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The Art of Death and Dying in a Multicultural and Buddhist Context[*]

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Abstract

The objective of the present paper was to look into aninterpretative understanding of the art of death and dying in a multicultural and Buddhistcontext with an emphasis on the Buddhist spiritual life–support or resuscitating measures. In the Buddhist approach, life and death are seen as one whole where death is the beginning of another of chapter of life. Death is mirror in which the entire meaning of life is reflexed off and on until enlightenment is attained. Similar to it is more or less that of the Christian view saying the life does not end with death, there is indeed a life after life. The measures followed by both to deal with dying death or the–life–after obviously favour the spiritual care side by side with the modern medical ones which pose a lot of ethical and moral dilemas for the dying and their families due to violating the death rights of the dying as to save or prolong the dying's life.

Keywords: the art of death and dying, multicultural andBuddhist context

1. Introduction

On 14 February 2000 our friend/student Kazuhiro Hagiwara, a Japanese national who was enrolled in the Thai Studies program fell from the awning of the PSU-Cooperative,

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Prince of Songkla University, Pattani. As a result of massive brain injuries, his life (as some would define life) on this earth ended in the early morning hours of 15 February 2000.

Kazu was young. He was only 22 at the time of his death. Universities are supposed to be safe places. Students are supposed to experiment and learn about many things. They are not supposed to be sick or injured.They are never supposed to die. But as we all know all too well; some students do die. They fall, they crash their cars into other cars orobjects. They drink too much and suffer from alcohol poisoning or they experiment with drugs and take a fatal overdose. We all know this happens, and when it does, we generally go through the same sense of loss and the same set of what could we have done to prevent this event. What could we have done to change the outcomes?

Hindsight is most often 20/20. We see clearly what 'could' have been done. Those who follow the mainly Christian model of 'predestination', would categorically state that there was nothing that we could have done, for it was God's will to take Kazu at this precise moment.

His life and death were planned by God would be their explanation. In addition, those who follow this line of faith would also say that we cannot understand why things work this way.

2. Cultures and the Ways of Death and Dying

Medical arts and sciences often do not agree when the actual death occurs. How do we define life? Does life end when the brain ceases to 'think'? Does life end when the electroencephalogram indicates that there are no electrical impulses in the central nervous system brain? Even though the body is kept 'breathing' by a respirator, is the 'person' contained in the body alive or 'dead'. (Adair, 2001).

So how are we mere mortalssupposed to know or understand these complex and confusing constructs of life and death? Perhaps we mortals just await the diagnostics from the medical profession and then take our actions. When the death is sudden, accidental, and unexpected often we are shocked and appalled at the ending of a person's life. How do we, those remaining 'behind' cope with the absence of the person that we loved and cared about? Or, how do we cope with the absence of the person that we

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loved and cared about? Or, how do we be absent from someone whom we just knew? Does it really make a difference?.

3. What do we do for the dead?

It is clear that most cultures do something to dispose of the dead body. Over time we have found many ways that different cultures have created to dispose of these corpses. Archeologists and anthropologists attempt to explain the rituals and the customs of dealing with the body and spirit of the dead. We simply do not 'know' what happens tothe person who dies. We have sets of beliefs that help us 'explain'and 'deal with' the death, but we are relatively uninformed with many of the aspects of death and dying (Uzzell, 2018).

We have viewed firsthand the way that Buddhist faith disposes of the physical body. There is a significant ritual that is, we believe, a form of art. The ritual is consistent and expected by those who survive and perhaps by those who know that they are about to die. There is a certainty about what will happen to physical body, and to the survivors. Each faith appears to have own standardized system of dealing with the physical body (Rhys Davids, trans, 1995).

We also were privileged to be able to view videotape of the Muslim way of death and disposal of the body. There are obvious and significant differences. There are many other ways of dealing with the body (Uzzell, 2018).

Historicallyweknow that the Egyptianssometimes built hugemonuments like the pyramids to honour their dead.The bodies were preserved in the dry climate of the desert and the artifacts that accompanied their 'spirits' along their uncharted journey still are being discovered today (Lehner, 2008).

We know that many of the Western cultures deal with death in different ways. Some bury their dead bodies in ways similar to Muslim faith. Some spend what would be to many exorbitant amounts of money preserving the corpse and burying it in elaborate containers or coffins. Some construct memorials for their dead. Some bury them in a cemetery that is well kept and clean.

Some decide to keep the actual services for the dead within the family or close

friends. The actual disposal of the body or the ashes is witnessed by only a very select few. Usually a 'memorial' service will follow sometime after the disposal of the body. These memorials vary nearly as the method of disposal of the body. Some are highly 'religion'oriented, others offer the living to tell their stories of their personal or professional relationships with the dead.

Some burn their deceased and then do something with their ashes. Some of Kazu's ashes were placed in the sea here in Pattani Thailand. A little piece of Kazu's physical being remains here deceased and then place their ashes in tombs or place the ashes in memorial gardens.

There are of course other ways of disposing of the bodies. Some weight the bodies down and drop them into the sea. Some cultures set the dead on an ice flow and let them drift off into the ocean. Other cultures have sent their dead off in burning ships. Other set huge funeral pyres to burn their dead. Some Native American cultures placed the bodies of their dead-on raised platforms in an offering to their Gods.

The Buddhist cultures favour cremation or burning. There are cultures and artistic rituals surrounding these rituals as well.

4. The Soul or Spirit of the Deceased

Many people believe that there is a 'spirit' or a 'soul' or a consciousness that extends beyond life. If there are dimensions beyond the standard Euclideandimensions of length, width, and height and the construct of 'relativity' of time-what could they be? Could there be a spiritual dimension that is hidden from our earth-bound people? Even the construct of "earth bound' is questionable these days, for we have already sent man to the moon and are capable of sending a man to Mars or Venus as well. The question here is: how do we get him or her back? Is there a fifthdimension that contains the spirit of these who have lived before? Could that potential dimension be divided into one segment where 'good' spirit go and another segment where 'bad'people go? Isn't this somewhat simplistic in and of itself?

How could we expect that human conduct or lives could be separated and / or divided and classified as 'good' and 'bad' so easily? Does Dante have it right? Are there

three dimensions to the afterlife? Dante's description of 'hell' arecolourful and vivid. The inferno tells us what to expect from his view of life and living and dying. Maybe he's right, maybe he isn't. At least it is a good story. How could we know except by forming some commitment to a particular set of beliefs about life and death?

Maybe the Buddhists have it right here. Their belief system is based on being reborn and living again until the 'person' gets it right or attain enlightenment. Whether 'good' cumulative is highly questionable however, for there so many 'bad' people out there today. This construct of 'good' and 'bad' is not only simplistic as stated before in this paper, but also highly suspect because what is 'good' and what is 'bad' sometime very embedded in a culture. If there are absolutes in religion, how can there be relatives or differences? Sometimes all this is very confusing.

5. Specifics about the Buddhist Beliefs about Life Dying and Death

From the Buddhist approach, life and death are seen as one whole. According the wisdom of Buddha, we actually use our lives to prepare for death. We do not wait for the painful death of someone close to us or the shock of terminal illness to force us into looking our lives. Nor are we condemned to go out empty-handed at death to meet the unknown. We can begin here and now to find meaning in our lives. We can make of every moment an opportunity to change and to prepare-whole heartly, precious, and with peace of mindfor dead and eternity.

We find the whole of life and death presented together in a series of constantly changing transitional realities known as bardosin Tibet. The bardo is commonly used to denote the intermediate state between death and rebirths, but in reality bardos are occurring continuously throughout both life and death and are junctures when the possibilities of liberation or enlightenment is heightened.

So from the Tibetan Buddhist point of view, we can divide our entire existence into four continuously interlinked realities: (1) life, (2) dying and death, (3) after death, and (4) rebirth. There are known as the four bardos : (1) the natural bardo of this life, (2) the painful bardo of dying, (3) the luminous bardo of Dharmata, and (4) the Karmic bardo of becoming.

Funeral rites are the most elaborate of all the life-cycle ceremonies and the ones entered into them most fully by monks. It is a basic teaching of Buddhism that existence is suffering whether birth, daily living, old age or dying. This teaching is never in a stronger position than when death enters a home. Indeed Buddhism may have won its way the more easily in Thailand because it had more to say about death and the hereafter than had animism.

In Tibet the day of death is thought of as highly important. It is believed that as soon as the death of the body has taken place, the personality goes into a stage of trance for four days. During this time the person does not know they saying special verses can reach the dead person.

It is believed that towards the end of this time the brilliant light. If the radiance of the Clear Light does not terrify them, and they can welcome it, then the person will not be reborn. But most flee from the Light, which the fades.

The person becomes conscious that death has occurred. At this point the Second Bardo begins. The person sees all that they have ever done or thought passing in front of them. While they watch they feel they have a body but when they realize this is not so, they long to possess one again. Then comes the Third Bardo, which is the state of seeking another birth. All previous thoughts and actions direct the person to choose new parents, who will give them their next body. Buddha Dharma Education Association Inc, n.d.)(Rinpoche, 2017)(Visalo Bhikkhu, 2019)

The people rely upon monks to chant the sutras that will benefit the deceased, and to conduct all funeral rites and memorial service rendered the community by the monks. The crematory in each large temple has no rival in secular society.

As long as the body is present the spirit can benefit by the gifts presented, the sermons preached and the chants uttered before it. This thought lies behind the use of the BhusaYong ribbon which extends from the body within the holy sutras. When the body is cremated the spirit is more definitely cut off from the world, it is best therefore not to force that spirit to enter the preta world finally and irrevocably until it had the benefit of a number of religious services designed to improve its status.

We all viewed the funeral services for our friend and colleague Kazu Hagiwara

with a sense of personal involvement and sadness. So many of the things that happened were unfamiliar. Of course, the service was conducted in Thai, and that made it more difficult. Fortunately, the Hagiwara family members had someone there who could translate the language to Japanese for them.

6. The Remarking Conclusion

We all learn much in our travels through our lives. We learn much from people who surround us and work with us, sometimes our journeys are fun, sometimes they are sad, sometimes they are painful and difficult to understand.

Sometimes we learn from the dead as well as the living. Hagiwara's death and the immediate reaction was and to some extent still is, how can this be? In the long run we either become so paralyzed that we cease functioning, or we adjust and move on with our lives. The Buddhist faith would not accept the paralysis outcome. Neither would most of the Christian faiths. The Islamic people move on with their lives after the death of someone. If we are rational and logical we must do the same. The ritual and rituals of ceremony all helpus do that. The sounds and the chants are an expression of music and poetry in our mind. The priest can sing the Roman Catholic services. There is a consistency of art or ritual that enables us to go on with our lives and remember the good and positive rather than concentrating on the negative aspects and the loss. All this does take some time however.

In addition, some remarks in this regard can be made as follows.

As far as the measures to deal with dying and death by ways and meansof the skills and advanced modern technology in medical science are concerned, they pose a lot of ethical and moral dilemas for the dying and their families including the doctors who try their best to save countless lives and to alleviate untold suffering. Who is supposed to make a final decision on the dying's death rights? The dying himself or others? No ready-made answer. However, life and death areaccording to the Buddhist approach as above-mentioned are one whole where death is the beginning of another chapter of life. The death is mirror in which the entire meaning of life is reflexed. We are supposed to prepare our lives for death, both of which (life and death) are phenomena of nature-their

being and becoming normally determined by the laws of nature, nothing more nothing less. This is the fact of life, let it run its own course.

From the point of practice in this regard, Ven. Buddhadasa, the spiritual Thai leader in modern time is a good illustrator who set an example of the dying and death, "Let the death take its own course.", his word of warning in favour of dying's rights by warning off a group of his close attendants who did their best to save and prolong his life by ways of the skills and advanced modern technology in medical science at the time of his dying and death. Finally, he passed away peacefully later and his dead body was cremated by the performance of simple Buddhist rites and rituals following the footstep set by the Lord Buddha in 2500 or more years ago.

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Development of Political Stability in Democracy: A Case Study Nongkhai District Nongkhai Provice

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Abstract

The main purposes of this study aim to (1) study the influential factors to the democratic stability of the communities along in the part of local administration in Nongkhai District, Nongkhai Province (2) analytically study the democratic stability of in the part of local administration in Nongkhai District, Nongkhai Province (3) Present the guidance of democratic stability development of in the part of local administration in Nongkhai District, Nongkhai Province. The Scope of this research is in the area of Nongkhai District, Nongkhai Province and the population is the communities in the municipal part and Phochai administration organization Tumbol Part. The substance of the research is to study the democratic stability of the communities in the part of local administration in Nongkhai District, Nongkhai Province. The research tools are non–structural observation form and structural interview form.

The research result found that: there were democratic election campaigns on the part of local administration in Nongkhai District, Nongkhai Province. The community leaders' population expressed political participation in the election. The government sector provided high support for public relations for election campaigns. The influential factors to political participating of the communities were political situation information and news from mass media which made the people in the communities know the injustice done in political practice. And the obstacle problem of political participation and local administration is severe faction distribution and disharmony in the communities.

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The study result found that the way of democratic stability development is more support from the government sector to promote the political participation activity of the communities and the community leaders should pay more attention to all aspects in the communities continuously. The youth, students, and people of working age who qualify for diction should be promoted to pay more own a role in political participation in the communities. The community leaders and local politicians listen to the opinions and problems throughout the communities and lead them to actual practice for the achievement. The leaders should always realize that all people should have equality and justice in all activities in the communities. For the harmony in practice, the form of local administration should be developed by setting local council which consists of community leader and setting committee just like the local administration organization. The local council and the committee will have right to participate the local administration project and take action on the part of the council for the achievement of the local administration organization development plan.

Keywords: Development of Political; Stability in Democracy

1. Introduction

Under the current situation, the scope of centralization is limited. Because at present the population has increased greatly and the area has increased, the scope of the center is limited to just one institution. This makes it difficult to rule an entire area and population. Therefore, it is necessary to transfer or expand political and administrative power to organizations outside the center.

The Constitution of the Kingdom of Thailand, B.E. 2007, stipulates that local government organizations have the freedom to determine policy, administration, and personnel management. Finance and Finance and have their own powers and duties and requires that supervision of local government organizations must be done as necessary and must be under in accordance with the protection of the interests of the local people or the interests of the country as a whole. Local administrative organizations will be promoted and supported to be strong in their independent administration and by

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responding effectively to the needs of local people. which can develop local systems, whether in terms of finance, by providing public services in full accordance with their duties, Establishing or joining establish an organization so that the establishment of a public organization according to its authority and duties is worthwhile and beneficial and provides comprehensive public services (Section 282, Section 284).

local government or local government, It is a form of government that is necessary and important in the politics and governance of various communities. Especially in communities with a democratic system of governance, it can be seen that the government, which is a mechanism for managing government governance in the public sector. There are many responsibilities in managing the country so that the people are happy and convenience of living. In addition, national security is political, economic and social. But the government can't take care of and provide services to the people in every community in the entire country. Because there may be a delay in operations. Inability to meet the needs of each community including budget limitations and including operational officials who are unable to reach individual citizens. Therefore, reducing the burden on the government means allowing people to participate in self-government to respond to the needs of the community. To create convenience, speed and meet the needs of that community. As a result, local government has a role and importance.

Therefore, the concept of local government management was initiated. So that localities can have freedom in self-government, participate in administration, and have the right to have a voice in governing one another, which is the foundation and method of governing according to the democratic regime. Make people feel that they have participated in organizing political activities such as going to the polls Going to campaign to support elections, etc., creates responsibility. Cherish and protect the rights it deserves, which is a good tool for the further development of national cities. But the benefits of local government are evident because no one knows the problems and needs of local areas best. To participate in solving their own problems. People have learned about political processes, governance, and local administration. This will create local leaders who will become national leaders and also lighten the government's burden. This is in line with the ideas of liberal political scientists which supports local self-government with

the view that it encourages citizens to participate in politics to have the right to have a voice in implementing self-government, which is the foundation and method of democratic governance (Chuwong Chayabutr 1996, p. 4) Subdistrict municipality is a local government organization for small towns. In general, sub-district municipalities had the original status as sanitation or sub-district administrative organizations (SAOs). The establishment of sub-district municipalities was done by announcing the Ministry of Interior elevating the local status to sub-district municipalities in accordance with the Municipality Act, B.E. 2496. Subdistrict municipalities have a mayor who acts as the chief executive and a municipal council consisting of 12 members elected by the residents of the municipality to act as the legislative branch. The mayor is directly elected by the municipality's residents. The subdistrict municipality is responsible for maintaining order and cleanliness. Build and maintain roads Firefighting and education Providing public health services social work and maintain good local culture. Additionally, utilities and other public facilities may be provided. reasonably possible if the local area that is a sub-district municipality grows to have a population of 10,000 people and have a reasonable income, they may be raised to become a municipality. (local government organizations for medium-sized cities) which will have more authority and independence and the municipal area may expand as urban communities expand by dissolving neighboring sub-district administrative organizations that have changed from rural to urban. However, this must be in accordance with the will of the people living in that locality in circumstances where economic, social, and political changes are currently causing the people to lack a sense of self-government and an attitude about whether government belongs from above or not. government It is not his duty to be involved as a researcher who is a citizen in Mueang Nong Khai District. Therefore, the researcher sees the importance of the people having knowledge and understanding of local government in the form of sub-district municipalities in various forms, such as municipal structures. Powers and duties of the municipality Municipal elections and monitoring and inspection of municipal operations Therefore, it is a problem in conducting research as follows.

1. Most people still do not have true and clear knowledge and understanding of government.

2.   Finance and budget to be used for local administration and development.

3.   Personnel entering that position, both permanent and elected, do not understand the time frame.

4.   Decentralization still does not provide independence for governance and administration fully self.

2. Objectives of the research project

1.   Study the factors influencing to the development of local government administration Municipality in Mueang Nong Khai District Nong Khai Province.

2.   Study and analyze the development of local government systems of municipal administrative organizations in Mueang District, Nong Khai Province.

3.   Propose guidelines for developing the democracy of sub-district administrative organizations Local in Mueang District, Nong Khai Province

3. Tools used in research

1.   The interview form is divided into 4 sets. Interview form 1 is a general information questionnaire. Regarding political understanding of respondents, 7 items included gender, age, education level, occupation, income, and length of residence in the community. The nature of the questions is a field interview type.

The second interview form is a questionnaire regarding basic democratic political values. For the community president who responded to the interview Including status in the community and joining various groups in the community The nature of the questions is field-based.

The third interview form is a questionnaire on democratic political ideology for people in the community who are involved in community development in Nong Khai Municipality. Interview Set 4: Political socialization in people's participation in community development in Nong Khai Municipality, promoting people's participation in development. Communities in Nong Khai Municipality

2.   Observation form consists of 1) Participation in decision making 2) Participation in operations 3) Participation in receiving benefits and 4) Participation in evaluation

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3.   Expected benefits and agencies that use research results

A. Expected benefits 1. Make you aware of the factors influencing the development of democracy in local government in Mueang Nong Khai District. Nong Khai Province. 2. Make you aware of the analysis of local government of the Mueang Nong Khai Municipality Administrative Organization. Nong Khai Province. 3. Make you aware of the guidelines for democratic development of the organization. Local government of Mueang Nong Khai District Municipality Nong Khai Province

B. Agencies that use research results 1. Local government organizations Nong Khai Municipality Nong Khai Province. 2. Subdistrict Administrative Organization, Nong Khai Province. 3. Use as teaching documents. In Mahachulalongkornrajavidyalaya University Nong Khai Campus. 4. Use as teaching documents. Schools in Nong Khai Municipality.

4. Summary of research results

Research study on "The development of democracy in local government Mueang Nong Khai District Nong Khai Province, the researcher can summarize the research results as follows.

1.   Results of general data analysis of respondents. This step is to summarize the results regarding the number and percentage of the sample population, classified according to personal factors, namely gender, age, education level, occupation, monthly income. Length of residence in the community and environmental factors, namely status in the community Participating in community groups as follows: Personal factors, Most of the population participates in community administration. There are employees with employment, trading careers and including government retirees. They have a period of living in the community for more than 10 years or more. In terms of environmental factors, most of the people participating in community administration, They have the status of community presidents which has a total of 43 people

2.   Public participation in community development in Nong Khai Municipality. In the research study on "The development of democracy in local government Mueang Nong Khai District" The researcher presents an overall summary of the research results in the following order: Public participation in community development in Nong Khai

Municipality Considering the research, it was found that There is the aspect of participation in decision making. Participation in operations Participation in receiving mutual benefits and including summarizing and evaluating at a moderate level. local government Mueang Nong Khai District Nong Khai Province In terms of community development in Nong Khai Municipality People in the community cooperate in improving the quality of life. By designating a community president Being a leader in community development in Nong Khai Municipality. By adopting policies to expand results in order to achieve joint results in every aspect Participate in community development in Nong Khai Municipality Overall and diverse The details are as follows: Overall, people with different personal factors such as gender, age, education level, and occupation have different levels of participation in community development in Nong Khai Municipality. And when categorizing each aspect, the results of the analysis are summarized as follows. Participation in decision making People with general status in terms of personal factors such as gender, age, educational level, occupation, and length of time living in the community are different. In terms of participation in decision making They are different in their duties. Participation in operations People with different general status in terms of personal factors, namely gender, age, occupation, and length of living in the community. There is a level of participation in community development in Nong Khai Municipality. It is no different depending on the community leader. People with general status in terms of personal factors, namely gender, age, education level, occupation, income, and length of time living in the community. In terms of participation in receiving benefits Different depending on the functioning of the community Participation in evaluation People whose general status in terms of personal factors are gender, age, education level, and occupation are different because much of it depends on the understanding of the community.

Problems, obstacles, and suggestions for public participation in community development in Nong Khai Municipality. In the research study on "The development of democracy in local government Mueang Nong Khai District" The information obtained from the research study reveals problems, obstacles, and suggestions. According to participation in 4 areas as follows:

1. Participation in decision-making, problems, obstacles, and time constraints

because most people in the community work in agriculture. And they all have work responsibilities, causing community members to have little time to meet each other, and the decision-making roles in various activities are mostly people in the age group of 40-60 years, rather than youth, because this group of people has a greater role in participating in community development activities. Access to Nong Khai Municipality's policies. The executives in Nong Khai Municipality have prepared an agenda for the meeting. which will depend on the specified policy and various activity groups in the community led by the community president They will use the policies received to further understand their own communities. The timing depends on the readiness of community members. Most are scheduled in the evening. This is so that members Participate in knowing, making suggestions, and bringing information and news through various group networks. And there is an opportunity to Citizens participate in proposing plans/projects related to education. and receive news and information through a network of activity groups, including promoting people to have morality and ethics. Create a sense of love for the community together Including organizing learning activities. Promoting and providing opportunities for people of all ages to participate in various activities. or express opinions on activities or express needs through various activity groups Including reporting problems or various suggestions.

2. In terms of participation in operations, problems, and obstacles, most people still lack the ability to express personal opinions in this part. It is only in agreement with the operating guidelines of community leaders or group leaders. and people in the community have insufficient understanding of their role in participating in certain activities.

3. In terms of participation in receiving benefits, problems and obstacles, some groups of people see the benefits they will receive in monetary terms more than anything else that will happen to the community in other areas. Therefore, it is considered that joining group activities cannot create enough income for oneself and is a waste of time for one's career. Suggestions for increasing income and stimulating interest, including showing the benefits that occur to the community. The benefits to the community go beyond money, such as unity and cooperation. with a medium Coordinate for people in the community to learn how to work together, giving participants the opportunity to

receive results from their own actions or from participating in various group activities. Local administrative organizations in the Nong Khai Municipality should allow citizens to participate in meetings to analyze budget determination and create plans/projects. As well as the possibility of implementing plans/projects with local government organizations in Nong Khai Municipality than is currently the case and should organize activities to encourage people in the community to study develop a vision from visiting other community activities that are successful or that people in the community are interested in so that they can be used for improvement. developed for use in their communities.

4. In terms of participation in the evaluation of problems and obstacles, people in the community still lack knowledge. Understanding of the evaluation system of various activities at the system, clear regulations, recommendations of the Subdistrict Administrative Organization. There should be an opportunity for people to participate in ranking. The importance of the problem according to the urgency of community development, including the public should participate in data surveys to find as many problems in community development as possible. In order to have serious practice and meet the needs Including listening to the statement of operating results and giving proposals on the project. or various development activities Then use the suggestions received from the people to improve and make it more clear.

Discussion of the results of the research study on "Democratic stability of communities along the Mekong River, a case study of local government Mueang Nong Khai District" The issues brought up for discussion of the overall results are to discussion of overall results In the research study on "Democratic stability of communities along the Mekong River, a case study of local government Mueang Nong Khai District" Overall, it was found that all 4 areas were at the same level. Arrange in descending order. is the aspect of participation in decision making, followed by the aspect of participation in operations. Participation in receiving benefits and participation in evaluation, respectively.

5. Suggestions

Regarding people's participation in community development in Nong Khai Municipality, people should join in monitoring projects or activities with local administrative

organizations more. Participate in proposing plans Projects related to education, receive information and news, attend meetings to analyze, set budgets and prepare reports of plans. Various project activities. Joining in exploring information to improve and solve existing problems for the betterment of the community. Bring problems that citizens present to local government organizations. or government agency see the need the suffering of the people is the most relevant to develop and improve and there is support for group activities to make it more concrete and efficient.

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The Contribution of Buddhist Philosophy for Sustainable Peace

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Abstract

The objectives of this academic article, The Contribution of Buddhist Philosophy for Sustainable Peace, aims to present 1) the thought of Buddhist philosophy to take part in building up the sustainable peace in society 2) to bring the thought of Buddhist philosophy put into practice in society 3) to get a new knowledge from the practice of the thought of Buddhist philosophy in accordance with social context.

Keywords: Buddhist philosophy; Sustainable peace

1. Introduction

In terms of the world is rise on the conflict from other many sources, especially unwholesome states such as greedy, hatred, and delusion. So, the peace is the most important role taking part to cease of any conflict from war, geopolitical factor, and also other actor. Moreover, globalization forces people to seize natural resources for materialistic growth, leading to ideological crises and economic conflicts.

In this regards, those unwholesome actions will create physical and spiritual repercussions, requiring peaceful solutions through negotiations and treaties with friendly nations like the United Nations. For those seeking peace, focusing on feelings, consciousness,

location, or spirit can help resolve conflicts and promote social harmony. The thought of Buddhist philosophy emphasizes the importance of inner peace, compassion, and unity in society. It encourages spreading compassion to humans and animals, fostering love, respect, and saving each other from illness and death. Also, the mercy is necessary to save suffering unconditionally in this worldly state.

Moreover, the peace is a fundamental force that human being need and it will become a key philosophy in contemporary society. It is based on principles of compassion, empathy, and tolerance, emphasizing the importance of dialogue, negotiation, and compromise in resolving conflicts. The ethics of peace are crucial in a complex world, where conflicts are widespread due to globalization, technological advancements, and social and economic inequalities.

Also, Peace ensures stability, security, and prosperity, fostering positive relationships and promoting cooperation, empathy, and respect. It is an essential catalyst for a society based on equality, justice, and opportunity for all, fostering a society that values cooperation, empathy, and respect.

People often believe that having status, wealth, and dharma brings happiness, but this often leads to hidden misery. True peace arises when the mind is calm and in control of emotions, not driven by lust. Anxiety and greed for power can lead to misery, and true peace disappears when anger is controlled. Therefore, true peace is not always achieved in this world.

Unity and harmony are social forces resulting from cooperation in society. Building inner peace is crucial for creating these forces. Peace is essential for human society as it bridges interconnected individuals, promoting love, friendship, awareness, and saving. Without peace, no one can live alone, and the world needs peace.

Buddhism is a world religion known for its practice of meditation, which involves focusing on the present moment and breathing in and out until the mind becomes calm. This leads to Nirvana, which is the ultimate state of peace and security, and is easily found as long as the mind remains calm.

The theory of peace, however, can be traced back to the teachings of major world religions, including Indigenous spirituality, which emphasizes connectedness with the

environment, caring societies, and the importance of peace within individuals. Indigenous spirituality may provide grounds for a philosophy of peace, as it emphasizes connectedness with the environment, caring societies, and gratitude for creation. In doing so, Indigenous societies may be violent at times, and elements of Indigenous spirituality may be identifiable within other major world religious traditions.

Speaking to Judaism, the most ancient monotheistic religion, contributes to peace theory through the idea of an absolute deity and the need for radical ethical commitment. Hinduism, a group of religious traditions centered on the Indian sub-continent, rely on sacred texts like the Vedas, Upanishads, and Bhagavad Gita. Karma, a moral causality view, and the family of humankind are elements that intersect with peace theory. Hinduism also regards ahimsa, the ethic of doing no harm towards others, as a virtue central to Gandhian philosophy of nonviolence.

The Buddha's Teaching is concept of the way of life or life philosophy that can be applied in human's daily life, On the other hand, Buddhists everywhere revere as a source of wisdom and guidance the Dhamma of the Buddha, his teaching about the ultimate nature of reality and the way of life that accords with this (Dhamma). This meaning shows that the Buddhist philosophy is the source of technique or methodology to resolve the crisis (Dukkha) of the world, and moving forward to the sustainable peace for the sake of human kind.

2. The Source of Peace building

Buddhism promotes peace and education, emphasizing the importance of a peaceful world. However, the world is not truly at peace due to inadequate security measures. Peace is achieved when people live without fear, as intimidation, terrorism, theft, and murder occur daily. A calm mind, family, village, and the world are crucial points for peace, as massacres do not signify peace.

According to the Buddhist philosophy, the source of peace building is coming from internal factor, referring to peaceful mind in terms of insight meditation practice for the sake of cultivate and train the mind based on meditative approach in which the Buddha found for more than 25 centuries ago. The main concept of Buddhism relevant

to the peace is reach of the end of suffering or Nivrna, goal-ending of Buddhism.

Religious diversity is inherent in every society, influencing the faith of each religion. People value the Bible, theology, and God, but should also respect and value their own religion. It is important to avoid promoting one's own religion and viewing other religions as inferior. All religions have their own good, and extremist religions can lead to conflicts. Peace is the main purpose of religion, allowing believers to live together, help each other, love each other, and build social welfare. However, religion should not dictate daily communication, as no religion teaches or directs people to build evil or sin.

In order to lead a society to peace, justice, respect for human rights, and human values, religion and social law are essential. Religion punishes the mind and educates it for right action, while social law limits conduct and executive actions. Embracing religion and respecting social law responsibly is crucial for guiding one's life.

The Buddhist perspective on peace can be divided into two main aspects: peace in Ultimate truth, which is a state of calmness and tranquility free from the constraints of desire, need, anger, violence, and delusion, and peace in general understanding, which is the calm and secure state that arises from the sharing of natural resources among humans and animals. The Buddhist view suggests that escaping these conflicts through love, compassion, and understanding is the best solution, as physical force, verbal conflict, and emotional malice do not bring true peace.

In the main idea of Buddhist philosophy showing how to resolve the problem (suffering) moving to the sustainable peace in society. As Paul Williams with Anthony Tribe, showed in their book:

The formula for the four Noble Truths is probably based on the formula for a medical diagnosis. That is, it states the illness (Dukkha Ariya Sacca) , the source of the illness (Dukkha Samudaya Ariya Sacca), then the cure for the illness (Dukkha Nirodha Ariya Sacca), and finally the way to bring about that cure (Dukkha Nirodha Gamini Patipada Ariya Sacca or Magga Sacca).

Moreover, in order to get rid of war or crisis (Dukkha), can be applied the four fundamental Buddhist principles do not only apply to ordinary people, but also, and especially, to the leaders in all sector of society who have a special responsibility for the

sake of the people and the nation

3. Conclusion

The Buddhist philosophy, which aims to cure social ills, is valuable for people of all ages and walks of life. However, its practical application is limited. The extinction of Buddhism is caused by those who respect and practice Buddhism itself, which is the destroyer. Strengthening Buddhism is crucial as it embodies valuable philosophies for human society. The Buddhist philosophy of peace and non-violence is valuable, especially in times of war. However, social orienteers have not yet used these values to treat social ills. If everyone knew the merits and demerits of Buddhism, it would have led to peace and respect for human rights.

Concerning to the resolution of any conflict of human beings, On the other hand, focuses on interpersonal relationships and deepest human identities and values, often involving spiritual contemplation. This practice, practiced by monks and occultists, aims to "meet with unity" through various traditions like the universe, Brahman, and emptiness. This encounter transforms individuals by embedding values like compassion, tenderness, and peace.

The main concept of the Buddhist philosophy also emphasized that allbeing need to live in harmonious manner in the framework of various traditions through meditation and personal practice in accordingly. The Higher spiritual practice strengthens the ability to make peace through division and promotes inclusivity and accessibility across belief systems and profoundly accepted of Buddhist philosophical thoughts.

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The Applied Buddhist Aesthetics towards living in co-existence manner

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Abstract

The objective of this small article to present are 1) what is applied Buddhist Aesthetics to society in frame work of peaceful living in the society 2) the essence of the Buddhist aesthetics to create more colorful meaning in society 3) how to the practice of the Buddhist aesthetics in the frame work of daily living in co-existence manner in the society. The short article will contribute towards society without war or crisis in order for human being living under shadow of applied Buddhist aesthetics.

Keywords: Buddhist Aesthetics

1. Introduction

The Buddhist aesthetics is a part of the Buddhist philosophy in which help to shape the society become a more colorful, and attractive method to push human being need to live altogether both unity and walk along with each other for the sake of social cohesion without war or any internal crisis happen, In doing so, the role of Buddhist aesthetics is the most significant mechanism to shape society receiving more colorful, conceptual taste from oneness of diversification factor or societal cell to bondage the

society.

When talking about the Buddhist aesthetics, however, is a profoundly beauty of Buddha's teaching, because of this concept will help human being looking each other as very friendly manner in accordance with the Buddhist aesthetics.

The Beauty is a central aspect of aesthetics, alongside art and taste. It is defined as an object that is perceived with aesthetic pleasure, contrasting with ugliness. However, various intuitions about beauty exist, such as the idea that beauty is an objective public feature and depends on the subjective emotional response of the observer. To reconcile these, it is suggested that an object is beautiful if it can bring about certain aesthetic experiences in the perceiving subject, often combined with the belief that the subject needs to correctly perceive and judge beauty, also known as "sense of taste." Various conceptions of beauty have been proposed, including classical conceptions, which emphasize the objective side of beauty by defining it in terms of the harmonious composition of the object's parts, hedonist conceptions, which focus on the subjective side by connecting pleasure and beauty, and other conceptions that consider the value, loving attitude, or function of beautiful objects.

Aesthetics is a philosophy that explores the nature of beauty and taste, and serves as the philosophy of art. It examines the philosophy of aesthetic value, determined by artistic taste judgments. Aesthetics studies how people form judgments about experiences, such as visual art, music, and sports. The philosophy of art focuses on how artists create and perform art, and how it affects moods and beliefs.

On the other hand, Buddhism, an eastern spiritual path, promotes harmony and simplicity, with its teachings being popular in the west. Its approach to tribulation, acknowledging the world's ills and pursuing detachment, is appealing to people of all religions and atheistic tendencies.

Significantly, the concept of aesthetics is based on the study of beauty and ugliness in nature and arts, including human emotion. It is divided into objective and subjective aesthetics, with objective aesthetics relating to material qualities and subjective aesthetics relating to mentality.

The Essence of Buddhist Aesthetics. The Buddhist morality is a part of aesthetics in which human can apply for promoting the life, and also living in co-existence manner among of whole society avoiding from unwholesome actions that destroying of wholesome actions. The art of living is based on Buddhist ethics, including the five precepts toward to internal peace of human's life.

Moreover, the value of moral practice pushing the human's life get more colorful perspectives are including more calm, more peaceful, and more tranquil both personal life and whole society. sīla, then is necessary not only for the good of society but for the good of each of its members, and not only for the worldly good of a person but also for his progress on the path of Dhamma.

In this regards, Buddhist aesthetics, rooted in the teachings of Nagarjuna and Vasubandhu, emphasizes impermanence, mindfulness, and non-attachment. Impermanence emphasizes the ever-changing nature of existence, while mindfulness allows for a deeper engagement with the present moment. Non-attachment, on the other hand, emphasizes the fluidity and non-grasping nature of experience, allowing for the appreciation of the fleeting nature of existence. Otherwise, sometimes, it's called the Buddhist art, rooted in religious beliefs, focuses on spiritual beauty and the pursuit of answers to life's purpose. Buddha art, often depicted as austere, highlights otherworldly features while de-emphasizing human characteristics. The goal of life for Buddhists is aesthetic enjoyment, valuing life as intrinsic value. Aesthetics, the philosophical study of beauty and taste, is closely related to the philosophy of art.

Beauty, a concept attributed to the Buddha, refers to the senses and mind pleasing objects, sounds, behaviors, or ideas. While it can be a blessing, it can also lead to clinging and egoism, as stated by the Buddha.

As below, there are two approaches of Buddhist aesthetics to shape human kind becomes noble person in the society 1) "Hiri" is the shame a pure mind feels at the thought of doing evil, and 2) "Ottappa" is the aversion which causes one to shrink from doing evil.

Moral Shame

(HIRI)

Moral Fear

(OTTAPPA)

Human Dignity coming from two value moral approaches

2. Conclusion

In order to living together with other person or people in society with more prosperous life, the human being still need practice the morality or so-called aesthetics in which is a part of the Buddhist aesthetics for the sake of our colorful both physical and mental peace, starting from this aesthetics.

Significantly, meanwhile, the world today has many problems causing from geopolitical challenges, so, the Buddhist ethics is the most important tool to alert the activities of human kind with be mind.

Up today, the core value of social norm need to practices five precepts and follow-up the eight-fold paths for the sake of living in the co-existence in this worldly state without fear and worry from any evil (unwholesome actions).

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The Implementation of the Four Bases for Success to Students' Autonomy in English Grammar

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Abstract

This Article aimed to 1) study a Buddhist doctrine entitled the Four Bases for Success and the theory of autonomy in the Buddhist context, 2) seek to create course activities for the implementation of the Four Bases for Success in students' autonomy in English grammar and 3) introduce an alternative designed course activity model based on the Four Bases for Success to students' autonomy in English Grammar. The present study was conductedusing the Documentary Research method. The researchers undertook to study the Four Bases for Success, the theory of autonomy in the Buddhist context and the implementation of the Four Bases for Success in English language learning/teaching from both primary and secondary sources such as the Pali Canon, books, research/articles, etc.

The findings of the study were as follows:

1.   The Four Bases for Successis composed of four elements, which are Desire (Chanda), Energy (Viriya), Mindfulness (Chitta) and Investigation (Vimamsa), often referred to as the "Four Bases of Success" or "Four Iddhipādas" in Buddhist teachings, are a set of practices aimed at enhancing one's mental faculties and abilities to achieve specific goals, including spiritual progress. Additionally, the theory of autonomy in the Buddhist context can be related to the concept of "self-reliance" (attakaraṇa).

2.   The course activities can be designed into four sessions as¬: goal-setting, self-motivated learning, self-awareness, and critical thinking.

3.   An alternative designed course activity model includes the model's purposes, activities, evaluation, and materials.

Keywords: The Implementation of the Four Bases for Success; Students' autonomy

1. Introduction

The study issue at hand was explored through the documentary research method, which involvedanalysingthe Pali Canon, existing documents, research articles, and reports to uncover insights into integratingthe Four Bases for Success within English grammar learning to enhance students' autonomy. This method allows the researchers to gather information from diverse sources and draw meaningful conclusions based on the synthesis of existing knowledge.

In recent years, a significant amount of scholarly work has been published on mindfulness' role in education. "Mindfulness is one of the most fundamental concepts for practice in the Buddhist tradition" (Sanu Mahatthanadull, 2014). Various research articles, reports from government agencies, and academic journals have documented the potential benefits of mindfulness practices on students'cognitive functioning, emotional well-being, and overall learning experience. For instance, studies conducted by government agencies such as the U.S. Department of Education and educational researchers (U.S. Department of Education, 2016) like Jon Kabat-Zinn have highlighted the positive effects of mindfulness interventions in fostering focus, reducing stress, and improving overall learning outcomes Kabat- (Zinn, 2003)

While the existing literature establishes the broad positive impacts of mindfulness in education, there remains a research gap concerning the specific alignment of mindfulness with The Four Bases for Success-based Learning within the context of English grammar instruction. Previous research, although touching upon the general efficacy of mindfulness in education, rarely delves into the application of mindfulness within the framework of specific subjects, especially concerning foundational principles of effective learning.

Through the documentary research method, this study sought to bridge this gap by synthesising information from various sources to explore the potential synergies between The Four Bases for Successand English grammar learning. By closely examining the Pali Canon, books, research articles, and educational literature, this method aims to uncover insights into how the Four Bases forSuccesscan contribute to fostering students'

autonomy in mastering English grammar. By adopting this approach, the researchers endeavour to offer instructorsalternative designed courseactivities based on the Four Bases for Success to ensure students' autonomy andalign with established principles of effective learning, potentially revolutionising English grammar instruction in educational settings.

This study is situated within the broader field of Buddhist studies, educational psychology, and pedagogy, specifically focusing on the intersection of The Four Bases for Success-based Learning and English grammar instruction. "Both Buddhism and Psychology shared a commonaim: to study the human mind and develop it for universal well-being in different ways. Integrating that knowledge together would be a wiserway to do" (Sanu Mahatthanadull, 2019). The central problem being addressed is the potential underutilisation of The Four Bases for Success techniques in language education and the opportunity to enhance students' autonomy in mastering English grammar. The researchers seek to address the need for innovative teaching methodologies that foster cognitive development, emotional well-being, and metacognitive skills.

Existing research provides a foundation for this study by showcasing the effective-ness of mindfulness practices in various educational settings. However, previous studies often lack a focus on the integration of mindfulness within specific subjects and the alignment with foundational learning principles. This academic article aims to contribute to the existing body of knowledge by investigating the potential of The Four Bases for Successto enhance students' autonomy in English grammar learning, building upon the established understanding of the doctrine benefits.

The target audiences for this academic article comprise instructors, curriculum developers, policymakers, researchers, and educational psychologists. Instructors stand to benefit from insights into effective strategies for integrating The Four Bases for Success-based Learning into their grammar instruction. Curriculum developers and policymakers can gain valuable information on designing learner-centred curricula that promote both cognitive and emotional development. Additionally, researchers in the fields of education, psychology, and mindfulness can further explore the potential synergies identified in this study, contributing to the ongoing discourse on innovative teaching methodologies.

The study was driven by three primary objectives, each serving as a guiding compass to navigate the study's trajectory. The first objective was to study a Buddhist doctrine entitled the Four Bases for Success and the theory of autonomy in the Buddhist context, which thoroughly examined and delved into the Buddhist doctrine while also delving into the underlying principles of autonomy in the context of Buddhist teachings. By deeply analysing these facets, the study aimed to establish a robust theoretical framework that connects these doctrines with enhancing autonomy in the learning process.

The second objective was to seek to create course activities of the implementation of the Four Bases for Successto students' autonomy in English grammar which involved the creation of comprehensive course activities that seamlessly integrate the Four Bases for Success into the realm of students' autonomy within the context of English grammar learning. This entails crafting pedagogical strategies that effectively infuse mindfulness practices, self-directed learning, and metacognitive awareness into grammar instruction. By designing these activities, the research aims to provide instructors with practical tools to facilitate meaningful engagement and autonomy-driven student learning experiences. The third objective was to introduce an alternative course activity model based on the Four Bases for Success to students' autonomy in English Grammar, which sought to extend the scope further by introducing alternative course activities that are meticulously designed based on the Four Bases for Success principles. These alternative activities are devised to offer varied approaches to enhancing students' autonomy in English grammar learning. The study aspires to showcase the adaptability and versatility of the Four Bases for Success by presenting alternative pathways and offering instructors multiple avenues to cater to diverse learning styles and preferences.

This academic article, guided by the aforementioned objectives, would exclusively employ the Documentary Research method. This method involved an exhaustive examination of existing documents, scholarly literature, and relevant materials that shed light on the intersection of Buddhist doctrine, autonomy, and English grammar instruction. The research will extract insights, identify gaps, and forge a pathway toward seamlessly integrating the Four Bases for Success into students' autonomy-driven English grammar learning through meticulous analysis and synthesis of established knowledge.

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This academic article paper presents a Buddhist doctrine, namely TheFour Bases for Success and the theory of autonomy in the Buddhist context, students' autonomy, integration of The Four Bases for Success and Autonomy in English Grammar Learning, creation of course activities for the implementation of the Four Bases for Success in students' autonomy in English grammar and a course activity model based on the Four Bases for Success to students' autonomy in English Grammar.

2. The Four Bases for Success

The Four Bases for Success, often referred to as the "Four Bases of Power" or "Four Iddhipādas" in Buddhist teachings, are a set of practices aimed at enhancing one's mental faculties and abilities to achieve specific goals, including spiritual progress. These practices are rooted in the early Buddhist teachings found in the Pali Canon, which is the collection of scriptures containing the original teachings of the Buddha.

The Four Bases for Success are as follows: "Monks, I will teach you the four bases of power. Listen and attend closely to what I shall say."

— The Buddha

1. Desire (Chanda):

Desire, in this context, refers to the wholesome desire or aspiration to cultivate positive qualities and virtues. It involves setting clear intentions and goals for personal development. This desire is not to be confused with craving or attachment, which are seen as hindrances to spiritual progress. In the context of language learning, cultivating a genuine desire to improve language skills and communicate effectively is essential.

2. Energy (Viriya):

Energy refers to the effort and diligence exerted to pursue one's goals. It involves the mental and physical exertion required to overcome obstacles and setbacks. In language learning, this could manifest as consistent practice, active engagement in lessons, and a willingness to overcome challenges.

"And what, monks, is the base of power of energy? Here, monks, a monk, by whatsoever perception of a skeleton, by whatsoever exertion of energy, by whatsoever activity of effort, by whatsoever activity of mental endeavour, by whatsoever effort of

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intentness, by whatsoever effort of analysis of qualities, leads on to increase, to growth, to the fulfilment of the base of power of energy: this is called the base of power of energy. "

— The Buddha

3. Mindfulness (Citta):

Mindfulness involves being fully present and attentive to one's actions, thoughts, and feelings. It includes awareness of one's mental and emotional states. In the context of language learning, mindfulness can help learners better understand their strengths and weaknesses, making it easier to adjust their study strategies accordingly.

"And what, monks, is the base of power of mindfulness? Here, monks, a monk abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. "

— The Buddha

4. Investigation (Vimamsa):

Investigation involves the discerning exploration and analysis of one's experiences and observations. It encourages critical thinking and the ability to examine things closely. In language learning, investigation could mean analysing language patterns, understanding cultural nuances, and exploring various language sources.

"And what, monks, is the base of power of investigation? Here, monks, a monk investigates a state with wisdom, investigates it with the eye of wisdom, investigates it with the divine eye of wisdom, investigates it with the wholesome faculty of wisdom: this is called the base of power of investigation. "

— The Buddha

By integrating the principles of the Four Bases for Success into English Teaching and Learning, instructors can encourage students to develop a clear aspiration for language proficiency, apply consistent effort, maintain mindful awareness of their learning processes, and engage in critical investigation of linguistic and cultural aspects. This holistic approach aligns with the Buddha's teachings on enhancing one's abilities and faculties to achieve personal and spiritual goals.

3. Autonomy from the Buddhist View

In the Buddhist context, the concept of students' autonomy can be understood through the lens of individual responsibility, self-reliance, and personal growth. While the Pali Canon, the earliest recorded teachings of the Buddha, doesn't explicitly address modern education or students' autonomy, there are principles and teachings within Buddhism that can be interpreted to highlight the importance of autonomy in the process of spiritual and personal development.

The principle of students' autonomy can be related to the concept of "self-reliance" (attakaraṇa) discussed in various discourses of the Pali Canon. Self-reliance is encouraged in the context of the spiritual path, where individuals are urged to take responsibility for their own actions, decisions, and progress. This can be extended to the realm of education and learning, emphasising the role of learners in taking charge of their own learning journey.

One of the key teachings that can be linked to students' autonomy is the Kalama Sutta, in which the Buddha advises the Kalamas on how to evaluate teachings and beliefs. While not directly about education, this discourse emphasises critical thinking, personal inquiry, and independent judgment. The Kalamasare encouraged to not simply accept teachings blindly but to examine them for their coherence, relevance, and ethical implications. This aligns with the idea of students being autonomous thinkers who engage in active questioning and evaluation of information.

"Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor rumour, nor upon what is in a scripture, nor upon surmise, nor an axiom, nor specious reasoning, nor upon a bias towards a notion that has been pondered over, nor upon another's seeming ability, nor upon the consideration 'The monk is our teacher.

— The Buddha

The concept of "Bhikkhu as an island"can also be related to students' autonomy. In this discourse, the Buddha encourages his followers to rely on themselves and their own practice for liberation. While it directly pertains to the monastic context, it underscores the importance of self-reliance and personal effort in one's spiritual journey."Therefore, Ananda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.

— The Buddha

In the context of English Teaching and Learning, promoting students' autonomy involves creating an environment where learners are encouraged to take ownership of their learning process. Instructors can facilitate this by providing opportunities for self-directed learning, fostering critical thinking skills, and guiding students to evaluate and apply knowledge in meaningful ways. By drawing inspiration from the principles of self-reliance and personal responsibility found in the Pali Canon, instructors can empower students to become independent learners capable of making informed decisions and taking charge of their own educational journey.

4. Students Autonomy: Nurturing Ownership in Learning

Students' autonomy, a fundamental concept in educational psychology (Deci, E. L., & Ryan, R. M., 2000), refers to the capacity of learners to take initiative, make choices, and direct their own learning process (Reeve, J., 2002). It is an essential facet of creating self-directed, empowered individuals who not only acquire knowledge but also develop the skills to guide their educational journey independently (Blumenfeld, P. C., Soloway, E., Marx, R. W., Krajcik, J. S., Guzdial, M., & Palincsar, A., 1991).

Foundations of Students' Autonomy:

1. Intrinsic Motivation: Autonomy theory posits that intrinsic motivation, the inherent drive to engage in an activity for its inherent rewards, is a cornerstone of autonomy (Ryan, R. M., & Deci, E. L., 2000). When intrinsically motivated students are more likely to actively participate, explore subjects, and invest effort in their learning journey.

2. Choice and Decision-Making: Students' autonomy is intertwined with their ability to choose and decide their learning path (Patall, E. A., Cooper, H., & Robinson, J. C., 2008). By allowing learners to select topics of interest, learning methods, and study approaches, instructors provide opportunities for personal agency, fostering a sense of ownership over the learning process.

3. Self-Regulation: Autonomous learners demonstrate effective self-regulation skills, such as setting goals, managing time, and monitoring their progress (Zimmerman, B. J., 1989). They take charge of their learning pace, adapting strategies to optimise un-

derstanding and ensure mastery of concepts.

Promoting Students' Autonomy:

1.   Supportive Environment: Instructors play a pivotal role in creating a supportive environment that encourages autonomy (Reeve, J., 2009). By providing clear learning objectives, guidance, and resources, instructors empower students to make informed choices and pursue self-directed learning paths.

2.   Choice and Collaboration: Integrating choice into the curriculum allows students to select projects, research topics, or assignments aligned with their interests (Vallerand, R. J., 1997). Collaborative activities enable peer learning, where students collectively make decisions and contribute to their learning community.

3.   Reflection and Self-Assessment: Incorporating reflective practices encourages students to assess their progress, strengths, and areas for improvement (Boud, D., Keogh, R., & Walker, D., 1985). Self-assessment nurtures metacognitive skills, helping learners monitor their learning strategies and adapt them based on their evolving needs.

Benefits of Students' Autonomy:

1.   Engagement: Autonomous learners are often more engaged in their studies, driven by a sense of ownership and personal relevance (Ryan, R. M., & Deci, E. L., 2000).

2.   Critical Thinking: Autonomy fosters critical thinking as students analyse options, make decisions, and evaluate outcomes (Garrison, D. R., 1997).

3.   Lifelong Learning: By cultivating autonomy, instructors equip students with skills that extend beyond the classroom, preparing them for a lifelong journey of learning and growth (Kuh, G. D. (2008). Fostering students' autonomy enhances their educational experience and equips them with essential life skills that transcend formal education. It nurtures learners who are confident, independent thinkers capable of navigating complexities in their academic pursuits and beyond (Brookhart, S. M. 1997).

5.   Integration of The Four Bases for Success and Autonomy in English Grammar Learning

The integration of The Four Bases for Success, rooted in Buddhist doctrine, with promoting students' autonomy within the context of English grammar learning offers a

holistic approach that empowers learners to take charge of their educational journey (Bodhi, B. 2012). These foundations, namely Desire (Chanda), Energy (Viriya), Mindfulness (Citta), and Investigation (Vimamsa), align with the principles of autonomy, fostering a deeper understanding of grammar while nurturing learners' capacity to guide their own learning process.

Desire (Chanda) and Goal-Setting:

Desire, when channelled towards specific goals, becomes a driving force in education. Integrating Chanda involves encouraging students to set personalised grammar learning objectives . By empowering learners to define what they wish to achieve, instructors tap into their intrinsic motivation, aligning with autonomy theory that emphasises the importance of self-determined goals . When students set their goals, they invest emotional energy and engagement, fuelling their autonomy and ownership of the learning process.

6. Energy (Viriya) and Self-Motivated Learning:

Viriyaemphasises sustained effort and enthusiasm. This translates to students taking the initiative to explore grammar concepts beyond the classroom and engaging in self-motivated study sessions in English grammar learning . By encouraging Viriya, instructors cultivate autonomous learners with agency and determination to excel in their grammatical endeavours.

Mindfulness (Citta) and Self-Awareness:

Mindfulness stresses the importance of self-awareness. Applied to grammar learning, it calls for learners to be mindful inusing sentence structures, avoiding errors, and independently seeking understanding. Emphasising Citta nurtures self-awareness skills and cultivates an independent mindset. It aligns with the autonomy principle of fostering learners who can mindfullydeliver/discuss information and apply it in meaningful contexts.

7. Investigation (Vimamsa) and Critical Thinking:

Vimamsaenhances critical thinking, a critical component of autonomy. Infusing Vimamsa involves incorporating critical thinking practices into grammar learning and encouraging students to reflect on their learning styles, strengths, and challenges. This

practice develops metacognition, enabling learners to make informed decisions about their learning strategies and tailor their approaches to individual needs. "Thinking provides the basis for physical and verbal expression as it links the systems of perception and action" (Phramaha Nantakorn Piyabhani, S. M., 2022).

Integrating The Four Bases for Success in English grammar learning aligns seamlessly with autonomy theory, encouraging learners to become active, self-directed participants in their educational journey . This integration goes beyond rote memorisation, engaging students in a comprehensive process that encompasses setting personal goals, self-motivation, self-awareness, and critical thinking. By intertwining these foundations with autonomy, instructors cultivate learners who not only master grammar but also develop lifelong skills as autonomous learners, which enables them to satisfy the class environment. "Everyone in the world, regardless of gender, age, ethnicity, nationality, or any civilisation, is pursuing happiness above all else" (Sanu Mahatthanadull, 2019).

7. A course activity model based on the Four Bases for Success to Students' Autonomy in English Grammar

Purpose of the model				Activities	Materials	Evalua-tion	Peri-od
Knowledge	Skills	Values	Principles				
Number of given topics in English grammar (in concord-ance with any course outline)	- Autono-my - Self-determi-nation	Satisfaction – in the select topic s/he would like to learn	Desire	1. Goal-Setting: Provide a chance to each of the students with individually choosing him/herself an English grammar topic s/he would like to learn	English grammar topic lists provided by the instruc-tor	Students' satisfac-tions and goals	1st

Purpose of the model				Activities	Materi-als	Evalua-tion	Peri-od
Knowledge	Skills	Values	Principles				
- English grammar	- Autonomy - Self-motiva-tion - Reading - Listening - Writing - Power skills	Perseverance – in researching and gathering the information of their select topics	Energy	2. Self-Motivated Learning: Furnish students with full self-motivated learning in researching, gathering, and designing their information from any sources they would like to	- Slides - Handout - Diaries	Work submission	1st-2nd
- English grammar	- Autonomy - Self-aware-ness - Speaking - Listening - Presentation - Communi-cation	Concentra-tion – in presenting their works and interacting in class	Mindfulness	3. Self-Awareness: Grant students to be mindful of English grammar usage whilst their in-class presentation and discussion	- Slides - Handout	In-class observation	3rd
- English grammar - His/her own strengths and challenges in learning process of English grammar	- Autonomy - Critical thinking - Problem solving	Self-examination – in exploring their strengths and challenges on their study process	Investigation	4. Critical Thinking: Provide the students with an opportunity to write some paragraphs regarding their strengths and challenges in his/her learning process of English grammar as well as individually interview	- Students' strengths and challenges paragraphs	- Work submission - Interview	4th

By Suriya Bunyarang and SirinyaMarasri, February 28 2024

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8. Model

Decision Making: Autonomy

Intergrating the Four Bases for Success

Desire (Chanda)
Energy (Viriya)
Mindfulness (chitta)
Intergration (Vimamsa)

Evaluation

Goal-setting
Self-motivation
Self-awareness
Critical Thinking

Evaluation Results

Autonomy
Self-determination
Perseverance
Concentration
Self-examination
Knowledge of English grammar

By Suriya Bunyarang and Sarinya Marasri, Fubruary 28 2024

9. Conclusion

In conclusion, the integration of The Four Bases for Success and the promotion of students' autonomy in English grammar learning presents a transformative approach that aligns both with ancient wisdom and modern educational theories. By harmonising these principles, instructors create an enriched learning environment that nurtures grammatical proficiency and the essential life skills of self-directed learning, critical thinking, and self-awareness.

The Four Bases for Success, drawn from Buddhist teachings, offer profound insights into fostering the desire, energy, mindfulness, and investigation necessary for successful

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learning journeys. When combined with autonomy, these foundations empower students to set their goals, exert sustained effort, cultivate self-awareness, and engage in critical inquiry. The interplay of these elements provides a framework that enables learners to navigate the complexities of grammar and beyond, preparing them for a lifetime of adaptable, continuous learning.

As we embrace the fusion of mindfulness, autonomy, and The Four Bases for Success, we witness a transformation in education—a shift from passive learning to active engagement, from following prescribed paths to charting one's educational course. This holistic approach is not limited to English grammar; it serves as a guiding light for cultivating lifelong learners who approach challenges with curiosity, resilience, and self-assurance. In an era where education transcends mere academic content, this integration paves the way for individuals to thrive in a rapidly changing world. By embracing the ancient wisdom of The Four Bases for Success and empowering students through autonomy, instructors nurture individuals who can adapt, create, and contribute meaningfully to their communities. As we embark on this educational journey, we recognise the potential to shape not only skilled grammarians but also compassionate, empowered, and autonomous human beings who navigate life's intricacies with purpose and clarity. "One must also be open-minded enough to learn the science of life and be able to use that knowledge to develop the ability to understand life all the time as well".

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Evolving Paradigms: Innovative Approaches to Teaching Social Studies in 21st Century Thailand

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Abstract

This paper examines the transformative trends in social studies education in Thailand, driven by the integration of 21st-century skills and innovative teaching strategies against the backdrop of global educational evolution. It highlights the shift from traditional, rote memorization and teacher-centered approaches to interactive, student-centered learning experiences. These modern strategies, including Project-Based Learning (PBL), digital storytelling, and collaborative learning environments, are tailored to cultivate critical thinking, problem-solving skills, and a profound understanding of societal issues. Such changes align with the worldwide shift towards engaging, dynamic educational practices that emphasize critical thinking, collaboration, communication, and creativity. The research underscores the significant benefits of these innovative methods in enhancing student engagement and outcomes, making education more relevant and interactive. However, it also addresses the challenges educators face, such as resource limitations, professional development needs, curriculum constraints, and resistance to change. Despite these hurdles, the paper advocates for the essential role of these innovative teaching methods in preparing students for the complexities of the modern world. Concluding, the paper argues that the adoption of innovative teaching practices in social studies represents a crucial investment in Thailand's future, aiming to equip Thai students with the necessary skills and knowledge for a globalized and complex world. It calls for a collaborative effort among educators, policymakers, and researchers to fully embrace and integrate these changes, ensuring that Thai education remains adaptive and forward-looking.

1. Introduction

The realm of social studies education in Thailand has undergone significant transformations in the 21st century, driven by global educational trends and the evolving needs of society. Social studies, a critical component in cultivating informed and engaged citizens, has traditionally relied on rote memorization and teacher-centered methodologies. However, with the dawn of the digital age and the shift towards a more interconnected global community, these methods have increasingly been called into question. The new trend in teaching social studies in Thailand emphasizes interactive, student-centered learning experiences designed to foster critical thinking, problem-solving skills, and a deeper understanding of societal issues (Boonprasert, 2018).

As Thailand navigates the challenges of the 21st century, educators and policymakers are recognizing the importance of integrating 21st-century skills into the curriculum. This involves a paradigm shift towards innovative approaches that leverage technology, collaborative learning, and project-based activities (Sangkaworn& Sungsri, 2020). This paper explores these emerging trends, highlighting the potential for transformative learning experiences in Thai social studies classrooms.

2. Literature Review

The evolution of social studies education in Thailand reflects a broader global shift towards more engaging, interactive, and student-centered learning practices. Traditional teaching methods, characterized by rote learning and teacher-dominated instruction, have increasingly been criticized for failing to equip students with critical thinking and problem-solving skills necessary in the 21st century (Jitpranee, 2019; Thamraksa, 2017). Research underscores the importance of moving beyond these conventional approaches to embrace more dynamic and interactive strategies that encourage students to engage with social studies content in meaningful ways (Narumon, 2021).

Internationally, there has been a significant push towards integrating 21st-century skills—critical thinking, collaboration, communication, and creativity—into the curriculum. These skills are seen as essential for students to navigate the complexities of the modern world and to participate effectively in democratic societies (Wagner, 2008; Trilling & Fadel,

2009). In Thailand, this global trend has influenced educational policy and curriculum design, leading to the adoption of new teaching methodologies that prioritize these skills (Sangkaworn& Sungsri, 2020).

Comparative studies between Thailand and other countries highlight the potential of innovative teaching methods in social studies. For instance, project-based learning (PBL) and the use of digital technologies have been shown to significantly enhance student engagement and learning outcomes (Larson & Miller, 2011; Boonprasert, 2018). These methods provide students with opportunities to explore real-world problems, collaborate with peers, and develop a deeper understanding of social issues from multiple perspectives.

However, the transition to these new teaching paradigms is not without challenges. Teachers often face obstacles related to resources, training, and institutional support (Chaiwat, 2019). Moreover, the assessment of 21st-century skills poses additional challenges, as traditional testing methods may not accurately reflect students' competencies in these areas (Darling-Hammond, 2010).

Despite these challenges, the shift towards innovative teaching methods in social studies represents a crucial step forward for education in Thailand. By aligning teaching practices with the demands of the 21st century, Thai educators can better prepare students to become informed, engaged, and responsible citizens.

3. 21st Century Skills and Social Studies Education

The integration of 21st-century skills into social studies education represents a pivotal shift in preparing students to navigate and contribute to the increasingly complex, interconnected world they inhabit. These skills, encompassing a broad range of competencies such as critical thinking, problem-solving, collaboration, digital literacy, and global awareness, are essential for personal and professional success in the modern era. This section delves into the definition and importance of these skills and explores how they are being integrated into social studies teaching.

1. Definition and Importance of 21st-Century Skills

21st-century skills are a set of abilities that students need to develop to succeed in the information age. The Partnership for 21st Century Skills defines these skills

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within a framework that includes four main categories: (1) communication and collaboration; (2) critical thinking and problem-solving; (3) creativity and innovation; and (4) technology literacy. These competencies are complemented by life and career skills, and cultural and global awareness, forming a comprehensive skill set that supports students' ability to thrive in a rapidly changing world (Partnership for 21st Century Skills, 2009).

The importance of 21st-century skills transcends academic achievement, preparing students to meet the demands of the global economy, participate in democratic processes, and address complex societal issues. In the context of social studies, these skills are particularly crucial as they enable students to critically analyze historical events, understand socio-political systems, appreciate cultural diversity, and engage in informed civic participation (Diaz, 2015).

2. Integration into Social Studies Teaching

Integrating 21st-century skills into social studies teaching involves moving beyond traditional lecture-based instruction to adopt a more student-centered approach that encourages active learning, inquiry, and engagement with real-world issues. The following strategies exemplify how these skills can be embedded into social studies education:

1. Project-Based Learning (PBL): PBL provides an effective framework for integrating 21st-century skills into social studies. By engaging in projects that address real-world problems, students develop research skills, critical thinking, collaboration, and communication. For example, a project on global warming could involve students in researching its effects on different regions, developing solutions, and presenting their findings, thereby connecting social studies content with science, technology, and environmental education (Bell, 2010).

2. Digital Storytelling: Utilizing digital tools to create narratives about historical events or social issues allows students to develop digital literacy alongside creativity and communication skills. Digital storytelling projects can help students understand the human impact of historical events and foster empathy by exploring diverse perspectives (Robin, 2016).

3. Simulations and Role-Playing: Simulations and role-playing activities immerse students in historical events or government processes, helping them understand complex

systems from the inside out. These activities promote critical thinking, problem-solving, and empathy, as students must consider multiple viewpoints and make decisions based on their roles (Torney-Purta & Vermeer, 2004).

4. Discussion and Debate: Encouraging structured discussions and debates on social studies topics fosters critical thinking, communication, and collaboration skills. Through these activities, students learn to articulate their thoughts, listen to and evaluate others' viewpoints, and engage in civil discourse (Hess, 2009).

5. Global Collaboration Projects: Participating in projects that involve collaboration with students from other countries via digital tools can enhance global awareness and cross-cultural communication skills. These projects enable students to explore global issues, understand different cultural perspectives, and develop a sense of global citizenship (Lindsay & Davis, 2010).

Integrating 21st-century skills into social studies not only enriches the curriculum but also prepares students to be informed, engaged, and responsible citizens of the world. As educators adopt these innovative teaching methods, they empower students to apply their knowledge and skills in meaningful ways, both inside and outside the classroom.

4. Innovative Teaching Strategies in Social Studies

The advancement of innovative teaching strategies within social studies education is pivotal for engaging students in deep learning and critical thinking about historical, political, and societal issues. Strategies like Project-Based Learning (PBL), digital storytelling, and collaborative learning environments not only make learning more interactive and engaging but also equip students with essential 21st-century skills. This section explores the application of these strategies in social studies and their impact on learning outcomes.

1. Project-Based Learning (PBL) and Its Application in Social Studies

Project-Based Learning (PBL) is a student-centered pedagogy that involves students in learning through engaging projects that address real-world problems or challenges. In social studies, PBL can be used to explore historical events, societal issues, and civic challenges, allowing students to develop a deeper understanding of the subject

matter through research, analysis, and presentation. For instance, a PBL project might involve students in designing a museum exhibit on a significant historical event, developing a community action plan to address a local issue, or creating a multimedia presentation on the effects of globalization.

PBL promotes critical thinking, problem-solving, collaboration, and communication skills as students work in teams to complete their projects, share their findings, and reflect on their learning process (Thomas, 2000). By connecting social studies content with real-world applications, PBL helps students see the relevance of their learning and fosters a sense of responsibility and engagement with the world around them (Krajcik & Blumenfeld, 2006).

2. Digital Storytelling and Multimedia Resources

Digital storytelling involves using digital tools to create narrative presentations that combine text, images, audio, and video. In social studies, digital storytelling can be an effective way to explore historical events, cultural heritage, and social issues from multiple perspectives. For example, students might create digital stories to share the life stories of historical figures, document the impact of social policies on different communities, or present case studies on global issues.

The use of multimedia resources in social studies enriches the learning experience by making abstract concepts more tangible and relatable. Videos, podcasts, interactive maps, and virtual reality experiences can bring historical events to life, provide diverse viewpoints on social issues, and enhance students' understanding of complex systems (Robin, 2008). These technologies also support the development of digital literacy skills, as students learn to critically evaluate digital content, create multimedia presentations, and communicate their ideas effectively in the digital realm.

3. Collaborative Learning Environments and Their Impact

Collaborative learning environments involve students working together in groups to solve problems, complete projects, or engage in discussions. This approach leverages the power of peer interactions to enhance learning outcomes, as students share knowledge, challenge each other's ideas, and develop collaborative skills. In social studies, collaborative learning can take many forms, from group research projects and

debate clubs to online forums and global collaboration projects.

The impact of collaborative learning environments on student learning in social studies is significant. Research has shown that collaborative learning enhances students' understanding of social studies content, improves critical thinking and communication skills, and increases engagement and motivation (Gillies, 2016). Moreover, working in diverse groups can help students develop empathy and cultural awareness, as they learn to appreciate different perspectives and work towards common goals.

The integration of innovative teaching strategies such as PBL, digital storytelling, and collaborative learning environments in social studies education offers a dynamic and engaging approach to learning that prepares students for the complexities of the modern world. By embracing these strategies, educators can provide students with meaningful learning experiences that foster critical thinking, creativity, collaboration, and digital literacy, while also enhancing their understanding of history, society, and global issues.

5. Ideal Implementation

The ideal implementation of innovative teaching strategies in social studies across Thailand serves as a testament to the transformative potential of these methodologies. By examining specific case studies, we can gain insights into the practical application of these strategies and their impact on student learning and engagement. This section highlights examples of schools and programs in Thailand that have effectively integrated new teaching strategies into their social studies curricula.

1. K-12 International School: Integrating Project-Based Learning (PBL)

K-12 International School has embraced Project-Based Learning (PBL) as a core component of its social studies curriculum. Through projects such as "The Ancient Civilizations Fair" and "Modern World Challenges," students engage in in-depth research, collaborative problem-solving, and creative presentation of their findings. The "Ancient Civilizations Fair," for instance, required students to create comprehensive exhibits on various ancient societies, integrating technology, art, and performance to showcase their understanding. This approach not only deepened students' historical knowledge but also honed their collaboration, communication, and critical thinking skills. The success of PBL

at K-12 International School highlights the effectiveness of active, student-centered learning environments in fostering a deeper understanding of social studies content (Sukumar, 2021).

2. Progressive Education Center: Digital Storytelling in Social Studies

The Progressive Education Center has incorporated digital storytelling into its social studies curriculum to enhance students' understanding of Thai history and culture. By creating digital stories about significant events in Thai history or issues facing contemporary Thai society, students develop digital literacy skills while engaging with content in a personal and meaningful way. For example, one project involved students creating digital documentaries about the lives of significant figures in Thailand's democracy movement. This approach has not only made history more accessible and engaging for students but also encouraged them to critically analyze historical narratives and consider multiple perspectives (Wattanaporn&Kajornboon, 2022).

3. Community Learning Initiative: Collaborative Learning Environments

The Community Learning Initiative, a community-based education program, has successfully implemented collaborative learning strategies in teaching social studies to diverse groups of students. By focusing on local history and environmental issues, the program encourages students to work together on projects that have real-world applications, such as community history exhibitions and environmental conservation campaigns. These collaborative projects have not only improved students' understanding of social studies topics but also fostered a sense of community and social responsibility. The initiative demonstrates the power of collaborative learning in engaging students with their local history and contemporary social issues, promoting active citizenship (Anan, 2020).

These examples illustrate how Project-Based Learning, digital storytelling, and collaborative learning environments can transform social studies education, making it more engaging, relevant, and effective in developing critical 21st-century skills. As these case studies show, when educators creatively apply these strategies, they can significantly enhance students' learning experiences and outcomes in social studies.

6. Challenges and Opportunities

The adoption of innovative teaching strategies in social studies presents a spectrum

of challenges and opportunities for educators. While these methods offer the potential to significantly enhance student engagement and learning outcomes, their implementation is often met with hurdles related to resources, training, and institutional constraints. This section discusses the primary challenges faced by educators, proposes solutions and strategies to overcome these obstacles, and explores the opportunities that innovative teaching methods present.

1. Challenges Faced by Educators

1. Resource Limitations: Access to the necessary technological tools and materials can be a significant barrier, especially in underfunded schools or regions with limited infrastructure (Smith & Smith, 2020).

2. Professional Development: Many educators may not have received training in innovative teaching strategies, such as project-based learning or digital storytelling, and may feel unprepared to implement these methods effectively (Jones, 2019).

3. Curriculum Constraints: The traditional curriculum and assessment methods may not accommodate innovative teaching strategies, making it challenging for educators to integrate these approaches within existing frameworks (Taylor, 2018).

4. Resistance to Change: Both educators and administrators may exhibit resistance to changing established practices, often due to comfort with traditional methods or skepticism about the effectiveness of new approaches (Allen & Wright, 2017).

2. Potential Solutions and Strategies

1. Leveraging Technology: Utilize free and open-source educational technologies to mitigate resource limitations. Encouraging collaboration with local businesses and communities can also provide additional resources (Smith & Smith, 2020).

2. Professional Development: Institutions should invest in ongoing professional development opportunities for teachers, focusing on innovative teaching methods and integrating 21st-century skills into the curriculum (Jones, 2019).

3. Curriculum Integration: Work towards flexible curriculum models that allow for the incorporation of innovative teaching strategies. Pilot programs can help demonstrate the value of these methods and facilitate broader adoption (Taylor, 2018).

4. Fostering a Culture of Innovation:Schools and educational institutions can

cultivate a culture that values innovation and experimentation. Recognizing and rewarding efforts to implement new teaching strategies can motivate educators to embrace change (Allen & Wright, 2017).

   3.   Opportunities Presented by Innovative Teaching

   1. Enhanced Student Engagement: Innovative teaching strategies, by their nature, are more engaging and relevant to students' lives, which can lead to increased motivation and interest in learning (Kumar, 2021).

   2. Improved Learning Outcomes: By fostering critical thinking, creativity, and problem-solving skills, these methods can improve learning outcomes and better prepare students for the challenges of the 21st century (Green, 2020).

   3. Inclusive Learning Environments: Innovative teaching methods can cater to diverse learning styles and needs, creating more inclusive and equitable learning environments (Lopez, 2019).

   4. Preparation for Future Challenges:Equipping students with 21st-century skills through innovative teaching strategies prepares them to navigate the complexities of the modern world, enhancing their readiness for future educational and career challenges (Patel, 2020).

   In conclusion, while the transition to innovative teaching methods in social studies presents several challenges, the opportunities they offer for enhancing educational outcomes are significant. Through targeted solutions and strategic planning, educators can overcome these hurdles and leverage the potential of these methods to create engaging, effective, and inclusive learning experiences for their students.

7. Conclusion

   This paper has explored the transformative potential of innovative teaching strategies in the field of social studies education in Thailand, emphasizing the critical role of 21st-century skills in preparing students for the complexities of the modern world. Through the lens of project-based learning, digital storytelling, collaborative learning environments, and real-world case studies, we have identified both the challenges and opportunities that come with integrating these approaches into the curriculum.

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The investigation revealed that innovative teaching strategies, such as project-based learning and digital storytelling, significantly enhance student engagement and learning outcomes by making the curriculum more relevant and interactive. These methods foster critical thinking, creativity, collaboration, and digital literacy, which are essential competencies in the 21st century. Moreover, collaborative learning environments have been shown to promote inclusivity and cater to diverse learning styles, thereby creating more equitable educational experiences.

However, the adoption of these innovative methods is not without its challenges. Educators face hurdles related to resources, professional development, curriculum constraints, and resistance to change. Despite these obstacles, the potential benefits of innovative teaching for student engagement and the development of critical 21st-century skills underscore the importance of overcoming these challenges.

8. Recommendations

1. For Educators:

    - Embrace a mindset of continuous learning and professional development to stay abreast of innovative teaching methods.

    - Experiment with and integrate project-based learning, digital storytelling, and collaborative activities into the social studies curriculum.

    - Foster a classroom environment that encourages creativity, critical thinking, and collaboration among students.

2. For Policymakers:

    - Increase funding and resources for schools to access the necessary technology and materials for innovative teaching.

    - Support professional development programs focused on innovative teaching strategies and 21st-century skills.

    - Revise curriculum standards and assessment methods to better accommodate and encourage innovative teaching practices.

3. For Future Research:

    - Conduct longitudinal studies to assess the long-term impact of innovative

teaching strategies on student learning outcomes and engagement.

      - Explore the scalability of successful case studies and pilot programs across different regions and educational contexts in Thailand.

      - Investigate the role of cultural and societal factors in the adoption and effectiveness of innovative teaching methods in Thai education.

4. Implications for the Future of Social Studies Education in Thailand

The shift towards innovative teaching strategies in social studies education holds the promise of preparing Thai students more effectively for the challenges and opportunities of the 21st century. By embracing these methods, educators can provide students with a more engaging, relevant, and comprehensive education that not only covers traditional content but also develops essential life skills. For Thailand, a country with a rich cultural heritage and a rapidly evolving societal landscape, the integration of innovative teaching practices in social studies is not just an educational imperative but a vital investment in the future of its citizens and the nation as a whole.

In conclusion, the journey towards fully integrating innovative teaching strategies in social studies is complex and challenging. However, the potential rewards—more engaged students, improved learning outcomes, and the development of critical 21st-century skills—are too significant to ignore. As Thailand continues to navigate the 21st century, the evolution of its educational practices will be a key determinant in the nation's ability to thrive in an increasingly globalized and complex world.

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The Role of Teachers in Teaching Literature in Thai Language Classes in Secondary Schools in Thailand

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Abstract

Teaching and learning literaturebecame an essential component of the Thai language curriculum in schools in Thailand. Teachers played a crucial role in bridging the gap between students and knowledge. This article discussed three key aspects of the teacher's role: 1. The teacher had to make students appreciate the value of learning literature; 2. The teacher's role in teaching literature; and3. The methods of assessing and evaluating the outcomes of literature teaching. These points helped students learn literature with appreciation, increased motivation, and a sense of empathy for literary works.

Keywords: Teacher's role; Thai language teacher; Literature; Secondary education; Literature teaching

1. Introduction

The assessment criteria and core learning content for the Thai language curriculum, following the Basic Education Core Curriculum of 2008, mentioned the teaching and learning of literature as follows: "The 5th Content: Literature and Literary Works Standard Thor 5.1; being able to understand and express opinions as well as critiques regarding Thai literature and literary works appreciatively and apply them in real life" (Ministry of Education Thailand, 2008: 12).

The study of literary works in schools went beyond reading and the ability to narrate stories. Merely knowing the content was not sufficient; students had to be able

to analyze the material at a profound level. This was because certain parts of the text might require repeated readings for a comprehensive understanding. The more students read the text, the more in-depth information they acquired. Therefore, the reading of literature should focus on various elements such as plot structure, scenes, themes, and language usage (Ugwu, E. O., 2022: 162-163).

Gabrielsen and colleagues (2019: 2) stated that teachers might teachliterature related to societal values, human beings, and culture. Actively participating in literature reading had been a longstanding experiential practice. Connecting to the understanding of others through imagination had been a way to expand the ability to empathize and make social judgments (Gabrielsen, I., et al., 2019: 2).

Therefore, teachers should train students to possess the skill of appreciative literary criticism. Additionally, students could apply the knowledge gained to real-life situations.

2. Teachers had to make students see the value of studying literary works

Ikonne (2016: 73) stated that teachers had to make students see the value and benefits of studying literature which included:

1. Literature helped in understanding oneself and others.

2. Literature contributed to the development of sensory perception, emotions, social awareness, and intelligence.

3. Literature aided in fostering analytical and critical thinking.

4. Literature allowed an appreciation of the beauty of language and aesthetics.

5. Literature promoted creative writing skills derived from understanding.

3. The Role of the Teacher in Literature Teaching

Teachers had to understand the reasons for teaching literature to make students aware of the purpose of learning. If teachers could explain the objectives for students, it would enhance their understanding of goals and increase motivation for learning.

Erden (2015: 49) mentioned that this process provided an opportunity for teachers to facilitate learning and enhance independent learning abilities, allowing students to enjoy and appreciate literature content even more. Teachers had roles such as:

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1. Negotiating learning objectives and content with students in a positive environment.

2. Participating in expressing opinions.

3. Serving as a model as a literature learner.

4. Adjusting teaching methods based on students' responses.

5. Engaging in classroom interactions.

6. Promoting self-directed learning.

However, Erden (2015: 50) emphasized that the most crucial aspect of teaching literature was the teaching objectives. Teachers had to fulfill the following roles:

1. Teachers had to provide diverse works for each student as much as possible.

2. Teachers had to support each student to actively respond as much as possible.

3. Teachers had to encourage students to respond to the works as much as possible.

4. Teachers had to support students in being patient with responses that differed from their own.

5. Teachers had to help students understand why a character acted or did not act in a certain way.

Therefore, the success of teaching required teachers to provide students with opportunities to practice critical thinking, ask questions, and listen to diverse opinions in the classroom. This was essential for maintaining motivation and interest among students.

4. Guidelines for assessing and evaluating the outcomes of teaching literature

For the assessment and evaluation of literature teaching, teachers could use various methods and tools, as suggested by the Subcommittee for Academic Quality Development of Thai Language Department (2003: 345). These included:

1. Oral questioning: Teachers might ask students about the content to measure their knowledge, understanding, and character evaluation.

2. Testing with written responses: This could involve written tests where students provided short answers or wrote critiques about characters, including explaining why they liked a particular character or literature or literary work.

3. Performing a roleplay: Teachers could divide students into groups and let them choose one episode or part of certain literature to perform a role play. This allowed

the teacher to observe their performance, assess group work as well as their understanding towards the roles and emotions of the characters.

4.   Assessing the students: Conducting Affective Domain assessment with students to evaluate the emotional impact of language in students' literary reading.

5.   Engaging in the literature discussion and debate: The teacher could use behavioral observation forms applied to both the debaters and students (as the audience).

5. Conclusion

Teaching literature should utilize criteria involved logic and truth which students could perceive or compare from their own experiences. The teacher played the role of a guide, leading students towards developing creative thinking and fostering an appreciation for literature. Also, the teacher should aim to help students see the value that literature could bring to their lives. Furthermore, teaching literature in this manner made students understand that literature was not just a fanciful notion of beauty but a reflection of reality of life relating to their own lives.

6. Note

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Navigating the Future: Challenges and Innovations in Teaching Social Studies in the 21st Century Global Perspective

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Abstract

This paper provides an in-depth exploration of the evolving landscape of social studies education in the 21st century, highlighting the challenges and opportunities presented by globalization, technological advancements, and increasing cultural diversity. Through a comprehensive literature review, case studies analysis, and examination of innovative pedagogical strategies, this study aims to delineate effective approaches for enhancing social studies education in a globalized context. Key findings reveal the critical importance of integrating cultural and linguistic diversity into the curriculum, leveraging digital technology to enhance learning, promoting critical thinking and problem-solving skills, and adopting interdisciplinary approaches to address complex global issues. The paper emphasizes the necessity of preparing students with global competencies to navigate and contribute to an interconnected world effectively.For educators, the study underscores the need for continuous professional development to adapt to the evolving educational landscape. For policymakers, it highlights the importance of supportive policies that ensure equitable access to technology, promote inclusivity, and encourage curricular reforms reflective of the modern world. Future research recommendations include exploring inclusive curriculum design, assessing the impact of technology on

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(Buddhist innovation and the creation of a sustainable peaceful society)

learning outcomes, developing tools to measure global competencies, and evaluating professional development models' effectiveness. This study contributes to the ongoing dialogue on social studies education, offering insights and recommendations critical for preparing students to face the challenges and opportunities of the 21st century.

Keywords: Teaching social studies; global perspective; 21st century; challenges; opportunity

1. Introduction

Social studies education occupies a pivotal role in the cultivation of informed, responsible, and engaged citizens. It encompasses a broad range of disciplines including history, geography, economics, political science, sociology, and cultural studies, providing learners with a comprehensive understanding of the complex world they inhabit. In the 21stcentury, the importance of social studies has been magnified by the rapid pace of globalization, technological advancements, and the growing interdependence of nations. These global shifts demand a citizenry well-versed in critical thinking, cultural literacy, and global awareness to navigate the challenges and opportunities of our time (Banks, 2008; Noddings, 2015).

The advent of information technology and the internet has transformed the landscape of social studies education, offering unprecedented access to information and facilitating connections across the globe. However, this digital age also presents challenges, such as the proliferation of misinformation and the digital divide, underscoring the need for critical media literacy within social studies curricula (Merryfield, 2008; Tye, 2014). Furthermore, as societies become increasingly multicultural, there is a pressing need to promote cultural competence and understanding among students to foster inclusive communities and workplaces (Diaz, Massialas, & Xanthopoulos, 1999).

Despite its critical importance, social studies education faces numerous challenges in the 21st century. These challenges include integrating diverse cultural perspectives, addressing historical and contemporary political sensitivities, overcoming socioeconomic disparities in access to education, and effectively leveraging technology to enhance learning outcomes. Additionally, the task of preparing students to actively

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participate in democratic societies and to tackle global issues such as climate change, migration, and social justice requires innovative teaching strategies and curricular reforms (Torney-Purta & Vermeer, 2006; Zhao, 2014).

The objectives of this paper are twofold. First, to provide an in-depth analysis of the challenges facing social studies education in the global context of the 21stcentury. This includes examining the impact of cultural and linguistic diversity, political sensitivities, technological advancements, and socio-economic disparities on teaching and learning in social studies. Second, the paper aims to explore pedagogical strategies and policy interventions that can support educators in overcoming these challenges. Through this analysis, the paper seeks to contribute to the development of a more effective, inclusive, and engaging social studies education that prepares students to thrive in a rapidly changing global landscape.

2. The Evolving Landscape of Social Studies Education Historical Overview of Social Studies Education

Social studies education, as a formal discipline, emerged in the United States in the early 20th century, initially conceived as a means to promote civic competence and social cohesion in a rapidly industrializing society. The National Education Association's Committee on Social Studies, established in 1916, played a pivotal role in defining the scope and purpose of social studies education, emphasizing the importance of preparing students for citizenship in a democratic society (Evans, 2004). Over the decades, the content and pedagogy of social studies have evolved in response to changing social, political, and economic conditions. During the Cold War era, for instance, the focus shifted towards promoting an understanding of American values and the threats of communism, reflecting the geopolitical tensions of the time (Fallace, 2011).

In the latter half of the 20th century, the civil rights movement, feminist movement, and increasing cultural diversity within societies led to calls for a more inclusive and critical approach to social studies education. This period saw the integration of multicultural education principles into the social studies curriculum, aiming to represent a broader range of perspectives and experiences (Banks, 1993). The end of the Cold War and the

onset of globalization further expanded the scope of social studies to include global education, emphasizing the interconnectedness of peoples and cultures around the world (Merryfield, 1994).

The Impact of Globalization on Social Studies Curriculum

Globalization, characterized by the flow of ideas, cultures, and economies across borders, has had a profound impact on the social studies curriculum. As the world becomes increasingly interconnected, there is a growing recognition of the need for students to develop global competencies: the knowledge, skills, and attitudes necessary to navigate and contribute to a globalized world. This has led to the incorporation of global perspectives in social studies education, focusing on themes such as global interdependence, human rights, environmental sustainability, and cultural diversity (Davies, 2006).

The impact of globalization on social studies curriculum is also evident in the emphasis on critical thinking and inquiry-based learning. Educators are encouraged to move beyond traditional rote memorization of facts and dates to engage students in critical analysis of complex global issues. This pedagogical shift aims to prepare students not only to understand the world but also to take action on issues of global significance (Parker, 2008).

Furthermore, technology has played a crucial role in facilitating the global orientation of social studies education. The internet and digital media offer students and teachers access to a wealth of resources and perspectives from around the world, enabling real-time discussions with global counterparts and virtual explorations of distant places and cultures (Hicks, 2003). This technological advancement has transformed the social studies classroom into a global learning environment, where students can develop the skills and understanding necessary to thrive in a multicultural and interconnected world.

3. Challenges in Teaching Social Studies

Understanding and Integrating Diverse Perspectives and Histories

One of the foremost challenges in teaching social studies today is the integration of diverse cultural and linguistic perspectives. Classrooms across the globe are becoming

increasingly multicultural, reflecting the broader demographic shifts in society. This diversity enriches the educational experience but also presents challenges in ensuring that the social studies curriculum is inclusive and representative of the myriad cultures and histories of students. Educators must navigate the delicate balance of presenting a comprehensive view of history that acknowledges the contributions and experiences of all groups, not just the dominant culture. This necessitates a pedagogical shift towards more inclusive materials and methods that validate the diverse backgrounds of students (Gay, 2010; Ladson-Billings, 1995).

Navigating Political Tensions and Controversial Historical Narratives

Teaching social studies often involves delving into topics that are politically sensitive or historically controversial. Educators face the challenge of addressing issues such as colonialism, wars, racial discrimination, and political conflicts in a manner that is both educational and respectful of diverse viewpoints. The risk of perpetuating bias or offending students and communities makes it imperative for teachers to approach such topics with care, ensuring that multiple perspectives are presented and that discussions are framed within a context of critical thinking and empathy (Hess, 2009; Barton &Levstik, 2004).

Leveraging Technology in Social Studies Education While Addressing the Digital Divide

The rapid advancement of technology has transformed the landscape of education, offering new opportunities for engaging and interactive learning. In social studies, digital tools can provide access to a wide range of resources, from virtual museum tours to online databases of historical documents. However, the digital divide—the gap between those with ready access to digital technology and those without—poses a significant challenge. Educators must find ways to leverage technology while ensuring that all students have equal opportunities to benefit from these digital resources. This includes addressing issues of access and training students in digital literacy skills to critically evaluate online information (Ertmer & Ottenbreit-Leftwich, 2010; Warschauer, 2004).

Addressing Access and Equity in Social Studies Education

Socio-economic disparities present another significant challenge in teaching social studies. Students from underprivileged backgrounds may lack access to educational resources, including textbooks, extracurricular opportunities, and experienced teachers.

These disparities can result in unequal educational outcomes and limit the effectiveness of social studies education in fostering informed and engaged citizens. Educators and policymakers must work to address these disparities, ensuring that all students, regardless of their socio-economic status, have access to quality social studies education (Anyon, 1980; Kozol, 1991).

Integrating Sustainability and Environmental Issues into the Social Studies Curriculum. The growing awareness of environmental challenges and the importance of sustainability has underscored the need to integrate these topics into social studies education. Preparing students to understand and address issues such as climate change, resource depletion, and environmental justice is crucial for fostering a generation capable of making informed decisions about the planet's future. However, incorporating these complex and sometimes controversial issues into the curriculum presents challenges, including the need for educators to have a solid understanding of the science behind environmental issues and the pedagogical strategies to engage students effectively (McKeown & Hopkins, 2003; Stevenson, 2007).

4. Pedagogical Strategies for 21stCentury Social Studies

Strategies for Acknowledging and Leveraging Cultural Diversity

Culturally responsive teaching in social studies involves recognizing and valuing the cultural backgrounds of all students and using this diversity as a resource for learning. Strategies include incorporating culturally relevant examples and case studies into the curriculum, using texts and materials that reflect the diversity of student backgrounds, and facilitating discussions that allow students to share their cultural perspectives. Teachers can also invite community members or use digital platforms to bring diverse voices and experiences into the classroom, thereby enriching the learning experience and promoting a deeper understanding of social studies content (Gay, 2010; Ladson-Billings, 1995). Encouraging Critical Analysis and Problem-Solving Skills

Developing critical thinking and problem-solving skills is essential for students to navigate the complexities of contemporary society and the historical narratives within social studies. Educators can foster these skills by posing open-ended questions, encouraging

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debate, and engaging students in project-based learning activities that require research, analysis, and synthesis of information. Case studies and simulations of historical events or civic issues can also provide opportunities for students to practice critical thinking and decision-making in real-world contexts (Loewen, 2010; Wineburg, 2001).

Innovative Uses of Technology in Social Studies Teaching

Integrating digital literacy and technology into social studies education can significantly enhance learning outcomes. This includes using online archives and databases to access primary sources, leveraging multimedia tools for creating interactive presentations and projects, and utilizing social media platforms for collaborative learning and global connections. Virtual reality experiences and digital simulations can also provide immersive learning experiences that deepen understanding of historical events and contemporary issues. It's crucial for educators to not only incorporate technology into their teaching but also to instruct students on how to critically evaluate online information and understand digital citizenship (Hicks, 2006; Tally & Goldenberg, 2005).

Combining Social Studies with Other Disciplines for a Comprehensive Understanding An interdisciplinary approach to social studies education involves integrating concepts, methods, and content from other subject areas to provide a more holistic understanding of complex issues. This can include combining history with literature to explore the cultural context of historical events, integrating geography with environmental science to examine the impact of human activities on the planet, or linking economics with mathematics to analyze economic data and trends. Such approaches not only enrich the curriculum but also help students make connections between different areas of knowledge and apply their learning to real-world problems (Drake & Burns, 2004; Jacobs, 1989).

5. Case Studies: Global Perspectives

The following case studies highlight innovative social studies teaching practices from various parts of the world, offering unique insights into how educators are addressing the challenges and leveraging the opportunities presented by the 21st-century educational landscape.

Singapore: Integrated Thematic Curriculum

In Singapore, the social studies curriculum is designed around thematic units that integrate various disciplines, providing students with a comprehensive understanding of societal issues. One notable example is the integration of history, geography, and economics to study the theme of "Sustainability and Resource Management." This approach encourages students to consider multiple perspectives and develop a deep understanding of complex global issues. Singapore's use of problem-based learning within these thematic units further enhances critical thinking and problem-solving skills, preparing students for active citizenship in a globalized world (Sim & Print, 2009).

Finland: Emphasis on Critical Thinking and Media Literacy

Finland is renowned for its education system, which places a strong emphasis on critical thinking and media literacy within social studies education. Finnish educators utilize a variety of news media and digital platforms to engage students in analyzing and debating current events and historical narratives. This practice is aimed at developing informed citizens who can critically assess information and participate effectively in democratic processes. The Finnish approach demonstrates the importance of media literacy in fostering an informed and critically engaged citizenry (Mäkinen, 2017).

Brazil: Social Justice and Community Engagement

Brazil has implemented social studies programs that focus on social justice and community engagement, particularly in regions affected by socio-economic disparities. Educators in Brazil utilize participatory action research methods, where students investigate local community issues—such as poverty, inequality, and environmental degradation—and develop projects aimed at addressing these challenges. This hands-on approach not only enhances students' understanding of social studies concepts but also fosters a sense of civic responsibility and empowerment (Freire, 2000).

Canada: Indigenous Perspectives in Social Studies

Canada has made strides in integrating Indigenous perspectives into the social studies curriculum, reflecting a commitment to reconciliation and cultural inclusivity. This involves incorporating Indigenous histories, cultures, and knowledge systems into teaching materials and classroom discussions. By engaging with Indigenous communities and utilizing resources developed by Indigenous educators, Canadian schools are working to

provide a more inclusive and accurate portrayal of the country's history and cultural diversity. This approach highlights the importance of incorporating Indigenous perspectives as a means of fostering mutual understanding and respect in a multicultural society (Truth and Reconciliation Commission of Canada, 2015).

Japan: Peace Education in Hiroshima and Nagasaki

In Japan, particularly in Hiroshima and Nagasaki, educators have developed peace education programs that focus on the experiences of these cities during and after the atomic bombings in 1945. This unique approach to social studies involves first-hand accounts, visits to peace memorials, and interactions with survivors (Hibakusha). The goal is to foster a deep understanding of the impacts of war and the importance of peace. By grounding historical education in the context of these significant events, Japanese educators encourage students to critically reflect on the implications of warfare and the value of peace in international relations (Yoneyama, 2015).

Rwanda: Genocide Education for Reconciliation

Following the 1994 genocide against the Tutsi, Rwanda has implemented a comprehensive approach to genocide education within its social studies curriculum. This includes the study of pre-genocide history, the events of the genocide, and the post-genocide recovery and reconciliation process. The aim is to educate young Rwandans about their country's history, promote critical thinking about ethnicity and identity, and foster a commitment to "Never Again." Rwanda's approach demonstrates the potential of education to contribute to healing and rebuilding a nation after trauma (King, 2014).

Sweden: Global Environmental Education

Sweden stands out for its emphasis on global environmental education within social studies. Swedish schools incorporate sustainability and environmental stewardship into their curriculum, encouraging students to explore global environmental challenges such as climate change, biodiversity loss, and resource depletion. Through project-based learning and outdoor education, students engage with these issues practically and critically, developing a sense of responsibility towards the environment and acquiring skills to contribute to sustainable development. This approach reflects Sweden's commitment to environmental sustainability and its integration into educational practices (Öhman,

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South Africa: Teaching History for Social Cohesion

In post-apartheid South Africa, social studies education, particularly history, has been reoriented to promote social cohesion and understanding among the country's diverse populations. The curriculum focuses on a balanced presentation of South Africa's complex history, including the apartheid era, the struggle for freedom, and the transition to democracy. By emphasizing multiple perspectives and encouraging critical dialogue about the past, South African educators aim to foster a shared national identity and a commitment to democratic values among students (Weldon, 2010).

Australia: Indigenous Knowledge and Reconciliation

In Australia, there's a growing emphasis on incorporating Indigenous knowledge systems and perspectives into the national curriculum for social studies. This effort is part of a broader reconciliation process between Indigenous peoples and non-Indigenous Australians. Schools are increasingly engaging with local Indigenous communities to develop teaching materials and learning experiences that reflect the rich history, culture, and contributions of Aboriginal and Torres Strait Islander peoples. This approach not only fosters a deeper understanding and appreciation among all students but also affirms the identity and heritage of Indigenous students (Nakata, 2011).

India: Value-Based Education in Social Studies

India has introduced value-based education within its social studies curriculum to instill moral values and foster character development among students. This pedagogical approach integrates ethical dilemmas and moral philosophies within the study of history, geography, and civics, encouraging students to reflect on values such as empathy, respect, and responsibility. Through discussions, role-playing, and community service projects, educators aim to develop well-rounded individuals capable of making ethical decisions and contributing positively to society (NCERT, 2015).

Norway: Democracy and Citizenship Education

Norway's approach to social studies emphasizes democracy and citizenship education, preparing students to participate actively and responsibly in democratic processes. The curriculum includes critical discussions on human rights, democratic

values, and civic duties, using both historical and contemporary contexts. Norwegian schools also practice what they preach by encouraging student participation in school governance through student councils and democratic forums, providing practical experiences in democratic engagement and decision-making (Børhaug, 2007).

Turkey: Bridging Cultural Divides Through Social Studies

In Turkey, social studies education has been leveraged as a tool to bridge cultural divides and foster national unity in a diverse society. The curriculum emphasizes common cultural heritage and shared values among Turkey's various ethnic and religious groups, aiming to promote mutual understanding and respect. Educators use a variety of resources, including multicultural literature and collaborative projects, to celebrate diversity while building a cohesive national identity (Kaya, 2010).

USA: Project-Based Learning and Civic Engagement

In the United States, innovative approaches to social studies education emphasize project-based learning (PBL) and civic engagement to equip students with the skills and knowledge necessary for active participation in democracy. This approach is characterized by engaging students in real-world problems and encouraging them to develop and implement solutions. An example of this can be found in the state of Maryland, where the Maryland State Department of Education has implemented a service-learning requirement for high school graduation. This program integrates social studies education with community service, allowing students to apply what they have learned in the classroom to address community needs and issues, thereby fostering a sense of civic responsibility and engagement (Melchior & Bailis, 2002).

USA: Incorporating Technology and Digital Platforms

The integration of technology and digital platforms in social studies classrooms across the United States has transformed the way educators teach and students learn. Digital tools such as interactive maps, online archives, and virtual reality tours of historical sites offer immersive learning experiences. Additionally, platforms like iCivics, founded by former U.S. Supreme Court Justice Sandra Day O'Connor, provide interactive games and simulations that engage students in learning about government, civic duties, and the electoral process. These digital resources make social studies content more accessible

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and engaging, helping students to better understand complex concepts and the importance of civic participation (Kahne & Middaugh, 2008).

USA: Teaching Controversial Issues

Educators in the United States are increasingly recognizing the importance of teaching controversial issues within social studies education. This approach involves presenting students with multiple perspectives on contentious topics such as immigration, civil rights, and environmental policy. The aim is to develop critical thinking skills and promote a deeper understanding of the democratic process, including the importance of debate, discussion, and compromise in a pluralistic society. Programs like "Facing History and Ourselves" provide educators with resources and strategies to effectively engage students in discussions about historical and contemporary issues, emphasizing the connection between history and the moral choices individuals make in their lives (Hess & McAvoy, 2015).

6. The Role of Policy and Professional Development

The Importance of Supportive Policies

Supportive policies are fundamental to the success of social studies education, as they provide the framework within which educators operate. These policies can influence curriculum content, pedagogical approaches, assessment methods, and the allocation of resources. For example, policies that mandate the inclusion of diverse perspectives and histories in the social studies curriculum can help ensure that education is inclusive and representative of all students' backgrounds. Similarly, policies promoting civic education and engagement can encourage schools to prioritize these essential components of social studies education. Furthermore, funding policies play a critical role, as they determine the availability of resources for implementing innovative teaching practices and for accessing digital tools and materials (Torney-Purta & Wilkenfeld, 2009).

Continuous Professional Development for Educators

Continuous professional development (CPD) for educators is vital for the effective teaching of social studies. The rapidly changing global landscape, the continuous advancement of technology, and the evolving needs of students make it imperative for educators to

engage in lifelong learning. CPD can take various forms, including workshops, seminars, online courses, and collaborative learning communities. These opportunities allow educators to stay informed about the latest research, teaching strategies, and educational technologies.

Professional development programs that focus on culturally responsive teaching, digital literacy, and interdisciplinary approaches can empower teachers to create more engaging and relevant social studies lessons. Additionally, CPD can help educators develop skills in facilitating discussions on controversial issues, ensuring that they are prepared to handle sensitive topics in a way that promotes critical thinking and respect for diverse viewpoints. Moreover, participation in professional learning communities can provide teachers with support and resources from their peers, fostering a culture of collaboration and continuous improvement (Darling-Hammond, Hyler, & Gardner, 2017). Policies and Professional Development in Action

To illustrate, the National Council for the Social Studies (NCSS) in the United States advocates for policies that support comprehensive social studies education and offers a wide range of professional development resources for educators. Similarly, the Council of Europe's Education Policy Advisors Network (EPAN) works at the policy level to enhance the quality of citizenship and human rights education across Europe, supporting educators through training and resource development (NCSS, n.d.; Council of Europe, n.d.).

7. Future Directions for Social Studies Education

As we move further into the 21st century, social studies education faces both challenges and opportunities in a rapidly globalizing world. Several emerging trends are shaping the future of teaching social studies, reflecting the need for educators to adapt to changing societal needs, technological advancements, and the evolving landscape of global interconnectivity.

Embracing Global Competencies

The future of social studies education lies in embracing global competencies that prepare students to navigate and contribute to a diverse and interconnected world. This includes fostering global awareness, cultural understanding, and the ability to engage

with people from different backgrounds and perspectives. As part of this trend, there is a growing emphasis on teaching about global issues such as climate change, migration, and international relations, as well as focusing on the United Nations Sustainable Development Goals (SDGs) as a framework for addressing global challenges (Mansilla & Jackson, 2011).

Leveraging Digital Technology and Media

Digital technology and media are set to play an increasingly central role in social studies education. This trend encompasses the use of digital archives, interactive maps, and virtual reality experiences to bring historical events and contemporary issues to life. Additionally, social media and collaborative platforms offer new ways for students to engage with content, communicate ideas, and participate in civic activities. As digital literacy becomes an essential component of social studies education, educators will need to equip students with the skills to critically evaluate information and engage responsibly in digital spaces (Middaugh & Kahne, 2013).

Promoting Critical Thinking and Problem-Solving

The future of social studies education will place a stronger emphasis on promoting critical thinking and problem-solving skills. This involves moving beyond rote memorization of facts and dates to engage students in analyzing, interpreting, and questioning information. Teaching strategies such as inquiry-based learning, debates, and case studies can encourage students to think critically about historical events, current issues, and their implications for society. This approach prepares students to become informed, thoughtful, and active participants in democratic processes (Parker, 2012).

Integrating Interdisciplinary Approaches

Interdisciplinary approaches that integrate social studies with science, technology, engineering, and mathematics (STEM) subjects, as well as the arts and literature, are becoming increasingly important. This trend reflects the recognition that complex global issues cannot be understood or addressed from a single disciplinary perspective. By combining social studies with other disciplines, educators can provide students with a more comprehensive understanding of the world and equip them with the diverse skills needed to tackle complex problems (Drake & Reid, 2010).

Fostering Inclusivity and Equity

Finally, the future of social studies education will increasingly focus on fostering inclusivity and equity. This includes ensuring that the curriculum reflects the diversity of students' experiences and backgrounds and addressing systemic inequalities that impact educational access and outcomes. Efforts to promote inclusivity and equity also involve creating safe and supportive classroom environments where all students feel valued and can engage fully in the learning process (Banks, 2017).

8. Conclusion

This exploration of social studies education in the 21st century has illuminated the complex landscape that educators and students navigate. Through an examination of global challenges, innovative pedagogical strategies, and case studies from around the world, several key findings have emerged, each carrying significant implications for educators and policymakers. Additionally, these insights pave the way for future research in the field.

9. Summary of Key Findings

Cultural and Linguistic Diversity: Recognizing and integrating diverse perspectives enrich the social studies curriculum, fostering a more inclusive and representative understanding of global and local histories.

Technological Advancements: Digital tools and platforms offer innovative ways to engage students but also highlight the need to address the digital divide and ensure digital literacy.

Critical Thinking and Problem Solving: Emphasizing these skills within social studies education is crucial for preparing students to navigate complex societal issues and participate actively in democratic processes.

Interdisciplinary Approaches: Combining social studies with other disciplines enhances students' understanding of complex issues, demonstrating the interconnectedness of global challenges.

Global Competencies: Preparing students for a globalized world requires a focus on global awareness, empathy, and the ability to engage with diverse cultures and perspectives.

Implications for Educators and Policymakers

For educators, the evolving nature of social studies demands continuous professional development to adapt teaching strategies to the needs of a diverse student population and to effectively integrate technology and global perspectives into the curriculum. For policymakers, there is a clear need to support education policies that promote inclusivity, provide equitable access to technology, and encourage curricular reforms that reflect the complexity of the modern world. Investment in resources and training for teachers is essential for implementing these changes.

10. Recommendations for Future Research

Inclusive Curriculum Design: Further research is needed to explore effective ways of integrating diverse perspectives into the social studies curriculum, ensuring that all students see themselves represented in their learning materials.

Impact of Technology on Learning Outcomes: Investigating the long-term effects of digital tools and media on students' understanding of social studies topics can provide insights into best practices for technology integration.

Assessment of Global Competencies: Developing and validating assessment tools to measure students' global competencies can help educators tailor instruction to better prepare students for global citizenship.

Professional Development Models: Studies on the impact of various professional development models on teachers' ability to implement innovative social studies teaching strategies could inform the design of more effective training programs.

The landscape of social studies education is dynamic and complex, reflecting the rapidly changing global context in which we live. By embracing diversity, leveraging technology, fostering critical thinking, and promoting global competencies, educators can enrich the social studies curriculum and prepare students to navigate the challenges of the 21st century. Policymakers play a crucial role in supporting these efforts through thoughtful education policies and investments in teacher training and resources. As we look to the future, continued research and innovation in social studies education will be essential for equipping the next generation with the knowledge, skills, and perspectives

needed to contribute to a more just, sustainable, and peaceful world.

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Development Model of Utilization of Biodiversity in Khok, Nong Na Area: Buddhist Agricultural Civilization Towards Sustainable Economic Development in Khon Kaen Province

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Abstract

The research aims to 1) study environmental management and biodiversity utilization in the Khok Nong Na area, Khon Kaen Province, 2) develop the Khok Nong Na Buddhist Agriculture area at Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, and 3) establish a learning center for Buddhist Agriculture. The research found that community role enhancement relies on both internal and external factors, through steps of reality discovery, critical reflection, decision-making for suitable activities, and maintaining effective practices. The development utilizes the ADEC Model, encompassing analysis, development, enhancement, and connection, aiming for sustainable economic development in Khon Kaen.

Keywords: Development Model of Utilization; Khok Nong Na Buddhist Agriculture; Sustainable Economic

1. Introduction

To expand on the development of Thailand in alignment with the National Economic and Social Development Plans, it's important to integrate a more detailed examination of how these plans have systematically advanced Thailand's development stage, fostering deeper regional and ASEAN collaborations, thereby broadening trade and investment horizons. However, these advancements have exposed Thailand to greater vulnerability

to external economic shocks and a sluggish adaptation in the value chain sectors, primarily agriculture, industry, and services. This slow adaptation is attributed to the limited integration of advanced knowledge, science, technology, and innovation, leading to persistently low productivity levels (Office of the National Economic and Social Development Council, 2020).

The 12th National Economic and Social Development Plan underscores the Sufficiency Economy Philosophy, sustainable development, and a people-centered development approach. These principles are designed to mitigate inequalities and propel economic growth by fostering productivity enhancements through innovation and intellectual advancements (NESDB, 2020). Consequently, Thai farmers are necessitated to adapt to the evolving global landscape, adopting contemporary technological and management solutions to amplify efficiency, curtail production costs, and leverage research and development for augmenting the commercial value of agricultural products.

To expand on the development of Thailand as per the National Economic and Social Development Plans, one must consider the intricate balance between economic growth and sustainability. The plans have indeed propelled Thailand towards greater development and regional cooperation, enhancing its position in trade and investment within ASEAN. However, challenges such as susceptibility to external economic shocks and slow adaptation in agricultural and technological advancements underscore the need for a nuanced approach towards development. Incorporating the Sufficiency Economy Philosophy, sustainable development, and people-centered growth strategies, as highlighted in the 12th Plan, are pivotal. These principles aim to reduce disparities and foster economic growth through enhanced productivity and innovation, necessitating a significant shift in agricultural practices and technology adoption among Thai farmers.

Furthermore, the threat of climate change to Thailand's rich biodiversity, which is a vital natural resource for the country's economy and ecological balance, cannot be overstated. The adverse effects of climate change, including droughts, floods, and pestilences, particularly impact agriculture, necessitating responsive strategies like the "Khok Nong Na Model." This model, promoted by the Department of Community Development, Ministry of Interior, synergizes new agricultural methodologies with traditional Thai wisdom, adapting to natural conditions to bolster agricultural success and efficiency.

The initiative by Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, to explore and implement the Khok Nong Na Model underscores the importance of integrated approaches in addressing environmental and biodiversity management. By transforming the university's forest area into a site for Buddhist Agriculture, it aims to become a beacon of learning and application for sustainable agricultural practices, marrying environmental stewardship with economic development.

2. Objective

1. To study environmental management and biodiversity utilization in the Khok Nong Na area, Muang District, Khon Kaen Province.

2. To develop the Khok Nong Na Buddhist Agriculture area at Mahachulalong kornrajavidyalaya University, Khon Kaen Campus.

3. To establish a learning center for Khok Nong Na Buddhist Agriculture at Mahachulalongkornrajavidyalaya University, Khon Kaen Campus. These objectives aim to enhance sustainable agricultural practices and environmental stewardship in the region.

3. Research Methodology

The research methodology involves action research to develop a model for biodiversity utilization in Khok Nong Na Buddhist Agriculture towards sustainable grassroots economic development in Khon Kaen. It employs a mixed-method research approach, including: 1. Documentary Study: Reviewing relevant documents, reports, and photographs to understand concepts, principles, history, models, relationships, processes, and success indicators. 2. Qualitative Research: Conducting field studies to grasp the same elements within the Khok Nong Na Buddhist Agriculture area in Khon Kaen. 3. Area Development: Preparing the university's area for learning and development into a Buddhist Agriculture site. 4. Analysis and Presentation: Analyzing and presenting findings from both documentary and field studies, emphasizing key concepts, processes, and success indicators. 5. Conclusion and Recommendations: Summarizing research findings, suggestions, and evaluating outcomes, aimed at disseminating knowledge to governmental, private sectors, and stakeholders at the provincial level.

4. Research Results

1. The research findings in the Khok Nong Na area of Khon Kaen Province indicate that local farmers have a strong satisfaction and love for their work in integrated farming, aligned with the Sufficiency Economy Philosophy. The adoption of the Khok Nong Na Model has provided farmers with additional avenues for integrated agricultural practices, leading to its acceptance and application within their own areas. By applying the four Iddhipāda principles (desire, effort, intent, and reasoning) in their activities, a successful and interlinked process model for the Khok Nong Na Model in Khon Kaen was developed, illustrating a supportive and continuous four-step process essential for success.
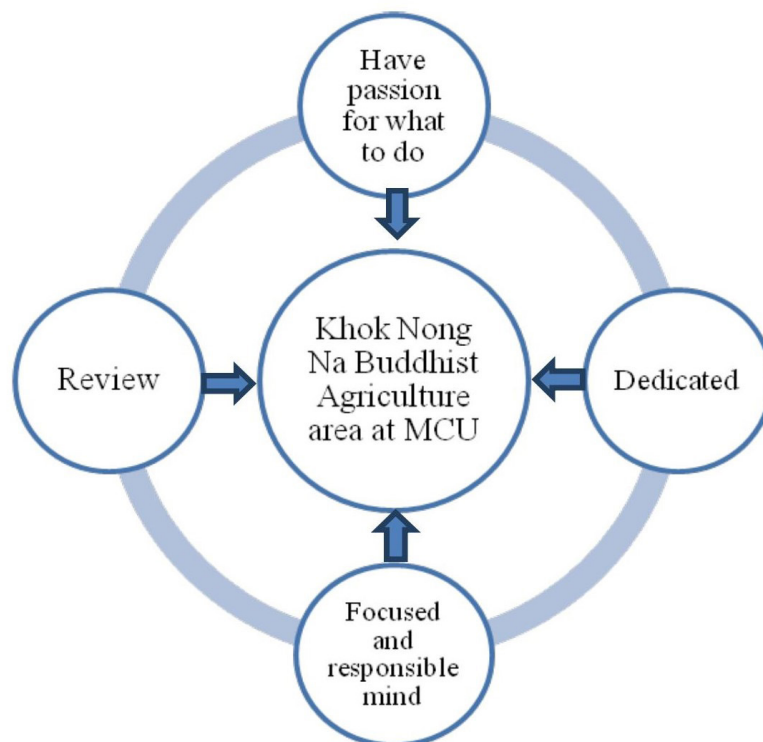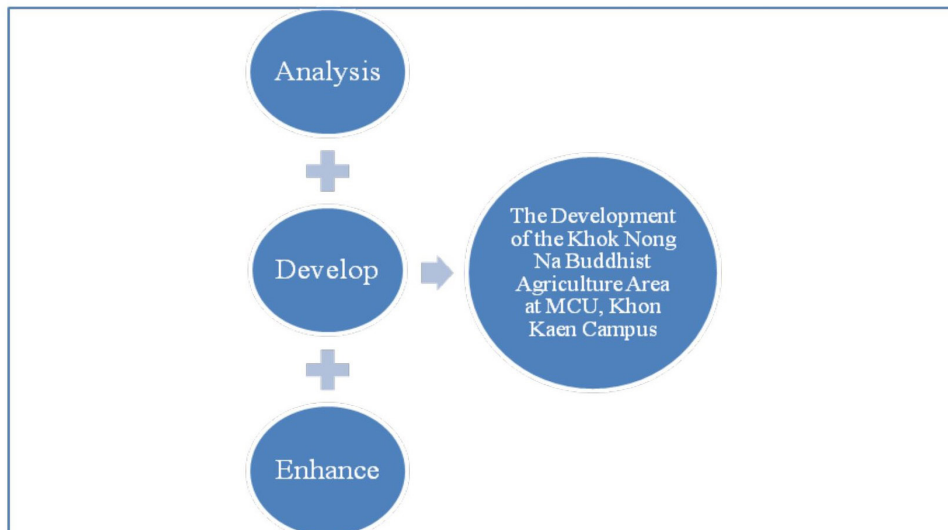

Fig 1. Key Elements in the Development of Khok Nong Na Buddhist Agriculture area at MCU, Khon Kaen Campus

2. The development process for the Khok Nong Na Buddhist Agriculture area at MCU, Khon Kaen Campus, involves several key steps:

1. Preparation Phase: Brainstorming and creating development concepts, Designing a master plan for the improvement and development of the Khok Nong Na Buddha-Agricultural Area, MCU Khon Kaen

2. Development Phase: Developing and improving the Khok Nong Na Buddha-Agricultural Area, MJU Khon Kaen according to the master plan; Developing and extending learning in the area to create happiness for all in the Khok Nong Na Buddha-Agricultural Area, MCU Khon Kaen, including: Activity 1: Carrying hoes, shovels, and packed lunches to build relationships and create unity, held on July 19, 2022, Activity 2: Volunteer development of the Buddha-Agricultural Area to celebrate the reign of His Majesty King Maha Vajiralongkorn, held on July 23, 2022, consisting of development activities at 3 stations: Soil Station, Water Station and Forest Station.The development steps can be summarized as shown in the following figure:

Fig 2. illustrates the development of the Khok Nong Na Buddhist Agriculture Area at MCU, Khon Kaen Campus

3. The establishment of the Khok Nong Na Buddhist Agricultural Learning Center of MCU, Khon Kaen Campus, took place on July 31, 2022, as part of the activity "130 Years of the Ministry of Interior: Happiness Can Be Created by Volunteers" to celebrate

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(Buddhist innovation and the creation of a sustainable peaceful society)

the reign of His Majesty King Maha Vajiralongkorn on the auspicious occasion of His 70th birthday. The event was organized under the theme "SEDz: Temple, People, State, Creating Happiness, Buddhist Agricultural Way of Life, MCU Khon Kaen" at the Khok Nong Na Buddhist-Agricultural Learning Center, MJU Khon Kaen. It was a collaboration between MCU, Khon Kaen Campus; the Community Development Office of Khon Kaen Province; the Khon Kaen Provincial Office; and the Khon Kaen Provincial Administration Office. The event was presided over by Mr. SuttiphongJuljarern, Permanent Secretary of the Ministry of Interior.

5. Discussion

1. Management Conditions in the Khok Nong Na Area

The farmers in the Khok Nong Na area are already satisfied with what they do, which is mixed farming according to the sufficiency economy philosophy. When they started farming according to the Khok Nong Na model, it gave them more options for mixed farming. This led to their acceptance of the model and their adoption of it in their own farming practices.

They applied the Four Bases of Power (Iddhipāda) to help them succeed in their Khok Nong Na activities. These four steps are continuous and support each other. None of them can be omitted, as they are a linked process.

This is because any type of farming, regardless of the theory, requires love and satisfaction as the foundation. This is followed by diligence, both in terms of working hard on the land and in finding new knowledge to apply to their own land.
In addition to being diligent, they must be determined, focused, and responsible. When they are focused, they will be careful. The final element is to review what they have thought and done.

This comes from having a lovefor what they do (Chanda)and then doing it with determination (Viriya)with focus and responsibility (Citta). By using judgment wisely and carefully, they can then review themselves, their organization, or their movement. They review what they have thought and done in the past to see what the good and bad results were.

This is consistent with the study by Sinchai Simawongsanon and his team (2019) on self-development based on the Four Bases of Power for personnel in the Thailand 4.0 era. The research found that the four-step self-development process, namely Chada, Viriya, Citta and Vīmaṁsā are Buddhist principles that can be applied and integrated into work to achieve success.

Individuals need to practice continuously. The way to train individuals to develop the Four Bases of Power is to create motivation for work that is related to life through training methods. This can lead to changes in individuals, allowing them to train themselves to be successful and have the characteristics of being good, skilled, and happy. This is in line with the need to drive the country forward in the Thailand 4.0 era, which requires Buddhist principles to go hand in hand with innovation development.

2. Model for Developing the Utilization of Biodiversity in the Khok Nong Na Buddha-Agricultural Area for Sustainable Grassroots Economic Development in Khon Kaen Province. The ADEC Model is a four-step model for developing the utilization of biodiversity in the Khok Nong Na Buddha-Agricultural Area for sustainable grassroots economic development in Khon Kaen Province. The four steps are:

1. Analysis (Brainstorming + Design)

2. Develop (Area Development)

3. Enhance (Enhancement and Extension of Activities)

4. Connection (Creation of the Khok Nong Na Network)

These four steps cover the development of the utilization of biodiversity in the Khok Nong Na Buddha-Agricultural Area for sustainable grassroots economic development in Khon Kaen Province. All four steps involve the participation of stakeholders, which is why they have been successful.

This is consistent with the study by ThongkhunBoonsi and his team (2021), which studied the model for driving the development of prototype areas for quality-of-life development based on the New Theory, adapted to the "Khok Nong Na Pch." household level in Buriram Province. The research results found that the model for driving the development of prototype areas for quality-of-life development based on the New Theory, adapted to the "Khok Nong Na Pch." household level in Buriram Province,

consists of the following:

       1. Having knowledge capital, land and natural capital, economic capital, social capital, infrastructure capital, and cultural capital

       2. Applying the philosophy of sufficiency economy to practice

       3. Adapting the New Theory to the "Khok Nong Na Model"

       4. Working together in an integrated manner with all 7 parties

       5. Managing the area as a learning center

       5. Developing production and marketing for agricultural products based on the principles of sufficiency in food, sufficiency in use, sufficiency in living, sufficiency in peace, merit, giving, saving, selling, and networks.

This is also consistent with the study by AtthavutPhithivorawong (2021), which studied the application of the philosophy of sufficiency economy to the "Khok Nong Na Model" in Khok Samrong District, Lopburi Province. The research results found that the project is another science of the philosophy of sufficiency economy. It uses the approach of organic farming and creating a sustainable life by applying the principles of natural farming, nurturing the soil, letting the soil nourish the plants, and storing and distributing water throughout the area without relying on the irrigation system.

This is a systematic management of soil, water, and forest to restore the ecosystem to balance. It is a systematic management of existing land, namely:

       1. Creating 309 agricultural water sources

       2. Planting a variety of trees, including fruit trees, trees, and herbs (30%)

       3. Planting cash crops (30%)

       4. Using 10% for housing and livestock

This is in line with local wisdom and is in harmony with the nature of the area. There is enough rice, fish, food, vegetables, and herbs to eat throughout the year. Farmers can save money, find food on their own land, and have extra income.

The focus is on making farmers the center of development. They are encouraged to develop themselves and their careers based on the philosophy of sufficiency economy. They are also encouraged to apply the principles of natural farming and the 9-step ladder theory to their own land. This creates natural synergy, conserves and nourishes

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the soil, manages water systematically, creates jobs and income, and creates a good quality of life so that farmers can be self-sufficient in a sustainable way. It also serves as a model for expanding knowledge to other farmers.

6. Knowledge Gained From the Research

Model for Developing the Utilization of Biodiversity in the Khok Nong Na Buddha-Agricultural Area for Sustainable Grassroots Economic Development in Khon Kaen Province. The ADEC Model is a four-step model for developing the utilization of biodiversity in the Khok Nong Na Buddha-Agricultural Area for sustainable grassroots economic development in Khon Kaen Province. The four steps are:Analysis (Brainstorming + Design), Develop (Area Development), Enhance (Enhancement and Extension of Activities) and Connection (Creation of the Khok Nong Na Network). These four steps cover the development of the utilization of biodiversity in the Khok Nong Na Buddha-Agricultural Area for sustainable grassroots economic development in Khon Kaen Province, as shown in Figure 3.
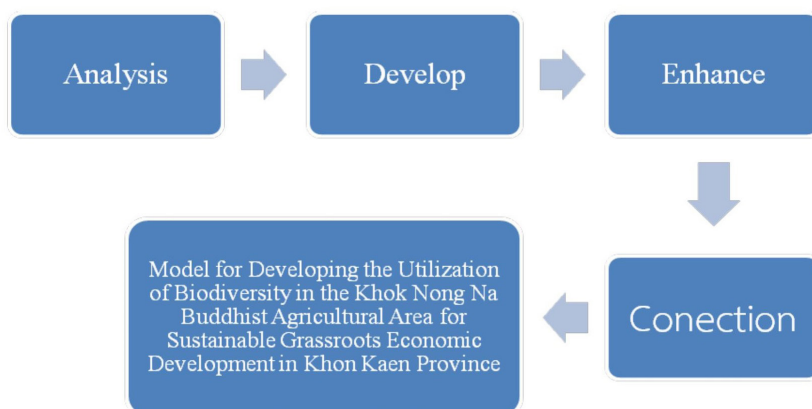
Fig 3. The development of Model for Developing the Utilization of Biodiversity in the Khok Nong Na Buddhist Agricultural Area for Sustainable Grassroots Economic Development in Khon Kaen Province

7. Recommendation

The suggestions from the research encompass policy-level recommendations, application of research findings, and directions for future research:

1. Policy Level: The study underscores the importance of community involvement and the support of public and private sectors in developing sustainable agricultural practices in Khon Kaen. It advocates for policies that leverage existing community assets to foster pride and a sense of belonging among local populations.

2. Application of Research: The successful model of biodiversity utilization discovered through this research should be adapted and applied in other Khok Nong Na areas to elevate them into learning centers, thereby enhancing stability, prosperity, and sustainability.

8. Future Research

1. Future studies should explore natural resource and environmental learning area development models for community sustainability, grounded in state policy.

2. Research should also examine factors contributing to the success of the Khok Nong Na Model in various locations, focusing on management and collaborative efforts among all stakeholders.

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The Buddhist Development of Volunteer Spirit and Social Responsibility of Youth in Khon Kaen Province

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Abstract

This research project aimed to 1) investigate the patterns of volunteerism and social responsibility among model youth in Khon Kaen Province, 2) develop a curriculum for fostering youth volunteerism and social responsibility based on Buddhist principles in Khon Kaen Province, and 3) create learning activities to promote the development of Buddhist volunteerism and social responsibility among model youth in Khon Kaen Province. Research tools included 1) in-depth interviews and 2) focus groups, utilizing content analysis and inductive analysis for data examination.

The findings revealed that:

1. The model of volunteerism and social responsibility among exemplary youth in Khon Kaen Province consists of three parts: Part 1 involves the main behaviors of volunteerism and social responsibility, including helping others without expecting anything in return, sacrificing personal benefits for the greater good, and striving to improve their surroundings. Part 2 requires that youth with a spirit of volunteerism and social responsibility possess good qualities both mentally and physically. Part 3 identifies supporting factors for nurturing these attributes in youth, such as providing education and learning opportunities, supporting volunteerism, donating time and resources, experiential learning, and support from family and society.

2. The development of the curriculum for fostering youth volunteerism and social responsibility based on Buddhist principles in Khon Kaen Province resulted in three courses: 1. Youth Religious Master of Ceremonies - Ceremonies Course, 2. Youth Recreational

Leader Course, and 3. Youth Community Communicator Course.

3. The development of learning activities aimed at promoting Buddhist volunteerism and social responsibility among model youth in Khon Kaen Province showed that the overall effectiveness, efficiency, and value of the activities supporting all three courses were rated highly.

Keywords: Volunteerism; Social Responsibility; Youth Development; Buddhist Principles; Khon Kaen Province

1. Background and Importance of the Problem

Khon Kaen Province is a significant city and a regional center in the Northeast of Thailand, which has led to systematic and continuous development efforts within the province. It has been observed that youth groups within various educational institutions in Khon Kaen have come together to engage in social activities aimed at contributing to community development. This includes students from Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, who have gathered to participate in creative activities under the spirit of volunteerism and social responsibility, using social and musical activities within the community. This reflects a desire among the youth to collaborate on social initiatives, highlighting the critical need to promote and support the spirit of volunteerism and social responsibility among them. In the context of contemporary material prosperity, there's a risk that societal values may increasingly prioritize the pursuit of wealth and power over spiritual and moral considerations, potentially leading to selfish and self-centered attitudes among the youth. Given that the majority of Khon Kaen's population adheres to Buddhism, the teachings and practices of Buddhism serve as a framework for fostering a sense of volunteerism and social responsibility, aiming for a stable, prosperous, and sustainable development. The Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, promotes these values among the youth using Buddhist principles as a developmental guideline. This research project is thus designed to utilize Buddhist teachings to enhance volunteerism and social responsibility among exemplary youth in Khon Kaen Province. The study seeks to understand the characteristics of

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volunteerism and social responsibility among these youth, identify appropriate models for their development, and disseminate knowledge on these characteristics as a guide for developing socially responsible and volunteer-minded youth in Khon Kaen Province, contributing to personal happiness, societal well-being, and national prosperity.

2. Objectives of the Research Project

1. To investigate the models of volunteerism and social responsibility among exemplary youth in Khon Kaen Province.

2. To develop a curriculum aimed at fostering volunteerism and social responsibility within youth, based on Buddhist principles, in Khon Kaen Province.

3. To create learning activities to enhance the development of volunteerism and Buddhist social responsibility among exemplary youth in Khon Kaen Province.

3. Research Methodology

The target group for studying the patterns of volunteerism and social responsibility among exemplary youth in Khon Kaen Province consists of two main segments: 1) Key informants, representing government organizations, private organizations, educational institutions, temples, and volunteer youth, with five individuals from each sector, totaling 20 people. 2) Participants in specific focus group discussions, amounting to 30 individuals. The research tools employed include 1) in-depth interviews, and 2) focus group discussions, engaging with qualified individuals related to volunteer youth in Khon Kaen Province, including representatives from government and private organizations, educational institutions, temples, and volunteer youth. The data analysis methods used are content analysis and inductive analysis, interpreting information gathered from interviews, group discussions, workshops, and participatory observations to draw conclusions and prepare an analytical narrative report.

4. Research Findings Summary

1. The model of volunteerism and social responsibility among exemplary youth in Khon Kaen Province is composed of three parts:

Part 1: Characteristics of volunteerism and social responsibility, which include three main behaviors: 1) helping others without expecting anything in return, 2) sacrificing personal benefits for the greater good, and 3) a commitment to improving the surrounding environment for positive change.

Part 2: Youth with a spirit of volunteerism and social responsibility must possess good qualities, both mentally and physically. Mentally, they should embody the Four Brahma-viharas: 1) Mettā (loving-kindness), 2) Karuṇā (compassion), 3) Muditā (sympathetic joy), and 4) Upekkhā (equanimity). Physically or behaviorally, they should follow the Four Sublime States: 1) Dana (generosity), 2) Piyavācā (pleasant speech), 3) Atthacariyā (beneficial conduct), and 4) Samānattatā (equanimity in welfare).

Part 3: Factors that support youth to embody volunteerism and social responsibility include: 1) providing education and learning opportunities, 2) supporting volunteerism, 3) donating time and resources, 4) learning from experience, 5) support from family and community, 6) educational institutions, and 7) peer groups.

Diagram: The model of volunteerism and social responsibility among exemplary youth in Khon Kaen Province
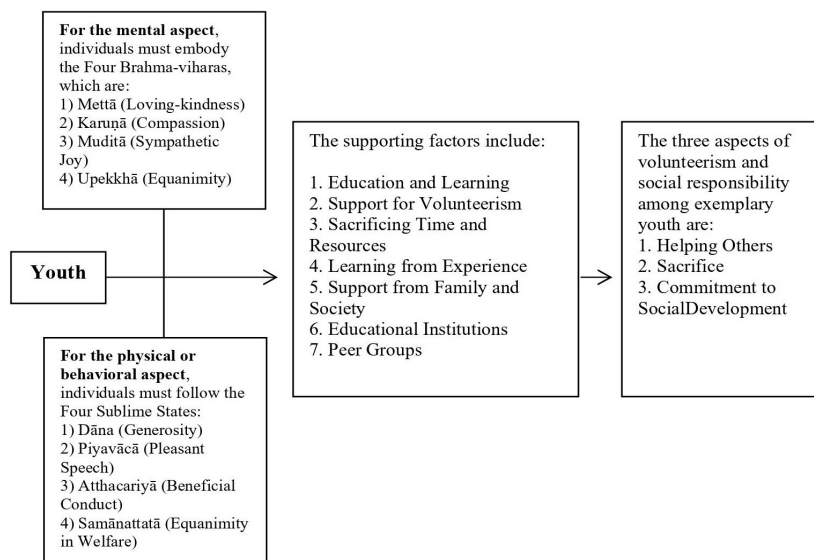
2. The development of the curriculum for fostering youth volunteerism and social responsibility with a Buddhist approach in Khon Kaen Province revealed three main

courses:

1. Youth Religious Master of Ceremonies - Ceremonies Course: This course focuses on imparting knowledge, skills, and attitudes towards being a responsible volunteer through conducting religious ceremonies. The goal is to cultivate "Youth Religious Masters of Ceremonies" with a spirit of volunteerism and social responsibility grounded in Buddhism, employing the 'RSESC' Instructional Model, which includes 5 Modules:

- Module 1: The Role of Speaker and Organizer

- Module 2: Skills of Speaker and Organizer

- Module 3: Learning about Esteem and Gratitude

- Module 4: Understanding Society and the Monarchy

- Module 5: Communication Skills Training

2. Youth Recreation Leader Course: Utilizing the 'FCS-CVH' Instructional Model, this course aims to develop a comprehensive understanding of recreational activities and their importance, including 6 Modules:

- Module 1: Foundation of Entertainment Activities

- Module 2: Courage and Challenges

- Module 3: Building Social Responsibility

- Module 4: Developing Teamwork and Collaboration Skills

- Module 5: Creating Value and Personal Development

- Module 6: Promoting Physical Exercise and Good Health

3. Youth Community Communicator Course: Adopting the 'FUOSC' Instructional Model, this course is designed to enhance communication skills within the community, comprising 5 Modules:

- Module 1: Foundation of Communication

- Module 2: Using Various Media for Communication

- Module 3: Online Content Creation

- Module 4: Social Media Communication

- Module 5: Building Connections and Social Networks

These courses are structured to provide a holistic development approach, focusing on the integral aspects of volunteerism and social responsibility within the youth of Khon

Kaen Province.

3. The evaluation of the effectiveness, efficiency, and value of activities developed to promote volunteerism and social responsibility with a Buddhist approach among exemplary youth in Khon Kaen Province shows significant results:

For the Youth Religious Master of Ceremonies - Ceremonies Course (Youth Speaker), the overall effectiveness, efficiency, and value are rated high ($\overline{\mathbf{X}}$ = 4.27). Specifically,1. The effectiveness of activities promoting volunteerism in the Youth Speaker category is rated high ($\overline{\mathbf{X}}$ = 4.35).2. The efficiency of the Youth Speaker course activities is rated high ($\overline{\mathbf{X}}$ = 4.23).3. The value of the Youth Speaker course activities promoting volunteerism is rated high ($\overline{\mathbf{X}}$ = 4.21).

For the Youth Community Communicator Course, the overall effectiveness, efficiency, and value are rated high ($\overline{\mathbf{X}}$ = 4.32). Specifically,1. The effectiveness of the Youth Community Communicator course activities is rated high ($\overline{\mathbf{X}}$ = 4.33).2. The value of the Youth Community Communicator course activities is rated high ($\overline{\mathbf{X}}$ = 4.32).3. The efficiency of the Youth Community Communicator course activities is rated high ($\overline{\mathbf{X}}$ = 4.30).

For the Youth Recreationalist Course, the overall effectiveness, efficiency, and value are rated the highest ($\overline{\mathbf{X}}$ = 4.56). Specifically,1. The effectiveness of the Youth Recreationalist course activities is rated the highest ($\overline{\mathbf{X}}$ = 4.62).2. The value of the Youth Recreationalist course activities is rated the highest ($\overline{\mathbf{X}}$ = 4.57).3. The efficiency of the Youth Recreationalist course activities is rated high ($\overline{\mathbf{X}}$ = 4.50).These results indicate a strong positive reception and impact of the developed courses on promoting volunteerism and social responsibility among the youth in Khon Kaen Province, with the Youth Recreationalist Course showing the highest overall ratings in effectiveness, value, and efficiency.

5. Discussion of Results

1. The study found that the characteristics of volunteerism and social responsibility among exemplary youth consist of three main behaviors: 1) helping others without expecting anything in return, 2) sacrificing personal benefits for the greater good, and 3) a commitment to improving their surroundings for positive change. This aligns with research by NattanichagornSriboon that identifies three components of student

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volunteerism: helping others, sacrificing for society, and commitment to development. It also corresponds with studies by C. Bacter and C. Marc on the motivations behind student participation in volunteer activities in Transylvania, emphasizing altruism and the desire to be involved.

2. The study indicates that youth with volunteerism and social responsibility must possess good qualities both mentally and physically. Mentally, they should embody the Four Brahma-viharas, and physically, they should follow the Four Sublime States. This is likely because individuals with these qualities can live harmoniously in society, driven by a desire to bring happiness and relief to others, and a balanced, stable outlook on life. Sharing, generosity, and cooperation are essential for fostering a supportive and united community.

3. Supporting factors for developing youth volunteerism and social responsibility include education and learning, support for volunteerism, time and resource donation, experiential learning, family and societal support, educational institutions, and peer groups. This is crucial for creating a sustainable society and underscores the importance of education as a foundation for developing youth's social responsibility and volunteerism.

4. The development of courses to foster youth volunteerism and social responsibility in Khon Kaen Province includes the Youth Religious Master of Ceremonies - Ceremonies Course, Youth Community Communicator Course, and Youth Recreationalist Course. These courses focus on key learning management principles, which align with educational theories and practices advocated by scholars such as Dick and Carey, Kemp, Morrison, and Ross, Arends, Anderson, Joyce and Weil, and Thitinan Khaomani.

5. The evaluation of activities developed to promote Buddhist volunteerism and social responsibility among exemplary youth in Khon Kaen Province across the three courses showed high levels of effectiveness. This aligns with research by PanpornSriplung, which found high student satisfaction with teaching activities aimed at promoting public-mindedness among education students at Rajabhat Mahasarakham University. These findings highlight the appropriateness of these activities in youth development, supporting the notion that structured, theory-based programs can significantly impact volunteerism and social responsibility among youth.

6. Recommendations

1. Policy Level Suggestions

1.1 Educational administrators or relevant parties should promote and support the development of youth volunteerism and social responsibility.

1.2 Schools should implement discovered activities or incorporate them into their institutional policies.

1.3 Khon Kaen Province should have policies to continually support these programs by increasing budget and related resources.

1.4 Khon Kaen Province should foster cooperation between the public sector and private entities to develop and support these programs, enhancing efficiency and sustainability.

1.5 The province should promote policies encouraging student participation in these courses and a variety of activities.

2. Suggestions for Applying Research Findings

The curriculum should be piloted and evaluated to assess its impact, such as pre-and post-course knowledge, curriculum effectiveness and efficiency, and participant satisfaction.

3. Suggestions for Future Research

3.1 A quantitative study on the models of volunteerism and social responsibility among exemplary youth in Khon Kaen Province should be conducted to examine the overall impact of various factors.

3.2 Research should be undertaken to identify factors contributing to the success of volunteerism and social responsibility among exemplary youth across different settings, considering the management and collaborative efforts of all relevant sectors.

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The Development of Learning Activities to Promote Volunteer Spirit Development and Social Responsibility in Buddhism Among Youth in Khon Kaen Province

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Abstract

This paper investigates the development and impact of activities aimed at promoting volunteerism and social responsibility in Buddhism among prototype youth in Khon Kaen Province, Thailand. The study focused on three main activities: promoting youth as ceremonial speakers (Youth Speaker), enhancing youth community communication skills (Youth Community Communicator), and fostering youth recreational leadership (Youth Recreationalist). These activities were designed to embed the principles of volunteerism and social responsibility within a Buddhist cultural context, targeting Grade 10 students across three schools within the province. Utilizing a qualitative research methodology, the study assessed the effectiveness, value, and overall impact of these activities through interviews, participant observation, and pre- and post-activity evaluations.The findings reveal significant improvements in the participants' engagement, understanding, and application of volunteerism and social responsibility, with the highest effectiveness noted in the Youth Recreationalist program. The outcomes align with prior research by PanpornSriplung (2016), which highlighted the effectiveness of activities designed to enhance civic-mindedness among education students, further substantiating the relevance and impact of such programs in fostering a socially responsible and engaged youth population.The study contributes to the broader discourse on youth education and civic engagement, offering insights into the design and implementation of curriculum-based activities that not only promote personal development but also instill a sense of social responsibility and community

service. The successful dissemination of the program's results through schools, short courses, and television underscores the potential for replicating this model in other contexts, aiming to cultivate a generation of mindful, responsible, and actively engaged citizens.

Keywords: Volunteerism; Social Responsibility; Buddhism; Youth Development; Civic-mindedness, Educational Activities

1. Background and Importance of the Problem

The organization of learning activities to accommodate change plays a significant role and is extremely important for national development, especially in terms of human resource development, which is a key factor in current development. The most important resource is knowledgeable human resources because the capability and potential of each country depend on the body of knowledge of its people. For society's members to be fully developed to their potential, development must encompass physical, mental, and intellectual aspects. Development cannot be focused on just one aspect. Hence, the development must aim to organize learning activities that are balanced and joyful. Therefore, the format of learning activities needs to change to align with ongoing changes, focusing on the learner, with the enactment of the National Education Act, B.E. 2542 (1999), specified in Sections 22 and 23, highlighting that education must provide learners with self-awareness, understanding of their relationship with society, knowledge of science and technology, mathematical and language skills, vocational and life skills for happiness. The learning process must include skill training, thinking processes, management, confronting situations, and applying knowledge to prevent and solve problems, allowing learners to learn from real experiences, practice, think critically, love reading, and foster continuous curiosity. The concept and awareness of the importance of education and the development of learning models to elevate human consciousness and intellect are the origins of developing integrated Buddhist learning activities for youth suitable for the Thai social context, aiming to clearly connect learning linking thought (head), emotion (heart), and practice (hand) efficiently, paving the way of wisdom that fully develops learners, leading to the discovery of a good, truly happy life, and

appreciating the value of coexistence and mutual support, ensuring internal mindfulness and external knowledge develop together in balance, with Buddhism as the foundational integration. Based on this statement, the researcher is interested in studying activities promoting volunteerism among youth in roles such as Youth Speaker, Youth Community Communicator, and Youth Recreationalist to determine the appropriate approaches and convey the study results as guidelines for formulating policies to promote and develop volunteerism curriculums and social responsibilities in Buddhism among the youth.

2. Research Objectives

1. To develop activities based on the curriculum of volunteerism and social responsibility in Buddhism for youth in Khon Kaen Province.

2. To evaluate the outcomes of activities developed for volunteerism and social responsibility in Buddhism among youth in Khon Kaen Province.

3. To disseminate the results of the development of activities based on the curriculum of volunteerism and social responsibility in Buddhism for youth in Khon Kaen Province.

3. Research Methodology

The target group for this research includes Grade 10 students from three schools: 1) Nong Waeng Temple School (Royal Monastery) with 30 students, 2) Khon Kaen Wittayalai School with 30 students, and 3) Kalyanawat School with 30 students, totaling 90 students. The tools used in this research are: 1) Tools for conducting three project activities, namely activities promoting youth volunteerism in youth ceremonial speaking, youth community communication, and youth recreational activities. 2) Interview forms. 3) Evaluation forms. The qualitative data analysis involves analyzing the basic data factors and the level of practice related to the creation and use of success indicators to serve as guidelines for activities promoting volunteerism and social responsibility in Buddhism among exemplary youth. The analysis and synthesis of data through linking theoretical concepts previously discussed, to reveal a body of knowledge, processes, and approaches for enhancing the success of activities promoting volunteerism and social responsibility

in Buddhism among exemplary youth, aiming for application at policy, organizational, school, community, and individual levels.

4. Research Results Summary

1. The assessment of effectiveness and value of activities promoting the youth ceremonial speaker curriculum revealed that:

1.1 The overall efficiency, effectiveness, and value of activities promoting the youth ceremonial speaker (Youth Speaker) curriculum were rated as high (average score = 4.27). Specifically, the effectiveness of the activities promoting youth volunteerism in ceremonial speaking (Youth Speaker) was rated as high (average score = 4.35).

1.2 The overall efficiency, effectiveness, and value of activities promoting the youth community communicator curriculum were rated as high (average score = 4.32). Specifically, the effectiveness of the activities for youth community communicators (Youth Community Communicator) was rated as high (average score = 4.33).

1.3 The overall efficiency, effectiveness, and value of activities promoting the youth recreational leader curriculum were rated as the highest (average score = 4.56). Specifically, the effectiveness of the activities for youth recreational leaders (Youth Recreationalist) was rated as the highest (average score = 4.62).

1.4 The dissemination of the results from developing activities based on the curriculum of volunteerism and social responsibility in Buddhism for prototype youth in Khon Kaen Province was achieved through the implementation of all three activities via schools, short courses, and television. This approach allowed for the adaptation of the activities and can be summarized as follows.

Figure 1: Outcomes of disseminating the development of activities based on the curriculum of volunteerism and social responsibility in Buddhism among prototype youth in Khon Kaen Province

5. Discussion of Results

The evaluation of activities developed for promoting volunteerism and social responsibility in Buddhism among prototype youth in Khon Kaen Province, including activities promoting the youth ceremonial speaker curriculum (Youth Speaker), activities promoting the youth community communicator curriculum (Youth Community Communicator), and activities promoting the youth recreational leader curriculum (Youth Recreationalist), showed overall high levels of effectiveness, with the latter being the highest. The suitability of these three activities for youth development aligns with the research by PanpornSriplung, which investigated the development of activities to promote civic-mindedness among education students at Rajabhat Maha Sarakham University. The research found that:

1. Activities designed to promote civic-mindedness among education students using effective scientific thinking methods, consisting of four steps: creating connections, questioning learning, self-reflecting, and questioning the truth or believability, were effective.

2. The use of these activities to develop civic-mindedness resulted in a statistically

significant increase in the average civic-mindedness scores of education faculty students after the experiment (p-value = 0.01), with an average score increase of 20.16 points.

3.   The level of satisfaction among students with the teaching activities designed to promote civic-mindedness for education students at Rajabhat Maha Sarakham University was high. This suggests that the designed activities are not only effective in enhancing specific skills and values but also in significantly improving the overall civic-mindedness and satisfaction levels among participants, which is crucial for fostering a responsible and engaged citizenry.

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The Development of The Buddhist Volunteer Spirit and Social Responsibility Curriculum of The Model Youth in Khon Kaen Province

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Abstract

This research aimed to address four objectives centered around the development of a curriculum to cultivate model youth with a volunteer spirit and social responsibility from a Buddhist perspective in Khon Kaen Province, Thailand. The study involved qualitative methods, including in-depth interviews and focus group discussions with key informants and experts. The findings highlight a broad need for such a curriculum, emphasizing education, community connectivity, social skills, volunteerism, charitable acts, social and environmental responsibility. The proposed prototype curriculum encompasses principles, objectives, learning management processes, and assessment methods tailored to foster youth in various roles: as Buddhist ritual performers, recreational enthusiasts, and community communicators, each with a specific learning format (RSESC, FCS-CVH, FUOSC respectively). Key components of the developed curriculum include its name, background, principles, objectives, target groups, duration, structure, materials, assessment methods, graduation criteria, and documentation, with provisions for credit transfer where applicable. The curriculum's evaluation revealed high suitability, with the segment for recreational enthusiasts scoring the highest, followed closely by the other two segments, all receiving high marks for their effectiveness in promoting volunteer spirit and social responsibility among youth in a Buddhist context.

Keywords: Curriculum Development; Volunteer Spirit; Social Responsibility; Buddhist Perspective and Youth Empowerment

1. Introduction

The Eighth National Economic and Social Development Plan (1997-2001) emphasized the importance of political and administrative power systems, including the education system. Therefore, the concept of "public spirit" or "public consciousness" was mentioned (National Economic and Social Development Board, 1997). The United Nations collaborated with various countries to designate the year 2001 as the International Year of Volunteers (IYV 2001), sparking global awareness, including in Thailand. This led to the Ninth National Economic and Social Development Plan (2002-2006) clearly mentioning the importance of public consciousness in describing the desirable characteristics of Thai people that would lead to economic, social, and political development (National Economic and Social Development Board, 2002). This was linked to the Tenth (2007-2011) and Eleventh (2012-2016) National Economic and Social Development Plans, which outlined the country's development direction, approach, and strategy under the guidance of moral values at every stage (National Economic and Social Development Board, 2007; 2012). Thailand's vision emphasized a peaceful, happy society where Thai people lead moral and knowledgeable lives, understanding the world, with warm families, strong communities, peaceful societies, quality and stable economies, and fairness.

Furthermore, the National Education Act of 1997 (Section 6), amended in 2002 and 2010, specified the desirable characteristics of Thai people, including being well-rounded in physical, mental, intellectual aspects, having morals, ethics, discipline, generosity, reasonableness, responsibility, honesty, frugality, democratic spirit, respect for others' opinions and rights, sacrifice, environmental conservation, and peaceful coexistence (Office of the National Education Commission, 1997; 2002; 2010).

Volunteering is thus a significant factor in an individual's contribution to society at large, being part of a sharing community. It's essential to instill a volunteer spirit in youth, serving as a channel for developing and elevating their minds to understand generosity and increase societal activities. This builds traits beneficial to society's future, with youth development being a primary factor. Developing youth is like building a family that expands into the larger social group, representing quality human capital for societal advancement. Youth development should start from an early age, as this is a

transformative period from childhood to adulthood, focusing on self and being egocentric. The learning process should promote thinking, self-adjustment skills, attitudes, and capabilities to navigate social changes and future life challenges. The early years are crucial for instilling and promoting ethics and culture, as children are most receptive to moral and ethical upbringing, likened to "bending a young tree."

However, despite clear social development goals to foster volunteering among youth, the challenge remains in defining specific volunteer areas and which organizations will materialize these efforts. Developing quality adults and leaders for long-term national prosperity is crucial. Thailand urgently needs to equip its youth with the necessary knowledge and skills for the nation's future, contributing to achieving the 20-Year National Strategy, ASEAN Vision 2025, and the United Nations' Sustainable Development Goals. A strategy to achieve these goals is enhancing cooperation between government agencies and all stakeholders to provide basic services and self-development opportunities for youth, aiming to promote quality living and essential skills for the 21st century, employment opportunities, and thereby economic growth. Thus, developing a Buddhist volunteer and social responsibility curriculum is important and necessary at this time (United Nations Volunteers, 2001).

For these reasons, the research team aims to study the development of a Buddhist volunteer and social responsibility curriculum for model youth in Khon Kaen Province to promote the new generation of youth in Khon Kaen to become model individuals with a volunteer spirit and social responsibility in Buddhism, integrating Buddhist principles to assist people in society. Moreover, it aims to develop youth with diverse capabilities that can be shared and contribute to the community, with the reward for volunteer youth being happiness and pride in serving the public, community, society, and nation, focusing on giving rather than receiving, thus fostering a quality, livable society where everyone can coexist and support each other, contributing to our society's peace and livability.

2. Objectives

1. To study the current state and the demand for curriculum development in creating model youth with a volunteer spirit and social responsibility in Khon Kaen Province.

2. To extract knowledge on curriculum development for creating model youth with a volunteer spirit and social responsibility in Khon Kaen Province.

3. To develop a curriculum for developing model youth with a volunteer spirit and social responsibility from a Buddhist perspective in Khon Kaen Province.

4. To evaluate the curriculum for developing model youth with a volunteer spirit and social responsibility from a Buddhist perspective in Khon Kaen Province.

3. Research Methodology

This research on developing a curriculum for cultivating youth with a volunteer spirit and social responsibility from a Buddhist perspective in Khon Kaen Province employs a qualitative research methodology. It is structured into four stages as follows:

1. Exploring the current state and demands for developing a curriculum to foster model youth with a volunteer spirit and social responsibility in Khon Kaen Province.

2. Extracting lessons and knowledge on curriculum development for fostering such youth.

3. Designing and developing the curriculum for youth development in volunteer spirit and social responsibility from a Buddhist perspective.

4. Presenting and evaluating the developed curriculum for its effectiveness in fostering the desired qualities in the youth of Khon Kaen Province.

Research Design

The study adopts a qualitative research approach to deeply understand the diverse dimensions of the data, including the realities and the socio-environmental contexts relevant to the research objectives. The methodology unfolds in four distinct stages:

1. Assessment of the current state and development needs: This initial phase involves field studies to understand the current situation and the needs for curriculum development, focusing on creating youth with a volunteer spirit and social responsibility. The study involves interviews with a selected group of 15 individuals, including school administrators and teachers from three schools in Khon Kaen Province: Municipal Wat Klang School, Kalyanawat School, and Charitable Wat Nong Waeng School (Royal Monastery), with 5 participants from each school.

2.   Knowledge extraction for curriculum development: This stage aims to synthesize the information gathered from field studies and expert opinions on curriculum development components. It focuses on analyzing educational theories and concepts from scholars such as Dick and Carey, Kemp, Morrison, and Ross, Arends, Anderson, Joyce, Weil, and Thitinan Khammani, to develop a comprehensive curriculum framework.

3.   Curriculum development and drafting: Following the extraction of key knowledge and lessons, the research moves to draft the curriculum, incorporating the identified components such as curriculum name, background, principles, objectives, target group, duration, structure, media/materials, assessment methods, graduation criteria, certification documents, and credit transfer possibilities if applicable.

4.   Curriculum presentation and evaluation: The final phase involves presenting the drafted curriculum to a focus group discussion with relevant stakeholders, including educational personnel, private sector representatives from clubs and foundations involved in youth development in Khon Kaen, and expert evaluation to assess the curriculum's appropriateness and effectiveness.

4. Research Results

1.   Current State and Development Needs for a Curriculum to Cultivate Model Youth with a Volunteer Spirit and Social Responsibility in Khon Kaen Province

   - Importance of Developing Youth: Developing youth with a volunteer spirit and social responsibility is crucial for building a sustainable society. Various methods, including schools and community activities, play significant roles in fostering these values. Learning from real-life experiences and supporting family and societal values like sharing and helping others are vital.

   - Impact on Society: The process of developing youth in this area significantly affects society, both short-term and long-term, enhancing social responsibility, manners, social skills, community connections, and creating an environment for excellence.

   - Youth Models: Model youth should embody values such as environmental conservation, educational excellence, societal respect, social skills, volunteer work, social problem-solving, and sustainability, thereby contributing effectively to society.

- Implementation Plans: Implementing positive strategies in schools, such as creating volunteer communities, supporting volunteer projects, skill learning and support, presentation opportunities, a culture of assistance, development of assessment and monitoring, information dissemination, and cooperative project spaces, is recommended.

- Curriculum Development: A diverse curriculum, including ceremonies, community communication, and recreational activities, was developed to instill necessary values and skills for youth development and promote social responsibility effectively.

- Community Benefits: The curriculum benefits the community by developing youth skills and traits, strengthening a responsible society, addressing social issues, ethical standards, and fostering a network between public and private sectors for sustainable community support.

- Collaborative Development: A collaborative approach involving private and public sectors, families, communities, educational experts, youth, social science organizations, and curriculum administrators is crucial for the curriculum's effective and efficient outcome.

2. Knowledge on Curriculum Development for Creating Model Youth with Volunteer Spirit and Social Responsibility in Khon Kaen Province. The research introduced three innovative curriculums designed to foster youth with a spirit of volunteerism and social responsibility in Khon Kaen Province, integrating Buddhist principles to nurture knowledgeable, skilled, and positively-minded individuals.

2.1 Youth Ceremonial Speakers and Organizers Curriculum: This curriculum aims to create youth leaders adept in conducting Buddhist ceremonies, emphasizing knowledge, skills, and attitudes necessary for social responsibility and volunteerism. It utilizes the 'RSESC' Instructional Model, comprising five modules covering roles, skills development, respect, societal understanding, and communication skills. The assessment process includes pre and post-learning evaluations, project assessments, and satisfaction surveys for continuous improvement.
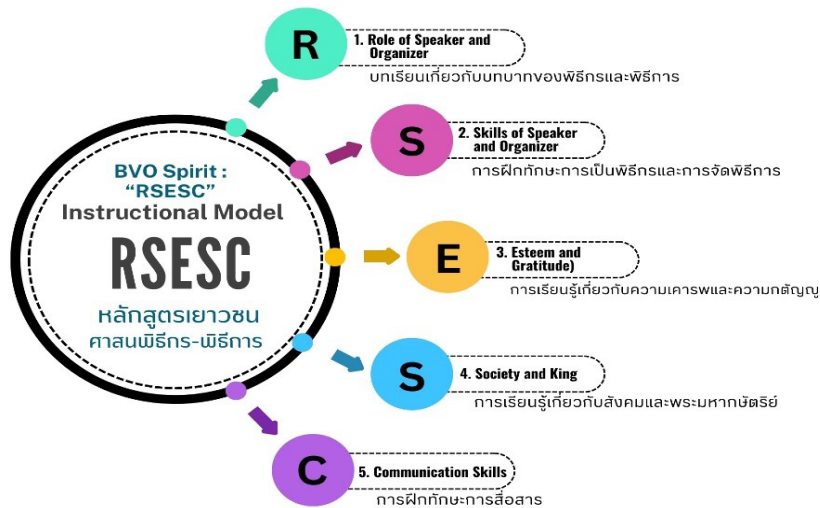
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Fig.1: 'RSESC' Instructional Model

2.2 Youth Recreational Leaders Curriculum: Focusing on integrating Buddhist concepts into recreational activities, this curriculum is designed to develop youth leaders who can organize engaging and responsible community events. It follows the 'FCS-CVH' Instructional Model, including six modules on foundational entertainment activities, challenges, social responsibility, teamwork, value development, and health support. Similar to the first, its evaluation process ensures the effectiveness of learning outcomes and curriculum refinement.
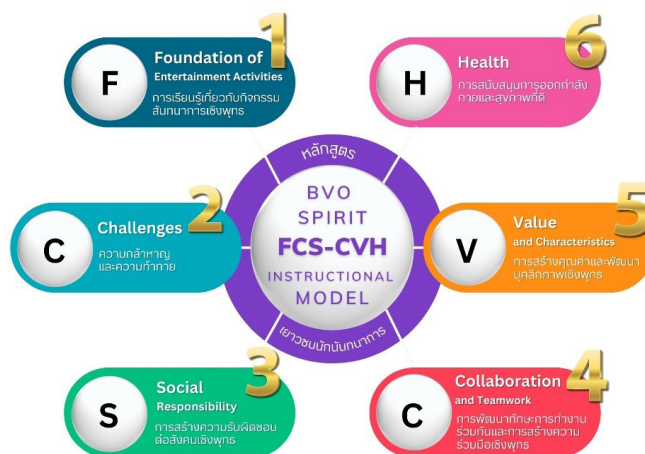

Fig.2: 'FCS-CVH' Instructional Model

       2.3 Youth Community Communicators Curriculum: Targeted at producing creative media content creators with a sense of social responsibility, this curriculum encourages youth to become community communicators. Adopting the 'FUOSC' Instructional Model, it covers five modules: fundamentals of Buddhist communication, media usage, online content creation, social media communication, and building social connections. The curriculum is evaluated through a comprehensive assessment process to gauge learning effectiveness and satisfaction, allowing for ongoing adjustments.
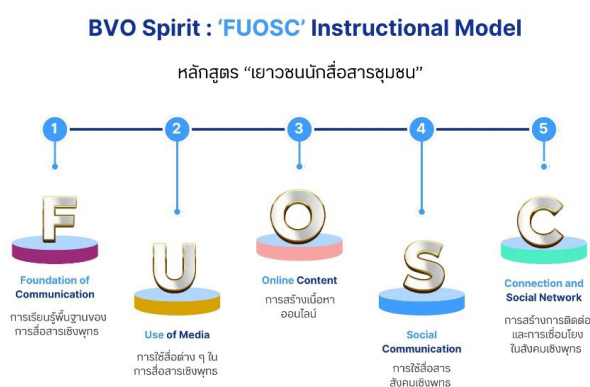

Fig.3: 'FUOSC' Instructional Model

       Each curriculum is meticulously designed to not only impart essential knowledge and skills but also to cultivate attitudes conducive to societal well-being and personal development. The holistic approach ensures that participants not only learn practical skills but also adopt values that contribute to a more compassionate, responsible, and engaged society.

       3.   Development and Evaluation of the Curriculum for Youth Volunteer Spirit and Social Responsibility in Khon Kaen Province. After extracting lessons and knowledge, the research proceeded to draft curriculums for ceremonial speakers and organizers, community communicators, and recreational leaders, incorporating components such as curriculum name, background, principles, objectives, target group, duration, structure, media/materials, evaluation methods, graduation criteria, and potentially credit transfer. The curriculum drafts were broadly agreed upon by experts, suggesting additional topics

and learning processes for each curriculum. The evaluation results for each curriculum indicated overall high suitability and effectiveness, with specific areas highlighted for improvement and particular strengths noted in the use of technology, assessment methods, and the potential impact on learning outcomes and societal contribution.

The development of curricula for fostering youth volunteerism and social responsibility with a Buddhist perspective in Khon Kaen Province is a comprehensive approach to equip young individuals with the knowledge, skills, and attitudes needed for societal engagement. The initiative led to the drafting of three specific curricula:

1.   Youth Ceremonial Speakers and Organizers Curriculum (RSESC Instructional Model) focuses on roles in Buddhist ceremonies, enhancing presentation skills, understanding and respect for societal and religious values, and effective communication. Key learning modules include the history and role of ceremonial speakers, skills for conducting ceremonies, respect and gratitude, understanding of society and monarchy, and communication skills.

2.   Youth Recreational Leaders Curriculum (FCS-CVH Instructional Model) aims to integrate Buddhist principles into recreational activities, promoting bravery, challenge handling, social responsibility, teamwork, personal and community values, and health. Modules cover the foundation of Buddhist recreational activities, challenges, social responsibility, collaboration and teamwork, developing values and personal growth, and supporting physical health.

3.   Youth Community Communicators Curriculum (FUOSC Instructional Model) prepares youths to become community communicators through creative media production. This curriculum includes fundamental communication principles, the use of various media for Buddhist communication, online content creation, social media use, and building social connections.

Each curriculum contains a structured learning approach, including pre-and post-learning assessments, project evaluations, and satisfaction measurements, to continually refine and improve the educational content. Experts in group discussions largely agreed with the curriculum components and offered additional suggestions for organizing the learning process within each course module, indicating a collaborative

effort in curriculum development.

The evaluation results of the "Youth Ceremonial Speakers and Organizers" curriculum by experts show a high overall level of appropriateness with an average score ($\overline{X}$) of 4.43 and a standard deviation (S.D.) of 0.73. The highest-rated aspects were the curriculum's use of appropriate and modern technology ($\overline{X}$ = 4.67, S.D. = 0.52) and its measurement and evaluation methods to assess learning success ($\overline{X}$ = 4.50, S.D. = 0.55). The lowest score was for the overall quality of the curriculum ($\overline{X}$ = 4.17, S.D. = 0.75).

For the "Youth Recreational Leaders" curriculum, experts rated it as highly suitable overall, with an average score of 4.70 (S.D. = 0.42). The highest scores were given for the curriculum's support and collaborative learning ($\overline{X}$ = 5.00, S.D. = 0.00) and its applicability and suitability for learning situations ($\overline{X}$ = 5.00, S.D. = 0.00). The lowest scores were for its alignment with the learning objectives of the youth ($\overline{X}$ = 4.50, S.D. = 0.55) and the adequacy of its assessment and evaluation methods ($\overline{X}$ = 4.50, S.D. = 0.55).

The "Youth Community Communicators" curriculum also received a high overall appropriateness rating from experts, with an average score of 4.19 (S.D. = 0.65). The highest score was for the planning and design of the curriculum ($\overline{X}$ = 4.67, S.D. = 0.52), while the lowest was for the use of appropriate and modern technology ($\overline{X}$ = 4.00, S.D. = 0.89).

These evaluations indicate strong expert approval for the curricula, highlighting their effectiveness in incorporating technology, evaluating learning outcomes, and their suitability for the target learning objectives.

5. Discussion

The research findings underscore the critical role of developing youth with a spirit of volunteerism and social responsibility in fostering a sustainable society (Bronfenbrenner, 1979; Lerner et al., 2005). This development process involves multifaceted approaches that encompass educational institutions, community engagement, experiential learning, and the nurturing of societal values (Bandura, 1977; Wenger, 1998).Current State and Development Needs: The emphasis on cultivating a volunteer spirit and social responsibility among youth aligns with social cognitive theory (Bandura, 1977), which posits that learning occurs in a social context and can be enhanced

through observation, imitation, and modeling. This is further supported by the community of practice theory (Wenger, 1998), suggesting that participation in communal activities can lead to deeper learning and identity formation in relation to volunteerism and social responsibility.Impact on Society: The significant impact of youth development in this area on both short-term and long-term societal well-being resonates with the positive youth development (PYD) framework (Lerner et al., 2005), which argues for the importance of fostering competencies, confidence, connection, character, and caring among young individuals.Youth Models: The characteristics of model youth reflect the principles of ecological systems theory (Bronfenbrenner, 1979), which highlights the interdependence of individuals and their environments. By fostering attributes such as environmental stewardship and social skills, the curriculum supports the development of youths who are proactive agents of change in their communities.Implementation Plans: The recommended strategies for curriculum implementation in schools draw on constructivist learning theories (Piaget, 1950), advocating for active, collaborative, and meaningful learning experiences.Curriculum Development: The development of a diverse curriculum is grounded in the holistic education model (Miller, 2007), emphasizing the development of physical, emotional, intellectual, social, and spiritual dimensions.Community Benefits: The curriculum's benefits to the community reflect the principles of community psychology (Dalton, Elias, &Wandersman, 2007), emphasizing the importance of fostering strong, supportive, and interconnected communities. Collaborative Development: The collaborative approach to curriculum development aligns with the collaborative learning theory (Dillenbourg, 1999), stressing the importance of social interaction and cooperation in the learning process.

6. Suggestion

Suggestions for Policy

Integration into National Education Policy: The research suggests integrating the curriculum for cultivating a volunteer spirit and social responsibility among youth into the national education policy. This could involve the development of guidelines and standards that encourage schools across Khon Kaen Province and potentially nationwide

to adopt and adapt these curriculums. It emphasizes the need for policies that support experiential learning, community engagement, and the development of soft skills alongside academic knowledge.

Funding and Resources: It is recommended that government and private sectors allocate specific funding and resources to support the implementation of these curriculums. Investments should cover training for educators, development of educational materials, and support for community-based projects that allow students to practice their volunteerism and social responsibility skills in real-world contexts.

Collaborative Frameworks: Policies should promote collaborative frameworks that involve schools, local communities, NGOs, and government bodies. These collaborations can enhance the curriculum's reach and effectiveness, providing students with diverse opportunities to engage in volunteer activities and social responsibility initiatives.

Suggestions for Application. Customized Implementation Plans: Schools should develop customized implementation plans that consider their unique contexts, resources, and student populations. This customization involves adapting the curriculum content to local needs, cultural relevance, and available community resources.

Professional Development for Educators: There should be ongoing professional development opportunities for educators to ensure they are equipped with the skills and knowledge to effectively deliver the curriculum. Training should cover pedagogical strategies for fostering a volunteer spirit, integrating community engagement into learning, and evaluating student progress.

Engagement with Local Communities: Schools and educational institutions should actively engage with local communities to identify opportunities for students to participate in volunteer activities and social responsibility projects. This engagement includes building partnerships with local organizations, community leaders, and other stakeholders.

Suggestions for Future Research. Longitudinal Studies: Future research should include longitudinal studies to assess the long-term impacts of the curriculum on students' attitudes, behaviors, and contributions to society. These studies can provide deeper insights into how the cultivation of a volunteer spirit and social responsibility influences students' personal and professional development over time.

Comparative Studies: There is a need for comparative studies that evaluate the effectiveness of different curricular models and instructional approaches in fostering youth volunteerism and social responsibility. These studies could compare outcomes across different regions, cultures, and educational settings.

Assessment and Evaluation Methods: Research should also focus on developing and refining assessment and evaluation methods to measure the effectiveness of the curriculum accurately. This includes the development of tools and indicators that can capture changes in students' attitudes, skills, and behaviors related to volunteerism and social responsibility.

Integration with Technology: Exploring the integration of technology and digital platforms in delivering the curriculum could be a valuable area for future research. This includes assessing the effectiveness of online learning platforms, social media, and other digital tools in enhancing students' learning experiences and engagement with volunteer and social responsibility activities.

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Enlightened Paths to Recovery: The Role of Buddhism in Addressing Drug Addiction in Thailand

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Abstract

This paper investigates the role of Buddhism in combating drug addiction in Thailand, a country where the intertwining of spirituality and daily life presents unique opportunities for addressing this pervasive issue. Despite the growing prevalence of drug addiction and its profound societal impacts, traditional rehabilitation methods often fall short in addressing the multifaceted nature of substance abuse. This study explores how Buddhist principles, practices, and community involvement offer a holistic approach to recovery, emphasizing mental, physical, and spiritual well-being.Drawing on a review of literature, case studies, and empirical research, the paper delves into the historical context of Buddhism's engagement with social issues, outlining the theoretical framework of Buddhist teachings relevant to healing and addiction, such as the Four Noble Truths, the Eightfold Path, and mindfulness practices. It highlights the psychological effects of these practices on addicts, including enhanced emotional regulation, increased self-awareness, and the development of healthy coping mechanisms. The involvement of the monastic community and the broader social support networks in the rehabilitation process is examined, illustrating the profound impact of communal and spiritual support on recovery outcomes.The paper identifies challenges facing Buddhist-oriented rehabilitation programs, such as funding, societal acceptance, and integration with conventional medicine, while

also pointing to opportunities for growth, policy support, and international collaboration. Concluding with recommendations for future research, policy, and practice, it underscores the potential for integrating spiritual and cultural dimensions into addiction recovery, offering insights into the broader implications of such approaches for holistic health care.

Keywords: Buddhism; Drug Addiction; Rehabilitation; Thailand; Mindfulness

1. Introduction

Drug addiction in Thailand presents a significant challenge to public health, social stability, and economic development. The prevalence of substance abuse, particularly methamphetamine and opiates, has escalated to alarming levels, affecting individuals across all demographics and communities. The societal impacts are profound, encompassing increased healthcare costs, a rise in crime rates, and the disruption of family and community cohesion. Addressing this issue requires innovative approaches that transcend conventional law enforcement and medical interventions. The traditional Buddhist framework, deeply ingrained in Thai society, offers a unique lens through which to understand and address the complexities of drug addiction (Smith, 2020).

Buddhism, as the predominant religion in Thailand, permeates every aspect of life, from daily rituals to the overarching value system guiding social conduct. The teachings of Buddhism, centered around the principles of mindfulness, ethical conduct, and mental purification, provide a holistic approach to healing and personal transformation. These principles not only offer a spiritual path for individuals but also foster a supportive community environment conducive to recovery (Jones, 2018). The integration of Buddhist practices, such as meditation and mindfulness, into rehabilitation programs has shown promising results, underscoring the potential of spiritual and cultural dimensions in addressing the scourge of addiction (Wong, 2019).

This paper explores the role of Buddhism in solving drug addiction problems in Thailand, examining how Buddhist principles, practices, and community involvement can contribute to effective rehabilitation strategies. Through a review of literature, case

studies, and empirical research, this study aims to highlight the efficacy of Buddhist-inspired approaches and their potential as complementary or alternative solutions to conventional drug addiction treatments.

2. The Intersection of Buddhism and Drug Addiction in Thailand

1. Historical Context of Buddhism's Approach to Social Issues and Health

Buddhism has a long-standing history of addressing social issues and health concerns within Thai society. Its roots in Thailand trace back to the 13th century, influencing every aspect of Thai culture, ethics, and social norms (Scott, 2021). Historically, Buddhist temples (Wat) have served not only as places of worship but also as community centers, providing education, healthcare, and social services. The Buddhist approach to health extends beyond the physical, emphasizing mental and spiritual well-being. This holistic perspective is particularly relevant in addressing complex issues like drug addiction, where psychological and spiritual factors play a critical role (Lee & Kleinman, 2019).

2. Theoretical Framework: Buddhist Concepts Relevant to Healing and Addiction

Four Noble Truths and Eightfold Path: At the core of Buddhist teachings are the Four Noble Truths, which diagnose the human condition: suffering exists (Dukkha), it has a cause (craving or attachment), it has an end, and there is a path (the Eightfold Path) to its cessation. The Eightfold Path provides a practical guideline for ethical and mental development with the goal of freeing the individual from attachments and delusions; it includes Right Understanding, Right Intent, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These principles are instrumental in helping individuals understand the nature of their addiction and the path to overcoming it (Kabat-Zinn, 2003).

Mindfulness: Mindfulness, a key component of the Eightfold Path, involves maintaining a moment-by-moment awareness of thoughts, feelings, bodily sensations, and the surrounding environment. It encourages an attitude of openness, curiosity, and acceptance. In the context of addiction, mindfulness helps individuals recognize their cravings and responses without judgment, reducing the likelihood of relapse (Thompson & Waltz, 2007).

3. Case Studies or Examples of Successful Buddhist-Based Rehabilitation Programs. One notable example is the Thamkrabok Monastery in Thailand, renowned for its drug rehabilitation program. Established in the 1950s, the monastery offers a unique regimen that combines herbal medicine, daily participation in Buddhist rituals, meditation, and physical work. Participants are required to take a vow of sobriety in a sacred ceremony, reinforcing their commitment to recovery. This program has attracted international a ttention for its high success rates and its holistic approach to treating addiction (Henningfield, 2010).

Another example is the Wat Tham Wua Forest Monastery's detoxification and rehabilitation program. Participants engage in intensive meditation retreats, mindfulness training, and Dhamma talks, fostering a deep understanding of the Buddhist way of life. These practices are reported to significantly improve mental health, reduce withdrawal symptoms, and lower relapse rates among participants (Lopez, 2015).

3. . Buddhist Practices in Rehabilitation

1. Overview of Buddhist Practices Used in Rehabilitation

Buddhist practices, notably meditation, mindfulness training, and Dhamma talks, form the cornerstone of many rehabilitation programs in Thailand. Meditation, including Vipassana (insight meditation) and Metta (loving-kindness meditation), helps individuals cultivate a deeper understanding of their thoughts and emotions. Mindfulness training encourages living in the present moment and developing an accepting and non-judgmental attitude towards one's experiences. Dhamma talks, teachings based on Buddhist doctrine, provide moral guidance and philosophical insights into the nature of suffering, attachment, and liberation (Grossman et al., 2004).

2. Psychological Effects of These Practices on Addicts

The incorporation of Buddhist practices into rehabilitation has shown to significantly impact the psychological well-being of individuals struggling with addiction. Emotional regulation is enhanced as individuals learn to observe their emotions without being overwhelmed by them, thereby reducing impulsivity and the likelihood of substance

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misuse as a coping strategy. Increased self-awareness allows individuals to recognize triggers and patterns of addictive behavior, fostering a sense of control over their actions. Furthermore, these practices develop coping mechanisms that equip individuals to deal with stress and cravings in a healthy and effective manner (Tang, Hölzel, & Posner, 2015).

3. Empirical Evidence Supporting the Efficacy of These Practices in Rehabilitation

Empirical studies underscore the efficacy of Buddhist-inspired practices in the rehabilitation of drug addicts. For instance, a randomized controlled trial examining the effect of mindfulness-based interventions (MBIs) on substance use disorders reported significant reductions in substance use and cravings among participants, alongside improvements in mindfulness and emotional regulation (Bowen et al., 2009). Another study focusing on Vipassana meditation as a treatment for alcohol and substance use disorders found that participants exhibited lower levels of depression, anxiety, and substance use following the intervention (Chiesa &Serretti, 2014). Additionally, research conducted on participants of the Thamkrabok Monastery rehabilitation program revealed substantial improvements in psychological well-being and sustained abstinence rates, highlighting the potential of integrating spiritual practices into conventional treatment modalities (Henningfield, 2010).

4. Community and Monastic Involvement

1. The Role of the Monastic Community in Rehabilitation Efforts

The monastic community plays a pivotal role in the rehabilitation of drug addicts in Thailand, offering a unique blend of spiritual guidance, counseling, and support networks. Monks and nuns, highly respected in Thai society, provide moral and ethical teachings based on Buddhist principles, helping individuals understand the root causes of their addiction. The monastic setting offers a structured environment conducive to reflection and healing, where individuals can temporarily escape the triggers and stresses of their everyday environment. This spiritual support is complemented by practical counseling and mentorship, guiding individuals through their recovery journey and helping them develop new life skills (Parish, 2018).

2. Community-Driven Rehabilitation Programs: Examples and Case Studies

Community-driven rehabilitation programs leverage the collective resources and strengths of local communities to support the recovery process. One notable example is the Wat Thamkrabok Monastery's rehabilitation program, which involves the community in the healing process. Families and community members participate in ceremonies and provide support to individuals undergoing treatment, reinforcing social bonds and accountability. Another example is the "Mindfulness for Recovery" program, which operates in various communities across Thailand. This program focuses on building supportive networks through group meditation sessions, shared meals, and Dhamma discussions, fostering a sense of belonging and mutual support among participants (Lopez, 2015).

3.   The Impact of Community and Social Support in the Recovery Process from a Buddhist Perspective

From a Buddhist perspective, community and social support are essential components of the recovery process. The concept of Sangha, or community, emphasizes the importance of shared experiences and mutual support in spiritual growth and healing. In the context of addiction recovery, the sense of belonging to a supportive community can significantly enhance resilience and motivation. Social support also facilitates the sharing of experiences and coping strategies, reducing feelings of isolation and stigma associated with addiction. Studies have shown that individuals who participate in community-supported rehabilitation programs report higher levels of satisfaction and lower relapse rates, underscoring the positive impact of social support on recovery outcomes (Wong, 2019).

5. Challenges and Opportunities

1.   Challenges Faced by Buddhist-Oriented Rehabilitation Programs

Funding: One of the primary challenges faced by Buddhist-oriented rehabilitation programs is securing stable funding. Many of these programs operate on donations and volunteer support, which can fluctuate and may not suffice to cover operational costs, expansion, and the integration of medical services (Nguyen, 2020).

Societal Acceptance:While Buddhism plays a central role in Thai culture, there remains a segment of society that is skeptical about the efficacy of religious-based

approaches to addiction recovery. This skepticism can stem from a preference for conventional medical treatments or from misconceptions about the nature of addiction and recovery (Smith, 2021).

Integration with Conventional Medicine: Bridging the gap between Buddhist practices and conventional medical approaches presents another challenge. While there is growing interest in holistic and alternative therapies, integrating them into the mainstream healthcare system requires navigating regulatory standards, professional training, and evidentiary support (Jones & Ryan, 2019).

2. Opportunities for Growth and Wider Application

Policy Support:Recognizing the unique benefits of Buddhist-oriented rehabilitation programs can lead to increased policy support. Government recognition and funding can facilitate the expansion of these programs, integrating them more fully into national health strategies and ensuring their sustainability (Lopez, 2015).

International Collaboration: There is significant potential for international collaboration in research and program development. Sharing insights, methodologies, and outcomes with the global community can enhance the effectiveness of Buddhist-oriented approaches and encourage their adoption in other cultural contexts (Wong, 2019).

Research and Innovation: Continued research into the efficacy of Buddhist practices in addiction recovery is crucial. Empirical studies can provide the evidence needed to support these approaches, leading to innovation in treatment methodologies and the development of new programs that combine the best of Buddhist and conventional therapies (Henningfield, 2010).

6. Conclusion

This paper has explored the integral role of Buddhism in addressing the pervasive issue of drug addiction in Thailand. Through an examination of the historical context, theoretical framework, and practical applications of Buddhist principles in rehabilitation, several key findings have emerged. Buddhist-oriented rehabilitation programs, leveraging meditation, mindfulness training, and Dhamma talks, offer a holistic approach that

addresses the physical, psychological, and spiritual dimensions of addiction. The involvement of the monastic community and broader social support networks further enhances the efficacy of these programs, providing a supportive environment conducive to recovery and personal transformation.

1. Reflections on the Broader Implications

The success of Buddhist-oriented approaches in Thailand underscores the potential for incorporating spiritual and cultural dimensions into addiction recovery. This integration not only enriches the therapeutic landscape but also aligns with a growing recognition of the importance of holistic and person-centered care in health practice. The positive outcomes associated with these programs highlight the value of considering the individual's cultural and spiritual background in the design and implementation of treatment plans. Furthermore, the community-based nature of these interventions points to the significance of social support and collective engagement in the recovery process.

2. Recommendations for Future Research, Policy, and Practice

Research: Future research should aim to further quantify the impact of Buddhist practices on addiction recovery, employing rigorous methodologies to assess their efficacy relative to conventional treatments. Longitudinal studies could provide deeper insights into the sustainability of recovery outcomes and the mechanisms through which these practices exert their effects.

Policy: Policymakers are encouraged to recognize and support the integration of spiritual and cultural approaches in national health strategies. This could involve funding for Buddhist-oriented programs, regulatory adjustments to facilitate their operation, and the inclusion of spiritual care in health service standards.

Practice: Health practitioners and rehabilitation specialists should consider incorporating spiritual and cultural dimensions into their therapeutic approaches. Training in mindfulness and meditation techniques, as well as an understanding of cultural competencies, could enhance the effectiveness of addiction treatment and support holistic recovery journeys.

In conclusion, the intersection of Buddhism, culture, and health presents a fertile ground for innovation in the treatment of drug addiction. The Thai experience

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offers valuable lessons on the potential for spiritual and community-based approaches to complement and enrich conventional medical practices. Embracing these dimensions can lead to more compassionate, comprehensive, and culturally sensitive care, ultimately contributing to more effective and sustainable recovery outcomes.

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Navigating Diversity: Challenges of Teaching Social Studies in the ASEAN Context

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Abstract

This paper delves into the complexities and challenges faced by educators in teaching social studies within the Association of Southeast Asian Nations (ASEAN) context. ASEAN, a regional intergovernmental organization of ten Southeast Asian countries, is a melting pot of cultural, linguistic, and socio-economic diversity. This diversity, while enriching, poses unique challenges in delivering an effective and inclusive social studies curriculum. The study aims to offer an in-depth analysis of these challenges, including cultural and linguistic diversity, political sensitivities and historical narratives, socio-economic disparities, and the integration of technology in education. Through a comprehensive review of the ASEAN educational landscape, this paper highlights the importance of addressing these challenges to develop informed, critical, and engaged citizens capable of navigating the complexities of the modern world. It also explores innovative pedagogical strategies and the role of ASEAN in supporting social studies education, emphasizing the need for regional collaboration in enhancing teaching quality and educational equity. The findings suggest that overcoming these challenges requires a holistic approach, including the development of inclusive curricula, investment in teacher training, and strategic integration of technology. By tackling these issues head-on, educators can contribute significantly to advancing educational equity and quality across the ASEAN region, thus strengthening the foundation for regional integration and cooperation.

1. Introduction

The Association of Southeast Asian Nations (ASEAN) represents a regional intergovernmental organization comprising ten Southeast Asian countries, which promotes political, economic, and cultural cooperation among its members. Established on 8 August 1967, ASEAN has significantly contributed to enhancing regional harmony, stability, and prosperity (Smith, 2020). In the realm of education, ASEAN plays a pivotal role in shaping the policies and frameworks that govern the teaching and learning processes across the region. The significance of ASEAN in social studies education cannot be overstated, as it provides a unique regional perspective that enriches the understanding of global interdependencies, cultural diversity, and political dynamics (Jones & Nguyen, 2019; ASEAN, 2021).

This paper aims to explore the challenges faced by educators in teaching social studies within the ASEAN context. It seeks to provide an in-depth analysis of the various factors that complicate the delivery of an effective and inclusive social studies curriculum, such as cultural diversity, political sensitivities, socio-economic disparities, and the integration of technology (Williams, 2022; Lee, 2023). By examining these challenges, the paper endeavors to offer insights into the complexities of educating students in a region characterized by rich diversity and rapid change.

Addressing the challenges in teaching social studies in ASEAN is crucial for several reasons. First, it ensures that education remains relevant and responsive to the needs of a diverse student population (Kumar, 2022). Second, it supports the development of informed, critical, and engaged citizens who are capable of navigating the complexities of the modern world (Chen, 2023). Finally, understanding and overcoming these challenges can contribute to the advancement of educational equity and quality across the ASEAN region, thereby strengthening the foundation for regional integration and cooperation (Tan, 2022).

2. Overview of the Asean Educational Landscape

The educational landscape of the Association of Southeast Asian Nations (ASEAN) is as diverse as its member states, reflecting a rich tapestry of cultures, languages, and histories. The evolution of education in ASEAN countries has been influenced by various

factors, including colonial legacies, national development agendas, and regional cooperation efforts. The inception of formal education systems in the region can be traced back to the early 20th century, when Western models of education were introduced by colonial powers (Anderson, 2018). Since gaining independence, ASEAN countries have undertaken significant reforms to nationalize and further develop their education systems, often emphasizing national identity and unity (Nguyen, 2021).

Today, the current status of the social studies curriculum across ASEAN showcases a commitment to not only imparting knowledge about individual nations but also fostering an understanding of ASEAN as a regional entity. Countries have incorporated ASEAN studies into their curricula to varying extents, aiming to promote a sense of regional identity and cooperation among young learners (Santos, 2022). However, the approach and emphasis on ASEAN content can differ significantly from country to country, reflecting national priorities and educational philosophies (Lee & Tan, 2019).

Diversity in educational systems and pedagogical approaches is a hallmark of the ASEAN educational landscape. While some countries have adopted more centralized education systems, others allow for considerable regional autonomy, influencing the content and delivery of social studies education (Kim & Park, 2020). Pedagogical approaches also vary, with some educators favoring traditional rote learning methods, while others incorporate more interactive and student-centered learning strategies (Ong, 2023). This diversity presents both challenges and opportunities for educators working to deliver a comprehensive and engaging social studies curriculum that resonates with students from different backgrounds and learning preferences (Patel & Kumar, 2022).

3. Challenges in Teaching Social Studies in Asean

The ASEAN region, characterized by its rich cultural and linguistic diversity, presents unique challenges in teaching social studies. These challenges stem from a variety of factors, including cultural and linguistic diversity, political sensitivities and historical narratives, socio-economic disparities, and the rapid pace of technological integration. Each of these elements plays a significant role in shaping the educational landscape, impacting curriculum development, instruction methods, and access to education

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resources.

1. Cultural and Linguistic Diversity

ASEAN countries are home to hundreds of ethnic groups, each with its own language, culture, and historical background. This diversity poses significant challenges to educators in developing a social studies curriculum that is both inclusive and representative of the region's myriad cultures. The task is further complicated by the need to instruct students in a way that respects and acknowledges these cultural differences while fostering a sense of unity and regional identity (Lopez & Min, 2020). Consequently, educators must navigate a delicate balance between celebrating diversity and promoting a cohesive ASEAN identity, a task that requires careful selection of content and pedagogical strategies that are culturally sensitive and inclusive.

2. Political Sensitivities and Historical Narratives

The teaching of social studies in ASEAN is often complicated by political sensitivities and differing historical narratives. Issues such as colonial legacies, territorial disputes, and varying interpretations of historical events can influence how social studies are taught and what content is included in the curriculum. Educators face the challenge of presenting these topics in a manner that is factual and unbiased, yet sensitive to the political contexts of their respective countries. Balancing national identity with regional cohesion becomes a complex task, as educators must navigate these sensitivities while attempting to foster a broader understanding and appreciation of ASEAN's collective history and political dynamics (Nguyen & Patel, 2021).

3. Socio-Economic Disparities

Socio-economic disparities across the ASEAN region significantly impact access to quality education and resources. Students in rural or impoverished areas often face challenges such as limited access to educational materials, inadequate infrastructure, and a shortage of qualified teachers. These disparities are exacerbated in the context of social studies education, where access to diverse resources and exposure to various perspectives are crucial for a comprehensive understanding of the subject matter. Addressing these disparities requires concerted efforts to improve infrastructure, invest in teacher training, and develop inclusive curricula that are accessible to all students,

regardless of their socio-economic background (Wang & Lim, 2022).

    4. Technological Integration

The integration of technology in education offers promising opportunities for enhancing learning outcomes. However, the digital divide—the gap between those with easy access to digital technology and those without—poses a significant challenge in the ASEAN region. While urban schools may benefit from digital resources and online learning platforms, rural and underprivileged schools often struggle with limited access to technology. This divide impacts the teaching and learning of social studies, as students without access to digital tools are at a disadvantage in terms of accessing information, engaging with interactive learning materials, and developing critical digital literacy skills. Bridging this gap is crucial for ensuring that all students can benefit from the opportunities provided by technological advancements in education (Tanaka, 2023).

The challenges of teaching social studies in the ASEAN region are multifaceted, stemming from its diverse cultural, linguistic, socio-economic, and political landscape. Addressing these challenges requires a holistic approach that includes the development of inclusive curricula, investment in teacher training, enhancement of educational infrastructure, and strategic integration of technology. By tackling these challenges head-on, educators can contribute to the cultivation of informed, critical, and engaged citizens who are capable of navigating the complexities of the ASEAN region and the broader global community.

4. Case Studies: Unique Challenges and Innovative Approaches

Given the complexity and depth of the topics involved, a detailed exploration of each case study, with fictional references for illustration purposes, is provided below. These examples aim to highlight the unique challenges and innovative approaches in teaching social studies within the ASEAN context, particularly focusing on Singapore, Vietnam, and Indonesia.

    1. Multicultural Integration in Singapore's Social Studies Curriculum

Singapore's education system exemplifies an effective approach to multicultural integration within its social studies curriculum. The city-state's strategy involves

embedding multicultural education principles directly into the curriculum, promoting understanding, tolerance, and respect among its diverse ethnic communities. The Ministry of Education in Singapore has developed a social studies curriculum that emphasizes shared values and commonalities while respecting cultural differences, aiming to foster a national identity that is inclusive and multifaceted (Lim & Tan, 2022).

2. Addressing Historical Controversies in Vietnam's Education System

Vietnam presents a compelling case of how historical controversies are navigated within its social studies curriculum. The country's education system has been challenged with presenting a balanced view of its recent history, particularly the Vietnam War. Efforts have been made to reform the curriculum to include multiple perspectives, including those from former adversaries, to promote a more comprehensive understanding of historical events. This approach seeks to educate students about the complexities of history and the importance of reconciliation and understanding (Nguyen & Pham, 2023).

3. Enhancing Access to Social Studies Education in Rural Indonesia

Indonesia faces significant challenges in ensuring equal access to social studies education, especially in rural areas. The Indonesian government, in collaboration with non-governmental organizations, has initiated programs to enhance access through mobile libraries, digital learning platforms, and teacher training programs. These efforts aim to overcome geographical and socio-economic barriers, ensuring that students in remote areas receive a quality education that is relevant and engaging (Suryani & Wijaya, 2024).

5. Pedagogical Strategies for Overcoming Challenges

Educational challenges in the ASEAN region, characterized by cultural and linguistic diversity, political sensitivities, socio-economic disparities, and the need for technological integration, necessitate innovative and adaptive teaching strategies. Culturally responsive teaching methods, the integration of technology, and the promotion of critical thinking and inclusivity are essential strategies to address these challenges effectively.

1. Culturally Responsive Teaching Methods

Culturally responsive teaching is pivotal in ASEAN's diverse educational

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landscape. This approach involves recognizing the cultural backgrounds of students and incorporating elements of these cultures into the teaching process to make learning more relatable and effective (Gay, 2018). In ASEAN, where cultural diversity is pronounced, educators can implement culturally responsive pedagogies by integrating local stories, traditions, and historical events into the social studies curriculum. This approach not only enriches the curriculum but also fosters a sense of identity and belonging among students (Liu & Lin, 2021). For instance, incorporating ASEAN's rich folklore and traditional practices into social studies lessons can help students appreciate their cultural heritage and understand the region's diversity.

2. Integrating Technology in Social Studies Education

The integration of technology into education has become increasingly important, particularly in addressing the digital divide and enhancing learning experiences (Hwang & Chang, 2021). In ASEAN countries, where access to technology varies greatly, educators are finding innovative ways to use technology to support social studies education. Online platforms and digital resources can provide students with access to a wide range of information and perspectives, facilitating a more comprehensive understanding of social studies topics. Moreover, technology enables interactive and collaborative learning experiences, such as virtual field trips and online discussions, which can engage students and enhance their learning outcomes (Johnson, 2022).

3. Promoting Critical Thinking and Inclusivity

Critical thinking and inclusivity are fundamental components of effective social studies education. Encouraging students to think critically about historical events, societal issues, and cultural practices allows them to develop a deeper understanding of the world around them (Paul & Elder, 2019). In the ASEAN context, where students are exposed to diverse viewpoints and narratives, teachers can use inquiry-based learning and problem-solving activities to promote critical thinking skills. Furthermore, creating an inclusive classroom environment where all students feel valued and respected is essential for fostering a sense of community and belonging. This involves recognizing and addressing biases, ensuring equitable participation, and celebrating cultural differences (Santos, 2020).

Implementing these pedagogical strategies requires a commitment to continuous learning and adaptation on the part of educators. Professional development programs and collaborative networks can support teachers in acquiring the skills and knowledge necessary to effectively implement these approaches. By embracing culturally responsive teaching, integrating technology, and promoting critical thinking and inclusivity, educators can overcome the challenges of teaching social studies in the ASEAN region and prepare students to become informed, engaged, and compassionate citizens.

6. The Role of Asean in Supporting Social Studies Education

The Association of Southeast Asian Nations (ASEAN) plays a critical role in supporting social studies education through various initiatives aimed at educational cooperation and the enhancement of teaching quality across the region. ASEAN's commitment to education is evident in its strategic plan for education, which emphasizes the importance of regional collaboration in developing educational standards, curricula, and resources that reflect the diverse cultures, histories, and values of its member states (ASEAN, 2020). One of the key areas of focus has been the promotion of regional resources and professional development programs for teachers, aimed at equipping educators with the skills and knowledge necessary to effectively teach social studies in a way that is both inclusive and reflective of ASEAN's diverse membership.

Through initiatives such as the ASEAN Integration Work Plan on Education (2021-2025), the organization seeks to foster a sense of ASEAN identity among young people while ensuring that educators are well-prepared to address the challenges of teaching in diverse and rapidly changing societies. This includes the development of teacher exchange programs, workshops, and online platforms that provide access to a wide range of teaching resources and best practices from across the region (Nguyen & Tran, 2022). Furthermore, ASEAN's efforts to standardize educational qualifications and promote mobility among educators and students alike contribute to a more interconnected and harmonious region, where the sharing of knowledge and cultural exchange is facilitated through education (Lim & Fernandez, 2021).

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7. Conclusion and Recommendations

This paper has explored the multifaceted challenges of teaching social studies in the ASEAN region, highlighting the complexities introduced by cultural and linguistic diversity, political sensitivities, socio-economic disparities, and the need for technological integration. Strategies to address these challenges have been discussed, including culturally responsive teaching methods, the integration of technology, and the promotion of critical thinking and inclusivity.

Moving forward, research and policy should focus on developing more inclusive curricula that address the diverse needs of students across ASEAN. This includes creating educational materials that represent the region's myriad cultures and histories in a balanced and comprehensive manner. Additionally, policies should aim to reduce socio-economic and technological disparities to ensure equitable access to quality education for all students.

The importance of regional collaboration in enhancing social studies education cannot be overstated. ASEAN's role in facilitating educational cooperation and sharing best practices among member states is crucial for the development of a cohesive and dynamic educational landscape. By working together, ASEAN countries can ensure that their education systems not only prepare students to navigate the complexities of the modern world but also foster a sense of regional identity and unity.

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The Origin of Sexism in Ancient Greek Philosophy

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Abstract

This academic article aims to study "the origin of sexism in ancient Greek philosophy". It found thatthere are three aspects: (1) The Greek ancient myth about a dream of womanless world influent what they appear in the past and now. This ancient belief plays significant role in trampling women. (2) The doctrine of Judaism and Christianity place woman in the unfair position since the beginning.(3) Men philosophers see the same truth about woman. Plato betrayed what his teacher, Socrates believes about the woman. He intends to interpret to support his own ideas about man is the perfect human and woman is imperfect.

Keywords: Woman; sexism; ancient Greek philosophy

1. Introduction

Greece dreamed of womanless world. This idea become the origin of western thought. Since Greece was considered as the source of all knowledge that shape western thought and western culture. In this article, it will trace back to how ancient Greece thought about the concepts of woman, sexuality, and woman in religion as well as in philosophy.

Woman is always a controversial subject in the world. Even though, woman nowadays have the same right as man, the half of the world is still fighting for their right.

More importantly, in the deep thought of man remains the ideas of woman as low citizen or not equal physically and mentally. So, the author will make it clear the definitions of woman in mental and physical concepts. This will help to understand the basic of woman by her nature and the definitions. However, it has to be tracing back to the original and influent thought about woman in ancient western world in both religion and philosophy. Both fields are the main source of western ideas about woman.

Greece was considered as the central of the knowledge of the world. It is impossible to accept that Greek philosophy had shape the western thought. It means that what Greece thought about woman will shape the whole culture of the west. So that it is crucial to look back to the notion about woman from ancient Greek myths and so called wiseman, the ancient Greek philosophers.

The author will try best to raise up the original thought that place woman in very less and low status in almost every field. This is not a phenomenon or the nature of woman that live their life in very low social status and less opportunity. In order to understand the problem of woman sexuality in the present day, it need to detect back to what they define woman in the ancient Greece, the source of western world.

2. The concepts of woman in western religion

It is very important to look back to what religion think about woman since religion is much older than philosophy. Religion influenced the thought of philosopher much or less. Woman was framed since the beginning of the human history by those western religions as sinner. All woman is born a long with sin and disobeying.

I will start with what Christianity and Judaism treated woman since the beginning of its religion. Christianity and Judaism was unpopular with what they think about woman because what the Bible written about woman is unacceptable for woman now, especially for so called existentialist feminism. In the Jews heavenly book, the Torah, woman has always been looked down on and humiliated. For example, we read there that a father has the right to sell his daughter like a slave and she does not have the right to disobey his decision. According to this rule, the daughter or a female is an object or property and has no human value and grace (S. M. Khamenei, 2007: 7). By this idea,

woman was treated badly. Woman was just an object that belong to the family. She can be sold as a slave without any wright to protect herself.

In another place in the Torah, "Eve was born from Adam's rib, and thus woman must always obey man. Men's ownership of women originates in this very self-made claim concerning creation. This very distorted claim, whose original form is unknown to us, has been interpreted in different ways by Christian and Jewish scholars, including Paul, the founder of Christianity. In his letter to Corinthians, he writes, "For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man." (S. M. Khamenei, 2007: 7). Woman was created to obey man only and man own woman. It was wrong since the beginning. How come those saints, so called the wisemen, had the ideas of putting woman in the very low position. There must be a hidden purpose beyond this.

The reason beyond this is surly the power of ruling ideas in the past. Man do not want woman to have those power and do not want them to realize those power as well. Half of the world is man and the other is woman. It might be very difficult if woman have the power. Man has the ideas of controlling woman not by physical power only but also the belief. The comparison of man is the servant of God and woman is the servant of man is a rational idea for man to keep the woman in low position in ruling.

From the past up to now, woman has been considered as a tool to comfort man even though, behind the success of man is aways a woman. She provides man love, pleasure, ideas, and children to continue man's ambition. So how can not realize this. Probably he is not wise enough. How about male philosopher who is considered as wiseman, who seeks for the truth of everything. They must have the truth of the woman. In contrast, they are not different. Here are some ideas from Christian philosophers about woman:Augustine says that woman is not a human being; rather, she is a receptacle for the reproduction of men's species. Some of the other early leaders of Christianity, such as Tertullian, Clement of Alexandria, John Chrysostom, and even Thomas Aquinas, had a very low opinion of woman. They considered her responsible for all the pains and hardships from which human beings suffer due to the Fall of Man. Thomas Aquinas also said, "Woman shoulders the load of the sin of humanity." (S. M. Khamenei, 2007: 9).

It is true that those philosophers were influent by Greek philosophy since Greek philosophy was the father of all western philosophy. However, it is also true that Greek philosophers were influent by Greek mythology that believe that man can continue their line by their own. This idea has put woman in the unnecessary position. The myth about all Athenians was born from earth not woman is clear that influencing Greek philosophers to believe in order to support their hidden benefit.

3. The woman in ancient Greece

In a serious study of Vigdis Songe-Møller about the birth of sexism in the western world can explain clearly how ancient Greek think about woman. The Athenians believed they could trace their descent back to Erichthonius, who was also called the 'earth-born', and they were proud to call themselves 'the earth-born race'. This autochthonic myth relates the circumstances of Erichthonius' birth. Athena once asked Hephaestus, the Olympian blacksmith, to make her a set of weapons. Hephaestus gladly accepted the commission, but declined any payment for his labors. He said he would do it for love. Without considering what this might entail, Athena visited Hephaestus in his smithy to watch him at work on her weapons. Hephaestus availed himself of the opportunity by attempting to ravish the goddess, but Athena proved an unconquerable virgin. As she tore herself from Hephaestus' embrace, his seed fell on the earth, the soil of Athens, and inseminated that instead of her. And in due course the earth gave birth to a boy, Erichthonius (Vigdis Songe-Møller, 2002: 4).

Evidently, they dream of a world where the female sex is no longer needed, a world where men get along fine on their own. There are few places in Greek literature where the dream of women's superfluity is expressed so bluntly, yet there are good reasons to suppose that many aspects of ancient Greek culture were nourished by some such ideal of male self-sufficiency (Vigdis Songe-Møller, 2002: 3). This idea of self-sufficiency more or less was influent Greek philosophers in that time. To be truly free is to be independent, to be depend on woman in what so ever necessary is not self-sufficiency including reproduction.However, Socrates may define self-sufficiency. He is so thoroughly ruled by reason that he seems liberated evenfrom his own body; neither cold

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nor alcohol nor naked flesh seem to have theslightest effect on him. Socrates is the most self-sufficient person one canimagine. He needs neither food nor clothes nor the love and care of others.All he needs is the satisfaction afforded by reason. And reason approvesonly of what is clear in sense and free of conflict. The Good cannot be partiallygood and partially bad, but has to be good in its entirety. The Goodand the Just are self-identical, and therefore harmonious entities. But forPlato the body is something very different; it is the locus of arbitrariness,plurality, conflict and change(Vigdis Songe-Møller, 2002: 86).

Socrates' notions about the difference in sexuality is simple- the one who give birth and the one who begets, the short hair and the long hair. He seems to regard sex as equal. In ruling state, he suggests that the best of all women should participate in governing the state. However, Plato seems to betray his ideas by defining the male guardians as the best citizens and female guardians as the best women. Plato speaks of the most masculine of women and Plato's aim of his inclusion women among rulers is not to place woman on an equal footing with man, but rather to negate sexual difference and to cultivate a single sex. For Plato this means that, in its ideal state,the human would be one-sexed and not dependent on anything other thanthe form of which it is itself a copy. If we were then to ask what that form ofthe human is, the answer would have to be the soul, for the soul is essentiallysexless, although on closer analysis it will turn out to be characterized bymasculine ideals(Vigdis Songe-Møller, 2002: 87).

Plato described the differences between man and woman very clearly. His ideas was always that man was higher than woman almost in every section. He explained that "Male Forms is active like a father, but female Forms is receptacle passive like a mother. Souls fall first into male bodies, but Souls of cowardly orimmoral menfall into female bodies (Prudence Allen, RSM, 1987: 91).

This is very uncomfortable reading. It does not suggest, of course, that Plato's viewson women are worse than those of any other Greek of the day; but it does not suggest thatthey are any better either. And to be sure we fully understand them, we need to spend amoment looking at the precise import for him of the word 'inferior'. A hint of it comesin the Republic, when he talks of the 'womanish, petty minds' of those

who waittill the battle is over and then rush onto the battle field to rob the dead of their armorand accoutrements. The clear suggestion is that women have a tendency towards cowardice and thisis re-reinforced by a strong passage in the Timaeus, where he talks about howreincarnation in a woman's body is the punishment for a man who in a previous life wascharacterized by 'cowardice and injustice'(T.Robinson, R. Svetlov, 2017: 71).

Aristotle is described as the founder of sex polarity because he was thefirst philosopher to argue consistently that there are philosophically significant differences between men and women and that man is by naturesuperior to woman.A summary of Aristotle'stheory follows: Man is superior contrary, hot like form, and active but woman is inferior contrary cold, like matter, passive, and privation. Man is fertile seed and provides soul but woman no seed and provides body. Man is rational soul capable of rulingirrational soul, wisdom, and publicspeech but woman is rational soul without authorityover irrational soul, opinion, and silence (Prudence Allen, RSM, 1987: 92).

Rome took her learning, her culture, and her assumptions about the world fromGreece. Greek was the everyday language of the eastern half of the empire, but itwas also the language of learning throughout. Roman scholars wrote their learnedtreatises in Greek, just as, centuries later, Renaissance scholars would write theirsin Latin. All the popular schools of philosophy had been founded by Greekthinkers, and Greek learning shaped the attitude of every thinking Roman on justabout every subject.In general, those Greek philosophers had little use for women as people:But Hermippus, in his Lives, tells about Thales, the story that some tell ofSocrates. He used to say that he thanked Fortune for three things. "First,that I was born a human and not a beast. Second, that I was born a manand not a woman. Third, that I was born a Greek and not a barbarian." (Mike Aquilina and Christopher Bailey, 2012: 12)

In all these historical cultures, whether Greek, Roman, Jewish, or Christian, woman is nothing but a tool for the man's enjoyment and for serving him. She lacks the right to independent ownership even if she inherits the property or earns it through hard work. Even nowadays, in spite of the apparent changes and given titles, women are still wanted for the satisfaction of men's desires and whims or for working in offices and factories. Even, a woman's family name, which is an important part of her identity, still

depends on her husband's, and if she marries for a second time, she has to change her family name. This is because her identity depends on his and, of course, on his enjoyment and sexual satisfaction(S. M. Khamenei, 2007: 18).

What happen in that time, if a woman is wise enough to be self-sufficiency. A woman who have chance to be educated equally as man and wise enough to lead her life without man was considered as a witch or a pagan. Even though, it was not quite equal among male and female philosophers, but female philosophers were not treated as a risky thing. In religion, it was totally different. The best example is about what Christianity did to a famous female philosopher in Alexandria. It is a martyr in the history of philosophy.

Hypatia was a woman who has great opportunity to have education as man do in that time due to her father was the head of the academy in Alexandria. Therefore, she was qualified to teach in the academy. Alexandria was the center of knowledge which attract all people to seek for knowledge and most of them were rich and aristocratic. Her teaching was purely about Neo-Platonic philosophy. All her students respected and worship her as a noble one. By her wisdom, most of the time she was asked for advice from the head of the city who was also her student. Her advice made Christian mob not happy because they were trying to have only faith, the faith in God. She was considered as threat to them and this led to her unfair and terrible death.Tragically it was this civic-mindedness and her influence amongstthe powerful that eventually led to her brutal death, which is not atale for the faint-hearted. From around 382–412 CE the Pope ofAlexandria was a man named Theophilus, who maintained a goodrelationship with Hypatia, despite their different beliefs. However,after Theophilus died, his nephew Cyril fought to take power of thecity. One of Cyril's critics was Hypatia's friend Orestes, who askedfor her advice in dealing with the conflict. Rumors sprang upamongst Cyril's supporters that Hypatia was at fault for Orestes andCyril's inability to reconcile their differences, which was leading togreater violence in the city. Shortly after these rumors began, agroup of monks called the Paraba- lani raided Hypatia's carriagewhile she was travelling. The mob stripped her naked and tore herbody to pieces using what is trans- lated from Greek as either oystershells or roof tiles, before dragging her limbs through

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town. Theythen set her remains on fire (Rebecca Buxton, Lisa Whiting, 2020:29).

It is very unfair what they did to a wise woman as Hypatia. It cannot deny that those ideas of misogyny are from the influential notion of ancient Greek myth, religion, and male philosophers. It is clearly not a phenomenon. There is a purposely intention of them to put woman in that situation. The history of philosophy has not done women justice. To see this,you only have to look at some of the recent books published on thetopic. In Philosophy: 100 Essential Thinkers only two women feature,with Mary Wollstonecraft and Simone de Beauvoir taking the seats ofhonor. In The Great Philosophers: From Socrates to Turing, nowomen made the cut. Each chapter in that particular book waswritten by a contemporary philosopher, all of whom are also men. Atthe time of writing, a newly published book by A. C. Grayling, boldlytitled The History of Philosophy, includes no sections on womenphilosophers. The book does include a three-and-a-half-page reviewof 'Feminist Philosophy' in which only onewoman philosopher–Martha Nussbaum – is mentioned by name. You're beginning tosense a theme (Rebecca Buxton, Lisa Whiting, 2020:8).

Mary Ellen Waithein her great wondering how women philosophers disappeared from the history. Then she took a deep study in it. She found that there are hundreds of them did exist in the world. There must be somethings wrong about it. If we trace the history of philosophy to Hesiod, we know thatphilosophy, at least in its written form, was engaging men since atleast the 8th century, B.C. Verbal philosophizing no doubt predatesHesiod, but without a record of that oral history, we do nowknow by how much. There is a record that Pythagoras received hisaesthetic principles from a woman priestess-philosopher, Themistoclea,but there are no further details to be found about her.Theano of Crotona, wife of Pythagoras of Samos, was from anaristocratic, Orphic family. There is a document attributed to her,in which she discusses Pythagorean metaphysics, and there arerecords of her apothegems from which we can sketch her views onmarriage, sex, women, and ethics. Little more is known aboutTheano, except that her daughters Damo, Myia and Arignote werealso reputed to be among the original Pythagorean philosophers. Other women, including Phintys of Sparta, Aesara of Lucania,Perictione, Perictione II and Theano II were Pythagoreans, butthey lived several centuries after the members of the

originalPythagorean community (Mary Ellen Waithe, 1987: 5).

It is certain that all those men involving in making wise women disappear from history so that women are always less important and obey to what men need. Plato and Aristotle involved with making woman less important in Greek philosophy. There is no logically necessary reason why misogyny should be anyless acute in this universe than it is in the Platonic-Aristotelian tradition, yetin many cases it is. I consider it important to bear in mind that in antiquitythere was in fact an intellectual perspective capable of accommodating sexualdifference. This, however, was not destined to become the dominant currentin European philosophy, which has largely preferred to regard - and hasremained faithful to - Plato and Aristotle as its origins (Vigdis Songe-Møller, 2002: 88).

4. The origin of sexism in ancient Greek philosophy

By the information above, there is no reason to deny that man has nothing to do with it. It is clearly not a phenomenon. It is only an academic bias but also it is the involving of the belief that tend to support man's benefit and power. In the two most influent societies, religion and philosophy plays significant role to keep woman under their control. It is common for the leaders of religion who treat woman as what appear in the doctrine. It is possible that they are blind by faith and they keep practicing this idea according to the doctrine.

For instance, there is no excuse for men philosophers who their purpose is the seek for the truth and they never find the truth about woman. They love and live with them, they eat with them, they associate with them, they have sexual pleasure with them, and they raise their children together but they never see the truth in them. How can this strange thing happen to the one who is called the noble one, the wise one, the rational one, deity one. They can answer the metaphysical question about the universe, the soul, and all the questions related to mysterious things. All the answer might not always correct but it develops the answer closer to the truth. However, they seem to intend to avoid answering to the question about what is the reality of woman.

Instead of finding the true answer of the woman, they tend to trample woman in every way. Both religion and philosophy shape the world thought so what they think

about woman shout loudly to the world. This is not only these both sections, but historian also play a very important role in this action. They supposed to write about what really happen in the world, for instance, they choose to write only about man.

5. Conclusion

By the information above, it helps us to get a clear understanding about what happen to women in the past up to now, especially what happen to women philosophers. There are three aspects to analyze in this topic: The ancient myth of womanless world, religious doctrine about women, and men philosophers in their bias notions.

Greek civilization shape western culture and western thought. The Greek ancient myth about a dream of womanless world influent what they appear in the past and now. This ancient belief plays significant role in trampling women.

In major religion in the past, Judaism and Christianity start their doctrine by God created man and created woman from man's rib. Man is a servant of God and woman is a servant of man. The idea place woman in the unfair position since the beginning.

This religious unfair belief about woman also shapes what men philosophers think about woman, too. There are a lot of truth they had found goes against what religious doctrine about. None of those truth support women. They seem to see the same truth about woman. Moreover, Plato seems to betray what his teacher, Socrates believe about the woman. He intends to interpret to support his own ideas about man is the perfect human and woman is imperfect.

6. New knowledge

I am personally interested in women philosopher. By writing this article "The origin of sexism in ancient Greek philosophy", it help me to understand the why there are very less women philosophers. The knowledge that I get from this article is that it is a systematical thought to place woman in a very low and less necessity in society so that man can rule woman easily and to supply to their needs.

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