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Aims and Scopes

Global Interactive Journal of World Religions and Cultures (GIJWRC) is a trilingual (English, Thai and Chinese Mandarin) and an interdisciplinary journal seeking an engagement between scholars working across a range of disciplinary fields, including world philosophical studies, religious studies, cultural studies, critical theory, and interdisciplinary humanities and social sciences. Lying at the interface between the study of philosophy, religion and other academic studies of culture. In particular, the journal will consider why philosophical, religious and cultural studies have hitherto neglected the significance of religious manifestations in cross-cultural perspectives, and define ways in which religious studies needs to engage with contemporary areas of cultural critique. The principal aim of the Global Interactive Journal of World Religions and Cultures (GIJWRC) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus.

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Preface

Global Interactive Journal of World Religions and Cultures (GIJWRC) hosted by the Community Enterprise of the Banana Conservation Center in Suphanburi, No.8/3 Suphanburi Railway Station Road, Ruoa Yai Subdistrict, Muang District, Suphanburi Province 72000, biannually publishing research papers (January-June, July-December) and special issues, both via a double-blind peer review process.

The principal aim of the Global Interactive Journal of World Religions and Cultures (GIJWRC) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus. We are pleased to present [Vol.1. 1.2 of the GIJWRC, the second issue of the 2021](#). This volume consists of eleven articles covering a wide range of topics in the areas of education, music, healthcare, marketing, and management. We continue to welcome contributions of multidisciplinary nature, that can help to improve aspects of understanding, competencies, and applications to manage operations, innovation, and creativity, of any nature, at any level – individual, team, group, organizational, societal, national, ecosystemic or at the global level.

All submitted papers must be original and not submitted or published elsewhere. Submitted papers will undergo originality assessment. Manuscripts will pass through an initial editorial screening and are sent for double-blind review to anonymous independent referees. Apart from research articles, we also accept quality book reviews. All accepted articles, after appropriate revisions, will be published online on our Journal's website, and are downloadable free of charge. We recommend that potential authors review our publishing policies, manuscript requirements, and formats, before submitting their manuscripts to the Journal.

Asst. Prof. Dr. Yota Chaiworamankul

Editor in Chief



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APPLYING SONGKRAN ACTIVITIES TO WEAVE THE BI-INTERRELATION BETWEEN THE THAI BUDDHISTS AND THE MYANMAR BUDDHIST DIASPORAS IN THAILAND

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Abstract

The academic article on “Applying Songkran Activities to Weave the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand” was focused on investigate self-conducts during Songkran days, to develop Songkran activities to weave the relation between the Thai Buddhist with the Myanmar Buddhist Diasporas. The findings were research findings reveal the Songkran Activities engage organizing bi-nationality alms offering, organizing bi-sprinkling on monks for munificence or gratitude, organizing requiem ashes rites for both ancestors and formulating sand chedis (pagodas) to weave bi-interrelations. These are to inherit and to nurture the Songkran values which evolve the communal values for Songkran enhances community solidarity, the societal values for Songkran escalates environmental hospitality and the religious values for Songkran organizes cogent alms offering of the Buddhists. The goal is to reinforce the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand including the model of applying Songkran activities: New Theory. Serious suggestions, through the 4 Songkran activities; devotees should plan other common Buddhist rites year-round but staging protest of diasporas might contribute pessimism amongst most Thai Buddhists; Myanmar Buddhist diasporas themselves should break their hard-core Myanmar diasporas.

Keywords: Songkran Activities, Bi-interrelation, Myanmar Buddhist Diasporas



Introduction

In the Ayudhya period of His Majesty Baramakosa the royal function of traditional Songkran was held only in the palace. It was influenced by Hinduism integrated with the Buddhist rites. It was later spread into the local communities until in the early Ratanakosin age, His Majesty Phra Nangklao or Rama III observed that Songkran festival was initiated by elites who attempted to seek their original roots to at that time control the Thai societies not to incline to the western cultures, which were flooded into the early Ratanakosin era and to secure the monarchy through systematically initiate their own tradition asserted Pipad Krajaejun (2016). The Traditional Songkran written by His Majesty King Chulalongkorn or Rama V was a sacred bath practiced only in the royal court and counted as the sacred tradition by the religious belief and to promote the monarchic institution. Rather than only water splashes alike the commoners as found in today.

Religions were then the principal creeds for intense and the most profound spiritual attachment. In addition, religions helped create reciprocity to eliminate social gaps, building mutual trust, the foundation of unity, synergy and peacefulness and its implication was the community security peacefulness (Phra Brahmaganabhorn (P.A. Payutto), 2012).

Directly and indirectly inter-societal activities between the known and the unknown, de facto, human beings had to be responsive to basic biological and cultural needs and they were vested with initiatives and able to invent tools and plans to better their societies (Somparn Phromtha, 2011). Peaceful coexistence demanded abiding in rules and regulations of laws, practiced virtues of reciprocity, involvement in social activities of politics, government, protection of human rights and adherence to the virtues of coexistence, religious doctrines which led to peaceful and doctrinal co-existence (Duan Khamdi, 2010). Differences in genders, ages, educations, social classes, work experiences, religions, nationalities, would welcome different attitude, norms and values and could indisputably lead to internally and externally physical and psychological clashes. Still, “Birds of the same feathers not only flock together but fight each other, and fight with other feathers, too.” Nevertheless, diversities could have common goal and harmony or unity to live peacefully and saved

from lethal jeopardies as in the *Vaḍḍtakīsūkara Jātaka* (Tripitaka Thai Vol.27 Code 22 page 142 MCU, 16 June 2005). The sense of nationalism, the sense of national owner and the sense of confederacy to further their national development (Thailand Development Research Institute. 2015).

The Songkran events to weave the relations between the Thai Buddhist with the Myanmar Buddhist Diasporas in Thailand attracted the author to conduct a research. The traditional Songkran helped instill Buddhism and social to responsive behave to the course of peaceful livelihood. Most Myanmar were Buddhists very faithful to the Rattana Triya (the Three Jewels) and when they had to travel to work in Thailand where it was Buddhist country; the Myanmar needed some spiritual sacred adherents. As such “Wats” (Buddhist Temples) were where they associated for the Buddhist rites. The Myanmar Buddhist Diasporas devoted to their faith and the Buddhist ritual practices similar to the Thai Buddhists. To be as the approaches for community co-existence, behavioral socializations, and conflict alleviations, the author has employed the Songkran activities and events to weave the relation in order to found the social multicultural security for further the Buddhist Vital Crescendo. Therefore, this article would investigate self-conducts during Songkran Days, to develop Songkran activities to weave the relation between the Thai Buddhist with the Myanmar Buddhist Diasporas.

Self-conducts during Songkran Days

The Kingdom of Thailand, the Laos People's Democratic Republic, the Kingdom of Cambodia, the Republic of the Union of Myanmar, the Tai Minority in the Socialist Republic of Vietnam, Yunnan in the People's Republic of China, Democratic Socialist Republic of Sri Lanka, and eastern Republic of India enjoyed traditional Songkran Festival adopted from the sacred ancient Indian Holi (7th Century) organized in every waning day of the 4th month or around March.

The Songkran activities involved Alms Offers to create virtues and merits and to contribute them also to the dead. Such virtue and merit creation had to be afore prepared. When merit time arrived, the Buddhist devotees brought foods to offer monks at the temple pavilions. After merit-making; they



heaped sand chedis (pagodas and stupa) which was the prime tradition on Songkran Day. The Water-play was consecrated as reciprocal New Year Greetings and the water used mixed by traditional perfume to water the Buddha images at home, in the temples, the elders, the revered persons like teachers and the ancestral relics which implied seeking blessings and forgiveness. The elders, the masters and the teachers returned the blessings. Monks brought monkhood robe for changes as well as the devotees brought clothe for changes, which implied the “start new life”. Offerings included dresses, coconuts, bananas, acacia, candles, and flowers. Freeing birds and fishes counted as purification for the sin one has committed. It implied exorcism and calamities leaving only happiness on the New Year Day. Carrying sands into the “Wats” implied to bring fortunes meeting happiness, prosperity, inflowing wealth of gold and money like sand carried into the “Wats”. Some believed that bringing sands stick at shoes from the “Wats” was sinful; therefore, bringing in sands to the “Wats” countered sinfulness.

Activity Developments during Songkran Days

To conclude the findings of the Songkran activity development to interlace relation between the Thai Buddhists and the Myanmar Buddhists, they were:

The activities of the Songkran tradition showed the unity, gratefulness and traditional merriment. In general, activities were organized before the Songkran Day to be well-prepared for good luck in order to welcome new life. Most activities were the cleaning of dwelling, utensils, and public places such as “wats”, pavilions, community vicinities, preparing dress for the alms offering, and apparels. In addition, clothes to respect elders and to water them to seek blessings, preparing foods for alms offering, special desserts for the New Year Day particularly the red sticky rice, local dessert (khanom kuan) and kalamae and the Songkran Day. The traditional Songkran value was important and organized since ancient time. It was the day of munificence, affection, and commitment for the family, community, social and religion. As for the family, it attracted family member homecoming to express gratefulness, help cleaning, arrange their home, and help prepare desserts to merit-offering, and their children, and various Thai desserts, dinners and happy associations particularly

Buddhist rites on alms offering, monk feedings, attending Dhamma sermons and watering the Buddha images.

Knowledge gained from this research directed to sustain this tradition has to be inherited for its virtues, traditional values, to inherit and nurture Buddhism, to cultivate the sense of sacrifice without demanding returns. However, Songkran activities were varied by areas to expose their local intellectual of ancestors. Any changes or modification directly relied on the cultural deliberation of the locals to welcome alien trends flooding into the localities. Another 4 knowledges collected from this research were:

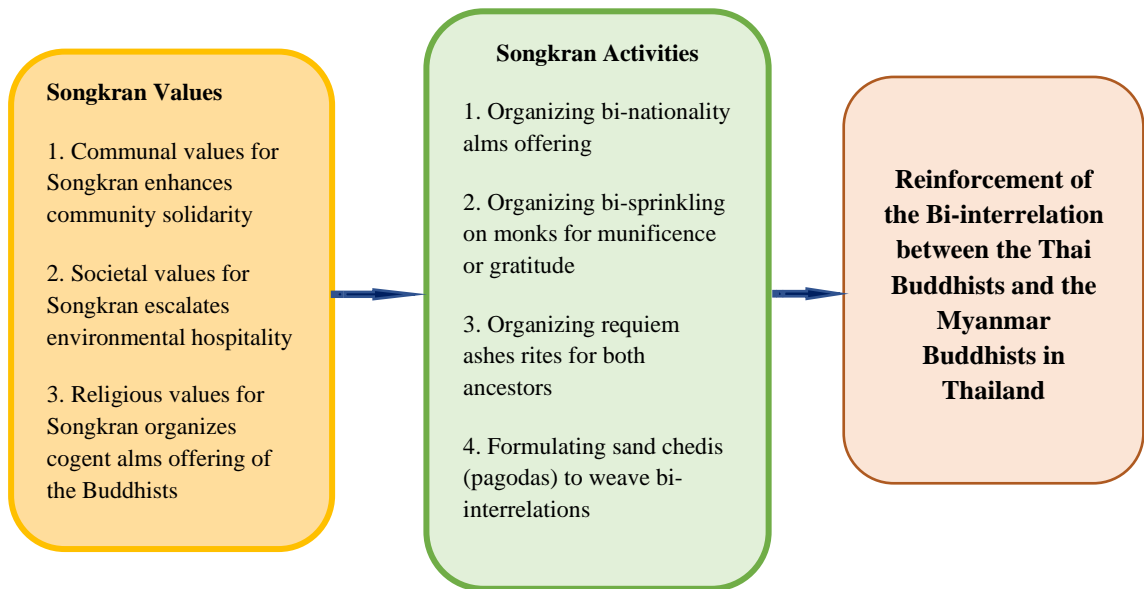
1. The Activity of Alms Offering for Virtues and Merits for both Thais and Myanmar – this was counted to raise virtues and merits for oneself and donate these virtues and merits to the deceased. Such alms offering had to be well-prepared in advance, to bring foods for alms offering to monks at the temple pavilions where devotees assembled. After alms offering rites; Sand Buddha Images would be pursued and forming which as the invaluable tradition.

2. The Activity of Sprinkling Water on His Lord Buddha Images and munificence gratitude by both Thais and Myanmar – this was the New Year mutual greetings. The water for sprinkling had to be mixed with local perfume to water the Lord Buddha images placed in the “Wats” and at homes. Some areas organized to sprinkle monks, the requiem ashes rites, the elders’ relics. Sands were mostly used for the chedis (pagodas or stupas) formulations and requesting monks to preside the requiem ashes rites.

3. The Activity to Organize Alms Offering to the Ancestors by both Thais and Myanmar - Remembering them or making merit was considered a good thing and ritual offering merit to our ancestors was another form of remembrance and expression of gratitude.

4. The Activity to Form the Sand Chedis to Intertwine Thai and Myanmar Buddhist Diasporas Relationship – it was to bring sands to form chedi-like and decorate them with florals which was unfound in the urban areas

The Model of Applying Songkran Activities: New Theory



Theorizing the Interethnic Harmony Model by Buddhist Songkran Tradition

Theorizing the Interethnic Harmony Model by Buddhist Songkran Tradition requires five steps, i.e. philosophy, principles, theory, practice and beyond practice. Philosophy, The Interethnic Harmony Model by Buddhist Songkran Tradition means the observable conduct acquires reasons which direct it even if the devotees do not articulate these reasons - reinforcements of the bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand. The model examines the Buddhist devotees and recommend that the traditional activities either in Thailand or in Myanmar communities in Thailand are invariably directed by the basic Buddhist philosophy or the Four Noble Truths (Ariyasacca: suffering [dukkha], the cause of suffering [dukkha-samudaya], the cessation of suffering [dukkha-nirodha], and the path leading to the cessation of suffering (dukkha-nirodha-gāṃimī-paṭipadā) Phra Brahmagunabhorn (PA. Payutto), (2013). The Buddhist Myanmar diasporas by any reasons have to cease their impacts of virtual culture and cultural capital

through the assistance of the Thai Buddhist by applying Songkran Activities to Weave the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand.

Principles

Believing that the 4 Songkran activities, i.e. organizing bi-nationality alms offering, organizing bi-sprinkling on monks for munificence or gratitude, organizing requiem ashes rites for both ancestors and formulating sand chedis (pagodas) to weave bi-interrelations could reinforce the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand. The Thai Buddhists and the Myanmar Buddhist Diasporas believe that this application will bring the communal values for Songkran enhances community solidarity; societal values for Songkran escalates environmental hospitality and religious values for Songkran organizes cogent alms offering of the Buddhists which might certainly alleviation of their diasporic impacts of virtual culture and cultural capital. Virtual culture refers to the ever-changing set of beliefs, values, behaviors, and performances that help define ethnicity for the community of interconnected world-wide individuals who feel attachment to an ethnic group such as the Buddhist Myanmar Diasporas and other world diasporic citizens. By the concept of cultural capital is referred to the endowment that each person inherits as a member of a particular ethnic group or sub-group (cf. Bourdieu, 1986).

Theory

Influenced by the reflections of the philosophy and principles, the theory of fruitful practices helps plan annual, monthly, weekly and daily ritual performances during Songkran period and the daily normal life. Theory examines and explores the different choices on activities to best fit and reinforce the bi-interrelation of both devotees throughout years, months, weeks and daily basis. This is the attempt plans into practices. As both devotees reflect their methods and approaches, they will also reflect specific techniques to choose or may wish to choose if they are consistent with the methods and the approaches they have chosen and will choose. To best reflect on these theories of practice, the Thai-Myanmar devotees have to describe specific techniques, activities, and



routine religious rites they are applying and having strong determination to use when implanting them.

Practice

At this stage the Thai-Myanmar Buddhist devotees should reflect the “hidden” viewpoints from the 4 Songkran activities since analogous to an iceberg, each Songkran activity presenting is just its tip or just 10% and below it might have Himalayan aspects either beneficial or harmful points. In implementing, they contribute practice, as such devotees are now ready to reflect more visible conducts on what have been implemented but devotees need to investigate the “hidden” conducts during their applications of the Songkran activities. Reactions would indicate their “hidden” conducts. However, devotees could assume also that visible conducts might be influenced by philosophy, principle and theory they have proposed. Key devotees may record their ante – current–post observations during in and on actions of participant devotees. Expert psychologists may best help for consultation, if longing for success of applying Songkran activities to reinforce the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand.

Beyond Practice

The stage of Beyond Practice takes sociocultural dimension which Johnson, K.A. (2009:2) hints “It is not simply a matter of enculturation or even the appropriation of existing sociocultural resource and practices but the reconstruction and transformation of those resources and practices in ways responsive to both individuals and local needs (diasporic devotees).” However, it demands to explore moral, political and social issues. To achieve “Beyond Practice,” devotees need to reflect broader socio-political issues and affective/moral issues which impact practices, organizing dialogic transformative process to reconsider and recognize live experiences through the construct theoretical constructs and discourses which are publicly valued and recognized within their professional discourse (Johnson, K. A., 2009:98). This process would enable both Thai and Myanmar devotees evident understanding these philosophy, principles, theory and practice. Upon realizing the “hidden” fundamental theory and policies the devotees have embraced into activities but

felt free on choices. Consequently, devotees could begin to contribute reinforcing bi-interrelation between the Thai locals and the Myanmar Diasporas.

Conclusions

Research findings reveal the Songkran Activities engage organizing bi-nationality alms offering, organizing bi-sprinkling on monks for munificence or gratitude, organizing requiem ashes rites for both ancestors and formulating sand chedis (pagodas) to weave bi-interrelations. These are to inherit and to nurture the Songkran values which evolve the communal values for Songkran enhances community solidarity, the societal values for Songkran escalates environmental hospitality and the religious values for Songkran organizes cogent alms offering of the Buddhists. The goal is to reinforce the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand.

The model of applying Songkran activities: New Theory involve 5 stages, i.e. the philosophical stage, the principle stage, the theoretical stage, the practical stage and the beyond practical stage. In the philosophical stage, both Thai devotees and the Myanmar devotees should be depended upon the basic Buddhist philosophy or the Four Noble Truths (Ariyasacca). In the principles stage, both Thai devotees and the Myanmar devotees should adhere to the communal, and societal values and to alleviate the impact of virtual culture and cultural capital among the Myanmar Diasporas. In the theoretical stage, it needs to examine and explore the different choices on activities to best fit and reinforce the bi-interrelation of both devotees throughout years, months, weeks and daily basis attempting planning practices. In the practical stage, the Thai-Myanmar Buddhist devotees should reflect the “hidden” viewpoints from the 4 Songkran activities since analogous to an iceberg, each Songkran activity presenting is just its tip or just 10% and below it might have Himalayan aspects either beneficial or harmful points. Finally, in the beyond practical stage, devotees need to reflect broader socio-political issues and affective/moral issues which impact practices, organizing dialogic transformative process to reconsider and recognize live experiences through the construct theoretical constructs and discourses which are publicly valued and recognized within their professional discourse.



Suggestions

The academic article on “Applying Songkran Activities to Weave the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand” could not only achieve communal and societal values including alleviating diasporic impacts of the virtual culture and cultural capital to reinforce the Bi-interrelation between the Thai Buddhists and the Myanmar Buddhist Diasporas in Thailand through the 4 Songkran activities; devotees should plan other common Buddhist rites year-round but staging protest of diasporas might contribute pessimism the most Thai Buddhists; diasporas themselves should break hard-core diasporas.

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PROBITY PROMOTIONS IN PRIMARY SCHOOL LEVELS IN THAILAND

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Abstract

The study was aimed to investigate the practical approaches with the probity principle; the application of the probity principle to promote probity in primary schools; and the approaches to promote probity in Primary Schools. The researcher found that applying honesty to promote probity in the primary school, societies expected the institution to develop probity and pursued its roles and duties to nurture and arouse learners to become the good and the quality members of societies vested with straightforwardness, sincerity, no betrayal thoughts, no cheating and no deceit but honesty. Training should not only restrict in school but also at homes. The probity principle could be intervened in the instruction of every subject. All religions taught their devotees to be good by employing religious rites and liturgies. They emphasized developing human livelihood as humans expected wellbeing, and quality of life. The livelihood science indicated that a quality of life is a perfect life without miseries and sleep with suffering. Had religious doctrines been recognized but failed its implementation; life is then useless. Applying honesty principle to promote probity in primary school demanded truthful straightforwardness to oneself and to others. Individual knew what was right and what was wrong and attachment to honesty was a good thing but paired with mutual respect. Recommendation to policymaking, diverse Dhamma practices responsive to the current phenomenon and students' daily life should be emphasized in probity promotion in primary schools. In practices, diverse neighboring sources should be explored about probity promotion coherent to class lessons. Studies on the approaches to

probity promotion in schools with multiple dimensions, should critically be analyzed.

Keywords: Probity, Promotion, Primary school level

Introduction

Currently, IT era evolved and potentialized knowledges which was viral. Gains of each nation were depended on ability to exploit those knowledges. To develop human resources for high competitiveness and quality to seek and exploit knowledge became the roles and duties of education and organize education to qualify human capital was indispensable and had to be with qualified education to fully cultivate human potentials on critical thinking, problemsolving, creative and initiative, self-learning, ability to adapt oneself to meet volatile changes vested with ethics and morals, self-reliance and leading life in societies with happiness under the provisions of the Thai Kingdom (Office of the National Primary Education Commission, 2000: 2) Consequently, education was spearheaded to developing individual potential learning to reach physical and mental health, affective and warm families, strengthening communal solidarity, and ongoing self-reliance. Education promoting national security and advancement was coupled with knowledge and integrity because at present the material torrent trend dominated the Thai simple life. Peaceful co-existence began to shift, and more aggressive rivalry opened doors for selfishness but morals and ethics were worriedly eroded and endangering. De facto, in the global intellectual rivalry to survive in the global society was inevitable to cultivate and strengthen children and youth on their wisdom, capacity, virtues and morality. As such, the country was enabled to survival and peacefulness (Veeraphong Thinsaendee, 2007, pp.1-2).

Speedy social changes today have come from the scientific and technological advancement. Information expeditiously spread bringing the concept of livelihood, and personal values in societies have shifted and the principles of the Buddhist virtuous morality and ethics were distorted into western cultures which were focused on consumerism leading to unavoidably perplexing Thai societies. Such phenomenon were significantly derived from economic and materializational over-development but spiritual development was



almost ignored which weakened probity and implanted selfishness rather than common good entailing corruptions, drugs, divorce, student fights, homosexuality, immorality preoccupations, indulgence, loose-disciplines, life without direction, extravagance and so on. Had they been under less attention, they impacted the national security (Department of Academic Affairs, 1998, p.1). These illustrated the Thais were weakened in probity, and led to 5 issues:

Issue 1: The societal needs of its members were in opposite directions - the society needed prosperity but its members oppositely acted or gratified their own needs and with malpractices, its members aroused problems.

Issue 2: People did not understand their own social conditions. The Buddhist societies offered mercy, kindness, and generosity and taught devotees to foster and return gratitude and recognized affection and unity but they oppositely behaved through exercising selfishness, brutality, non-gratitude, competition and rivalry.

Issue 3: Thai societies favored extravagance, luxury, and consumerism rather than production. They preferred more consumption, extravagance, money but they disliked to produce. More extravagance, and more money were either legally or illegally hunted and honesty thus faded out.

Issue 4: Loose-discipline even in the public road, they threw trashes, disrespected social rules, and were irresponsible for their duties in livelihood, careers and social co-existence.

Issue 5: There were flourished sources of vices, where all types of people assembled pushing them distant from goodness, virtues and morality eventually entailing social problems (Phra Debvedhī, 1993, pp.12-20).

Probity intervention and probity attachment among devotees was the approach His Lord Buddha emphasized. Dhamma would protect those thinking, speaking and honestly doing. They would meet happiness both in this world and in other worlds at all the time of their living. Their probity would be the foundation or the indicator for their goodness in co-existing with others in societies (Kh. D. (Thai version). 11/203/165). The Lord said, “The great man rejoices in truth, in Dhamma, in training, in restraint, in cleanliness, in mourning

precepts, in Uposathakamma, in the encroachment of all other animals, and in venial harmful kamma. His Lord rigidly observed and prudently behaved and the word “Clean Life” implied the Sucarita 3 (good conduct), i.e. good conduct in act (Kāya-Sucarita); good conduct in word (Vacī-Sucarita); and good conduct in thought (Mano-Sucarita). Good conducts encouraged by His Lord and it was the foundation for all good conducts (D.III.215; Dh.1306).

Probity was a part being promoted by the schools, teachers and school personnel while arousing students to understand and emerged skills to exercise their probity practices. It was possible to implement in the form of activities, arranging environments, teachers’ role model and intervention in the class lessons. Children and youth were the future of the nation and they had to be prepared on attributes responsive to the globalized societies – being physically and spiritually good, through applying Thainess with new societies. Education fit creating and developing their knowledge, thought, conduct and individual morality. Education was the root of developing politics administration, economy and social. Any countries provided enough good education for their youth; they acquired quality citizens who would secure the national security and the national progressive development (Ministry of Education, 2002). So, the National Education Act (No. 4), B.E. 2562 [AD2019] became the new start in reforming and administrating the national education and specifically aimed to develop the Thais on “Knowledge cum Morality”. This was the urgent school mission of probity development because people in present society pressingly attempted to claim and questioned about the Thai morality. The problems of probity arose in every educational level which increased much worries among school administrators, schools, teachers, and parents (Office of Education Reform, 2019: 5).

Crucially, it attracted the researcher to investigate the aims to study the practical approaches by the probity principle; the application of the probity principle to promote probity in primary schools; and the approaches to promote probity in primary schools. The findings would be as guides to rectify and develop probity practices of student in the primary schools and academic administration for greater quality.



The aims to study the practical approaches with the probity principle

The fundamental data revealed that every religion taught devotees to be good through various rites and liturgies emphasizing livelihood development. People who were born required good and quality living and its science indicated that quality life was the perfect life, wellbeing without miseries and suffering sleep. Had doctrines been recognized but without practices; it was a useless life.

Interviewing on the aims to study the practical approaches with the probity principle among primary school interviewees disclosed that it demanded awareness of attributes which helped being accepted, trusted, and associable, too. It had to be understood that every society comprised diverse members by their roles and duties. Indispensable Probity needed discipline, rules, order and regulations for practices to exercise behavioral control over societal members for orderliness and goodness which was one and only pattern of happy co-existence.

The findings were corresponded with the research of Ajchariya Suravorachet (2017) studying the model to develop self-probity of the primary students. She found that the post self-probity practices of the primary students after applying the model was significantly higher at 0.01 level. However, after applying the situational model with the experimental groups and the control groups, the self-probity of the experimental groups was significantly higher than the control group at 0.01 level.

The application of the probity principle to promote probity in primary schools

The fundament data exposed that schools as the institutions of development had been expected by societies to carry out roles and duties to foster and catalyze students to become the quality members of their societies. Upright conduct, sincerity, non-betrayal thought, cheating and deceit attributed honest persons. There should be training not restricting within the schools only but also at homes.

Interviewing on the application of the probity principle to promote probity in primary schools uncovered that the principle of using honesty to understand the principle of probity could be formed through intervening in the learning activities and teaching in every subject. It was found that every society comprised diverse members or individuals by either similar or different roles or duties. The principle of probity encouraged adherence of truth, rightness and goodness for oneself and for others without cheating but sincere practices according to the principle of truth. Firmly standing in sincerity and straightforwardness for oneself and for society was the moral truth.

The findings were corresponded with the research of Sompong Promchuay and Vareerat Kaeo-urai (2016), who conducted a study on “Activity Model Development to Create Sense of Public according to the Principle of Learning to Serve Societies among the Primary Students.” They found that upon the implementation in the real situation for social services linking between the principle and the model objectives led to creating the attributes on the sense of public. The Activity Model pertained with 5 elements, i.e. basic principle or concept, objectives, contents, learning activities, and evaluation. The learning activities comprised preparation, taking actions, feedbacks and celebration. The results of evaluating the model appropriateness by experts revealed that the model appropriateness was at high level. The pilot experiment of the model displayed that it was appropriate for practice. The model experimental uses uncovered that student owned the attribute on the sense of public in every aspect. Holistically, in the post learning, the students acquired higher attribute at 0.05 level. Student excellently behaved on sense of public.

The approaches to promote probity in Primary Schools

The approaches to promote probity in primary schools unmasked that: Applying the probity principle demanded rightful behaving for oneself and for others and had to understand that probity attribute was not inherited by infants from birth but social association to know what was right and what was wrong. Attachment to probity was a good thing but it had to be paired with mutual respect and dhamma respect. Children should be motivated to be interested in good things and they had to practice self-training on honesty, learning how to control their emotions, and their own feelings. Applying probity principle



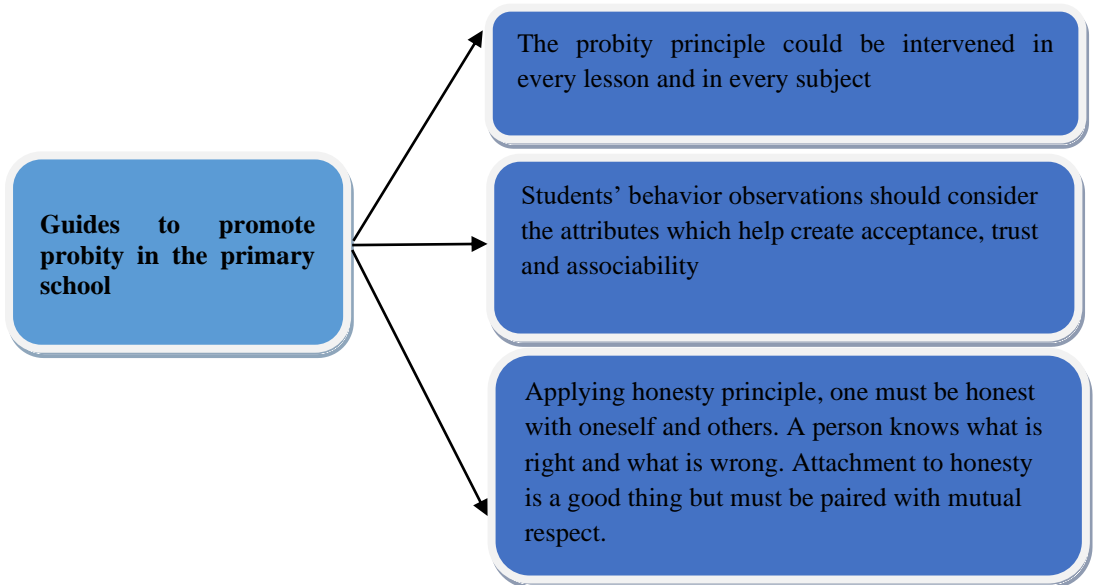
demanded consciousness on discipline, conducting oneself to be vigorous, and respect the rules of co-existence, strong attachment and responsible for one's own duties, and self-discipline to push life forward. Knowing how to argue with reasons and wisdom, had there been any argument in the group in order to turn other to listen rather than judging problems with emotion. Upon behaving well; obstacles, enemies, and dangers would be exhaustive.

The findings were corresponded with the research of Phrakhu Nivithviriyakhun Thitaviriyo (Pothavichai), (2016) who study "The Probity Development of the Charity School Students in the Buddhist Temple area: Lamphun Province." and found that the application of developing virtues and morality paired with organizing learning, teaching and school activities, specific procedures, practice control, school environment and by average descending scores they were activities organized by the school, procedural specification and practice control, virtues and morality development paired with activities of learning and school organizing environment to fit the students' probity development.

Conclusions

Knowledge from the research is applying honesty to promote probity in the primary school as the institution to develop the social expected probity has to pursue its roles and duties to nurture and to arouse learners to become the good and the quality members of societies vested with straightforwardness, sincerity, no betrayal thoughts, without cheating and deceit, and honesty. Their training should not only restrict in school but also at homes. The principle of apply honesty to understand the probity principle could be intervened in the instructions of every subject.

New Knowledge from the Study



All religions teach their devotees to be good by employing religious rites and liturgies. They emphasize developing human livelihood. Humans expect wellbeing, quality of life. The livelihood science indicates that a quality of life is a perfect life without miseries and suffering sleep. Had religious doctrines been recognized but failed to implement; they were useless to life. Applying honesty principle to promote probity in primary school demands truthful straightforwardness to oneself and to others. Individuals know what is right and what is wrong and attachment to honesty is a good thing but must be paired with mutual respect.

Suggestions

1. In policymaking suggestion, promoting probity in primary school should emphasize diverse Dhamma practices responsive to the current phenomenon and students' daily life.

2. In practicality suggestion, diverse neighboring sources should be explored in particular about the probity promotion coherent class instructions.



3. Future studies should analyze the approaches of probity promotion in schools with multiple dimensions, such as activities to alleviate tension and stress, related religious doctrines and so on for greater efficiency.

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PARTICIPATION PROCESS OF PLANTS SUSTAINABLE ECONOMIC FOR DEVELOP COMMUNITY ENTERPRISES

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Abstract

The current economic situation in Thai society has affected people at almost every level of Thai society. Those who are living in poverty will be affected the most. Causing difficulty in living and earning one's living, Therefore, there is a process involved in plant formation here. It is specific to plants that are economically essential herbs in the development of community enterprises. Emphasis is given to developing it into an economic crop. That can create a career and a lot of income. It shows that medicinal plants, in addition to being used to treat diseases, can also be used as a way to generate income for the community. In emphasizing the processes in the 5th National Economic and Social Development Plan and the 7th–8th National Economic and Social Development Plan, participation is the cooperation of the people. Whether it is an individual or a group of people who agree to take responsibility for the development and change in direction, to study medicinal plants for export as cash crops under such are 1) support and development of local academics and technology, namely Thai traditional medicine, Thai traditional medicine, Thai massage, and herbs; and 2) support and promotion of self-care by using herbs, indigenous medicine, and Thai massage at the individual, family, and community levels.

Keywords: economic crops, plant community enterprises, construction of economic crops

Introduction

The current economic situation in Thai society has affected people at almost every level of Thai society. Those who are living in poverty will be affected the most. The causing difficulty in living and earning one's living. These economic crises have caused other problems followed by many that affect the quality of life of the majority of people in the country living at harder and more difficult, lacking job security, income, low quality of life. People in the country have to save and endure this economic situation all together, which human beings are important resources in developing the country. The ultimate goal of development is to encourage people to live well and happily. Economic prosperity and technological advances, to facilitate comfort in the daily lives of the people including the promotion of having a body without sickness. If people have a good quality of life, they will have the ability to develop themselves, society and environment to create the highest value or benefit (D.G. Harland, 1992: 8) can be seen that the development of the country is according to the mainstream economy, although it causes many achievements. But at the same time, it causes undesirable effects on the people in terms of life, customs, traditions, values, natural resources, and other important problems, such as the bursting of the bubble economy in 1997, which caused crisis and disaster to the nation for one of the most important times (Office of the National Economic and Social Development Board, 2002: 14) will see that with the livelihood of rural communities, there is a connection and awareness of the benefits of local vegetables and fruits, which in some seasons may produce more than demand if you leave it, it will rot in vain. Therefore, local wisdom and technology are used to transform them into plant products. Therefore, at present, there is a gathering of people in the community whose way of life is bound together to seek knowledge in various fields. Folk wisdom and technology have been passed on from generation to generation to jointly add value and inherit intellectual property to be stable, sustainable, and stand up to the changing trend. Establishing a group to bring local natural resources and intellectual capital to transform into some herbal medicines. It's some kind of food preservation to distribute to relatives or sell at a reasonable price. It's another source of additional income. This joint work is called community enterprise (Community Enterprise Promotion Act, 2005: 1).



Medicinal herbs have been around for a long time. Either as a single herb or as a medicinal formulation in which herbs contain many different chemical compounds. The properties of medicinal plants depend on the type and amount of these chemical compounds. Each part of the medicinal plant contains different compounds. In addition, the type and amount of chemicals will vary according to other factors, such as the type of herb species, growing environment, storage time, etc. by humans to evolve in the application of nature. Therefore, knowing how to use herbs as food, fuel, clothing and part of it is used as medicine. Herb usage patterns also vary according to the diversity of the human race, biodiversity and the local environment in which medicinal plants.

Herbs are medicines derived from botanicals, animals, or minerals that are not mixed, processed, or transformed (according to the definition of herbal medicine in the Drug Act, 1967). Most of the herbs used in primary health care are plants. These trees have 5 main parts: roots, stems, leaves, flowers, and fruits. These parts of plants have different shapes, structures, and roles, just like the human body has different organs and acts differently, different functions. The important thing in bringing herbal medicines to use is to take into account the principles of correct use as well, namely:

1. Using it right Herbs with synonymous or very similar names and some localities call differently. So, you need to know the herbs. and use them correctly.

2. Using the right parts herbs, whether they are roots, leaves, flowers, bark, fruit, and seeds, are not equally powerful. Maybe the old fruit-the weak fruit will have different effects. Therefore, it is necessary to know which part can be used as medicine.

3. Using the right size herbs, if used too little, are ineffective. But if it is too much, it may be dangerous or toxic to the body.

4. Proper use Some herbs must be fresh. Some types must be mixed with liquor. Some types must be boiled and must know how to use it properly.

5. The right treatment for the disease, such as constipation, must use laxatives. If using an astringent drug will cause constipation and increase the relationship between Buddhism and herbs.

Therefore, it is worth continuing research. There will be information for humans to study and compare herbs in Buddhism and how humans are bound together and have a good role model in living life in harmony with nature according to the Buddha's conduct, which will be a factor for human beings to be happy and achieve the ultimate goal of life and lead to the cultivation of common consciousness among humans towards the conservation of the natural environment. For the benefit of human society as a whole (Sano Khaokham, 2015: 4-5) Since the area of Thailand is suitable for agriculture, it cannot be denied that "plants" or "medicinal plants" are what make Thai people have food to feed the stomach and still generate income for the household, extending until it becomes "economic crops" that many farmers take as a career. Therefore, as mentioned above, plants have been considered an important factor in supporting the lives of Thai people for a long time which is not just consumption; when grown in larger quantities, it will generate income.

Definition of Mixing Market

The marketing mix process, it is an important factor in marketing operations. Because it is something that the entity has control over. Basically, the marketing mix consists of 4 factors (4Ps), namely, product (P), price (P), distribution channel or places (P) and marketing promotion (P) with the following details (Sudauang Ruangruchira, 2000: 29-32).

1. Product: it shows that the business is ready to do business that can meet the needs of customers by focusing on meeting the needs and creating satisfaction for consumers and must study to cover various problems about choosing a product or product line, increasing or decreasing the type of product in the product line, in terms of quality, performance, color, size, shape, assembling service, warranty, etc. If the product that can meet the needs of any group of customers and pay attention to packaging because nowadays consumers are increasingly interested in purchasing products. Therefore, having eye-catching colorful packaging will attract attention, more interest from consumers. Because often consumers decide to buy products from choosing the packaging rather than the product itself. Products that will be marketed must be branded and trademarked to show who the product belongs to, which will allow consumers to draw on past experiences to help them understand. Making



purchasing decisions easier without having to ask for information all the time and giving confidence in the purchase decision.

2. Price aspect: when the business has developed the product. It is important for businesses to plan accordingly to determine the right price for the product. In determining the price, it has to be planned at what price to make a profit, and to expand market share by using a strategy to set prices to be acceptable to the target market and able to compete with competitors. In addition, businesses must take into account the laws that will affect prices.

3. Distribution channels/places: Although the quality is good, but if the consumer does not know where to buy. They cannot meet the needs of consumers. Therefore, it is necessary to consider where, when and who will offer the goods. The distribution activities are divided into 2 parts, namely: product distribution channels that will focus on the type of distribution channels whether selling products directly to consumers or selling through various intermediaries and part of the distribution is product distribution, product distribution to reach consumers. Choosing a method of transportation and another important step in product distribution is the storage process.

4. Marketing promotion: it is a study of communication channels to the target market. Marketing promotion it is a method of informing customers about the product to be offered for sale with the purpose of informing them that the product has been released. There are four important tools that are used called the mixture of marketing promotion as follows: sales by advertising staff promotion and dissemination and public relations. Definition of marketing mix will be mentioned the important factors in the marketing mix consisted of factors (4Ps), which affects product selection and distribution. The following definitions will be used as guidelines in connection with create sustainable economic crops to develop community enterprises, lead to income for the community and to continue to make sustainable economic crops.

Community Enterprises Related to Economic Crops

Community enterprises related to economic crops. It is the Community Enterprise Promotion Act of 2005. Community Enterprise Concerning community affairs related to the production of goods, services, or other activities carried out by a group of people who have ties to have a common way of life and congregate in such business. Whether it is a juristic person in any form or not a juristic person to generate income and for the self-reliance of the family community and between communities (Community Enterprise Promotion Act, 2005: 1). Here we will talk about community enterprises of economic plants by aiming at that community enterprise. There must be a production goal first that want to produce for family consumption within the community or between communities, to produce enough to meet the demand and manage the output first. If the output goes well, then gradually increase the production or if some products in the community are outstanding in quality have characteristics that are unique enough to be sold in the market. It is a matter of marketing mechanisms that require quality products with unique characteristics. The community enterprise market can be divided into 3 types (Anand Tanaisri, 2023: Online), consisting of:

Type 1: Sufficiency market, local market, within the community and between the community or in the network.

Type 2 Commitment market, a market in which contracts are agreed or signed between organizations. Non-community organizations, for example, a hospital agreed to buy 10 tons of brown rice from the community a year; a state-owned enterprise agreed to buy 10,000 meters of hand-woven cotton from the community a year for staff to make clothes to wear on Fridays.

Type 3 general market, the market that must compete with others in the city or export to foreign countries, the readiness of the community for community enterprises. There must at least be a community that has 3 strengths:

The first thing is biodiversity. It is a community that still has forests, soil, water, and nature that is full of things that are valuable to life, such as food, medicine, and various uses. Those things will have value. Look only at grass truffles, grass, grass, and grass, which today's modern people call "weeds" and



try to destroy them with chemicals, they are all valuable as an elixir. It is a diuretic, lowering blood pressure, can be used instead of modern drugs.

Second, local wisdom although at present the local wisdom has disappeared along with the older generation. If you know how to search, apply and combine with new knowledge today, you may get something that is valuable and valuable.

Third, the network of relationships between people in the community. People in the community must cooperate together to manage community organizations and networks can depend on each other jointly manage resources, produce various products, share production and share consumption a self-reliant community by studying the introduction of plant products through the process of processing with one or several methods combined, which makes the structure, shape, color, smell, taste and texture different from the original taking into account the nutritional value and safety, including that the product must have a longer shelf life and be a product that is accepted by consumers (Wanchai Siriwanakul, 2023: Online). Taking into account the advantages of plant-based foods. helps control high blood pressure high cholesterol sleep apnea hyperglycemia and reduce the risk of cancer and also help reduce weight, such as:

1. Lowering blood pressure plant foods are full of potassium. Reduces blood pressure levels that cause stress and anxiety, eating grains legumes whole grains, fruits and vegetables are high in potassium and vitamin B6, which lowers blood pressure levels.

2. Lower cholesterol one egg may contain twice as much cholesterol. Hamburgers and fish may contain the same amount of cholesterol, or more than meat or chicken. It depends on the type of food we eat. Plants don't contain cholesterol even in saturated sources like coconut and cocoa, so eating a plant-based diet is one of the easiest ways to balance our cholesterol levels.

3. Blood sugar control diabetes or high blood sugar able to control with adequate fiber intake, helps reduce the absorption of sugar in the bloodstream and control hunger throughout the day. It also helps balance stress-causing cortisol levels.

4. Reducing the risk of cancer a plant-based, low-fat diet, coupled with avoiding alcohol and smoking, reduces the risk of cancer. Animals is a risk factor for colorectal and breast cancer.

5. Weight loss although cooked food may help your body absorb nutrients better. But to lose weight in a natural way we should focus on consuming foods that contain fiber, vitamins and minerals health experts believe that most people will lose 5 pounds within 2 weeks of starting a plant-based diet without having to endure hunger or starve (Mega We care, 2023: online).

In addition, having to consider the benefits of herbs in developed countries, it can be seen that herbs are useful, consisting of:

The first: it is a raw material for the production of important drugs such as cinchona, used to produce quinine, used to produce atropine, etc.

The second: benefit is a raw material for the production of precursors in drug synthesis, such as wild yam, a raw material for the production of Diosgenin, which is a precursor to the production of steroid drugs or vegetable oil is a raw material for the production of beta sitosterol, which is used to make steroid drugs.

The third: benefit is a model for drug synthesis. Most of the medicines used today are almost entirely of natural origin. When the important natural medicine is discovered. Therefore, there is a synthetic imitation. study of new drugs from the plant, it continues to continue.

The fourth: flowers are generally collected during the flowering period. But some species are collected during budding, such as cloves.

The fifth: Fruits and seeds. Some medicinal plants are collected when the fruit is not yet ripe, such as guava. Collect the young fruit to cure diarrhea. But in general, it is usually harvested when the fruit is fully mature, medicinal plants, it's a product of nature that humans know to be useful for the treatment of



ailments since ancient times. For example, in Asia, there is evidence that humans have known to use medicinal plants for more than 6,000 years.

There is more progress in development, they have a synthesis and produce drugs from chemicals in a form that is easy to use more comfortable to use than herbs. The causing the popularity of herbal medicine to decline a lot as a result, knowledge of herbal science lacks development not progressing as it should. At present, the world has accepted that the results obtained from herbal extraction gives you better benefits than medicine.

There are tens of thousands of different plants that can be used as herbs. What is lacking is only research in a more scientific way. Awareness to develop knowledge of medicinal plants. So, it started again. Thailand's primary health policy was officially started in 1979 by adding the primary health care program to the public health development plan under the 4th National Economic and Social Development Plan (1977-1977). 1981) continued until the economic development plan and the National Society, No. 7 (1992-1996), with strategies for developing Thai herbs and traditional medicine in primary health care, namely:

1. Support and development of local academics and technology, namely Thai traditional medicine, Thai traditional pharmacy, Thai massage, herbs and folk technology for the benefit of problem-solving community health.

2. Supporting and promoting one's own health care by using herbs, indigenous medicine, Thai massage at the individual, family and community levels to be correct and systematic, able to coordinate modern health care. It can be said that herbs for primary health care are those used to promote health and treatment of initial illnesses/symptoms so that people can become more self-reliant.

It is also important in the economy. At present, medicinal plants are classified as one of the economic plants that foreigners are looking for ways to invest and select Thai herbs to extract medicines to treat certain diseases. There are many countries that bring Thai herbs to grow and trade to compete with Thailand. Many herbs that we export as raw materials are cardamom, turmeric,

and tamarind. These herbs are still in great demand in the international market. and currently the Department of Agriculture Department of Agricultural Extension, The Ministry of Agriculture and Cooperatives has paid more attention to the study and has included research projects in the production system development plan. Marketing and job creation in the 6th National Economic and Social Development Plan (1987-1991) and also has 15 benefits as follows:

The first: it can cure certain diseases. Without the use of modern drugs which some may be expensive and cost a lot, it may also be difficult to find locally.

The second: it gives good treatment results similar to modern medicines and provide more security to users than the current plan.

The third: it can be easily obtained locally because most of it is obtained from plants which are widely available in both urban and rural areas.

The fourth: it is cheap and can save the cost of buying modern medicines that must be ordered from abroad country is reducing the trade deficit.

The fifth: used as a maintenance drug to keep the body healthy.

The sixth: thing can be used as food and can be grown as a vegetable garden such as basil, basil, ginger, galangal, gourd.

Fourth, used to preserve food such as moons, moons, flowers and cloves.

The eight: used to add flavor, color, flavor of food, such as nutmeg, used to flavor foods such as bread, butter, sausage, ham, bacon.

The ninth: it can be planted as an ornamental plant to make various buildings beautiful, such as Coon, Alata.

The tenth: thing is used as a cosmetic to enhance beauty, such as aloe vera.

The eleventh: used as an insecticide in vegetable gardens, fruits such as neem, lemongrass, onion, tobacco.

The twelfth: it is a plant that can be exported to generate income for the country, such as cardamom, turmeric.

The thirteenth: factor is the conservation of Thai heritage for people in each locality. Knowing how to help yourself in bring their local medicinal plants to benefit according to ancient traditions.

Fourteenth: make people appreciate and come back to live closer to nature.



Fifteenth, cause pride in the culture. and the value of being Thai (angelfire, 2023: online).

Conclusions

Processes involved in plant formation here. It is specific to plants that are economically important herbs in the development of community enterprises. Emphasis is given to develop it into an economic crop that can create a career and a lot of income. To show that medicinal plants, in addition to being used to treat diseases, can also be used as a way to generate income for the community and bring benefits to oneself and the country in the future through the marketing mix process will be mentioned the important factors in the marketing mix consisted of factors (4 Ps) namely product (P), price (P), distribution channel /places (P), and marketing promotion (P), which affects product selection. To be a guideline aimed at enterprises by emphasizing three strengths: biodiversity, local wisdom and a network of relationships between people in the community. When people in the community must cooperate together to manage community organizations and networks. depending on each other jointly manage resources, produce various products, share production and share consumption. So, study about medicinal plants with the process of participating in the creation of sustainable economic crops. Participation is the cooperation of the people. Whether it is an individual or a group of people who agree to take part in taking responsibility for the development and change in the direction. To study about medicinal plants for export as cash crops under such are 1) support and development of local academics and technology, namely Thai traditional medicine, Thai traditional medicine, Thai massage, herbs and 2) Support and promotion of self-care by using herbs, indigenous medicine, Thai massage at the individual, family and community levels.

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A TWO-YEAR LOOK INTO THE HIGHS AND LOWS OF DISTANCE LEARNING

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Abstract

Viewing “A Two-year Look into the Highs and Lows of Distance Learning” the author determined to investigate pros and cons of distance learning and recommend the updated approach to cope its future challenges. The author found that the pandemic continuously hybridized beyond normal. Monkayo College of Arts, Sciences and Technology would survive this challenge and grow under the supports of its own-self and LGU with resilience. The author recommended that it needed national and private collective efforts to conquer current situations; Monkayo College of Arts, Sciences and Technology needed to improve its efficient distance learning and deliberate adaptation what means in distance learning for its collegians beyond successful in their future careers after graduation.

Keywords: COVID19 impacts, Distance learning, Challenges

Introduction

Almost two years later after the first COVID lockdown in the Philippines, both students and teachers alike continued to face challenges in the implementation and adaptation of its ‘distance-learning’ programs. Let us look into the experiences of students and teachers in the Philippines, specifically in a municipal college under the new normal. What was initially thought to be a



short-term suspension of classes turned out to be a two-year experience of distance learning? With lockdowns having been strictly placed during the onset of COVID-19 response in the Philippines, it followed that education in the country and in the world, in general, was among the most affected sectors that had to adapt to drastic changes because of the pandemic. (Nymia P. Simbulan, 2020).

In its attempt for learning continuity, the governing bodies in the education sectors in the Philippines pushed to adopt distance learning. Merriam Webster (n.d.) has defined distance learning as, “a method of study where teachers and students do not meet in a classroom but use the Internet, e-mail, mail, etc., to have classes.” This meant that under the distance learning modality, teachers and students were separated geographically and therefore do not meet face-to-face. However, it was important to note that technology and the Internet played a crucial role in the implementation of this learning modality. This posed a major concern as Philippines hasn’t been able to build a great reputation on its digital well-being for the past years. A global study on the digital wellbeing of countries called Digital Quality of Life Index 2020 was conducted by VPN provider, Surfshark; and it reported that the Philippines ranked 66th out of 85. The following year, however, the Philippines climbed up to 48th out of 110 participating countries in the same study. Albeit this significant progress, it would be evident that many parts of the country continue to experience difficulty in terms of digital connectivity. Consequently, this affected the targeted smooth transition from traditional to a hybrid form of learning. (Simon Kemp, 2020).

The COVID-19 pandemic also highlighted digital divide. Less privileged students experience bigger problems in coping with the demands of distance learning. The lack of equipment needed to continue schooling under the new normal setting is one of the greatest hurdles students coming from disadvantaged sectors needed to solve. In a 2021 survey by Social Weather Stations (SWS), it was revealed that 4 percent of school-age Filipino students lack distance learning tech. “The national Social Weather Survey of November 21-25, 2020, found 58% of enrolled school-age (5-20 years old) Filipinos using devices for distance learning. These devices were either already owned (27%), bought (12%), borrowed (10%), given (9%), or rented (0.3%),” SWS explained.

The survey further showed that only 41 percent of students in Mindanao have the tools to be able to take part in a blended learning modality. Mindanao is the second largest island in the Philippines located in the southernmost part of the country.

Internet connectivity along with the need to have access to vital technological tools were, indeed, two of the serious issues that students and even teachers continue to experience to this day.

MONCAST and Its Progress in the Delivery of Instruction

Monkayo College of Arts, Sciences and Technology is a local college located in the municipality of Monkayo, Davao De Oro. It is one of the five provinces of Davao Region in Mindanao. Despite being a first-class municipality, a number of students don't necessarily have the means to easily provide themselves essential support for blended learning. Further, the municipality does not have equal access to internet in all its areas.

Going back to 2020, the school had closed down in the middle of the second semester; and accordingly, lessons needed to be disseminated. But needless to say, the school wasn't able to prepare for such a huge shift to learning. Like everyone else around the world, the institution was met with an unprecedented time. In order to keep up with the demands of the new normal, one of the very first responses of the institution to address continuity of learning is the use of course packs. A 'course pack' is a document which contains the lessons as well as its complementary assessments. As there was no prior preparation to completely move to distance learning, teachers were given time to prepare all necessary documents before the distribution of these materials online. Faculty members were also given short courses on the making of the document. Course packs are similar to modular learning which employs the use of self-learning materials. Moreover, as an innovative approach to learning, MONCAST adhered to the suggestion of the Commission on Higher Education (CHED) to strengthen online platforms and blended learning. As a result, the school administration has proposed the use of Facebook and Messenger as its major online learning platforms for the remaining months of the semester from April to May. These platforms served as lines of communication between students and teachers for any clarifications and questions regarding the course packs. (Chad de Guzman, 2021)



The following academic year, the school has adopted flexible learning- a learning modality which is a combination of synchronous and asynchronous modes of instruction. This time, faculty members needed to step up their game as the use of video-communication services such as Google Meet and Zoom was required. In addition, they needed to set up their own virtual classrooms either via Facebook or Google Classroom, or any other learning management system a teacher prefers given that he or she provides an orientation to students. This learning modality would continue up to this day.

Difficulties of Distance Learning

Robin Sharma (2022) says “Change is hard at first, messy in the middle, and gorgeous at the end”. And MonCAST is not an exemption to this. An internal study in 2020 by faculty members of the school was conducted to look into the struggles of teachers under the new learning modality. The study, “Unanticipated Journey: The Predicaments of Teachers During the New Learning Modality”, revealed that among these struggles include 1) the hows of applications, 2) online learning materials preparation, 3) poor internet connection, and 4) online tools used in assessing students’ performance (Angoy, Caiña, & Doydoy, 2020).

The study found out that because of the shift to flexible learning, many teachers had experienced to be under a new learning phase. Teachers used to textbook teaching had to overcome a technological learning curve. Although the integration of technology is not new to the field of education, it was definitely the first time to conduct classes with such a high dependency on technology. On top of that, teachers had to learn to manage classes in a virtual classroom- something that needed a lot of adjustments and practice. Teachers have also been inclined to reevaluate their teaching skills in the midst of all of this.

Poor internet connection is felt not only by teachers but also students. In a 2022 study, “Lagging: Students’ Predicaments in Learning English Language under the New Normal Modality: A Phenomenological Study”, one of the biggest difficulties of students in learning and acquiring knowledge is the intermittent connection in the municipality. As mentioned previously, there is a lack of equal access to stable internet connection in the area. Some students will

have to travel to areas with better internet stability. Consequently, this affects the quality of education that students receive. Based on the findings, “most of the students really have a hard time in learning not just because of the poor internet connection itself but their minds are divided to their duties as sons/daughters and their responsibilities at school” (Arsenio, Gonzaga & Pacatang, 2022).

Lastly, verifying the authenticity of the students’ responses and assessments seem to be a daunting task for teachers. Cheating is hardly detected because of the lack of proper tools that prestigious universities have the luxury to incorporate in their system. Additionally, the risk of students losing accountability in their learning is present.

Coping Mechanisms

In order to address teachers’ challenges in the mixture of education and technology, the school regularly gives in-house seminars and trainings for platforms and ICT-related tools. The teachers are also encouraged to echo learning tools they use in their respective classes to accelerate the value of virtual learning. To help with connection problems, teachers are asked to provide pre-recorded video discussion of lessons. This way, students are given more flexibility to take their learning at their own pace. In times of synchronous sessions, on the other hand, where students and teachers meet real time using any preferred video conferencing platform, teachers are encouraged not to take more than 40 minutes of class time. This is an attempt to help students save their bandwidth which hopefully will eventually lessen their economic burden in having to subscribe for additional promos. Furthermore, the school has allowed limited face-to-face classes especially to performance-based courses such as Physical Education given that students are either fully vaccinated or has gone through their first dose of vaccination. (Megan Kuhfeld, et.al. 2022)

The Local Government Unit (LGU) of Monkayo has also been very supportive in the efforts of the institution in providing equal access to education. The LGU, through its local radio station, has given MonCAST its very own airtime to use for any necessary institutional programs including but not limited to delivery instruction. This initiative makes for a better and wider reach and



supports the most vulnerable students without or limited electronic devices and internet access at home.

Conclusions

A brighter future: The pandemic may be far from over, but with vaccination rates continually growing higher every day, it is hopeful that schools may be going back to normal sooner than later.

Monkayo College of Arts, Sciences and Technology still has a lot to learn. Clearly, its attempts at responding to risks are far from perfect but definitely not lacking. The teachers, students, administration, and staff have proven to be bigger than any circumstance thrown to them brought by the pandemic; and everyone was able to grow through these years both personally and professionally.

As the LGU is starting to loosen its restrictions, the administration is optimistic that it can operate most of its classes and courses via the limited face-to-face sessions.

Everyone has been greatly affected by the pandemic, but at the same time, it has made people even more resilient in facing these obstacles. The education sector all around the globe has managed to gradually live through the pandemic and continue to strive to provide quality education that its constituents deserve.

Recommendations

Alleviating issues surrounding the COVID – 19 pandemic requires government and citizen participation; hence it is a collective effort for the nation. But the government making a feasible concrete plan regarding both containing the virus and aiding the educational sector is vital.

Safe re-opening of schools as soon as possible is a must but still taking an eye in controlling the virus is generally important for public health too. Embracing the new normal and firmly implementing some policies for public health safety such as wearing of face masks and physical distancing to avoid

spreading of the virus while also assisting a safe and strategic operation of learning activities within school premises. This effort of balancing public safety and secure school operations might aid the stability of education during the pandemic. (Inero Ancho, 2021).

If re-opening of the school is not possible reviewing and improving the distance learning method is also necessary. If possible, fund research for the development and optimization of distance learning in chances that a quality online education may cater to all Filipino students as it is part of their rights. Reinforcing the online resources by consulting a digital literate professional in an attempt to create more suitable and accessible content that is effective in an online environment to help build a valued education for all Filipino students despite the physical barriers with the school. This deliberate adaptation might be of help for the distance learning means. (Ivan Rei V. Castro, 2022).



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A SURVEY ON SATISFACTION, ATTITUDES AND THE PROGRESS OF ENGLISH COMMUNICATION IN THE POST WORLDWIDE TALK-MY-WAY ONLINE AMONG E-LEARNERS

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Abstract

The objectives of this survey were to locate satisfaction, attitude and speaking progress of trainees about Online Learning of English Worldwide Talk My Way organized during April 20-May 26, 2022 in Buddhapanya Sri Thawarawadee Buddhist College, MCURK. 50 trainees were respondents and 3 non-participatory observers were interviewed. Statistical applications were frequencies, percentages, means, SDs and content validity analyses. After 4-day training, results revealed that majority favored online course, and wanted its continuity. The post online survey showed that 86.20% favored and were optimistic with the online course objectives, particularly the Objective IV (88.40%) - to exploit English speaking skills in consistently launching public relations about the College activities. 84.60% highly favored and were optimistic about training activities. The highest one (86.20%) was on Day VIII activities in developing and training on future planning, targeting and actualizing dreams. However, Day V activities about conversing routine life scored the lowest percentage (83.20%) because trainees were likely reserved to speaking about their privacy whereas 84.11% strongly agreed their English speaking skills improved. Prime recommendations were levels of knowledge and degrees of applicants should be categorized to avoid discriminating

proficiency and time-waste in conversation including online course should be ongoing.

Keywords: Satisfaction, Attitude, English Speaking Progress, Worldwide Talk-My-Way Online

Introduction

Since COVID-19 outbreaks have monstrously been igniting globalwide, on March 16, 2020, an Announcement No. MHESRI. 0231/Vor.361 of the Ministry of High Education, Science, Research and Innovation (MHESRI) by His Excellency Pathom Sawanpanyalert, Deputy Permanent Secretary was disseminated to the Presidents of public, private, Rajbhat, and Technology Rajchamongkol universities, including Directors of Community College Institutes about the approach of online learning designs through MOOC [Massive Open Online Course] during the unusual situations under the measures and watches over the COVID-19 Outbreaks. His Excellency has also attached the MOOC Approach Guidelines (HE Pathom Sawanpanyalert, 2020). Also, on March 19, 2020, the Announcement No. MI.0816.3/Vor 1676 from the Ministry of Interior (MOI) by His Excellency Boontham Lertsukkheekasem, Deputy Permanent Secretary to all governors nationwide demanded them to strictly follow the Cabinet Resolution on Control Measures of COVID-19 Outbreaks through lockdown all schooling activities and turn to online classes if necessary (HE Boontham Lertsukkheekasem, 2020).

Admitting the Ministerial Announcements and Orders with deadly facing COVID-19, and three Emergency Decrees announced on March 26, 2020, April 28, 2020 and May 26, 2020 but English proficiency is always a must for non-native speakers since it is an international language not only for academia but also for businesses, graduation, worklife, business and commerce expansion to abroad, knowledge searches and knowledge is power, e-businesses and e-commerce, international travels for leisure and for works and countless more. Thus, the Buddhapanya Sri Thawarawadee Buddhist College, MCU Raikhing Campus, without dispute, turned to organizing Online Classes to teach English Communication: Worldwide-Talk-My-Way during April 20-May 26, 2020 to ongoing develop English speaking skills, efficiency, exchange experience and opinions and to promote its collegian activities for its over 60 collegians, its



personnel and seculars. At the same time, the course organizers team also conducted a survey on the satisfaction, attitude and communication progress of the trainees about the course objectives and lesson plans in this online class.

Nothing is smoothly run geographically, phenomenologically and empirically so do neo-normal online classes. Any online classes though isolating learners and leading most of them drop some senses of classmate presence and assemblage atmospheres but schooling has to go on even with some limitations and home atmospheric distractions. As such the edX led by Harvard and its consortium started MOOC (massive open online courses) since 2013, HGSE (Harvard Graduate School of Education) would continue its classes prioritizing health, academic progress, and community said Lory Hough (2020). Similarly, Andrew Winston (2020) motivated to be at home and save oneself while spending life in new normalcy and exploiting online to run business and academia.

Will Oremus (2013) inquired whether Jaime L’Heureux, an information technology professor at Bunker Hill Community College was vexing that the MOOC material could replace her. Laughing and confident, L’Heureux said students would fail if without hands-on help from teachers and they certainly needed motivation to attend classes and to defeat difficulties with their classmates. Connor furthered “When it comes down to it we understand the instructors’ place in an on-campus schooling experience.” Still, the curious inquiry remained whether flipped classrooms applying video lectures were really any better than using boon old textbooks. Ghadiri ascertained learners met videos were more attracting to watch rather than to finish their homework assignments. Ian Bogost, a Georgia Tech Computer Science professor and an acute MOOC critic, recognized that replacing textbooks with MOOCs might otherwise unmotivated pupils but to only some, made the material more accessible. He furthered an inquiry that were the lectures such a bad format in the Age of Industry; why then did it promptly get tolled once digitalized and flown to some pedagogical revolution, it seemed evident that teachers were more promising than pure MOOCs on disseminating learners full schooling experiences not to say saving academics’ careers.

There was no significant difference said Settha Kuama and Usa Intharaksa (2016, pp.53-82) between SLs (successful online language) and ULs (unsuccessful online language) use of resources management strategies. Regarding affection in online learning, there was a significant difference in terms of perceptions. Metacognitive strategies and affection in online learning had significant correlations with online English learning outcomes. The results suggest that low English proficiency students lacked online learning skills and experiences in self-directed learning. They may not be ready for learning English online. Another explanation was ULs demotivated was that students might be dissatisfied with the designs of the overall course and the online quality of the online tasks. The other factors that demotivated ULs tyros to study online included course resilience, the course quality, ease of use and usefulness. ULs tyros still preferred face-to-face learning English classrooms because they were likely ready to learn independently.

Both MOOCs and OERs (Open Educational Resources) might unlikely survive long term because both profits would disable to cover their costs. Bother MOOCs and OERs also met problems, like unmet guaranteed quality, low rate of graduation, plagiarisms and more while OERs faced copyright policies, unsustainable funding and more. Still, both systems might alternate traditional system but MOOCs, OERs and their schooling implications should be advantageous (SEAMEO, 2018 pp.1-12). The logistic regression showed that motivation within learners revealed significant relationship with a MOOC's completion but motives to attend MOOCs were unlikely having significant relationship with the opportunity to earn Completion Certificate. Still, intrinsic motive to acquire skills useful to change workplace and to acquire a Certificate significantly raised the opportunity to complete MOOCs. Therefore, a motivation owned a negative relationship with the completion of MOOCs or low rate of finishing the courses (Tatiana Semenova, 2020). MOOC enrollers were well-educated ones in the developed countries but higher rate of dropouts. On the other hand, Myanmar and the Philippines and SEAMEO elites promoted MOOCs and OERs (Agnes E.P. Valenzuela, Dr. 2018 pp. iii-v). Prof. Bondie observed online limited them to some sight and sound while learners literally did not feel the crowd including learners would arrive from countless spaces in an online class, whereas climates and time were unlike conventional classes, some



onliners would attend online class with their family members and children and some other onliners were single (Lory Hough, 2020).

Research Objectives

1. To locate satisfaction of trainees about online Learning of English Worldwide Talk My Way during April 20-May 26, 2022 in Buddhapanya Sri Thawarawadee Buddhist College, MCURK.

2. To locate attitude of trainees about online Learning of English Worldwide Talk My Way during April 20-May 26, 2022 in Buddhapanya Sri Thawarawadee Buddhist College, MCURK.

3. To locate speaking progress of trainees about online Learning of English Worldwide Talk My Way during April 20-May 26, 2022 in Buddhapanya Sri Thawarawadee Buddhist College, MCURK.

Literature Reviews

When most educational paradigms promoted students -centeredness, active learning courses and classes but COVID-19 outbreaks storming global wide, the Orders of MHESI and MOI including the golden statement of His Excellency PM and Minister of Defense, Gen. Prayuth Chan-ocha, “ Health Before Liberty” (Thaweesilp Vissanuyothin, 2020) announced in the TV Pool on April 2, 2020; NIDA Poll asserts that 83.80% of the respondents ascertained they selected Health before Liberty to help halt the COVID-19 outbreaks so that they will regain their liberty of livelihood (Suwicha Pow-arree, 2020). Asst. Prof. Theerawat Kwanjai (2020) advocated that counter COVID-19 in each country was differed in details but countries offered values though admitted that the state must have special tool in the face-to-face and contingent situation and still instill the stance to provide human values and dignity to public while being conscious of moderately exercising authority cohesive to the cause so that the restriction of liberty should lead to achieve objectives of authentic prevention and eradication of the disease. Consequently, during city lockdown, halts of schooling activities, MOI and MHESI encouraged MOOC and online courses as remedies. As such, the Buddhapanya Sri Thawarawadee Buddhist College, MCURK without dispute, turned to organizing an online class to improve English communication skills for her over 60 collegians, her personnel and seculars during April 20-May 26, 2020 while conducting a survey on their satisfaction, attitude and English speaking progress on the course objectives and training activities. However, fifty applicants have applied to be the onliners.

Wks. & Days	Lessons to Be Learnt	Instructors	International Speakers
WK.I - D.1 Apr. 20, 2020	Formal and Informal Greetings, Congratulation and Condolence	1. Asst. Prof. Dr. Yota C. 2. Dr. Prakob C. 3. Dr. Suwannee H. 4. Ms. Conie A. 5. Mr. Suphat C., DC. 6. Pm Weeratis W. Dr.	Mr. Lewis H. : UK Ms. Arlene D.: Ph. Ms. Megan E. M. : USA
WK.I - D.2 Apr. 21, 2020	HVQ, QW. and Responses	Similar to above	Ven. Theeraphat : USA Mr. Lewis H. : UK Ms. Arlene D.: Ph. Ms. Megan E. M. : USA
WK.II - D.3 Apr. 25, 2020	Finding Directions: Place, Transportation and Government Offices	Similar to above	Ven. Pm. Hansa D. Assoc. Prof. Dr. IBEC Mr. Lewis H. : UK Ms. Arlene D.: Ph. Ms. Megan E. M. : USA
WK.II - D.4 Apr. 26, 2020	Giving Instructions and Recommendations: Local food, activities and entertainment	Similar to above	Ven. Phra Bryan USA Ms. Japati (Mallika) SL Ms. Arlene D.: Ph.
WK.III - D.5 May 4, 2020	Daily Life Conversation: Homelife, school life, worklife; family-life and activities	Similar to above	Ven. Phra Bryan USA Ms. Japati (Mallika) SL Ms. Arlene D.: Ph.
WK.III - D.6 May 5, 2020	Our World: holidays, hobbies, physical exercises and health	Similar to above	Mr. James R. Parry: UK Ms. Japati (Mallika) SL Ms. Arlene D.: Ph.
WK.IV - D.7 May 11, 2020	Socialization: travel, community and friends	Similar to above	Ven. Theeraphat : USA Mr. Lewis H. : UK Ms. Arlene D.: Ph. Ms. Megan E. M. : USA
WK.IV - D.8 May 12, 2020	Future plans; goals and dreams	Similar to above	Ven. Phra Bryan USA Ms. Japati (Mallika) SL Ms. Arlene D.: Ph.
WK.V - D.9 May 18, 2020	Reviews and feedbacks	Similar to above	None
WK.V - D.10 May 19, 2020	Round 1 Conversation Test	Similar to above	None
WK.VI - D.11 May 25, 2020	Round 2 Conversation Test	Similar to above	None
WK.VI - D.12 May 26, 2020	Round 3 Conversation Test	Similar to above	None

This online class survey would reveal what reactions onliners had to the Worldwide Talk My Way objectives and activities. The team would embrace the outcomes and recommendations for further developing the course and future studies.

Research Methodology

The Buddhapanya Sri Thawarawadee Buddhist College, MCURK methodologized this survey with designing period and course outlines to be active in April 20 - May 26, 2022 scoping that documentarily based on the



Program of Zoom Cloud Meeting imposed to 50 respondents aka onliners. The scope of contents was briefly shown in Table 1 below.

N	Descriptions/ 50 onliners	Likert's Scale-%
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Table 1: The Course Descriptions: The population in this survey involved 50 onliners who were 2 Collegian personnel monks and 4 Collegian female personnel. 19 collegian monks, 6 male collegians, 6 female collegians, 2 non-collegian monks, 6 male seculars, and 5 female seculars. Data collection was through observations and survey questionnaire twice conducted. The first survey was conducted after the second week of the course to find whether the lesson plans should be modified or not and to add the respondents' recommendation to the second survey. Finally, in data analyses, the team would conclude the observation through applying descriptive statistics involving frequency, means, and standard deviations with content analyses and discussions as well as descriptively presented the findings and recommendations from the study and recommendations for future investigations as the interpretative criteria below:

Table 2 Interpretative Criteria

1.0 0	-	1.80	00.00- 36.19%	= strongly dissatisfied /disfavored/ negative/ very low level
1.8 1	-	2.60	36.20- 25.19%	= dissatisfied/disfavored/negative/low level
2.6 1	-	3.40	52.20- 68.19%	= neutral/neutral/neutral/moderate level
3.4 1	-	4.20	68.20- 84.19%	= satisfied/favored/positive/high level
4.2 1	-	5.00	84.20-100.00%	= strongly satisfied/favored/positive/ very high level

Results

A. First Assessment: After 4 days of the online course; the team has conducted a survey during April 29-May 2, 2020 to check trainees 'preferences; the team found that first, 80.00% (col.4+5) strongly favored the online course. 74.50% (col.4+5) strongly satisfied with online course and its pay-off. 65.40% (col.4+5) strongly wanted the ongoing online course. 65.40% (col.4+5) strongly admitted their English speaking has improved as shown in Table 3 below.

Table 3 Summary of the Round 1- survey on online courses



O1	Objective I: To develop 4 latencies of the College personnel, students and secular trainees in applying English from basic to skillful levels responsive to the digitalized era communication	0	9.1	9.1	31.8	50.0	4.22 [84.4%]	0.95	VH
O2	Objective II: To develop latencies of the College personnel, students and secular trainees on techniques of efficiently using English in the digitalized era communication while enabling them to apply it in livelihood and career.	0	6.8	11.4	29.5	52.3	4.27 [85.4%]	0.91	VH
O3	Objective III: Trainees find opportunities to exchange experiences and opinions during training and enable to apply the English skills to their livelihood and career.	2.3	2.3	13.6	25.0	56.8	4.31 [86.2%]	0.94	VH
O4	Objective IV: To promote and develop English skills for the College personnel, students and secular trainees for the purposes of consistent public relations on the College activities	2.3	4.5	9.1	15.9	68.2	4.42 [88.4%]	0.99	VH
							AVERAGE 4.31 [86.20%]	0.95	VH

D. The results of satisfaction and attitude check on training activities for English speaking skills: The team found that trainees were strongly satisfied and optimistic with Day-I (greetings) at 85.80%. Trainees were satisfied and optimistic with Day-II (HV & WH questions) at 83.60%. They were strongly satisfied and optimistic with Day-III (direction, transports and public offices) at 84.80%. Trainees were strongly satisfied and optimistic with Day-IV (introducing and recommending Thai foods and entertainments) at 85.80%. Also, trainees were satisfied and optimistic with Day-V (routine life) at 83.20%. Trainees were satisfied and optimistic with Day-VI (hobbies and physical and health exercises) at 83.60%. Trainees were satisfied and optimistic with Day-VII (travel and socialization) at 83.20%. Trainees were strongly

satisfied. Trainees were strongly satisfied and optimistic with Day-IX (activity reviews) at 84.00%. By overall, respondents highly favored and had positive attitude about English speaking training at 84.60%. The most satisfactory was DAY-VIII, followed by DAYS-IV, I, III, IX, VI, II, VII and V respectively as shown in Table 5 below.

Table 5: Training activities for English Speaking Skills in percentage means, SD and interpretation

N	Training activities in English Speaking Skills	Likertian Scaling Results					\bar{x}	SD	Int.
		1	2	3	4	5			
W1	Day I [3 Hrs.] - Develop and train on greeting in classical English	2.3	2.3	11.4	31.8	52.3	4.29 [85.80%]	0.92	VH
	Day II [3 Hrs.] - Develop and train on HV and WH Questions	2.3	4.5	9.1	40.9	43.2	4.18 [83.60%]	0.94	H
W2	Day III [3 Hrs.] Develop and train on telling direction, transports and government offices	0	6.8	9.1	36.4	47.7	4.24 [84.80%]	0.88	VH
	Day IV [3 Hrs.] Develop and train introduction, recommendations on food, activities and entertainments	0	6.8	11.4	27.3	54.5	4.29 [85.80%]	0.92	VH
W3	Day V [3 Hrs.] - Develop and train on routine life, study/working and family jobs	0	9.1	11.4	34.1	45.5	4.16 [83.20%]	0.95	H
	Day VI [3 Hrs.] - Develop and train on our world, hobbies and physical exercises and health.	0	6.8	15.9	29.5	47.7	4.18 [83.60%]	0.94	H
W4	Day VII [3 Hrs.] - Develop and train on travel, socialization and neighbors.	0	6.8	13.6	36.4	43.2	4.16 [83.20%]	0.90	H



	Day VIII [3 Hrs.] - Develop and train on future planning, targeting and actualizing dreams	0	6.8	9.1	29.5	54.5	4.31 [86.20%]	0.90	VH
W5	Day IX [3 Hrs.] - Revising all weeks	2.30	4.5	11.4	34.1	47.7	4.20 [84.00%]	0.97	H
AVERAGE							4.23 [84.60%]	0.92	VH

E. English speaking improvement check after the online course:

E.1) After 4 days attending the course, 32 respondents (65.40%: col. 4+5) strongly admitted their improvement in English speaking. **E.2)** After 9 days or 27 hours attending the course or the first round final test on formal and in formal greeting with visible-thinking questioning, 36 respondents (81.90%: col.4+5) strongly admitted the improvements. **E.3)** After 10 days or 30 hours attending the course and taking the first round final test but this time the topics have been changed to directing to various places and introducing local activities, the team found that 36 respondents (81.90%:col.4+5) strongly admitted the improvement. **E.4)** After 11 days or 33 hours attending the course and taking the second round final test but this time the topics have been changed to on home-life, work-life, hobbies and etc., 37 respondents (84.10 %: col.4+5) strongly admitted the improvement as shown in Table 6 below.

Table 6 English communication improvement in percentage: N = 44

N	Self-assessment on Improvements	1	2	3	4	5
1	After 4 days attending the course, do you improve in speaking English or not?	5.50 [3]	1.80 [1]	27.30 [14]	32.70 [16]	32.70 [16]
Assessment after Class IX						
2	Day X [3 Hrs.] - 1 st Round Test on greeting and questioning.	0	4.50 [2]	13.60 [6]	36.40 [16]	45.50 [20]
3	Day XI [3 Hrs.] - 2 nd Round Test on telling places and introducing activities	0	6.80 [3]	11.40 [5]	31.80 [14]	50.00 [22]
4	Day XII [3 Hrs.] - 3 rd Round Test on home-life, work-life, hobbies and etc.,	0	4.50 [2]	11.40 [5]	36.40 [16]	47.70 [21]

Discussions

A. Satisfaction of the Online Course Objectives: By average, the course objective earned respondents' favors at 86.20% or = 4.31 with SD 0.95. The highest favor was Objective IV (88.40% (= 4.42 with SD 0.99) which was to promote and develop English skills for the College personnel, students and secular trainees for the purposes of consistent public relations on the College activities. Rationally, public relations raised brand visibility and accredited an organization before customers, policymakers, media analysts and policy influencers, and stakeholders. This online course of Worldwide-Talk-My-Way thus served the trainees' purposes and satisfaction which led to positive attitude towards it and recommended to continue another online course for better proficiency. Respondents might have known the new twelve trends from Dr. Karndee Leopairote and True Digital & Media Platform Company Limited which might impel them to speak English fluently. Karndee Leopairote (2020) suggested the unprecedented ill-effects of COVID-19 transited people, economies, social, politics and livelihood and the Thais would encounter 10 potential trends, like new social structure with IOT, coercive resilience and agility, globally emotional crisis and touchless society, public space/indoor technology with health, prioritizing space over convenience, home-stick economy, proactive healthcare platform, last mile & next hour logistic, wearable device, and lastly, superfood & food supply chain transparency to personal food sippy. The team from True Digital & Media Platform Company Limited (True ID team, 2020) consequently agreed with Karndee Leopairote but adds more on mobile banking or cashless societies, and tele-medicine. All ensured that online utilization played the leading role in human livelihood, studies, working, shopping and healthcare and more. However, Objective I became the lowest high earning 84.40% (= 4.22 with SD 0.95).

It was to develop four latencies of the College personnel, students and secular trainees in applying English from basic to skillful levels responsive to the digitalized era communication. This lowest high score might come from the word "**Basic English**" which made attendants felt why they had to restart Basic English again and again; it seemed discouraging. Still Objectives II & III would introduce them English speaking techniques and having opportunities to exchange experiences and opinions which attracted them to acquire and practice more conversations.



B. The satisfaction and attitude over training activities for English speaking skills

Warakon Suwan (2019) found that the satisfaction of those involved with the use of mandatory school curriculum and the efficiency of the teachers' management process of Active Online Learning for alternative education students were in the high level at 83.0% in the first semester but growing to 84.2% in the second semester. In general, our team also found that respondents highly favored and had positive attitude about training activities for English speaking skills (84.60%). Looking closely, respondents primarily and strongly favored and optimized developing and training on future planning, targeting and actualizing dreams (Day VIII) since it allowed them to think ahead systematically and directly hit their purposes to exploit IOT. At the same time, Kittapon, S. (2019) from OBEC asserted that e-Learning networked all possible teaching aids around the world into e-meeting, where its usefulness was inclusive learning, life-long learning, modern contents, convenient and speedy search of information, better memory, similar contents nationwide, automatic self-evaluation, opinion-given involvement, low costs and better understanding and interest prevalent among trainees.

Respondents also strongly satisfied and optimized Day-IV activities in developing and training on introduction and recommendations on food, activities and entertainments at 85.80% and Day-I activities in developing and training on greeting in classical English (both formal and informal) at 85.80%. Both days should be cohesive because formal and informal greeting activities antecedent to welcoming visitors when tourists visited the local area to experiences local lives and the onliners could introduce local food, activities and entertainment to all visitors. It was similar to Andrew Winston (2020) who encouraged people to stay home and saved oneself while spending new normal of life and made use of online to do business and academia, particularly knowledge searches since “knowledge is power” as Sir Francis Bacon hinted us. However, respondents lowest favored Day-V activities in developing and training on routine life, study/working and family jobs at 83.20% or $\bar{X} = 4.16$ with SD 0.95. He furthered privacy unlike secrecy was the ability, power and right to choose one's feeling, thoughts and whom to share with or not to share with. What one kept private and what one shared was what made one popular, unpopular, desirable, funny,

charming, mysterious, and charismatic. Reinvents' attitude might resist such topic to dig deep into their privacy.

Nevertheless, what have been analogous to our study was a survey of onliners' attitudes and evaluation on a remedial program in technical English 1 through web-based instruction. However, the latter group's attitudes towards the remedial program were more positive than the former group. Both groups were satisfied with immediate feedback after each exercise. Learning styles and attitude towards e-learning among university undergraduate students in international program in Bangkok, Thailand and found that there was a relationship between learning styles and attitude towards e-Learning among undergraduate students in an international program university in Bangkok about instructional preference, information processing including visual and tactile or sense personality style. She further recommended that no doubt, e-learning will be the future trend in education. Most institutions will adapt the system to provide accessible education to individuals, worldwide. Nevertheless, with the rise of technology in education, evidently, new challenges shall arise, particularly learning and emotional issues which might impact the academic achievement of the graduates. In summary, majority of researches revealed that there was very strong satisfaction and positive attitude toward English e-learning cognitively, behaviorally, and affectively.

C. English Speaking Improvement: In the first survey during April 27- May 2, 2020 just after 4 classes, 32 attendants strongly agreed that their English speaking has improved while 18 neutrally agreed and disagreed. Ziglar (2009) has ever convinced if one were not willing to learn, none could help; but otherwise none couldn't stop any determinants (to become fluent in English). Because these 50 respondents were voluntarily attending class and their determination of acquiring English speaking skills, they were rewarded. And there is no English miss-speaking except blissful mishaps which would encourage onliners to venture and progress in happily speaking English. As Bernard Shaw (1944, p.330) said progress was impossible without change, and those who could not change their minds could not change anything. It was witnessed that 36 applicants in the final test had strongly ascertained their English speaking improvement.



Conclusions

After 4 days of the online course; the team has launched a survey during April 29-May 2, 2020 and found that majority favored 80.00% while just 20 % disfavored. 74.50% were satisfied with the online course and its pay-off and 25.40% disagreed. Finally, 65.40% wanted ongoing online course while 24.60% disagreed. Only 65.40% agreed their English was improved while 33.80% disagreed. The post survey during May 19-29, 2020; the team found that by average, the trainees were satisfied and optimistic with the online course objectives at 86.20% or. The highest one was Objective IV (88.40%) which was to promote and develop English skills for the College personnel, students and secular trainees for the purposes of consistent public relations on the College activities. Further, the team found that by overall, trainees were highly satisfactory and optimistic with the training activities of English speaking skills at 84.60%. The highest satisfaction and optimism was on Day-VIII activities in developing and training on future planning, targeting and actualizing dreams at 86.20% followed by Day-IV activities in developing and training on introduction, recommendations on food, activities and entertainments at 85.80% and Day-I activities in developing and training on greeting in classical English (both formal and informal) at 85.80%. However, Day-V activities in developing and training on routine life, study/working and family jobs earned lowest scores at 83.20%. Finally, by average 37 trainees (84.10%) strongly agreed their English speaking has improved.

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THE GIVING HELPING CONCEPT OF BUDDHIST PHILOSOPHY

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Abstract

The Buddhist concepts offers indiscrimination to solve the problem of selfishness through building mental equality. He called it “compromisation” a process of reducing our own needs and that of the others to the level of the mutual agreeableness. This is through enacting regulations with the aim of human development rather than mental coercion. As a result, it leads to helping others without greed, hatred, and delusion or unwholesome roots (DN.III.275). Consequently, helps in Buddhist philosophy is to develop through three development perspectives, 1) perception: it is possible to help under dogmas such as laws, disciplines, mores and common practices coded as the cornerstone one must not infringe without prior common agreement and consensus. 2) consciousness: helps which is ministration emphasizing righteousness in accordance with Dhamma and not for oneself and anyone else. 3) wisdom: helps under prudence which are not just only supporting Dhamma or promoting righteousness but also enabling the persons under assistance to achieve self-development through self-reliance rather than leaving them forever awaiting helps from other people.

Keywords: The Giving helping, Buddhist philosophy

Introduction

Migration comes from many causes such as wars, politics and poverty and so on. The reports of the Thai Action Committee for Democracy in Burma (TACDB) propose a problem of the Myanmar-migrated Rohingya. Myanmar denies their citizenship. In addition, in 1948, the Myanmar armforces uprooted them. Hundreds of their villages were burned down and thousands of them were slaughtered which brought them exodus to Eastern Pakistan at that time. Here was the genesis that the Myanmar officers attempted to threaten and expel them in the aftermaths. The emigrant surges by surges flooded to Pakistan and later to Bangladesh (TACDB: <http://www.tacdb-burmese.org>) on account of slaughters and denial of this group without Burmese nationality. The perspective was that they are the Bangladeshi-origin Muslim who sought wars and attacked Buddhist temples and Buddhist believers during the Burma fought wars with the British. It fueled vengeance within the Burmese until today. News about the Rohingya death in the sea due to no countries welcomed them. This issue attracts multination about the perspective of human-human helps.

Garrett Hardin propositions that environmentalists compare this world as a “spaceship”. They explain that it includes homes and humans and all should involve with it and none or any organizations annihilate or pollute it rather than resource sharing. However, the problem is whether each one on this world deserves equal rights to evenly share the resources. The idealists such as the religious group view that we should share our resources to all even migrants including help strangers but his leads to some ethical problems contradicting an idea that this spaceship might not have lavish areas as such. It is commonly compared to a rescue spaceship because it is subject to the commands of a captain. No spaceship survives if all make decisions but this world spaceship may not have such captain. Even the United Nations commands inadequate armforces to coerce its disputing members to calmness.

While we are considering the matter that this world spaceship is without its captain or helpless captain, it leads to a problem that who deserves to allocate these resources. Rationally, victims of disasters should be helped or share their means of living such as havens, and some meals. It steps to another problem that how residents of a nation or in the spaceship should react. In addition, if they want to help, they should examine the following problems.1) the congested size



of the rescue spaceship. 1) a territory of a nation accommodates restricted size affordable to their population, and 2) the resource crisis we lost from this helps (Garrett Hardin, 2008:337). With the problem perspectives, we find that there are opinions about helps in both philosophy and the Theravada Buddhist philosophy to further synopsise such problems.

The Concept of the Giving Helping in Western Views

With the western viewpoints considering helps through debates of equality by Aristotle, it is viewed that human are equal under the same rule and it is the principle of equality (Surin Intharat, 2008:35-38). It allows Aristotle views fairness as equality but emphasizes individual. All should have equality with their own rights that all equally earn every sharing. It is the parity from the sharing of health, honor and safety measured by sentiment and that is acceptance from all (Charles M. Young, 2006:184-185).

However, J.S. Mill sees that equality is depended on elements rather than equality with its own values because, had it been considered by any rules; it had to be evaluated through utilities primarily emerged with social. Such equality is intangible and cannot be measured by other reasons besides the occurred utility and for the majority due to when the equality is viewed as a matter of ethics; it should be seen as the matter that all in society should commonly share the consequential utility in order to retain the equality within societies (J.S. Mill, 2006:111-112).

On the other hand, Immanuel Kant finds that equality has its own worth within. It is unnecessary to rely on any conditions or any factors. We should be equally treated since humanness is within humans and equality is not only the right thing but also the way to treat humans. The Kant-based ethics emphasizes human values and the idea of justice as equality; they become the critical roots of the ethical rights system. He postulates, "Treat human regardless you yourself or fraternal humans counting that they are the destination in themselves and never count them just as tools" (Immanuel Kant, 1985:47). Consequently, equality is considered under the condition that it is primarily the individual rights or social utility.

An American philosopher like Michael Walzer advocates pluralism and calls the ways to build social, which shares residence and helps each other.

Walzer attempts to seek something to propose a status of a policy to prevent migrants, which draws a subsequent question whether cities deserve rights to close down their borders to prevent migrants. His answer is, it is possible because they hold authority to close down their borders as they favor but they cannot curtain and segregate social from each other or divide the world. They cannot do as such.

The decision of border closure or denial of helps is possible but Walzer is comparing the political communities and associations. For example, members in an association may say, "each one of us all reasons why are we selected and those not being selected should not own rights to join." Walzer consider the infer is unlikely perfect because such status is rather like a small family. They claim about the morals to open their home doors not to admit whom they do not want to welcome them. However, if they were the same ethnicity as they own or had they thought they were the same humans as they were; then they deserve to enter. Such excuses about family are just the better foundation for the migrant policy (Peter Singer, 2008:394-350).

Developing pluralism is more apparent especially about its social solution at the first place rather just focusing on individuals to own liberty. Had the social truly own equality; it was not just that it saw only itself but seeing it in a common dimension, the "equality" of the entire world rather than of any individuals or any groups. Such equality should come before the existing liberty of each one. This concept helps solving the pluralistic problems in societies. Therefore, such problems are to examine the matter of liberty and equality where which one should be primarily emphasized. Had each one thought just liberty; all would attempt to secure their own gains or pave alternatives where one could minimize loss. Such welcomes selfishness, lulling just about oneself and alienating other who shall pilfer advantages from him/her. Consequently, one attempts to exclude them through discrimination and unready to help others but just oneself.

Yet, if we looked at other side, we should find the pluralism endeavoring to see everyone is non-alien from the same family. All should own more than liberty and that is equality, believes in humanness of all and believes that this world is the only spaceship where none should float in the sea because there are adequate rooms for us to help. In addition, had there be problems of difference;



then just leave it to the law to identify equality as the social issue at large rather than just only individual liberty.

The Concept of the Giving Helping in the Buddhist View

The hypothesis is first required to consider in the religious discussion is that if the problem began from a group of people living in a safe place and wants to help those who are in misery; how would possibility happen? If two groups were considered by a group was on the land while the other group was in the water; we might seek ways to rescue them in various ways such as, finding wood, life buoy or rope to be thrown out, for examples. And if both groups are traveling in the same cruise ship and meeting a shipwreck; then a group is on the ship while another group is in water and under the limitations of the rescue ship; then what should we do? The problem we should think before rescue is out limitations. For example, a ship is possible to accommodate 50 passengers; we can help just only 50 of them and what should we do with another 100 people? Anyone who can refer to the moral principles will have number of reasons such as the Christian-based concept see all as fraternal or Marx-based concept see their needs and so on. We should take all 150 people on board even the ship can board just only 50 passengers; the ship may sink and all will die. This fairness can turn into tragedy (Garrett Hardin, 2008:338). We all are seeking reasons to the problem all are looking for whom should be helped on board and who should be left floating in the sea. De facto, this world chooses the rich rather than the poor, the wise rather than the stupid and the thing make both sides feel not guilty is those who are on board will talk about morals.

Calling about the help by social perspectives helps speakers feel good. However, as such the Theravada Buddhist philosophy digs deeper-helping other with kind spirit and compassion is counted helping oneself (SN.19/361/186). Saving oneself her is not just talking or thinking only but doing something too. For example, the case of Paisarn Wisalo expresses opinions about the situation of solving the problems of the Rohiya abandoned in the sea. His Most Venerable says, “Abandoning friends dead amid the sea is not the way to do. At the same time to adopt the entire burdens is hard. What we can drive it happens is sharing the burdens among neighboring countries funded by international countries. On the other hand, it requires cooperating from the upstream country to intercept the long-term migration. There are many exits but primarily it is the

intention to help them as the fraternal humans and with the consciousness of being humanness (MaticchonOnlin/ <http://www.maticchon.co.th>).

Offering such help is not the matter of rationalization but the matter of sentiment where all should offer to each other (MN.12/530/405). Perceiving life loving of oneself is equally important to loving the lives of others. It is the reflection of kindness in term of equality because such attribute is the one that Buddha equally treating both humans and animals with mindfulness, both the optimists and the pessimists, i.e. Devathatta, the archer, Āṅgulimāla the robber, Rāhula and Thanabāla the elephant (Kh.Ud. 32/8/43). Such equality is critically focused at the mental level only but when individuals still cannot own such mentality, P.A. Payutto, (2007:99) proposes solution to rescue such different concept named compromise among needs to demand others to level their needs to the one who has reduced his/her needs. This hypothesis comes from reflecting the real human problem who needs others reducing their needs but one must reduce one's too. This might become reluctance, which allows the richer, or the wiser just rather talk terms of morals or rules of practice than any real actions are taken. An example of a journal reports, "The new exploration results people around the country in the Wall-Street journal and NBC show that concerns and awareness of environments are prevailed except to prevail on everyone. The 8 in 10 Americans claim they are environmental conservationists. Half of them claim that they are strong conservationists. The Americans claim that they are willing to sacrifice to have better environments but what they do is another thing.

When all parties attempt to recall equality but fail, this is because it is impossible to authentically create equal mentality. It is due to the defilement: Desire/Lust which each one owns. The Buddhist principles thus begin with compromise between lust and self-development. It begins with moderation, - "development without coercion". Meaning it is not to coerce all living things to spend their lives and to seek the same happiness. They have to be related to the focus of self-development through laws and morals as the control. However, these laws need to reflect on each one and if the person did not yet develop; there must be laws or mandates but if there were training of development; there are problems, and rules were just the common signs (P.A. Payutto 2007:166-167).



Consequently, equality begins with free principle, which is the principle of freedom focusing that all own the rights of decision making in every action. A content claims, “all animals own their karma, are karma successors, have karma as their origins, their tribes and their resorts. Karma distributes the bad animals from the good ones” (M.III.14/596/292). This content indicates that action or deed causes and enables all to freely choose. Every time to choose creates karma consequence. Making the good people (refinement) or the bad people (defilement). With such principles, it indicates a human nature that humans always own liberty to choose doing everything.

“Building motivation” or volition is the exit from the problem by adding adequate information for decisionmaking to optimize a choice. There are two modules of the motivation or the data, 1) “goodness” founded on Alobha or non-greed, adosa or non-hatred, and Amoha or non-delusion; 2) unwholesomeness rooted in lobha or greed, Dosa or “hatred”, and Moha or delusion (DN. 11/228/163). Therefore, choosing the most correct one is “Kusala” and the variable leading to wrongly choose is “Akusala”. Thus, adding probability of Kusala more than Akusala is compared to building the choice for the more correct number.

For example, in the case of precept on prohibition to touch woman but if the torrent floods the mother away; the monk does not deserve to touch his mother with hand but should find a boat or a plank or a banana trunk or a log to give her. But when there is no boat, a blanket is possible but the monk should not say, “Mom hold this cloth” or his mother slips and the monk catch hold her hand; he should not abandon her but lead her to the bank. It is remarked that the best thing is not to touch (VvA. 1/3/173). This example provides a choice between “A”: immediate assistance and no thinking; and “B”: assistance with condition of not infringing any rules. If the situation is flashing with both deadly torrent and with immediate rescue; those choosing “B” such as reflecting whether Buddha has modified the infringement for the benefit or for virtuous cause because any woman who she is either being our mother or our daughter or our younger sister due to being any women; they are all the enemy of celibacy (VvA. 1/3/173). The mother might be taken by the torrent and immediately jumping into the deadly torrent as in “A” might secure her.

However, when the monk chooses as such; it is also the pundit subjectivity, yet the issue is we are reflecting on helping and must be done on time and helping mainly relies on the driving power instilled in the mind. In this case, we may find the answer that the power of Kusala is certainly the key. However, it is heeded *that Kusala* is earned from what kind of practicing or training, i.e.

1. The Perception Model: knowing everything as it is. In Visuddhimagga, Phrabuddhakosajaraya compares it like an infant who is innocent. When it sees a silver coin, it knows only the round, thick and hard shape but cannot call it and how to use it. It does not know that the coin is valued and can buy things one wants for eating. Such infancy knowledge is called “Saññā”.

2. The Enlightenment Model: it is the comprehension from learning more like the adult or common people who understand about the silver coin and they can spend for purchasing what they want but they do not know details of what is the real coin and what is the fake coin.

3. The Wisdom Model: it is the knowledge acquired from education and explicitly understanding details like the artisan who sees a silver coin and knows which one is real and which one is fake, who does it, where it is made and what material, it is made of (Buddha Kosajaraya, 2005:3-4). When all the three models have been adopted to decide the monk’s ministrations whether to help his mother falling into the torrent or not. The answers are as below.

1. Reflection on the level of “the Saññā”, it aims at the persons for help is a woman according to the covenant that a monk should not touch a woman. The monk concerns on this fact counted that this rescue is improper because the person who falls into the water is a woman and the covenant evidently prohibits. An infringement is to violate the covenant. Then help is likely impossible if the first Model is reflected. However, it eases to clearly judge on right or wrong with the doer and it contributes equality with regards to rules which all co-existing in the Sangha must abide and even the awakened one are not exempted.

However, reflecting this matter requires additional provisions. For example, in the case that Buddha permits monks to foster their mothers who raise them and the statement in Maṅgalatthadīpanī that all children who unlikely disregard laity; they should repay their former debt with fostering their mother



sand fathers as such. Fostering should be seen what has been stated called fostering mother and father is the duty of lay persons and it should be understood that what had been stated on fostering mother and father; monks should not do. Due to, the statement of normally, the religious persons should be free from all debts but in fact mother and father should be fostered by any children (Mahamakutrajittayalaya, 2006:212-213). The help is thus possible and in danger; they can be helped without delay. All these statements are inscribed in details in the canon or in the Vināya.

In the case of helping others beside father and mother, it is possible in the case of mercy under the principle of contribution and sacrifice. However, it must abide in the stipulation of not overacting until depleting the critical rules. Assistance at this level unlikely takes sentiment surpassing the existing rules as its reference for gaining benefits of the social peacefulness. As in the case of Cakkavattisutta, it inscribed about a king solving problems through contributing treasures to robbers plundering others so that they can adjust them. When people witness the king doing as such; it made people become robbers more. The king later found that contributing treasures was not the way to solve the problem; therefore, he changed into arresting those robbers for penalization (read details in (DN.11/33-50/43-60). Therefore, rules are possible for so that people, who help, adhere to the codes of practice while the persons under assistance are focusing on their self-development rather than awaiting just only assistance.

2. Reflection on the level of “the Viññāna”, it is the start to reflect more details that this woman is the mother and being her child, there must be affection and commitment. When the mother is in misery; the child has to help with clear duty at this level that the child must treat his mother with the principles of six directions. Mother and father are in the front and the son must foster them with five statuses. They are (1) with intention that they foster us and we must return their contributions. (2) Their affairs must be succeeded. (3) The family clan must be retained. (4) It needs to behave oneself worth to inheritance. (5) Upon their death, it needs to do Kālakiriya and dedicate the merits to them (DN.11/99/144). Being the child responsible for its father and mother; such code of practices is the principle of goodness rather than being the regulations. There are no enforced laws and no punishments if fail to abide. Supremely, in the case of the mother falls into water; even the monk himself has to mainly adhere to the Dhamma principles in immediately selecting to help and not being coded by

someone to impose or mandate. It is but the consciousness in Dhamma which might be reflected to the principle that “sacrificing treasures to save organs; sacrificing organs to save life and sacrificing organs, treasures and life to save Dhamma” (Kh.J.1.28/382/99). It is to build sentiments that rules and regulations are not more important than Dhamma or Virtues those one must do by oneself because what is important to decide to help anyone is beyond any conditions. The more we raise conditions; the more we shall encounter difficulties in decision making. To prove goodness demands to abide in the intention or the virtuous drive and focusing on not losing other people’s benefits. By practices, they must be evident and direct and that is the unconditional help and focusing nothing more than helping only.

3. Reflection on the level of “the wisdom”, it is the sensitive decision making in the case of witnessing the mother falling into water. At this level, it is not just the assistance with just righteousness or fairness only but also the benefits which will be consecutively happened. Consequently, the way to help is not just assistance only but also to teach to secure oneself in the aftermaths in order to realize self-reliance. It is the change of being helped by others into self-reliance. The monk has to teach her to be more careful or teaching swimming or helping others; they must be taught on self-reliance rather than awaiting help from others. Such method might be seen applying rigid way of assistance because people unlikely favor because normally, people favor begging rather than giving or favoring assistance rather than getting to work by themselves. Therefore, Lord Buddha hints, “I shall not foster you as the potter foster his earthenware so long. I shall not foster you as the potter foster his very raw earthenware. When I pressure, I shall tell; praise, I shall tell. Anyone owning the gist shall stand” (MN.14/356/193). It could be recalled as applying rigid measures. It is similar with the case that Kumarakassapa who attempts to help his mother to achieve enlightenment because since his birth she never fosters him. In the Commentary, it is inscribed that the tears flow from her eyes for 12 years. She is in misery by her separation from her son. Her face is wet with tears travels to seek nunhood and when she meets him on the road she shouts, “Son, Son and rushes to hold him. She falls with the wet monk robe and she touches the monk. The monk thinks, “If my mother hears sweet words from me; she will be worse. I should speak to her with rough and rigid sounds.” Then the monk speaks to his mother-nun, “What are you preoccupied with and just love you cannot detach.” She hears this and think, “Oh, are these my son’s words; he is so



rude.” She responds, “What do you speak?” The monk speaks the same statements.

She then thinks, “I weep for 12 years because of this son but he never owns sympathy but speaks with rude words. Why should I think about him again?”. She suddenly turns her back and detaches her love for her son and achieves being an awakened one on that day (Kh.A. 1/2/3/206) The method looks violent and might be found as ingratitude, however, in fact, it is to leverage her self-reliance to her benefit she deserves because at the end, the best help is to enable one to own self-reliance rather than relying on other things for dependency (DN. 10/93/86). It is similar in helping other - primarily securing them from misery and needed to also secure them to own self-reliance else such help is wasteful or valueless.

Conclusions

About the case of help, the author has reviewed both western concepts critically advocating liberty and equality leading to helps that some groups prioritize the liberty on decision making of everyone but it turns to be the one having greater power holds the rights over the less powerful ones. Help is then the matter of individuals who want to protect themselves. It finally creates selfishness. However, a concept of pluralism has been postulated that all should be socially altruistic having social agree to accept the same rules for co-existence of interdependence.

The Buddhist philosophy agrees with building equality but mentally like P.A. Payutto using the word “compromise” which is to reduce defilement in ourselves and in others to the acceptable level. This is through enacting laws for human development rather than enforcement. The reflection on the non-enforced principle of help might be focused on cultivating the mind to own goodness. It is without greed, without anger and without delusion through the process of reflecting help under the three perspective frames. 1) The Perception Model: the help under imposed rules critically relying on their covenants without infringement and if infringement be; it demands referential data or through debates until gaining epitome or quintessence. 2) The Enlightenment Model: to support Dhamma or altruism neither for oneself nor anyone else. 3) The wisdom Model: besides supporting Dhamma or altruism or righteousness; it is necessary

to promote the persons under assistance to enable them to further develop themselves with self-reliance rather than leaving them awaiting forever assistance or help.



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