a role in promoting justice and good governance within the administration of the state. It adjudicates cases related to the actions of government agencies and officials, and if found unjust, the court can order corrective measures or annul the action to ensure transparency and fairness in state administration.

Maintaining a Balance between the State and Citizens

The court also plays a role in maintaining the balance between the power of the state and the rights of the people. The Administrative Court serves as an institution that helps balance the interests of the state with those of the citizens, ensuring that the exercise of state power does not exceed its limits and complies with the rule of law.

In summary, the Administrative Court plays a vital role in upholding justice and protecting citizens' rights from unlawful actions by the state. It also reviews the legality of government operations and promotes good governance in state administration. Additionally, the court ensures a balance between the powers of the state and the rights of the people, contributing to the fair and lawful exercise of state authority.

Definition of Human Resource Management

Human Resource Management (HRM) refers to the effective and efficient utilization of human resources by designing appropriate organizational systems to achieve the organization's goals (Mathis, Robert L. & Jackson, John H., 2000). It involves setting policies, operational procedures, and internal systems that influence employees' behavior, attitudes, and performance (Noe, Raymond A. et al., 2000).

Personnel management is the responsibility of all managers and personnel specialists, aiming to carry out activities related to personnel to ensure that human resources are used most effectively at all times, which leads to the achievement of the organization's objectives (Thongchai Santivong, 1997). HRM encompasses the processes of recruitment, selection, development, motivation, retention, and termination of employees. Its primary goal is to enhance employee performance within the organization while maintaining ethics and social responsibility (Chuchai Smithtikrai, 2007). It is the art and strategy of recruiting, selecting, and hiring qualified individuals to work for the organization. Furthermore, it emphasizes the importance of developing and maintaining employees' skills and abilities, ensuring they have good physical and mental health while at work. It also focuses on finding ways to support employees who leave the organization due to disability, retirement, or other reasons, enabling them to live happily in society (Payom Wongsarnsi, 2002).

Thus, managers must be attentive to changing situations to recruit talented individuals from society into the organization, while also focusing on developing skills and maintaining human resources to benefit the organization. Effective HRM involves managing personnel from recruitment to retirement and recognizing that humans are the most valuable resource. This approach ensures effective HR management in

the rapidly changing global environment (Kriangsak Kiayying, 2007).

Human Resource Management is the process of efficiently managing personnel within the organization, from recruitment and development to retention, focusing on maximizing employees' potential for the organization's benefit. Managers must implement systems and policies that enhance work performance under the principles of ethics and social responsibility, steering the organization toward success in a rapidly changing environment.

Role of Human Resource Management

Human Resource Management (HRM) plays a vital role in driving organizations toward success, especially in the face of rapid technological and business environment changes. It focuses on creating value through the efficient development and management of human resources. Training and development have evolved from traditional classroom-based learning to blended learning, which includes online learning, virtual reality technology, and mobile learning (Garavan et al., 2019). This approach not only increases learning flexibility but also helps reduce costs and enhance the effectiveness of employee skill development.

Compensation and benefits management has progressed toward a more flexible and customizable approach. In addition to traditional salaries and bonuses, many organizations offer various compensation models, such as stock options and cafeteria-style benefits, allowing employees to choose benefits based on their needs (Milkovich et al., 2020). Retaining talented employees is a significant challenge in an era where job changes are commonplace. Organizations must focus on fostering a positive corporate culture, career advancement opportunities, and promoting work-life balance (Boštjančič & Slana, 2018). Flexible work policies and wellness programs are becoming more popular as a means to attract and retain employees.

Modern labor relations management goes beyond collective bargaining with labor unions. It also includes building positive relationships with employees through transparent communication and promoting employee engagement (Wilkinson et al., 2019). Many organizations have developed digital platforms to gather feedback and suggestions from employees, which helps strengthen engagement and trust between employers and employees. HRM must continually adapt to meet the evolving needs of both organizations and employees. Leveraging technology and data-driven insights, promoting lifelong learning, and creating flexible and inclusive work environments through the analysis and synthesis of these ideas, this article seeks to propose a personnel management approach that is not only efficient in terms of management practices but also aligned with ethical principles. This, in turn, contributes to sustainable organizational development and long-term societal benefit (Schein & Schein, 2017; Suraphon Nitikraipot, 2021).

Definition of Efficiency

Efficiency refers to the ability to use available resources optimally to achieve goals. Efficiency is often measured in terms of the cost or quantity of resources used compared to the results or outputs, such as costs, labor, time, and return on investment (ROI) (Wittaya Danthumrongkul, 2003).

In the business or management sector, efficiency is often associated with profit or loss. However, in the public sector, it is more difficult to measure efficiency in practical terms. In this context, efficiency refers to performance that satisfies societal needs and benefits society. Public sector efficiency requires consideration of social value, meaning that saving costs or generating profit is not always necessary. In some cases, cost-saving measures may not lead to efficient outcomes. Effective management involves achieving goals, but efficient management means using resources economically, completing

tasks promptly, and producing accurate results (Uthai Hiranto, 1982).

Efficiency also means achieving results that satisfy human needs and generate profit from the work performed. It includes high-quality work that is recognized within the organization and leads to positive outcomes (Millet, J. D., 1954). Individual efficiency is defined as the relationship between positive outcomes and the effort and resources invested in the work. Efficiency is viewed from the perspective of an individual's performance, comparing the effort or energy invested with the results obtained from the work (Ryan, T.A., & Smith, P. C., 1954). The highest efficiency is determined by the relationship between inputs and outputs (Simon, H. A., Donald W. S., & Victor A. T., 1960). Public sector organizations differ from private organizations in many ways, such as internal diversity, the influence of interest groups, performance evaluation systems that may not align with actual results, policy conflicts, and constant scrutiny by interest groups and the media.

Efficiency, therefore, is the optimal use of resources to achieve goals, typically measured by comparing resources used with results achieved. In the business sector, efficiency is usually linked to profit, whereas in the public sector, it also considers societal benefits. Effective management must meet goals, work quickly and accurately, and deliver satisfaction. Measuring efficiency in the public sector is more complex than in the private sector because additional factors must be considered.

Effective Personnel Management

Effective personnel management is a crucial factor in ensuring an organization's long-term success. It begins with efficient human resource planning, which involves forecasting future workforce needs and outlining strategies for managing personnel in line with organizational goals (Armstrong & Taylor, 2020). Proper planning leads to efficient recruitment

and selection processes, helping organizations acquire individuals with the necessary knowledge, skills, and attitudes that fit the position and organizational culture (Ployhart et al., 2017). Once the organization has capable personnel, continuous development and training are essential for enhancing organizational capabilities. Noe and Kodwani (2018) suggest that individual development plans and diverse training methods can help personnel acquire up-to-date skills and knowledge.
Efficient performance management is also crucial, as Aguinis (2019) highlights the importance of clear goal-setting, regular feedback, and linking performance outcomes to rewards and development. Compensation and benefits management is another critical factor in attracting and retaining talented personnel. Milkovich and colleagues (2020) propose that designing a fair and competitive compensation system—considering both monetary and non-monetary benefits—and adjusting benefits to meet the needs of diverse personnel will foster employee engagement with the organization.

Building a strong organizational culture is also vital for effective personnel management. Schein and Schein (2017) point out that a strong organizational culture enhances employee engagement and organizational performance. Communicating organizational values clearly, promoting desirable behaviors, and creating an open work environment that values diversity are key strategies for building a strong organizational culture.

Effective personnel management requires careful planning, systematic execution, and continuous improvement. Organizations that prioritize human resource management gain a competitive advantage and can achieve sustainable business goals. By integrating various concepts and techniques in planning, recruitment, development, performance management, compensation, and organizational culture, along with utilizing technology, organizations can effectively manage human resources and achieve long-term success.

Effective human resource management is a critical process that drives an organization toward achieving its goals. Good management of human resources enhances competitiveness, creates a positive work environment, and supports long-term organizational development. Human resource management involves key processes such as recruitment, selection, development, motivation, retention, and performance evaluation, all of which must be carried out with transparency, fairness, and ethics.

1. Recruitment and Selection of Personnel: Recruiting quality personnel is a vital first step. Organizations must use a variety of methods to find and select individuals with the necessary skills and qualifications for the job. The selection process should be transparent and based on clear criteria to ensure that the most suitable candidates are chosen.

2. Employee Development: The development of human resources should focus on continuous training and the promotion of new skills, enabling employees to adapt to changes in technology and market demands. Lifelong learning and training are crucial in building a highly capable workforce.

3. Employee Motivation and Retention: Motivation in the workplace can be fostered through various means such as rewards, promotions, and career development opportunities, as well as creating a corporate culture that emphasizes collaboration and teamwork. Ensuring the physical and mental well-being of employees, such as promoting work-life balance, is also key to retaining employees for the long term.

4. Performance Evaluation: Fair and transparent performance evaluations are essential for effective human resource management. Providing direct feedback helps employees understand their strengths and areas for improvement, leading to personal development. Linking performance outcomes to appropriate rewards also motivates employees to improve their work quality.

5. Ethics and Social Responsibility: A good organization must prioritize ethical practices in human resource

management. Transparency and fairness help build trust among employees and society. Furthermore, promoting social responsibility, such as supporting community and environmental development, is another important consideration.

Conclusion: Effective human resource management not only ensures smooth organizational operations but also strengthens and sustains the organization over the long term. By recruiting, selecting, developing, motivating, retaining, and evaluating employees effectively, organizations can achieve their goals and move toward sustainable success.

Buddhist Principles for Effective Human Resource Management

The Buddhist principles for effective human resource management are based on the Four Powers (Pāla 4), which are guiding virtues for management. Effective management adheres to the concept of Dhamma leadership, which incorporates both authority and compassion, resulting in the acquisition of both employee loyalty and work performance. A Dhamma-based leader follows the Four Powers:

1. Paññā Pāla (Power of Wisdom): This refers to intelligence, knowledge, creativity, and foresight. It includes the ability to critically assess situations (yonisomanasikāra) and make sound judgments in managing work and subordinates. Individuals with Paññā Pāla possess effective work strategies. To develop wisdom, one must be diligent in studying and practicing regularly. The principles related to Paññā Pāla include the Four Noble Truths, the Six Mental Temperaments, the Three Types of Wisdom, and the Three Types of Skillful Knowledge (Kosala), which are:

2) Āya Kosala: Skill in growth – the ability to lead an organization or team toward progress by understanding the factors and pathways leading to success.

3) Apāya Kosala: Skill in decline – the ability to recognize factors that lead to deterioration and suffering, such as unethical conduct or creating conflicts within the organization, and to avoid such actions.

4) Upāya Kosala: Skill in strategy – the wisdom to avoid detrimental actions while skillfully guiding oneself and the organization toward success, prosperity, and peace.

2. Viriya Pāla (Power of Effort): This refers to diligence, perseverance, and high endurance in carrying out one's duties. Effort is a critical factor in achieving goals, as expressed in the teaching, "Viriyena dukkham acceti", meaning "One overcomes suffering through effort." The Buddha outlined four types of right effort, known as the Four Right Exertions (Sammappadhāna), which align with Viriya Pāla:

1) Saṃvara Padhāna: The effort to prevent unwholesome actions by being mindful and cautious in all tasks.

2) Pahāna Padhāna: The effort to abandon unwholesome actions, such as refraining from creating conflicts or exploiting subordinates.

3) Bhāvanā Padhāna: The effort to cultivate wholesome actions, consistently benefiting the organization and society.

4) Anurakkhaṇa Padhāna: The effort to maintain and preserve the goodness achieved, ensuring consistent high standards and performance.

3. Anavajja Pāla (Power of Integrity): This refers to the power of work that is free from wrongdoing or faults, embodying honesty in one's duties. It involves adhering to the Five Precepts (pañca-sīla), which include refraining from killing, stealing, sexual misconduct, false speech, and intoxicants. Additionally, abstaining from the six paths to ruin (abhibhāva), such as gambling or associating with wrongdoers, is essential in maintaining integrity.

4. Sangaha Pāla (Power of Social Harmony): This refers to fostering good relationships and collaboration within

the organization. Leaders should practice the Four Bases of Social Harmony (Sangahavatthu), which include:

1) Dāna: Generosity – giving material support, knowledge, or forgiveness.

2) Piyavācā: Pleasant speech – using kind and polite language.

3) Atthacariyā: Beneficial conduct – helping others and being of service to subordinates or colleagues.

4) Samanattatā: Evenness in treatment – being consistent and fair in all interactions.

For a leader to effectively follow these principles, they must also practice the Four Divine Abidings (Brahmavihāra): loving-kindness (metta), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā), promoting fairness and justice.

Applying the Four Powers enables leaders to achieve both high performance and loyalty from subordinates, leading to effective and sustainable organizational management.

Effective Human Resource Management in the Administrative Court

Effective human resource management in the Administrative Court is a key process in achieving the court's goal of delivering administrative justice. This begins with transparent and fair recruitment and selection processes, ensuring that candidates meet the necessary qualifications and skills for each position (Office of the Administrative Court, 2019). Once quality personnel are hired, continuous development is essential. The court provides regular training and seminars to enhance knowledge and skills and supports further education, as well as experience exchanges with other judicial bodies, both domestically and internationally (Visanu Waranyu, 2017).

Performance evaluation is another important aspect, with the court using a fair and transparent system that aligns

performance indicators with the court's mission. Continuous feedback is provided to help personnel improve and develop effectively (Nantawat Buranamanas, 2020).

Motivation and career advancement are also crucial. The court has a clear and fair promotion system, with rewards and recognition for outstanding performance. Additionally, a work environment that fosters creativity and innovation helps motivate employees (Chanchai Saengsak, 2018). The retention of quality personnel is also a priority, with appropriate benefits and a focus on work-life balance. The court also promotes a culture of respect, ensuring that employees feel valued and engaged in their work (Surapol Nitikraiphot, 2021).

Moreover, promoting ethics and good governance is an integral part of HR management at the Administrative Court. Clear professional ethics guidelines are strictly enforced, and regular training on ethics and anti-corruption is provided, along with mechanisms for internal checks and balances (Banjerd Singkaneti, 2019). These effective HR practices ensure that the court has knowledgeable, ethical, and dedicated personnel, capable of delivering administrative justice transparently and fairly. This fosters public trust and confidence in the administrative judiciary system (Worajet Pakeerat, 2022).

The Administrative Court's HR management focuses on efficiency throughout the work cycle, from transparent recruitment to continuous development. With fair evaluation systems, strong motivation, and ethical practices, the court retains quality personnel and delivers justice effectively, earning the public's trust.

Summary

Effective human resource management is the key driver of organizational success, particularly in institutions with significant responsibilities like the Administrative Court. This article presents concepts and principles for effective human resource management by integrating contemporary academic theories with Buddhist principles. Human resource

management is defined as the process of efficiently and effectively utilizing human resources to achieve organizational goals, covering recruitment, selection, development, motivation, and retention of personnel, underpinned by ethics and social responsibility. Modern approaches to effective human resource management emphasize the use of technology and data-driven insights in decision-making, promoting lifelong learning, and creating flexible, inclusive work environments. Additionally, a strong organizational culture is highlighted, which fosters employee engagement and enhances organizational performance.

This article also discusses Buddhist principles for human resource management based on the Four Powers, comprising Paññā Pāla (power of wisdom), Viriya Pāla (power of effort), Anavajja Pāla (power of integrity), and Sangaha Pāla (power of social harmony). These principles focus on developing wisdom, perseverance, integrity, and fostering human relations in personnel management. The case study on the Administrative Court illustrates how these concepts are practically applied, featuring transparent and fair recruitment and selection processes, continuous personnel development, fair performance evaluations, career motivation, and promotion, as well as the promotion of ethics and good governance in operations.

The effective human resource management of the Administrative Court can be summarized as shown in the figure below.



Figure 1: Effective Human Resource Management in the Administrative Court

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EDUCATICE

A Study of Homestay Management Models for Sustainable Tourism in Phra Nakhon Si Ayutthaya Province, Thailand

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Abstract

The purpose of this paper is to study the promotion of local identity and wisdom along the Buddhist lines of the Homestay Tourism Community Enterprise Group in Ayutthaya Province. The objectives of this research were to: 1) study the current situation of homestay management in Ayutthaya. The research also aimed to analyse the factors that contribute to the success of homestay management, and to propose guidelines for the development of homestay management models that promote sustainable tourism. This research uses a mixed research methodology, consisting of qualitative and quantitative research. Collect information from homestay operators, tourists, and local stakeholders. The results showed that the key factors affecting success include Community Engagement We manage local resources and craft a distinctive experience for tourists through qualitative research methods. Collect data through in-depth interviews. We conducted participatory observation and group discussions with key informants such as community leaders and members of community enterprise groups. The results of the research show that the community has applied Buddhist principles in tourism operations. Specifically, the

community has incorporated the 7 principles of Sappaya, the 3 Sikkha principles, and the 7 principles of the Nirvana Dharma into activities that mirror their lifestyle. Culture and local wisdom As a result, sustainable development is occurring in both the economy and the community. The tourist satisfaction index is high, and the average income per year in community tourism has increased.

Keywords: Homestay, Community Tourism, Sustainable Tourism, Phra Nakhon Si Ayutthaya

Introduction

History of Homestay is a form of accommodation that is a type of rural tourism. Close to the community lifestyle Homestay accommodation is the first to occur in Europe. After World War II, tourists of that era sought tourist attractions and accommodation to escape the chaos. Far from urban society, they want to be close to nature. Farms outside the cities at that time opened their houses as accommodations. There are activities related to arts and culture and local cuisine to serve tourists, so the term "homestay" refers to accommodation for tourists in that way.

As for the origin of homestays in Thailand, The first year of homestay accommodation was in 1960 from a group of students who set up a rural development camp to learn about local problems and find ways to develop the community. The homestay accommodation is located along the hiking trail in the northern part of Thailand.

Later, in 1996, it became a pilot homestay in Thailand, with the aim of making the area with the homestay an area for community development, with the first area being Koh Yao, Phang Nga Province, which is a homestay where tourists can learn about the lifestyle of coastal fishermen. Bring the homestay business in tandem with eco-tourism.

Ayutthaya is a World Heritage City of historical and cultural importance. Homestay tourism has played an important

role in the development of the community economy and the preservation of local culture. However, managing homestays to be quality and sustainable remains a major challenge. During the 417 years that Ayutthaya has served as the royal capital of the Kingdom of Thailand, it has not only witnessed the highest levels of prosperity for the Thai nation. It also marks the emergence of a civilization among humanity, a phenomenon evident in all civilized nations. Despite the war's destruction of Ayutthaya, its current state remains a testament to the great genius and talent of the kingdom's ancestors, who dedicated themselves to creating artistic and cultural prosperity. UNESCO's decision to include the Ayutthaya Historic City, which includes the Ayutthaya Historic Park, on the World Heritage List on December 13, 1991, is gratifying. The conventions of various countries will safeguard Carthage, Tunisia, Sukhothai Historical Park, Si Satchanalai Historical Park, and Kamphaeng Phet Historical Park. Therefore, it is appropriate for the next generation to study and visit our old capital. Ayutthaya is 76 kilometers from Bangkok. This is considered very close. Phra Nakhon Si Ayutthaya is a favorable choice for people who have little time.

Ayutthaya Province It is a province with a rich cultural heritage and history. It attracts a large number of tourists, both Thai and foreign. Homestay management is an important opportunity to generate additional income for locals and help promote ecotourism. However, managing a homestay in Ayutthaya has both opportunities and challenges. This article will analyze these opportunities and challenges and propose guidelines for successful homestay management. Ayutthaya Province is a world-famous historical and cultural tourist destination. The province boasts a wealth of cultural heritage, including ancient temples. There are many ancient sites and museums. This makes Ayutthaya popular with many tourists, both Thai and foreign. As a result, the residential business in Ayutthaya continues to grow. One popular form of residence is

homestays, which are an attractive option for tourists who want to experience the local lifestyle and culture up close.

Ayutthaya Province It is a historical city of cultural and artistic importance. It attracts a large number of tourists, both Thai and foreign. every year Homestay management is a popular form of tourism in Ayutthaya. This is primarily due to its role in boosting the community's income. It opens up an authentic Thai culture and lifestyle experience, as well as building a good relationship between tourists and locals. This article will examine the historical evolution of homestays in Ayutthaya. The management of homestays presents both opportunities and challenges, encompassing suitable methods for development and management.

Homestay Management in Ayutthaya Province It starts with tourists who want to experience the lifestyle of the local people. In the beginning, homestays were typically used as homes for individuals living in a simple community. The focus is on cultural exchanges and lifestyles. We have developed homestays to enhance their standard and comfort. Government agencies and the private sector have established homestay groups, trained homestay owners, and provided support.

Various tourist attractions in Ayutthaya Province With a variety of tourist attractions such as temples, ancient sites, floating markets, and local communities, homestays can attract tourists who want to experience culture and history. Spacious tourist market, Ayutthaya Province It is a popular destination for both Thai and foreign tourists. There is a wide range of accommodation needs, and homestays can meet this demand. Sustainable Development Homestay management can help generate income for the community. Create jobs and help preserve authentic Thai culture and lifestyle.

Currently, there is high competition in Ayutthaya Province due to the abundance of homestays. The competition among homestays to attract tourists is fierce, particularly in terms of standards and convenience. Certain aspects of homestay management may not meet standardization.

Management and marketing: Effective homestay management involves effective marketing and publicity strategies to reach the target audience.

The promotion of ecotourism should focus on developing ecotourism routes related to culture and history, such as visits. Homestays in Ayutthaya Province started about 20 years ago as accommodation services provided by locals with an emphasis on family hospitality so that tourists can experience authentic Thai culture and lifestyle. Cultural activities such as making sweets. Weaving, learning to cook folk food.

present We have developed and improved the quality of homestays in Ayutthaya. We have added a variety of services, including community tours and traditional cooking. Thai massage, spa treatment, etc. Additionally, the development of homestays has incorporated modern amenities into the rooms. We have installed a wifi internet system and are using English for communication.

Cultural and Historical Heritage: Ayutthaya Historical Park is a world-class tourist attraction. Attracts a large number of tourists. Homestays can offer cultural experiences to tourists up close, such as cooking traditional food, performing folk art, or visiting the lifestyle of the locals. Ecotourism: Managing homestays based on conservation principles Encourage local people to cherish and preserve culture and the environment.

Community Development: Homestays encourage community involvement. This will make the community stronger and develop sustainably. It is a province with a rich cultural heritage and history. It attracts a large number of tourists, both Thai and foreign. Homestay management is an important opportunity to generate additional income for locals and help promote ecotourism. However, managing a homestay in Ayutthaya has both opportunities and challenges. This article will analyze these opportunities and challenges and propose guidelines for successful homestay management.

Cultural and Historical Heritage: Ayutthaya Historical Park is a world-class tourist attraction. Attracts a large number

of tourists. Homestays can offer cultural experiences to tourists up close, such as cooking traditional food, performing folk art, or visiting the lifestyle of the locals.Ecotourism: homestay management based on conservation principles Encourage local people to cherish and preserve culture and the environment.Extra income Homestays are a source of additional income for local people, helping to distribute it to the community.Community Development: Homestays promote community participation. This will make the community stronger and develop sustainably.The province of Ayutthaya faces challenges and barriers when it comes to homestay management.Quality of accommodation: Some homestays still lack standards in terms of cleanliness, safety, and security. Facilitiesservice Some personnel still lack knowledge. Service ability and foreign language communicationMarketing: Homestay promotion is not yet comprehensive. It does not reach the target audience effectively.management Some homestays still lack good management. Financial Planning Cost Control

Methodology

This research uses qualitative research methodology in combination with participatory action research.

1. Community Leaders and Community Enterprise Committees
2. Members of community enterprise groups

The data sources for the study were based on the search process and in-depth interviews using the interview method.

The structure of the Dwaravadi Kingdom consists of "Sister Sister House," which has the same cultural structure as the "Dwaravadee" civilization. The Dwaravadi civilization has also been blended with the local culture. Aerial photographs are clear evidence of the extent of the Dwaravadi civilization that spread widely. There are more than 20 cities with the same oval shape that have been inhabited since the 6th–11th centuries, with important cities in the central region such as U Thong City, Suphan Buri City, Sangkhla Buri City, Kubua City, Ratchaburi

City, etc. Sub Japa City, Lopburi City, Nakhon Pathom City, Dong Si Maha Pho, and Si Thep in the Northeast, including Sema City. Phutthaisong City The city of Fa Daat Songyang, the city of Nakhon Japa Srinadoon, and the city of Kantaravichai in the north are Hariphunchai, Si Satchanalai, and Phitsanulok. Chaiya, Sathing Phra, and Yarang until the following era. During the 13th-14th centuries, the Pak Lat edition of the Mon Chronicle mentions three Mon cities: Pasim (Sirium), Pako (Hongsaodi), and Mautama (Thida Saraya, 2002, p. 24).

Most scholars believe that the Dwaravadi Kingdom was the kingdom of the ancient Mon people. The Mon people are the largest population in the kingdom and are the ruling class (Papassorn Thienpanya, p. 20) and have a mixed population of various ethnicities, mainly Thailand (Siam). In addition, foreigners such as Persians, Chinese, and Indians came into contact with the economy and culture (Thida Saraya, 2002, p. 183). Therefore, these cities are important in agriculture, especially rice cultivation, and Chaiyaphum is at the center of trade, land, and sea trade routes. In the era when the Dwaravadi kingdom was prosperous, there was an influx of cultural exchanges with other civilizations, especially civilizations from India, as can be seen from the excavation of a large number of antiquities that influenced Indian art in both Buddhism and Hinduism. 15 It can be studied from the discovery of Sema Stone in the northeastern part of Thailand with a similar style and motto to the construction of the Satheem Kingdom. This proves the strong relationship between the two populations and the same cultural identity between the two populations (Emmanuel Guillon, 1999, p. 78, cited in Ong Pak N, 2016, p. 60).

later on When the center of Dwaravadi in Nakhon Pathom or Suphan Buri province began to decline in power, the center of power moved to the city of Hariphunchai (Lamphun Province) around the 13th century. In other words, the French scholar Pierre Dupont argues that the disappearance of Ratdwaravadi

was caused by the invasion of the army of King Suriyavarman I (reigned 1544–1593) from the Khmer. Jean Boisselier, a French scholar, believes that the army that invaded Dwaravadi around 1724–1724 was King Chaiyavarman VII (reigned 1724–1761), while Emmanuel Guillion, a contemporary French scholar, is of the opinion that the cause of the collapse of the Dwaravadi kingdom may have been cultural absorption and cultural immersion (Papassorn Thienpanya, 2004, pp. 16–17). Jiyoung is in line with Suwit Rasamiphuti's opinion that this close bond is believed to be that Thai-Lao and Khmer-Mon have been involved linguistically and culturally since ancient times in prehistoric times and the opinion of Charles Knight. Iham, who states that the prehistoric people of the Neolithic, Bronze, and Iron Ages had a 'gene' or reproductive unit, which has been transmitted to the descendants of Thai people in Thailand for a long time and has been passed on to the descendants of Thai people in Thailand until now (Charles Haiam and Ratchanee Tasarat, 1999, p. 218).

There are also archaeological sites in Karen State, including: Ancient Cave The two places, Kaw-Goon Cave and Ya-Byan Cave, which are close to each other, are the ancient civilization of Dwarawadi around the 11th and 12th centuries (U Tun Aung Chain, 2013, p. 18, cited in Ong Tun AungChain, 2016, pp. 56-57). earthenware Inscriptions of dedication of silver medals, Buddhist and Hindu carvings, bronze statues, and Mon inscriptions all show the Mon civilization that flourished from the first millennium (Stadtner, 2011, p. 25; cited in Ong Nun, 2016, p. 57).

Michael Ong Twin (Michael A. Aung Thwin), a Burmese historian, argued in his study "The Mists of Ramanna: The Legend that Was Lower Burma" that the civilization in southern Burma belonged to the Pyu people. While Elizabeth H. Moore's work chooses to study the art form "Mon and Pyu," which is the model of Burmese civilization. (Moore, 2007, pp. 129-131, cited in Ong Pak N, 2016, p. 57). It is also a characteristic that

has been influenced by Mon culture (Stadtner, 2011, p. 30; cited in Ong Pak N, 2016, p. 57).

Where did the Mon Sai Noi come from?

The origin of the Mon people in Ayutthaya must be traced back to the Ayutthaya period. Being an important port city at the international level, there is contact with various countries by sea. As a result, there are foreign groups living and making a living. The French, Portuguese, Dutch, Spanish, Japanese, Chinese, and Indians, as well as other ethnic groups who have migrated to rely on the Bodhisattva, especially the Lao, Myanmar, and Mon groups, which account for one-third of the Siamese population.

The Mon Sai Noi people are probably a group that migrated from Hongsaodi during the time of King Naresuan the Great. Because during the time of King Nanthabureng. Hongsa fought many wars and was defeated by the army of King Naresuan many times. As a result, he took measures to tighten his power and used his power to oppress the Mon people so hard that many Mon people fled to rely on the king of Ayutthaya.

It has been more than 4 centuries since the Mon people settled and still have their own cultural traditions, and although some things, such as spoken and written languages, are disappearing over time, cultural matters and wisdom are still deeply ingrained in daily life.

Results and discussion

Factors affecting homestay management in Ayutthaya Province *Economic Factors*: Growth of the Tourism Industry This has increased the demand for housing in Ayutthaya province. As a result, homestays have become more popular. *Social factors*: Tourists value experiencing the local culture and lifestyle. Homestays are an attractive choice for tourists who want to experience the authentic Thai lifestyle.

Technology Factors: Internet Access and Social Media Use This makes it easier for homestays to promote themselves. Establish guidelines for the development and management of homestays in Phra Nakhon Si Ayutthaya province. Including raising standards: Continuous training for homestay owners to improve the quality of accommodation, services and facilities. Homestay groups are established: The establishment of homestay groups can help encourage homestays to meet the same standards. There is an exchange of learning and joint marketing activities.

Conclusion

Effective management of homestays in Ayutthaya Province It requires cooperation from all sectors, including the government to support the development of the quality of homestays by organizing training. Providing service knowledge, setting service standards, and promoting the marketing of homestays: by organizing trade fairs. Establishment of a website to support homestay management: by providing low-interest loans.

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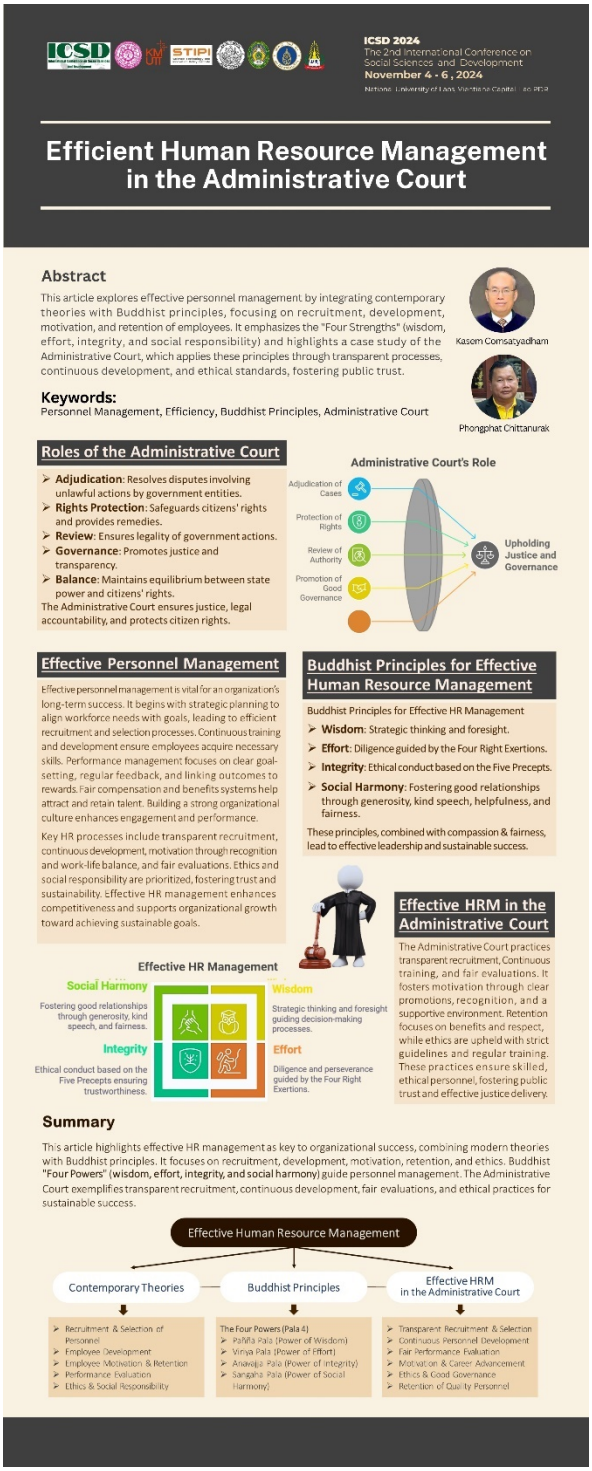
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ICSD 2024
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Efficient Human Resource Management in the Administrative Court
Abstract
This article explores effective personnel management by integrating contemporary theories with Buddhist principles, focusing on recruitment, development, motivation, and retention of employees. It emphasizes the "Four Strengths" (wisdom, effort, integrity, and social responsibility) and highlights a case study of the Administrative Court, which applies these principles through transparent processes, continuous development, and ethical standards, fostering public trust.
Kasom Comsatyadham
Phongphat Chittanurak
Keywords:
Personnel Management, Efficiency, Buddhist Principles, Administrative Court
Roles of the Administrative Court
Adjudication: Resolves disputes involving unlawful actions by government entities.
Rights Protection: Safeguards citizens' rights and provides remedies.
Review: Ensures legality of government actions.
Governance: Promotes justice and transparency.
Balance: Maintains equilibrium between state power and citizens' rights.
The Administrative Court ensures justice, legal accountability, and protects citizen rights.
Administrative Court's Role
Adjudication of Cases
Protection of Rights
Review of Authority
Promotion of Good Governance
Upholding Justice and Governance
Effective Personnel Management
Effective personnel management is vital for an organization's long-term success. It begins with strategic planning to align workforce needs with goals, leading to efficient recruitment and selection processes. Continuous training and development ensure employees acquire necessary skills. Performance management focuses on clear goal-setting, regular feedback, and linking outcomes to rewards. Fair compensation and benefits systems help attract and retain talent. Building a strong organizational culture enhances engagement and performance.
Key HR processes include transparent recruitment, continuous development, motivation through recognition and work-life balance, and fair evaluations. Ethics and social responsibility are prioritized, fostering trust and sustainability. Effective HR management enhances competitiveness and supports organizational growth toward achieving sustainable goals.
Buddhist Principles for Effective Human Resource Management
Buddhist Principles for Effective HR Management
Wisdom: Strategic thinking and foresight.
Effort: Diligence guided by the Four Right Exertions.
Integrity: Ethical conduct based on the Five Precepts.
Social Harmony: Fostering good relationships through generosity, kind speech, helpfulness, and fairness.
These principles, combined with compassion & fairness, lead to effective leadership and sustainable success.
Effective HRM in the Administrative Court
The Administrative Court practices transparent recruitment, Continuous training, and fair evaluations. It fosters motivation through clear promotions, recognition, and a supportive environment. Retention focuses on benefits and respect, while ethics are upheld with strict guidelines and regular training. These practices ensure skilled, ethical personnel, fostering public trust and effective justice delivery.
Effective HR Management
Social Harmony
Fostering good relationships through generosity, kind speech, and fairness.
Wisdom
Strategic thinking and foresight guiding decision-making processes.
Integrity
Ethical conduct based on the Five Precepts ensuring trustworthiness.
Effort
Diligence and perseverance guided by the Four Right Exertions.
Summary
This article highlights effective HR management as key to organizational success, combining modern theories with Buddhist principles. It focuses on recruitment, development, motivation, retention, and ethics. Buddhist "Four Powers" (wisdom, effort, integrity, and social harmony) guide personnel management. The Administrative Court exemplifies transparent recruitment, continuous development, fair evaluations, and ethical practices for sustainable success.
Effective Human Resource Management
Contemporary Theories
Buddhist Principles
Effective HRM in the Administrative Court
Recruitment & Selection of Personnel
Employee Development
Employee Motivation & Retention
Performance Evaluation
Ethics & Social Responsibility
The Four Powers (Pala 4)
Paññā Pala (Power of Wisdom)
Viriya Pala (Power of Effort)
Anavajja Pala (Power of Integrity)
Sangaha Pala (Power of Social Harmony)
Transparent Recruitment & Selection
Continuous Personnel Development
Fair Performance Evaluation
Motivation & Career Advancement
Ethics & Good Governance
Retention of Quality Personnel


ICSD 2024
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Enhancing the Operational Efficiency of Administrative Court Personnel
Enhancing Administrative Court Efficiency
Training and Mentorship
Career Advancement Pathways
Knowledge Exchange Promotion
Personnel Development Initiatives
Enhanced Operational Efficiency
Education and Research Support
Work Environment Improvement
ABstract
This study explores methods to enhance the efficiency of personnel in the Administrative Court, focusing on competency and the Tri-Sikkha principles. Key findings emphasize continuous training, mentorship, career growth, and a supportive environment. Integrating morality, concentration, and wisdom from Tri-Sikkha promotes balanced development, boosting public trust & advancing administrative excellence.
Tassanee Piyajaroendech
Thanomkwan Yooseok
Keywords:
Operational Efficiency, Administrative Court Personnel, Human Resource Development, Tri-Sikkha (Threefold Training)
Introduction
Developing the potential of personnel is crucial for organizational success and sustainability, especially for institutions like the Administrative Court, which play a key role in upholding justice. Enhancing operational efficiency involves key factors such as knowledge, skills, motivation, and attitude. Continuous and systematic development, alongside integrating the Tri-Sikkha principles (Morality, Concentration, and Wisdom), promotes balanced growth in both knowledge and ethics. This study is essential in developing effective systems and mechanisms to improve personnel capacity, contributing to efficient justice delivery and public trust in the court.
Key Components of Operational Efficiency
Provides supportive organizational culture
Ensures continuous personal growth
Enhances collaboration and idea sharing
Drives innovation and competitive edge
Central to organizational success
Work Environment
Self-development
Teamwork
Creativity
Operational Efficiency
Key Components of Operational Efficiency
Operational efficiency, crucial for success, involves ten key elements:
Knowledge: Informed understanding for decision making.
Skills: Task-specific abilities acquired through training.
Abilities: Traits like adaptability affecting performance.
Motivation: Drive leading to commitment and job satisfaction.
Attitude: Positive outlook impacting engagement.
Experience: Practical knowledge improving proficiency.
Work Environment: Supportive culture fostering efficiency.
Self-development: Ongoing improvement to adapt.
Teamwork: Effective collaboration and innovation.
Creativity: New ideas for competitive advantage.
Balancing these components boosts efficiency for individuals and organizations.
Enhancing Operational Efficiency in the Administrative Court
Competency, combining knowledge, skills, and traits, is essential for job excellence. Integrating Tri-Sikkha principles (Morality, Concentration, Wisdom) promotes transparency and integrity. This blend of modern HR strategies and Buddhist principles enhances technical performance and ethical behavior, fostering efficiency and public trust.
Buddhist Principles in Enhancing Operational Efficiency
The Tri-Sikkha-Morality, Concentration, and Wisdom—promotes virtuous behavior, mental stability, and problem-solving abilities. It forms the foundation for overcoming defilements, monastic discipline, and personal growth. Applying Tri-Sikkha in the Administrative Court enhances personnel's ethical conduct, mental clarity, and efficiency, aligning with organizational goals.
Enhancing Administrative Court Personnel Efficiency
Key strategies for improving efficiency include continuous training, mentoring, educational support, clear career paths, a conducive work environment, knowledge exchange, fair evaluations, and holistic well-being. Those measures strengthen the organization and build public trust.
Enhancing Administrative Court Efficiency
Continuous Training
Mentoring Systems
Supporting Education
Career Path Planning
Work Environment Improvement
Knowledge Exchange
The Threefold Training
Right Speech
Right Action
Right Livelihood
Right Effort
Right Mindfulness
Right Concentration
Right Understanding
Right Thought
Morality - Sila
Mental Development - Samadhi
THE THREEFOLD TRAINING
Enhancing the Operational Efficiency of Administrative Court Personnel
Capacity Enhancement Component
Capacity Enhancement Component
Tri-Sikkha (Threefold Training)
• Knowledge
• Skills
• Attitude
• Motivation
• Training
• Mentoring System
• Promote Learning
• Promote the Use of Technology
• Morality (Sila)
• Concentration (Samadhi)
• Wisdom (Panna)
Outcome
• Work Efficiency
• Organizational Reliability
• Justice for the People
Conclusion
Enhancing personnel efficiency involves continuous training, mentorship, career development, and fostering a supportive work environment. Integrating Tri-Sikkha principles (morality, concentration, wisdom) promotes ethical growth, stability, and trust, driving sustainable progress and advancing the organization towards excellence.
The Application of the Tri-Sikkha to Enhance Personnel Efficiency in the Administrative Court
The Tri-Sikkha framework comprising Sila (Morality), Samadhi (Concentration), and Panna (Wisdom), can effectively enhance personnel efficiency in the Administrative Court.
Sila (Morality): Promotes ethical behavior, fairness, and integrity through codes of ethics and training programs, building public trust.
Samadhi (Concentration): Improves focus and mental stability via mindfulness and meditation practices, reducing stress and enhancing productivity.
Panna (Wisdom): Cultivates knowledge and critical thinking through continuous legal education and reflective practices, enabling effective problem-solving.
An integrated approach to these principles fosters a well-rounded workforce capable of delivering justice ethically and efficiently. Applying Tri-Sikkha principles improves ethical standards, mental clarity, and decision-making, strengthening the court's ability to achieve its mission.


ICSD 2024
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Building Justice Networks
to Reduce Community Inequality in Thai Society
Abatract
This study proposes strategies to reduce community economic inequality by strengthening networks. Key findings highlight the importance of understanding community contexts, including social, economic, and environmental factors. Building networks through collaboration focuses on six areas: product development, tourism, vocational skills, business networking, savings promotion, and technology use. Addressing inequality requires equitable wealth distribution, access to services, and consideration of external factors. Sustainable approaches emphasize improved public service access, fair distribution of resources, and community capacity building based on the Sufficiency Economy Philosophy.
Keywords:
Economic Network, Justice, Inequality, Community, Thai Society
Introduction
Economic development now prioritires inclusive growth and reducing inequality, as prolonged inequality threatens stability (Puey Ungphakorn Institute for Economic Research, 2021). Addressing this requires understanding community contexts and building collaborative networks (Kriangsak Charoenwongsak, 2000). Key actions include product development, tourism, vocational skills, and financial initiatives. Sustainable solutions must focus on income distribution, service access, and external factors (UNESCAP, 2018), emphasizing equitable resource distribution, public services, and community capacity building based on the Sufficiency Economy Philosophy.
Natthe Roongwong
Pramsak Piyura
Apirat Sirinavin
Success
06 Build Community Capacity
05 Ensure Resource Distribution
04 Enhance Technology Use
03 Promote Savings
02 Build Networks
01 Understand Contexts
6 Steps to Sustainable Economic Equality
Income inequality in Thailand, 2022
% INCOME % POPULATION
Top 10%
Middle 40%
Bottom 50%
WID.WORLD
Causes of High Inequality in Thailand
Persistent inequality in Thailand is driven by declining agricultural prices, limited opportunities, and a lack of systematic welfare measures. COVID-19 worsened this, particularly affecting lower-income groups. An aging population is expected to further increase inequality.
Politics and Inequality
Thailand's political system lacks accountability, with issues such as low media freedom, weak public safety, inadequate intellectual property enforcement, and ineffective competition laws. Addressing these requires comprehensive policies beyond short-term aid.
Dynamics of Inequality in Thailand
Societal disparities
Inequalities starting from childhood opportunities
Economic Factors
Declining agricultural prices and limited opportunities
Government Policies
Inequalities starting from childhood opportunities
Political System
Lack of accountability and media freedom
Persistent Inequality
Despite some improvements in income inequality, wealth inequality remains high. Disparities begin from childhood opportunities, leading to economic and wealth inequality.
Government Policies
Thailand has introduced measures like free education, healthcare, and welfare cards. However, wealth remains concentrated, with the top 10% earning 37% of total income in 2015, highlighting ongoing inequality issues.
Reducing Economic Inequality in Communities
Economic policies today prioritize inclusive growth to address inequality. Pirayan Ronrapap (2021) and UNESCAP (2018) identified three dimensions of inequality:
Outcome: Disparities in income, consumption, and wealth, measured through tools like the Gini index.
Opportunity: Unequal access to essential services such as education, healthcare, and financial resources.
Impact: Effects of external shocks like disasters and pandemics, with varying impacts based on households' resources.
These dimensions are interlinked. Effective policies should focus on increasing access to opportunities and reducing external shocks' impacts.
Economic Inequality
Impact Inequality
Effects of external shocks like disasters and pandemics, varying by household resources.
Outcome Inequality
Disparities in income, consumption, and wealth by tools like the Gini index.
Opportunity Inequality
Unequal access to essential services such as education, healthcare, and financial resources.
Conclusion
Reducing community economic inequality requires understanding community contexts and building collaborative networks.
Key efforts include developing products, promoting tourism, skill-building, business networking, savings, and adopting technology. Sustainable approaches should focus on equitable access to public services, enhancing community capacity through the Sufficiency Economy Philosophy, and integrating policies at all levels to achieve inclusive development and improve quality of life.
Community Context in Thai Society
Social, Economic, Political, Cultural, and Environmental Aspects
Community Economic Development
Impact Development
Tourism Promotion
Vocational Development
Business Network Building
Community Finance Promotion
Technology and Innovation Utilization
Inequality Reduction
Outcome Dimension
(Income and Wealth)
Opportunity Dimension
(Access to Basic Services)
Impact Dimension
(External Factors)

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POSTER:
Household Debt Crisis in Thailand

Phatraphol Jaiyen
Phrapalad Weerasak Teerungguro (Pukkham)
Phra Komsan Thitamethaso (Jaiearnwong)
Phrapalad Raphin Buddhisaro (Duangtoi)
Phrapalad Somnuek Dhīrapañño (Klabnom)



Abstract

Household debt in Thailand surged to 91.3% of GDP in 2023
The main sources of debt are personal loans, credit cards, and housing loans
Although the Debt-Service Coverage Ratio (DSCR) has improved post-COVID, low-income groups still face repayment difficulties
Non-Performing Loans (NPLs) account for 2.66% of total loans, with auto loans particularly affected
The government has implemented relief measures, such as working with banks and credit card companies, supporting the agricultural sector, and regulating imports

Keywords: Household Debt, Economic Stability, Financial Resilience



Current Situation

Thailand has the second-highest household debt in Asia, after South Korea
Personal loans and credit cards increased by 9.5% year-over-year
NPLs in auto loans rose from 1.86% to 2.13% since the COVID-19 pandemic
30% of household debt comes from informal lending due to tighter bank loan policies

Government Measures

Collaborating with commercial banks to address housing debt
Reducing credit card and personal loan burdens Supporting farmers through the Bank for Agriculture and Agricultural Cooperatives
Regulating imports to strengthen domestic industries
Accelerating investments via the BOI to boost the economy



Global Comparison

Thailand ranks 7th globally in household debt, at 91.3% of GDP
Ranks behind developed countries like Switzerland, Australia, and Canada
Policy interest rate stands at a 10-year high of 2.5%, adding pressure to households
Thailand's DSCR is 22.3%, far above the global average of 9.8%

Buddhist Approach to Debt Solutions

Applying the Sufficiency Economy principle of King Rama IX to promote moderate living
Following Bhogavibhāga by dividing income into four parts: spending, investment, saving, and reserves
Promoting financial literacy in communities to reduce dependence on informal loans
Fostering unity and generosity within communities



Conclusion

Lorem Ipsum is simply dummy text of the printing and typesetting industry. Lorem Ipsum has been the industry's standard dummy text ever since the 1500s, when an unknown printer took a galley of type and scrambled it to make a type



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ICSD 2024
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LAOS: BUDDHISM, THE ANCIENT CULTURE OF LUANG PRABANG
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ABSTRACT
This article aims to study Luang Prabang, Laos, which has a cultural heritage of Buddhism. The study methodology is based on documents, research, observation, and interviews in the area. The study results found that Luang Prabang has a cultural heritage, way of life, traditions, and religious beliefs accepted as part of society. It combines the identity of the Lao people of Luang Prabang, blending them into contemporary Laos until it has been recognized as a world heritage city.
KEYWORDS: Postcards from Laos, Buddhism, culture, Pak Ou Cave (Tham Ting) in Luang Prabang
MAIN CONTENT
1. HISTORY OF LUANG PRABANG
An ancient city and the first capital of the Lan Xang Kingdom, initially called "Muang Soa," later changed to "Xieng Thong" and finally "Luang Prabang."
2. BUDDHIST HERITAGE
Features ancient temples, Buddha images, and Buddhist traditions such as morning alms-giving with sticky rice. Pak Ou Cave houses over 4,000 Buddha images.
3. CULTURE AND LIFESTYLE
Features ancient temples, Buddha images, and Buddhist traditions such as morning alms-giving with sticky rice. Pak Ou Cave houses over 4,000 Buddha images.
CONCLUSION
Luang Prabang, a World Heritage city, demonstrates the harmonious blend of Buddhist traditions and local culture, where ancient practices thrive alongside modern life.
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Laos: Buddhism, the ancient culture of Luang Prabang

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Abstract

This article aims to study Laos Luang Prabang, which has a cultural heritage of Buddhism. The study methodology is based on documents, research, observation, and interviews in the area. It is presented in the form of an academic article. The study results found that Luang Prabang has a cultural heritage, a way of life, traditions, and religious beliefs accepted as part of society. It combines the identity of the Lao people of Luang Prabang, blending them into contemporary Laos until it has been recognized as a world heritage city. This has resulted in a way of life, cultural tourism, and cultural tourism as it is now. People go there to participate in religious activities, such as giving alms to monks, sticky rice, and touring religious and cultural objects such as Wat Xieng Thong and Wat Si Sa Ket, and a culture of simplicity, as it is reflected in the image of Luang Prabang, which is presented through postcards sent as souvenirs.

Keywords: Postcards from Laos, Buddhism, culture, Pak Ou Cave (Tham Ting) in Luang Prabang

Introduction

On January 9, 2017, Luang Phi Somnuk and a group from the Buddhist Management program visited Luang Prabang. The delegation included The Most Venerable Phra Thepsinghawaracharn (a PhD student), along with faculty members such as Assoc. Prof. Dr. Surapol Suyaprom (Program Director), Phra Khru Sangkarak Kiatsak Kittipanyo, Dr. Phra Somnuk Thirapanyo, and Asst. Prof. Dr. Pichet Thangto.
During the visit, they provided learning equipment and scholarships to 502 novices at Wat Pha O Buddhist Studies School. The trip, which took place from January 7-9, 2017, was part of a study tour in Buddhist Management in ASEAN for the 6th batch of PhD students. The group traveled by boat to Luang Prabang. Phra Somnuk sent a postcard as a memento of the trip, prompting this note of gratitude and documentation of the evidence collected during the visit.



Figure1: It is a picture of Ting, an important tourist attraction in Luang Prabang

Postcard by Dr.Phrapalad Somnuek Thîrapañño, Tham Ting, a tourist Resource in Luang Prabang

Tham Ting, located 29km from Luang Prabang along the Mekong River, is a sacred cave discovered by the French in 1865 and houses over 4,000 Buddha images in its upper and lower chambers. The site, accessible by boat or car with ferry transfer, is an important Buddhist religious destination where locals perform rituals during Songkran festival and continue to place Buddha images as offerings.



Figure2: A postcard written by Phra Palat Somnuk Thirapanyo, who traveled to Luang Prabang and sent it to Phra Palat Rapin Phutthisaro as a souvenir





Figure 3-4: Postage stamps that reflect the way of life and reflect the identity of Laos (Stamps from postcards sent to the author)

The postcards and stamps from Luang Prabang feature images of a standing Buddha with alms bowl and local villagers weaving baskets, reflecting the deep Buddhist faith and cultural heritage that shapes daily life in the region. These images, priced at 2,000 kip each, tsymbolize the harmonious blend of spiritual traditions and local craftsmanship, demonstrating how Buddhism and traditional practices like alms-giving and basket weaving remain central to the community's identity and social fabric.

Luang Prabang Reflects Culture, Beliefs, and Buddhism

Luang Prabang exemplifies a harmonious fusion of Buddhism and cultural heritage in everyday life. Its temples, most notably Wat Xieng Thong and Wat Visoun Rattanaram, showcase unique Lao architecture blended with foreign influences, creating serene sacred spaces that define the city's character. The architectural design of Wat Xieng Thong's ordination hall (Sim) particularly demonstrates Luang Prabang's distinct cultural elements, with its graceful curves symbolizing a mother protecting her chicks. This style, dating back to the Lan Xang period during King Fa Ngum's reign in 1896, represents Buddhism's golden age in the region. Daily religious practices, especially morning almsgiving, remain central to community life, attracting both locals and tourists. Traditional crafts, particularly textile weaving, continue to thrive, with many households producing their own sarongs, supported by local schools that encourage traditional dress. The city's temples also serve as educational institutions, offering free education to disadvantaged youth while preserving Buddhist traditions. Despite lacking a Buddhist college, Luang Prabang's temples maintain their cultural significance, contributing to its World Heritage status. This careful balance of tourism, spirituality, and traditional practices ensures the preservation of the city's authentic cultural heritage.



Figure5: Observing the morning alms round and receiving food together at the temple of the novice monks (Author's photo)



Figure6: Tourism pattern of the World Heritage City of Luang Prabang that is integrated with Buddhism, lifestyle, and architecture in Luang Prabang

Luang Prabang, a UNESCO World Heritage city, showcases the deep integration of Buddhism in daily life through its temples, morning alms-giving traditions, and architectural heritage combining Lan Xang art with regional influences. The city's cultural identity, reflected in postcards and stamps featuring Buddha images and sites like Tham Ting cave, demonstrates the enduring connection between past and present, making it a significant religious and cultural center in the ASEAN region.

Conclusion

Postcards from Luang Prabang reveal the city's deep Buddhist heritage, reflected in its temples like Wat Xieng Thong, traditional practices such as morning alms-giving, and architectural elements blending Lan Xang art with regional influences. This UNESCO World Heritage site serves as a bridge between past and present, preserving religious traditions and cultural identity through daily practices, making it a significant spiritual and cultural center in ASEAN.

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The signing of the Memorandum of Agreement (MOA) for academic collaboration between the Faculty of Social Sciences, Mahachulalongkornrajavidyalaya University, and the National University of Laos.





Faculty of Social Sciences, Academic Affairs Division, signed an Academic Memorandum of Understanding (MOA) with the National University of Laos and attended the ICSD 2024 NUOL International Conference on November 4-6, 2024 at the National University of Laos, Vientiane Capital.

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คำสั่งคณะสังคมศาสตร์

ที่ ๐๐๑ /๒๕๖๘

เรื่อง แต่งตั้งผู้ทรงคุณวุฒิพิจารณาผลงานวิชาการ

ประเภท หนังสือ

เพื่อให้การพิจารณาผลงานวิชาการของอาจารย์ คณะสังคมศาสตร์ ดำเนินไปด้วยความเรียบร้อยมีประสิทธิภาพ บรรลุวัตถุประสงค์และนโยบายของมหาวิทยาลัย

อาศัยอำนาจตามความในมาตรา ๓๓ แห่งพระราชบัญญัติมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย พ.ศ. ๒๕๔๐ จึงแต่งตั้งให้ผู้มีรายนามดังต่อไปนี้ เป็นผู้ทรงคุณวุฒิพิจารณาผลงานวิชาการประเภท หนังสือ ชื่อ ““**Buddhism, Social, Education, Culture and Justice**” ของ คณาจารย์คณะสังคมศาสตร์ โดยมีผู้นิพนธ์ คือ พระปลัดระพิน พุทธิสาโร และคณะ โดยมีผู้ทรงคุณวุฒิ ประกอบด้วย

๑. พระอุดมสิทธินายก, รศ.ดร.	มหาวิท**ยาลัย**มหาจุฬาลงกรณราชวิทยาลัย
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ทั้งนี้ตั้งแต่บัดนี้เป็นต้นไป

สั่ง ณ วันที่ ๑๑ มกราคม พ.ศ. ๒๕๖๘



(พระอุดมสิทธินายก, รศ.ดร.)

คณบดีคณะสังคมศาสตร์

Faculty of Social Sciences Order
No. 001/2568
Regarding the Appointment of Qualified Personnel to Consider Academic Works Type: Books

For the consideration of the academic works of lecturers in the Faculty of Social Sciences to proceed smoothly and efficiently, achieving the objectives and policies of the University,

By the authority under Section 33 of the Mahachulalongkornrajavidyalaya University Act B.E. 2540, the following persons are hereby appointed as Qualified Personnel to consider academic works in the category of Books entitled "Buddhism, Social, Education, Culture and Justice" by lecturers in Faculty of Social Science. The authors are Phrapalad Raphin Buddhisaro *et al.* (1) qualified persons, including

1. Phra Udomsitthinayok, Assoc. Prof. Dr. Mahachulalongkornrajavidyalaya University
2. Assoc. Prof. Dr. Wasana Kaewla Surin Rajabhat University
3. Asst. Prof. Dr. Pornchai Naksong Thaksin University
4. Prof.Dr. Phouphet Kyophilavong National University of Laos (NUOL)'s collaboration is established under the MOA.
5. Assoc.Prof.Dr.Thongphanh Chanthavong Souphanouvong University 's collaboration is established under the MOA.

From now on, Ordered on 11 January 2025



(Phra Udomsitthinayok, Assoc. Prof. Dr.)
Dean of the Faculty of Social Sciences


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