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Foreword from the Conference Chair

On behalf of the chairs and organizing committees of the 3rd International Conference on Languages and Cultures (ICLC 2025). It is my great pleasure to welcome you to this year's academic gathering. Held under the main theme "Languages, Cultures, and AI for Sustainable Development," the conference provides a vital platform for dialogue, research exchange, and academic collaboration across disciplines and borders.

This year's online conference brings together a diverse range of scholarly contributions that explore the intersections of language, culture, and technology. The event covers timely and forward-looking sub-themes, including: English for Communication and the Propagation of Buddhism, Innovative Strategies in English Language Teaching and Learning, AI and Digital Innovation in Language Education, and Multiculturalism and Mutual Understanding for Peaceful Coexistence.

The conference welcomes a wide spectrum of academic submissions -research articles, academic papers, review articles, case studies in teaching and research, and theses from M.A. and Ph.D. Programs.

Language and culture are enduring pillars of human civilization. Language not only enables communication but also carries the identity, values, and collective memory of a community. Culture, expressed and transmitted through language, allows societies to sustain traditions, innovate, and adapt over time. In the 21st century, the emergence of Artificial Intelligence (AI) offers both challenges and opportunities—especially in the fields of language, culture, and education. When applied ethically and innovatively, AI has the potential to support preservation, analysis, and educational transformation, contributing meaningfully to sustainable development.



The presentations and proceedings featured in this conference reflect the dedication, academic rigor, and vision of our contributors. Each session has been thoughtfully curated to offer valuable perspectives, stimulate meaningful dialogue, and enhance our shared understanding.

I extend my heartfelt gratitude to all participants, presenters, reviewers, keynote speakers, and coordinators who have made this event possible. A special thanks to the organizing team and support staff for their tireless efforts and commitment. I hope this conference be both enriching and inspiring for all.

Prakrupundi.

Associate Professor Phrakrupariyarattanakhunpundit, Ph.D.
Chair of the 3rd International Conference on Languages and Cultures 2025





Korean Lateralization and its Pronunciation Challenges for Meiteilon Speakers

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Abstract

Despite having many phonological rules, the spelling-pronunciation disparity makes the Korean pronunciation very confusing to foreign students. Studies have revealed that Korean lateralization and nasalization are commonly the most difficult rules for foreign students while learning Korean. Therefore, this study examines the lateralization errors made by Manipuri students especially Meiteilon speakers, while learning Korean through pronunciation test. The study mainly focuses on the errors made in the alternation of /l/ and /n/ in the (l-n) and (n-l) sequences. The result of the test reveals that the students commit 55.88% errors in the /l/ and /n/ sound alternation. The aspects of the errors include pronunciation by spelling, incorrect application of rule, overgeneralization and incomplete application of rules. The causes of these errors are mainly due to non correspondence between spelling and pronunciation and also due to the differences in the phonological rules of both the languages.

Keywords: Korean lateralization; pronunciation errors; phonological rule; spelling –pronunciation correspondence; Meiteilon speakers.





Introduction

Proper pronunciation not only enhances our communication abilities but also boosts our confidence whereas mispronunciations can lead to misunderstandings, confusion and ineffective communication. Each language pronounces consonantal sequences in a different way. One of the hardest part or perhaps the most confusing part of learning Korean is the pronunciation since Korean written forms do not reflect their actual pronunciation (Wang & Tsai, 2009). According to Kim (2013), aside from having many phonological rules Korean language undergoes both progressive and regressive assimilation which can be challenging for the language learners to remember. Moreover, unlike other languages, assimilation in terms of manner of articulation between the two adjacent consonants is abundant in Korean. As a result, Korean language learners have a lot of difficulties in the acquisition of Korean pronunciation. Hoe (2012), discovered that lateralization and nasalization were commonly the most difficult rules for foreign students.

Personally, I have also faced difficulties in understanding the sound alternation when I was learning Korean. Additionally, it has also come to my notice while teaching the students that the alternation of [ll] and [nn] posed a big challenge for the students and find the sound alterations to be confusing. Therefore, the objectives of this study is to the study explore the similarities and differences between Meiteilon and Korean at the phonological level, analyze the percentage of pronunciation errors made by students and investigate the impact of both interlanguage and intralanguage interference on their pronunciation patterns.

Previous Studies

Studies done by (Cho, 2012 and Kim, 2015), as cited in Hasan et al., (2024), on the application of phonological rules in foreign speech from different language backgrounds have illustrated that pronouncing words as written without applying phonological rules was the most dominant





error among students. And on studies on transfer of Korean to English, Kang & Lee (2001) show that Korean students easily transferred obstruent nasalization in the production of English words such as *good news*, *top most*, *good meal* etc. Kim (2004) also reports that Obstruent nasalization, which takes place in the pronunciation of word such as / Δ pmu/ \rightarrow [Δ mmu] meaning ‘duty’ and lateralization as in the word /sinla/ which is pronounced as [silla] meaning ‘Silla Dynasty’ were transferred more easily to English than the liquid nasalization as in the word /kamlo/ which is pronounced as [kamno] meaning ‘honey’.

Therefore, the primarily aim of this study is to find the errors in pronouncing Korean lateralized words by Manipuri Learners of Korean, especially Meiteilon speakers (hereafter MLK) and also find the percentage and the types of errors.

The paper is structured as follows. First, the lateralization phenomenon in Korean will be described. Next, a hypothesis will be proposed regarding the production of Korean lateralization by the MLK followed by methodology. In the Methodology section, description of subjects, procedure and error calculation method will be given. Finally, the results of the test will be discussed followed by conclusion.

Background of the study

Lateralization in Korean

According to Shin, Kiaer and Cha (2013), Korean does not allow the successive combination of alveolar nasal /n/ and alveolar lateral /l/ due to surface-phonetic constraint in Korean. Consequently, the sound sequence of /n/ and /l/ either becomes [nn] or [ll]. Apparently, the assimilation of one to the other relies entirely on two conditions:

1. Whether there is a word boundary or within a compound word and
2. Whether the sequence is (n-l) or (l-n) (Sohn, 1999, p. 168).

The following section discusses the two patterns with examples.

The l+n pattern



When /l/ occurs in front of /n/ then the /n/ is always pronounced as [l]. The effects of this change can be seen in the pronunciation of 실내 /silnɛ/ → [sille] ‘indoor’. In addition to this, the same process of lateralization occurs across word boundaries as well, as in 늘 늦어요 /nuɯl nuɯtɛɯjɔ/ ‘He is always late’, which in connected speech is pronounced as [nuɯlluɯdzɛɯjɔ], (Choo and O’Grady, 2003, p.74).

The n + l pattern

According to (Choo and O’Grady, 2003, p.75), the pronunciation of /n/ as [l] is more restricted in the n+l pattern than the l+n pattern. In contrast to l+n pattern, the n+l pattern has an exception i.e. across Sino-Korean compound words, the (n-l) sequence changes to [nn] instead of changing to [ll]. However within a compound word when /n/ occurs in front of /l/ then /n/ is pronounced as [l]. They are illustrated with the help of examples given below.

1) 권력 /kwɯɯn+lɯɯk/ → [kwɯɯllɯɯk] ‘authority’

2) 공권력 /(koŋ+kwɯɯn)+lɯɯk/ → [koŋk*kwɯɯnnɯɯk] ‘government authority’

In the above examples we can see that 권력 /kwɯɯn.lɯɯk/ → [kwɯɯllɯɯk] ‘authority’ and 공권력 /koŋk*kwɯɯn.lɯɯk/ → [koŋk*kwɯɯnnɯɯk] ‘government authority’ are **pronounced differently** due to **phonological rules** that apply at **word boundaries** and **compound boundaries** respectively.

As we have briefly discussed the sound alternation of (n-l) and (l-n) sequences in Korean, it can be assumed that since the phonological rules of Meiteilon are different from that of Korean, MLK will face difficulties in producing correct pronunciation of the words which undergo lateralization and nasalization.

The present study seeks to prove the following hypotheses:

1. MLK will commit errors due to differences in the phonological rules of Korean and Meiteilon and

2. The problem is further compounded by the non correspondence between spelling and pronunciation.

the students is Y. Then, the percentage of errors is calculated as: $\times 100 = Z\%$. Having calculated the percentage of errors committed by the students, we then find the ranges of percentages of errors which provided clearer insights into the distribution of errors. This will enable us to get a clearer idea of the words which fall in the high, medium and low ranges of errors committed by the students. Furthermore, this classification helps to identify the specific words that students are most likely to mispronounce, highlighting areas where learners face particular challenges in pronunciation.

The range of error is calculated as follows:

$$\text{Range of category} = \frac{\text{max} - \text{min}}{3} = \text{say } a.$$

Then, the lower range: min upto (min+a) = say b

Medium: b upto (b+a) = say c

High: c upto (c+a) = say d.

Finally, the data is classified in tables according to the types of error made by the participants.

The percentage of the types of errors is calculated as follows:

$$\frac{\Sigma \text{ of each type of error}}{\text{Total number of tokens}} = \% \text{ of each type of error}$$

In order to examine the errors committed by the Manipuri students learning Korean, the following section presents the percentage and the types of errors.

The tables contain columns that include; the Korean words, the standard pronunciation of the Korean word, transcription of the students' pronunciation, deviation, number of students committing errors, percentage of errors and the overall percentage of error.

Table 1. Errors in the /l/ and /n/ alternation.

Sound Combination	Literal pronunciation	Standard pronunciation	Students' pronunciation	Deviation	Percentages of errors	Overall %
l+n	1.3 알 낳기 /alwlnahki/ (Oviposition)	allak ^h i	*alnak ^h i	[ll]→[ln] pronunciation by spelling	14/17 82.35%	59.41%
	2. 물 난리 /mulnanli/ (suffer due to water like flood)	mullalli	*mullanni	[ll]→[nn] the final /l/ →[n] incorrect application of rule	7/17 41.18%	
			*mullanli	[ll]→ [ln] incomplete application of rule	2/17 11.76%	
			*munnalli	[ll]→ [nn] the first /ll/ changes to [nn] incorrect application of rule.	1/17 5.88%	
			*mulnalli	[ll]→ [ln] incomplete application of rule	3/17 17.65%	
	3. 일년 /ilnjʌn/ (one year)	illjʌn	*ilnjʌn	[l]→[n] pronunciation by spelling	13/17 76.47%	
	4. 실내 /silnɛ/ (indoor)	sillɛ	*silnɛ	[l]→[n] pronunciation by spelling	9/17 52.94%	
	5. 줄넘기 /ɕulnʌmki/ (rope skipping)	tɕullʌmki	*tɕulnʌmki	[l]→[n] pronunciation by spelling	8/17 47.06%	
	6. 칼날 /kʰalnʌl/ (blade of the knife)	kʰallʌl	*kʰalnʌl	[l]→[n] pronunciation by spelling	10/17 58.82%	
7. 말년 /malnjʌn/ (declining year)	malljʌn	*malnjʌn	[l]→[n] pronunciation by spelling	9/17 52.94%		

Sound Combination	Literal pronunciation	Standard pronunciation	Students' pronunciation	Deviation	Percentages of errors		Overall %
	8. 설날 /sʌlna (Korean New Year)	sʌllal	*sʌlnal	[l]→[n] pronunciation by spelling	8/17 47.06%		
	9. 질녀 /teilnjʌn/ (niece)	teilljʌn	*teilnjʌn	[l]→[n] pronunciation by spelling	10/17 58.82%		
	10. 힐난 /hilnan/ (criticism)	hillan	*hilnan	[l]→[n] pronunciation by spelling	7/17 41.18%		
	11. 광한루 /kwaŋhanlu/ (Gwanghallu Pavillion)	kwaŋhallu	*kwaŋhanlu	pronunciation by spelling	2/17 11.76%	13/17 76.46%	
			*kwaŋhannu	Incorrect application of rule	5/17 29.41%		
			*kwaŋhanru	overgeneralization l→r	6/17 35.29%		
	12. 음운론 /umunlon/ (phonology)	umunnon	*umullon	Incorrect application of rule	7/17 41.18%	52.94%	
			*umunron	l→r Overgeneralization	2/17 11.76%		
	13. 권력 /kwʌnljak/ (power/authority)	kwʌlljak	*kwʌnljak	l→n pronunciation by spelling	6/17 35.29%		
	14. 생산량 /seŋsanljaŋ/ (birth rate)	seŋsannjaŋ	*seŋsanljaŋ	l→r Overgeneralization	4/17 23.53%	41.18%	
			*seŋsanljaŋ	n→l pronunciation by spelling	3/17 17.65%		

Sound Combination	Literal pronunciation	Standard pronunciation	Students' pronunciation	Deviation	Percentages of errors		Overall %
n+l	15. 결단력/ kjʌltʌnɾɿʌk/ (determination)	kjʌltʌnnɿʌk	*kjʌltʌnɾɿʌk	l→r Overgeneralization	5/17 29.41%	52.94%	52.35%
			*kjʌltʌnɿʌk	n→l Pronunciation by spelling	4/17 23.53%		
	16. 전력 /tɛʌnɿʌk/ (electricity)	tɛʌllɿʌk	*tɛʌnnɿʌk	ll→nn incorrect application of rule	3/17 17.65%	82.36%	
			*tɛʌnɿʌk	ll→nl pronunciation by spelling	8/17 47.06%		
			*tɛʌnɾɿʌk	l→r Overgeneralization	3/17 17.65%		
	17. 난리 /nanli/ (chaos)	nalli	*nanli	l→n pronunciation by spelling	5/17 29.41%		
	18. 관리 /kwanli/ (management)	kwalli	*kwanli	l→n pronunciation by spelling	7/17 41.18%		
	19. 연락 /jʌnɾɿʌk/ (contact)	jʌllʌk	*jʌnɾɿʌk	l→n pronunciation by spelling	6/17 35.29%		
20. 공권력 /koŋkwʌnɿʌk/ (government authority)	koŋkwʌnɿʌk	*koŋkwʌnllɿʌk	l→n incorrect application of rule	13/17 76.47%			

Furthermore, the above data also illustrate that the learners commit four types of errors in the lateralization of Korean words. They are i) Pronunciation by spelling ii) Incomplete application of rule iii) Incorrect application of rule and iv) Overgeneralization.

i) Pronunciation by spelling:

Errors due to pronunciation by spelling constitute 37.94%. From all the words tested it is observed that in the pronunciation of words like 알 낳기[allakhi] (oviposition), 일년[illjʌn] (one year), 실내[sillɛ] (indoor), 줄넘기[tɕullʌmk*i] (rope skipping), 칼날[khallal] (blade of a knife), 말년[malljʌn] (one's latter year), 설날[sʌllal](lunar new year), 질녀[tɕeilljʌ] (neice), 힐난[hillan] (criticism), 광한루[kwaŋhallu] (gwanghanlu pavillion), 권력[kwʌlljʌk] (authority), 생산량[sɛŋsannjaŋ] (output), 결단력 [kjʌlt*annjʌk] (decision), 전력[tɕʌlljʌk] (electricity), 난리[nalli](chaos), 관리[kwalli](authority) and 연락[jʌllak] (contact), the students tend to pronounce them as they are spelled as shown in the table 1.

ii) Incorrect application of rule:

Errors due to incorrect application of rule add upto 10.59% of the error. Out of the 20 words tested, the students applied the lateralization rule incorrectly in the pronunciation of words like 공권력[koŋk*wʌnnjʌk] (government authority), 전력[tɕʌlljʌk] (electricity), 음운론[umunnon] (phonology), 광한루[kwaŋhallu] (gwanghanlu pavillion) and 물난리 [mullalli] (chaos due to flood).

iii) Overgeneralization:

Errors due to overgeneralization constitute 5.88% of the total error committed by the students. In the pronunciation of words like 광한루 [kwaŋhallu] (gwanghanlu pavillion), 음운론[umunnon] (phonology), 생산량[sɛŋsannjaŋ] (output), 결단력 [kjʌlt*annjʌk](decision) and 전력 [tɕʌlljʌk] (electricity), the students overgeneralized /l/ as [r] and committed pronunciation error.

iv) Incomplete application of rule:

Errors due to incomplete application of rule constitute 1.47%. when pronouncing 물난리[mullalli] (chaos due to flood), the students the applied the lateralization rule incompletely.

With regard to the results discussed above, out of the total 55.88% errors committed, maximum number of errors committed due to pronunciation by spelling with 37.94% followed by incorrect application of rule with 10.59%, overgeneralization with 5.88% and minimum number of errors due to incomplete application of rule with 1.47%, which is relatively low as compared to other types of error.

Out of the words selected for the test, it is learnt that maximum number of errors occurred in the pronunciation of /alnahki/→[allakhi] (oviposition) and /tɛʌnljʌk/→[tɛʌlljʌk] (electricity) with error percentage of 82.35% each. In case of /alnahki/→[allakhi] (oviposition), since it is a phrase, the students pronounced the /al/ and /nahki/ separately rather than a connected speech without applying lateralization rule. Thus the students pronounced as they are spelled and committed error.

Furthermore, in the pronunciation of /tɛʌnljʌk/→[tɛʌlljʌk] (electricity), the students committed 82.35% errors by pronouncing in 3 different ways. To come to the point, 17.65% of the errors are due to incorrect application of lateralization rule as [*tɛʌnnjʌk], 47.06% errors are due to pronunciation by spelling as [*tɛʌnljʌk] and finally 17.65% of the errors are due to overgeneralization of /l/ as [ɾ] as [*tɛʌnrjʌk]. Pronunciation of /l/ as [ɾ] may be due to the fact that in Korean, /l/ in the word medial position (intervocalic) is pronounced as alveolar tap [ɾ] as in /tali/→[tari] (bridge) (Sohn,1999, p.155). Therefore, the students misapprehend the rule and pronounced /l/ as [ɾ] thereby committing pronunciation errors.

Additionally, in the pronunciation of word /mulnanli/→[mullalli], we made some interesting observations. The students pronounced the word in four different ways as [*mullanni], [*mullanli], [*munnalli] and [*mulnalli]. To put it briefly, in /mulnanli/ both the (l+n) and (n+l) patterns exist

within the word itself and hence, the students get confused and applied both lateralization and nasalization rule. Additionally, we can also observe two different cases of incomplete application of rule ([*mullanli] and [*mulnalli]), where i) the students applied lateralization in the first (l+n) sequence but failed to apply another lateralization rule in the following (n+l) sequence and ii) the students missed to apply lateralization rule in the first (l+n) sequence but applied lateralization rule in the following (n+l) sequence. Besides, the Korean words /nanli/ meaning ‘chaos’ is pronounced as [nalli]. As a result, the students perceived /mulnanli/ as two different words /mul/ (water) + /nanli/ (chaos) and pronounced /l/ and /n/ distinctly as [*mulnalli].

The result of the test also reveals that many students erroneously applied the lateralization and nasalization rules. If we look at the words 권력 /kwʌnljʌk/ [kwʌlljʌk] (authority) and 공권력 /koŋkwʌnljʌk/ [koŋk*ʌnnjʌk] (governmental authority). In case of 권력 [kwʌlljʌk], two dependent morphemes /kwʌn/ and /ljʌk/ are combined together to form a semantic unit and hence lateralization is applied and it is pronounced as [kwʌlljʌk]. However, in case of [koŋk*ʌnnjʌk] (/koŋkwʌn + ljʌk/), the combination of /n/ and /l/ occurs across word boundary. In other words, /koŋkwʌn/ is an independent morpheme and forms a semantic unit by itself and /ljʌk/, a dependent morpheme which carries a meaning of power or ability is added and hence, nasalization rule is applied and it is pronounced as [koŋk*ʌnnjʌk] (Park, 2012, p.223). Since, morphological information plays an important role in deciding the appropriate phonemic realisation of /nl/ sequence whether it should be should be laterlaised [ll] or nasalized [nn], students who have limited knowledge of Sino Korean words are likely to apprehend the rule incorrectly. Consequently, the students applied lateralization in cases where nasalization should be applied and vice versa.

Moreover, if we look at the phonological rules of both Korean and Meiteilon, in Meiteilon, there is a spelling and pronunciation correspondence (Lisham & Madhubala, 2013). Each syllable is pronounced



seperately no matter what kind of consonants are adjacent to each other i.e., a consonant cannot affect the adjacent consonant in terms of the place of articulation or the manner of articulation as in /wakhəlna/ [wakhəlna] (by thought). However in Korean as discussed earlier, the sound value of a consonant is changed by the effect of the adjacent consonant in terms of the place of articulation or the manner of articulation, or both (Kim, 2004). Thereffore, due to these differences, it has become a major challenge for Manipuri learners to realize how a written Korean word should be pronounced or, how a word they have heard should be written. Moreover, Meiteilon speakers presumed that in Korean, a letter is assigned to each sound which must be articulated like the spelling system of their native language. Hence, due to the aforementioned reasons Manipuri learners committed errors in pronouncing Korean words which undergo /n/ and /l/ alternation.

Conclusion

This study indicates that the students need to be aware of phonological rules of the target language and apply them correctly in communicative situations. The result of the test shows that Manipuri learners of Korean committed errors in the pronunciation of lateralized words in Korean. Since, the rules of nasalization and lateralization of /n/ and /l/ are bound by the origin of the word as a result, to many foreign language learners, differentiating a word whether it is a pure Korean or a Sino Korean becomes a challenge. Therefore, many students commit errors in the alternation of [nn] and [ll] sounds. The result of the test also reveals that errors made due to pronunciation by spelling is relatively high compared to the incorrect application of rule, overgeneralization and incomplete application of rule. As pronunciation plays a crucial role in language learning, it is necessary to prioritize pronunciation in their language learning journey as learners can enhance their overall language proficiency and achieve greater success in their academic and professional endeavours. To address the pronunciation challenges, teachers should also help learners understand that the alternation





between /n/ and /l/ is not random but follows consistent phonological rules, often determined by word or morpheme boundaries. Incorporating contrastive analysis will further enable learners to compare Korean phonological patterns with those of Meiteilon, thereby identifying specific areas where pronunciation difficulties are likely to arise. Additionally, focusing on Sino-Korean words where /n/-/l/ alternation occur will help in pronunciation fluency. Repetition drills that focus on connected speech can build learners' confidence and accuracy. Therefore such pedagogical approach that emphasizes both rule awareness and practical repetition is crucial for helping learners master this subtle but important aspect of Korean phonology. Lastly, this study will serve as a foundation for future research as researchers can build upon this study's findings and conduct more precise and detailed research in the same or similar areas. Findings will not only benefit Manipuri learners in their Korean language learning journey but will also inform educators and curriculum designers seeking to enhance language instruction in diverse linguistic contexts. Ultimately, this research will foster a deeper understanding of the complexities of learning Korean as a second language and provide practical insights for improving instructional practices in Manipur and beyond.

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The well-being of a modern holistic health society

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Abstract

This academic article aims to present the concept of well-being in a modern holistic health society. It highlights the importance of integrating physical, mental, social, and spiritual dimensions of health in response to the complex and dynamic challenges of the 21st century, including pandemics, inequality, and chronic diseases. Establishing holistic well-being requires collaboration across all sectors—individual, community, and public policy levels. This article examines theoretical concepts and the contributions of both Thai and international scholars, while also proposing practical approaches to promote sustainable public health in contemporary society.

Keywords well-being, society, holistic, modern





Introduction

The origin of the concept of holistic well-being in order to propose a concept of well-being in a holistic health society in the context of the modern era. Emphasizing the importance of integrating physical, mental, social and spiritual dimensions of health to support dynamic social, economic, technological and environmental changes. In an era where the world is facing epidemics, inequality and chronic health problems, creating good health requires cooperation from many sectors, both at the individual, community and public policy levels. This article analyzes theoretical concepts and works of both domestic and international scholars related to the development of holistic health, and proposes guidelines for promoting a sustainable healthy society to create a society with overall good health. This article indicates that creating good health for society in the modern era requires a broad perspective, covering all dimensions and requiring cooperation from all sectors to deal with complex factors and create a society where people are happy and have a sustainable quality of life. Taking care of society's health is something that the world is very concerned about in the present era, partly due to the rapid changes in global society. The health problems of people in each country are becoming more and more complicated to care for and provide timely assistance. Therefore, holistic health and well-being require various elements to support and support each other appropriately, including social conditions, environment, air, people in the community, food and beverages, both physical and mental. The concept of health is not limited to being free from disease. But it has a broader and more complex meaning depending on the social and cultural context. In the past, the importance of health has often focused mainly on the physical dimension. However, as society has developed and the understanding of the factors affecting health has become deeper, the concept of health has expanded to include various dimensions that are inextricably linked. An important starting point for the expansion of the concept of health is the recognition that social, economic, mental and





environmental factors have a great influence on the health of individuals and society. The World Health Organization (WHO) has defined health as “a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity” (WHO, 1948, p. 100). This definition is an important foundation showing the interconnectedness of various dimensions of health. In the 1970s and 1980s, scholars and agencies began to pay more attention to the holistic concept of health, emphasizing the importance of integrating various dimensions of health and considering social and environmental factors that affect health. The concept of holistic health in the modern era In the present era, the concept of holistic health is becoming more important as society faces new challenges such as rapid technological changes, social and economic inequality, and environmental problems. And the outbreak of new and re-emerging diseases. Holistic health in the new era therefore emphasizes the interconnectedness of health dimensions, the realization that physical health, mental health, social health and spiritual health are closely related and influence each other; Social Determinants of Health, emphasizing social, economic, educational, housing and work environment factors that affect differences in health in different population groups; Health promotion and disease prevention, emphasizing on building individuals and communities’ potential to take care of their own health and implementing disease prevention measures at various levels; Health Equity, striving to reduce health inequalities and create opportunities for everyone to access health services and have good health.

Good community participation Promoting communities to play a role in policy-making and planning health operations that are consistent with their own needs and context. Using technology and innovation The application of technology and innovation to health promotion, disease prevention, treatment, and health rehabilitation Related scholars and important concepts There are many scholars who have played an important role in the development of concepts and knowledge about holistic health in the modern era, as follows Bernard Lalonde, Canadian Minister of Health





in the 1970s, played an important role in presenting the report “A New Perspective on the Health of Canadians” (Lalonde, 1974). This report introduced the concept of the “Health Field Concept”, which states that health is influenced by four main factors human biology, environment, lifestyle, and healthcare organization. This concept was an important turning point from viewing health only in terms of physical dimensions to considering broader factors. The World Health Organization (WHO) In addition to the definition of health mentioned above, WHO has also played an important role in promoting the concept of holistic health through the preparation of reports, conferences and the formulation of global health policies, such as the “Ottawa Charter for Health Promotion” (WHO, 1986), which emphasizes the importance of creating a health-promoting environment, building personal skills, supporting communities, adjusting health care systems and creating public policies that promote health. Michael Marmot, a professor of epidemiology and public health, has conducted extensive studies on the determinants of health and health inequalities. Marmot’s research clearly shows that social and economic status have a significant impact on the health and life expectancy of individuals. Important reports such as “Fair Society, Healthy Lives” (Marmot Review, 2010) have made policy recommendations to reduce health inequalities by addressing the determinants of health at various levels. Irving Singer, a philosopher known for his work on the meaning of life and well-being, although Singer’s work does not focus directly on health in terms of public health, his ideas on happiness, meaning and value in life It is important to understand the mental and spiritual dimensions of holistic well-being (Singer, 1987). Medical sociologist Aaron Antonovsky proposed the concept of “Salutogenesis”, which focuses on factors that promote health and the ability to cope with stress, rather than focusing on the causes of disease. Antonovsky’s concept of “Sense of Coherence” (Antonovsky, 1979) describes the sense of stability in life, the ability to understand, manage and give meaning to events, which are important





factors for good health. The well-being of modern holistic health society is a concept that emphasizes the integration of various dimensions of health, including physical, mental, social and spiritual, recognizing the influence of health determinants, community participation and the use of technology to promote health and health equity. The aforementioned scholars and many others have played an important role in laying the foundation and developing knowledge about holistic well-being, which is an important approach to creating a healthy and sustainable society. Professor Dr. Prawet Wasi, 1999. is an important person in the development of primary health care systems and health promotion in Thailand. His main ideas emphasize community participation and self-reliance in health. And the integration of different sciences to create sustainable well-being. Professor Dr. Siriporn Chirawatthanaset, 2007. Played an important role in researching the field of medical and health sociology, focusing on the issues of health inequality, social factors affecting health, and the development of a health system that responds to the needs of the people. Professor Dr. Wicharn Panich, 2012. Played a role in reforming the education system and promoting lifelong learning, which is linked to long-term well-being. He emphasized the importance of developing individual potential and creating a learning society. Professor Dr. Komat Chungsathiantrakul, 2003. Expertise in medical and health anthropology. He studies cultural and social contexts that affect the health and well-being of various groups of people in Thai society. Associate Professor Dr. Pharmacist Jiraporn Limpananont, 2015. Played a role in promoting the rational use of medicines and developing the country's drug system, which is an important part of the health service system and public well-being. Professor Dr. Amorn Nontasut, 1992. Played an important role in developing the primary health care system and communicable disease control in Thailand. He emphasizes the importance of disease prevention and health promotion at the level of Professor Dr. Rungroj Thanapiwat, 2017. Expert in health system management and health policy. He studies the development of an efficient and equitable





health system. Professor Dr. Puangthip Yooyen, 2009. Plays a role in research on mental health and psychiatry, focusing on the psychological impact of social problems and the development of mental health services in the community. Associate Professor Dr. Pantip Sirimas, 2005. Expert in community nursing and health promotion. He emphasizes working with the community to solve health problems and develop well-being. Professor Dr. Surasak Boontriwet, 2013. Plays a role in developing guidelines for chronic disease care and promoting self-management of patients, which is an important part of long-term well-being. Associate Professor Dr. Worawan Chanduaywit, 2010. Expert in public health economics. He studies resource allocation.

Health resources and the value of health investment. Professor Dr. Wipada Kunaviktikul, 2016. Plays a role in researching the health of the elderly and promoting the quality of life of the elderly, which is an important issue in the aging society of Thailand. Associate Professor Dr. Thirawat Hemachudha, 2019. Expertise in neurology and plays a role in educating the public about brain and nervous system health, which is an important part of overall health. Professor Dr. Phirom Kamolratanakul, 2006. Plays a role in developing the medical education system and developing the country's health workforce. Associate Professor Dr. Rossukon Saengmanee, 2014. Expertise in health promotion and health education. She focuses on developing programs and activities to encourage people to have appropriate health behaviors. Rapid changes in global society in terms of economy, technology, and environment have caused human health to face new, complex and diverse challenges. The concept of “well-being” cannot be limited to the absence of disease, but must be viewed comprehensively and cover all dimensions of quality of life, both physical, mental, social, and spiritual. The approach to health promotion in the 21st century must therefore be developed into a model “Holistic Health and Well-being” that recognizes environmental factors and socio-cultural contexts that profoundly affect health. This article focuses on exploring the concept, development, and





practice of promoting holistic health in the modern era, based on academic evidence and studies by scholars who play important roles at the international level and in Thailand.

Concept and evolution of holistic health

Here's the revised Introduction, incorporating the research objectives, methodology, research findings, and discoveries, while maintaining the flow and original content where appropriate

Introduction

The rapid changes in global society across economic, technological, and environmental dimensions have presented humanity with new, complex, and diverse health challenges. The traditional concept of “health” can no longer be limited to the mere absence of disease; it must encompass a comprehensive view of quality of life across physical, mental, social, and spiritual dimensions. Consequently, the approach to health promotion in the 21st century must evolve into a “Holistic Health and Well-being” model that acknowledges the profound influence of environmental factors and socio-cultural contexts on health.

Research Objectives

This article aims to

Explore the concept and evolution of holistic health
Delve into how the understanding of health has broadened over time, moving beyond a purely biomedical perspective to encompass mental, social, and spiritual well-being, and acknowledging the role of social and environmental determinants.

Analyze current practices and approaches to promoting holistic health
Investigate the strategies and initiatives employed in both international and Thai contexts to foster comprehensive well-being, including community participation, policy development, and the integration of technology.

Propose a conceptual framework for holistic well-being in a modern health society
Synthesize existing knowledge and findings to suggest a





Research Findings

The research yielded several key findings Evolution from Biomedical to Holistic The concept of health has significantly evolved from a narrow biomedical perspective, focused solely on disease and physical absence of illness, to a holistic view that encompasses physical, mental, social, and spiritual well-being. The WHO's 1948 definition was a pivotal moment, laying the groundwork for this broader understanding.

Multifaceted Determinants of Health Health is influenced by a complex interplay of factors beyond individual biology, including environmental conditions, lifestyle choices, and the healthcare system (Lalonde, 1974). Furthermore, social and economic factors such as income, education, housing, and access to services are profound determinants of health outcomes and inequalities (Marmot Review, 2010). Interconnectedness of Health Dimensions Physical, mental, social, and spiritual health are not isolated but are deeply interconnected and mutually influential. Effective health promotion requires a systemic approach that considers and integrates all these dimensions. Importance of Community Participation and Equity Sustainable health requires active community participation in policy-making and health planning. Additionally, health equity, aiming to reduce disparities and ensure universal access to quality health services and opportunities, is central to national health development.

Role of Technology and Innovation Digital technologies, including health applications, big data, telemedicine, and artificial intelligence, are increasingly vital tools for promoting health, preventing diseases, and enhancing healthcare delivery. Social Happiness as a Collective Construct Social happiness extends beyond the sum of individual happiness; it is intrinsically linked to societal conditions such as peace, safety, economic stability, equality, justice, strong social relationships, access to essential services, a healthy environment, good governance, and collective hope for the future.





Discoveries and New Knowledge

Through this analysis, several crucial insights and new knowledge have been highlighted. A “Holistic Health Society” is an imperative, not an option. In an era grappling with pandemics, widening inequalities, and chronic health burdens, fostering a truly “healthy society” necessitates a comprehensive, all-encompassing approach that transcends individual health and integrates efforts at individual, community, and public policy levels.

The dynamic interplay of modern challenges demands an integrated response. Rapid advancements in technology, evolving socio-economic landscapes, and new environmental concerns mean that health interventions must be adaptable, multi-sectoral, and capable of addressing complex, interconnected issues. Sustainability is deeply intertwined with holistic well-being. The long-term health of individuals and communities is inseparable from environmental sustainability and the resilience of health systems. Future trends emphasize the critical link between human health and planetary health.

The conceptual evolution of health reflects societal progress and challenges. The continuous refinement of the holistic health concept—from its early biomedical focus to its current emphasis on determinants, equity, and technology—underscores society’s growing awareness of the multifaceted nature of well-being and its commitment to addressing health disparities.

Thai scholarship reinforces global understanding with localized context. The contributions of Thai scholars, particularly in areas like community participation, health inequality, lifelong learning, and cultural dimensions of health, provide valuable localized perspectives that complement and enrich the international understanding of holistic health. This demonstrates the universal applicability of holistic principles while highlighting the importance of cultural context in their implementation.



In conclusion, this article confirms that creating good health for modern society demands a broad, multi-dimensional perspective, requiring collaborative efforts from all sectors to navigate complex factors and cultivate a society where people can thrive with happiness and sustainable quality of life. The global concern for societal health, driven by rapid global changes and increasingly intricate health challenges, underscores the necessity for holistic health and well-being to be supported by a harmonious interplay of social conditions, environment, community dynamics, nutrition, and both physical and mental well-being.

1. The concept of health in the past The concept of health in the past often emphasized the physical dimension, focusing on disease prevention, treatment, and promotion of hygiene. However, the definition of the World Health Organization (WHO) in 1948 changed the approach of the health industry, stating that “health is a state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity” (WHO, 1948). This concept later became the foundation of the holistic health approach.

2. Expansion of the concept in the 1970s-1980s In the 1970s, the concept of determinants of health was clearly promoted by Marc Lalonde (1974), the Minister of Health of Canada. The report, A New Perspective on the Health of Canadians, stated that the health of individuals is influenced by 4 main factors Human Biology Environment Lifestyle Healthcare System Holistic health in the modern context

1. The interconnectedness of physical health, mental health, social health and spiritual health are all closely interconnected. Health promotion must therefore look at the whole system.

2. Determinants of health, economic status, education, housing, safety and access to health services are factors that determine the quality of life of people in society.

3. Health equity, reducing inequality and creating accessible health systems for all are at the heart of national health development.



4. Community participation, promoting the role of communities in health policy and planning It is an approach that helps to increase strength and sustainability.

5. The use of digital technology technology helps to promote health effectively, such as health apps, big data, telemedicine, and AI.

Important scholars and related concepts

Academics Year Concept

Marc Lalonde 1974 Health Field Concept Michael Marmot 2010 Social gradient of health, Health Equity (Marmot Review) Aaron Antonovsky 1979 Salutogenesis and Sense of Coherence Irving Singer 1987 Meaning of life and spiritual well-being WHO 1986 Ottawa Charter for Health Promotion Prof. Dr. Prawet Wasi 1999 Community medicine, public participation Prof. Dr. Siriporn Chirawatthanaset 2007 Health inequality Prof. Dr. Wicharn Panich 2012 Lifelong learning and intellectual well-being

Prof. Dr. Komat Chungsatthiantrakul 2003 Health anthropology, cultural dimensions Evolution of the Holistic Health Concept The concept of health has continuously changed and developed according to the advances in science, medicine, social sciences, and changes in the social and cultural contexts of each era. The important evolutions can be summarized as follows Before the 19th century, the Early Biomedical Model of health was initially focused on the biological causes of disease. It was believed that diseases were caused by abnormal body functions or invasions of pathogens. Therefore, treatment focused mainly on solving physical problems and using drugs. This perspective did not give much importance to social, mental, or environmental factors. Late 19th to early 20th century Emergencies of Public Health and Environmental Focus The widespread outbreak of infectious diseases led to the awareness of the importance of hygiene, environment, and sanitation management. The concept of public health began to play a greater role, emphasizing disease





prevention at the population level and improving the hygienic environment. Mid-20th century Expansion to Psychological and Social Dimensions Advances in psychology and sociology led to the understanding that health is not solely determined by physical factors, but is also influenced by mental states, social relationships, and economic and social factors. The WHO definition of health in 1948 marked a turning point in its emphasis on physical, mental and social well-being. In the 1970s and 1980s, the emphasis on determinants of health and health behavior (Emphasis on Determinants of Health and Health Behavior), the reports “A New Perspective on the Health of Canadians” (Lalonde, 1974) and the “Ottawa Charter for Health Promotion” (WHO, 1986) played an important role in highlighting the influence of biological, environmental, lifestyle and health care system factors on health. There was also an emphasis on health promotion and health behavior modification. Late 20th Century to Present Integration and the Holistic Health Approach In this era, the concept of holistic health has gained widespread acceptance and development. There is an emphasis on the interconnectedness of different dimensions of health, the consideration of determinants of health at all levels (individual, community, societal, policy), the importance of health equity, community participation and the use of technology and innovation to promote health. Future Trends Digital Health and Sustainability Present and Future The concept of holistic health continues to develop. By using digital technology to promote health, telehealth, and data analysis for health planning, there is also an emphasis on the connection between human health and planetary health, and the sustainability of health systems and the environment. In summary, the evolution of the holistic health concept is a journey from viewing health in a limited dimension to a broader, more comprehensive and interconnected dimension, recognizing the complexity of factors affecting human health and well-being at all levels. Holistic health and well-being Holistic health and well-being is an approach to good health that looks at people in all dimensions. It is not limited to treating physical illnesses, but also covers





mental, social and spiritual health, recognizing that these dimensions are interconnected and affect each other. Holistic health care focuses on creating balance and well-being in all aspects of life. Key principles of holistic health and well-being Holistic view understands that individuals consist of body, mind, emotion, society and spirit, all of which are important and affect each other. Therefore, care must consider all dimensions in a balanced manner. Emphasis on prevention and health promotion emphasizes building individuals' potential to take care of their own health, changing health behaviors and creating an environment conducive to good health, rather than waiting for illnesses to occur and then treating them. Individualized Care Recognizes that each individual is different, has different needs and life contexts. Therefore, care must be tailored to each individual's needs and situations. Patient-Centered Care Emphasizes opinions, needs, and participation in decision-making about their own health care. Creates a good relationship between the provider and the service recipient. Integrative Approach Combines knowledge and care methods from various disciplines, including modern medicine, alternative medicine, and other related disciplines, to ensure comprehensive and effective care. Addressing Determinants of Health Recognizes that health is influenced by social, economic, educational, residential, and environmental factors. Therefore, care must consider and manage these factors. Emphasis on Healing and Balance Focuses on stimulating the natural healing mechanisms of the body and mind, creating balance in life, and reducing stress. Dimensions of Holistic Health and Wellness Physical Health Maintaining a healthy body through appropriate exercise, eating nutritious food, getting enough rest, avoiding drugs, and maintaining good hygiene, including receiving health check-ups and treatment when sick. Mental Health Maintaining mental and emotional stability. Able to deal appropriately with stress, feelings and problems in life. Having a positive attitude, practicing mindfulness and seeking help from professionals when needed. Social Health Having good relationships with others, having a strong social





access to quality education and good health services will help develop people's potential and build confidence in life. A good environment A society with a good natural environment, clean air, clean water, and free from pollution will have a positive effect on people's physical and mental health. Culture and social values A society with a culture that promotes understanding, compassion, and peaceful coexistence, including social values that adhere to goodness and correctness, and good governance. A society with a good governance system, transparency, accountability, and consideration of the public interest will create trust and confidence in the government sector, hope, and opportunities in the future. A society where people have hope and see good opportunities in the future for themselves and society will create positive feelings and determination to develop social happiness, not just the sum of personal happiness. Although individual atmosphere and environment. A society with a positive atmosphere, unity, and celebration, a sense of belonging, people feel that they are part of society and are recognized, and are proud of society. People feel proud of their culture, history, and achievements. Creating social happiness is a process that requires cooperation from all sectors, including the government sector, private sector, civil society, and all citizens, to create a society that is livable, happy, and sustainable for everyone. New knowledge has made us more aware of the changes in global society regarding health. We have learned about the importance of caring for health and well-being in a holistic way. We have seen the evolution of holistic health care and well-being, which requires the use of various things in life to achieve appropriate happiness for ourselves sustainably. In conclusion, we have learned about the main concepts of well-being, which are not limited to the absence of disease, but cover physical, mental, social, and spiritual dimensions, which are interconnected. Creating good well-being must therefore be viewed holistically and consider all-round factors, origins, and evolutions. This concept has evolved from a biomedical perspective of health to an awareness of the influences of the environment, mind,





society, and health behavior. Important reports from scholars and the World Health Organization have played a role in expanding the scope and understanding of holistic health. Holistic health care is an approach to good health that considers all dimensions of being human, emphasizing prevention, health promotion, individualized care, participation of care recipients, and the integration of various disciplines, including addressing the determinants of health. Social happiness is not just the sum of individual happiness, but also involves peace, safety, economic security, equality, participation, social relationships, access to education and health services, a good environment, culture, good governance, and hope for the future. Important scholars at both the international (e.g. Lalonde, WHO, Marmot, Singer, Antonovsky) and national (e.g. Prawet Wasi, Siriporn Chirawatthanasate, Wichian Panich, and many others) levels have played an important role in laying the foundation and developing knowledge about holistic health, emphasizing different issues but all of them are important for creating a society with overall good health. This shows that creating good health for modern society requires a broad perspective, covering all dimensions, and requiring cooperation from all sectors. To deal with complex factors and create a society where people are happy and have a sustainable quality of life, taking care of society's health is a matter that the world society is very concerned about in the present era. Part of it comes from the rapid changes in the world society. The health problems of people in each country will be more and more complicated to care for and help in a timely manner. Therefore, holistic health and well-being must rely on various elements to support and support each other appropriately, including social conditions, environment, air, people in the community, food, beverages, and both physical and mental health must be good.



New knowledge

We have learned about the guidelines to propose the concept of well-being of a holistic health society in the context of the modern era, emphasizing the importance of integrating the dimensions of health, both physical, mental, social, and spiritual, to support dynamic changes in society, economy, technology, and the environment. In an era where the world is facing epidemics, inequality, and chronic health problems, creating good well-being requires cooperation from Sectoral patterns at the individual, community, and public policy levels. This article analyzes theoretical concepts and works of both domestic and international scholars related to holistic health development, and proposes guidelines for promoting a sustainable healthy society.

The study of the evolution and changes in health care in each era is timely in line with the changes in the world. Conclusion and recommendations Holistic health in the modern era is not just about individual health care, but also about creating a “healthy society” where everyone participates, is equal, and has access to health supporting factors. The roles of civil society, the state, technology, and multidisciplinary knowledge are all important mechanisms for driving a sustainable healthy society. Recommendations Develop public policies that support all dimensions of health. Promote community participation in health planning. Use technology ethically to support health care. Reduce health inequalities, especially in vulnerable groups.

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The Impacts of Theravada Buddhism on Multiculturalism and its Contribution to Peaceful Coexistence

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Abstract

This article looks into how Theravada Buddhism impacts multiculturalism and how it helps people live together in peace. There are three objectives: 1). To learn about the ideas of multiculturalism and the problems that international students in Thailand have to deal with when they live together, 2). To look into the Buddhist principles of harmony and how they can be applied to students, 3) To explore into Buddhism as the foundation for societal development in a multicultural environment. The paper is about international students who go to Buddhist universities in Thailand. Multiculturalism is the cultural diversity that happens when people of different races and ethnicities live together in society, each with their own cultures and beliefs. Buddhist's teachings and the university's way of teaching work together to make a welcoming place for international students from different cultural backgrounds.

Accordingly, the results of the scholarly article show that while the guidelines are helpful for international students, they must be consistently applied in order to fulfil their intended function. These rules can also improve multicultural societies as a whole. By following the multicultural principles of *sārāṇīyadhamma*, which place an emphasis on reconciliation, international students who face conflicts and cultural differences can





lessen these difficulties. It is crucial to recognise that the social development of multicultural diversity is influenced by a variety of practices within various cultural contexts and expressions. A more inclusive atmosphere is created by acknowledging the influence of diverse practices, which promotes better communication and collaboration between different cultural groups. In multicultural societies, fostering harmony and social cohesion requires this recognition. A multicultural society, on the other hand, is made up of a wide range of religious and ethnic influences. It is difficult to say with certainty that Buddhism is the only force behind the advancement of society. The scholarly article clarifies that participant attitudes affect how well Buddhist rules and principles are applied. Promoting tolerance and patience along with mutual respect, multicultural awareness, social discipline, and dhamma for social life are all essential elements for attaining peaceful coexistence in a multicultural environment.

Keywords: Theravada Buddhism, Peaceful Coexistence, Multiculturalism, Impact, and Contribution

Introduction

The vast number of international students studying in Thailand is examined in this article along with their lifestyle, worldview, and lessons for multiculturalism and peaceful coexistence. This essay critically analyses strategies that only focus on top-down multicultural policy tools or Buddhist moral principles. It suggests that looking into multiculturalism from a bottom-up approach might be of interest to us. The practical manifestations of multiculturalism and the negotiation of Buddhist teachings in current discussions about what modernisation means. The development of any philosophical understanding requires a respectful religious attitude. A religious attitude of respect is needed for any philosophical understanding to grow. Buddha himself made friends with people of different faiths and preached his teachings (Feer, 1991).





Most importantly, building a concrete and mutual understanding between the people, including people from international student groups, and the state is the main goal of the mutual understanding. Building trust and strengthening social cohesion is a key enabler for the achievement of the Sustainable Development Goals to support ethnic minorities in multiple ways, one of them through advocacy to increase the public's knowledge and awareness of the challenges they face (Bhatskorn Piyobhaso (Kota), 2023).

However, international students faced challenges such as misunderstandings, communication barriers, and conflicts stemming from cultural differences in values and behaviours. Addressing this coexistence problem necessitates cultivating cultural sensitivity, promoting dialogue, and implementing policies that foster diversity and mutual respect among individuals from diverse cultural backgrounds in Buddhist universities. Pless, N., & Maak, T. explained that to address the coexistence challenge, it is imperative to cultivate cultural sensitivity, foster open dialogue, and implement policies that promote diversity and inclusion (Pless & Maak, 2004). These measures will, in turn, foster mutual respect among various cultural groups.

Theravada Buddhism deeply integrates its ethical teachings into social life, emphasising compassion, kindness, and interconnectedness. Key ethical guidelines for Buddhists include abstaining from five precepts and promoting respectful and honest relationships (Just, 2011). Buddhists are encouraged to adopt a compassionate attitude towards all beings, aiming to positively impact society. The Buddhist community, or Sangha, provides vital support through group activities, strengthening social bonds (Horstmann, 2002). Engaged Buddhism advocates for active involvement in social and political issues, applying Buddhist principles to address societal problems. Generosity and mindfulness, practised both in material and non-material ways, enhance social cohesion and the quality of relationships. Overall, Theravada Buddhism fosters an ethical, compassionate, and mindful social life aimed at the well-being of all and





positive community relationships (Carter & Dhungana, 2023).

Especially in the Sārānīya sutta of Anguttaranikāya, 'conducive to amiability' (sārānīyadhamma) refers to qualities or principles that promote harmony, unity, and positive relations within a community (Tinissara Bhikkhu, 1997). These principles are particularly emphasised in the context of the Sangha, the community of Buddhist monks and nuns, but they also extend to lay followers and society at large. By integrating these principles into intercultural communication, individuals and communities can cultivate a more inclusive, respectful, and harmonious Buddhist society. The teachings of Buddha Dhamma provide wisdom that can address contemporary challenges of cultural misunderstanding and conflict, fostering an environment where diversity is celebrated and embraced through compassionate and mindful interactions. Buddhists hold the belief that the Buddha's teachings can guide various cultures to coexist harmoniously.

In conclusion, these teachings offer a comprehensive solution to multicultural conflicts and provide a source of optimism for international students. They establish a framework for harmonious coexistence among diverse cultures. This academic article systematically examines the concept of multicultural living as presented and peaceful coexistence in Buddhist scriptures. Furthermore, it is not to prescribe a specific form of harmony within Buddhism but rather to analyse the interplay between understanding and harmony in diverse cultural and traditional contexts.

Concepts of Multiculturalism and Peaceful Coexistence

The concept of multiculturalism refers to the coexistence of diverse cultural, ethnic, and religious groups within a society, often requiring mutual respect and tolerance to prevent conflict (Meer & Modood, 2011). Multiculturalism is not a factual concept but rather a belief system that acknowledges, accepts, and respects the diverse components of a multicultural society. It usually encourages communal Interrelationship Plural monoculturalism is not, but it is often confused with multiculturalism.





Plural monoculturalism admits that there are different cultures living side by side without much interrelation. It may even encourage each community to preserve the inherited traditions and culture. Multicultural society denoted the fact of a society having many cultures within it, such as having a diversity of ways of life, of sub-cultures, and of perspectives that may challenge the main culture (Wade, 2015). Such a society includes communities that have their own belief systems and practices.

On the other hand, the concept of peaceful coexistence is achieved when communities embrace shared values while respecting differences. Peaceful coexistence was a theory, developed and applied by the Soviet Union at various points during the Cold War in the context of primarily Marxist-Leninist foreign policy and adopted by Soviet-dependent socialist states, according to which the socialist Bloc could peacefully coexist with the capitalist Bloc (i.e., U.S.-allied states).

In Thailand, the Deputy Prime Minister and Minister of Foreign Affairs discussed ways to promote peaceful coexistence in multicultural societies with the Secretary-General of the Muslim World League during his official visit. The Secretary-General also expressed appreciation to Thailand as a role model for a peaceful multicultural society (Ministry of Foreign Affairs, 30 Nov., 2022).

On 14 February 2022, H.E. Dr Mohammad bin Abdulkarim Al-Issa, Secretary-General of the Muslim World League (MWL), paid a courtesy call on H.E. Mr Don Pramudwinai, Deputy Prime Minister and Minister of Foreign Affairs, during his official visit to Thailand as guest of the Ministry of Foreign Affairs. The Deputy Prime Minister and Minister of Foreign Affairs of Thailand welcomed the Secretary-General of the MWL and stated that his official visit was an opportune time for the two sides to exchange views on ways and means to promote and strengthen cooperation on a multicultural society and peaceful coexistence of people of different faiths and civilisations worldwide. He also highlighted the long history of Thai multiculturalism. Furthermore, in the context of multiculturalism and





coexistence, Theravada Buddhism’s emphasis on compassion, mindfulness, and ethical living aligns with these objectives. It provides a spiritual and practical framework for navigating diversity.

Therefore, multiculturalism, a belief system promoting respect for diverse cultures, is distinct from plural monoculturalism, which allows cultures to coexist without interrelation. Thailand, praised as a role model for peaceful multiculturalism, engaged in discussions with the Muslim World League on promoting peaceful coexistence and cooperation among different faiths and civilisations.

Impacts of Theravada Buddhism on Multiculturalism

Theravada Buddhist teachings encourage self-reflection and the reduction of ego, which can mitigate cultural misunderstandings and foster inclusivity. The practice of metta meditation, for instance, cultivates empathy for others, regardless of their background. Similarly, the principle of anatta (non-self) challenges ethnocentric and divisive identities, promoting a universal sense of interconnectedness (Brodd, 2024).

Moreover, Theravada Buddhism is often practiced in contexts of significant ethnic diversity in Southeast Asia, but much scholarship has not sufficiently accounted for the role of this diversity in shaping the imagination of Theravada Buddhism among its practitioners in the region. Let’s explore Theravada Buddhist communities in Vietnam, China, Myanmar, and Thailand. Each place has its own unique story to tell. Despite the differences among settings, Theravada Buddhism in each is shaped by state discourses on race and religion. Theravada Buddhism and ethnicity in both local and state forms marking each other's merits deserve more attention (Thomas Borchert, 2014).

Multiculturalism is the existence of multiple cultural traditions within a country, often considered culturally associated with indigenous and foreign ethnic groups. This can happen when an area is formed or expanded by merging areas with two or more different cultures (Dwivedi





et al., 2022). Multiculturalism promotes perpetuating the differences of many cultures and often opposes other integrated policies such as social integration, cultural assimilation, racial discrimination, etc. It usually encourages communal interrelation (Haque, 2012).

Theravada Buddhism can have a significant impact on multiculturalism at Buddhist universities, largely due to its core tenets and the way these are integrated into the academic and social environment. Within the teachings of Theravada Buddhism, compassion and tolerance hold paramount importance, fostering the cultivation of loving-kindness and compassion towards all sentient beings (Kalfoss & Scient, 2017). In an academic environment, this emphasis on tolerance and understanding promotes harmonious relationships among students and faculty from diverse cultural backgrounds, thereby contributing positively to society.

Moreover, Theravada Buddhism places a strong emphasis on respect for individuals, irrespective of their background or beliefs, fostering an environment that actively respects and appreciates cultural diversity (Jatmika, 2018). Similar to other Buddhist traditions, Theravada Buddhism promotes the concept of shared “Buddha Dhamma” or the inherent enlightenment potential of all beings, thereby promoting equality and dismantling cultural or ethnic origin-based hierarchies.

Furthermore, the concept of the Saṅgha (Buddhist community) provided a model for a supportive environment where individuals come together for mutual growth and learning (Beran & Marchal, 2022). This can extend to the broader university community, fostering strong social bonds among students and staff from different cultures. Buddhist teachings offer wisdom for addressing cultural misunderstandings and conflicts (Van Dam et al., 2017). Universities can leverage these teachings to develop strategies for fostering cultural sensitivity, dialogue, and mutual respect. This can, at times, present a challenge to fully embracing a wide range of multicultural perspectives if not carefully addressed.

Buddhist universities faced the challenge of preserving their rich





traditions while also adapting to the demands of modern higher education and the complexities of global multiculturalism. The rise of Western convert Buddhist movements and the diverse expressions of Buddhism globally mean that "Buddhist" itself is a multicultural term. Universities need to navigate these different interpretations and practices.

In conclusion, Theravada Buddhism, with its emphasis on compassion, tolerance, mindfulness, and community, provides a strong foundation for fostering multiculturalism at Buddhist universities. By integrating these principles into their academic programmes and campus life, these institutions can create environments that are not only conducive to learning but also to the harmonious coexistence and mutual enrichment of individuals from diverse cultural backgrounds.

Challenges of Coexistence

Buddhist universities, particularly those in predominantly Buddhist countries like Thailand, offer a unique and enriching experience for international students. However, this unique environment also presents specific challenges and opportunities for coexistence. Challenges for international students in Buddhist universities include language barriers and proficiency in Thai or Pāli, especially for advanced or specialised studies. This can be a significant hurdle for students unfamiliar with these languages. Additionally, daily life, administrative processes, and social interactions can be challenging without adequate local language skills.

Moreover, many Buddhist universities have a strong monastic presence, with monks and novices forming a significant portion of the student body and faculty (Enstedt et al., 2019). This can lead to different social dynamics, conduct expectations, dress codes, and social etiquette compared to secular universities. International students are generally expected to respect local Buddhist customs, rituals, and practices, even if they are not Buddhist themselves. This might include bowing, appropriate attire, or participating in certain ceremonies.





Furthermore, academic differences exist in pedagogical approaches among modern Buddhist universities. While some educators adopt contemporary teaching methods, others prefer traditional, rote-learning, or lecture-based approaches that may differ from international students' expectations. Buddhist education emphasises personal inquiry, meditation, and direct experience, shifting from purely theoretical or fact-based learning (D'Cruz et al., 2022). Integrating Dhamma with modern life poses challenges for students as they strive to balance traditional Buddhist learning with their aspirations for careers and social life.

Buddhist universities offer a unique and supportive environment for international students to coexist and thrive despite challenges. Core Buddhist principles like *mettā* (loving-kindness) and *karunā* (compassion) foster a welcoming and tolerant atmosphere, promoting understanding and mutual respect among students from diverse backgrounds. The emphasis on non-violence creates a foundation for peaceful coexistence and encourages dialogue for conflict resolution. Shared humanity, based on the Buddhist understanding of enlightenment or interconnectedness, fosters a sense of equality and dismantles cultural or ethnic biases, encouraging a focus on shared human experiences (Carter & Dhungana, 2023).

One additional challenge is navigating the visa application and renewal process in a foreign country, which can be intricate (Stewart & Sanders, 2022). Securing affordable accommodation that aligns with university requirements, particularly if on-campus monastic residences are available, can be arduous. Obtaining appropriate healthcare and mental health support services may differ from one's home country.

Especially, the concept of the Sangha (Buddhist community) can be extended to the university as a whole, establishing a supportive network where students feel cared for and encouraged. Buddhist universities frequently host international conferences, seminars, and events that convene scholars and practitioners from diverse Buddhist traditions and cultural backgrounds, thereby facilitating profound intercultural dialogue (Zheng





et al., 2022). Monks and senior students may provide informal mentorship and guidance, assisting international students in addressing academic and personal challenges.

Numerous Buddhist universities have established “Global Buddhism” or “International Buddhist Studies” programmes tailored for an international student body (Verschuuren et al., 2021). These programmes are typically conducted in English, creating a truly global academic environment. The study of Buddhism itself often encourages interdisciplinary approaches, enabling students to investigate connections between Buddhist philosophy, social sciences, humanities, and other disciplines (Havea et al., 2022). This fosters diverse perspectives and promotes a comprehensive understanding of the subject matter.

Studying at a Buddhist university in a predominantly Buddhist nation offers a distinctive and authentic cultural immersion, providing insights into local customs, festivals, and daily routines that may not be accessible elsewhere. The challenges of cultural adaptation, coupled with the supportive environment, can foster substantial personal development, resilience, and a broader perspective for international students.

In essence, while language, cultural norms, and academic approaches can pose initial challenges, the inherent values of Buddhism – compassion, tolerance, and community – provide a strong framework for successful coexistence for international students in Buddhist universities. The key lies in the university's proactive efforts to support international students' integration and the students' openness to embrace the unique cultural and academic environment.

Multicultural Principles for Peace

Thailand, a Theravada-majority country, has a significant Muslim minority in its southern provinces. Theravada Buddhist principles have been employed in interfaith initiatives to promote dialogue and reduce tensions. For example, Buddhist monks in southern Thailand have engaged





in peacebuilding activities, such as joint community projects with Muslim leaders, rooted in metta and ahimsā. Programs like the "Dhamma for Peace" initiative have facilitated mutual understanding by emphasising shared values of compassion and non-violence. However, challenges such as political unrest and historical grievances highlight the need for sustained efforts.

According to the Sāranīya sutta in Aṅguttaranikāya, the Buddha delivered that Saranīyadhamma (virtues for fraternal living) serves as the path to achieving equality for foreign students (Thanissaro Bhikkhu, 1997). Sāranīyadhamma guides various practices to overcome challenges. The Sāranīyadhamma comprises six qualities:

- Mettā (loving-kindness): Cultivating goodwill and kindness towards all beings, wishing them happiness.
- Karunā (compassion): Feeling empathy for the suffering and wishing to alleviate it.
- Mudita (sympathetic joy): Taking joy in others' happiness, not envy.
- Upekkhā (equanimity): Maintaining a calm mind, especially in difficult situations, recognising life's change.
- Sāma Citta (equality of mind or harmony): Cultivating a mind that sees equality in all beings, not discrimination.
- Saddhā (faith or confidence): Having faith in the Buddha, Dhamma, Sangha, and Buddhist moral teachings.

These Buddhist teachings emphasise the qualities or principles that foster harmony, unity, and positive relationships among individuals within a community. These principles are particularly highlighted within the context of the Sangha, the community of Buddhist monks and nuns, but they also apply to lay followers and society as a whole. Virtues for fraternal living (sāranīyadhamma) are of paramount importance for international students. They serve as avenues for fostering harmony and coexistence (Mingun Sayadaw, 1990).





In the context of multicultural living, it is crucial to create an environment that accommodates diverse perspectives and cultures without resorting to homogeneity. Diversity should be respected, acknowledged, and celebrated. In contrast, social disciplines encompass the societal norms that constitute unwritten rules of conduct that are deemed acceptable within a specific culture. These norms include dress codes, classroom practices, social etiquette, religious beliefs, and other cultural conventions. By applying the principles of Sārānīyadhamma, it is assured that an organisation will achieve a harmonious state.

Exploring Buddhism as a foundation for societal development in a multicultural environment presents several promising outcomes. The core principles of Buddhism, including compassion, mindfulness, and non-attachment, can foster a culture of mutual respect and empathy among diverse communities. By fostering personal tranquility and mutual comprehension, these teachings have the potential to mitigate social discord and promote harmonious coexistence. Furthermore, the emphasis on ethical conduct and interconnectedness harmonizes well with the principles essential for constructing inclusive societies that recognize and appreciate diverse cultural identities. Moreover, Buddhism's adaptable nature allows it to be integrated thoughtfully within various cultural contexts without imposing uniformity. Its emphasis on personal transformation and collective well-being aligns with sustainable development goals by promoting responsible consumption, social justice, and environmental stewardship. When incorporated into policy-making and community initiatives, Buddhist principles can inspire approaches that prioritize long-term societal health over short-term gains, thereby contributing to resilience and stability in multicultural settings. Overall, Buddhism offers a holistic framework that can enrich societal development by promoting ethical values, social cohesion, and respect for diversity.





Conclusion, Discussions and Suggestions

This article explores the impact of Theravada Buddhism on multiculturalism and peaceful coexistence in Thailand, focusing on international students and their experiences. It emphasises the importance of cultural sensitivity, dialogue, and policies promoting diversity and inclusion to address challenges stemming from cultural differences. The article highlights Buddhist teachings, particularly the Sārānīya sutta, as a framework for harmonious coexistence among diverse cultures. Theravada Buddhism, with its emphasis on compassion, tolerance, and respect for diversity, can significantly impact multiculturalism at Buddhist universities. By integrating Buddhist principles into academic programmes and campus life, these institutions can create environments conducive to learning and harmonious coexistence of diverse cultures. However, they must also navigate the complexities of global multiculturalism and the diverse expressions of Buddhism.

Especially, this academic article offers valuable principles for fostering multiculturalism and peaceful coexistence, particularly through its emphasis on compassion, non-violence, and mindfulness. Case studies from Thai communities demonstrate its potential to bridge cultural divides, but challenges such as nationalism and limited institutional support must be addressed.

Discussions

This scholarly article examines the challenges faced by international students studying at Buddhist universities located in Thailand. These challenges encompass language barriers, cultural disparities, and academic adaptations. However, the supportive environment fostered by Buddhist principles like compassion and tolerance, along with opportunities for cultural immersion and personal growth, enables successful coexistence. Universities' proactive support and students' openness to the unique environment are crucial for a positive experience.





Many scholars discuss Multiculturalism and peaceful coexistence for international students at a Buddhist university in Thailand can be significantly enhanced through the integration of multicultural education and Buddhist principles. The diverse cultural interactions among students foster a tolerant environment, allowing for the exchange of ideas and perspectives, which is essential for developing a culture of peace and understanding (Küçüksüleymanoğlu, 2020). In Southeast Asia, where cultural and religious diversity is prevalent, multicultural education serves as a vital tool for promoting tolerance and inclusivity (Siregar et al., 2024).

Buddhism's emphasis on dependent origination highlights the interconnectedness of all beings, encouraging students to recognise their shared humanity and the importance of empathy in fostering peaceful relationships (Joseph, 2015). Furthermore, studying Buddhism in a global context allows students to critically engage with their own identities and privileges, promoting ethical interactions and a deeper understanding of global citizenship (Langenberg, 2024). Thus, the combination of multicultural education and Buddhist teachings can create a harmonious atmosphere conducive to peaceful coexistence among international students.

Suggestions

To enhance the suggestions for the role of Theravada Buddhism in multicultural societies for peaceful coexistence in Buddhist universities, the following recommendations are proposed:

1. Promote Interfaith Education: Incorporate Theravada principles of metta and ahimsa into educational curricula to foster tolerance from an early age.
2. Strengthen Interfaith Dialogue: Establish formal platforms for Buddhist leaders to engage with other religious communities, emphasising shared values.





3. Address Nationalism: Buddhist institutions should actively counter exclusivist interpretations of Theravada teachings, emphasizing universal compassion.

4. Leverage Technology: Use digital platforms to share Theravada teachings on mindfulness and compassion, reaching diverse global audiences.

Consequently, Theravada Buddhism's ethical framework, which aligns with the requirements of contemporary multicultural societies, can continue to be a powerful force for harmonious coexistence.

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Utilizing English for the Spread and Understanding of Buddhism

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Abstract

This research article explores the essential role of English as a global medium for the communication and propagation of Buddhism. In a world increasingly interconnected through digital technology and international mobility, English emerges as a primary language for translating, teaching, and discussing the Dharma across borders. The research applies a qualitative approach, combining literature review, case studies, and analysis of how English facilitates access to Buddhist teachings, enhances intercultural understanding, and supports the global expansion of Buddhism.

The results indicate that English has become essential for translating classical texts, disseminating Buddhist literature, and facilitating global forums, retreats, and internet platforms. Linguistic variations, doctrinal complexity, and cultural context present obstacles for translators and Dharma instructors. The study contends that adequate instruction in both English and Buddhist philosophy is crucial for preserving the authenticity and accessibility of the teachings.

Keywords: Buddhism; English language; global communication; Dharma dissemination; translation





Introduction

In the contemporary era, the widespread use of the English language has significantly transformed the landscape of religious communication and interfaith dialogue (Rupert Gettin, 1998). For Buddhism—a religion with millennia-old roots in South and East Asia—English provides a crucial gateway for reaching new audiences across the globe. Being among the most widely spoken and analyzed languages globally, English has enabled the dissemination of the Buddha’s teachings far beyond their traditional linguistic and cultural boundaries (Damien Keown, 2013). This has resulted in heightened interest in Buddhism within Western nations, accompanied by the establishment of worldwide Buddhist organizations, academic institutions, and digital platforms providing teachings in English.

Buddhism historically disseminated from India to many Asian regions via vernacular languages, frequently integrating with indigenous cultures. In the contemporary globalized world, English has become the *de facto* lingua franca, enabling cross-cultural transmission of religious values. The propagation of Buddhism in English has gained momentum through translated scriptures, books, academic research, online media, and global outreach programs conducted by monasteries and temples. (Charles Prebish, 2012). This linguistic expansion presents unique potential but also introduces intricate issues concerning translation precision, cultural relevance, and doctrinal fidelity.

This research investigates the role of English as a medium for the propagation of Buddhism. (Peter Harvey, 2012). The objective is to assess the efficacy, prospects, and constraints of employing English in Buddhist communication. Case studies from Humanistic Buddhism (e.g., Fo Guang Shan), Theravāda Dhammaduta missions, and global Buddhist education initiatives are used to exemplify the dynamics of English-language dissemination. The findings elucidate how English improves accessibility while requiring meticulous language and cultural modifications to maintain the essence of Buddhist teaching.





Research Objectives

To examine how English facilitates the communication and global spread of Buddhism.

To analyze the benefits and limitations of English translations of Buddhist texts and teachings.

To propose strategic recommendations for effective use of English in Dharma dissemination.

Research Methodology

This study utilizes a qualitative methodology consisting of the following steps:

Step 1: Literature and theoretical analysis—An examination of scholarly sources, English translations of Buddhist literature, and previous research on religious communication and translation theory.

Step 2: Field study—Examination of specific institutions such as Fo Guang Shan, the International Buddhist College, and Dhammaduta programs that utilize English for dissemination.

Step 3: Contextual analysis—Examination of institutional reports, digital information, and official publications from Buddhist organizations utilizing English as the medium of communication.

Step 4: Research tools and methods:

1. Analysis of documents (websites, syllabi, translated literature, and official resources from Buddhist organizations)
2. Comparative examination of publicly accessible educational and theological materials

Step 5: Data Collection—Acquisition of qualitative data via online archives, publications, and field observations.

Step 6: Data analysis—Conduct content analysis and thematic synthesis emphasizing the function of English in accessibility, transmission, and cross-cultural adaptability.





Step 7: Research conclusion and presentation—Synopsis of findings and recommendations for enhancement.

Research Findings

Objective 1: To examine how English facilitates the communication and global spread of Buddhism.

Findings show that English serves as a bridge language that connects Buddhist teachers, scholars, and practitioners across different linguistic and cultural backgrounds. (Damien Keown, 2013). Major Buddhist organizations like the Buddhist Society (UK), Tricycle Magazine (USA), and Fo Guang Shan (Taiwan) use English in their global communications, online courses, and publications. (Charles S. Prebish, 1998). International Buddhist universities in Thailand, Sri Lanka, and India offer curricula in English to accommodate foreign students, which has significantly widened the reach of Buddhist teachings and enabled intercultural exchange within sanghas and educational institutions. (Peter Harvey, 2013). Beyond formal education, the utilization of English in Dharma discourses and recorded teachings on platforms such as YouTube and Spotify has expanded Buddhist impact beyond conventional environments. The availability of English-language Buddhist literature in public libraries and academic institutions has enhanced the legitimacy of Buddhism in non-Asian cultural settings. Moreover, English has emerged as a cohesive medium in global Buddhist conferences, facilitating the exchange of insights and fostering collaboration among leaders from many traditions.

Objective 2: To analyze the benefits and limitations of English translations of Buddhist texts and teachings.

English translations of Buddhist scriptures, such as the Pali Canon, Mahayana sutras, and commentaries, have made core teachings accessible to non-native audiences. (Paul Williams, 2000). The Pali Text Society, BDK America, and other publishing houses have contributed significantly to this effort. (The Pali Text Society, 2025). These translations provide the





foundation for modern Buddhist scholarship and for lay practitioners exploring the Dharma in non-native settings. However, challenges include the loss of contextual depth, mistranslation of key terms (e.g., “dukkha” as mere “suffering”), and inconsistencies between translators. (Donald S. Lopez Jr., 1996). Scholars have observed that English is unable to fully capture Buddhist concepts due to a lack of grammatical structures and philosophical terminology, resulting in various interpretations. Furthermore, regional preferences in English-speaking countries may influence the formulation of Buddhist concepts and the development of unintended biases in interpretation. Debates regarding literal versus interpretive translation styles demonstrate the ongoing tensions between academic fidelity and accessible communication. These concerns underscore the necessity of enhanced collaboration between Buddhist scholars and linguists.

Objective 3: To propose strategic recommendations for effective use of English in Dharma dissemination.

To enhance communication effectiveness, it is suggested that Buddhist organizations provide language training to monastics and translators, use standardized glossaries for key terms, and promote collaboration between linguists and Buddhist scholars. (Bhikkhu Bodhi, 2013). Such measures can reduce confusion and doctrinal inaccuracies, especially for beginner-level audiences. Technology can also play a key role—AI-assisted translation tools, online learning platforms, and multimedia Dharma talks can increase engagement, particularly among youth. (Ronald M. Epstein, 2011). Online communities like Insight Timer, Dhamma.org, and Buddhist Geeks already demonstrate the power of English-mediated platforms in spiritual education and outreach. (Ann Gleig, 2019).

Furthermore, international Buddhist conferences and intercultural retreats may utilize English as a neutral and inclusive medium to promote mutual comprehension among Mahayana, Theravāda, and Vajrayāna traditions. These inclusive platforms disseminate the Dharma while also strengthening solidarity among Buddhist lineages. Enhancing these





initiatives via English-language social media marketing, academic partnerships, and e-learning certificates may bolster Buddhism's international significance.

Research Contribution / Body of Knowledge

This study enhances the comprehension of English as both an instrument and an obstacle in the worldwide dissemination of Buddhism. It outlines a conceptual framework that identifies linguistic adaptability, cultural sensitivity, and strategic communication planning as fundamental components for effective Dharma propagation. This research combines ideas into a model for sharing information in multiple languages that shows how to keep the core teachings intact while making them accessible across different cultures, based on the case studies examined.

Furthermore, it underscores the educational, institutional, and digital facets by which English amplifies Buddhist outreach. In educational settings, English serves as the language of instruction at international Buddhist colleges, rendering advanced Buddhist subjects accessible to a worldwide audience. Institutions like Mahachulalongkornrajavidyalaya University (MCU) in Thailand and the International Buddhist College in Malaysia provide comprehensive degree programs in English, illustrating how language connects regional disparities in Buddhist studies.

This study illustrates how websites, social media platforms, podcasts, and e-books serve as contemporary instruments for the transmission of Dharma, thereby preserving Buddhism's relevance in the era of technological globalization. The research offers a versatile framework for incorporating Buddhist principles with the global communication standards inherent in English usage. This integration facilitates interfaith conversation, the global ethics movement, and intercultural education.

It offers practical insights for monastics, scholars, and institutions seeking to use English not only for outreach but also for sustainable community building and global dialogue. (John Powers, 2008). In particular,





the availability of degree programs in English at institutions like MCU and IBC reflects an academic-level integration of Buddhism with global education standards. (Oliver Freiberger, 2019). Furthermore, Buddhist media initiatives in English—including podcasts, YouTube Dharma talks, and multilingual mobile apps—demonstrate innovative adaptations for lay and monastic practitioners in the digital age. (Ann Gleig and Amy L. Langenberg, 2021).


Conclusion and Discussion

This study suggests that English has become a potent and intricate tool in the worldwide dissemination of Buddhism. On one hand, it has enabled unparalleled access to Buddhist teachings for practitioners, academics, and public audiences beyond conventional Buddhist territories. Buddhist concepts have permeated public discourse, academic inquiry, and therapeutic practices like mindfulness through the medium of English, thereby revitalizing the significance of the Dharma in the global context.

However, this accessibility presents significant obstacles. The translation of Buddhist writings into English, while well-meaning, frequently jeopardizes doctrinal accuracy. Fundamental ideas like dukkha, anattā, and nirvāṇa may diminish in philosophical significance when translated without sufficient context or cultural awareness. Distilling Buddhist teachings to conform to Western self-help or secular psychological frameworks intensifies this problem, potentially leading to misinterpretations.

Considering these problems, Buddhist communities and educators globally are adapting well. The growing accessibility of structured English-language programs, interfaith conferences, and digital platforms has facilitated the establishment of global Buddhist networks. These initiatives have not only democratized access to Buddhist knowledge but have also enhanced the sangha's ability to address modern moral and existential challenges.





A primary finding of this study is that the application of English should extend beyond mere translation. It should be an integral component of a comprehensive dissemination plan encompassing multicultural education, doctrinal instruction, and debate. Collaboration among Buddhist scholars, linguists, and native English speakers is crucial for creating translations that are both comprehensible and doctrinally accurate. Moreover, incorporating Buddhist ethics into English-mediated communication can augment intercultural conversation and elevate Buddhism's role in global ethics and peacebuilding.

In conclusion, English serves not only as a means of communication but also as a conduit for transformation, bridging East and West, tradition and innovation, as well as wisdom and modernity. To guarantee that the dissemination of Buddhism in English is both authentic and impactful, continuous initiatives in teaching, translation, and intercultural engagement are essential.

Suggestions from the research:

Monastic organizations and international Buddhist organizations need to develop training programs in English communication and translation studies.

Collaboration between native English speakers and Buddhist scholars should be encouraged to produce more accurate and contextually meaningful translations.

Online education platforms and mobile applications need to be enhanced to render Buddhist teachings more accessible to youth worldwide.

Suggestions for future research:

Future research might examine the impact of AI and machine translation on the precision and depth of Buddhist teaching transmission.

Comparative research needs to explore the reception of Buddhist doctrines across various English-speaking societies.

Research on the impact of English-language Buddhism on interfaith communication and ethical discourse could provide significant insights.



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Linguistically Informed AI: Shaping the Future of Language Learning

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Abstract

This academic article introduced the concept of Linguistically Informed AI, a theoretical and practical framework for designing language learning technologies based on core linguistic disciplines, including phonetics, syntax, pragmatics, and cross-linguistic transfer. The primary objective was to examine how the integration of linguistic knowledge into AI could enhance language acquisition. The study employed a qualitative research methodology using document analysis and case study review of four selected AI applications: ELSA Speak, Grammarly, dynamic dialogue simulation platforms, and L1-aware adaptive tutors.

The findings revealed that these linguistically informed AI systems provided personalized feedback in pronunciation, syntax-based grammar correction, pragmatic competence training, and adaptive learning paths tailored to learners' first languages. However, several limitations were identified, such as the insufficient integration of discourse-level features, limited support for intercultural variation, and difficulties in extending services to low-resource languages. The article proposed policy and pedagogical implications, including curriculum integration, teacher training, ethical data usage, and CEFR-aligned evaluation strategies. In conclusion,





the study argued that the development of linguistically informed AI should be guided by interdisciplinary collaboration and continuous empirical validation to promote inclusive, ethical, and sustainable language education.

Keywords: Linguistically Informed AI; Language Learning Technology; Phonetics and Pronunciation; Syntax and Grammar Correction; Pragmatics and Discourse; Cross-Linguistic Transfer

Introduction

In the 21st century, the integration of artificial intelligence (AI) into educational contexts has redefined the landscape of language learning. With the advancement of intelligent tutoring systems, automated speech recognition, machine translation, and conversational agents, AI technologies have become indispensable tools for both learners and educators (Woolf et al., 2021). These technologies have offered promising enhancements to traditional instructional methods by enabling personalized learning, real-time feedback, and cross-cultural communication. However, despite their growing adoption, many AI systems in language education remained constrained by a superficial understanding of linguistic complexity. These limitations often stemmed from a lack of linguistic theory underpinning the architecture of such systems, which resulted in outputs that were grammatically fluent but semantically shallow or pragmatically inappropriate (Jurafsky & Martin, 2023). This signaled an urgent need to develop linguistically informed AI-systems that incorporated core principles of linguistics to support more effective, ethical, and contextually appropriate language learning experiences.

Linguistically informed AI referred to artificial intelligence systems that were designed based on insights from linguistic theory, including syntax, semantics, phonology, pragmatics, and discourse analysis. Foundational concepts for such systems drew upon generative grammar (Chomsky, 1965), functional linguistics (Halliday, 1994), and computational linguistics (Manning & Schütze, 1999). In the context of natural language processing





(NLP), the integration of linguistic features such as syntactic parsing, semantic role labeling, and prosodic modeling enhanced both the interpretability and communicative accuracy of AI applications (Bird et al., 2009). Additionally, practical frameworks such as annotated corpora, rule-based grammar engines, contrastive analysis, and phonetic modeling (Ellis, 2008) served as essential tools for building AI systems that reflected real-world language use. These theoretical and practical alignments enabled AI to not only process language more accurately but also to reflect pedagogical principles of second language acquisition, thereby fostering deeper communicative competence (Lightbown & Spada, 2013).

The motivation behind this study arose from growing concerns that AI tools, when developed without sufficient linguistic grounding, risked promoting a superficial engagement with language. This academic research therefore was significant in proposing a framework that merged linguistic theory with AI development to design systems that comprehended not only linguistic form but also communicative function and sociocultural meaning. In doing so, it addressed a crucial gap in current educational technology and contributed to the creation of learner-centered, culturally aware, and pedagogically sound innovations.

Ultimately, linguistically informed AI represented a critical step in aligning educational technologies with the richness of human language and the demands of global, multilingual societies. To operate this vision, several practical use cases were envisioned as part of its implementation. For instance, AI-powered chatbots designed for speaking practice could be programmed to recognize and adjust to varying levels of formality, politeness, and register, helping learners develop pragmatic competence in different social contexts. Another application could be context-sensitive semantic evaluation tools that identified and explained meaning-related errors based on learners' native language interference or cultural misunderstandings, thus offering more accurate, personalized feedback. Additionally, grammar instruction systems could be tailored dynamically





to a learner's linguistic background, emphasizing contrastive structures between the target language and the learner's first language to enhance cognitive transfer and reduce fossilization. These cases illustrated how linguistically informed AI could move beyond conventional rule-based or corpus-driven systems to support deeper, socially situated, and cognitively attuned language learning. Such systems would not only assess correctness but also provide meaningful feedback grounded in real-world communication needs. As a result, learners would gain greater autonomy, contextual awareness, and intercultural sensitivity—skills essential for thriving in increasingly globalized communication environments. These scenarios reinforced the importance of integrating linguistic theory not only as a background framework but also as a core design principle in AI development for language education.

The expected outcomes included greater learner autonomy, improved feedback quality, and enhanced inclusivity across diverse language learning environments (Godwin-Jones, 2019).

The integration of linguistic knowledge into AI applications further strengthened these outcomes by embedding essential principles from syntax, semantics, phonology, pragmatics, and discourse analysis into the core design of language learning systems. Phonetics-based AI modules, equipped with spectrogram analysis, formant mapping, and pitch contour modeling, allowed for precise, individualized pronunciation feedback that aligned with native speaker benchmarks. Syntax-informed systems utilized part-of-speech tagging and dependency parsing to diagnose grammatical errors while accommodating developmental variations in learner output. Semantic technologies employ role labeling and lexical databases supported learners in resolving meaning-based inaccuracies and refining vocabulary use within contextually appropriate frames. Pragmatic dialogue systems, grounded in discourse analysis and speech act theory, simulated authentic communication scenarios, enabling learners to develop pragmatic competence and intercultural sensitivity across diverse social





contexts. Moreover, adaptive learning pathways that incorporated learners' first language profiles helped mitigate cross-linguistic interference, provided tailored instruction, and accelerated language acquisition. Collectively, these linguistically informed AI applications promoted not only technical language proficiency but also learner autonomy, critical thinking, and cultural awareness—key competencies for successful communication in globalized, multilingual societies.

Main Content

Context, Background, and Current Issues in Language Learning Technology

Over the past decade, artificial intelligence became a transformative force in language education. AI-driven technologies such as automated speech recognition, intelligent tutoring platforms, real-time translation engines, and chatbot-based learning tools increasingly permeated both formal classrooms and informal learning environments. Popular applications like Duolingo, Google Translate, ChatGPT, and Grammarly became central to learners' engagement with language content, offering accessible and adaptive tools that supported personalized learning and cross-linguistic communication (Woolf et al., 2021).

Despite these advances, a critical issue persisted: many AI systems demonstrated only a surface-level grasp of linguistic structures. While they produced grammatically correct sentences, these systems often lacked awareness of contextual appropriateness, register variation, idiomatic usage, and discourse coherence (Jurafsky & Martin, 2023). For instance, an AI system might have generated a response that was syntactically accurate yet socially inappropriate, thereby undermining its pedagogical effectiveness. This mismatch between computational performance and linguistic competence pointed to the absence of deep linguistic knowledge embedded within AI systems.



Another related challenge concerned the mechanistic and impersonal nature of AI interactions. Unlike human tutors, AI systems frequently lacked sensitivity to emotional tone, intercultural norms, and interactive cues essential to effective communication. As Lightbown and Spada (2013) emphasized, language acquisition was fundamentally social and contextual. Without the ability to process pragmatics and sociolinguistic variation, AI tools risked reducing language learning to repetitive, form-focused practice, thereby limiting learners' communicative development.

Key Concepts, Theories, and Practical Approaches for Linguistically Informed AI

To address these limitations, linguistically informed AI emphasized the integration of linguistic theory into AI design. Such systems were grounded in the following domains:

Syntax and Grammar: By employing part-of-speech tagging, phrase structure rules, and dependency parsing, AI systems were able to better interpret sentence-level structures (Chomsky, 1965).

Semantics: Incorporating semantic role labeling and lexical databases allowed AI to capture meaning relationships and interpret learner input more meaningfully (Manning & Schütze, 1999).

Phonetics and Phonology: Speech recognition tools enhanced by acoustic models, spectrograms, and pitch contour analysis offered more accurate feedback on pronunciation (Bird et al., 2009).

Pragmatics and Discourse: Integrating discourse analysis and speech act theory enabled AI to model politeness, turn-taking, and contextual appropriateness (Halliday, 1994).

In practical terms, several strategies were used to enhance AI's performance in language education:

Linguistically Annotated Corpora: Training AI on corpora with grammatical, semantic, and pragmatic annotations improved its interpretability and accuracy.



Error-Based Feedback Systems: Drawing on second language acquisition research, particularly error analysis (Ellis, 2008), AI delivered feedback tailored to individual learner profiles.

Pragmatic Dialogue Systems: AI that incorporated discourse functions and speech theory simulated real-world conversational dynamics.

Personalized Learning Pathways: By tracking learner progress and adapting content accordingly, AI supported differentiated instruction aligned with pedagogical best practices (Lightbown & Spada, 2013).

These approaches transformed AI from static information processors into dynamic learning companions that fostered meaningful, culturally sensitive, and learner-centered engagement.

To address the limitations of AI systems that lacked linguistic depth, the concept of linguistically informed AI emphasized a fundamental shift from purely data-driven models to hybrid systems grounded in linguistic theory. These systems drew upon the full spectrum of linguistic subfields—syntax, semantics, phonetics, pragmatics, and discourse analysis—to process and generate human language more naturally and pedagogically effectively.

Syntax and Grammar: At the structural level, AI systems benefited from syntactic analysis tools such as part-of-speech tagging, phrase structure grammar, and dependency parsing (Chomsky, 1965). For example, a grammar correction AI tool informed by syntactic rules was able to distinguish between grammatical errors and stylistic variations, which was especially useful in second language contexts. Additionally, syntactic treebanks helped machines generalize across sentence types, thereby improving parsing accuracy.

Semantics: Semantic role labeling, lexical semantics, and knowledge graphs (e.g., WordNet) allowed AI to understand how words related within a sentence. This enabled more accurate interpretations of learner input and provided context-aware feedback. For instance, AI distinguished



subtle semantic differences between “borrow” and “lend” or detected misused collocations in learner output (Manning & Schütze, 1999).

Phonetics and Phonology: Acoustic modeling, formant analysis, pitch contour mapping, and spectrogram comparison were crucial in AI-driven pronunciation tutors. These tools enabled precise feedback on suprasegmental features such as intonation and stress patterns. For example, applications like ELSA Speak utilized phonological contrast to guide learners in adjusting their articulation based on native-like acoustic benchmarks (Vu et al., 2019).

Pragmatics and Discourse: The inclusion of discourse-level features such as coherence, cohesion, politeness strategies, and turn-taking norms was essential in modeling authentic language use. AI systems that applied speech act theory and Halliday’s functional linguistics (Halliday, 1994) simulated conversational norms, allowing learners to practice not only what to say, but how and when to say it appropriately in different contexts.

Linguistically Annotated Corpora: Annotated corpora with syntactic, semantic, and pragmatic labels provided a rich foundation for training AI systems to reflect human-like language patterns. For example, corpora like the Penn Treebank or Switchboard Corpus enabled systems to learn from authentic dialogues, capturing variations in register, tone, and intention.

Error-Based Feedback Systems: Rooted in second language acquisition (SLA) theory, especially error analysis (Ellis, 2008), AI delivered feedback that was adaptive and individualized. Systems identified fossilized errors, L1 interference patterns, or developmentally inappropriate structures and guided learners accordingly.

Pragmatic Dialogue Systems: Advanced AI systems that integrated context-aware dialogue management modeled conversation flows, simulated intercultural communication scenarios, and supported learners in developing discourse competence. These systems were especially relevant in training users for professional settings, such as negotiation, customer service, or academic discussions.





Personalized Learning Pathways: Using learner analytics, AI adjusted instructional input based on proficiency, learning style, and goals. Systems aligned with Lightbown & Spada’s (2013) principles of instructed SLA promoted scaffolded progression and adaptive curriculum design, fostering long-term retention and engagement.

Cognitive and Sociocultural Perspectives: Modern linguistic AI also incorporated cognitive load management and sociocultural dimensions. For example, Vygotsky’s concept of the Zone of Proximal Development (ZPD) guided AI in determining when and how to intervene in the learner’s task (Lantolf & Thorne, 2006), while ensuring culturally relevant and inclusive representations in AI-generated content helped avoid bias and stereotyping (Bender et al., 2021).

By integrating these principles and technologies, linguistically informed AI systems moved beyond mechanistic rules-following toward facilitating authentic, personalized, and socially grounded learning experiences. This paradigm shift not only improved the accuracy and relevance of AI tools but also aligned technological advancement with the pedagogical goals of inclusivity, cultural sensitivity, and deep linguistic competence.

Literature Review and Related Works

Several AI-based language learning systems attempted to integrate linguistic principles to varying extents, demonstrating both the potential and the limitations of current technological applications. One prominent example was ELSA Speak, an AI-driven mobile application designed to improve pronunciation skills using speech recognition technology. ELSA incorporated phonetic modeling and acoustic analysis to provide detailed, sound-by-sound feedback to learners, offering a valuable use case of phonetics and phonology integration in language learning (Vu et al., 2019). However, while effective in pronunciation training, ELSA’s focus remained limited to segmental features and lacked deeper integration of syntactic or pragmatic components.





Another significant development was Google’s BERT (Bidirectional Encoder Representations from Transformers), a pre-trained language model used extensively in natural language understanding tasks. BERT leveraged massive amounts of textual data and applied contextual embeddings to capture semantic relationships in language (Devlin et al., 2019). Its architecture enabled the model to understand word meaning in context, which was a major advancement in semantic representation. Nonetheless, BERT’s learning process remained largely statistical and data-driven, with minimal explicit incorporation of linguistic theory, such as grammatical rules or discourse structures.

Similarly, OpenAI’s GPT (Generative Pre-trained Transformer) advanced the field of AI-generated language by producing coherent, fluent, and contextually appropriate texts. GPT models, including ChatGPT, demonstrated impressive fluency and discourse coherence, often mimicking human-like interaction. Yet, these models tended to exhibit issues such as register mismatches, overgeneralization, or lack of pragmatic sensitivity, particularly when used in educational settings. These shortcomings highlighted the gap between surface-level fluency and deep linguistic competence, underscoring the need for models informed by linguistic theory.

In contrast to these existing systems, this study proposed a more holistic and theoretically grounded framework for linguistically informed AI. Rather than relying solely on statistical learning, the proposed approach emphasized the structured integration of linguistic components—syntax, semantics, phonology, pragmatics, and discourse—into AI system architecture. This integration allowed for more accurate, context-aware, and pedagogically aligned language learning experiences, setting a new direction for future research and development in AI-assisted language education.





Academic Contributions and Future Potential

The integration of linguistic theory into AI design was more than a technical improvement—it was an academic and pedagogical necessity. By grounding AI in language theory, researchers and developers were able to build systems that promoted multilingualism, intercultural competence, and educational equity (Gass & Selinker, 2001; Ortega, 2009). Linguistically informed AI also aligned with global movements toward inclusive, human-centered learning, where technology served as a facilitator of authentic communication rather than a barrier (UNESCO, 2021). This paradigm shift opened new possibilities for ethical, sustainable, and impactful digital language education—an approach urgently needed in today’s rapidly evolving linguistic and technological landscape (Bender et al., 2021).

However, the development of linguistically informed AI was also needed to address emerging ethical and policy concerns. One key issue was algorithmic bias, particularly the risk that AI systems might inadvertently favor dominant languages or dialects while marginalizing minority linguistic groups (Blodgett et al., 2020). If not carefully designed, such systems could have reinforced linguistic inequality by misinterpreting non-standard varieties or penalizing culturally specific language use (Bender et al., 2021). Moreover, the transparency of feedback mechanisms was essential; learners needed to understand how the system evaluated their performance and whether it reflected objective linguistic principles or hidden algorithmic heuristics (European Union, 2016).

Another pressing concern involved data privacy and learner rights, particularly regarding voice and textual data used in training and feedback systems. Policies needed to be developed to ensure that language learners had control over their data, including informed consent, data anonymization, and access to feedback records (UNESCO, 2021; European Union, 2016). These issues highlighted the need for a comprehensive framework of AI



ethics in language education, including guidelines for fairness, accountability, and pedagogical integrity (Jobin et al., 2019).

From a policy perspective, educational institutions and governments needed to play an active role in regulating the deployment of AI-based language tools. This included the development of quality assurance standards, ethical certification systems, and inclusive language datasets that reflected the linguistic diversity of learners (UNESCO, 2021). By embedding ethical principles into the technological and educational infrastructure, linguistically informed AI became not only a tool for innovation but also a model for sustainable, equitable, and human-centered digital learning.

Real-World Implications and Strategic Considerations

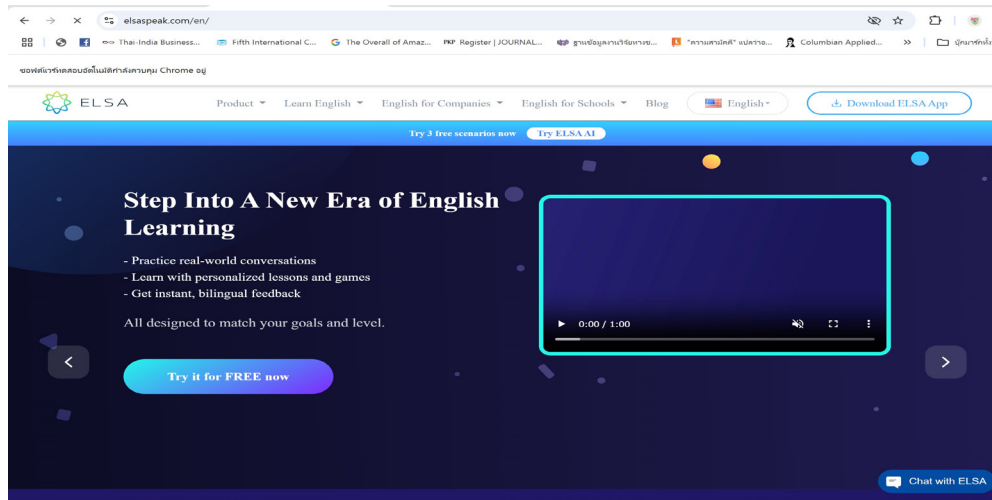
This section explored the practical implementation, critical limitations, and policy implications of linguistically informed AI in language education.

Practical Use Cases of Linguistically Informed AI

Linguistically informed AI has begun to influence several real-world applications in language learning. The following cases illustrate how linguistic theory enriches AI's educational capabilities:

1.ELSA Speak (Phonetics & Pronunciation Training): It used speech recognition and acoustic modeling to provide real-time pronunciation feedback. It utilized spectrograms, pitch contour analysis, and formant comparison to help learners adjust vowel length, intonation, and stress patterns to match native pronunciation (Vu et al., 2019). ELSA's feedback was based on phonological contrast and intelligibility benchmarks, making it a practical implementation of phonetics-informed AI (Celce-Murcia et al., 2010).





Picture 1: ELSA SPEAK Program

Applications for Linguistically Informed AI: Examples, Strengths, Limitations, and Research Evidence

In recent years, linguistically informed AI applications demonstrated promising contributions to language learning by integrating core linguistic theories into their system designs. This section presented four prominent AI programs—ELSA Speak, Grammarly, Dynamic Dialogue Simulation, and L1-Aware Adaptive Tutors—along with their strengths, limitations, and research-supported evidence regarding their effectiveness.

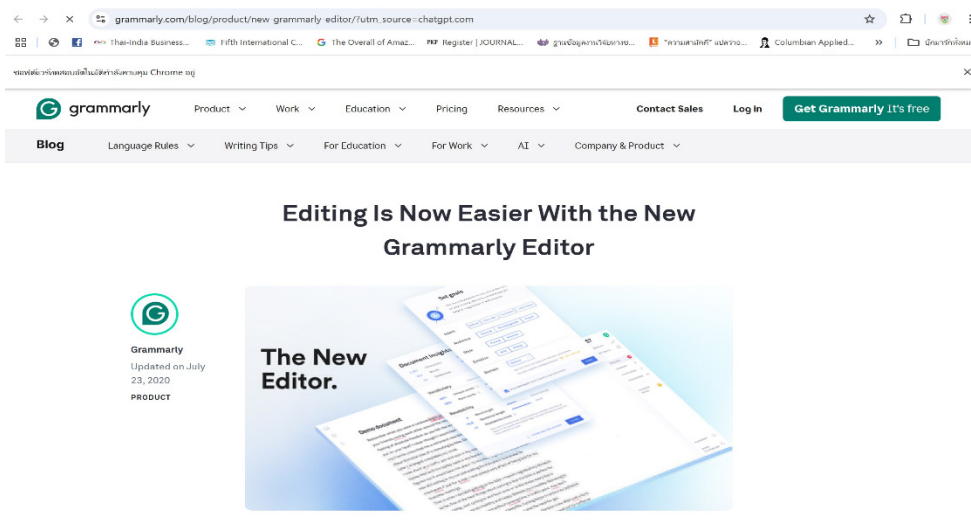
ELSA Speak (Phonetics & Pronunciation Training)

ELSA Speak utilizes speech recognition and acoustic modeling to provide real-time feedback on learners' pronunciation. It applies phonetic tools such as spectrograms, pitch contour analysis, and formant comparison to help learners adjust vowel length, stress patterns, and intonation to closely match native pronunciation benchmarks (Vu et al., 2019; Celce-Murcia et al., 2010). Through this phonetics-informed approach, learners receive highly detailed, individualized feedback on their segmental and suprasegmental features.

The advantages of ELSA Speak include its precise, real-time analysis, which allows learners to monitor and correct their pronunciation immediately. The program effectively supports difficult suprasegmental features, such as intonation and rhythm, which are often challenging for Thai learners of English. However, its limitations involve its narrow focus on pronunciation training without integrating grammar or pragmatic context. Furthermore, the system may struggle with accent variation and cannot evaluate pragmatic appropriateness.

According to Vu et al. (2019), learners who used ELSA Speak showed significant improvements in vowel accuracy and stress placement compared to control groups. However, Meng et al. (2022) observed that certain learners continued to experience difficulties with rhythm and intonation, suggesting that more comprehensive prosodic training might be required.

2. Grammarly (Syntax & Style): Grammarly applies part-of-speech tagging, syntactic parsing, and error analysis to identify grammatical inaccuracies and suggests improvements (Gass & Selinker, 2001). It distinguishes between prescriptive grammar rules and stylistic variations, thus aligning closely with syntactic theory and second language acquisition (Ellis, 2008).



Picture 2 : Grammarly Program

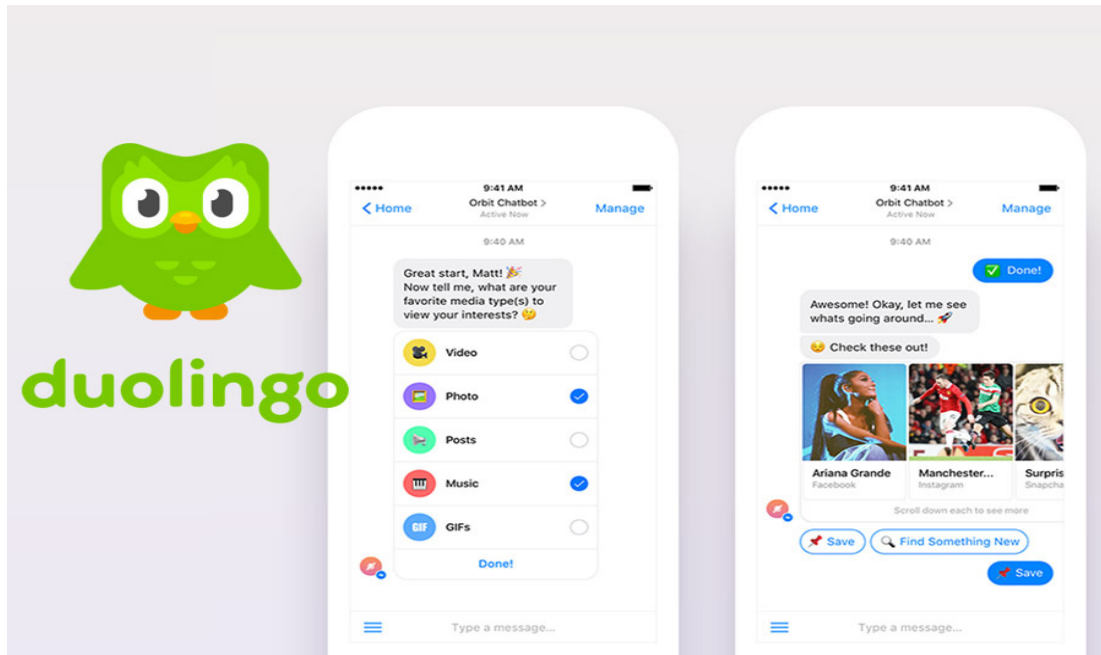
Grammarly (Syntax & Style)

Grammarly applies syntactic parsing, part-of-speech tagging, and error analysis to detect grammatical errors and offer revision suggestions (Gass & Selinker, 2001; Ellis, 2008). By aligning with syntactic theory, Grammarly helps learners recognize structural issues while distinguishing between prescriptive grammar and stylistic variation. This feature is particularly useful for learners aiming to develop their academic writing and formal communication skills.

The strengths of Grammarly lie in its detailed analysis of sentence structure and instant feedback that enhances grammatical accuracy. It is particularly effective for intermediate and advanced learners who already possess basic sentence construction knowledge. Nonetheless, Grammarly has limitations: it does not account for discourse coherence, pragmatic appropriateness, or intercultural variations in language use. For beginner learners, its feedback may be overwhelming and less pedagogically scaffolded.

O'Neill and Russell (2019) reported that Grammarly significantly improved ESL students' grammatical accuracy in writing assignments. However, Myhill et al. (2021) noted that Grammarly still struggled to guide learners in achieving cohesive discourse and expressing complex ideas within larger textual frameworks.

3. Dynamic Dialogue Simulation (Pragmatics & Discourse): Platforms like Duolingo and Google's AI chatbots incorporate contextual turn-taking, politeness strategies, and discourse markers to simulate authentic conversations. These systems rely on speech act theory and pragmatic annotation to train models in managing real-life dialogue (Levinson, 1983; Taguchi, 2015).



Picture 3: Duolingo Program

Dynamic Dialogue Simulation (Pragmatics & Discourse)

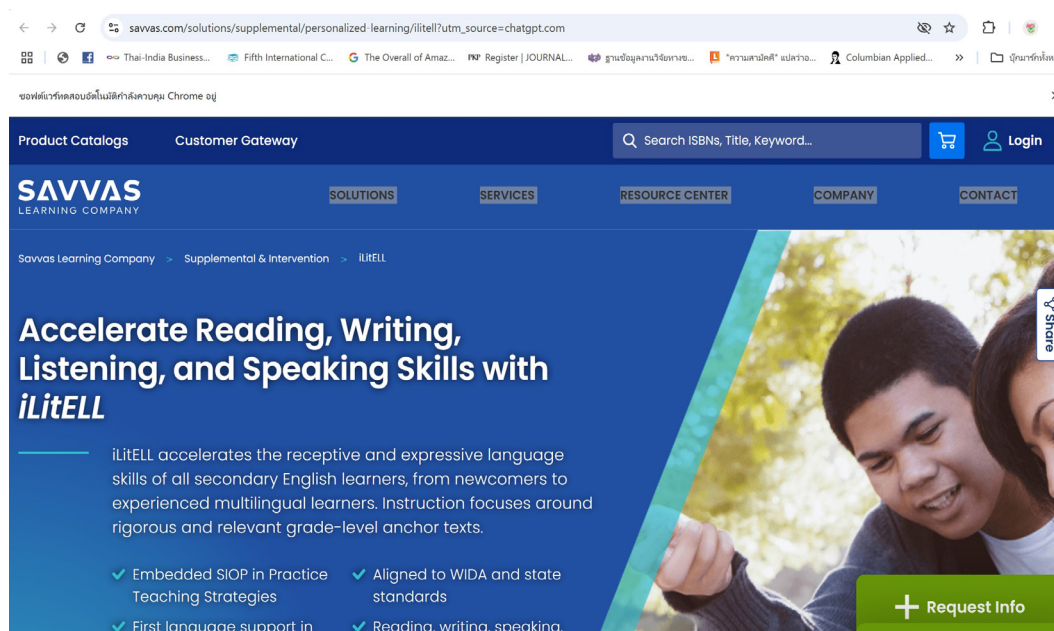
Programs such as Duolingo and Google AI chatbots simulate real-life conversations by incorporating pragmatics, discourse markers, turn-taking, and politeness strategies based on speech act theory (Levinson, 1983; Taguchi, 2015). These systems enable learners to practice language use in authentic communicative contexts, promoting pragmatic competence and discourse awareness.

The primary advantages include providing learners with interactive, context-rich scenarios that mirror real-world communication, fostering fluency and sociolinguistic awareness. However, these systems often struggle with managing nuanced intercultural differences and sometimes generate template-based responses that lack true discourse flexibility. Furthermore, their sensitivity to indirect speech acts and implicit meanings remains limited.

Garcia & Yilmaz (2020) found that dynamic dialogue simulations helped improve learners' fluency and pragmatic appropriateness across

various situations. Nevertheless, the study also revealed that many learners continued to struggle with nuanced politeness strategies and indirect communication, indicating the need for further refinement in pragmatic training.

L1-Aware Adaptive Tutors: Some AI platforms now integrate learner profiles based on their first language (L1). For example, learners whose L1 is Thai may receive targeted instruction in English rhythm and stress patterns—areas typically identified as problematic due to L1 interference (Lado, 1957; Odlin, 1989). This personalization leveraged contrastive linguistic insights to guide tailored learning paths (Ortega, 2009).



Picture 4: L1-Aware Adaptive Tutors

L1-Aware Adaptive Tutors

L1-Aware Adaptive Tutors incorporate learners’ first language (L1) profiles to customize learning pathways and address cross-linguistic transfer issues. For example, Thai learners often face difficulties with English rhythm, stress, and segmental contrasts, which such systems are designed to target (Lado, 1957; Odlin, 1989; Ortega, 2009).



These tutors' strengths lie in their highly personalized learning paths, which directly address learners' linguistic weaknesses caused by L1 interference, reducing fossilization and promoting efficient cognitive transfer. However, the development of such systems requires extensive cross-linguistic data, complex algorithms, and substantial computational resources, especially for low-resource languages.

Lai & Li (2021) reported that adaptive tutors considering L1 profiles significantly reduced recurring grammatical errors among Chinese and Korean learners. Similarly, Gok & Lee (2022) observed that Thai learners benefited from stress and rhythm training, though the system still needed improvement in handling complex intonation patterns.

Collectively, these linguistically informed AI programs demonstrate substantial potential in improving various aspects of language learning by drawing upon linguistic theories in phonetics, syntax, pragmatics, and cross-linguistic analysis. While each system exhibits notable strengths in targeted skill development, they also share limitations that highlight the ongoing need for multidimensional integration of linguistic knowledge into AI design. Continued interdisciplinary research, combining applied linguistics, artificial intelligence, and pedagogy, remains crucial for advancing the effectiveness and inclusivity of these educational technologies.

Challenges and Limitations

Despite its promise, linguistically informed AI faces several challenges:

- **Data Limitations:** Developing annotated corpora that cover multiple linguistic levels (syntax, semantics, pragmatics) is labor-intensive and costly, especially for low-resource languages (Blodgett et al., 2020).
- **Computational Costs:** Linguistically enriched models often require complex algorithms and significant computational power, which may limit scalability for some institutions (Strubell et al., 2019).





5. Data Privacy and Ethics: Learner data must be protected by clear ethical policies regarding consent, anonymity, and usage. Policymakers should align AI education tools with global standards like GDPR or UNESCO’s AI ethics framework (European Union, 2016; UNESCO, 2021).
6. Evaluation and Learning Analytics: For linguistically informed AI to be truly effective, its impact on learners must be systematically evaluated. Evaluation should consider both linguistic accuracy (e.g., improvement in pronunciation, grammar, or pragmatic competence) and learner engagement. Key metrics include pre/post-assessment scores, user interaction logs, response latency, and progression tracking across CEFR-aligned levels (Lightbown & Spada, 2013). Moreover, learning analytics systems embedded within AI platforms can generate dashboards for educators, offering insights into error trends and individual learner needs (Woolf et al., 2021). Without such empirical evaluation, AI risks becoming a black-box tool rather than a pedagogically accountable system.

Through these strategies, linguistically informed AI can become not only a tool for personalized learning but also a catalyst for equitable and culturally responsive language education.

Conclusion

Linguistically informed AI offers a powerful vision for the future of language education—one where human communication, diversity, and pedagogical integrity are placed at the center of technological design. This article has shown that grounding AI in linguistic theory not only enhances the accuracy and relevance of feedback but also enables personalization that respects learners’ cultural and linguistic identities. Through practical case studies and policy recommendations, we have underscored the importance of teacher training, data ethics, and the development of inclusive tools for underrepresented languages. Most importantly, the article calls





for robust evaluation mechanisms and the use of learning analytics to ensure that AI tools remain accountable, transparent, and pedagogically effective. By embedding linguistic, ethical, and educational principles into AI development, we can create systems that do not simply teach language—but understand it.

Despite these significant advances, current linguistically informed AI applications still present several challenges that must be addressed to approach the complexity of human language competence. While programs such as ELSA Speak, Grammarly, Dynamic Dialogue Simulations, and L1-Aware Adaptive Tutors demonstrate strong performance in specific areas—such as segmental pronunciation, grammatical correction, pragmatic simulation, and L1-sensitive pathways—they often remain limited in their ability to process discourse-level features, manage indirect speech acts, or adapt to intercultural variations. Moreover, most current systems rely on large amounts of annotated linguistic data and computational resources, which create scalability challenges, particularly for low-resource languages. The potential risks of algorithmic bias, lack of transparency, and cultural insensitivity also remain key ethical concerns that must be carefully mitigated.

To advance these systems toward human-like language understanding, further integration of linguistic knowledge is necessary. Future development should incorporate expanded discourse analysis, enabling AI to model coherence, cohesion, and genre-specific structures across extended texts. Pragmatic competence must be enriched to handle indirect speech, politeness strategies, and culturally nuanced communication. Additionally, sociolinguistic variation—including dialectal diversity, code-switching, and sociocultural meaning—should be embedded to ensure broader cultural inclusivity. From a pedagogical perspective, cognitive SLA models and developmental interlanguage research can inform adaptive scaffolding that mirrors learners’ natural acquisition sequences. Finally,





ethical AI design must emphasize explainability, fairness, and robust privacy protections to build trustworthy and equitable systems.

In summary, linguistically informed AI represents not only technological advancement but also an evolving interdisciplinary endeavor. Its success requires sustained collaboration between linguists, AI researchers, educators, ethicists, and policymakers to ensure that future AI-driven language learning systems reflect the full depth of human language, culture, and educational integrity.

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The USSR's Policy of Peaceful Coexistence: Historical Confrontations and Contemporary Reflections

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ABSTRACT

The study of “The USSR's Policy of Peaceful Coexistence: Historical Confrontations and Contemporary Reflections” was aimed to present the techniques to live together peacefully and to propose the techniques for different religions to live peacefully with other religions. The writer employed a qualitative approach with e-survey through investigating from books, e-books, textbooks, e- textbooks and survey online found that since humanbeing formed societies, violence and warfares prevailed and e-survey feedback indicated that 67.17% of participants believed peace was unlikely. Megaton of human blood our Mother Gaia has sponged; but I wonder, how much more would she absorbed in future? The motto “*Si vis pacem, para bellum*” paralyzed still active through arms race. World peace is likely possible only if World Giants harmonize and collaborate. Religions rather competed to be the first one in killing like Cain and Abel (Gen.4:1-25), should organize religious talks, interfaith dialogue, shared values, beliefs, create unity rather My Way or No Way but collaborate in building unity, and sense of life purpose. His Majesty Rama in May 14, 1973 on the occasion of the Kasetsart University Commencement Exercise advised that peaceful coexistence and solidarity of the nation began early





in education by teach student to be generous with their friends and not to compete with each other rather the achievers must help the underachievers while organizing group activities to embed the value of unity”.

KEYWORDS: Peaceful Coexistence, USSR, Marxism-Leninism, Religious Tolerance, International Relations.

INTRODUCTION

Si vis pacem, para bellum

(If you want peace; prepare for war.)

Publius Flavius Vegetius Renatus’s tract *Dē Rē Militārī* (4th-5th AD)

The saying “if you want peace, prepare for war” was an ancient military proverb suggesting that having a strong military could deter potential enemies from attacking. This idea, sometimes called “peace through strength,” implied that a strong military presence could prevent conflicts by discouraging aggressions. The original phrase “if you want peace, prepare for war” (Latin: *Si vis pacem, para bellum*) was originated from a statement by the Roman General Vegetius in the 4th Century AD. The core idea was that a nation’s strength could be a deterrence to aggression, ensuring that potential adversaries understand the consequences of attacking. This strategy was based on the principle of deterrence, where a strong military response to potential threats discouraged those threats from being carried out. This concept of “peace through strength” has been used as a military strategy throughout history, influencing various defense policies whereas modern relevance was ancient, the underlying principle of deterrence remained relevant in modern security strategies, particularly in the face of aggressive or unpredictable adversaries. In the past the phrase might work because of distance but today, it may not since the world has been divided into groups like the Western group, the Arab group, the Continental groups, and so on which brought clashes many times (Robert Einhorn, 2023).



hardships. **(3). Social and Cultural Changes:** schisms could bring changes in social structures, as power dynamics transited and neo-hierarchies arisen. Cultural practices and traditions were sometimes disrupted or even destroyed as a result of war and conquest. **(4). Psychological Trauma:** witnessing violence and suffering during conflicts could have a lasting psychological impact on individuals and communities. Rituals and practices were sometimes developed to help people cope with the trauma and grief associated with war. **(5). Technological Advancements:** The need to defend against enemies and conquer territories spearheaded technological advancements in weaponry, military tactics, and siege warfare. These advancements also had broader social and cultural implications, impacting everything from agriculture to art. And **(6). Impact on Specific Groups:**

6.1. Women: women often faced unique challenges during conflicts, including increased vulnerability to violence and sexual assault, as well as the burden of caring for families while men were away at war.

6.2. Children: children could be orphaned, displaced, or even recruited into armed forces during wartime, leading to significant hardships and traumas.

6.3. Commoners in various careers: they were afflicted as women, children and old men who have to suffer not only themselves but everyone under their care in food shortages and famine in particular suffered vulnerable to destruction of their crops and livelihoods during conflicts, leading to food shortages and famine.

To the Second Question, it is imperative to promoting tolerance and understanding, meaning respecting people of other faiths allows us to foster an environment of tolerance and understanding. It helps us recognize that there are diverse perspectives and beliefs in the world, and that no single faith or belief system has a monopoly on truth. According to the analysis, countries without a dominant religious group are on average, 17% more peaceful than countries with a dominant religious group. These countries



also have on average 25% less religious restrictions and religious hostilities are 40% lower. “Given – and this is the fundamental thing – that God’s mercy has no limits, if He is approached with a sincere and repentant heart,” His Holy Pope Francis wrote, “the question for those who do not believe in God is to abide by their own conscience. There is sin, also for those who have no faith, in going against one’s conscience. (Lizzy Davies, 2013/2025)

People can relish physical, mental, and spiritual health when they embrace peace with themselves. A nation advance towards prosperity, health, and happiness when its people live together in peace. A world of love and peace can be realized when humankind and other living things coexist peacefully. The cumulative effect of reduced stress and improved mental and physical health associated with living in a peaceful environment contributes to a longer life. Studies show that people who don’t have to live under constant stress have lower mortality rates and better overall health outcomes.

In summary of the First and the Second Questions, **Ancient History:** in early human societies, there’s evidence of violence and warfare, often between tribes or city-states. **Imperialism and Colonialism:** powerful nations have often relied on force to maintain control over other regions, leading to long periods of conflict and oppression. **Modern Conflicts:** even in the “Long Peace” following World War II, there were still many civil wars and conflicts across the globe. **The Ongoing Nature of Conflict:** conflict can arise from various sources, including economic competition, political rivalries, ideological differences, and resource scarcity. The author wonder on how many mega-tons of human blood our Mother Gaia has really consumed and will further consume. His Holy Highness Francis wrote those who did not believe in God was to live by their own conscience, however, there was sin, also for those who had no faith, in going against one’s conscience.





OBJECTIVES

1. To present the techniques to live together peacefully.
2. To propose the techniques for different religions to live peacefully with other religions.

THE TECHNIQUES TO LIVE TOGETHER PEACEFULLY.

Peaceful coexistence is the most important project of our era.

But we cannot do it alone or in isolation.

We must do it together.

B. Jill Carroll, (Sep 1, 2011)

In this part, the author presents, the Three Different Principles, Soviet-U.S. Collaboration Is the Heart and Soul of the CPSU [Communist Party of the Soviet Union] Leaders' General Line of Peaceful Coexistence and an e-Question, "Is Humanity Capable to Achieve Peace?"

1. The Three Different Principles

A strange question whether socialist countries like the Soviet Union and China should pursue the policy of peaceful coexistence. It exposed itself mainly in three questions. *The Principle 1:* To attain peaceful coexistence, was it either unnecessary or necessary to wage struggles against imperialism and bourgeois reaction and was it feasible through peaceful coexistence to abolish the antagonism and struggle between socialism and imperialism? *The Principle 2:* Could peaceful coexistence be made the general line of foreign policy for socialist countries? *And The Principle 3:* Could the policy of peaceful coexistence of the socialist countries be the general line for all Communist Parties and for the international communist movement and could it be substituted for the people's revolution?

The Principle 1.1: Whether it is to attain peaceful coexistence, was it either unnecessary or necessary to wage struggles against imperialism and bourgeois reaction?





The Marxist-Leninists believed socialist system practitioners found no obstacles to practice peaceful coexistence if without interventions by the imperialist and the bourgeois. *The Five Principles of socialist peaceful coexistence* were (1) Free from aggression and war staged by the imperialism, (2) free from encroachment of territories and sovereignties of the lands, (3) Free from interference of internal affairs, (4) Demand of Equality and 5) Mutual Respect (B. Jill Carroll, 2011). It could be argued that since political movements and ideologies, in particular, those rooted in Marxism and revolutionary socialism, advocated for struggles against imperialism and bourgeois reaction. These movements argued that such struggles were necessary to achieve broader societal transformation and liberation. Reasons were *firstly*, the imperialism was often seen as a manifestation of bourgeois expansion and the exploitation of resources and labor in underdeveloped countries whereas the bourgeois reaction referred to the efforts of the ruling class to sustain power and resist progressive changes. *Secondly*, in the class struggle, the Marxist Theory placed that the primary driver of historical change was the class struggle between the bourgeoisie (the owning class) and the proletariat (the working class). The struggles against imperialism and bourgeois reaction were seen as part of this broader class struggle. *Thirdly*, in the ideological influence, the bourgeois ideology, with its focus on private property, free markets, and individual achievement, was often seen as having a corrupting influence on society. The struggles against this ideology were seen as imperative for building a more equitable and just society. *Fourthly*, in the revolutionary change, the revolutionary socialist movements believed that fundamental change could only be achieved through revolutionary struggles, including armed struggle if necessary. *Fifthly*, in overthrowing the bourgeoisie, the revolutionary perspectives, such as Maoism, advocate for the complete overthrow of the bourgeois system, arguing that it was inherently exploitative and oppressive. The necessity of fighting against imperialism and bourgeois reaction was a central tenet of many revolutionary movements, which saw





these struggles as vital for achieving a more just and equitable society through broader social transformation and the overthrow of the capitalist system, reported Nikita Khrushchev in 12 th December 1962, to the Supreme Soviet on the resolution of the Cuban missile crisis.

The Principle 1.2: Whether it is potential through peaceful coexistence to abolish the antagonism or enmity and struggle between socialism and imperialism.

As of the peaceful coexistence could foster relations between differing systems, it was unlikely to completely end the inherent antagonism or enmity, struggle between socialism and imperialism. Peaceful coexistence aimed to reduce clashes and raise cooperation, but ideological and economic differences remain. First, in Peaceful Coexistence, this refers to the idea of different political or economic systems (like socialism and capitalism) coexisting without necessarily embracing each other’s principles. Second, in Socialism and Imperialism, these were inherently opposed systems. Socialism, generally, focused collective ownership and control of the means of production, while imperialism was associated with the expansion of a nation’s power and influence through colonialism and exploitation. Third, in Antagonism or Enmity, the conflict between these systems was rooted in differing views on how societies should be organized and how resources should be distributed. Forth, in Struggle, with peaceful coexistence, there could still be ideological struggles, political competition, and economic rivalry between the two systems. Fifth, in Potential for Reduction, Not Abolition, peaceful coexistence could help mitigate the most extreme forms of clashes, but it was unlikely to eliminate all antagonism and struggles. Ideological and economic differences could still fuel political tensions and competition. Some Marxists viewed peaceful coexistence as a way to eventually achieve universal peace through the recognition of equality and international solidarity. The relationship between the Soviet Union and Austria during the Cold War, presented as an example of peaceful coexistence, highlighted the potential for reduced





conflict through neutrality and cooperation. Debates about peaceful coexistence were a key point of contention during the Sino-Soviet split, reflecting different interpretations of its role in international relations. (Garcia, 2006; Muller, 2011)

The Principle 2: Whether peaceful coexistence could be made the general line of foreign policy for socialist countries.

Peaceful coexistence can and has been made the general line of foreign policy for socialist countries, particularly the Soviet Union and China. This is based on the principle that socialist countries, despite their ideological differences with capitalist states, can and should engage in mutually beneficial relations based on equality and mutual respect. In the Soviet Concept of Peaceful Coexistence, The concept of peaceful coexistence was a core tenet of Soviet foreign policy, even though it was subject to some evolution and refinement. It was seen as a necessary strategy for consolidating the socialist system and preventing war with capitalist states. In the Five Principles of Peaceful Coexistence, China, particularly under the leadership of Zhou Enlai and Deng Xiaoping, also embraced the Five Principles of Peaceful Coexistence, which comprise (1) mutual respect for sovereignty and territorial integrity, (2) non-aggression, (3) non-interference in internal affairs, (4) equality and mutual benefit, and (5) peaceful coexistence. In the Benefits of Peaceful Coexistence, the peaceful coexistence, as a foreign policy strategy, offered several benefits for socialist countries such as reduction of international tensions, which aimed to lower the risk of conflict with capitalist states and create a more stable international environment; economic and cultural exchange, which promoted cooperation and exchange in various areas, including trade, technology, and culture; and finally, building international support, which presented the socialist countries as peace-loving forces and gained support for their cause from other nations. In the Historical Context, the concept of peaceful coexistence emerged from the perceived need for the Soviet Union, as a socialist state, to avoid direct confrontation with capitalist nations and focus on domestic





development and also evolved to address the changing dynamics of international relations, particularly the rise of the Cold War. It has been argued that Evolution and Criticism -while peaceful coexistence has been a prominent feature of socialist foreign policy, it has also faced criticism and debate. Some scholars argued that it was a tactical maneuver rather than a genuine commitment to peace, while others questioned its ability to address fundamental ideological differences. (Kennan, 1960; Panara and French, 2019)

The Principle 3: Whether the policy of peaceful coexistence of the socialist countries could be the general line for all Communist Parties and for the international communist movement? Can it be substituted for the people's revolution.

The policy of peaceful coexistence, while a strategy for inter-state relations, should not be the sole guiding principle for all Communist Parties or the international communist movement. It should complement, rather than supplant, the ultimate goal of revolutionary transformation toward socialism. Peaceful coexistence can be a tactic within a broader revolutionary strategy, but it is not a substitute for the people's revolution. First, in Peaceful Coexistence as a Strategy, by the Soviet Union, focused on reducing international tensions and avoiding war between socialist and capitalist states. It aimed to create an environment where socialist states could develop and eventually win over capitalist states through peaceful competition, rather than through armed conflict. Second, Not a Substitute for Revolution, peaceful coexistence should not be seen as a complete abandonment of the goal of revolutionary change. For many Communist Parties, especially those in developed countries, it meant a shift towards electoral politics and participation in the established political system. This could be a useful strategy, but it shouldn't overshadow the long-term aim of building a socialist society and ultimately achieving a socialist revolution. Third, in the Revolutionary Goal, the main objective of the communist movement, at least according to traditional interpretations, remained the





overthrow of the capitalist system and the establishment of a socialist society through revolutionary means, whether through armed struggle or other forms of revolutionary action. Forth, in the Complementary Approach, peaceful coexistence could be found as a tactic within a broader revolutionary strategy. It could be applied to gain support, weaken the capitalist system, and create conditions for a future socialist revolution. Fifth, in the Avoiding Conflation, it was necessary to distinguish between the interests of the working class and the interests of the capitalist system. Peaceful coexistence should not be used to appease or compromise with capitalism at the expense of the working class's fundamental interests. (Shakhnazarov, 1975; Muller, 2011)

2. Soviet-U.S. Collaboration Is the Heart and Soul of the CPSU [Communist Party of the Soviet Union] Leaders' General Line of Peaceful Coexistence

The phrase recommended that the CPSU's general policy of peaceful coexistence with the West, particularly with USA, was founded on the idea that collaboration between the two superpowers was key to achieving this goal. **First**, in Peaceful Coexistence and in the context of the Cold War, this term referred to a policy of non-violent between the Soviet Union and the Western capitalist bloc. **Second**, the CPSU was the ruling party in the Soviet Union, and its leadership formulated and implemented foreign policy, including the policy of peaceful coexistence. **Third**, Soviet-U.S. Collaboration was referred to the concept of working together, engaging in dialogue, and finding common ground with USA was essential to prevent the aggravation of the new Cold Wars and to potentially lead to a more peaceful world order. **Forth**, in Heart and Soul, the phrase implied that Soviet-U.S. collaboration was not just a secondary aspect of the policy but a core principle and driving force behind the CPSU's pursuit of peaceful coexistence. (Office of the Historian, 2017). Debates over differing interpretations of peaceful coexistence were one aspect of the Sino-Soviet split in the 1950s and 1960s. During the 1970s, the People's Republic of



China under the leadership of its founder, Mao Zedong, defended that a belligerent (combatant) attitude should be maintained towards capitalist countries, and so initially rejected the peaceful coexistence theory as essentially Marxist revisionism. Their decision in 1972 to establish a trade relationship with USA also saw China cautiously adopting a version of the theory to relations between itself and non-socialist countries. From that point through the early 1980s and the adoption of Socialism with Chinese characteristics, China increasingly extended its own peaceful coexistence concept (mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other’s internal affairs, equality and mutual benefit and peaceful co-existence) to include all nations. Albanian ruler Enver Hoxha (at one time, China’s only true ally) also denounced this and turned against China as a result of the latter’s growing ties to the West, as exemplified by Richard Nixon’s visit to China in 1972; today, Hoxhaist parties continue to denounce the concept of peaceful coexistence. (BBC, 1975/2025; BBC, 2004/2025)

3. *“Is humanity capable to achieve peace?”*

The writer has normally raised an e-question as usual “Is humanity capable to achieve peace?” during 3 January 2025 - 2 June 2025] among 67 academic friends and found that 13 (19.40 %) friends very strongly agreed; 9 (13.43%) friends agreed; 3(4.48 %) friends disagree and whereas 42 (62.69 %) friends strongly disagree.

(1). 13 respondents or 19.40% of the strongly-agree among 67 academic friends that humanity was capable to achieve peace by given reasons of (1). Just checking out what other people think about this big issue. We were stumped personally, in all of recorded history there has been war and conflict but in our lives we have witnessed a lot of good in people and a lot of people who desired to do the right thing. And (2) so if we could continue as we were; we predicted the eventual outcome to be peace.



(2). 9 respondents or 13.43% agreed humanity was capable to achieve peace reasoning that (1) humans learnt what sustainable living meant why coexistence needed to be mastered. (2) Humans learnt how they have so far messed up on the nature of power, and how addictive it was. (3) Humans learnt the difference between needs and wants in dealing with personal issues and guessed there were a lot of learning involved. And (4) the general trend in the world was people on average were becoming less bellicose (combatant) and this might be caused in part by the decline of religion and the rise of feminism. If one said, compare the 1st 24 years of the 20th Century with the first 24 years of the 21st Century one would find that the number of casualties in both absolute and relative terms was less in the latter. One would not know it from the news media's portrayal of current wars but we were in fact living in a historically very peaceful time. The dangerous “my-country-[was]-right-or-wrong” attitude was less prevalent in Western countries than it was last century. So Homo Sapiens were improving in peacefulness but the future as always was unknown. THE BETTER ANGELS OF OUR NATURE: Why Violence Has Declined by Steven Pinker (2012) made a strong case.

(3). 3 respondents or 4.48% disagreed on reasons that (1) humanity was, but capitalists, not so much.

(4). 42 respondents or 62.69% strongly disagreed that humanity was incapable of achieving peace under on the reasons that (1) Since we were animal but needed power over others; needed to use and exploit resources of other; and needed to sustain status quo. (2) Human was like bonobos [Bonobos and chimpanzees look similar and both share 98.7% of their DNA with humans—making these two ape species our closest living relatives]. (3) We evolved to be wonderfully social and loving but there was a way. (4) The three respondents did not believe in such spirituality and therefore they were at war! But in reality, there were no wars. We did not think there would sadly ever be. On individual and community levels a lot of good and a lot of bad happened. Most often, the larger the community, there





were more rooms for disagreement and issues with another community. Things escalated, conflict ensues. Be it two neighboring tribes in the Amazon or Africa, or Russia and Ukraine. (5) Absolutely, conflict resolution may be a skill that came naturally and easier to some more than others, and personalities could definitely have an influence but certainly. What started conflicts were usually learned whether that were from the general environment or from families. And generally, the world was a place that did not want to change, especially what people taught others and the youngest generation so yes, but definitely not anytime soon. (6) How was that event would happen when in all of recorded history, almost all of the major wars were instigated/ inspired by religion? (7) The 5 respondents agreed that religion seemed to divide people more than bring them together. (8) It was possible but it would never happen. America had not been untied since 9/11 and was a bad show. It was at the point that they would hate to imagine what kind of disaster it would take to unite us let alone other countries. (9) Human nature was a spectrum, they all were capable of the full force of either end. It was very difficult to trust they would all stay on the same end of the spectrum for generations. Some of them favored chaos, in chaos opportunity was non-peacefulness or chaos bring opportunity. And (10) when life no longer existed, there would be peace.

Humanity was capable to achieve peace at strongly agreed (19.40%) and agreed (13.42%) added with each other were 32.83% whereas humanity was incapable to achieve peace at disagreed (4.48%) and strongly disagreed (62.69%) added with each other became 67.17%. It denoted that world peace was difficult to be achieved



Table 2: The Online survey of “Is humanity capable of achieving peace?” during 3 January 2025-2 June 2025

<p>Groups of Strongly Agree Group 1[10 respondents] Group 13[3 respondents]: Total 13 [19.40%]</p>	<p>Reasoning that</p> <p>(1). Just checking out what other people think about this big issue. I am stumped personally, in all of recorded history there has been war and conflict but in my life i see a lot of good in people and a lot of people who desire to do the right thing, and</p> <p>(2) So if we can continue as we are you predict the eventual outcome to be peace</p>
<p>Groups of Agree Group 6[3 respondents] and Group 12[6 respondents]: Total 9 [13.43%] respondents.</p>	<p>Reasoning that</p> <p>(1) Humans learnt what sustainable living meant why coexistence needs to be mastered.</p> <p>(2) Humans learnt how they have so far messed up on the nature of power, and how addictive it was.</p> <p>(3) Humans learnt the difference between needs and wants in dealing with personal issues and guessing there were a lot of learning involved, and</p> <p>(4) The general trend in the world is that people on average are becoming less bellicose (combatant/quarrelsome) and this might be caused in part by the decline of religion and the rise of feminism. If one said, compare the 1st 24 years of the 20th Century with the first 24 years of the 21st Century one would find that the number of casualties in both absolute and relative terms was less in the latter. One would not know it from the news media’s portrayal of current wars but we were in fact living in a historically very peaceful time. The dangerous “my country right or wrong” attitude was less prevalent in Western countries than it was last century. So homo sapiens was improving in peacefulness but the future as always was unknown. THE BETTER ANGELS OF OUR NATURE by Steven Pinker makes a strong case.</p>
<p>Group of Disagree Group 7[3 respondents] or 4.48%</p>	<p>Reasoning that</p> <p>(1) Humanity was, but capitalists, not so much.</p>

<p>Groups of Strongly Disagree Group 2[9 respondents] and Group 3[3 respondents], Group 4 [2 respondents], Group 5[3 respondents], Group 8[3 respondents], Group 9[7 respondents], Group 10[5 respondents], Group 11[3 respondents], Group 14[4 respondents] and Group 15[3 respondents]: Total 42 [62.69%] respondents</p>	<p>Reasoning that</p> <p>(1) Since we are animal Need 1-power over others; Need 2: use and exploit resources of other; and Need 3: sustaining status quo.</p> <p>(2) Human was like bonobos [Bonobos and chimpanzees look similar and both share 98.7% of their DNA with humans - making these two ape species our closest living relatives].</p> <p>(3) We evolved to be wonderfully social and loving but there is a way.</p> <p>(4) The three respondents did not believe in such spirituality and therefore they were at war! But in reality, no. We did not think there would ever be, sadly. On individual and community levels a lot of good and a lot of bad happens. Most often, the larger the community, the more room for disagreement and issues with another community. Things escalated, conflict ensues. Be it two neighboring tribes in the Amazon or Africa, or Russia and Ukraine.</p> <p>(5) Absolutely, conflict resolution may be a skill that came naturally and easier to some more than others, and personalities could definitely have an influence but yes. What started conflicts were usually learned whether that were from the general environment or from families. And generally, the world was a place that did not want to change, especially what people taught others and the youngest generation so yes, but definitely not anytime soon.</p> <p>(6) How was that event would happen when in all of recorded history, almost all of the major wars were instigated/inspired by religion?</p> <p>(7) The 5 respondents agreed that religion seemed to divide people more than bring them together.</p> <p>(8) It was the point that I would think humanity was capable of achieving peace. They were possible but it would never happen. America had not been united since 9/11 and was a shit show now. It was at the point that they would hate to imagine what kind of disaster it would take to unite us let alone other countries.</p> <p>(9) Human nature was a spectrum, they all are capable of the full force of either end. It was very difficult to trust they would all stay on the same end of the spectrum for generations. Some of them favored chaos, in chaos opportunity was non-peacefulness or chaos bring opportunity. And (10) When life no longer exists, there would be peace.</p>
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The author would like to raise the advices of His Majesty Rama IX in formulating peaceful coexistence. His Majesty King Bhumibol Adulyadej Borommanat Borphit. (Rama IX, 1973). This Royal Advice was on the occasion of a Commencement Exercise of in Kasetsart University on May 14, 1973, cited in “Strategy of Creating the Nation.” His Majesty advised, “Since teachers were the persons who led the educational reform, “First with fully aware that “Kru Dee” is a person who creates “good people” to the Thai society. Then teachers are required love children and children love their teachers. Second, the teachers teach children to be generous with their friends and not to compete with each other but oneself and encourage the achievers help teach their underachiever friends. Third, teachers have to organize group activities to cultivate the value of unity” (Thirakiat Chareonsetasilp, Minister of Education and Director of the Educational Psychology Center: Foundation of Virtuous Youth. (Thairath Newspaper, May 14, 2014). Consequently, such education training would grow affection, amicability, unity and paved to peaceful coexistence.

WOULD RELIGIONS HELP?

The echo of “Have humanbeings ever lived together peacefully since around or over 60K years? Consider, Cain and Abel, the elder brother killed the younger brother of Adam and Eve just because the envy of each offering to their God. This was the first sin of crime (Genesis 4: 1-25).

We must search ourselves and examine our hearts. Are we really committed to living together with people who are different from us? Do we really accept the fact that we as people will never all believe, think, pray, live, or act the same—and that we just have to deal with it?

1. Are we really committed to living together with people who are different from us?

Linda Blair, (2009/updated in 2025) and April Campbell, (2024) suggested that if it were an individual priorities and compatibility; if it were to overcome challenges and adaptation, if it were the commitment and if



it were the alternatives to cohabitation; then we are really committed to live with people who are different from us. They further explained that:

(1) Individual Priorities and Compatibility comprised clarity of values, which was crucial to clarify personal priorities, such as individual freedom, career goals, or the desire to share life with another. These priorities could significantly influence the decision to live together and the expectations within the relationship. And Compatibility Assessment which consider shared values, habits, and tolerance for different viewpoints before moving in together. Living together can reveal inconsistencies in compatibility that might not be apparent in initial dating.

(2). Challenges and Adaptation adopted Different Rhythms; when individuals had different rhythms and preferences, which could lead to conflict while living together. Open communication and a willingness to compromise were essential for navigating these differences. And Adjusting to Shared Living, living together involved relinquishing some individual routines and adjusting to shared spaces and routines. It was a process of mutual adaptation where individuals must understand and respect each other’s needs.

(3) Commitment and its Definition embraced Active Engagement; then commitment was not pursuing growth and building a strong relationship. And in Continual Growth, commitment involved a continuous effort to understand and adapt to each other’s needs and evolving desires.

(4) Alternatives to Cohabitation engulfed Living Apart Together; some couples chose to live apart while maintaining a committed relationship, prioritizing personal space and autonomy. Also, Prioritizing Individuality where others may choose to prioritize individual freedom and autonomy over living together.

2. Do we really accept the fact that we as people will never all believe, think, pray, live, or act the same—and that we just have to deal with it?

While belief, thought, prayer, living, and acting were interconnected, they were not necessarily identical. Belief is a conviction or acceptance of



something as true. Thinking was the process of using one's mind to form opinions, make decisions, or solve problems. Prayer was a form of communication with a higher power or spiritual entity. Living was the state of being alive and experiencing life. Acting was the process of taking physical or mental actions. While these were related, they could influence each other but were distinct. For example, (1). In Belief and beliefs often shaped our thoughts, influencing how we interpreted information and made decisions. (2). In Thought and Action, our thoughts directly influenced our actions, our thought, our belief, our world view and choice to act. (3) In Prayer and Action, prayer was often seen as a way to connect with a higher power and sought guidance or strength, change, precursor to action, and inspiring believers to take steps that aligned with prayers. (4). In Living and Action, living was the overarching experience of being alive, while acting was the specific behaviors and choices we made within that life. Our actions contribute to the overall experience of living. In essence, while these concepts were interwoven, they represented different facets of human experience. Beliefs form the foundation, thoughts guided our actions, prayer provided a channel for connection and guidance, and living encompassed the entirety of our experience, and shaped by our actions and beliefs.

In conclusion, while the idea of living together with someone different from us could be appealing, it was a decision that required careful consideration of individual priorities, compatibility, and a willingness to navigate the challenges and adapted to shared living. Open communication, understanding, and a commitment to mutual growth were indispensable for success in cohabitation. Over millenniums, adherents of the largest two religions in the world—Christianity and Islam—have lived both peacefully and non-peacefully with each other, and with people of other religions they encountered. Certainly, the teachings of both religions encouraged peaceful coexistence in their respective sacred texts and traditions. However, both religions also have suffered violent expression in the hands of those who either ignored the teachings of coexistence, or twisted the teachings to justify violence and terror.





CONCLUSION

In early human societies, evidences of violence and warfare are found. In imperialism and colonialism, the powerful nations have often relied on force to prolong oppression. During modern conflicts, in the “Long Peace” after World War II, still many civil wars and conflicts across the globe are found until today. Millions of life among women, children and commoners are sacrificed for some leaders’ needs and greed. However if we want peaceful coexistence; just the G10 collaborate to grow it. However from my personal online survey among academic group members, I found that only 32.83% admitted that peace is achievable but 67.17% reject. HM Rama IX has advised that the achievers must help the underachievers and educational activities should be organized to create unity.

When we turn to religions, they certainly provide a framework for peaceful co-existence. All religions teach values of love, compassion, tolerance, forgiveness and peace, which can help individuals and communities coexist peacefully with different faith. Religious leaders and institutions can also play a crucial role in fostering dialogue, promoting understanding, and mediating conflicts, according to the United States Institute of Peace. Religious Leaders and Institutions can lead and act as mediators, promoting rotated interfaith dialogues and mutual understanding and respect among different faiths. Finally, communities should engage in particular religious communities can play a vital role in promoting peace and justice in their local areas through charitable work and advocacy for social changes. Though religious differences may sometimes lead to conflict by extremists but all the religious teachings emphasize the importance of peaceful co-existence through shared values and engaging in constructive dialogues. Religions can contribute to a more peaceful and harmonious world; if religious leaders and their believers want.





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- NOTE: G10:** USA, China, Germany, Japan, UK, France, India, S. Korea, Canada, and Italy.





The Urgency of Linguistic Politeness in Indonesian Language

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Abstract

In the contemporary era of global interconnectedness, linguistic politeness has emerged as a critical component of effective cross-cultural communication, particularly in multilingual societies where traditional communication norms intersect with international discourse practices. The rapid digitalization of communication platforms and Indonesia's increasing role in international economic and diplomatic affairs have intensified the need to understand how traditional politeness strategies adapt to modern communicative contexts while maintaining their essential cultural functions.

This study aims to examine the urgency and contemporary relevance of linguistic politeness in Indonesian language, focusing on identifying key challenges in existing theoretical frameworks, analyzing the adaptation of traditional politeness markers in digital communication, and proposing culturally-responsive solutions for effective cross-cultural interaction. The research builds upon Brown and Levinson's (1987) politeness theory which involves various strategies that people use to maintain social harmony in conversation. The study employs a mixed-methods approach combining systematic literature review of recent publications, qualitative analysis of contemporary Indonesian communication patterns across digital and traditional media platforms, and comparative examination of politeness





strategies in various social contexts including educational, professional, and informal settings.

The findings reveal significant theoretical and practical gaps in current understanding of Indonesian linguistic politeness, with recent 2024 research aiming to revisit Brown and Levinson’s framework of politeness to reduce the overall number of positive and negative politeness that indicating a movement toward more culturally-sensitive frameworks. Results demonstrate that Indonesian society continues to value etiquette and courtesy, as indicated by the use of language with indirect meanings, which reflects a consideration for politeness, while simultaneously adapting to digital communication demands. The study concludes that Indonesian linguistic politeness operates through complex cultural mechanisms that require indigenous theoretical frameworks rather than adapted Western models, with implications extending to language education, diplomatic communication, artificial intelligence development, and cultural preservation efforts. These findings contribute to the development of more effective cross-cultural communication strategies and inform policy recommendations for maintaining Indonesian cultural values in an increasingly globalized communication landscape.

Keywords: Indonesian linguistic politeness, Cross-cultural communication, Politeness strategies Indonesian language, Cultural pragmatics

Introduction

In an increasingly interconnected global world, linguistic politeness has evolved as an important component of efficient cross-cultural communication, especially in diverse multilingual societies such as Indonesia. According to recent research, digital communication platforms have increased the need to balance linguistic innovation with formal language standards (Nurhidayah S.A, 2025), making the study of Indonesian politeness techniques more important than ever. The rapid





globalization of communication, combined with Indonesia's role as a major economic and cultural hub in Southeast Asia, has necessitated an understanding of how linguistic politeness operates within Indonesian society in order to facilitate successful intercultural interactions and preserve social harmony.

Previous study has shown that Indonesian linguistic politeness occurs within complicated cultural frameworks that are notably different from Western communication patterns. According to studies, positive politeness strategies are the most prevalent in Indonesian communication across various status levels and social distances (Kardana I.N et al., 2018), reflecting the collectivist nature of Indonesian society, which prioritizes group harmony and face-saving mechanisms. Diverse multilingual societies, such as Indonesia. Cross-cultural studies have revealed that Indonesian speakers tend to humble themselves and minimize praise as expressions of humility, which contrasts sharply with Western patterns of accepting compliments (Rahmayani F.A, 2020), demonstrating the deep cultural embedding of politeness strategies in Indonesian communication. According to research, silence is a significant politeness strategy in Indonesian communication, with pausing before responding indicating deliberate attention and respect.

Understanding Indonesian linguistic etiquette is critical for practical applications in education, business, and diplomacy, in addition to academic purposes. Recent 2025 study has studied how politeness and camaraderie function in Indonesian contexts (Jumanto J, 2014), demonstrating the continuous scholarly interest in this area. Contemporary research examining Indonesian YouTube celebrities have indicated alarming patterns in which polite language is purposefully avoided to elicit comedy (Shalekha R.A, 2020), implying a potential breakdown of traditional politeness norms in digital environments. This event highlights the vital importance of knowing how linguistic politeness adapts to current communication circumstances while maintaining its basic social roles. The urgency is heightened by Indonesia's status as the world's fourth most





populous country, where effective communication strategies have a direct impact on economic development, social cohesion, and international relations, making the preservation and proper understanding of Indonesian linguistic politeness more than just an academic pursuit, but a cultural and strategic necessity.

The reason for conducting study on Indonesian linguistic politeness arises from its significant theoretical importance in improving our understanding of cross-cultural pragmatics and intercultural communication. Scholars examine the necessity to understand and employ language ways of politeness to avoid misunderstandings and sustain efficient communication in cross-cultural situations, studying the relationship between linguistic politeness and social interaction (Nunung Anugrawati et al, 2020). This study adds to the theoretical framework of politeness theory by giving culturally relevant insights that help improve existing models and provide a more nuanced knowledge of how politeness operates in Indonesian cultural contexts. The expected value goes beyond linguistic theory to guide pragmatic competence development and cross-cultural communication training.

Main Content

Linguistic politeness is an important aspect of Indonesian society, functioning as a key mechanism for sustaining social harmony and respecting cultural hierarchies that have been deeply ingrained in the country's rich cultural fabric for millennia. Indonesians require linguistic civility for a variety of interconnected reasons that reflect their fundamental values and social structure.

The key cause arises from Indonesia's deeply hierarchical social order, where "hierarchy is fundamental in Indonesia" Individuals must continually show respect to those in positions of authority or who are older than them. This hierarchical system necessitates the employment of proper linguistic markers, honorifics, and deferential language patterns to indicate social





standing, age, education, and perceived power. Failure to use appropriate language etiquette can be viewed as disrespectful and potentially disruptive to the established social order.

Furthermore, linguistic politeness is an important technique for preserving Indonesia's collectivist culture and promoting peaceful relationships between communities. "Indonesian society also has a strong hierarchy" Exploring Indonesian Core Values: Collectivism and Harmony, where people show respect based on a variety of characteristics such as age, occupation, and social relationships (Adventure IoT Blog ,2025). In this setting, polite language serves as a social lubricant, reducing confrontations and promoting smooth interpersonal interactions across Indonesia's extraordinarily diverse ethnic and cultural terrain.

Recent research has shown that linguistic civility is important in today's Indonesian society. Investigations have indicated that "female DPR RI members are polite in performing speech acts when communicating using social media" The Linguistic Politeness of Indonesian Female Politicians in Political Communication on Social Media, demonstrating that even in modern digital communication platforms, Indonesian political figures use traditional politeness strategies to build positive public image and engage effectively with constituents.

Furthermore, linguistic politeness in Indonesia acts as a means of expressing cultural identity and safeguarding traditional values in an increasingly globalized environment. The strategic use of polite language assists Indonesians in navigating complex social situations while maintaining cultural authenticity, which is especially important given Indonesia's status as one of the world's most linguistically diverse countries, with hundreds of local languages and dialects, each with its own politeness convention.

The politeness system in Indonesian operates on several levels:

- **Lexical choices** (formal vs. informal vocabulary)
- **Pronominal systems** (respectful vs. casual pronouns)



- **Honorifics and titles** (addressing people appropriately)
- **Indirectness and mitigation** (softening requests and criticisms)
- **Register appropriateness** (matching language style to social context)

Polite Sentences and Analysis

1. Formal Requests

Polite Examples:

- “Mohon maaf mengganggu, Pak. Bisakah Bapak membantu saya sebentar?” (I’m sorry to bother you, Sir. Could you help me for a moment?)

Why it’s polite:

- Uses “Mohon maaf” (formal apologies) to address potential imposition.
- Uses honorific “Pak/Bapak” to demonstrate respect for social hierarchy.
- Uses conditional “bisakah” (could you) instead of imperative.
- Includes a time limit “seentar” to reduce requests.
- Uses a negative politeness tactic to acknowledge potential inconvenience.

2. Expressing Disagreement

Polite Example:

- “Saya menghargai pendapat Ibu, tetapi mungkin ada cara lain untuk melihat masalah ini.” (I respect your views, Ma’am, but perhaps there is another way to look at this.)

Why it’s polite:

- Begins with respect acknowledgment.
- Uses honorific “Ibu” to maintain social courtesy.
- Uses hedge “mungkin” to soften disagreement.
- Frames disagreement as an alternative perspective, not a contradiction.



- Demonstrates positive politeness by validating the other person's viewpoint first.

3. Making Suggestions

Polite Example:

- “Kalau Kakak tidak keberatan, bagaimana jika kita coba pendekatan yang berbeda?” (If you don't mind, let's take a different approach).

Why it's polite:

- Uses conditional “kalau” (if) to provide opt-out option
- Includes “tidak keberatan” (don't mind) to respect autonomy
- Uses inclusive “kita” (we) to create shared responsibility
- Frames as question rather than directive
- Uses “Kakak” to demonstrate respect for age/status

4. Expressing Gratitude

Polite Example:

- “Terima kasih banyak atas kebaikan dan kesabaran Bapak. Saya sangat menghargainya.” (Thank you so much for your kindness and patience, Sir. I greatly appreciate it).

Why it's polite:

- Uses intensive “banyak” (very much) to express gratitude
- Specifies what is being thanked for such as kindness and patience
- Uses honorific to maintain respectful distance
- Adds personal appreciation statement for emphasis
- Exhibit positive politeness through explicit gratitude expression

Impolite Sentences and Analysis

1. Direct Commands

Impolite Example:

- “Ambilkan saya kopi!” (Get me coffee!)



Why it's impolite:

- Uses imperative mood without mitigation
- Lacks politeness indicators like “tolong” (please) or “mohon”
- Does not acknowledge the other person’s autonomy
- Treats the addressee as subordinate regardless of relationship
- Violates negative face by imposing without consideration

2. Inappropriate Pronoun Usage

Impolite Example:

- “Lu harus ngerjain ini sekarang!” (You have to do this now!)

Why it's impolite:

- Uses informal pronoun “lu” in unsuitable contexts
- May violate social hierarchy when used with superiors or elders
- Uses modal “harus” (must) to express dominance
- Lacks courteous address terms
- Display disregard for social relationships and context

3. Blunt Criticism

Impolite Example:

- “Kerjaan lu jelek banget!” (Your work is really bad!)

Why it's impolite:

- Direct attack on positive feature without mitigation
- Inappropriate Use of casual register
- Lack of constructive framing or proposal for improvement
- No acknowledgment of effort or positive aspects
- Violates Indonesian cultural value of keeping harmony

4. Refusing Without Explanation

Impolite Example:

- “Nggak mau!” (Don't want to!)

Why it's impolite:

- Abrupt refusal without explanation or alternative
- Uses informal register “nggak” inappropriately
- Fail to acknowledge or show appreciation
- Lacks face-saving strategies for the requester

5. Intrusive Questions

Impolite Example:

- “Berapa gaji lu? Kenapa belum menikah?” (What’s your salary? Why aren’t you married yet?)

Why it's impolite:

- Invades personal privacy boundaries
- Uses incorrect pronouns
- Asks sensitive questions without relationship foundation
- Ignore the other’s person comfort
- Violates negative face by imposing on personal territory

Cultural Context and Considerations

Social Hierarchy

Indonesian society maintains clear hierarchical structures based on:

- **Age** (younger people show respect to elders)
- **Social status** (education, profession, wealth)
- **Religious position** (religious leaders receive special respect)
- **Government authority** (officials are addressed formally)

Regional Variations

Different regions in Indonesia have varying politeness norms:

- **Javanese influence:** More indirect, highly stratified language use
- **Batak influence:** More direct communication style
- **Minangkabau influence:** Respect for traditional authority
- **Urban vs. Rural:** Different formality expectations



Religious Considerations

Islamic values influence Indonesian politeness through:

- Emphasis on respect for parents and elders
- Importance of community harmony
- Promote Charitable and kind discourse
- Preventing dangerous or disrespectful language.

Practical Applications

Understanding Indonesian linguistic politeness is crucial for:

- **Business communication:** Building professional relationships
- **Educational settings:** Teacher-student interactions
- **Government services:** Citizen-official communications
- **Social interactions:** Maintaining community harmony
- **Cross-cultural communication:** Avoiding misunderstandings

Conclusion

The study of linguistic politeness in Indonesian language represents a critical area of research that bridges theoretical linguistics with practical applications in our increasingly interconnected.

Linguistic politeness in Indonesia is a complex system that represents the country's cultural ideas of respect, hierarchy, and social harmony. Understanding these politeness tactics is critical for efficient communication in Indonesia society as language use has a direct impact on social and personal success.

The examples offered show that politeness in Indonesia is more than just word choice, it also entails knowing social context, connections and expectations. Indonesian speakers use linguistic choices to navigate complex social terrain such as utilizing formal honorific, softening request, or demonstrating proper reverence. For language learners and cross cultural communication, understanding these politeness rules provides insight into Indonesia culture and allows for more courteous communication in a variety of social circumstances





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Buddhist Communication in the Digital Age: Integrating AI and Culture for Peaceful Development

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Abstract

The fast-moving society of today connects technology with culture through innovative approaches. This research investigates the potential of the English language and artificial intelligence (AI) to disseminate Buddhist teachings across worldwide populations. The online sharing of Buddhist teachings needs respectful communication approaches which handle both linguistic and cultural variations. The article shows how AI translation systems, chatbots, and meditation applications work together to provide Buddhist teachings to a growing worldwide audience.

The research outcome aims to show how artificial intelligence can enhance personal growth and development while enabling people from diverse backgrounds to access Buddhist teachings through English as a shared language. The paper demonstrates how contemporary Buddhist organisations use digital resources to establish practitioner connections while developing innovative methods to disseminate Buddhist teachings. **Importantly, it highlights how core Buddhist values-such as respect, honesty, empathy, and mindfulness-can guide ethical communication in digital spaces, helping reduce misunderstanding, build trust, and promote peaceful development in diverse societies.**

At the same time, the paper issues a warning against artificial intelligence applied carelessly. Respect, honesty, empathy, and mindfulness





among Buddhist ideas should guide our technology consumption. The paper advises cooperation among Buddhist monks, teachers, and technology specialists. Their objective should be to create digital tools supporting individuals without changing or compromising the original meaning of the teachings.

Ultimately, this article demonstrates how wisely using AI and English will help us to propagate Buddhism in a way that brings more peace, understanding, and compassion into modern society.

Keywords: Buddhist Communication; The Digital Age; Integrating; AI and Culture; Peaceful Development

Introduction

1. Background and Context

The digital revolution has transformed religious teaching methods as well as interpretation and religious experiences across different cultural and communal settings. The evolution of religious communication through technology has continued since ancient times but digital innovation at this scale and speed represents a distinct historical moment. Buddhist organizations together with their teachers and practitioners depend on digital platforms which include websites and mobile apps and video channels and social media to spread the Dhamma teachings in the 21st century. Through these technologies spiritual teachings can now instantly connect with extensive worldwide audiences who previously faced geographical and cultural barriers to spiritual knowledge.

The rapid growth of digital platforms creates both substantial benefits and major difficulties for Buddhist communities. The ease of accessing teachings from respected teachers across traditions including Theravāda, Mahāyāna and Vajrayāna has increased yet the digital adaptation of these teachings may compromise their authentic content and profound meaning and complete integrity. The surge of user-generated spiritual content





sometimes creates confusion among seekers because it makes it difficult to distinguish between accurate guidance and personal opinions. Many Buddhist leaders recognize digital platforms as beneficial tools for social engagement and spiritual growth when properly utilized.

Master Hsing Yun (2013) in his book “*Humanistic Buddhism: Holding true to the original intents of the Buddha*”, stresses that Buddhists should maintain the fundamental teachings of the Buddha while developing innovative responses to contemporary social requirements. The main challenge for Buddhist communication in modern times requires both devotion to eternal principles like compassion and wisdom and non-attachment alongside acceptance of new communication channels that enhance their impact.

Peaceful development in the digital age depends not only on technology but on the values guiding its use. Buddhist principles such as respect encourage open dialogue; honesty builds trust in digital communities; empathy helps users relate across cultures; and mindfulness ensures communication is thoughtful and ethical. Together, these qualities reduce conflict and promote mutual understanding—essential foundations for a peaceful society.

2. Theoretical Foundations

The research depends on three theoretical frameworks which include Humanistic Buddhism alongside digital Dharma and cross-cultural communication theory to address digital Buddhist communication complexities.

Humanistic Buddhism philosophy developed by Master Hsing Yun (2013) provides a moral and philosophical basis for using technology to serve others. Hsing Yun believes Buddhist teachings should extend beyond monastic rituals to actively serve daily life and meet societal requirements. According to Hsing Yun the Dhamma needs to be applicable to daily life and beneficial to society and conducive to purifying the mind (p. 45). Buddhist communicators have an ethical duty to guarantee digital tools





serve genuine human requirements while promoting spiritual development.

The concept of “digital Dharma” represents the process of adapting Buddhist wisdom to digital spaces while maintaining its transformative power. Digital Dharma promotes flexible formats through websites and apps and virtual Saṅgha yet maintains absolute content integrity. The approach supports the combination of traditional elements with modern innovations by using AI tools and video streaming and online discussion forums to strengthen instead of weakening participant engagement.

The study depends on cross-cultural communication theory as its final framework. Buddhism’s worldwide expansion creates increasing difficulties when interpreting both language and cultural elements. English functions as a connecting language which allows teachings to move between different countries and religious traditions. Messages risk misinterpretation when local values and metaphors and worldviews receive insufficient attention. The success of digital Buddhist outreach depends on maintaining both linguistic clarity and cultural relevance in all outreach efforts. AI tools that improve multilingual interaction need to operate under the direction of intercultural understanding and doctrinal principles.

3. Problem Statement and Motivation

The fast expansion of Buddhist content online does not resolve various ongoing challenges. The main obstacle lies in transmitting Buddhist philosophical teachings effectively to people who belong to a global secular audience. The Buddhist concepts of *anattā* (non-self), *śūnyatā* (emptiness), and *pratītyasamutpāda* (dependent origination) present complex meanings that become distorted when automated translation or brief media delivery methods are used. The complete understanding of Buddhist teachings becomes challenging because of language obstacles and cultural variations that affect non-traditional Buddhist communities.

Traditional translation methods depend on human experts who spend a lot of time and money to complete the process. The accurate translation methods fail to expand their capabilities at a rapid pace to address increas-





ing digital requirements. The combination of real-time translation engines with adaptive learning platforms and content-generation software presents a possible answer to the problem but it comes with certain dangers. The lack of ethical oversight and scriptural understanding in AI systems leads to incorrect interpretations of teachings and unintentional bias insertion.

The research examines proper AI implementation methods for Buddhist communicators who include monks and educators and translators and developers. Master Hsing Yun (2013) states that Buddhism must adapt to contemporary times while preserving its core principles. AI exists to boost human wisdom through Dhamma accessibility for all people while preserving its original essence.

The research provides useful information to Buddhist institutions together with scholars and digital innovators who want to distribute teachings through advanced technology. The research contributes to worldwide dialogues about religious ethics and technological integration for promoting sustainable peace and intercultural understanding and compassionate action. AI can function as a skillful means (*upāya*) to help numerous people achieve awakening through proper utilization in the digital era.

Main Content

1. Digital Transformation of Buddhist Communication

The digital era has brought a major transformation to how Buddhist teachings are spread and practiced and experienced. Traditionally the Dhamma was transmitted through direct student-teacher contact within monastic settings that included communal and disciplinary structures. These oral traditions emphasized memorization, listening, and repetition. The spread of Buddhism through space required the use of palm leaf texts and printed books to maintain and distribute religious teachings between different time periods and geographical locations (Harvey, 2013; Hsing Yun, 2013).





Today, the landscape has changed dramatically. Buddhist institutions together with monastic individuals and lay teachers use digital platforms to spread the Dhamma through websites as well as video lectures and live-streamed ceremonies and mobile apps and podcasts and virtual and augmented reality technologies. These platforms enable teachings to reach people who have never set foot in a temple nor spoken with a monk. Digital technology has proven exceptionally useful during times of crisis such as the COVID-19 pandemic since it maintained spiritual support while physical access was restricted (Campbell, 2020; Miller, 2021).

Through their online platforms including Insight Timer and Smiling Mind and Plum Village's mobile applications users can access guided mindfulness exercises in various languages from the comfort of their homes. Three major websites including Access to Insight and SuttaCentral and Dhamma Talks provide extensive collections of scriptures and commentaries that have been translated. These digital tools both protect traditional materials while creating interactive content which suits modern learners who prefer multimedia learning experiences (Cheong, Fischer-Nielsen, & Gelfgren, 2019).

YouTube along with Facebook and Instagram serve as platforms for Buddhist communities to distribute brief spiritual insights alongside interactive Q&A sessions with daily prayer content. Digital Saṅgha have emerged through virtual interactions which unite practitioners who maintain support for each other despite geographical differences. Religious teachers and monks now use the internet to deliver live teachings to their followers and respond to their questions and lead virtual retreats. The instant access to religious content demonstrates a fundamental transformation in how people learn religion and build communities (Krueger, 2022).

This digital advancement brings multiple issues to the table. The massive amount of content combined with differences in doctrinal precision and social media's attention-driven nature produces brief interpretations of complex religious teachings. The commercialization of mindfulness and





Buddhist principles has become a growing issue since these concepts are now being marketed instead of genuine spiritual development. The digital tools used for Buddhist communication require those involved to maintain both high-quality and authentic content (Miller, 2021; Wuthnow, 2019).

The digital tools have brought mostly positive results to Buddhist communication operations. These technological resources provide unmatched prospects for users to interact with content while gaining knowledge and establishing worldwide relationships. Master Hsing Yun (2013) refers to these modern methods of Dharma dissemination as the “modern skillful means.” Digital communication maintains its power to expand traditional practice when practitioners maintain ethical awareness along with doctrinal integrity thus making Buddhist teachings more accessible in the digital era.

2. AI-Powered Translation and Content Creation

The technology of artificial intelligence now functions as a powerful agent which reduces language differences and cultural obstacles particularly when used in Buddhist communication systems. The spread of Dhamma throughout continents and cultures in our globalized world has made AI-driven tools an unprecedented way to enhance accessibility and engagement. The translation algorithms powered by neural machine translation (NMT) operate at higher levels of spiritual text comprehension through advanced contextual understanding. Modern translation systems differ from earlier word-for-word systems because they use deep learning models trained on extensive multilingual corpora to understand both semantics and grammar (Miller, 2021).

Buddhist philosophical concepts like *anattā* (non-self) and *paṭiccasamuppāda* (Pali) and *Nibbāna* (liberation) need more than machine interpretation because of their complex nature. These philosophical terms exist within historical doctrinal development and cultural practices that machines cannot fully comprehend except through ethical programming and human monitoring. AI translation systems provide useful accessibility





features yet they need qualified Buddhist scholars and practitioners to supervise them for preserving the authentic teachings (Krueger, 2022).

AI technologies now use their capabilities to produce dynamic content beyond translation functions. Language models help users create multilingual articles and they provide summary versions of sutta texts along with lesson plans that adapt to the learning level and interests of their audience. The organizational educational expansion enabled by these features makes Buddhist teachings available to learners of all skill levels and cultural backgrounds. The customization of content through automated style adaptation makes it possible to achieve consistent voice and tone which upholds Buddhist principles.

The integration of natural language processing (NLP) in Buddhist applications enables the creation of virtual Dhamma assistants and automated Q&A bots along with personalized guided meditation experiences through interactive features. AI chatbots provide customized recommendations to users based on their emotional state and their past reading history before directing them to relevant canonical texts and commentaries. These tools enhance convenience and scalability but they create challenges regarding the protection of doctrinal integrity and the spiritual function of human teachers. Human intervention serves to prevent misinterpretations while delivering complex perspectives which machines cannot duplicate (Campbell, 2020).

Machine learning demonstrates a vital advancement through its power to study how users engage with content. The algorithms monitor which teachings deliver the best response to particular cultural or demographic audiences to develop targeted language and presentation strategies for those groups. Buddhist organizations can develop meaningful and culturally aware digital outreach strategies through this capability which tracks audience engagement patterns (Cheong et al., 2019).

Technological progress generates ongoing ethical challenges that need to be addressed. The uncontrolled use of AI to generate spiritual content





creates the danger of superficial teaching which leads to both materialistic exploitation and factual misrepresentation of profound religious teachings. The design process requires developers to team up with Buddhist teacher's translators and ethicists to reduce potential risks. The correct use of AI follows the principle of upāya to create an effective tool which supports human awakening instead of attempting to replace it (Hsing Yun, 2013).

To ensure doctrinal accuracy in AI-assisted communication, Buddhist methods such as *Yoniso Manasikāra* (wise attention), listening with mindfulness, and reflective speech rooted in paññā (wisdom) must guide the creation and review of content. AI tools should be used not just for speed or reach, but with ethical awareness and respect for the integrity of the teachings.

3. Cross-Cultural Communication Strategies

The practice of effective Buddhist communication in present-day globalized society needs more than language skills because it needs sophisticated understanding of cultural variations and spiritual meanings as well as philosophical frameworks. The universal Buddha teachings such as the Four Noble Truths and the Noble Eightfold Path along with interdependence remain consistent in purpose yet different interpretations and implementations occur within various cultural contexts (Reiser & Dempsey, 2018).

The global lingua franca status of English enables it to serve as an essential tool for connecting people across cultural differences during Dharma communication. Modern Buddhist clergy and educational institutions together with lay Buddhist practitioners now use English to connect with diverse populations from different nationalities and ethnicities and religious backgrounds. The teachings are now presented through international meditation retreats and academic publications and YouTube Dharma talks and online courses through English. English serves as a communication tool yet it does not serve as an effective means to reach all potential audiences. Through AI translation tools content gets transformed





into various regional languages which creates more opportunities for non-English speakers to participate deeply. The Buddhist teaching of skillful means (*upāya*) guides the use of any available tools to bring relief from suffering and communicate truth just like the multilingual method used in this approach (Hsing Yun, 2013).

The practice of cross-cultural communication extends beyond the selection of a different language. Spiritual message reception depends on understanding how strongly culture shapes the way people understand spiritual messages. The idea of non-self (*anattā*) proves harder to understand for people from individualistic societies because these societies do not naturally emphasize interdependence like collectivist cultures do. Western societies focus on using mindfulness for stress relief and productivity yet in traditional Buddhist traditions mindfulness functions as a stage toward achieving liberation (Miller, 2021).

Carefully designed AI systems can help facilitate cultural adaptation when properly implemented. Through natural language processing and sentiment analysis tools developers can discover cultural preferences which help develop customized communication approaches. The Buddhist doctrine of *paṭiccasamuppāda* (Pali) can be expressed through ecological or network metaphors based on the cultural values of environmentally conscious or digitally oriented societies. Examples and tone along with emphasis need sensitive adaptation when teaching compassion (*karuṇā*) because its meaning differs across Confucian and Abrahamic and secular humanist cultural contexts (Cheong et al., 2019).

The creation of AI tools for Buddhist communication which are aware of different cultures demands Buddhist scholars to work together with experts in intercultural communication and ethical AI developers. The multidisciplinary method protects against misrepresentation and enhances the message so it reaches people across different boundaries. According to Hsing Yun (2013) Buddhism exists to serve all human beings rather than only Buddhists (p. 167). Buddhist digital strategies need to combine





universal compassion with context-specific wisdom in their approach.

Developers need to prevent their systems from creating stereotypes while also preventing them from excluding minority worldviews. Buddhist AI platforms need inclusivity to be a core principle during their design process. A combination of multilingual user testing along with cultural sensitivity reviews and ongoing feedback from international practitioners will guarantee that digital Dharma materials show the global Sangha's cultural diversity.

The essential elements for successful cross-cultural Buddhist communication involve both humility and mindfulness along with a genuine dedication to suffering reduction. The effective use of AI technology and English as tools depends on using them with cultural understanding and ethical principles. Buddhist communication achieves its purpose as an understanding beacon for the world by employing these methods to bridge the gaps between language and ideology and identity.

4. Community Building and Engagement

Community formation known as sangha stands as one of the Three Jewels of Buddhism which maintains its importance for monastic and lay Buddhist practice. The development of digital platforms has transformed how people engage in their communities during the contemporary period. Modern technology enables practitioners worldwide to establish virtual spiritual communities which people refer to as “digital Saṅgha.” The absence of physical gatherings does not diminish the crucial role these communities play in providing mutual assistance while sharing teachings and supporting collective mindfulness according to Wuthnow (2019) and Krueger (2022).

AI technology extends new dimensions to virtual connection among people. AI-based community management systems enable automatic matching of users according to their shared interests or learning goals as well as their personal experiences. An AI-integrated Buddhist learning platform uses user information including time zones and experience levels





and preferred sutta topics to recommend group meditation partners. The AI-powered group formation method promotes effective peer assistance and organized education without requiring extensive administrative supervision according to Cheong et al. (2019).

The most groundbreaking AI implementation in this field uses natural language processing (NLP) to control virtual discussions. The Buddhist forums alongside community discussion receive participants from monastic experts down to new members of the faith community. AI systems which receive training to identify harmful language and unrelated content along with offensive statements function to maintain both focus and respect in discussions. Right Speech and Right Intention Buddhist precepts find support from this feature which maintains community harmony (Miller, 2021).

AI technology provides users with personalized content recommendations along with moderation tools. AI platforms use behavioral data such as clicked topics and liked teachings and completed meditations to generate personalized recommendations for readings and video lectures and discussion groups. The recommendations help practitioners achieve balanced practice through the regular exchange of teachings which cover ethics (*sīla*) and concentration (*samādhi*) and wisdom (*paññā*), according to Reiser & Dempsey (2018). This includes practices such as *yoniso manasikāra* (wise attention), which supports mindful listening, speaking, and reflection in digital spaces.

Progress badges together with meditation streaks and group leaderboards frequently appear on digital platforms as gamified elements. The practice of gamification remains controversial because some believe it introduces competition into spiritual development but it can be modified to develop motivation and practice consistency. The platform rewards users for achieving precepts course completion as well as for weekly chanting participation and taking part in compassion-related discussions. The implemented features help younger and technology-oriented practitioners feel a sense of achievement and direction (Miller, 2021).





The virtual world enables frequent global participation in meditation retreats together with Dhamma talks and chanting sessions. Through Zoom, YouTube Live and Insight Timer platforms teachers can lead real-time student guidance no matter where participants are located. AI-powered interpretation tools together with live subtitles enable multilingual participation at Dhamma events thus making these events more inclusive than they have ever been. Virtual gatherings enable participants to create energetic shared connections which sometimes produce stronger community bonds than what exists in their local surroundings (Campbell, 2020).

The benefits of these developments still create ongoing issues. The main drawback involves the possible reduction of deep personal connections through online relationships. The digital sangha differs from the physical sangha because its members cannot participate in shared rituals or meals, or daily routines together, so the community might appear fleeting or superficial. The anonymous nature of interactions, combined with distractions and depersonalised communication practices, creates risks that damage genuine interpersonal bonds. The use of AI algorithms that promote popular content over challenging material results in practice dilution, according to Wuthnow (2019) and Miller (2021).

Digital Buddhist platforms need to establish an ethical framework for their design to overcome existing problems. Developers need to team up with Buddhist teachers along with cultural experts and digital ethicists to ensure their AI systems maintain alignment with core Buddhist values. The model would combine automated suggestions with human oversight through senior community members who would lead discussions using both expertise and compassion. The platform should integrate tools that enable users to maintain personal reflection journals and find mentors while offering feedback mechanisms to measure their engagement depth (Cheong et al., 2019).

Artificial intelligence enables digital Saṅgha to provide valuable services to their users. Users from all backgrounds can fully participate in online practice because digital Dhamma platforms offer text-to-speech





functions alongside screen readers together with simple interfaces and support for multiple languages. Digital Dhamma serves all users through the Buddhist principle of compassion because it does not discriminate against people with physical or cultural limitations (Hsing Yun, 2013).

The digital Saṅgha provide essential opportunities for people to engage in discussions between members of different cultures and religious backgrounds. Modern global platforms enable practitioners who follow different traditions to exchange perspectives which helps build mutual understanding between them. The implementation of AI moderation systems that promote inclusive dialogue and reveal common values and eliminate ideological prejudice helps build bridges between different groups. A digital Buddhist community under proper facilitation becomes both a spiritual resource and an example of compassionate coexistence for all members.

The use of AI and digital tools serves as an improvement factor for Buddhist community growth and borderless development but cannot substitute the human spiritual connection. These technologies under ethical supervision and mindfulness practice extend the reach of the sangha while sustaining practice and strengthening global spiritual bonds between practitioners. Digital platforms will gain greater importance in supporting awakened communities because they will become crucial for Buddhist communication in the future.

Conclusion

Artificial intelligence enables Buddhist communication to spread peace and understanding throughout the modern world. The research demonstrated that artificial intelligence enables the simplification of Buddhist teachings while maintaining their authentic meaning for worldwide audiences.

Through translation applications and content generation platforms and online discussion forums people from various backgrounds can learn





Dhamma teachings in their native language with their preferred approach. AI requires proper handling when utilized. Human wisdom needs to guide the implementation of these tools to preserve both respect and clarity in the teachings.

According to Hsing Yun's Humanistic Buddhism technology should serve to decrease suffering and promote peace. The successful implementation of this goal requires Buddhist teachers to collaborate with scholars and tech experts. Technology functions best as a teaching tool when it supports the original teachings instead of modifying them.

The research demonstrates that AI technology serves dual purposes by facilitating Buddhist understanding and fostering better cultural and religious interfaith dialogue. The advancement of AI technology will create new opportunities for worldwide knowledge sharing of kindness and spirituality.

The future development of technology should prioritize methods which honor the profound significance of Buddhist teachings. As Buddhism enters the digital age, we may reflect on how much the Sangha can be digitized while still preserving its spiritual essence-mindfully balancing impermanence with authenticity. AI functions best as a supporting tool which enhances human relationships instead of replacing them.

One open question that remains is how far we should go in digitizing the Sangha. As society evolves rapidly under the principle of impermanence, we must ask: Is full digital transformation necessary-or should we preserve certain human, face-to-face elements that digital tools cannot replace? This is a topic for ongoing reflection.





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Buddhist Terminology in English Translation: A Comparative Study of Asian Digital Platforms

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Abstract

This academic article examined the comparative approaches to Buddhist terminology translation across major Asian digital platforms to understand how contemporary technologies preserve doctrinal authenticity while enhancing accessibility for diverse audiences. The study analyzed translation methodologies, cultural adaptation strategies, and pedagogical frameworks employed by leading Buddhist educational platforms in Thailand, Sri Lanka, Myanmar and China through comprehensive platform comparison and user engagement analysis. This article identified four distinct models that successfully balance traditional Buddhist teachings with modern digital accessibility. Academic-monastic collaboration emerged as the most effective approach, integrating scholarly rigor with contemplative wisdom. Progressive complexity models demonstrated effectiveness in gradual learning progression, while multimedia contextualization enhanced retention compared to text-only approaches. Community verification systems showed promise in maintaining translation confidence and cultural authenticity. Commercial platforms faced challenges including semantic reduction, cultural decontextualization, and inconsistent terminology usage. The analysis revealed that successful digital Buddhist education requires careful integration of traditional authorities with technological innovation, suggesting that collaborative





frameworks rather than purely commercial or academic approaches best serve contemporary Buddhist learning needs while preserving doctrinal integrity.

Keywords: Buddhist terminology; Digital platforms; Translation accuracy; Comparative analysis; Five Pillars framework

Introduction

Buddhist education faces unprecedented challenges and opportunities in the digital age, particularly in the accurate transmission of traditional terminology across linguistic and cultural boundaries. The proliferation of digital Buddhist platforms across Asia has created diverse approaches to translating complex Pāli and Sanskrit terms into English, each reflecting different philosophical perspectives and pedagogical priorities.

Thailand's digital transformation initiatives, supported by government policy frameworks, have accelerated the development of Buddhist educational technologies (The Ministry of Industry, 2017). These platforms must navigate the delicate balance between preserving doctrinal authenticity and ensuring contemporary accessibility. The challenge extends beyond mere linguistic translation to encompass cultural transmission, contextual understanding, and pedagogical effectiveness.

Regional platforms reflect diverse contexts, with Theravāda-focused applications balancing Pāli accuracy and global comprehension (Lukoff et al., 2020). Digital mindfulness applications primarily present Buddhist concepts through relaxation and stress reduction frameworks, often neglecting broader contemplative dimensions. Sri Lanka's bilingual educational initiatives demonstrate attempts to preserve Pāli foundations while enabling English accessibility (National Education Commission, 2024).

Buddhist Translation Theory, rooted in scholarly frameworks that emphasize bridging cultural and temporal gaps while preserving doctrinal integrity, guides contemporary digital adaptations (Phra Prayudh Payutto,





1995). Recent research shows monastic communities integrating traditional wisdom into digital health applications, maintaining terminological precision while embracing technological innovation (Tantalanukul et al., 2025).

The rapid expansion of Buddhist applications across Asia, particularly in Thailand’s predominantly Buddhist society, demands sophisticated translation strategies for both domestic and international users (Pew Research Center, 2025). Layered presentations combining Pāli, vernacular, and English elements enhance accessibility and authenticity but may increase cognitive complexity, potentially impacting learning effectiveness.

This academic article aims to compare approaches to Buddhist terminology translation across major Asian digital platforms, analyzing how different methodologies balance traditional authenticity with contemporary accessibility requirements based on the Five Pillars of Buddhist Translation Assessment framework (adapted from Bhikkhu Bodhi, 2020). The study seeks to highlight successful models and common challenges in digital Buddhist education, offering insights for future platform development and cross-cultural Buddhist pedagogy.

Main Content

Buddhist Mindfulness Terminology in Traditional Contexts

The foundation of Buddhist digital education rests upon precise terminology that has evolved over two millennia of contemplative practice and scholarly interpretation. Traditional Buddhist education systems developed sophisticated frameworks for transmitting complex philosophical concepts through carefully structured linguistic approaches.

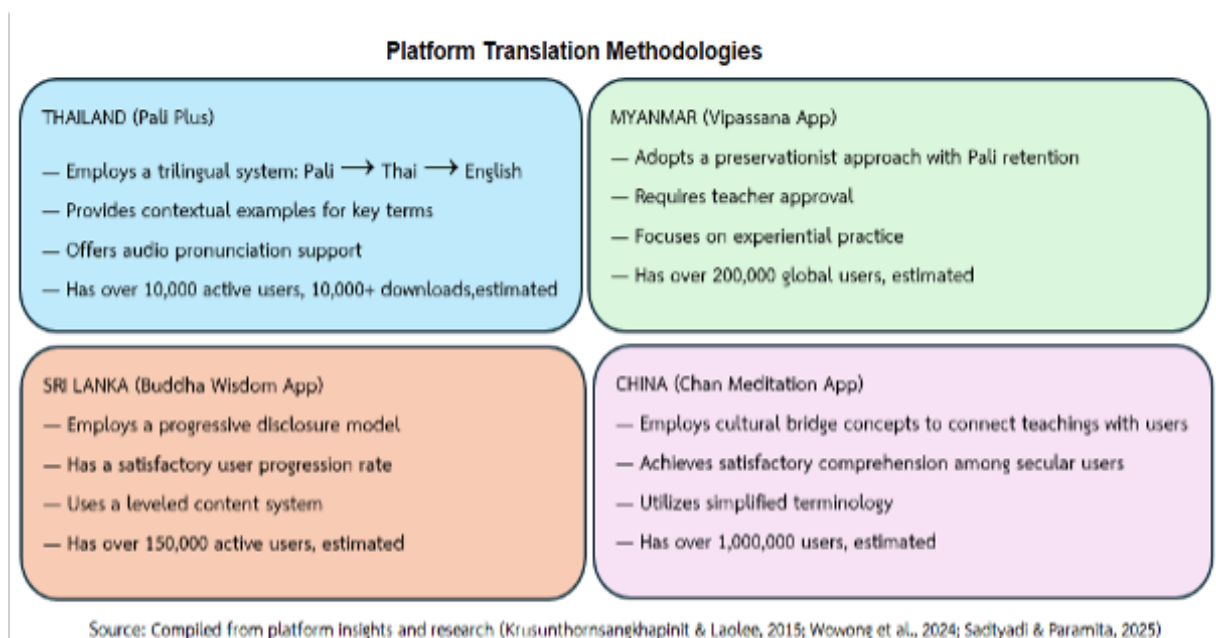
Pāli terms such as “sati” (mindfulness), “samādhi” (concentration), and “paññā” (wisdom) carry nuanced meanings that resist simple English equivalents. Traditional monastic education emphasized contextual understanding, where terminology meaning emerged through experiential practice rather than purely intellectual comprehension. This contemplative



approach to language learning remains fundamental to authentic Buddhist education.

Contemporary digital platforms must grapple with these traditional foundations while serving diverse audiences with varying levels of Buddhist background knowledge. The challenge involves maintaining the depth and precision of original terminology while providing accessible entry points for modern learners.

Figure 1: Platform Translation Methodologies Across Asian Buddhist Applications



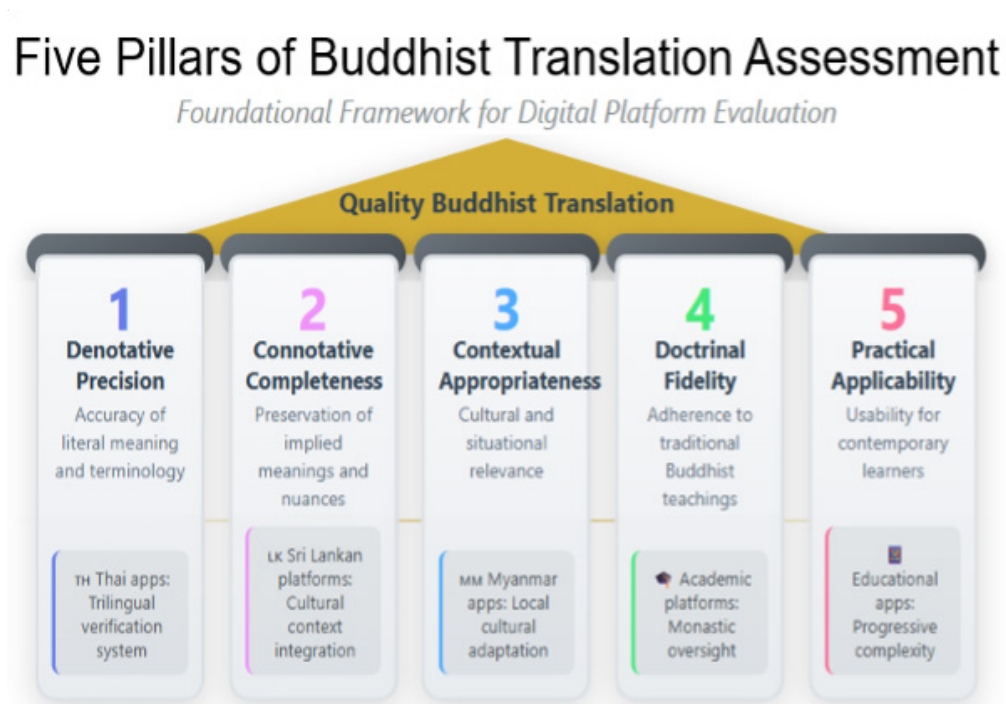
Different regional approaches reflect varying priorities in balancing traditional authenticity with contemporary accessibility (Figure 1). Thailand’s digital Buddhist platforms employ trilingual systems combining Pāli source terms with Thai explanations and English translations, supported by contextual annotations and audio pronunciation guides. Sri Lankan applications utilize progressive disclosure models that reveal terminology complexity gradually, with leveled content systems accommodating different learning stages. Myanmar’s traditional teaching preservation platforms maintain preservationist approaches requiring

teacher approval for content access, emphasizing experiential focus over broad accessibility. Chinese Chan meditation applications implement cultural bridge concepts using simplified terminology to reach secular audiences globally. These diverse methodologies demonstrate the spectrum of approaches available for Buddhist terminology translation in digital contexts.

Comparative Analysis of Digital Translation Approaches

Asian Buddhist platforms demonstrate four distinct translation methodologies, each reflecting different philosophical and pedagogical priorities. These approaches vary significantly in their treatment of traditional terminology and their strategies for contemporary accessibility.

Figure 2: Five Pillars of Buddhist Translation Assessment



Source: Adapted from Bhikkhu Bodhi. (2020). On Translating “Buddha.” *Journal of the Oxford Centre for Buddhist Studies*.

To systematically evaluate these approaches, this study employs the Five Pillars of Buddhist Translation Assessment framework (Figure 2), which is adapted and developed from Bhikkhu Bodhi’s (2020) analysis in *On Translating ‘Buddha’*. This establishes foundational criteria for



comprehensive platform evaluation. Each pillar represents an essential dimension that supports quality translation: Denotative Precision ensures accuracy of literal meaning and terminology; Connotative Completeness preserves implied meanings and cultural nuances; Contextual Appropriateness addresses cultural and situational relevance; Doctrinal Fidelity maintains adherence to traditional Buddhist teachings; and Practical Applicability ensures usability for contemporary learners. These five pillars work together as an integrated foundation, recognizing that weakness in any single dimension undermines overall translation quality.(Bhikkhu Bodhi, 2020)

Academic-monastic collaboration represents the most sophisticated approach, integrating scholarly translation standards with contemplative wisdom. Thailand exemplifies this methodology through its trilingual verification systems, combining Pāli source terms with Thai explanations and English translations, supported by university-monastery partnerships like Mahachulalongkornrajavidyalaya University.(Brahmapundit & Harvey P., 2020). These initiatives operate as institutional platforms that integrate contextual annotations and scholarly translations to balance doctrinal authenticity with accessibility, enhancing learning experiences for diverse audiences. Such platforms demonstrate strength across all five pillars, particularly excelling in Doctrinal Fidelity through monastic oversight and Denotative Precision through scholarly rigor.

Progressive complexity models structure learning through graduated terminology introduction, as demonstrated by Sri Lanka’s leveled content systems that accommodate different practitioner stages through the National Education Commission’s bilingual education framework. This approach recognizes that Buddhist terminology forms interconnected networks of meaning that require systematic development rather than isolated definition. These models particularly strengthen the Practical Applicability pillar while maintaining Contextual Appropriateness for learner progression.





Community verification systems engage experienced practitioners and scholars in collaborative translation review processes. Myanmar's platforms exemplify this approach through strict traditional preservation methodologies that require teacher approval for content access, emphasizing experiential focus over broad accessibility through monastery-based oversight systems. Traditional teaching preservation efforts demonstrate strict oversight approaches that maintain doctrinal accuracy through community consensus rather than individual interpretation (Krusunthornsangkhapinit & Laolee, 2015). These systems strengthen both Doctrinal Fidelity and Denotative Precision through collective wisdom and quality control.

Multimedia contextualization approaches combine textual definitions with visual, audio, and experiential elements to convey meaning that transcends purely linguistic translation. Chinese Chan meditation applications demonstrate this methodology by implementing cultural bridge concepts that use simplified terminology to reach secular audiences globally, adapting traditional Buddhist concepts for contemporary markets through technology-focused development. These platforms recognize that Buddhist concepts often require embodied understanding that text alone cannot provide. This methodology enhances Connotative Completeness by providing multiple layers of meaning transmission.

Challenges in Commercial Platform Translation

Commercial Buddhist applications face distinct challenges that differ significantly from academic or monastic platforms (Sadtyadi & Paramita, 2025). Market pressures often prioritize user engagement over doctrinal precision, leading to simplified presentations that may compromise traditional meaning. When evaluated against the Five Pillars framework, commercial platforms frequently struggle with multiple dimensional weaknesses.

Semantic reduction occurs when complex Buddhist concepts are compressed into brief, marketable descriptions that lose essential nuance.





Terms like “mindfulness” become associated primarily with stress reduction rather than comprehensive mental cultivation, creating incomplete understanding of traditional practice. This phenomenon particularly undermines both Denotative Precision and Connotative Completeness pillars.

Cultural decontextualization emerges when Buddhist concepts are extracted from their historical and cultural contexts to appeal to global markets. This process can strip terminology of essential cultural dimensions that inform proper understanding and application, significantly weakening the Contextual Appropriateness pillar.

Oversimplification represents another common challenge, where platforms present complex philosophical concepts through elementary explanations that may mislead rather than educate. The pressure to make content immediately accessible can undermine the gradual understanding that traditional Buddhist education emphasizes, affecting the Practical Applicability pillar by providing false accessibility rather than genuine learning progression.

Inconsistency in terminology usage across different platform sections creates confusion for learners attempting to develop coherent understanding of Buddhist concepts. Without unified translation standards, users encounter contradictory definitions that impede systematic learning, fundamentally compromising the Doctrinal Fidelity pillar.

Successful Integration Models

Despite these challenges, several platforms demonstrate successful integration of traditional authenticity with contemporary accessibility. Thai Buddhist education platforms supported by established universities exemplify best practices in trilingual presentation, combining Pāli source terms with vernacular explanations and English translations (Wowong et al., 2024). These successful implementations demonstrate strength across multiple pillars simultaneously, particularly excelling in Denotative Precision through trilingual verification and Contextual Appropriateness through





cultural bridge-building.

These successful models share common characteristics including collaborative development processes involving both traditional authorities and technology specialists. They prioritize gradual learning progression that honors traditional pedagogical approaches while utilizing contemporary digital capabilities, effectively balancing the Practical Applicability pillar with Doctrinal Fidelity requirements.

The most effective platforms recognize that Buddhist terminology translation extends beyond linguistic conversion to encompass cultural transmission and contemplative understanding. They provide multiple layers of meaning that allow users to engage with concepts at appropriate levels while maintaining connection to traditional sources, thereby strengthening all five assessment pillars through comprehensive integration.

Platform evaluation using the Five Pillars framework reveals that successful Buddhist digital education emerges from platforms that demonstrate strength across all dimensional criteria rather than excelling in isolated areas. The framework illustrates that translation quality depends on balanced attention to accuracy, completeness, appropriateness, fidelity, and applicability working together as foundational supports.

International collaboration between Buddhist institutions has enabled knowledge sharing that improves translation quality and cultural sensitivity (Walker, 2020). These partnerships demonstrate that technology can enhance rather than replace traditional Buddhist education when properly implemented, particularly when development processes attend to all five pillars systematically.

Conclusion

This comparative analysis reveals that successful Buddhist terminology translation in digital contexts requires careful integration of traditional wisdom with contemporary technological capabilities. The most effective





platforms emerge from collaborative relationships between established Buddhist authorities and skilled technology developers, rather than purely commercial or exclusively academic approaches.

Four key insights emerge from this examination. First, authentic Buddhist education cannot sacrifice doctrinal precision for technological convenience, yet neither can it ignore contemporary accessibility requirements. Myanmar’s preservation-focused approach demonstrates the highest doctrinal fidelity but faces accessibility limitations, while China’s global reach through cultural adaptation achieves maximum accessibility but potentially compromises traditional depth. The tension between these demands requires sophisticated solutions that honor both traditional depth and modern learning preferences.

Second, community verification processes prove essential for maintaining translation quality and cultural authenticity. Myanmar’s monastery-based verification systems and Sri Lanka’s graduated learning frameworks both demonstrate how collaborative oversight maintains precision while serving different accessibility goals. Individual scholars or commercial developers lack the collective wisdom necessary for nuanced terminology treatment. Successful platforms engage multiple perspectives from traditional authorities, academic specialists, and experienced practitioners.

Third, progressive learning structures that mirror traditional Buddhist pedagogical approaches have demonstrated superior effectiveness compared to simplified commercial presentations. Thailand’s trilingual integration model and Sri Lanka’s graduated complexity systems both demonstrate how traditional pedagogical approaches can be enhanced through digital capabilities while maintaining educational integrity. Buddhist concepts require gradual development through interconnected understanding rather than isolated definition. Digital platforms can enhance this traditional approach through multimedia engagement and interactive learning while maintaining pedagogical integrity. The Five Pillars





framework confirms that successful platforms balance all five dimensions rather than optimizing single criteria.

Fourth, the most promising developments have emerged from international collaboration between established Buddhist institutions rather than isolated technological innovation. Thailand’s government-supported academic-monastic partnerships and Sri Lanka’s national education policy integration demonstrate how institutional backing creates sustainable platforms, while China’s commercial success shows the potential for global reach when properly implemented. Cross-cultural partnerships enable knowledge sharing that improves both translation accuracy and cultural sensitivity, creating resources that serve global Buddhist education while respecting diverse traditional approaches. Such collaborations demonstrate strength across all five assessment pillars through comprehensive integration of multiple institutional perspectives.

These implications extend beyond Buddhist education to broader questions of digital preservation for contemplative traditions. As religious communities increasingly engage digital technologies, the Five Pillars framework—emphasizing precision, completeness, appropriateness, fidelity, and applicability—may provide guidance for maintaining authenticity while embracing innovation. The success of Buddhist digital education platforms suggests that technology, when thoughtfully implemented with attention to all foundational criteria, can support rather than supplant traditional wisdom transmission, creating new possibilities for contemplative learning in contemporary contexts.

The Five Pillars framework (Figure 2) provides essential support columns for quality Buddhist translation assessment in digital contexts. Each pillar must be strong individually, yet they work together as an integrated foundation supporting comprehensive platform evaluation. The pillars include: (1) Denotative Precision, exemplified by Thai platforms’ trilingual verification systems; (2) Connotative Completeness, demonstrated through Sri Lankan platforms’ cultural context integration;





(3) Contextual Appropriateness, shown in Myanmar applications' local cultural adaptation; (4) Doctrinal Fidelity, maintained through academic platforms' monastic oversight requirements; and (5) Practical Applicability, achieved through educational applications' progressive complexity models. When all five pillars are robust, they support comprehensive evaluation ensuring both traditional authenticity and contemporary accessibility.

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An Analytical Study of the Problems and Needs in English Language Learning among Students at Wat Amat Witthaya School

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Abstract

This research aimed to (1) examine the problems and needs of students in learning English in the classroom, and (2) analyze the factors affecting their English language learning. This study employed a qualitative research approach. The participants consisted of 145 students and 2 English teachers from Wat Amat Witthaya School. Research instruments included structured interviews focusing on students' learning behaviors, and questionnaires developed after classroom observations to gather information aligned with the research objectives.

The findings revealed that external factors affecting English learning included limitations in learning materials and classroom social context. Internal factors comprised students' lack of confidence, negative attitudes toward English or teachers, and insufficient prior knowledge. When categorized by severity, the most critical issue was low self-confidence, followed by a lack of basic knowledge, inadequate teaching materials, and negative attitudes toward English, respectively. These insights emphasize the importance of addressing both internal and external barriers in order to enhance students' English learning experiences in monastic school contexts.

Keywords: English Language Learning, Problems and Needs





Introduction

In modern society, both teachers and students have access to a wide variety of media, all of which contribute to enhancing the effectiveness of English language learning. In particular, mobile-based multimedia-such as educational applications-have been specifically developed to meet the needs of English language learners. In addition, internet-based media offer engaging English-language content and numerous learning opportunities, such as news programs from BBC and CNN, as well as various online platforms designed to support English language instruction.

The Office of Academic Affairs and Educational Standards and the Office of the Basic Education Commission emphasize the importance of foreign language education. Their goal is to cultivate positive attitudes toward foreign languages among students, enabling them to communicate effectively in various situations, pursue knowledge, build careers, and pursue higher education. Furthermore, they aim to ensure that students possess a sound understanding of the principles of English language learning. Studies have indicated that the development of Buddhist Scripture Schools involves various dimensions. It is recommended that school administrators collaborate in formulating clear policies, plans, and projects, and in encouraging school personnel to place greater emphasis on student-centered learning management. Failure to implement such initiatives in a timely manner may hinder the ability of Thai youth to fully engage in a knowledge-based society.

One of the major challenges lies in the diversity of local narratives and cultural backgrounds in each area, which, while rich in value, also present obstacles to unified educational development. Nevertheless, such diversity can be creatively leveraged to convey ideas and cultural perspectives. Moreover, Thailand's growing engagement with countries around the world, together with rapid changes in social, political, and economic contexts, has made English language proficiency increasingly vital for Thai people to communicate effectively and efficiently. Therefore,





the teaching of English has become indispensable. Learners are now expected to acquire proficiency in all four essential language skills; listening, speaking, reading, and writing, in order to succeed in both academic and real-world contexts.

Additional information related to this original text requires reference to the primary source for further translation details. According to a survey of related research on problems in English language learning conducted by Saowapak Sriyotha, it was found that the majority of students encountered significant difficulties in learning English, with an average problem rating of 4.23. This was attributed to students limited English knowledge, reluctance to speak, lack of confidence in expressing themselves, undervaluing the importance of learning English, and insufficient skills in listening, speaking, reading, and writing. In response to these issues, the Ministry of Education mandated the use of the Basic Education Core Curriculum (BECC) for secondary education levels, specifically the Lower Secondary Curriculum B.E. 2533 (1990) and the Upper Secondary Curriculum B.E. 2521 (1978) and its revision in B.E. 2548 (2005). However, the previous curricula, which had been in use for more than ten years, contained several shortcomings. Notably, they failed to meet the actual needs of various local contexts due to the differing demands of communities, as well as the rapidly changing social and economic conditions. These changes have necessitated a shift in the fundamental mindset of Thai people to keep pace with contemporary times. Consequently, in 2008, the Ministry of Education, through the Office of the Basic Education Commission's Academic and Educational Standards Division, revised the curriculum to be timelier and more responsive to local contexts, thereby enabling schools to better cope with current conditions. This revision also introduced a new paradigm in learning appropriate for the information age, recognizing that knowledge of foreign languages especially English is indispensable for communication and knowledge acquisition.





Currently, the English language subject within the Buddhist Scripture School's general education program is aligned with the 2008 Basic Education Core Curriculum. English is designated as a foreign language subject in the learning areas, aiming to develop learners' proficiency in all four essential skills: listening, speaking, reading, and writing. However, results from the Ordinary National Educational Test (O-NET), administered by the National Institute of Educational Testing Service (Public Organization), reveal that from academic years 2012 to 2016, English consistently ranked lowest in average test scores compared to other subjects, and the average scores remained below the threshold for meaningful achievement.

Moreover, the geographical location of schools remains an obstacle to educational development, particularly in remote and underdeveloped areas. Such schools frequently lack adequate support in terms of human resource development, budget, and welfare. Rural schools often suffer from a shortage of English teachers, and rural students tend to have comparatively low English language proficiency. Additionally, schools sometimes close during important Buddhist religious holidays, reducing instructional time. Teacher turnover, through resignation or transfer to other schools, further exacerbates challenges in teaching management and delays students' academic progress.

Research Objectives

- 1) To examine the problems and needs of students in learning English in the classroom
- 2) To analyze the factors affecting their English language learning in the classroom

Research Methodology

This study employed a qualitative research approach. The participants consisted of 145 students and 2 English teachers from Wat Amat Witthaya School. Research instruments included structured interviews focusing on





students' learning behaviors, and questionnaires developed after classroom observations to gather information aligned with the research objectives.

Research Results

The findings were presented according to the research objectives:

4.1 Research Results Based on Objective 1 “To examine the problems and needs of students in learning English in the classroom” showed that the investigation revealed that students at Wat Amat Witthaya School faced both internal and external challenges factors in learning English. (1) Internal Factors: the most prominent internal challenge was the lack of self-confidence among the majority of students. Many were hesitant or reluctant to express themselves in English, both in speaking and writing tasks. This hesitation stemmed largely from insufficient foundational knowledge of English grammar, vocabulary, and pronunciation. A significant portion of students reported feelings of embarrassment or fear of making mistakes, which further discouraged active participation in classroom activities. (2) External Factors: from an external perspective, students exhibited a noticeable degree of nervousness when required to speak English in front of their classmates. This anxiety was particularly pronounced during oral presentations or teacher-led questioning. The students' discomfort often resulted in avoidance behaviors, such as refraining from volunteering answers or participating in group discussions. In addition, the researchers analyzed issues mentioned above as follows:

- Lack of confidence emerged as the most critical and widespread problem affecting students' engagement and language output.
- Insufficient basic English knowledge was identified as the second major obstacle, further exacerbating students' reluctance to participate.
- Limited teaching materials were acknowledged but considered a minor concern relative to affective and cognitive issues.

- Negative attitudes towards the English subject itself were minimal, indicating that students did not inherently dislike the subject but were primarily hindered by psychological and academic barriers.

4.2 Research Results Based on Objective 2 “To analyze the factors affecting their English language learning” showed that the analysis of contributing factors highlighted four principal elements influencing students’ English learning experiences as follows:

1) Lack of Self-Confidence

Students consistently demonstrated a high level of lack of self-confidence. This factor was linked to both individual personality traits and previous negative learning experiences, such as public speaking failures or critical feedback, which compounded their fear of speaking English.

2) Deficiency in Basic English Knowledge

Students showed a high degree of deficiency in foundational skills, including basic sentence construction, pronunciation, and essential vocabulary. Many participants lacked understanding of even fundamental grammar rules, which impeded both comprehension and language production.

3) Inadequate Teaching Materials

The availability and variety of English teaching materials were assessed as moderately inadequate. While some resources existed, they were not diverse or engaging enough to stimulate student interest or support differentiated instruction catering to various learning styles.

4) Negative Attitudes Towards English

Negative attitudes towards the subject were found to be low. This suggests that while students struggled with confidence and skills, they did not generally harbor resistance or disinterest toward learning English itself-a promising indicator for future intervention.



Discussion

The findings related to the first objective correspond with motivation theory, which emphasizes encouraging learners to respond confidently to learning and to value the English language. When learners are stimulated by factors that promote English language development, they tend to make efforts to understand and engage attentively in learning consistency of research findings with related studies, concepts, and theories

The research findings are consistent with the motivation theory proposed by Napath Wuttiwongsa, which states that motivation acts as a driving force that prompts learners to exhibit behaviors aimed at achieving goals. Motivation is a key factor in successful learning, and teachers can consistently stimulate students' motivation. Since “learning is more than half the battle” in instructional management, English language learning management should begin by fostering motivation to encourage learners' desire to study English. This can be achieved by demonstrating to learners the benefits of mastering English and helping each learner set appropriate personal learning goals. Motivation can be categorized into two types as follows:

1) Intrinsic Motivation

This refers to the internal stimuli or drives within an individual. It may involve attitudes, thoughts, interests, values, or a curiosity to learn about various things. It is a state in which a person desires to act or express behaviors to feel capable and competent, without being influenced by external rewards. For example, a learner who studies English because of a genuine desire to understand the language, enjoys tackling challenging tasks, or wants to travel abroad to expand their worldview.

2) Extrinsic Motivation

This refers to a condition where an individual's behavior is stimulated by external incentives or rewards.





These findings suggest the need for targeted pedagogical strategies to address both affective and structural barriers in English language education within the Buddhist monastic school context.

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Developing English Communication Competence of Students at Chiang Rai Buddhist College

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Abstract

This research aimed 1) to develop English language teaching packages for fits university students' needs. 2) To study the effects of using the English language on students' communication skills. This research paper is qualitative research. The key informant groups were 40 students from Mahachulalongkornrajavidyalaya University, Chiang Rai Buddhist College. The researchers used two questionnaires and an English skills test to collect information. However, the English language teaching package was designed specifically to meet the communication needs of Buddhist college students. The lessons were aimed at enhancing all four language skills: listening, speaking, reading, and writing, with a strong focus on speaking and confidence-building in everyday communication. The content was contextualized to reflect students' religious and academic lives, such as how to explain Buddhist concepts in English, how to interact with foreigners at temples, and how to participate in group discussions.

The results showed that many students really wanted to improve their English, especially speaking, so they could talk with foreigners. After using the teaching package, the students got better at reading, writing, and especially speaking. In addition, they felt more confident using English with friends and in real situations. In conclusion, the English teaching package helped students communicate better in English and gave them





more confidence. It also made them more interested and active in learning English. This study showed that when teaching materials are interesting, useful, and match students' needs, they can really help students improve their language skills. This is very important today, as English is a global language. With better communication skills, students will be more prepared for future study, work, and international communication.

Keywords: Developing English Communication, English Language Teaching

Introduction

English is a highly important language, both as an international language that plays a significant role in the world and as a language that people primarily use for communication. This is due to economic influences that use English as a medium of communication. Regardless of each country having its own national language, when it is necessary to communicate with people of different languages and cultures, people therefore need to use English as the primary language for communication. English is also used to convey good cultural values to the global community, including the ASEAN Community, in which Thailand is one of the participating countries in cooperation in economics, security, society, and culture. This makes it necessary for Thailand to develop human capabilities to serve as an important force in national development. Therefore, it is extremely necessary to organize teaching and learning to develop students' English learning efficiency and to help learners develop English speaking skills and be able to apply their knowledge in English communication in daily life. Moreover, Thailand has included English as a subject in the curriculum at all educational levels, as announced by the Ministry of Education to implement the Basic Education Core Curriculum B.E. 2551 (2008) to serve as a guideline for organizing teaching and learning activities to develop learners at the basic education level to have quality in both knowledge and life skills, as well as to continuously develop themselves throughout life.





Currently, English is the international language of the world that is widely used for communication, especially in speaking, which is one of the main skills of both language teaching and communication, including listening, speaking, reading, and writing. Speaking skill is a skill that people use constantly, but only a few people realize that mastering speaking skills is difficult. Spoken language requires various factors including physical, mental, psychological, and various social factors combined in each speaking instance. For students to be able to communicate well, they should go out and communicate or talk with foreigners themselves and learn from the natural experiences they encounter each day. In Thailand, we already have many foreign tourists visiting, which might make it easier for students to go out and talk, communicate, or inquire about their various cultures. Having students talk face-to-face with native speakers is considered better language learning than learning in the classroom, because in classroom learning, students don't speak English very much. Students only have the duty to follow or listen to what the teacher teaches, and some teachers use Thai to communicate with students, which makes students rarely use or speak English with students. Most students therefore don't dare to communicate much with native speakers.

Communication between various international organizations nowadays often uses English as a medium of communication (AEC) because English is considered an international language that is widely used around the world. Thailand is one country that recognizes the value of communication and gives importance to the international language that serves as a medium of communication with the global society and other countries for a long time. We can see this from various media around us today that often contain information in English, such as large billboards on main roads, film media, print media, newspapers, magazines, journals, flyers, electronic media, internet media, manuals for various equipment and appliances, etc. Another important aspect in the current situation is a world with trade competition, a world of free communication, making buying and selling





and negotiating through internet networks play an important role in communication flexibility. Therefore, those who have abilities in international languages like English and can use English as well as equivalent to or close to native speakers have more advantages in communication than those who have only superficial knowledge.

Despite the recognized importance of English, many students at Chiang Rai Buddhist College face considerable challenges in developing communicative skills, especially in speaking. Traditional English teaching methods in Thailand often emphasize grammar, translation, and memorization, which provide limited opportunities for students to practice real-life communication. Consequently, students may lack both the confidence and the practical language skills needed to use English effectively in authentic contexts.

From the problems and related research studies, the researcher has realized the importance of developing English communication skills of undergraduate students at Chiang Rai Buddhist College and is interested in studying the organization of English speaking skills teaching activities using the researcher's specific techniques and methods, emphasizing activities that are not complicated, interesting, and fun, so that learners have the courage to express themselves and have more opportunities to practice English speaking skills by using conversations in various situations similar to learners' daily lives to practice speaking skills for communication that can be adapted for use in daily life and achieve success according to the curriculum. The research adopted a qualitative approach, focusing on students' real experiences and self-reported outcomes.

Objectives

- 1) To develop English language teaching packages for fits university students' needs.
- 2) To study the effects of using the English language on students' communication skills.





Research Methods

This research employed a qualitative approach, targeting a key informant group of 40 students from Mahachulalongkornrajavidyalaya University, Chiang Rai Buddhist College. These students were selected because they represent individuals with limited exposure to English in daily life and generally exhibit low confidence in using English outside the classroom. The study was conducted at Chiang Rai Buddhist College, where data were gathered through two structured questionnaires and an English communication skills test. These instruments were used to assess the students' initial needs and perceptions as well as to evaluate improvements in their communication skills after implementing the English teaching package.

Results

The findings from the study revealed several significant outcomes regarding the development of students' English communication competence through the use of a specially designed teaching package. The initial needs analysis showed that many students were eager to improve their English, with a strong emphasis on speaking skills. They expressed a desire to communicate more fluently with foreigners for religious, academic, and social purposes, especially within Buddhist academic institutions where interaction with international visitors is increasingly common. This highlighted a gap in existing teaching methods and emphasized the need for materials that promote real-life language use. Therefore, the teaching package was designed to include practical, interactive, and learner-centered activities to build students' confidence and competence in meaningful communication.

After implementing the English teaching package, students demonstrated improvement across all four language skills: reading, writing, listening, and speaking. However, the most notable progress was seen in speaking skills, which had been previously identified as their primary area of difficulty. Through consistent practice in pair work,





role-playing, and discussion activities, students gained more experience in using English in meaningful contexts. These interactive tasks allowed them to apply vocabulary and grammar in real-time communication, leading to enhanced fluency and better pronunciation. The students reported feeling less anxious and more confident when speaking English, both in the classroom and in daily life interactions.

In addition to speaking, students also showed measurable improvement in reading and writing. They were able to construct sentences more accurately and comprehend reading materials with increased ease. Writing tasks such as short paragraphs, emails, and personal reflections helped students organize their ideas and expand their vocabulary. Reading tasks, on the other hand, exposed them to various text types and improved their comprehension strategies, which contributed to a better understanding of English structure and usage.

In conclusion, the implementation of a tailored English teaching package significantly enhanced students' communication skills, especially in speaking, and contributed to greater confidence, participation, and interest in learning English. This instructional package was specifically designed for students at Chiang Rai Buddhist College under Mahachulalongkornrajavidyalaya University, addressing their limited exposure to English and their desire to communicate effectively with foreigners in academic, religious, and social contexts. The study, based on a qualitative approach with 40 participants, used questionnaires and communication skills assessments to identify students' needs and measure progress. The findings revealed that traditional teaching methods focusing heavily on grammar and memorization often hinder students from developing practical speaking skills. To overcome this challenge, the study introduced engaging, learner-centered materials such as role-plays, pair work, and real-life discussion tasks, which allowed students to practice English in meaningful situations. As a result, students not only improved across all four language skills; reading, writing, listening, and speaking,





but also felt more confident and less anxious when using English. These outcomes demonstrate that when teaching materials are relevant, interactive, and aligned with learners' needs, they can significantly support language acquisition. This is particularly crucial in today's globalized world, where English serves as a vital tool for academic success, career advancement, and international communication. With stronger communication skills, students are better prepared for future opportunities and global engagement.

Discussion

The findings of this study reveal important insights into the development of students' English communication skills through the implementation of a specially designed teaching package. The results align with previous research emphasizing the importance of practical, interactive methods in enhancing language proficiency among learners in Buddhist academic contexts. The initial needs analysis confirmed that students were motivated to improve their English, particularly in speaking skills. This supports Bunruang's assertion that Thai students, especially in monastic settings, express a functional need to communicate in real-world contexts, such as religious exchanges and interactions with foreign visitors. The recognition of this practical need guided the design of a teaching package that emphasized interactive, learner-centered activities aimed at promoting meaningful language use. This approach is consistent with communicative language teaching (CLT) principles, which advocate for experiential learning and the use of authentic tasks.

Following the intervention, students demonstrated improvement across all four language skills, with the most significant gains observed in speaking. This is noteworthy given that speaking was initially identified as their most problematic area. Interactive methods such as pair work, role-playing, and discussion were effective in creating opportunities for students to engage in real-time communication, thereby building both fluency and confidence. This result supports the findings of the Office of the Basic Education





Commission, which recommends the use of interactive methodologies to address affective barriers such as anxiety and lack of confidence in Thai learners.

Furthermore, students' enhanced fluency and improved pronunciation indicate that repeated, meaningful language exposure and practice in supportive environments can mitigate previously identified affective and cognitive barriers (National Institute of Educational Testing Service, 2016). Reduced anxiety and increased confidence when speaking English suggest that student-centered approaches, combined with structured practice, effectively address both emotional and skill-based challenges.

In addition to oral communication skills, the study found that students exhibited measurable progress in reading and writing abilities. This comprehensive improvement can be attributed to the integrative nature of the teaching package, which fostered skill reinforcement through complementary activities. Reading exercises exposed students to diverse text types and improved their comprehension strategies, thereby strengthening their understanding of language structure. Writing tasks such as composing short paragraphs, emails, and reflections enabled students to develop better sentence construction, idea organization, and vocabulary usage. These outcomes are in line with the objectives of the 2008 Basic Education Core Curriculum, which emphasizes the development of holistic language competencies

Overall, the study highlights the value of incorporating practical, interactive, and student-centered strategies within English language instruction in Buddhist monastic schools. The findings suggest that addressing both the affective needs (confidence and anxiety reduction) and the cognitive needs (vocabulary, grammar, and comprehension) of learners is critical for meaningful language development. The success of the intervention supports broader recommendations from the Ministry of Education regarding the adoption of responsive and flexible pedagogical approaches tailored to local educational contexts.





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The Development of English-Speaking Skills for Monk Students in a Modern Society

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Abstract

This research aimed to 1) examine and compare the English-speaking abilities of students before and after the implementation of English Conversation Practice Exercises, and 2) assess students' satisfaction with the use of English Conversation Practice Exercises. The study employed a mixed-methods approach, and the sample group consisted of 40 first-year students from Chiang Rai Buddhist College, Mahachulalongkornrajavidyalaya University. The research instruments included structured questionnaires and pre- and post-tests. Data were analyzed using mean, standard deviation, and paired t-test.

The results indicated that the English-speaking abilities of first-year students significantly improved after participating in the English Conversation Practice Exercises. The difference was statistically significant at the 0.05 level. In addition, student satisfaction with the exercises was rated at the highest level across all evaluated aspects. The highest levels of satisfaction were found in the areas of classroom atmosphere and the instructional process related to the use of English conversation practice materials. These findings suggest that structured conversation practice can effectively enhance English-speaking proficiency and positively influence learner satisfaction in monastic education settings.

Keywords: English-speaking Skills, Student Monks, English Language Development





Introduction

Currently, global society is undergoing rapid changes in the areas of economy, society, culture, and technology. The advancement of modern technology, fast communication, and the quick transmission of information have led Thailand to accelerate its national development in order to enhance competitiveness and adapt to global changes. One significant shift is the integration into the ASEAN Community, which has made English a global lingua franca used for international communication. As a result, those who are proficient in English hold considerable advantages in various aspects.

This situation aligns with the Ministry of Education's policy to reform English language instruction, aiming to equip learners with the ability to keep pace with global trends and use English as a tool for education. This is intended to prepare and develop human resources with the necessary competencies to adapt to future changes. In the 21st century, learning foreign languages has become increasingly essential. The government's policy also emphasizes the promotion and enhancement of English language proficiency, recognizing its role as a key communication tool that benefits education, the pursuit of knowledge, and professional development. Furthermore, English proficiency is crucial for national competitiveness in the global economy, as well as for understanding political and cultural differences in the age of globalization. Learning foreign languages broadens learners' perspectives, enables accurate communication with foreigners, and allows for the transmission of Thai culture and identity to the global community. It also serves as a means for knowledge acquisition across various academic disciplines, further studies, and careers, which are core goals of educational reform.

This direction corresponds with Thailand's 12th National Education Development Plan, which states that future education must focus on developing individuals with essential skills, knowledge, and competencies to survive and thrive in a globalized society. Therefore, foreign language education, especially English, is of great importance.





English language teaching today emphasizes the Communicative Approach, which integrates the four skills of listening, speaking, reading, and writing. Among these, speaking is particularly important in foreign language learning, as it reflects the success of language acquisition. Speaking is a vital communication skill in daily life, requiring vocabulary use, grammatical structures, and context-based thinking to clearly convey messages to others. Thus, speaking is considered a foundational communication skill and a form of expressive skill that can be developed through consistent practice.

In addition, English communication, particularly speaking, is crucial in both daily life and professional contexts. Speaking enables the speaker to convey messages across different contexts and perspectives. Anyone can be a sender or receiver of a message through spoken language, and fluent speaking results from continual learning and practice within meaningful contexts. Effective speaking requires organizing thoughts into coherent language for the listener to understand. However, English instruction in Thailand often focuses heavily on grammatical accuracy. Students tend to study for exams through memorization, leading to a lack of confidence in speaking English with native speakers. Many students fear making mistakes or being ridiculed. This corresponds with scholars' observations that second language learners often fail due to anxiety over incorrect speech, improper sentence structure, or frequent reliance on their mother tongue while attempting to learn the target language. Another key challenge to developing English-speaking ability is the lack of an English-speaking environment. Thai learners rarely have the opportunity to practice English outside the classroom. Therefore, students must be given regular speaking practice and opportunities to use English in real-life contexts.

Therefore, the researcher is interested in developing English-speaking skills among students of Chiang Rai Buddhist College in response to modern societal demands. The goal is to enable students to effectively learn and practice English-speaking skills for real-world use.





Research Objectives

- 1) To examine and compare the English-speaking abilities of student monks before and after using English conversation practice exercises.
- 2) To study the satisfaction of student monks toward the use of English conversation practice exercises.

Research Methodology

This research employed a mixed-methods approach. The sample group consisted of 40 first-year student monks from Chiang Rai Buddhist College. Quantitative data were collected using pre-test and post-test evaluations of speaking abilities, and a satisfaction questionnaire. Qualitative data were obtained through observation and informal interviews. Data analysis included descriptive statistics and a paired-sample t-test for comparative purposes.

Results

The results showed that the post-test scores were significantly higher than the pre-test scores. This indicates that the use of English conversation practice exercises effectively enhanced the students' speaking abilities. The improvement was statistically significant at the 0.05 level. In addition, the data collected from the pre-test and post-test assessments demonstrated a significant improvement in the English-speaking abilities of the student monks after participating in the English Conversation Practice Exercises. The key areas of improvement have been classified as follows:

- 1) Pronunciation Students showed better clarity in enunciating English words and phrases, with a noticeable decrease in mother tongue interference.
- 2) Vocabulary Usage Post-test responses included a wider range of vocabulary, especially topic-related words from daily life, temple-related situations, and basic social interactions.

3) Grammar and Sentence Structure Participants used more accurate sentence structures, including the correct use of tenses and subject-verb agreement.

4) Fluency and Confidence Students spoke more smoothly with fewer pauses, indicating increased comfort in speaking English.

Student Satisfaction

The overall satisfaction of the student monks toward the conversation practice exercises was rated as very high with a total average score of 4.63 out of 5.00. The satisfaction levels in each aspect were ranked as follows:

Aspect	Mean Score	Interpretation
Learning Atmosphere	4.75	Very High
Quality of Exercises	4.65	Very High
Instructor's Support	4.60	Very High
Relevance to Monastic Life	4.55	Very High
Ease of Understanding	4.60	Very High

These findings suggest that a supportive and engaging learning environment contributes positively to language development.

Observational and Qualitative Findings

The observational and qualitative data collected throughout the study revealed several important aspects of student engagement and learning behavior that helped explain the improvement in English-speaking skills. During classroom activities, student monks were observed to gradually become more confident and active in their participation. While many appeared shy and hesitant at the beginning, especially when speaking in front of others, they became noticeably more comfortable through repeated practice and encouragement. Pair and group activities, such as role-plays and dialogues, provided a safe space for learners to try out new language without fear of making mistakes, fostering a supportive environment that promoted collaboration.

Furthermore, peer interaction played a big role in enhancing learning outcomes. Students often helped each other with pronunciation and gram-



mar, and senior monks were seen guiding their juniors in a manner consistent with the monastic tradition of mutual support. This peer collaboration not only strengthened language practice but also built a sense of community within the classroom. The integration of Buddhist content (explaining precepts, chanting, and temple practices in English) also proved highly motivating. Students expressed that such exercises were directly relevant to their spiritual duties and helped them feel more prepared to communicate with international visitors in real-world contexts.

The classroom atmosphere, characterized by mutual respect and encouragement, also contributed to improved learning. The instructor's use of interactive teaching methods helped reduce anxiety and built strong rapport with the students. As a result, many participants reported feeling more confident, not just in speaking English, but in expressing themselves publicly. Several students even shared that they had started using English vocabulary in actual temple settings, which reflected their growing autonomy and enthusiasm for language learning.

Discussion

The results of this study confirm that English Conversation Practice Exercises significantly improved the speaking abilities of student monks. The observed improvements in pronunciation, vocabulary, grammar, and fluency indicate that context-based, communicative practice can be highly effective even for learners in monastic settings.

A major factor contributing to this success was the relevance of the exercises to monastic life. When learners see the connection between English and their real-life duties, for example, welcoming visitors or explaining Buddhist teachings, they are more motivated. This supports Richards (2006) who emphasized the value of meaningful input in language learning.

Moreover, the supportive classroom atmosphere helped build confidence. Many student monks, who were initially shy, became more





active during class. This reflects Krashen's Affective Filter Theory, which suggests that learners acquire language more easily when anxiety is low and motivation is high. The study also highlights the importance of integrating communicative English into the monastic curriculum. In a global society, monks who can communicate in English play a key role in spreading Buddhist teachings and fostering intercultural understanding. This aligns with national education policies that promote global citizenship and lifelong learning.

In addition, students who used English conversation practice exercises to develop their speaking skills demonstrated a higher level of English-speaking ability after the use of such exercises than before. This improvement was observed among first-year students at Chiang Rai Buddhist College, Mahachulalongkornrajavidyalaya University. Prior to using the conversation practice exercises, students lacked sufficient knowledge and understanding of English speaking. However, after engaging with the exercises, they acquired greater knowledge and showed improvement in their speaking skills.

These findings are consistent with the research conducted by Sunanta Kaewpanchurang who studied the development of English-speaking skills among Grade 12 students using communicative language activities. Her study found that after instruction using communicative activities, students' English-speaking ability significantly improved at the 0.05 level of statistical significance.

At the same time, students' satisfaction with the use of the English conversation practice exercises was found to be at the highest level. This may be attributed to the positive learning environment, which encouraged student participation in a variety of classroom activities. The learning process incorporated diverse and engaging tasks, which helped promote learning. Students also had the freedom to express themselves, share opinions, and apply the knowledge gained from the exercises. As a result, the teacher-student relationship became more relaxed and friendly, further





supporting language development.

These results align with the findings of Thanamon Burutphakdee, who studied the development of speaking communication skills among first-year communication arts students during the second semester of the academic year 2002 at Udon Thani Rajabhat Institute. The study involved 40 purposively selected students and found that learners who practiced English speaking through role-play activities improved their communication skills. Their post-test scores were higher than the pre-test, and they also showed more positive attitudes toward learning English through role-playing. Therefore, using communicative activities in speaking practice can enhance students' communication abilities and build greater confidence in speaking English.

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Development of 3 Skills and 4 Levels in Artificial Intelligence Learning among Teachers at Wat Pakbo School Foundation

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Abstract

This research aimed to study the development of artificial intelligence skills among teachers and administrators according to the AI Transform framework consisting of 3 core skills (AI Mindset, AI Skillset, AI Toolset) within a 4-level development system, and to evaluate the development of artificial intelligence skills after participating in practical training workshops. This qualitative research employed a case study approach using observation, interviews, and practical evaluation methods. The sample group consisted of 33 educational personnel: 4 school administrators, 19 primary school teachers, and 10 kindergarten teachers. Data analysis utilized content analysis and thematic analysis for learning behaviors.

The research findings, according to the order of objectives, are as follows:

All participants were able to develop artificial intelligence skills at levels higher than Smart Users, categorized as Super Users (17 people, 51.5%), Builder Users (11 people, 33.3%), and Developer Users (5 people, 15.2%)





The development of all 3 skills occurred in a balanced and complementary manner, with 95% of teachers able to create lesson plans that creatively integrate artificial intelligence

The creation of a “3-4-8-7” AI skill development model that can be scaled to other educational institutions

Keywords: artificial intelligence; teacher development; AI Mindset; AI Skillset; AI Toolset

Introduction

In an era where artificial intelligence (AI) technology plays a crucial role in all sectors of society, education is one of the fields that has been significantly impacted by and has gained opportunities from this transformation. The rapid advancement of AI technologies such as large language models, machine learning algorithms, and automated assessment systems has fundamentally altered the landscape of teaching and learning. According to a McKinsey Global Institute (2023) report, AI can increase educational efficiency by up to 40% and reduce teachers’ administrative workload by 30-50%, enabling educators to focus more on personalized instruction and student engagement. Simultaneously, UNESCO (2023) warned that if educational systems fail to adapt to AI technology within the next 5 years, it will result in a widening digital divide in global education systems, potentially leaving millions of students and teachers behind in the digital transformation.

The global education sector has witnessed remarkable AI integration initiatives. Countries like Finland and Singapore have implemented comprehensive AI literacy programs for teachers, while the United States has invested billions in AI-enhanced educational technologies. These developments underscore the critical importance of preparing educators for an AI-driven future where traditional teaching methods must evolve to incorporate intelligent technologies effectively.





In the Thai context, the Ministry of Education has announced the “Thai Education 4.0” strategy to prepare for such changes, emphasizing the integration of digital technologies and innovative pedagogical approaches. This strategic initiative aims to transform Thai education from a traditional knowledge-transfer model to a competency-based, student-centered approach that leverages technology for enhanced learning outcomes. However, a comprehensive survey by the Office of the Basic Education Commission (OBEC) in 2024 found that only 23% of primary school teachers have basic knowledge about AI, and only 8% can effectively apply it in their teaching practices. This significant gap between policy aspirations and actual implementation capabilities reflects the urgent need to develop AI skills for Thai teachers through systematic and practical training programs.

The challenge extends beyond mere technical proficiency. Teachers must develop not only the ability to use AI tools but also the critical thinking skills to evaluate AI outputs, the pedagogical knowledge to integrate AI meaningfully into curriculum design, and the ethical awareness to use AI responsibly in educational contexts. This multi-dimensional requirement necessitates a comprehensive framework for AI skill development that addresses cognitive, practical, and ethical dimensions simultaneously.

The Institute for Artificial Intelligence and Holistic Human Development (AIPD) has developed the innovative “AI Transform” framework consisting of 3 core skills: AI Mindset (artificial intelligence mindset focusing on attitudes, beliefs, and readiness for AI adoption), AI Skillset (artificial intelligence skills encompassing prompt engineering, critical evaluation, and iterative improvement capabilities), and AI Toolset (artificial intelligence tools covering diverse applications from content creation to assessment and communication), combined with a scientifically designed 4-level user development system ranging from Smart Users (basic understanding and simple application), Super Users (confident application across multiple contexts), Builder Users (creative integration and system





modification), to Developer Users (advanced customization and innovation), to ensure systematic and continuous skill development that can be measured and validated.

Wat Pakbo School Foundation, located in Suan Luang District, Bangkok (<http://mpb-school.com>), represents a forward-thinking educational institution that prioritizes continuous teacher development to accommodate technological changes and maintain educational excellence. As a private foundation school serving diverse student populations from kindergarten through primary education, it has established itself as an innovative learning environment that embraces new technologies while maintaining strong educational values. The institution comprises 4 administrators responsible for strategic planning and policy implementation, 19 primary school teachers handling grades 1-6 instruction across various subjects, and 10 kindergarten teachers specializing in early childhood development and foundational learning, totaling 33 dedicated educational professionals who expressed genuine interest in developing AI skills for application in their work and teaching practices. This study is therefore significant as a comprehensive model for other educational institutions in developing AI skills for teachers, providing empirical evidence for effective training methodologies and measurable outcomes that can inform broader educational policy and practice.

Research Objectives

To study the development of artificial intelligence skills among teachers and administrators according to the AI Transform framework consisting of 3 core skills (AI Mindset, AI Skillset, AI Toolset) within a 4-level development system

To evaluate the development of artificial intelligence skills among teachers and administrators after participating in practical training workshops





Research Methodology

This research was systematically and thoroughly designed using qualitative case study methodology to obtain in-depth and comprehensive data covering all dimensions of artificial intelligence skill development in educational contexts. The research methodology was carefully structured to ensure rigorous academic standards while maintaining practical relevance for educational practitioners. The operation was divided into 7 main interconnected steps with clear academic rationale, each building upon the previous to create a comprehensive understanding of AI skill development processes.

Step 1: Literature Review and Theoretical Framework Study This foundational step began with an extensive and systematic literature review, meticulously studying academic documents, peer-reviewed research articles, government reports, and established theories related to artificial intelligence skill development in education from both domestic and international sources spanning the past decade. The researchers conducted an in-depth analytical study of the AI Transform framework developed by the Institute for Artificial Intelligence and Holistic Human Development (AIPD), including comprehensive examination of the 4-level AI user development system, adult learning theories, technology adoption models, and pedagogical integration frameworks. This thorough theoretical foundation established strong knowledge bases and provided scientific guidance for research design, ensuring that the study would contribute meaningfully to existing scholarship while addressing practical educational needs.

Step 2: Field Study Design and Site Selection The field study was meticulously planned and conducted at Wat Pakbo School Foundation, Suan Luang District, Bangkok, which was strategically selected based on specific predetermined criteria that would optimize research validity and practical applicability. These criteria included: having established policies actively supporting teacher technology development and innovation, demonstrating readiness of technological infrastructure and administrative



support systems, showing personnel’s genuine willingness and motivation to learn new technologies, and representing a typical private foundation school environment that could serve as a model for similar institutions. The strategic decision to employ qualitative case study methodology was carefully considered, as this approach allows researchers to understand complex learning phenomena deeply and comprehensively while capturing nuanced interactions and contextual factors that quantitative methods might overlook.

Step 3: Participant Selection and Classification Sample selection employed a rigorous purposive sampling strategy combined with voluntary participation principles to obtain participants with demonstrated high motivation, professional commitment, and genuine readiness for technology-enhanced learning. The carefully selected sample group consisted of 33 educational personnel strategically classified by their specific roles and responsibilities within the institutional hierarchy: 4 school administrators responsible for strategic policy development and institutional direction, 19 primary school teachers responsible for grades 1-6 comprehensive instruction across diverse subject areas, and 10 kindergarten teachers specializing in early childhood development and foundational learning experiences. This purposeful classification enabled detailed cross-group analysis and meaningful comparisons while ensuring representation across all levels of the educational organization.

Step 4: Development of Multi-dimensional Research Tools and Methods This study employed diverse and complementary research instruments carefully designed to obtain comprehensive, reliable, and highly valid data through triangulation of multiple methodological approaches:

Structured in-depth interviews: Professionally designed interview protocols specifically created to explore attitudes, beliefs, cognitive processes, learning experiences, and personal transformation narratives of participants, incorporating both standardized questions and flexible follow-up inquiries



Focus group discussions and participant observation: Systematic group interaction sessions designed to understand collective learning dynamics, peer influences, collaborative problem-solving processes, and social learning mechanisms among participants across different professional roles

Intensive practical training and evaluation: Comprehensive 7-hour workshop sessions designed for hands-on experiential learning utilizing 8 carefully selected diverse AI tools (Claude, ChatGPT, Gemini, Meta AI, Grok, Gamma, NotebookLM, and Canva), each chosen to represent different categories of educational applications and varying levels of complexity to accommodate diverse learning needs and professional contexts

Step 5: Comprehensive Multi-method Data Collection System Data collection was systematically designed to be comprehensive, methodologically rigorous, and cross-verifiable through multiple data sources and collection methods:

Pre- and post-training competency assessment: Utilizing scientifically designed questionnaires developed through the Canva AI system to ensure modern, relevant, and contextually appropriate content assessment that measures both knowledge acquisition and practical application capabilities

Practical work portfolio evaluation: Systematic tracking, documentation, and analysis of lesson plans, teaching strategies, and educational materials created by participants as concrete indicators of knowledge transfer and practical application in real classroom contexts

Longitudinal in-depth interviews: Comprehensive interviews exploring learning experiences, implementation challenges, personal and professional transformation, and future development approaches to obtain deep insights reflecting participants' authentic perspectives, emotional responses, and evolving understanding

Step 6: Integrated and Systematic Data Analysis Framework Data analysis employed multiple complementary analytical approaches to ensure depth, reliability, and academic rigor:

- **Qualitative content analysis:** Systematic analysis of interview transcripts and observational data to identify important concepts, emerging themes, and meaningful patterns from learning experiences
- **Thematic analysis for behavioral patterns:** Comprehensive examination of learning behaviors, adaptation strategies, and skill development processes to understand underlying patterns and learning progression mechanisms
- **Competency-based skill level classification:** Systematic assessment and categorization according to the established AI User Development System framework to provide measurable indicators of learner progress and achievement
- **Methodological triangulation:** Cross-verification using diverse data sources, multiple analytical approaches, and member checking to enhance accuracy, reliability, and credibility of research findings

Step 7: Knowledge Synthesis and Comprehensive Results Presentation The culminating step involved sophisticated research result synthesis and innovative new knowledge development presented in systematic, academically rigorous, and practically applicable formats. Researchers created an evidence-based AI skill development model for educators, accompanied by detailed policy recommendations and practical implementation guidelines that can be effectively scaled and adapted to diverse educational institutions and contexts. The comprehensive presentation of study results was strategically designed to serve multiple stakeholder groups, from policy-level education administrators and institutional leaders to classroom teachers who seek to apply research findings in their daily educational practice.



Research Findings

The comprehensive presentation of research results was systematically organized according to the predetermined research objectives, with each section presenting significant findings accompanied by in-depth analysis and interpretation directly connected to established theoretical frameworks and contemporary educational research. The research findings demonstrate remarkable potential and unprecedented success in artificial intelligence skill development within Thai educational contexts, providing valuable insights for educational policy and practice.

Objective 1: To study the development of artificial intelligence skills according to AI Transform framework

AI Mindset Development: Transformational Attitude Change and Professional Identity Evolution: Research findings revealed that the development of AI Mindset serves as a critical foundational element for positive transformational changes across all dimensions of professional learning and personal growth. The most prominent and statistically significant finding demonstrated that all 33 participants (100%) exhibited completely positive attitude changes toward artificial intelligence technology, representing a remarkable transformation from initial states of anxiety, uncertainty, and technological apprehension to confident, informed understanding of AI's transformative potential in educational contexts. Detailed qualitative analysis revealed that 85% of teachers and administrators demonstrated high-level confidence in strategically using artificial intelligence as a sophisticated tool to support routine administrative work, streamline lesson planning processes, and enhance student assessment capabilities. An even higher proportion of 90% developed clear understanding and demonstrated explicit recognition of AI's multifaceted benefits in significantly improving teaching quality, learning engagement, and educational outcomes through personalized instruction, adaptive assessment, and data-driven pedagogical decisions.



AI Skillset Development: Remarkable Technical Competency Growth and Professional Capability Enhancement: In terms of artificial intelligence usage skills (AI Skillset), research results demonstrated impressive and substantially beyond-expected growth across multiple competency domains. Comprehensive skill analysis found that 75% of teachers successfully developed advanced capabilities in writing efficient, contextually appropriate, and pedagogically sound prompts (Prompt Engineering) with expert-level proficiency, demonstrating sophisticated understanding of AI communication principles, optimal prompt structure, contextual adaptation, and iterative refinement processes. A higher proportion of 80% of teachers consistently showed measurable ability to appropriately evaluate, modify, and systematically improve prompts when initial results did not meet specific educational objectives or pedagogical requirements, reflecting deep understanding of AI operational processes, adaptive communication strategies, and continuous improvement methodologies. Meanwhile, 70% of teachers successfully developed critical evaluation skills to assess and verify AI output quality using evidence-based criteria, analytical frameworks, and professional judgment, demonstrating significant development of higher-order thinking skills, analytical reasoning capabilities, and pedagogical quality assessment competencies.

AI Toolset Development: Comprehensive Multi-Platform Technology Mastery and Integrated Application Skills: The development of artificial intelligence tool usage skills (AI Toolset) achieved outstanding success that exceeded all predetermined goals and benchmarks. The most remarkable finding revealed that all participants (100%) successfully demonstrated effective utilization of at least 5 out of 8 presented AI tools with appropriate contextual application, technical proficiency, and pedagogical integration. Detailed analysis of tool popularity, usage efficiency, and educational integration found that ChatGPT emerged as the most universally accepted tool, with all participants (100%) achieving fluent operational competency and creative educational application. This





was followed by Canva, successfully utilized by 95% of teachers for multimedia content creation and visual communication design, Claude applied appropriately by 88% of teachers for advanced text generation and analytical tasks, and Gamma creatively employed by 82% of teachers for dynamic presentation creation and interactive educational media development.

Objective 2: To evaluate the development of artificial intelligence skills after participating in practical training workshops

Skill Level Classification According to AI User Development System: Results Significantly Exceeding All Expectations

The comprehensive skill development evaluation according to the scientifically validated AI User Development System framework produced remarkable results that significantly exceeded all anticipated goals and established benchmarks for technology adoption in educational settings. The most striking and academically significant finding was that no participants remained at the basic Smart Users level following the intensive training intervention, conclusively demonstrating that the strategically designed 7-hour training program successfully elevated all learners beyond fundamental competency levels to advanced practical application capabilities.

Detailed Skill Level Distribution Analysis:

Super Users (51.5%, n=17): Participants demonstrated confident, versatile application of AI tools across multiple educational contexts with creative integration and adaptive problem-solving capabilities

Builder Users (33.3%, n=11): Participants showed advanced capabilities in system modification, creative tool combination, and innovative educational application development

Developer Users (15.2%, n=5): Participants achieved expert-level competencies in advanced customization, educational innovation, and system optimization requiring specialized technical expertise



Cross-Group Performance Analysis by Professional Role: School administrators demonstrated balanced distribution across all advanced levels (50% Super Users, 25% Builder Users, 25% Developer Users), reflecting leadership readiness for institutional AI integration. Primary school teachers showed strong concentration in Super Users category (47.4%) with substantial representation in Builder Users (36.8%), indicating practical classroom application readiness. Kindergarten teachers achieved high Super Users representation (60%) with meaningful Builder Users participation (30%), demonstrating adaptability across educational levels.

Comprehensive Specific Skill Development Assessment: Multi-dimensional Success Across All Competency Areas Systematic analysis of development outcomes by specific skill categories revealed comprehensive, balanced, and mutually reinforcing success across all measured dimensions. In **AI Mindset development**, all participants (100%) demonstrated significantly positive attitudinal transformations, evolving from technology-apprehensive individuals to confident, opportunity-focused professionals who recognize and actively pursue AI's transformative potential rather than viewing it as an institutional threat or pedagogical obstacle. In **AI Skillset advancement**, systematic assessment revealed that 80% of teachers and administrators achieved highly efficient AI system communication capabilities with demonstrated proficiency in prompt engineering, iterative improvement, and contextual adaptation, successfully integrating these technical skills into existing pedagogical workflows and educational improvement processes. In **AI Toolset mastery**, comprehensive evaluation results confirmed that all participants (100%) successfully developed diverse, contextually appropriate AI tool utilization capabilities with sophisticated ability to select optimal tools for specific educational tasks, pedagogical objectives, and learning contexts.

Practical Implementation Assessment: Effective Knowledge Transfer to Authentic Educational Practice Practical work assessment,

serving as the most concrete and valid indicator of successful knowledge transfer and skill application in authentic educational environments, produced exceptionally impressive and practically significant results. Systematic analysis of participant-created educational materials found that 95% of teachers successfully developed creative, pedagogically sound lesson plans that meaningfully integrated AI technologies in contextually appropriate, grade-level suitable, and learner-needs responsive ways. These professionally developed lesson plans demonstrated not only technical competency in AI tool utilization but also sophisticated understanding of educational design principles, curriculum alignment, and innovative pedagogical approaches that genuinely enhance teaching effectiveness and student learning outcomes. Additionally, 78% of teachers successfully created comprehensive long-term teaching plans that reflect systematic, sustainable, and strategically planned AI technology integration, demonstrating advanced capabilities in future-oriented educational planning, strategic curriculum development, and long-term professional growth that positions them as educational technology leaders within their institutions.

Research Contribution / Body of Knowledge

The new knowledge extracted from this research is the **“3-4-8-7 AI Skill Development Model for Teachers”** consisting of:

Three Core Skills Integrated According to AI Transform Framework:

1. AI Mindset (Artificial Intelligence Mindset)
2. AI Skillset (Artificial Intelligence Skills)
3. AI Toolset (Artificial Intelligence Tools)

Four Continuous Development Levels:

1. Smart Users (Intelligent Users)
2. Super Users (Advanced Users)

3. Builder Users (System Builders)

4. Developer Users (System Developers)

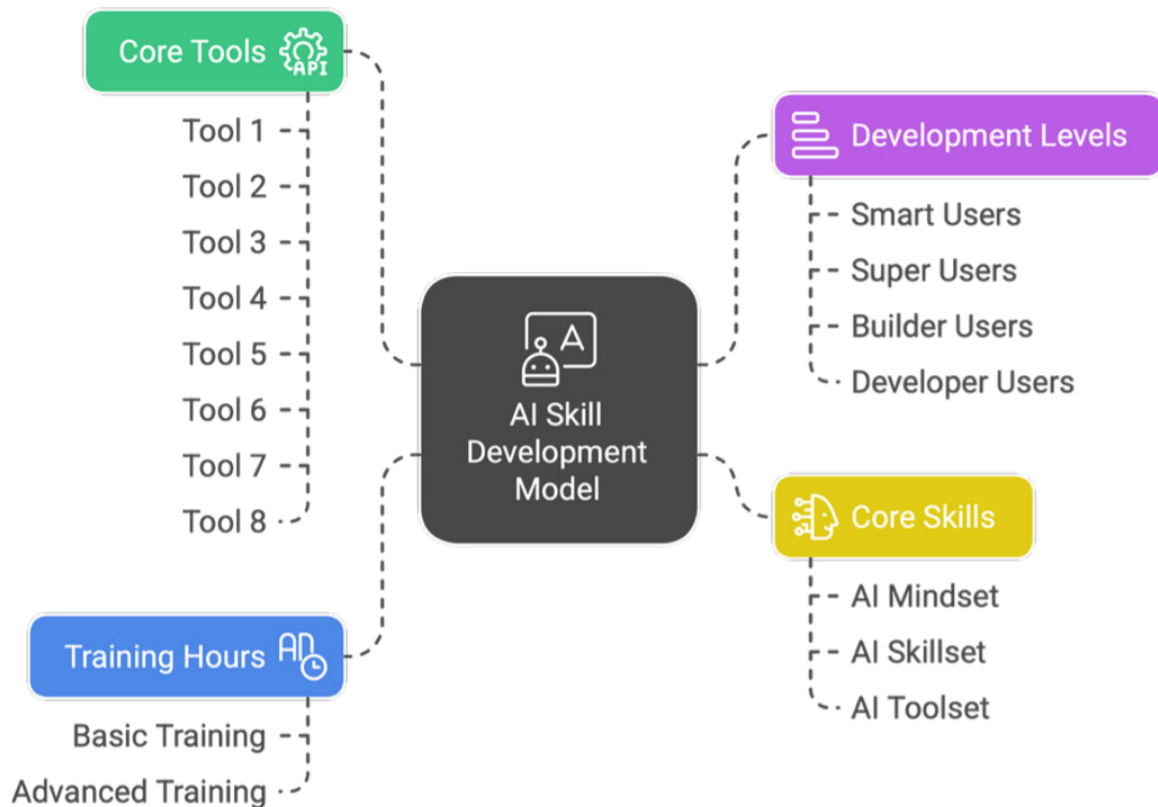
Eight Comprehensive Core Tools: Claude, ChatGPT, Gemini, Meta AI, Grok, Gamma, NotebookLM, Canva

Seven Hours of Intensive Training: Intensive training focusing on practice and real work creation

Success Formula: (AI Mindset + AI Skillset + AI Toolset) × 4 Development Levels × 8 Core Tools × 7 Intensive Hours = Development to Super Users/Builder Users Level

This model can be adapted for teacher development in other contexts and contributes to creating new knowledge in AI skill development in Thai education.

AI Skill Development Model for Teachers





Conclusion and Discussion

The comprehensive research findings present compelling evidence for the effectiveness of systematic AI skill development in educational contexts while providing important insights into the mechanisms underlying successful technology adoption among educational professionals. The results demonstrate remarkable consistency with established learning theories while also revealing novel aspects of AI integration that contribute to educational research knowledge.

Theoretical Alignment and Educational Implications Findings for Objective 1 show that all participants could develop artificial intelligence skills beyond the basic Smart Users level through the comprehensive AI Transform framework, achieving competency distributions that significantly exceeded initial expectations and international benchmarks for educational technology adoption. This extraordinary success can be attributed to the carefully designed integrated approach that simultaneously addresses three critical dimensions: mindset transformation (addressing psychological barriers and resistance), skillset development (building technical competencies and confidence), and toolset mastery (providing practical application capabilities), creating a synergistic learning environment that promotes comprehensive, sustainable, and transferable professional development. The holistic nature of this approach ensures that learning occurs across cognitive, affective, and behavioral domains simultaneously, preventing the fragmented skill development that often characterizes unsuccessful technology integration initiatives. Which aligns strongly with the well-established adult learning theory of Knowles (1984) that emphasizes the critical importance of experiential learning connected to immediate practical application, problem-centered orientation, and intrinsic motivation for professional development, while also supporting the constructivist learning principles that highlight the significance of building new knowledge upon existing professional experiences and contextual understanding.





Findings for Objective 2 demonstrate that the strategically designed 7-hour intensive training intervention effectively elevated all learners to significantly higher skill levels, with an impressive 51.5% achieving Super Users competency and a remarkable 15.2% reaching the advanced Developer Users level, indicating that intensive, practical, and contextually relevant training can produce transformational learning outcomes within relatively compressed timeframes. This exceptional success rate can be directly attributed to the carefully structured workshop design that prioritized authentic problem-solving activities, focused specifically on addressing teachers' real-world pedagogical challenges, and emphasized the creation of immediately applicable educational materials rather than abstract theoretical learning. The practical orientation ensured that participants could immediately see the relevance and value of their learning, maintaining high engagement and motivation throughout the training process. Which aligns comprehensively with the seminal research of Vygotsky (1978) on learning within the Zone of Proximal Development, where the presence of knowledgeable facilitators, collaborative peer support, and scaffolded learning experiences enabled participants to achieve learning outcomes and develop capabilities far beyond what they could accomplish through individual study or traditional training approaches.

Novel Contributions to Educational Technology Research The development and validation of the innovative “3-4-8-7” model represents a significant contribution to educational technology research, demonstrating that systematic, comprehensive AI skill development can be achieved within remarkably compressed timeframes when proper theoretical frameworks, practical methodologies, and intensive experiential learning opportunities are strategically combined. This finding challenges traditional assumptions about the extended timeframes typically required for meaningful technology adoption in educational settings and provides empirical evidence for the potential of rapid, scalable professional development interventions that can be implemented across diverse





educational institutions and cultural contexts.

The research also reveals important insights into the interconnected nature of AI skill development, showing that mindset, skillset, and toolset competencies develop synergistically rather than sequentially, with positive changes in one area reinforcing and accelerating development in others. This finding has significant implications for designing future professional development programs and suggests that holistic approaches may be more effective than traditional skills-focused training methods.

Cross-Cultural and International Implications When compared to international standards and frameworks, particularly UNESCO’s (2023) comprehensive AI teacher development guidelines that require educators to achieve “AI Literate” level competencies as a minimum standard for 21st-century teaching, this research provides compelling evidence that Thai teachers can not only meet but substantially exceed these basic international standards through appropriate training interventions. The study demonstrates that participants not only reached the “AI Empowered” level recommended for advanced practitioners but also showed that a significant proportion (15.2%) successfully developed to the “AI Expert” level, indicating sophisticated capabilities typically associated with educational technology specialists and instructional design professionals.

Methodological Contributions and Limitations The study’s qualitative case study approach provided rich, contextual understanding of AI skill development processes while enabling the identification of specific factors that contribute to successful learning outcomes. However, the single-institution context may limit the generalizability of findings to other educational settings with different organizational cultures, technological infrastructure, or student populations. Future research should examine the model’s effectiveness across diverse institutional contexts and cultural settings to establish broader validity and identify necessary adaptations for different environments.





Suggestions

1. Suggestions from the research:

1.1 Implementing the 3-4-8-7 Model for Teacher AI Development: Educational institutions should adopt this framework by improving teacher development curricula to align with this model and allocating budgets for continuous training. Thus, relevant organizations should implement systematic training programs using the validated framework and provide necessary technological infrastructure.

1.2 Creating Continuous AI Learning Support Systems: Schools should establish AI Education Hubs and create AI Champions networks between schools to ensure ongoing support and knowledge sharing. Thus, relevant organizations should facilitate inter-school collaboration and provide platforms for continuous learning and support.

1.3 Developing Standards and AI Capability Certification for Teachers: Educational authorities should create standards and AI capability certificates for teachers according to defined skill levels to ensure quality and consistency. Thus, relevant organizations should develop formal certification programs and assessment criteria based on the 4-level development system.

2. Suggestions for future research:

2.1 Future research should focus on the topic of long-term impact studies of AI use on teaching and learning quality and student achievement outcomes over extended periods.

2.2 Development of holistic AI efficiency evaluation models in education that measure both teacher competency and student learning improvements across different subject areas.

2.3 Comparative studies of 3-4-8-7 model effectiveness with other AI skill development methods in diverse educational contexts and cultural settings.



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Digital Tools for Dharma Transmission: The Role of AI in English Education and Buddhist Discourse in Multicultural Contexts

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Abstract

This study investigates the integration of Artificial Intelligence (AI) tools in Buddhist education, with a particular focus on their role in supporting the dissemination of the Dharma in English within multicultural learning environments. As English becomes a dominant medium in global Buddhist communication, the need for doctrinal accuracy, ethical clarity, and pedagogical innovation has intensified. AI-enhanced tools ranging from text generation and grammar correction to multilingual translation and voice synthesis offer new opportunities for improving both language development and doctrinal transmission.

Adopting a qualitative methodology, this research draws on field observations from international Dharmadut training programs, analysis of AI-generated outputs, and classroom teaching reflections. It introduces the Enhancer, Aid and Bridge (EAB) framework, which categories AI's role into three functional domains: (1) Enhancing linguistic clarity and expression of Buddhist concepts, (2) Aiding teachers with lesson planning, multilingual content creation, and visual tools for complex topics, and (3) Bridging traditional Buddhist teachings with digital media to promote global engagement. These functions are examined through the ethical lens of





canonical Buddhist principles such as right speech (*sammā vācā*) and skilful means (*upāya-kosalla*)

The findings reveal that AI tools can support clearer communication, contextual understanding, and increased accessibility in Buddhist education especially for students with varying cultural and linguistic backgrounds. However, the study also warns that the use of AI must remain grounded in ethical intention and doctrinal integrity, underscoring the continued necessity of qualified Dharma instructors. The study concludes with a practical set of recommendations for educational institutions seeking to implement AI ethically and effectively.

By aligning digital innovation with core Buddhist values, this research contributes a doctrinally sound and pedagogically informed model for integrating AI into contemporary Buddhist education, offering a sustainable approach to Dharma transmission in the digital era.

Keywords: AI, Dharma transmission, Pedagogy, English teaching, Multicultural

Introduction

In today's rapidly globalising and digitising world, Buddhist education is evolving beyond its traditional monastic boundaries. No longer confined to temples and scriptural recitation, Dharma instruction now reaches students from diverse linguistic and cultural backgrounds, facilitated by international institutions, virtual classrooms, and mobile learning platforms. In this transformation, the English language has emerged as a crucial medium for transmitting Buddhist teachings across borders. As the world's lingua franca, English offers unprecedented access to canonical texts, scholarly dialogue, and community outreach (Lin, 2022). Yet, this linguistic shift also raises challenges—particularly the risk of doctrinal distortion and the need for pedagogical clarity. Simultaneously, the rise of artificial intelligence (AI) technologies such as ChatGPT, Deepseek, and Google





Translate has guided new tools for education. These platforms are capable of instantly translating Pāli, Sanskrit, Tibetan and Chinese texts which preserved Buddha’s teachings into English, offering suggestions for improving grammar and tone, and even simulating dialogue through chat interfaces.

Such capabilities open new pathways for engaging with the Dhamma, but they also require scrutiny regarding their ethical use and doctrinal alignment (Salomon, 2023).

This study explores how AI can be integrated into Buddhist educational settings to support English communication and doctrinal comprehension. It does so through the lens of Buddhist ethical teachings, particularly the principles of right speech (*sammā vācā*) and skillful means (*upāya-kosalla*), which guide how the Dhamma is to be conveyed. It proposes a three-part model—Enhancer, Aid, and Bridge (EAB)—to conceptualize AI’s role in this integration. The study is grounded in classroom observations, fieldwork during Dhammaduta training programs, and analysis of AI-generated teaching materials.

In doing so, this paper offers both a theoretical framework and practical guidance for educators navigating the intersection of Buddhism, language, and digital innovation.

Research Objectives

This research contributes to the expanding field of digital Buddhist education by examining how doctrinal principles from the Tipiṭaka can be harmonized with the pedagogical benefits offered by Artificial Intelligence (AI). The study is guided by three primary objectives:

1. To explore the role of AI tools in enhancing English communication for the effective transmission of Buddhist teachings.
2. To evaluate how AI can support doctrinal clarity and fidelity within multicultural and multilingual educational settings.





3. To propose a practical, ethically grounded framework for integrating AI into Buddhist education that aligns with canonical values and teaching methods.

Research Methodology

This study adopts a qualitative research methodology grounded in interpretative and reflective paradigms. Data were collected from a combination of classroom-based observations, informal interactions during the International Dhammaduta training program, and document analysis of AI-generated teaching materials. Rather than using formal interviews or surveys, this approach prioritized real-world interaction and practical reflection to assess how AI tools function within Buddhist educational settings.

Step 1: Literature and Theoretical Study

The research began with an in-depth review of canonical Buddhist texts, particularly the Tripiṭaka, and contemporary scholarly works on AI in education. This theoretical foundation ensured that the integration of AI was evaluated not just technologically but ethically—particularly through the lens of *sammā vācā* (right speech) and *upāya-kosalla* (skillful means).

Step 2: Field Observation

Participant observation was conducted during Buddhist English teaching sessions and monastic Dharma training. The observed groups consisted of novice monks and international students from multicultural backgrounds. Attention was paid to how AI tools (like ChatGPT and DeepL) were used in lesson delivery, scriptural translation, and doctrinal explanation.

Step 3: Data Tools and Procedures

Data were gathered via:

- Reflective teaching journals
- Annotated AI-generated summaries and lesson plans
- Informal group feedback discussions



Step 4: Data Analysis

Thematic analysis was used to identify recurring patterns. These were then analyzed in alignment with Buddhist doctrinal principles. Themes were categorized using the Enhancer–Aid–Bridge (EAB) framework to evaluate AI’s effectiveness, risks, and pedagogical relevance.

Research Findings

The findings support all three research objectives and validate the EAB framework as a practical model for integrating AI into Buddhist education. Three central themes emerged:

- 1. AI as a Language Enhancer** AI significantly improves clarity in English expression. For instance, grammar-checking tools and text refinement platforms assist students in articulating complex concepts such as the Four Noble Truths and Dependent Origination with greater precision. This supports the Buddhist value of clarity in communication, emphasized in the Vinaya Piṭaka.
- 2. AI as a Doctrinal Aid** AI is effective in reinforcing doctrinal understanding—especially when prompts are tailored with Buddhist-specific terminology. Tools like ChatGPT can simplify abstract teachings (e.g., *anattā* or *paṭiccasamuppāda*) while still preserving doctrinal depth. However, this is only successful under teacher supervision, as AI may occasionally produce incorrect interpretations.
- 3. AI as a Cultural and Educational Bridge** AI platforms facilitate cross-cultural learning environments by offering real-time translations and voice assistance. This allows non-native speakers to engage with canonical texts, thus promoting linguistic equity and intercultural dialogue—aligned with the compassionate outreach emphasized in *karuṇā* practices.



These findings demonstrate that AI, when ethically guided and used with doctrinal sensitivity, can support both communication and comprehension in multicultural Buddhist education.

Body of Knowledge

This research contributes to the expanding field of digital Buddhist education by examining how doctrinal principles from the Tipiṭaka can be harmonized with the pedagogical benefits offered by Artificial Intelligence (AI). The central objective is to develop a framework that integrates AI into Dharma education in a way that supports—and does not replace—traditional methods of transmission. This inquiry addresses a pressing concern in contemporary Buddhist pedagogy: how to embrace digital innovation responsibly while safeguarding ethical integrity and doctrinal authenticity.

A foundational concept guiding this integration is *upāya-kosalla* (skillful means), which emphasizes adapting both the content and method of instruction to the learner’s capacity. This pedagogical flexibility is exemplified in the Vinaya Piṭaka, particularly in the Mahāvagga, where the Buddha advises monastics to adjust their teachings according to the audience’s level of understanding (Horner, 1951). AI technologies are uniquely suited to support this adaptability. They can customize language complexity, adjust tone, and provide real-time support. For example, AI-powered tools can simplify Pāli suttas into accessible English for beginners or offer nuanced interpretations for advanced students, reflecting the Buddha’s inclusive and layered teaching style.

The dialogical and inquiry-based approach found in the Sutta Piṭaka, especially the Majjhima Nikāya and Saṃyutta Nikāya, provides further doctrinal support for AI-assisted pedagogy (Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, 2005). These scriptures show the Buddha engaging in thoughtful question-and-answer formats, encouraging learners to reflect deeply. Similarly, when ethically designed and properly guided, AI chatbots and





virtual assistants can simulate dialogical learning, foster learner autonomy, and facilitate interactive engagement with Buddhist ideas.

To apply this pedagogically and ethically, this study proposes a tripartite conceptual model: the EAB Framework—standing for Enhancer, Aid, and Bridge (Bates, 2019). This model illustrates the dynamic relationship between AI technologies, Buddhist doctrinal principles, and contemporary educational strategies in multilingual and multicultural environments. The EAB framework not only aligns with Buddhist ethics but also addresses real-world challenges in modern classrooms.

As an Enhancer, AI improves learners' ability to read, write, and comprehend Buddhist teachings. Just as a skilled upāsaka supports others in understanding the Dhamma, AI offers grammatical assistance, refines written content, and simplifies doctrinal language for students. For example, AI can summarize key discourses such as the Satipaṭṭhāna Sutta, focusing on mindfulness for beginners. When a student struggles with expressing the Four Noble Truths in writing, AI can act like a kalyāṇamitta (spiritual friend), providing constructive language suggestions rather than judgment. It can also polish essays on the Eightfold Path by enhancing clarity and coherence, thereby promoting sammā vācā (right speech) in academic and spiritual contexts.

As an Aid, AI serves teachers by supporting content development and educational design. Much like Venerable Ananda, who preserved and systematized the Buddha's teachings, AI can help educators organize and present complex ideas effectively. For instance, it can generate visual charts of dependent origination (paṭiccasamuppāda) that help learners understand abstract interdependent relationships. Teachers can also use AI to create multilingual resources for lessons on karma, ensuring broader accessibility for international and intercultural learners. Additionally, AI enables the preparation of interactive quizzes based on the Jātaka tales, transforming moral narratives into engaging learning experiences. In this way, AI upholds the principle of upāya-kosalla, enabling adaptive and compassionate teaching methods.





As a Bridge, AI connects traditional Buddhist knowledge with the modern digital world. In the spirit of the Bodhisattvas, who adapt their methods to reach all beings, AI helps Buddhist teachings transcend barriers of language, geography, and technology. A student in France, for instance, can listen to a Dhamma talk by a Thai monk with real-time translation assistance. A chatbot embedded with Buddhist ethics can guide curious youth through the Five Precepts in a conversational, relatable format. AI also contributes to the preservation of oral traditions by digitizing and disseminating Pāli chants via mobile platforms, ensuring their accessibility for future generations. These applications embody the Buddhist virtue of *karuṇā* (compassion), expanding Dharma access for all beings regardless of linguistic or physical limitations.

Nevertheless, the use of AI in Buddhist education must be approached with ethical caution. The doctrinal principle of *sammā vācā* emphasizes that speech—and by extension, AI-generated content—must be truthful, beneficial, and delivered with compassion (Bhikkhu Bodhi, 2000). The principle of *sammā saṅkappa* (right intention) further requires that all technological applications be motivated by wisdom, compassion, and the goal of liberation (Harvey, 2000). Therefore, AI must never replace the role of qualified Dharma teachers, whose lived experience, moral conduct, and insight are essential for genuine spiritual transmission (Bhikkhu Bodhi, 1998). AI should serve as a supportive instrument—enhancing human teaching, not replacing it (Suzuki, 2006).

In conclusion, this study proposes an ethically sound and doctrinally grounded approach to integrating AI into Buddhist education. By aligning digital tools with Buddhist principles such as skilful means, right speech, and compassion, educators can create spiritually nourishing and technologically contemporary learning environments. The EAB framework offers a sustainable and inclusive model for the broader dissemination of the Buddha’s teachings across linguistic, cultural, and generational divides, ensuring that the Dhamma remains accessible, accurate, and meaningful in the digital age (Habito, 2006).



Conclusion and Discussion

This study confirms that AI tools have meaningful applications in Buddhist education, especially in the context of international and multicultural learning environments. The use of AI to support language learning, content generation, and pedagogical engagement aligns with the principle of *upāya-kosalla*—skillful adaptation to context—and promotes accessible Dharma transmission.

Findings related to Objective 1 reveal that AI-enhanced grammar tools can significantly improve learners’ expression of Buddhist thought. For Objective 2, the study shows that doctrinal clarity can be preserved when educators embed specific terms and scriptural references into AI prompts. Objective 3 is validated through the EAB model, which offers a structured and ethical approach to implementing AI tools in Buddhist institutions.

However, the study cautions that AI should not be seen as a replacement for qualified Dharma teachers. While it can simulate dialogue and clarify concepts, AI lacks the wisdom, ethical grounding, and lived experience that define authentic Buddhist instruction. The Buddha’s emphasis on skillful and compassionate communication must remain central to all uses of modern tools.

In sum, AI technologies should serve as enhancers, aids, and bridges—not as replacements—within the sacred task of Dharma transmission.

Suggestions

1.1 Develop Doctrinal Glossaries: To ensure the accuracy and appropriateness of AI-generated Buddhist content, institutions should encourage the development of glossaries rooted in canonical terms. These should be compiled collaboratively by language experts and Dharma teachers.

1.2 Train Educators in AI Ethics: Buddhist educational institutions are encouraged to conduct faculty development programs that focus on the ethical and effective use of AI in teaching. Workshops should address AI



prompt design, doctrinal supervision, and communication integrity aligned with Buddhist values.

1.3 Promote Collaborative Learning Environments: Integrate AI-assisted collaborative activities into the curriculum, such as peer-reviewed essays, reflection journals, and virtual Dharma discussion forums. These platforms can enhance communication, encourage dialogue, and help students internalize the teachings more meaningfully.

Suggestions for Future Research

2.1 Investigate Long-Term Cognitive and Ethical Impacts:

Further research is needed to explore how prolonged use of AI in Dharma education affects learners' critical thinking, ethical reasoning, and spiritual development.

2.2 Comparative Studies Across Traditions:

Conduct cross-tradition comparative studies involving Theravāda, Mahāyāna, and Vajrayāna institutions to assess how different schools of Buddhism adopt and adapt AI tools within their unique doctrinal frameworks.

2.3 Develop Localized AI Trained on Canonical Texts:

Encourage the development of localized AI language models that are trained specifically on canonical texts in Pāli, Sanskrit, and Chinese. These models could support doctrinal accuracy, translation quality, and textual preservation across regions.

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Kumari Living Goddess Tradition in Nepal: Exploring Religious Syncretism, Cultural Identity, and the impact of Early Deification

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Abstract

The Kumari tradition in Nepal represents one of the world's most fascinating religious practices, where young girls become living embodiments of divine power. This ancient custom, deeply rooted in the Kathmandu Valley, beautifully merges both Hindu and Buddhist spiritual beliefs, creating a unique religious phenomenon that defines Nepalese cultural identity. The selection process involves choosing a prepubescent girl, usually from the Shakya Buddhist community, who transforms into the living goddess Taleju. These children hold extraordinary sacred status and play crucial roles during major festivals like Indra Jatra and Kumari Jatra, drawing thousands of devotees who seek blessings from their divine presence.

This tradition is said to date back to the time of King Jay Prakash Malla's mystical encounter with goddess Taleju, though its true origins remain mysteriously woven into Nepal's deep spiritual heritage. What began as a royal rite evolved into a revered socio-religious institution representing purity, protection, and divine feminine energy. Beyond the grandeur of ceremonies, these young goddesses live in carefully controlled isolation, experiencing childhood through their divine roles. The psychological impact of early deification and the challenging return to





ordinary life after their tenure raises important questions about balancing cultural tradition and individual well-being.

Furthermore, this tradition continues to thrive in modern Nepal, demonstrating how spiritual practices adapt while preserving their core essence. The Kumari phenomenon offers valuable insights into the blending of religions, the roles of gender in spiritual life, and the enduring power of faith in contemporary society. This study aims to explore the religious syncretism, cultural symbolism, and psychological implications of the Kumari tradition, with a particular focus on how early deification shapes identity and reintegration into secular life. It seeks to contribute to broader discussions in religious studies, anthropology, and child psychology.

Keyword: Kumari tradition, living goddess, cultural Identity, early deification

Introduction

The tradition of the Kumari, meaning “virgin” in Sanskrit, dates back to the Malla dynasty, which ruled the Kathmandu Valley from the 12th to the 18th century. Believed to have emerged from tantric rituals practiced by both Hindus and Buddhists, the Kumari is considered an incarnation of Taleju, a powerful Hindu goddess, and is revered as a protector of the valley and a symbol of divine feminine power. This living goddess tradition reflects Nepal’s unique religious syncretism, blending Hindu and Buddhist spiritual elements into a culturally rich and enduring practice.

According to legend, King Jay Prakash Malla, the last king of Kantipur, (The Cult of Kumari: Virgin Worship in Nepal. 1996) used to play dice with Taleju Devi, who appeared to him each night in her divine form to offer counsel and guidance. However, one night, the king, overcome by desire, attempted to approach her inappropriately. Offended, the goddess disappeared, vowing never to return. In another version of the story, the queen witnessed one of these secret nightly meetings, breaking the goddess’s condition of secrecy. Realizing his grave mistake, the king





ensuring the well-being of the young girls who serve as the Living Goddess. This ongoing discourse highlights the evolving nature of cultural practices in a modern context.

The Kumari tradition, thus, represents a unique and enduring aspect of Nepali culture, reflecting the country's rich religious syncretism, historical depth, and cultural identity. This paper aims to explore the multifaceted significance of the Kumari tradition by examining its cultural, religious, and social dimensions, while critically engaging with contemporary debates surrounding child rights and cultural preservation. Through this analysis, the study seeks to contribute to a deeper understanding of how traditional practices adapt and persist in the face of modern ethical and societal challenges.

Selection Process of the kumari

The method of selection is a meticulous and sacred process. Young girls from the Shakya or Bajracharya clans of the Newar community, who are Buddhists by faith, are chosen through a rigorous process. Candidates must exhibit 32 physical perfections, including a flawless body, a chest like a lion, and eyes like a cow, among other attributes. Additionally, her horoscope must align perfectly with the King's horoscope. The choosing ritual, known as the "Kumari Jatra," involves various tests to ensure the girl embodies the goddess's spirit. One of the most challenging tests includes spending a night in a dark room among the severed heads of sacrificed animals without showing fear. The criteria for picking of the Kumari in Nepal is a rigorous and sacred procedure, reflecting the deep cultural and religious significance of the Living Goddess. Here are the key steps involved in the selecting process of new kumari in Nepal. (The Cult of Kumari: Virgin Worship in Nepal.1996)

1. Identification of Candidates: Eligibility: Candidates for the position of Kumari are chosen from the Shakya clan of the Newar community, specifically from the Buddhist Newar families, And the age Criteria is the girls are usually between the ages of 2 and 4 when they are selected.





ritual tests include identifying items belonging to the previous Kumari to signify the continuity of divine spirit. The final phase involves secret tantric rituals conducted by high priests, culminating in the formal confirmation of the chosen girl as the Living Goddess. This rigorous process underscores the deep spiritual and symbolic significance of the Kumari in Nepali society.

The life after being Kumari

life after being Kumari life after being Kumari is an integral part of many festivals and rituals in Nepal, particularly in the Kathmandu Valley. These events are marked by elaborate ceremonies and deep cultural significance. The most prominent of these festivals is Indra Jatra, a vibrant celebration held in Kathmandu. During this festival, the Kumari is paraded through the streets in a grand chariot, accompanied by music, dance, and an outpouring of devotion from the people. Adorned in red with intricate makeup and jewelry, the sight of her is a powerful symbol of divine feminine energy. Another significant event is the annual her Puja, where pre-pubescent girls gather to worship the living goddess, seeking her blessings for health and prosperity. These festivals reinforce the Kumari's divine status and serve as a reminder of the deep-rooted cultural and religious traditions that define Nepalese society. (The Living Goddess: Kumari of Kathmandu Valley.” Contributions to Nepalese Studies, vol. 29, no. 2, 2002)

One of the important her role in Hindu festival called Indra Jatra or also known as *Yenya*, celebrates the end of the monsoon season and is one of the most important festivals in Kathmandu. The Kumari is paraded around the city in a chariot procession, which is one of the rare occasions she leaves her residence, the Kumari Ghar. The festival includes rituals such as the erection of a ceremonial pole (Yosin or Linga), masked dances, and traditional music. The Kumari blesses the crowd and the king or president of Nepal. Dashain, the longest and most significant festival in Nepal, honors the goddess Durga and her victory over the demon





Mahishasura. During Dashain, the Kumari receives special worship and offerings. People visit the Kumari Ghar to receive her blessings, which are considered especially auspicious during this time. She participates in various rituals, including animal sacrifices and the offering of tika (a mixture of rice, yogurt, and vermilion) to devotees.

Also, she plays the important role in Buddhism that's Buddha Jayanti, which celebrates the birth, enlightenment, and death of Gautama Buddha, also features reverence for the Kumari, notwithstanding her Hindu deity status, highlighting the syncretic nature of Nepali culture. The Kumari receives offerings from Buddhist devotees and participates in rituals at various Buddhist sites. Kumari Jatra, a festival dedicated specifically to the Kumari and celebrated during Indra Jatra, involves a vibrant chariot procession through Kathmandu, accompanied by musicians and dancers. The procession stops at various shrines and temples where the Kumari blesses the devotees. (The living goddess: A journey into the heart of Kathmandu 2015)

Another festival in Hindu called Gai Jatra, or the Cow Festival, commemorates the deceased and eases the sorrow of those who have lost loved ones. (*Nepal Mandala: A Cultural Study of the Kathmandu Valley* (Vol. 1 & 2). Princeton University Press 1982.) The Kumari participates in the rituals, offering blessings to families who have lost members. The festival involves processions, street performances, and traditional dances. The Kumari's blessings are sought to ensure peace for the souls of the departed. The Nepali New Year, based on the Bikram Sambat calendar, is celebrated with various cultural and religious events. The Kumari receives special worship on New Year's Day, as her blessings are believed to bring good fortune for the coming year. Devotees visit the Kumari Ghar to receive tika and blessings, and the Kumari participates in rituals marking the beginning of the new year. *And* Bhoto Jatra, part of the month-long *Rato Machindranath Jatra*, is one of the oldest and most significant festivals in the Kathmandu Valley. The Kumari's presence is essential during the





Bhoto Jatra, where a sacred vest (bhoto) is displayed to the public. Along with the chariot of *Rato Machindranath*, the Kumari is part of the procession, and the display of the bhoto is a central event believed to bring blessings and protection to the community.

These festivals and rituals underscore the central role of the *Kumari* in the cultural and religious life of Nepal. They reflect the deep reverence for the Living Goddess and highlight the unique syncretic traditions of the Newar Buddhist-Hindu heritage. Major celebrations such as *Indra Jatra*, *Dashain*, and *Kartik Nach* not only reaffirm her divine status but also serve as a living continuity of ancient practices that blend spirituality with community identity. (The Cult of Kumari: Virgin Worship in Nepal. 1996.) The symbolic presence of the *Kumari* during these festivals demonstrates the integration of divine femininity into civic life, reinforcing her position as a vital cultural icon.

Legacy of the Kumari Cultural Significance

The Kumari tradition stands as a powerful symbol of Nepal's cultural identity, especially within the Newar community, where it embodies a unique synthesis of Hindu and Buddhist religious beliefs and practices. As a living expression of sacred femininity, the Kumari not only represents spiritual reverence but also serves as a focal point for preserving ancient rituals and cultural heritage. This living goddess tradition continues to attract global attention, drawing tourists and scholars alike, thereby contributing significantly to Nepal's cultural tourism and enhancing international awareness of its rich spiritual legacy. Beyond its cultural and religious dimensions, the Kumari tradition has also sparked important societal debates, particularly regarding child rights and gender roles. While many regard the role as one of honor and empowerment, offering young girls a revered status within society, others question the psychological and social implications of such early deification, highlighting the need for a more nuanced understanding of its impact on the children who embody the goddess. (Living Goddess: A Journey into the Heart of Kathmandu 2015)





cultural bond between the Kumari tradition and Nepalese society.

The Kumari's life is one of both reverence and isolation. She receives an extensive education within the palace and is provided for by the state. However, Life as the Kumari, or Living Goddess, is marked by strict protocols that emphasize her divine status—she is not permitted to walk on the ground and must be carried or transported by a chariot, as her feet must never touch the earth, symbolizing her sacred nature. The Kumari is worshipped as the living embodiment of the goddess Taleju, and her life is governed by strict rituals and traditions. (The Cult of Kumari: Virgin Worship in Nepal. 1996.)

The Living Goddess in Nepalese Buddhism

The role of Kumari is often perceived through predominantly Hindu lens; however, the tradition is deeply interwoven with Nepalese Buddhism, particularly within the Newar community. In Nepal, particularly among the Newar people, there is a remarkable syncretism between Hinduism and Buddhism, where Buddhist practices and beliefs are intertwined with Hindu rituals. Most notably, the Newar community, which predominantly practices Vajrayana Buddhism, incorporates the worship of deities common in Hinduism, including the Kumari, who is believed to be an incarnation of the Hindu goddess Taleju. The Kumari is traditionally selected from the Shakya or Bajracharya clans, which are Buddhist communities within the Newar society. The Shakya clan traces its lineage to the historical Buddha, Siddhartha Gautama. Bajracharya priests, who are highly respected in the Vajrayana Buddhist tradition, play a crucial role in the rituals and ceremonies associated with the Kumari. (Tree, I. (2015). The living goddess: A journey into the heart of Kathmandu.)

The Kumari is considered the living embodiment of the goddess Taleju, but her selection from Buddhist families and the involvement of Buddhist rituals underscores the syncretic nature of her role. The Kumari is seen as a divine figure who transcends religious boundaries, embodying





spiritual purity and power revered by both Buddhists and Hindus. Buddhist priests, particularly Bajracharya, conduct the rituals associated with the Kumari. These rituals often involve elements of Vajrayana Buddhism, such as mandalas, mantras, and mudras. During major festivals like Indra Jatra and Dashain, the Kumari's blessings are sought by devotees of both faiths, highlighting her role as a unifying spiritual figure. The Kumari tradition helps preserve the unique cultural heritage of the Newar community, showcasing the harmonious coexistence of Buddhism and Hinduism in Nepal. This tradition attracts both local and international attention, contributing to the cultural tourism that is vital to Nepal's economy as well. The Kumari tradition, particularly revered among Newar Buddhists, stands as a profound expression of Nepal's syncretic religious culture, blending Buddhist and Hindu elements into a unique living practice. As a living goddess, the Kumari not only embodies divinity but also serves as a powerful symbol of communal identity and continuity. Her presence and the rituals surrounding her reinforce a collective cultural memory and a shared spiritual heritage, especially within the Newar community. By preserving this tradition, Buddhist families play a crucial role in maintaining the religious fabric of Nepalese society, highlighting the deep interweaving of faith, ritual, and cultural identity.

The Kumari tradition, while rooted in the Hindu mythology of the goddess Taleju, is deeply embedded in the Buddhist practices of the Newar community. This living goddess symbolizes the syncretic nature of Nepalese religious traditions, where Buddhism and Hinduism coexist and complement each other. The Kumari, selected from Buddhist lineages and worshipped through Buddhist rituals, stands as a testament to the rich cultural tapestry of Nepal, highlighting the harmonious interplay between different religious traditions. More than a religious figure, the Kumari embodies a living model of interfaith unity—where boundaries between belief systems dissolve in favor of mutual reverence, setting a rare and enduring example of spiritual coexistence in a diverse society.





The Kumari's Daily Life and Routine

The daily life and routine of the Kumari, the living goddess of Nepal, are structured around rituals, restrictions, and ceremonies that reflect her revered status. This section provides a detailed overview of her typical daily routine. (LIVING GODDESS, Directed by Ishbel Whitaker United Kingdom, 2007). This documentary provides a visual and narrative account of the daily life and routine of the Kumari.

Her day begins with a ceremonial bath, often assisted by her caretakers, followed by dressing in auspicious red clothes and specific jewelry symbolizing her divine status. Morning prayers and rituals dedicated to the goddess Taleju, whom she is believed to embody, are an essential part of her routine. A significant portion of her day is spent giving blessings to devotees who seek her divine favor, involving touching or showing specific mudras (hand gestures). While her formal education is limited compared to other children, she receives private tutoring within the Kumari Ghar, which includes basic subjects, religious teachings, and traditional Newari culture.

The Kumari's movements are highly restricted to maintain her purity. She mostly stays within the Kumari Ghar, a specially designated residence in Kathmandu Durbar Square, and when she leaves for festivals or special occasions, she is carried in a palanquin or chariot to ensure her feet do not touch the ground. In the afternoon, she performs additional prayers and rituals, interacts with her caretakers, and adheres to her daily duties with their guidance. The Kumari makes public appearances during significant festivals like Indra Jatra and Dashain, participating in elaborate ceremonies and rituals that are crucial to the cultural and religious fabric of Nepalese society. Her presence is considered essential for the success of these events.

The day ends with evening prayers and rituals, similar to the morning routine, followed by time for rest and recreation, though her activities are always under the watchful eye of her caretakers. Given the unique pressures of her role, the Kumari may receive psychological counseling





and support to help her cope with the demands of her position, along with efforts to develop skills that will aid her transition back to normal life after her tenure ends. The Kumari's life is one of isolation from the typical experiences of childhood, with limited interaction with peers and the outside world. Despite this isolation, she is treated with immense respect and reverence by both her caretakers and the devotees who come to seek her blessings.

This unique lifestyle, designed to maintain her purity and fulfill her religious duties, sets the Kumari apart from other young girls in Nepal and reflects her status as a living goddess in Nepalese culture.

Contemporary Challenges and Perspectives

The Kumari tradition in Nepal, where a young girl is worshipped as a living goddess, is a unique and ancient practice with deep cultural and religious significance. (The Cult of Kumari: Virgin Worship in Nepal. 1996.)

Rights Concerns: Kumaris often face restrictions on their movement and daily activities, which can impact their psychological and social development. The transition back to a normal life after their tenure can be challenging, as they must adjust to a significantly different lifestyle. While efforts have been made to ensure Kumaris receive education, balancing their divine role and schooling can be difficult.

Health Issues: The limited mobility and public appearances can sometimes affect the physical health of the Kumari, raising concerns about how their health is monitored and maintained during their tenure. Additionally, the psychological impact of being revered as a goddess from a young age and then transitioning back to normal life can be significant.

Cultural and Religious Criticism: As Nepal modernizes, there is a growing debate about the relevance of the Kumari tradition. Some argue it forms an essential part of Nepalese heritage, while others view it as outdated and potentially exploitative. Changes in societal values and the influence of global human rights norms have led to differing interpretations of the tradition's significance.





2010, pursued higher education after her tenure and has become an advocate for maintaining the cultural heritage of the Kumari tradition while also emphasizing the importance of education for Kumaris. Chanira is involved in various cultural activities and often participates in discussions and events aimed at preserving and modernizing the Kumari tradition. Preeti Shakya, the Royal Kumari of Kathmandu until 2008, focused on her education after her time as Kumari. She has participated in efforts to highlight the need for support systems for former Kumaris and is involved in community service and advocacy work, helping to bridge the gap between traditional practices and modern societal norms. (From Goddess to Mortal: The True-Life Story of a Former Royal Kumari. 2005)

Discussion of the Kumari Tradition's Global Relevance

The Kumari tradition serves as a compelling model for in cultural preservation, religious syncretism, and the resilience of indigenous practices. It demonstrates how ancient traditions can coexist with modernity, maintaining their relevance and significance in contemporary society. The reverence for the Kumari underscores the importance of upholding cultural heritage amidst societal evolution. This practice illustrates that religious identity is not always confined within rigid doctrinal boundaries, but can evolve through shared rituals and mutual respect. The *Kumari* tradition reveals how deeply intertwined cultural and religious identities can foster a cohesive spiritual framework, even across doctrinal divides. Rather than creating conflict, the blending of Buddhist and Hindu elements demonstrates how syncretic traditions can serve as powerful mechanisms for social cohesion, preserving heritage while adapting to the dynamic realities of a pluralistic society.

Moreover, the Kumari tradition serves as a testament to the value of inclusivity in religious practices. By venerating a living goddess who embodies both Hindu and Buddhist elements, the tradition exemplifies a model of interfaith harmony and mutual respect. It encourages a deeper





understanding of how diverse religious traditions can respect for different faiths.

Ultimately, the Kumari tradition It encourages a global dialogue the richness of cultural diversity, the depth of spiritual traditions, and the resilience of cultural practices that withstand the test of time. It encourages a global dialogue on the value of preserving cultural heritage, promoting interfaith understanding, and supporting individuals who play significant roles in their cultural and religious communities.

Conclusion

The Kumari, as a living goddess, is a testament to Nepal’s unique cultural and religious identity. This tradition, steeped in history and spirituality, offers a glimpse into the complex interplay of Hinduism and Buddhism in the region. While it faces modern challenges, the Kumari remains a revered symbol of divine grace, purity, and cultural continuity in Nepal.

The Kumari is more than just a cultural icon; she is a living testament to Nepal’s rich tapestry of history, religion, and tradition. As the living goddess of Hinduism, she embodies the divine feminine and serves as a bridge between the mortal and the divine. Her presence is a reminder of the enduring power of faith and the profound connections that define human spirituality. In the bustling streets of Kathmandu, the Kumari stands as a serene symbol of devotion, purity, and the eternal dance of tradition and modernity.

The Kumari, as the Living Goddess, remains a profound symbol of Nepal’s cultural and spiritual identity. While the tradition encounters growing scrutiny in light of modern concerns—particularly regarding child rights and individual agency—the emergence of evolving perspectives and gradual reforms signals a constructive path forward. This path seeks to honor and preserve the sacred heritage of the Kumari while aligning with contemporary principles of human dignity and well-being. Deeply rooted





in history yet undeniably relevant in the present, the Kumari tradition continues to both inspire and provoke reflection, embodying the intricate interplay between devotion, cultural continuity, and the transformative forces of modernity in Nepalese society

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The Multiculturalism of Ethnic Diversity in Sakon Nakhon Province

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Abstract

This study aims to present the multiculturalism of ethnic groups in Sakon Nakhon Province, a region renowned for its remarkable ethnic diversity. The province comprises eight major ethnic groups: Tai Lao, Phu Tai, Tai Yor, Tai So, Tai Yoy, Tai Kaleng, Chinese, and Vietnamese. Each group maintains distinct cultural identities, reflecting through their ways of life, cuisines, economic products, traditions, and languages. Despite the social changes influenced by the modern nation-state system and globalization, these ethnic groups have adapted appropriately- for example, by adjusting their lifestyles, developing local products, and using both standard Thai and their native languages-while preserving their unique cultural identities in a balanced manner. Therefore, Sakon Nakhon serves as an exemplary multicultural society, successfully integrating cultural diversity harmoniously and sustainability.

Keywords: Sakon Nakhon, multiculturalism, ethnic diversity, culture





Introduction

The distinctive culture of each region represents a unique and valuable local identity. In many cases, it can deeply attract visitors' attention, especially when utilized to promote tourism. Thus, cultural identity has become an essential resource that stimulates the local economy and leads to tangible development.

Sakon Nakhon Province is one of the regions renowned for its richness in spirituality, nature, and culture. Sakon Nakhon culturally is an ancient city with evidence of settlements dating back to prehistoric times. Today, it is characterized by remarkable ethnic diversity, consisting of six major local ethnic groups-Phu Tai, Nyo, Tai So, Tai Kaleung, Tai Yoy, and Isan Lao-as well as people of Chinese and Vietnamese descent. Each group proudly preserves and passes down its distinctive cultural heritage from generation to generation. These ethnic groups live together harmoniously, grounded in mutual respect, which has fostered a beautiful and strong multicultural society that thrives to this day (Sakon Nakhon Provincial Office, 2023).

Therefore, Sakon Nakhon is not only abundant in natural resources but also rich in long-standing history, as well as economic, social, and cultural prosperity. All of this stems from the accumulated wisdom and perseverance of ancestors throughout history. The cultural diversity that remains today serves as evidence of the community's strength, reflecting its ability to preserve its unique identity and local spirit amid the waves of globalization. Studying the history and roots of one's homeland is thus crucial, as it fosters knowledge, understanding, and appreciation of the value and dignity of local culture. Such pride in cultural heritage strengthens self-confidence and forms the foundation for future local development and preservation (Pojanavornaporn Khechonnet, 2019).

The multicultural nature of Sakon Nakhon Province is clearly reflected through the distinctive identities of each ethnic group, which have been firmly maintained. As widely recognized, culture is the foundation





that nurtures social life. In societies with ethnic and racial diversity, processes of adaptation and cultural exchange inevitably occur to enable peaceful and harmonious coexistence. Hence, this article aims to present the multicultural ethnic landscape of Sakon Nakhon, along with related details in the following sections.

Background of Sakon Nakhon Province

Although there is no clear written evidence about the history of the ancient city of Nong Han Luang, its legacy has been passed down through oral traditions from local elders, recalling the words of “Phra Banthao,” the former governor of Khukhan, and “Phia Si Khon Chum,” the chief of the Chom Sub-district. After the death of Phraya Suwanphingkara, Khmer officials and administrators successively governed Nong Han Luang through many periods until the city suffered a severe drought lasting seven consecutive years. This calamity caused the inhabitants to be unable to farm, leading to food shortages and famine. Consequently, the city ruler relocated all the residents to Cambodia, and Nong Han Luang became a deserted city. Later, during the reign of King Rama I of the Rattanakosin Kingdom, His Majesty King Phra Buddha Yodfa Chulalok the Great appointed the Kalasin governor and his family to oversee the maintenance of Phra That Choeng Chum. As the population grew, the King elevated Ban That Choeng Chum to city status named “Sakontawapi” and appointed the governor as the first ruler of Sakontawapi.

In 1826 (Rama III’s reign), the Anouvong rebellion in Vientiane occurred. The city ruler was inadequately prepared for defense, so Chao Phraya Bodindecha (Sing Singhaseni), who was inspecting the area, ordered the execution of the governor at Nong Sai Khao and forcibly relocated the people to Kabin Buri and Prachantakham, leaving only villagers from ten sub-districts around Phra That Choeng Chum to serve the temple. These sub-districts were Sri Khon Chum, That Choeng Chum, Nong Hian, Jan Phen, Om Kaeo, That Chengweng, Phran, Naki, Wang Yang, and Panna.





Subsequently, the Khammuan royal family from the left bank of the Mekong River migrated to seek refuge under the Thai monarchy and requested to establish a new settlement in Sakontawapi. King Nangklao (Rama III) then appointed the Khammuan royal family as “Phaya Prathet Thani (Kham),” the governor of Sakontawapi, and renamed the city “Sakon Nakhon,” which has been its name ever since (Nonghan Luang, Sakon Thawapi, Sakon Nakhon. (n.d.). Photocopy document.)

Geographically, Sakon Nakhon is located in Northeastern Thailand on a plateau surrounded by mountains and forests, between latitudes 16°45’ to 18°15’ north and longitudes 103°15’ to 104°30’ east, covering an area of approximately 9,605.76 square kilometers (about 6,003,602 rai) at an elevation of 172 meters above sea level.

The province is about 647 kilometers from Bangkok, 120 kilometers from the Second Thai-Lao Friendship Bridge (Mukdahan Province), and 90 kilometers from the Third Friendship Bridge (Nakhon Phanom Province).

Administratively, Sakon Nakhon is divided into 18 districts, 125 sub-districts, and 1,520 villages. Local administration comprises 141 units including one provincial administrative organization, one city municipality, 65 sub-district municipalities, and 74 sub-district administrative organizations (Policy and Academic Group, Office of Social Development and Human Security, Sakon Nakhon Province, 2023).

Therefore, Sakon Nakhon is a province of great interest and worthy of study. It can be regarded as a leading province in multiculturalism, distinguished by its unique provincial identity, religious and spiritual beauty, and the harmonious coexistence of diverse ethnic groups. The following section will discuss the ethnic composition of Sakon Nakhon in greater detail (Sakon Nakhon Provincial Office, 2023).

Ethnic Groups in Sakon Nakhon Province

The term “ethnic” (Ethnics) generally refers to groups of people and is closely related to terms such as “race,” “nation,” or “tribe.” It broadly means a group of people living together in a specific area who share similar language, lifestyle, customs, and often have a sense of kinship and cultural unity (Leach, 1964).

In Sakon Nakhon Province, eight main ethnic groups can be identified, each possessing distinct lifestyles, customs, and cultures (Pojanavornaporn Khechonet, 2018). These groups are as follows:

1. Tai Lao or Tai Isan

The Tai Lao group primarily resides in the districts of Sawang Daen Din, Song Dao, Charoen Sin, and Phang Khon. Some also migrated from Ubon Ratchathani, Kalasin, Roi Et, and Maha Sarakham during the 19th century Buddhist Era, referred to as “Tai Khrua.” Tai Lao constitute the largest ethnic group in the province.

2. Phu Thai or Phu Tai

The Phu Thai predominantly inhabit villages at the foothills of Phu Phan Mountain, especially in Waritchaphum and Phanna Nikhom districts. Some live in Phang Khon, Wanon Niwat, Ban Muang, and Kham Ta Kla districts. They are divided into three main groups: Phu Thai Wang in Phanna Nikhom, Phu Thai Kapong in Waritchaphum, and Phu Thai Katak in Non Hom sub-district of Mueang Sakon Nakhon and the southern area of Nong Han Lake.

3. Tai Yo

The Tai Yo migrated from Maha Say Kong Kaew, Kham Kert, and Kham Muang towns on the left bank of the Mekong River in Laos. Historical records show that in 1844, the Tai Yo royal family and leaders were relocated to the old Sakon Nakhon city and appointed as rulers, making Tai Yo primarily settled in Mueang Sakon Nakhon, Phon Na Kaeo, Khok Sri Suphan, Tao Ngoi, and communities around Nong Han Lake, as



well as in other towns like Saeng Badan, Kalasin, and Tha Khon Yang, Maha Sarakham.

4. Tai So

Originally residing in Maha Say Kong Kaew town, Kham Muang district, Lao PDR, the Tai So settled in Sakon Nakhon since 1819 during the reign of Rama III. Phea Muang Sung brought Tai So to settle near Huai Kut Khaman, later establishing “Kusuman Monthon” and eventually separating to form “Pho Thai Phisan” city. Most Tai So live in Kusuman district, and another group called “So Tawung” live near the foothills of Phu Phan Mountain in Pathum Wapi sub-district, Song Dao district.

5. Tai Yoy

Although there is no clear evidence of when Tai Yoy settled in Sakon Nakhon, communities existed during the early Rattanakosin period. Some were granted city status by royal decree, such as in Akat Amnuai, Sawang Daen Din, and Wanon Niwat during the reigns of Rama III and IV.

6. Tai Kaleng

Tai Kaleng migrated to Sakon Nakhon during the Rattanakosin era, mainly residing around Nong Han Lake and Phu Phan mountains. The largest groups settled in Ban Nai A and Ban Phon Ngam, Mueang Sakon Nakhon district, while others moved to Kut Bak and Phu Phan districts.

7. Chinese or Thai-Chinese

The construction of the Bangkok–Nakhon Ratchasima railway during the reign of Rama V allowed Chinese settlers to migrate into Northeastern Thailand, arriving in Sakon Nakhon before 1889. They engaged in trade and established communities especially in Mueang Sakon Nakhon, Sawang Daen Din, and Phang Khon districts. Chinese people have played significant roles in the province’s social, economic, political, and cultural spheres.

8. Vietnamese or Thai-Vietnamese

The Tai Yuan or Thai-Vietnamese in Sakon Nakhon are divided into three main groups. The first, known as “Kaeo,” came from the Mahachai





Kong Kaew and Phu Khao Ak border areas between Laos and Vietnam, settling in small numbers in Siam. The second group migrated during Rama V's reign after the Hoti Thung Chiang Kham Vientiane battle; some converted to Roman Catholicism and later established new communities at Ban Tha Rae, north of Nong Han Lake since 1884. The third group migrated during the late World War II period when France reoccupied Indochina.

In summary, Sakon Nakhon Province is home to eight main ethnic groups: Tai Lao (Tai Isan), Phu Thai, Tai Yo, Tai So, Tai Yoy, Tai Kaleng, Chinese, and Vietnamese. Each group maintains diverse and distinct lifestyles, customs, and cultures. Tai Lao are the largest ethnic group, while Chinese and Vietnamese settlers arrived during Rama V's reign and have played important economic and social roles. Sakon Nakhon is thus a region rich in ethnic diversity, forming a vibrant and harmonious multicultural society to the present day.

Multiculturalism

The concept of multiculturalism, which is currently a significant trend in Thai society, largely has its roots in Western thought. The treatment of ethnic and cultural diversity in Thailand has received both widespread praise and criticism, especially concerning moral stances, politics, and state policies related to such diversity across social, economic, educational, and historical dimensions. The idea of multiculturalism incorporates key structures such as ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and geographical area as conceptual frameworks for managing diversity to create an equitable society that respects and preserves the unique identities of each group (Phra Kowit Balañana (Karaket), 2017).

Sakon Nakhon Province has been selected as one of nine pilot provinces due to its ethnically diverse population, with many ethnic groups in the area remaining vulnerable and facing urgent issues. A prominent





problem is land-use overlap, where agricultural lands of several ethnic groups intersect with state areas, such as national parks, reserved forests, state property, and dam construction sites (Sakon Nakhon Public Relations Office, 2025).

Ethnic multiculturalism in Sakon Nakhon is reflected through group-specific identities that are continuously inherited and adapted through time, clearly expressed in several dimensions as follows:

1. Lifestyle: Each ethnic group has a way of life closely tied to nature and the environment, including agriculture, forest foraging, weaving, and handicrafts, maintaining local wisdom while coexisting with modern society.

2. Diet: Food reflects the tastes and identities of each group. For example, the Tai Yo emphasize fermented fish and freshwater fish; Tai So and Tai Yoy prefer spicy food; Phu Thai favor sticky rice and forest foods; while Chinese and Vietnamese groups favor noodle-based dishes.

3. Economic Products: Goods and products of each ethnic group showcase economic identity, such as silk and cotton textiles, basketry, woodworking, and natural-use products. Organic agricultural products made with local wisdom, like brown rice and native herbs, are also significant.

4. Traditional Festivals: Each ethnic group preserves its traditional customs, including the Bun Khao Chee (grilled sticky rice festival), Bun Bang Fai (rocket festival), Bun Pa Wet, ancestral spirit worship ceremonies, and major religious festivals such as Christmas star processions, the end-of-vassa festival, and bee wax candle processions.

5. Language: Language is another vital identity marker. Ethnic groups in Sakon Nakhon use various local languages including Tai Lao, Phu Thai, Tai Yo, Tai So, Tai Yoy, as well as Chinese and Vietnamese, maintaining their native tongues alongside Central Thai in daily communication.





In the context of Sakon Nakhon, ethnic groups such as Tai Lao, Phu Thai, Tai Yo, Tai So, Tai Yoy, Tai Kaleang, Chinese, and Vietnamese have adapted in several ways. These include modifying lifestyles to align with urban society, enhancing local products for income generation, adjusting certain traditions to suit contemporary times, and using Central Thai alongside local dialects in communication. However, they continue to maintain their original identities through local cuisine, handicrafts, and important traditional festivals to ensure the continuity of their cultural heritage.

Summary

Sakon Nakhon Province is a region distinguished by its clear ethnic multiculturalism, comprising eight main ethnic groups: Tai Lao, Phu Thai, Tai Yo, Tai So, Tai Yoy, Tai Kaleang, Chinese, and Vietnamese. Each group has its own unique lifestyle, customs, and culture reflected in their way of life, cuisine, economic products, traditions, and language. Despite societal changes driven by globalization and increasingly complex social structures, these ethnic groups have adapted appropriately, maintaining their traditional identities alongside modernization. This reflects a harmonious coexistence within a strong and vibrant multicultural society in Sakon Nakhon Province.

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The Principal of Phokkhavibhāga 4 and Guidelines for Developing Buddhist-Inspired Innovation for Personal Financial Management

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Abstract

This research article aims to (1) examine patterns of income and expenditure behavior among Thai laypersons within a Buddhist cultural context, and (2) construct a content framework and digital platform suitable for a Buddhist-inspired personal budgeting system. The study is qualitative in nature and employs documentary research methodology, focusing on doctrinal analysis of Buddhist scriptures, particularly the Phokkhavibhāga 4 (the Fourfold Allocation of Wealth), along with relevant academic literature in behavioral economics, financial literacy, and Buddhist ethics. The study does not involve a field-based population but centers on Thai Buddhist cultural contexts as the analytical domain. Qualitative content analysis, based on Glenn Bowen's thematic coding method, was used to classify data into conceptual domains such as consumption, saving, reinvestment, and charity.

The research findings, according to the order of objectives, are as follows:
1) Income and expenditure behavior among Thai individuals reflects a blend of intuitive planning and scenario-based decisions influenced by religious festivals, seasonal factors, and socio-economic constraints. Older generations prefer analog budgeting, while younger individuals are





behavioral insight and moral consciousness.¹⁰

At the heart of the Buddhist ethical-economic paradigm lies the doctrine of Phokkhavibhāga 4, a principle that offers a morally grounded approach to financial stewardship, this doctrine advises that income should be wisely and ethically distributed across four key domains: (1) meeting personal and household necessities, (2) securing one's future through savings, (3) reinvesting in one's means of livelihood or productive enterprise, and (4) engaging in acts of generosity (dāna) to support communal welfare. Far from endorsing material accumulation, this model emphasizes balance, sustainability, and social consciousness in financial behavior.¹¹ Furthermore, Phokkhavibhāga 4 does not function as a theoretical abstraction, but rather as a pragmatic and culturally resonant blueprint for economic conduct, particularly within Thai Buddhist communities. That is to say, in bridging traditional wisdom with modern financial challenges, Phokkhavibhāga 4 emerges as more than a doctrinal ideal-it operates as a functional ethical model for everyday financial decision-making and equitable resource distribution. Grounded in Buddhist moral philosophy, this framework serves as a compass for lay households navigating the complexities of economic life. Empirical observations indicate that families who consciously incorporate teachings from the Noble Eightfold Path-particularly sammā-ājīva, sati, and paññā-into their financial practices tend to demonstrate heightened emotional resilience, strengthened interpersonal relationships, and a marked reduction in economic stress.¹²

¹⁰ Lusardi, A. (2019). Financial literacy and the need for financial education: Evidence and implications. *Swiss Journal of Economics and Statistics*, 155(1), 1–8. <https://doi.org/10.1186/s41937-019-0027-5>

¹¹ Williams-Oerberg, E. (2019). Introduction: Buddhism and economics. *Journal of Global Buddhism*, 20, 19–29. <https://doi.org/10.5281/zenodo.3238225>

¹² Brown, C., & Zsolnai, L. (2018). Buddhist economics: An overview. *Society and Economy*, 40(4), 497–513. <https://doi.org/10.1556/204.2018.40.4.2>





Research Methodology

This study adopts a documentary research methodology to explore how the Buddhist principle of Phokkhavibhāga 4 can be employed as a conceptual framework for developing Buddhist-inspired innovations in personal financial management. Given the normative and philosophical nature of the research objective, this method is particularly appropriate for analyzing doctrinal sources, ethical teachings, and scholarly interpretations related to wealth allocation, ethical consumption, and mindful living. The goal is not only to describe how Buddhist principles have historically informed economic behavior, but also to systematize their relevance for contemporary innovation in the realm of financial self-discipline and well-being.

The study draws on two categories of source materials. Primary sources consist of the Tipiṭaka (Pāli Canon), including relevant sutta passages that elaborate on ethical livelihoods, wealth distribution, and lay household responsibilities-particularly the Dīgha Nikāya, Aṅguttara Nikāya, and commentarial texts related to Phokkhavibhāga 4. These texts serve as the doctrinal foundation for interpreting Buddhist perspectives on resource allocation and spiritual economics. In parallel, secondary sources include academic books, peer-reviewed journal articles, theses, dissertations, and institutional reports that engage with topics such as Buddhist economics, financial literacy, ethical finance, and cultural interpretations of saving behavior. These secondary sources are used to situate canonical principles within broader contemporary academic discourse and practical applications.

This study employs a qualitative content analysis framework. Following the guidelines proposed by Glenn Bowen (2009), data were systematically reviewed and coded into conceptual domains and sub-domains through an iterative process of classification and thematic reduction.¹³ The domains

¹³ Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>





indicates a strong correlation between educational attainment, occupational status, income level, and the propensity to adopt structured budgeting practices.¹⁴ However, the adoption of digital financial tools remains inconsistent across age groups. Older generations tend to rely on analog or paper-based tracking methods, largely due to limited digital literacy. Nevertheless, digital platforms are generally considered acceptable and useful, even if underutilized in this demographic.¹⁵ In contrast, younger individuals are more inclined toward interactive, app-based financial platforms that offer visually engaging dashboards. Tools such as e-wallets and other mobile financial applications are seen as highly suitable for their needs.¹⁶ These generational differences underscore the role of both digital accessibility and differing expectations in shaping financial behavior.

Importantly, the Buddhist ethical principle of Phokkhavibhāga 4-emerges as a latent but meaningful influence on financial decision-making. It provides an implicit moral compass that guides choices related to consumption, saving, reinvestment, and generosity.¹⁷ Many Thai individuals, report using a combination of intuitive planning and context-specific financial strategies influenced by Buddhist seasonal observances and cultural rituals. Household accounting is commonly practiced, with some individuals maintaining handwritten financial records

¹⁴ Nitisiri Prasartkul. (2023, January 2). A study of factors and perceptions toward saving behavior among Ministry of Finance officers. *Sripatum Chonburi Interdisciplinary Journal*, 8(3), 171-187. <https://so04.tci-thaijo.org/index.php/ISCJ/article/view/261729>

¹⁵ Kaeotinhaen, K., & Zumitzavan, V. (2021). The satisfaction of elderly for receiving of the elderly allowance through an online e-payment and receiving by cash: A case study of Thaphra Sub-district Municipality, Muang Khon Kaen, Khon Kaen, Thailand. *Journal of Buddhist Anthropology*, 6(5), 395–407. <https://so04.tci-thaijo.org/index.php/JSBA/article/view/250061>

¹⁶ ULFY MOHAMMADARIJE. (2020). Factors Influencing the Use of E-wallet as a Payment Method among Malaysian Young Adults. *Research Publishing Academy (RPA)*, 3(2), 01–12. <https://doi.org/10.37227/JIBM-2020-2-21>

¹⁷ Silasampanno (Jaidee), P. P., Chanraeng, T., & P., P. (2020). The guidelines in the property management based on Buddhism of the Buddhists in Wiang Haeng District, Chiang Mai Province. *Journal of Buddhist Anthropology*, 5(5), 39–51. <https://so04.tci-thaijo.org/index.php/JSBA/article/view/241304>



2) Content Framework and Platform Design for Buddhist Financial Innovation

Building upon the behavioral insights outlined in the previous section, this part of the study introduces a conceptual and technological framework for the development of a Buddhist-inspired financial management platform. The primary objective is to harmonize ethical depth with digital functionality—designing a system that not only addresses user needs in terms of convenience and usability, but also embodies the moral values intrinsic to Buddhist economic thought. For this reason, rather than emphasizing transactional efficiency alone, the envisioned platform aspires to foster financial mindfulness and moral accountability. In the Thai context, income management transcends is closely connected to ethical self-regulation, familial obligation, agricultural rhythms, climate-related challenges such as drought, and collective social responsibilities. Additionally, household debt plays a significant role in shaping financial behavior. For instance, studies conducted in northern Thailand have indicated that household indebtedness is a primary factor influencing the decision to adopt household accounting practices.²² These financial behaviors align with the Buddhist ideal of *sammā-ājīva* which advocates for economic activity that supports personal well-being.

Central to this framework is the promotion of intentional saving habits and structured income allocation. Many individuals, particularly those within lower- to middle-income groups, encounter difficulties in managing their finances due to the absence of systems that align with their lived experiences and cultural values. A study conducted in northeastern Thailand reveals that individuals with regular incomes and higher levels of financial literacy are more likely to deposit funds in savings accounts.²³ In response,

²² Hakin, S., & Prechanont, S. (2021). Household accounting: Personal financial planning tools for household's debt management: A case study of Ban Mae Khimook Community, Mae Chaem District, Chiang Mai Province. *Research and Development Journal, Loei Rajabhat University*, 16(56), 43–53. <https://so05.tci-thaijo.org/index.php/researchjournal-lru/article/view/247143>

²³ Saowaluk Praphrom, Pittaya Ponklang, & Atit Tiwasasit. (2025). *Factors influencing the savings behavior of faculty members and staff at Buriram Rajabhat University. Journal of Vongchavalitkul University (Humanities and Social*

the proposed innovation highlights the importance of digital tools that assist users in planning expenditures, setting savings goals, and tracking financial flows in ways that are accessible, user-friendly, and ethically grounded. Thus, the key features such as automated savings prompts, visual income, and reminders timed to culturally significant occasions can render the act of saving both practical and personally meaningful. By embedding ethical cues and narrative-based guidance into the digital interface, the platform serves as a bridge between abstract financial knowledge and real-world, value-oriented financial behavior.²⁴ Importantly, ethical coherence must be embedded in every element of the platform. Table 2, presented below, outlines the primary content domains and corresponding design implications, emphasizing the integration of Buddhist ethical principles with practical usability.

Table 2 Content and Platform Design Elements for BFM Innovation

Thematic Domain	Key Findings	Implications for BFM Innovation Design
Moral & Cultural Alignment	Users seek tools reflecting simplicity, non-attachment, and ethical living	Use minimalist aesthetics; avoid overstimulation; embed moral themes
Spiritual Motivation	Buddhist-inspired nudges support sustainable habits	Include Tipiṭaka-based reflections to guide saving and spending decisions
Culturally Relevant Reminders	Generic prompts are ineffective; culturally framed ones more resonant	Personalize alerts using Buddhist stories, parables, or moral teachings
Platform Usability	Functionality must be ethically coherent and intuitive	Provide planning modes aligned with ethical teachings; ensure easy navigation
Inclusivity & Accessibility	Elderly and low-income users need simple, accessible tools	Include multilingual and offline features for broader adoption

From Table 2, it is evident that the conceptual structure of Phokkhavibhāga

Sciences), 3(1), 1–16. https://so10.tci-thaijo.org/index.php/JVU_HS/article/view/2709

²⁴ Phatanet, P. (2024). Factors related to self-reliance and technology acceptance among the elderly digital age in Nong Khai Province. *NEU Academic and Research Journal*, 14(3), 93–107. <https://so04.tci-thaijo.org/index.php/neuarj/article/view/270008>



4 provides not only a culturally relevant ethical foundation, but also a design logic for transforming moral intent into digital architecture. The empirical evidence validates that financial well-being in Thai Buddhist society is best cultivated through platforms that reflect shared religious values, promote ethical self-regulation, and engage users in reflective practices rather than mechanical interactions. This signals a paradigm shift-from designing for efficiency to designing for ethical transformation. So that, the BFM innovation synthesizes doctrinal sources such as the Tipiṭaka, contemporary interpretations of Buddhist economics, and insights from digital behavioral design. This integrated model offers not only technical functionality, but also ethical coherence and cultural relevance-providing a novel and contextually appropriate pathway for spiritually grounded financial technology in Thailand.

Research Contribution and Novelty

With regard to the research contribution, the findings from this study contribute to several significant dimensions. For example, the study offers notable conceptual contributions. It advances the integration of Buddhist economics-specifically the principle of *Phokkhavibhāga 4*-into the domain of personal financial management. It reconceptualizes financial literacy not only as a technical competence but also as a moral and cultural practice. This redefinition expands the theoretical foundations of behavioral finance by incorporating indigenous, value-based paradigms. Moreover, the methodology employed is robust; the study utilizes documentary research and qualitative content analysis to synthesize canonical Buddhist texts alongside contemporary behavioral finance literature. This methodological synthesis bridges religious ethics with design thinking, providing an interdisciplinary framework that is applicable to financial technology innovation within Buddhist-majority societies.

Ultimately, the findings contribute to the development of applied innovations. For instance, the proposed Buddhist Financial Management (BFM) platform offers a practical model for creating culturally adaptive





and ethically grounded financial tools. It illustrates how Buddhist principles can inform digital interface design, user experience, and financial education strategies. This introduces a novel direction for designing inclusive financial technologies that align with local values and lived experiences. In addition, the study has implications for policy and community development: it lays the groundwork for community-based applications such as utilizing temples or Dhamma centers as platforms for financial education. It also supports the development of public policies and social programs that promote ethical financial practices, particularly among low- to middle-income populations in developing countries.

Importantly, a key novelty of this research lies in its response to a critical gap in the literature. It introduces a normative and design-oriented model that aligns moral teachings with digital financial behaviors. The study demonstrates that when ethical values are embedded into digital platforms, they can significantly influence user behavior. This insight offers a valuable template for future research and practice in culturally responsive financial innovation.

Discussion

The findings of this study underscore the pivotal role of embedding Buddhist ethical principles—particularly *Phokkhavibhāga 4*—into the conceptualization and implementation of personal financial management innovations. Rooted in Buddhist moral philosophy, this framework provides not only doctrinal legitimacy but also practical relevance in guiding financial behavior. The study contributes meaningfully to the growing body of research in Buddhist economics by elucidating how virtues influence processes related to income allocation, saving behavior, and expenditure management among Thai laypeople.

Notably, the behavioral patterns identified in this research challenge the conventional notion of economic rationality. Personal financial conduct in Thai society—especially in rural, low-income, or informal-sector





contexts—tends to be scenario-based, shaped by situational constraints and socio-religious rhythms rather than standardized budgeting routines. For instance, many individuals alternate between “survival budgeting” during periods of income scarcity and “ritualized saving” aligned with cultural and religious events such as harvest seasons or Buddhist festivals. Debt accumulation in these communities is frequently tied to essential household consumption, small-scale production investment, or installment-based asset acquisition rather than discretionary spending.²⁵ These findings suggest that financial planning is both temporally bounded and culturally constructed, highlighting the need for innovative tools that integrate behavioral nudges, seasonal prompts, and moral cues. Therefore, the integration of Buddhist doctrinal values with behavioral design elements in financial platforms serves not only a functional role but also a normative one—reinforcing ethical self-regulation and cultivating long-term financial discipline. In light of the current era of IoT and AI technology, new designs must adopt a user-centric approach.²⁶ Accordingly, future Buddhist-inspired financial management tools should be adaptive to users’ cultural timeframes, ethically reflective, and socio-contextually relevant.

Furthermore, the analysis affirms that financial literacy varies significantly across demographic groups. While younger, urban populations are increasingly proficient with digital applications—favoring interactive dashboards and gamified savings apps—older users often rely on analog systems and may be resistant to digital tools. For example, Generation Z users generally show a willingness to adopt new digital technologies, whereas older individuals are also open to digital tools, provided they are user-friendly.²⁷ Therefore, features must be accessible, easy to navigate,

²⁵ Liu, J., Sirikanchararak, D., Sriboonchitta, S., & Xie, J. (2018). *Analysis of household consumption behavior and indebted self-selection effects: Case study of Thailand*. *Mathematical Problems in Engineering*, 2018, Article ID 5486185, 1–12. <https://doi.org/10.1155/2018/5486185>

²⁶ Sanyal, C., Banerjee, P., & Ghosal, I. (2025). *Leveraging the Internet of Things (IoT) for Financial Empowerment in Indigenous Communities*. In *Indigenous Empowerment through Human-Machine Interactions* (pp. 179–195). Emerald Publishing Limited. <https://doi.org/10.1108/978-1-83608-068-820251011>

²⁷ Farrell, W. C., & Phungsoonthorn, T. (2020). Generation Z in Thailand. *International Journal of Cross Cultural*



in digital platforms, this framework offers a culturally grounded approach to fostering self-regulated economic behavior. In this context, the platform functions not merely as a budgeting tool but also as a medium for moral cultivation that promotes long-term well-being and communal harmony.

This integration is particularly significant given that many individuals struggle to manage their income and expenditures effectively. In practice, saving often occurs sporadically and is typically contingent upon the availability of surplus income.³³ By offering a structured and ethically guided approach to financial management, the platform can help users develop stronger financial discipline even within resource-constrained environments. Moreover, the BFM innovation addresses not only individual empowerment but also collective transformation. On a personal level, users are encouraged to reconceptualize wealth as a means for spiritual growth and societal contribution, thereby embodying the *brahmavihāras*—loving-kindness, compassion, empathetic joy, and equanimity. Simultaneously, digital wallets may serve as practical tools that support users in managing their income more effectively.³⁴

Finally, this research provides a compelling argument for reimagining digital financial technologies in Buddhist-majority societies. Rather than importing Western models of fintech optimization, a culturally responsive approach grounded in Buddhist economics can foster innovations that are not only efficient but also ethically transformative. As the findings demonstrate, digital platforms that incorporate spiritual narratives, cognitive nudges, and inclusive design enhance not only usability but also the cultivation of virtuous habits and economic mindfulness. In conclusion, the Buddhist-inspired financial innovation proposed in this study represents

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³³ Boontun, P., Buddhawongsa, P., Leurcharusmee, S., & Guntawongwan, K. (2024). *The role of behavioral economic factors on saving decision: The case of Gen-Y in Thailand*. *Economics and Business Administration Journal Thaksin University*, 16(3), 163–180. <https://doi.org/10.55164/ecbajournal.v16i3.265763>

³⁴ Tanpat Kraiwani, Pongsakorn Limna, Peerapat Wattanasin, Saranchana Asanprakit, Ruangchan Thetlek, Adoption of Worldcoin digital wallet in Thailand, *Research in Globalization*, Volume 7, 2023, 100179, ISSN 2590-051X, <https://doi.org/10.1016/j.resglo.2023.100179>.





a shift from economic individualism to ethical collectivism—anchored in canonical wisdom and responsive to contemporary financial challenges. Future research should explore the implementation and evaluation of such models across diverse socio-cultural contexts and examine their long-term impacts on financial well-being and moral development.

Conclusion

This study critically examines how indigenous Buddhist ethics can inform actionable frameworks for personal financial management in culturally specific contexts. The findings reveal an intricate relationship between financial literacy, behavioral economics, and ethical worldviews in Thai Buddhist society. Rather than depending solely on technocratic solutions, the study emphasizes the importance of grounding financial innovation in moral and cultural contexts that support both material stability and spiritual well-being.

Traditional income allocation models, such as those found in Phokkhavibhāga 4, are shown to offer more than economic guidance. They represent a holistic view of livelihood, mindfulness, and social responsibility. These principles promote rational financial behavior while cultivating internal motivations rooted in moderation, generosity, and right livelihood. These values are essential in addressing modern financial challenges such as instability, consumerism, and digital exclusion.

The proposed Buddhist-Inspired Financial Management framework addresses a critical knowledge gap by offering an ethically grounded, culturally responsive, and user-centered approach. It redefines financial management as a holistic practice involving cognitive, behavioral, and ethical dimensions. Ultimately, this research contributes to academic and policy discussions by showing that sustainable financial well-being in developing economies requires hybrid frameworks. These frameworks should merge behavioral finance with indigenous knowledge systems in order to foster both personal prosperity and ethical awareness.



Suggestions

The key findings of this study reveal an academic novelty. Based on these results, the following recommendations are provided for academic, policy, and future research applications:

1. Suggestions Based on Research Findings

Based on empirical evidence, financial innovation should align with the following directions:

1.1 Platforms should integrate Buddhist ethical values—particularly *Phokkhavibhāga 4*—into content and interface design to promote sustainable behavior. Institutions like microfinance offices should develop tools and digital apps that embed Buddhist moral cues.

1.2 Accessibility must be prioritized for the elderly and low-income groups unfamiliar with digital tools. Simplified features and offline access are essential. Community-based training in temples or local centers can foster financial literacy rooted in Buddhist principles.

1.3 Financial education in Thailand should evolve from a purely utilitarian approach to one that includes ethical and spiritual values. Collaborations with Buddhist institutions and universities can help embed Buddhist economic principles in curricula. Participatory design methods can further tailor tools to reflect the lived and spiritual experiences of Thai users.

2. Suggestions for Future Research

Future development should build on this study’s framework and be shared with the public. Iterative revisions based on practical feedback are also essential. The following are recommended directions for future research:

2.1 Studies should evaluate Buddhist-Inspired Financial Management (BFM) platforms in various socio-cultural contexts. Pilot tests across demographics and regions can assess usability and relevance.

2.2 Longitudinal research should examine whether Buddhist moral



nudges lead to sustained habits in budgeting, saving, and giving.

2.3 The innovation should be expanded to temples and monastic communities as educational hubs. Structured impact assessments should follow to evaluate outcomes and guide further development.





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