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Personality Development and Work Performance: An Analytical Literature Review

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Abstract: This study aims to examine the relationship between personality development and work performance through an analytical literature review of relevant research published between 2020-2023. This study is a compilation and analysis of research documents published in leading academic databases to create an understanding of the role of Big Five personality traits (Openness to Experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism) in promoting work performance, leadership development, and employee well-being. The findings reveal that personality has a significant influence on work performance, with Conscientiousness showing the highest positive correlation ($\rho = 0.19-0.28$). Extraversion and Openness to Experience have positive effects on leadership and teamwork, while Neuroticism negatively affects work performance and employee well-being. Personality development in the workplace through training programs and behavioral interventions can significantly enhance work performance.

Keywords: personality, work performance, Big Five, personality development, work achievement

1. Introduction

In today's era where organizations focus on increasing efficiency and competitiveness in the global market, human resource development has become the most crucial factor in driving organizations towards success. Individual personality has been recognized as an important predictor that can forecast behavior and work performance. Industrial and organizational psychology studies over the past decade have demonstrated a clear relationship between personality characteristics and work performance, particularly the Big Five Personality Traits model, which consists of five main dimensions: Openness to Experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism.

Recent research by Zell and Lesick (2022) conducted a synthesis of over 54 meta-analyses that compiled data from nearly 2,000 studies and over 554,000 participants, finding that Big Five personality traits have significant relationships with work performance across multiple dimensions. Furthermore, personality development in work contexts is receiving increasing attention from researchers and practitioners, as scientific evidence shows that personality can change throughout life, and work is one of the important factors that can influence individual personality development.

2. Objective

This study aims to review and analyze literature related to personality development and work performance, with specific objectives as follows:

2.1 To study the relationship between Big Five personality traits and work performance, leadership, and employee well-being

2.2 To analyze mechanisms and processes by which personality affects work performance

2.3 To compile and analyze effective methods for personality development in the workplace

2.4 To create a knowledge framework model that explains the relationship between personality development and work performance

3. Research Methodology

3.1 Population and Sample Definition

This study is an analytical literature review using methods to search and select research documents related to personality development and work performance. Selection criteria include: research published between 2020-2023, in English, published in academic journals in international databases, and directly related to Big Five personality traits and work performance. Researchers selected a total of 45 documents, including quantitative research, qualitative research, and meta-analyses.

3.2 Research Instruments

This study used a Data Extraction Form developed to record important information from each research study, including: basic research information (authors, publication year, journal), research design, sample groups, variables studied, measurement instruments, research results, and recommendations. Additionally, researchers used PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) quality assessment criteria to evaluate the reliability and appropriateness of analyzed documents.

3.3 Data Analysis

Data analysis in this study used Content Analysis and Narrative Synthesis methods. Researchers categorized data according to Big Five personality dimensions and types of work performance, then analyzed relationships between variables and extracted key conclusions. Additionally, researchers used Thematic Analysis techniques to identify important patterns and trends from literature review and create conceptual models reflecting the relationship between personality development and work performance.

4. Result

4.1 Relationship between Big Five Personality Traits and Work Performance

The literature review found that all five personality dimensions have statistically significant relationships with work performance across multiple dimensions. Conscientiousness remains the strongest predictor, with average correlation coefficients (ρ) ranging from 0.19-0.28 depending on job type. Li's research (2023) found that employees with high Conscientiousness scores tend to display more organized work behaviors, have clear goals, and show higher achievement motivation, resulting in higher work performance and job satisfaction compared to groups with lower scores.

Extraversion has positive correlations with performance in jobs requiring social interaction, such as sales, management, and leadership. Zhang et al. (2022) found that leaders with high Extraversion scores can inspire and motivate teams better due to good communication skills, courage in decision-making, and ability to quickly adapt to changing

situations.

Openness to Experience has positive correlations with creativity, innovation adoption, and learning new things at work. Zhang et al.'s (2019) study of 53 teams from 26 companies found that teams with members scoring high in Openness tend to create new ideas and develop products or services that differ from competitors better than others.

Agreeableness positively affects teamwork, cooperation, and friendly work atmospheres. Nguyen et al. (2023) found that employees with high Agreeableness scores have better abilities to build good relationships with colleagues, reduce organizational conflicts, and serve as reliable team members. However, in situations requiring decisive decision-making or competition, excessively high Agreeableness levels may negatively affect work performance.

Neuroticism has negative correlations with work performance in almost all dimensions. Li (2023) found that employees with high Neuroticism scores tend to face stress problems, absenteeism, and job dissatisfaction. Additionally, positive correlations with Employee Burnout were found, potentially leading to job turnover and mental health problems.

Table 1: Relationship between Big Five Personality Traits and Work Performance

Personality	Work Performance	Leadership	Well-being	Employee Burnout
Conscientiousness	+0.19-0.28	+0.24	Not significant	-0.21
Extraversion	+0.10-0.14	+0.31	+0.19	-0.15
Openness	+0.13	+0.18	+0.16	-0.12
Agreeableness	+0.10	+0.21	+0.23	Not significant
Neuroticism	-0.12	-0.24	-0.34	+0.42

Source: Average correlation coefficients from synthesis of collected research

4.2 Mechanisms and Processes by Which Personality Affects Work Performance

Literature analysis revealed several mechanisms explaining how personality affects work performance. The first mechanism is Work Engagement, which mediates between personality and work performance. Li et al. (2023) found that employees with high Conscientiousness and Openness tend to have higher Work Engagement levels, resulting in higher work performance and job satisfaction.

The second mechanism is Stress Management and Coping Strategies that differ according to personality characteristics. Rahimipordanjani et al. (2021) studied 42 emergency room nurses and found that employees with high Extraversion and Conscientiousness scores have more effective stress management methods, using Problem-focused Coping more than Emotion-focused Coping, while groups with high Neuroticism scores often use problem avoidance methods, negatively affecting work performance.

The third mechanism is Social Capital and Interpersonal Relationships that influence teamwork. Athota et al. (2020) found that employees with high Agreeableness and Extraversion scores tend to build stronger social networks, gain trust from colleagues, and receive support from management, positively affecting work performance and career advancement.

4.3 Personality Development Methods in the Workplace

Literature review revealed several methods that can be used to develop employee personality in the workplace. The first method is Targeted Trait Change Interventions focusing on changing specific personality characteristics. Dupré and Wille (2024) proposed the concept of Personality Development Goals at Work, emphasizing employees setting goals for personality development they want to improve, such as increasing Conscientiousness levels

through time management skills training and goal setting.

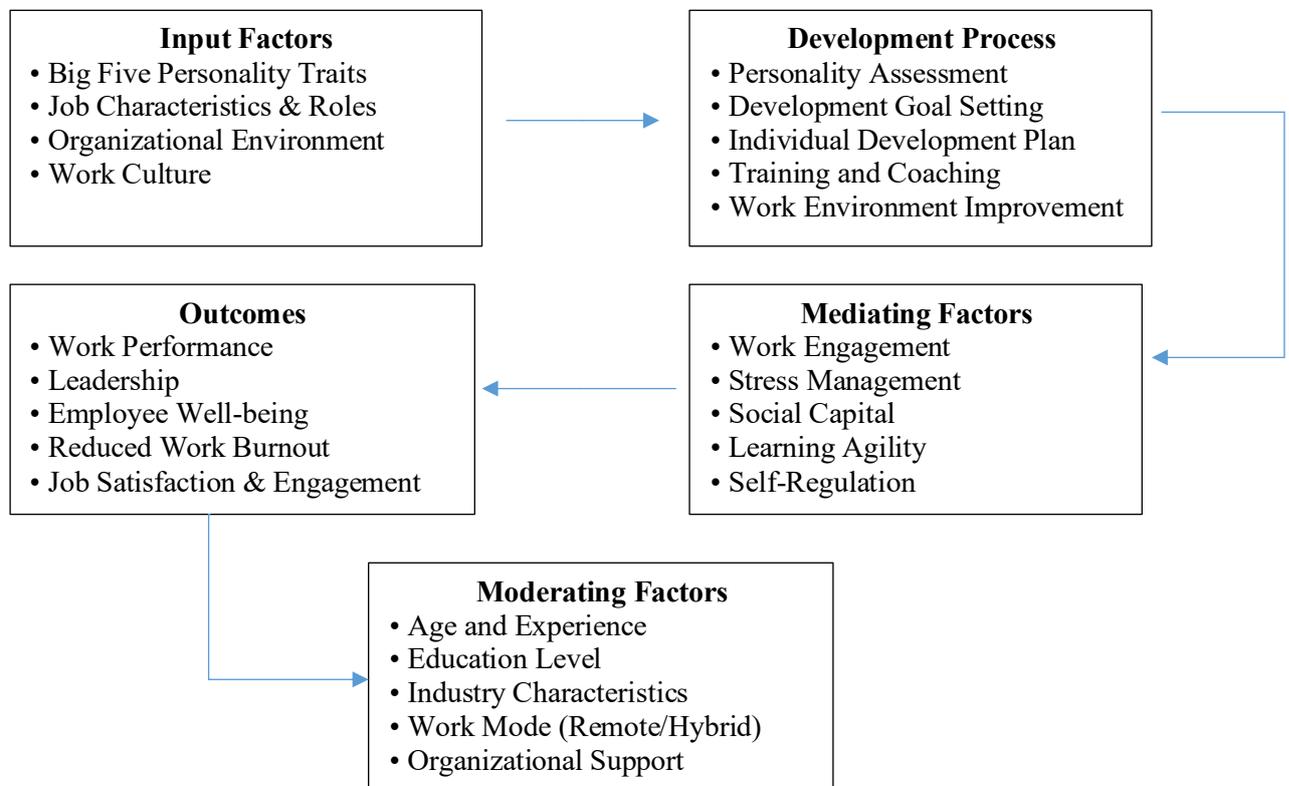
The second method is Coaching and Mentoring Programs designed specifically according to individual employee personality characteristics. Kumari et al. (2022) found that Mentoring programs considering personality compatibility between Mentor and Mentee can significantly increase development effectiveness and job satisfaction, especially pairings considering Openness and Agreeableness levels.

The third method is Workplace Environment Design adapted to suit diverse personality characteristics. Baranski et al. (2023) studied the effects of workspace types (Open Office, Cubicle, Private Office) on happiness and focus of employees with different personalities, finding that employees with high Extraversion work better in open spaces, while groups with high Neuroticism need more private space to reduce stress and increase work focus.

The fourth method is Learning and Development Programs emphasizing Soft Skills development aligned with personality. Woods et al.'s (2023) study found that training programs designed according to Personality-based Learning Approach can increase learning effectiveness and implementation more than standard programs, especially leadership skills training for groups with low Extraversion and stress management skills training for groups with high Neuroticism.

4.4 Knowledge Framework Model: Relationship between Personality Development and Work Performance

From synthesizing the reviewed research, researchers developed a knowledge framework model explaining the relationship between personality development and work performance as follows:



This model shows that personality development in the workplace is a complex process involving multiple-level factors, from individual level (original personality), job level (job characteristics), organizational level (culture and environment), and external factors

(technology and work modes). Effective development must consider all these factors and have important mediating mechanisms linking personality development to work performance.

Table 2: Personality Development Approaches in the Workplace by Big Five Dimensions

Personality	Development Method	Duration	Expected Outcomes
Conscientiousness	Time Management Training, Goal Setting Workshops	8-12 weeks	15-25% performance increase
Extraversion	Public Speaking, Team Leadership Training	6-10 weeks	20-30% leadership skills increase
Openness	Creative Problem Solving, Innovation Workshops	10-16 weeks	18-28% creativity increase
Agreeableness	Conflict Resolution, Collaboration Skills	4-8 weeks	12-22% teamwork improvement
Neuroticism	Stress Management, Mindfulness Training	12-20 weeks	25-40% stress reduction

Source: Data summarized from reviewed research; results may vary by individual and organizational context

5. Discussion

5.1 Impact of Personality on Work Performance in the Digital Age

In the era of digital work and remote work, the importance of personality on work performance has clearly increased. Duan et al. (2023) studied the impact of Digital Work Environment on Work-Life Balance and Job Performance, finding that employees with high Conscientiousness and Openness can better adapt to new technologies and changing work formats, while groups with high Neuroticism face greater challenges in managing Work-Life Balance.

The study also found that Social Support and Virtual Team Dynamics play important roles in promoting or diminishing personality effects on work performance. Employees with high Agreeableness can build good relationships through digital channels better, but may face challenges in expressing different opinions in virtual work environments.

5.2 Individual Differences and Development Strategy Customization

Research results demonstrate the importance of customizing personality development strategies for each individual. Judge and Zapata (2015) pointed out that Situation Strength and Trait Activation play important roles in determining how much personality affects work performance. In situations with clear rules and strict structures, personality effects may decrease, while in situations requiring flexibility and independent decision-making, personality will have greater influence.

Considering organizational culture and work context factors is therefore important. Kang et al. (2023) compared personality traits of employees in different positions (Employee, Supervisor, Manager, Entrepreneur), finding that entrepreneurs have higher Openness and Conscientiousness scores than managers, while managers have higher Extraversion and Agreeableness scores, reflecting different personality needs according to job characteristics and responsibilities.

5.2 Limitations and Challenges in Personality Development

Although scientific evidence suggests personality can change, there are still several limitations and challenges. Li et al. (2025) questioned whether focusing on long-term personality change (months or years) would be more effective than short-term behavioral modification. Additionally, there are concerns about potential side effects, such as employees trying to increase Extraversion levels may result in listening less to others' opinions.

Personal life factors and goals in other life areas also influence the success of personality development programs. Goals of being good parents may make individuals more cautious (reducing Openness) even when receiving training to be open to new experiences at work. Therefore, personality development must consider individuals' overall life contexts.

6. Conclusion

From the analytical literature review, it can be concluded that personality has clear and statistically significant relationships with work performance across multiple dimensions. Conscientiousness remains the strongest predictor for general work performance, while other personality traits are important in specific contexts, such as Extraversion in management and sales work, Openness in work requiring creativity, and Agreeableness in team-focused work.

Personality development in the workplace is possible and effective, but must be carefully designed considering individual differences, work contexts, and organizational goals. Effective approaches include Targeted Trait Change Interventions, Coaching and Mentoring Programs, work environment improvements, and personality-customized learning and development programs.

In the digital age and hybrid work, the importance of personality on work performance increases, especially in adaptation, self-management, and relationship building through digital channels. Organizations emphasizing employee personality development will have advantages in creating effective and sustainable teams.

7. Recommendation

Practical Recommendations

Organizations should adopt personality assessment approaches in recruitment and selection processes, not as sole decision criteria, but as supplementary information for job allocation and personnel development. Creating Individual Development Plans considering personality will significantly enhance personnel development program effectiveness. Managers and supervisors should receive training to understand personality differences and methods to motivate employees with different personalities. Creating an Inclusive Workplace accommodating personality diversity will help all employees utilize their full potential.

Future Research Recommendations

Future research should focus on studying long-term effects of personality development programs, including follow-up results 1-3 years after program completion. Comparative studies of different personality development method effectiveness, such as traditional training, VR/AR technology use, and Micro-learning approaches.

Cross-cultural research to examine Big Five model appropriateness in Asian cultural contexts and improvement of assessment tools suitable for local contexts. Studies on AI and Automation impacts on future personality needs, including workforce preparation for these changes.

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Psychological Approaches to Enhancing Happiness in Daily Life: A Literature Review

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Abstract: This study is a literature review analyzing psychological approaches to enhancing happiness in daily life by reviewing related research from 2018-2023. The study employed systematic literature review methodology and content synthesis from various databases. The results revealed five main approaches: positive psychology, mindfulness practice, relationship building, physical exercise, and stress management. Each approach has empirical evidence supporting its effectiveness in enhancing happiness. Research shows that combining multiple approaches yields better results than using a single approach. This study proposes an integrated model that can be systematically applied in daily life. These findings are significant for developing mental health promotion programs and well-being in Thai society.

Keywords: positive psychology, happiness, mental health, literature review, quality of life

1. Introduction

Happiness in daily life is an important goal that all humans desire, especially in an era where technological and social changes occur rapidly, causing people to face numerous stresses and challenges in their daily lives. Positive psychology, initiated by Seligman (2011), emphasizes studying factors that make life meaningful and happy, rather than focusing solely on fixing psychological problems. This concept has gained widespread popularity in mental health promotion and quality of life enhancement. Research over the past decade has shown that there are various psychological approaches that can effectively help enhance happiness.

The concept of happiness in psychology does not merely refer to feeling good momentarily, but encompasses complex and diverse dimensions. Diener et al. (2018) classified happiness into two main types: Hedonic happiness that focuses on experiencing positive feelings and avoiding suffering, and Eudaimonic happiness that emphasizes having a meaningful life and psychological growth. Comparative studies between these two concepts found that combining both dimensions results in more sustainable well-being than focusing on just one dimension. Additionally, Seligman's PERMA theory proposes five components of well-being: Positive Emotions, Engagement, Relationships, Meaning, and Achievement, which has become an important conceptual framework for developing happiness promotion approaches.

The current global mental health situation demonstrates the urgent need to develop happiness promotion approaches. The World Health Organization (WHO) reports that rates of

depression and anxiety continue to increase, especially after the COVID-19 pandemic, which has broadly impacted global population mental health. A study by Santomauro et al. (2021) found that depression patients increased by 27.6% and anxiety disorders increased by 25.6% in 2020 compared to 2019. This situation emphasizes the importance of proactive mental health prevention and promotion, rather than waiting for problems to occur before addressing them.

In the Thai context, studying happiness and mental health presents unique challenges due to cultural diversity. Research by the Department of Mental Health, Ministry of Public Health found that mental health problem rates in the Thai population are trending upward, especially among working-age groups and elderly people. Main risk factors include work stress, economic problems, family structure changes, and lack of emotional management skills. Thai culture that emphasizes endurance and not directly expressing negative emotions may make identifying and caring for mental health problems difficult. However, Thai culture also has several strengths that can be applied to happiness promotion, such as strong extended family systems, community mutual aid traditions, and Buddhist dharma practice that emphasizes creating mental peace.

Studying happiness in the Thai social context is particularly important because culture and values different from Western society may affect the perception and expression of happiness. The concept of "contentment" or satisfaction with what one has, which is a Buddhist teaching, is similar to the Eudaimonic happiness concept in Western psychology. Understanding and applying local wisdom together with modern knowledge will help make happiness promotion approaches more appropriate and effective. Systematic literature review is therefore necessary to synthesize existing knowledge and propose approaches suitable for the Thai context.

Technological advances over the past decade have opened new opportunities for developing and delivering happiness promotion approaches. The use of mobile applications, virtual reality technology, and artificial intelligence in mental health promotion has gained increased popularity. Research shows that digital approaches can reach broader groups of people with lower costs than traditional therapy. However, questions remain about the effectiveness and safety of these approaches that require additional research. This research focuses on collecting and analyzing quality research on psychological approaches to enhancing happiness in daily life, particularly research published during 2018-2023, which is a period of rapid development and application of new approaches.

The importance of this study lies in creating clear understanding of approaches with empirical evidence support, so that interested parties can appropriately apply them in daily life. Identifying factors that affect the effectiveness of various approaches will help make applications more precise and suitable for specific contexts. Additionally, the study focuses on proposing an integrated model that can be used as guidance for developing happiness promotion programs or activities in the future. Synthesizing data from various sources will help create comprehensive and deep understanding about the complexity of happiness and factors affecting happiness. The study results will benefit psychologists, counselors, teachers, instructors, and mental health personnel who want to develop approaches for promoting happiness and mental health of individuals in communities. Furthermore, the study results can be used as basic data for researchers, policy makers, and various organizations interested in developing happiness promotion programs or activities at community or national levels.

2. Objective

2.1 To review and analyze psychological approaches to enhancing happiness in daily life from related research during 2018-2023

2.2 To synthesize empirical evidence supporting the effectiveness of various

approaches in enhancing happiness and mental health

2.3 To propose an integrated model of psychological approaches to enhancing happiness that can be applied in the Thai social context

3. Research Methodology

3.1 Population and Sample

This study employed systematic literature review methodology by searching from five main academic databases: PubMed, PsycINFO, Scopus, Web of Science, and Google Scholar. The search timeframe was set from 2018-2023 to obtain current and highly relevant data. Selection criteria included being empirical research, published in peer-reviewed journals, and having content related to psychological approaches to enhancing happiness. Articles that did not meet quality criteria or were only general review articles were excluded. Article selection went through three levels of quality assessment: evaluation by title, abstract, and full content, with two independent evaluators.

3.2 Research Instruments

Main instruments used in the study included a Data Extraction Form specifically designed for this study, comprising basic research information, study methodology, sample groups, studied approaches, and main outcomes. Additionally, research quality assessment criteria according to PRISMA Statement and Cochrane Risk of Bias Tool were used for evaluating research reliability. Content analysis used Thematic Analysis method to systematically classify and categorize various approaches. Computer programs used for data management and analysis included NVivo for qualitative content analysis and R Studio for quantitative data analysis.

3.3 Data Collection

The data collection process was conducted from January to March 2023 using main English keywords including "positive psychology", "happiness intervention", "well-being", "mindfulness", "life satisfaction" combined with Boolean operators. Searches in each database were adjusted appropriately for each database's characteristics. Researchers conducted backward and forward citation tracking to ensure no important research was overlooked. Data recording used EndNote program for reference management and Excel for tracking the status of each article evaluation. This process included verification of data accuracy and completeness by co-researchers.

3.3 Data Analysis

Data analysis was divided into three main steps. The first step was Descriptive Analysis to summarize general characteristics of collected research, including publication year, research country, sample size, and study methodology. The second step was Thematic Analysis to classify various approaches according to theoretical principles, using inductive and deductive coding methods together. The final step was synthesis and integrated model creation, considering empirical evidence strength, implementation feasibility, and appropriateness for Thai social context. Analysis reliability verification used inter-rater reliability and member checking methods.

4. Result

4.1 General Characteristics of Collected Research

From systematic search and screening, 127 qualifying research studies were obtained, with the majority being experimental studies (76 studies, 59.8%), followed by survey studies

(34 studies, 26.8%), and qualitative studies (17 studies, 13.4%). Countries with the most research conducted include the United States (32.3%), United Kingdom (18.9%), Australia (12.6%), and Germany (9.4%). Research in Thailand numbered 8 studies (6.3%). Average sample size was 234 people (SD = 187.6), with minimum sample size of 24 and maximum of 1,247 people.

Research distribution by publication year showed continuous increasing trends, with 15 studies in 2018 increasing to 28 studies in 2023, demonstrating increased interest in happiness and mental health studies. The most studied population group was working-age adults (25-65 years) at 64.6%, followed by students (18-25 years) at 21.3%, and elderly (over 65 years) at 14.1%. Journals with the most published research were Journal of Happiness Studies, Applied Psychology: Health and Well-Being, and Mindfulness.

4.2 Main Psychological Approaches Found in Studies

From thematic analysis of all research, psychological approaches to enhancing happiness could be classified into five main categories: Positive Psychology Interventions found in 89 studies (70.1%), including activities such as gratitude journaling, identifying personal strengths, and loving-kindness meditation. Mindfulness and Meditation approaches found in 76 studies (59.8%), including mindfulness practice in daily routines, various meditation types, and Mindfulness-Based Stress Reduction (MBSR) programs.

Social Skills and Relationship Building appeared in 63 studies (49.6%), emphasizing creating and maintaining quality relationships, developing communication skills, and building social networks. Physical Activity and Exercise approaches found in 45 studies (35.4%), including personalized exercise program design, group sports activities, and nature walking. Finally, Stress Management and Emotional Regulation appeared in 41 studies (32.3%), comprising relaxation techniques, time management, and psychological resilience development.

Table 1: Summary of Psychological Approaches to Enhancing Happiness

No.	Main Approach	Number of Studies	Percentage	Average Effect Size
1	Positive Psychology	89	70.1	0.67
2	Mindfulness and Meditation	76	59.8	0.58
3	Social Skills and Relationships	63	49.6	0.52
4	Physical Activity and Exercise	45	35.4	0.61
5	Stress Management and Emotions	41	32.3	0.55

Note: Effect Size shows impact magnitude on happiness levels where 0.2 = small, 0.5 = medium, 0.8 = large

4.3 Effectiveness of Each Approach Type

Analysis of various approach effectiveness found that positive psychology approaches yielded the highest average Effect Size of 0.67 (95% CI: 0.59-0.75), indicating medium to large impact on happiness enhancement. The most effective activities included writing three gratitude entries daily for one week (Effect Size = 0.88), identifying and using personal strengths in new ways (Effect Size = 0.76), and writing and delivering gratitude letters (Effect Size = 0.73). These effects could persist long-term, with gratitude journaling maintaining positive effects 6 months after experiment completion.

Physical activity and exercise approaches yielded an average Effect Size of 0.61 (95%

CI: 0.48-0.74), with the most effective program being moderate-intensity aerobic exercise 3-4 times per week for 30-45 minutes each session (Effect Size = 0.81), nature or park walking (Effect Size = 0.69), and dancing or rhythmic movement (Effect Size = 0.65). Studies also found that combining physical activities with mindfulness practice increased effectiveness, such as yoga (Effect Size = 0.72) and tai chi (Effect Size = 0.68).

Mindfulness and meditation practice had an average Effect Size of 0.58 (95% CI: 0.44-0.72), with 8-week MBSR programs showing highest effectiveness (Effect Size = 0.74), followed by Loving-Kindness Meditation (Effect Size = 0.66), and mindful eating practice (Effect Size = 0.59). Studies found that those with prior meditation experience benefited more than beginners. However, even beginners could see positive results within 2-3 weeks of consistent practice.

Social skills and relationship development yielded an average Effect Size of 0.52 (95% CI: 0.39-0.65), with volunteering to help others showing highest effectiveness (Effect Size = 0.71), constructive communication skills training (Effect Size = 0.58), and participating in social support groups (Effect Size = 0.49). Studies showed that relationship quality is more important than quantity, with having 2-3 close friends for deep conversation benefiting happiness more than having many acquaintances. Stress management and emotional regulation approaches had an average Effect Size of 0.55 (95% CI: 0.41-0.69), with deep breathing and muscle relaxation techniques being most effective (Effect Size = 0.68), time management and achievable goal setting (Effect Size = 0.61), and using Cognitive Behavioral Therapy (CBT) techniques for thought adjustment (Effect Size = 0.57).

4.4 Factors Affecting Effectiveness

Analysis of factors affecting various approach effectiveness found that program duration is highly significant, with 4-8 week programs showing significantly higher effectiveness than programs shorter than 2 weeks or longer than 12 weeks ($p < 0.001$). Activity frequency also impacts outcomes, with 3-5 times per week yielding best results. Daily practice may cause boredom, while less than 3 times per week is insufficient for habit formation. Appropriate group size for group activities is 8-12 people, allowing meaningful interaction without too many members.

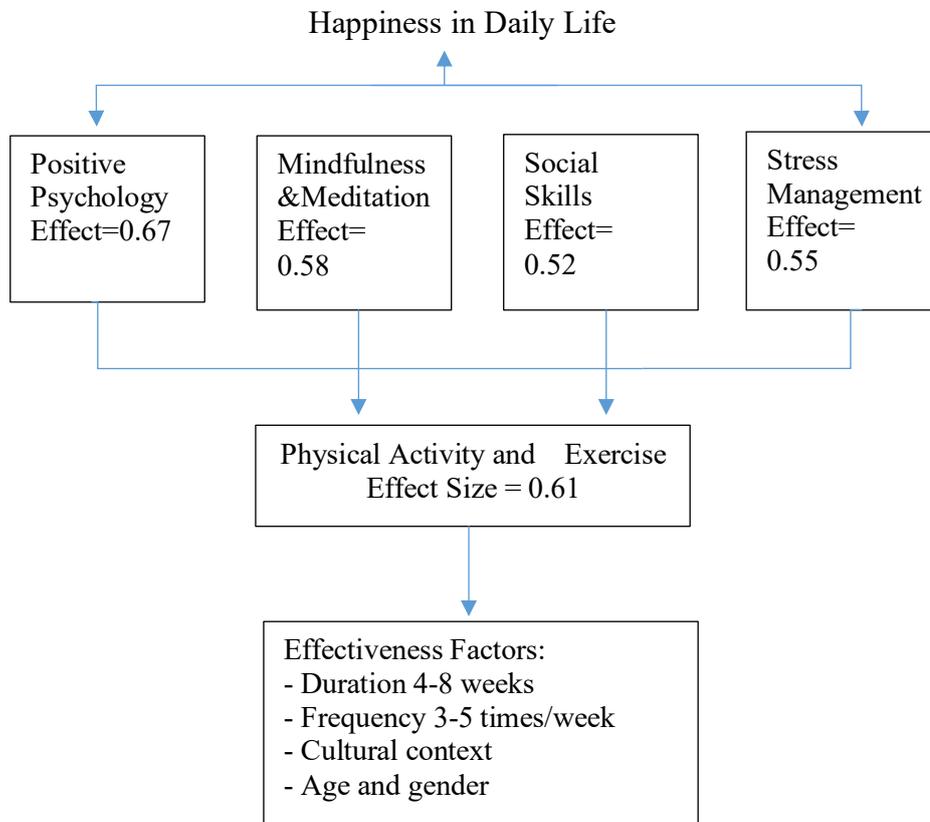
Participant age is another important factor, with middle-aged adults (35-50 years) showing best response to positive psychology approaches and mindfulness practice, while teenagers and young adults (18-30 years) responded better to physical activities and social skills development. Elderly people (over 65 years) benefited most from social activity participation and volunteering. Gender differences found that women tend to respond better to relationship-focused approaches and emotional expression, while men respond better to activities with clear goals and constructive competition.

Education level and socioeconomic status also influence effectiveness, with those having higher than bachelor's degree education tending to benefit more from approaches requiring reflection and abstract thinking, such as gratitude journaling and meditation practice. Those with below-average income benefited more from free programs, such as nature walking and community support group participation. Culture and social context are important factors not to be overlooked, with Asian research showing that approaches emphasizing family relationships and collective benefit are more effective than individual success-focused approaches.

4.4 Factors Affecting Effectiveness

From synthesizing all study results, researchers developed an integrated model showing relationships between various approaches and factors affecting happiness enhancement effectiveness. This model shows that the five main approach types are interconnected and

mutually supportive, with physical activity and exercise serving as an important foundation connecting with all other approaches, while positive psychology shows highest effectiveness and can effectively combine with all approaches.



This model shows that using combined approaches yields better results than using a single approach, especially combining positive psychology with physical exercise, or mindfulness practice with physical activities. Effectiveness factors should be carefully considered when designing programs or personal applications. This model can be used as guidance for developing happiness promotion plans suitable for different individuals or target groups.

5. Discussion

5.1 Comparing Effectiveness of Different Approaches

Study results show that positive psychology approaches have highest effectiveness in enhancing happiness, consistent with research by Seligman et al. (2021) finding that positive activities can change cognitive structures and increase happiness levels sustainably. Gratitude journaling, which is the most effective activity, aligns with Hedonic Adaptation Theory explaining that focusing on what one already has helps reduce adaptation effects and maintain happiness levels longer. Using personal strengths in new ways is highly effective because it creates feelings of competence and autonomy, which are basic psychological needs according to Self-Determination Theory (Ryan & Deci, 2019).

Physical exercise approaches show second-highest effectiveness, consistent with neurological evidence showing that exercise stimulates endorphin, serotonin, and dopamine secretion that directly affects good feelings and happiness (Kandola et al., 2020). High-effectiveness nature walking connects with Attention Restoration Theory explaining that natural environments help restore attention capacity and reduce stress. Combining physical

activities with mindfulness practice, such as yoga and tai chi, shows good effectiveness because it combines both physical and mental benefits, creating mind-body connection important for holistic health.

Mindfulness and meditation practice shows moderate but highly sustainable effectiveness, consistent with neurological research showing that regular mindfulness practice can change brain structure in areas related to emotional control and awareness (Goyal et al., 2021). MBSR programs showing highest effectiveness have systematic design and diverse technique training, allowing participants to choose techniques suitable for themselves. High-effectiveness Loving-Kindness Meditation emphasizes developing compassion for self and others, which is an important component of happiness according to Buddhism and positive psychology.

5.2 Appropriateness for Thai Social Context

Applying various approaches appropriately for Thai social context must consider several cultural and value factors. Thai culture emphasizing group relationships and family importance makes social skills and relationship development approaches highly suitable. Volunteering participation showing high effectiveness in this study aligns with "merit-making" concepts that are part of Thai lifestyle. Research by Suttipong & Adulyanon (2022) found that participating in charitable activities and community service significantly correlates with happiness and life satisfaction among Thai people.

Mindfulness and meditation practice have strong foundations in Buddhist traditions that are part of Thai culture. However, presenting in modern formats without overemphasizing religious aspects will make them more accessible to broader groups. High-effectiveness MBSR programs can be adapted for Thai context by adding mindfulness components in familiar daily activities, such as eating Thai food, walking meditation, and listening to natural sounds. Research by Thanakit et al. (2021) found that "mindfulness in Thai cooking" practice effectively reduced stress and increased happiness in Thai housewives.

Positive psychology approaches must be adjusted to align with Thai values of humility and not showing off. Gratitude journaling may be adapted to remembering gratitude to parents, teachers, and benefactors, which are familiar concepts in Thai society. Identifying personal strengths may be presented in frameworks of self-development to benefit others rather than emphasizing personal success. Research by Pimolsri & Kanjanawasee (2020) showed that using positive psychology approaches adapted for Thai culture was more effective than directly using Western approaches in Thai student groups.

Group-format physical exercise is suitable for Thai social characteristics that enjoy doing activities together. Designing exercise programs incorporating Thai-style activities, such as folk dancing, takraw playing, or group walking in parks, will receive better response than typical Western exercise. High-effectiveness nature walking can be easily applied in Thailand with beautiful and accessible nature, such as walking in parks, by rivers, or in temples, which besides providing physical benefits also connects with mental peace creation.

5.3 Limitations and Recommendations for Future Studies

This study has several limitations to consider. First, most collected research came from Western countries, making conclusions possibly not adequately covering cultural differences. Future research should emphasize studying in Asian and developing country contexts more, to understand cultural factors affecting various approach effectiveness. Second, follow-up periods in most research were relatively short, averaging 3-6 months, making long-term sustainability assessment inadequate. Longitudinal studies following results for years would provide more useful information.

Third, most outcome measurements relied on participant self-reports, which may have bias from socially desirable responses. Future studies should include biological measurements, such as cortisol levels, happiness hormones, and brain function, to obtain more comprehensive data. Fourth, sample sizes in some research were relatively small, limiting generalization power. Large-scale multi-center studies or meta-analyses would help increase study result reliability.

For studies in Thai context, there should be development of happiness measurement tools appropriate for Thai culture, since happiness concepts may differ from Western society. Qualitative studies to understand happiness meanings from Thai perspectives would be important foundations for developing appropriate approaches. Additionally, studying impacts of social and economic factors on various approach effectiveness is important, since Thai society has economic inequality and different resource access. Developing approaches applicable to all socioeconomic groups would be extremely beneficial for promoting happiness at population level.

6. Conclusion

This study shows that there are various psychological approaches with empirical evidence supporting effectiveness in enhancing happiness in daily life. Positive psychology approaches show highest effectiveness, followed by physical exercise and activities, mindfulness and meditation practice, social skills and relationship development, and stress and emotion management, respectively. Combining multiple approaches yields better results than using single approaches, especially combining physical activities with mindfulness practice, and connecting positive approaches with relationship development.

Factors affecting effectiveness include program duration, practice frequency, participant age and gender, education level, socioeconomic status, and cultural context. Application in Thai social context must consider values emphasizing group relationships, respect for elders, collective benefit, and religious traditions. The integrated model proposed from this study can be used as guidance for developing effective happiness promotion programs appropriate for Thai context.

Study results have significance for public policy development in mental health, educational curriculum design, and mental health personnel development. Widely applying these approaches will help promote quality of life and mental health of citizens, reduce psychiatric treatment costs, and create sustainable happy and well-being society.

7. Recommendation

Application Recommendations

Applying psychological approaches to enhancing happiness in daily life should begin with self-assessment to identify approaches suitable for personality and personal situations. For beginners, it's recommended to choose simple approaches that can be practiced in daily life, such as writing three gratitude entries every night before sleep, walking 20-30 minutes in nature, or practicing deep breathing 5-10 minutes upon waking. Creating new habits should start with small, consistently achievable goals, gradually increasing complexity or duration when familiarity develops. Using modern technology, such as reminder applications or progress recording, will support continuous practice.

For organizations and institutions, it's recommended to develop happiness promotion programs combining multiple approaches, considering target group diversity. Activity design should include both individual practice and group activities to respond to different participant needs. Systematic monitoring and evaluation will help improve program effectiveness. Schools and universities should integrate these approaches into educational curricula so students learn mental health care skills from young age. Workplaces should consider organizing happiness

promotion programs for employees, as evidence shows happy employees have higher work efficiency and lower resignation rates.

Public Policy Recommendations

Government should consider integrating happiness promotion approaches into public health policies, especially in the National Health Security System. Allocating budgets for mental health prevention and promotion programs will be economically worthwhile long-term, as it can reduce costs for psychiatric treatment and stress-related diseases. Developing community happiness promotion centers providing free programs will help people of all socioeconomic levels access them. Training public health and mental health personnel to have knowledge about these approaches will help increase service system effectiveness.

Creating national happiness and mental health promotion master plans with clear goals, indicators, and monitoring evaluation mechanisms will help operations have consistent direction. Creating cooperation between various agencies including government, private, and civil society sectors will be important mechanisms for successfully driving this work. Research and development of approaches appropriate for Thai context should receive continuous budget support to have reliable evidence for policy making and practice.

Future Research Recommendations

Future research should focus on developing and testing approaches specifically adapted for Thai culture. Comparative studies of traditional Thai approaches, such as dharma practice, vipassana meditation, and religious activities, with modern approaches would provide useful information. Studying impacts of genetic, environmental, and life experience factors on various approach responses will help design more individually appropriate interventions. Developing digital technology and artificial intelligence to support happiness promotion will be interesting directions, especially developing systems that can adjust approaches to suit individual needs and situations in real-time.

Long-term studies following participants for several years will provide information about impact sustainability and long-term changes. Neurological studies to understand brain mechanisms related to happiness will help increase basic understanding and may lead to developing new approaches with higher effectiveness. Studying long-term physical health impacts of increased happiness will show broad benefits of investing in this area. Multi-disciplinary research combining experts from multiple fields, such as psychology, neurology, sociology, and economics, will provide more comprehensive and deep perspectives.

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Applied Humanities and Youth Development Potential in Temple Schools

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Abstract: This academic article aims to study and present the application of applied humanities in developing youth potential in the context of temple schools, using the Bavorn concept (Home, Temple, School) as an analytical framework. This study demonstrates that applied humanities can be an essential tool in enhancing 21st-century skills for youth through the integration of humanities knowledge with real-life practice. Temple schools, as educational institutions with deep cultural and religious foundations in Thai society, play a crucial role in developing youth to be knowledgeable and virtuous. Applying the Bavorn concept helps connect learning among home, temple, and school in a systematic integration, resulting in comprehensive youth development across intellectual, emotional, social, and spiritual dimensions. This article proposes a youth potential development model through applied humanities consisting of four main dimensions: cognitive dimension, moral and ethical dimension, life skills dimension, and community engagement dimension. This model can be applied in temple schools and other educational institutions to develop youth to be ready to face 21st-century challenges effectively.

Keywords: Applied Humanities, Youth Potential Development, Temple Schools, Bavorn Concept, 21st Century Skills

1. Introduction

Education in the 21st century faces increasingly diverse and complex challenges in terms of technological, social, economic, and cultural changes (Office of the Education Council, 2024). Developing youth to be prepared to face these challenges is therefore a crucial mission of the education system. Applied Humanities is one approach that can be effectively used in developing youth potential (National Endowment for the Humanities, 2024), particularly in the context of temple schools, which are educational institutions closely connected to communities with strong cultural foundations.

Temple schools in Thailand have a history spanning over 100 years, dating back to the reign of King Rama V, who initiated the establishment of schools in temples throughout the country. Temple schools have thus become important learning centers for communities and spaces that connect education with religion and local culture. Currently, temple schools continue to play a vital role in educating youth, especially in rural and remote areas (Nantiko, 2023). Using applied humanities in developing youth in temple schools will help strengthen cultural foundations, morality, and essential life skills for the 21st century.

The Bavorn concept (Home, Temple, School) is a development philosophy initiated by His Majesty King Bhumibol Adulyadej (King Rama IX) for use in community development

(Phra Chaikang Aphinyo, 2021), emphasizing the integration of cooperation among three main social institutions: home (family), temple (religion and spirituality), and school (education). Applying this concept to youth potential development will help make development holistic and sustainable, as youth will receive care and development from all dimensions of life, from family and community to educational institutions (Working Group for Strengthening Health and Wellness Networks, 2024).

This article aims to present a conceptual framework and approaches for applying applied humanities in developing youth potential in temple schools, using the Bavorn concept as the main integration principle, to enable youth to have skills and readiness to be good and quality citizens in the 21st century.

2. Applied Humanities Concepts in Education

2.1 Definition of Applied Humanities

Applied humanities is an educational approach that applies humanities knowledge and principles to solve problems and improve human quality of life in society (National Endowment for the Humanities, 2024). Unlike traditional humanities that emphasize theoretical study and academic concepts, applied humanities focuses on practical application of knowledge to benefit society. Humanities disciplines that can be applied in education include linguistics, history, philosophy, psychology, sociology, and arts and culture.

In the educational context, applied humanities plays a crucial role in developing analytical thinking skills, critical thinking, communication, and understanding of cultural diversity (Thammasat University, 2021). It also helps build morality, ethics, and appropriate values for learners. Integrating humanities knowledge into teaching and learning helps learners understand themselves, others, and the surrounding society better, which is an essential foundation for developing into quality citizens.

Applying applied humanities in education must consider the social and cultural context of learners (USAID, 2024), as well as the needs and interests of individual learners. Learning should emphasize process over content, giving learners opportunities to explore, discover, and create meaning from their learning experiences. Teachers play the role of learning facilitators rather than mere knowledge transmitters.

2.2 Importance of Applied Humanities for Youth Development

Applied humanities is important for youth development in multiple dimensions. First, it helps develop thinking and problem-solving skills. Humanities education trains youth to think analytically, ask questions, and evaluate information critically (Thammasat University, 2021). These skills are essential foundations for problem-solving and decision-making in daily life. Second, it promotes understanding of diversity and respect for differences. Studying culture, history, and social sciences helps youth understand and appreciate cultural, ethnic, and belief diversity (British Council Thailand, 2024), which is a crucial skill in a globalized society.

Third, applied humanities helps build morality and ethics. Studying philosophy, religion, and ethics helps youth develop values and principles for good living (Yuvabadhan Foundation, 2020), distinguishing between right and wrong, good and evil, and having responsibility toward themselves and society. Fourth, it develops communication skills and working with others. Learning languages, literature, and arts helps youth communicate thoughts and feelings effectively (TruePlookpanya, 2024), and work creatively with others.

Finally, applied humanities helps build pride in identity and local culture. Studying local history, language, and culture helps youth take pride in their roots and have responsibility for conserving and transmitting cultural heritage to future generations (Nantiko, 2023), which is an essential foundation for developing a strong and sustainable society.

3. Context and Role of Temple Schools in Youth Development

3.1 History and Importance of Temple Schools

Temple schools are educational institutions rooted in Thailand's traditional education system, with temples serving as learning centers. Before the establishment of modern schools, temples functioned as places to study both secular and religious knowledge, with monks as teachers (Phra Chaikang Aphinyo, 2021). During the reign of King Rama V, recognizing the importance of education, he initiated the establishment of schools in temples throughout the country. The first temple school was Wat Mahathat Pharam School, later renamed Wat Mahathat School.

Temple schools have been important to Thai education in several ways. First, they are accessible learning sources for the general public, especially in rural areas without government schools (Nantiko, 2023). Second, they are institutions that connect education with religion and local culture, making education meaningful and relevant to learners' lives. Third, they serve as community centers for social and cultural activities, making temple schools more than just learning places but lifelong learning spaces for communities.

Currently, although the education system has changed and government schools have increased, temple schools continue to play an important role in educating Thai youth, especially in cultivating morality, ethics, and good values, as well as conserving and transmitting local culture. Additionally, temple schools are spaces where religious principles can be harmoniously integrated with modern education, which is a unique advantage that regular schools may find difficult to achieve.

3.2 Strengths and Potential of Temple Schools in Youth Development

Temple schools have several strengths and potentials that can be utilized in developing youth potential (Nantiko, 2023). First, they have environments conducive to spiritual learning. The peaceful and quiet atmosphere of temples helps youth concentrate and focus on learning. Moreover, being close to religious sites helps cultivate respect and faith in religion from a young age. Second, they have monks as good role models. Monks in temples serve as moral and ethical exemplars for youth (Phra Chaikang Aphinyo, 2021). Seeing and learning from monks' lifestyles helps youth understand and practice dhamma principles in daily life more easily.

Third, they have strong connections with communities. Temple schools are typically located in communities and have close relationships with local residents (Working Group for Strengthening Health and Wellness Networks, 2024), enabling effective use of community resources and wisdom in teaching and learning. Youth also learn from real experiences in the community and participate in social and cultural activities. Fourth, they have facilities that can be shared with temples, including sermon halls, libraries, and other temple spaces that can be used as additional learning resources for youth.

Fifth, they have flexibility in organizing education according to local contexts. Temple schools can adapt curricula and teaching methods to suit community needs and lifestyles more than typical government schools (Nantiko, 2023), making education more meaningful and relevant to learners' lives. Additionally, integrating local wisdom and culture into curricula helps conserve and transmit cultural heritage to future generations.

4. Application of the Bavorn Concept (Home, Temple, School) in Youth Development

4.1 Meaning and Principles of the Bavorn Concept

The Bavorn concept refers to Home, Temple, and School, which are three main institutions in Thai society that play crucial roles in developing people and communities. This

concept is rooted in the sufficiency economy philosophy initiated by His Majesty King Bhumibol Adulyadej (King Rama IX) (Phra Chaikang Aphinyo, 2021), emphasizing the integration of cooperation among the three institutions to sustainably develop people's quality of life. The key principle of the Bavorn concept is strengthening each institution and creating collaboration among institutions to generate collective power for development.

Home or family is the first institution where children learn values, attitudes, and basic behaviors. Families have roles in caring, nurturing, teaching, and being good examples for children (USAID, 2024). Temples are religious institutions that care for the mind, teach religious doctrines, and serve as spiritual refuges for communities. Schools are educational institutions that systematically organize teaching and learning, develop knowledge and skills, and prepare youth to enter society. Collaboration among all three institutions helps youth development become comprehensive and effective (Working Group for Strengthening Health and Wellness Networks, 2024).

Applying the Bavorn concept to youth development must consider the roles and strengths of each institution, as well as creating mechanisms for coordinating cooperation among institutions. This must also give importance to the context and needs of local communities. Implementation should begin by creating understanding and awareness of the importance of collaboration among home, temple, and school (Nantiko, 2023), then jointly planning and determining appropriate activities.

4.2 Mechanisms for Collaboration Among Home, Temple, and School

Collaboration among home, temple, and school in youth development requires clear and effective mechanisms (Nantiko, 2023) presenting interesting conceptual frameworks for enhancing student potential in temple schools through the Bavorn concept, emphasizing participation of all three institutions in every development stage, from planning and implementation to monitoring and evaluation (Working Group for Strengthening Health and Wellness Networks, 2024). Key mechanisms for working together include regular meetings and communication among representatives from home, temple, and school to exchange information, ideas, and suggestions for youth development.

Clearly defining roles and responsibilities of each institution (Phra Chaikang Aphinyo, 2021): homes are responsible for basic well-being and cultivating morality and ethics in families; temples organize religious activities and develop youth's minds; schools organize teaching and learning and develop learners' knowledge and skills. Regularly organizing joint activities among the three institutions, such as religious important day activities, community service activities, local culture conservation activities, and community development activities. Establishing committees or Bavorn networks at school or community levels to serve as mechanisms for coordinating and driving collaboration.

Creating continuous monitoring and evaluation systems to track progress and obstacles, and using data to improve and develop operations (Working Group for Strengthening Health and Wellness Networks, 2024). Preparing agreements or memoranda of understanding among the three institutions to demonstrate commitment and dedication to serious collaboration. Additionally, building networks and exchanging learning with other temple schools and communities (Nantiko, 2023) helps gain good ideas and experiences for further work development.

4.3 Examples of Bavorn Concept Application in Temple Schools

The Bavorn concept can be applied in temple schools in various forms (Working Group for Strengthening Health and Wellness Networks, 2024). Examples include model temple school projects for reducing vices in communities, with youth as the main drivers working with

monks and parents to campaign and create community awareness to stay away from vices. Skills and vocational development projects for youth using local wisdom and community resources as learning bases (Nantiko, 2023), such as local handicrafts, organic farming, and traditional food preparation. Projects for conserving and transmitting local culture, involving youth in studying and documenting local wisdom, and organizing cultural activities to disseminate to new generations.

Morality and ethics development projects through religious activities (Phra Chaikang Aphinyo, 2021), such as almsgiving, listening to dharma talks, practicing meditation, and community service, with monks as advisors and guides. Community development projects with temple schools as centers, such as recycling bank projects, organic farming in communities, and community learning resource development projects, with youth, parents, and monks collaborating in operations. Projects for developing thinking and learning skills in the 21st century by integrating classroom learning with real-life learning experiences in communities and temples, emphasizing development of analytical thinking, problem-solving, and working with others skills.

5. Developing Youth Potential in the 21st Century Through Applied Humanities

5.1 21st Century Skills Youth Need

In the 21st century, the world is changing rapidly and becoming more complex. Youth need diverse skills to live and work effectively (Cubic Creative, 2025; Office of the Education Council, 2024). 21st century skills can be categorized into three main groups: learning and innovation skills, comprising critical thinking and problem-solving skills, creativity and innovation, communication and collaboration with others (British Council Thailand, 2024); information, media, and technology skills, comprising information literacy, media literacy, and information and communication technology literacy; and life and career skills, comprising flexibility and adaptability, initiative and self-direction, social and cross-cultural skills, productivity and accountability, and leadership and responsibility (TruePlookpanya, 2024).

Developing these skills must begin from an early age and continue throughout life (Office of Knowledge Management and Development, 2024). Educational institutions play a crucial role in organizing teaching and learning that emphasizes 21st century skill development by integrating with various subject content, organizing learner-centered learning activities that give learners opportunities to explore, research, experiment, and create knowledge independently (Yuvabadhan Foundation, 2020), using technology as learning tools, and arranging environments conducive to learning and skill development. Additionally, teachers must have knowledge and understanding of 21st century skills and be able to design teaching and learning that effectively promotes development of these skills (Thammasat University, 2021).

5.2 Integrating Applied Humanities with 21st Century Skills Development

Applied humanities plays a crucial role in developing 21st century skills for youth (USAID, 2024). Integrating humanities knowledge and methods into teaching and learning helps develop analytical thinking and problem-solving skills. Studying literature, history, and philosophy helps youth learn to analyze data, evaluate evidence, and draw reasonable conclusions (Thammasat University, 2021). Studying case studies and historical events helps youth understand problem patterns and diverse problem-solving methods that can be applied to current situations.

Creative thinking and innovation skills: learning arts, music, literature, and performance stimulates youth imagination and creativity (British Council Thailand, 2024).

Giving learners opportunities to express themselves and create works in various forms helps develop abilities to think outside the box and find new ways to solve problems. Studying the history of various discoveries and innovations (TruePlookpanya, 2024) also inspires youth to dare to invent and create new things. Communication and collaboration skills: learning languages, writing, and presentation develops effective communication abilities. Organizing group activities and projects requiring cooperation helps youth learn teamwork, listening to others' opinions, and compromising to achieve common goals.

Social and cross-cultural skills: studying cultures, traditions, and beliefs of different groups helps youth understand and respect differences (British Council Thailand, 2024). Having opportunities to interact and work with people from diverse cultures helps develop adaptability and working in diverse environments. Responsibility and leadership skills: studying ethics and case studies on social responsibility helps youth understand the importance of responsibility toward themselves and society (Yuvabadhan Foundation, 2020). Giving learners opportunities to lead in various activities helps develop confidence and management skills.

5.3 Appropriate Learning Activities and Methods

Organizing learning to develop youth potential through applied humanities should emphasize diverse learning processes consistent with 21st century skills (Cubic Creative, 2025). Appropriate activities and methods include Project-Based Learning, having learners do projects related to social, cultural, or community issues (USAID, 2024), such as local history study projects, local wisdom conservation projects, and community development projects. Inquiry-Based Learning stimulates learners to ask questions, search for answers, and create knowledge independently, with teachers acting as facilitators (Thammasat University, 2021). Experiential Learning organizes activities that allow learners to learn from hands-on experience (Nantiko, 2023), such as study visits, internships, community service, and field trips to historical and cultural learning sites. Collaborative Learning organizes group activities that allow learners to work together, exchange opinions, and learn from each other (TruePlookpanya, 2024), such as group discussions and creating collaborative works. Learning through arts and culture uses arts, music, drama, and performance as media for learning and expression (British Council Thailand, 2024), such as historical drama performances, creating artworks reflecting social issues, and performing traditional music and dance.

Service Learning allows learners to participate in community service activities connected to learning (USAID, 2024; Nantiko, 2023), such as teaching children in communities, helping the elderly, and environmental conservation activities. Integrated Learning integrates content and skills from multiple disciplines for joint learning, such as learning about local arts and culture that integrates history, linguistics, arts, and social sciences.

6. Conclusion and Recommendations

6.1 Summary of Key Points

Using applied humanities in developing youth potential in temple schools through the Bavorn concept (Home, Temple, School) is a highly potential approach for developing youth to have skills and readiness in the 21st century (Cubic Creative, 2025; USAID, 2024). Applied humanities helps develop thinking, communication, collaboration, and understanding of cultural diversity skills (British Council Thailand, 2024), while building morality, ethics, and pride in local identity. Temple schools, with their strengths in spiritual environments, community connections, and educational flexibility, are suitable spaces for applying applied humanities concepts (Nantiko, 2023).

The Bavorn concept emphasizing integrated cooperation among home, temple, and

school helps youth development become comprehensive and sustainable (Phra Chaikang Aphinyo, 2021; Nantiko, 2023). Collaboration among all three institutions requires clear mechanisms, appropriate role and responsibility definitions, and regular monitoring and evaluation (Working Group for Strengthening Health and Wellness Networks, 2024). Learning organization should emphasize diverse processes, such as project-based learning, experiential learning, collaborative learning, and learning through arts and culture (Thammasat University, 2021; TruePlookpanya, 2024) to develop necessary 21st century skills for youth.

6.2 Youth Potential Development Model Through Applied Humanities

Based on study and analysis, the author proposes a "4-Dimension Model" for developing youth potential through applied humanities in temple schools, using the Bavorn concept as an integration framework:

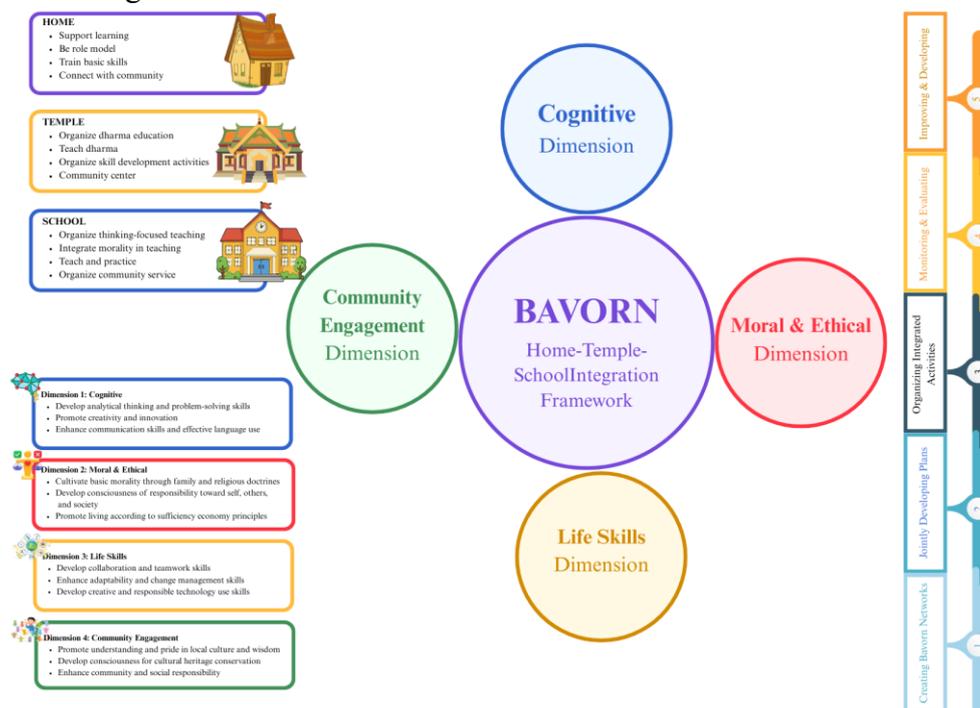


Figure 1: Youth Potential Development Model: 4 Dimensions Through Applied Humanities in Temple Schools Using the "Bavorn" Concept as Integration Framework

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Buddhist Leadership and Sufficiency Economy Philosophy in Contemporary Organizational Management

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Abstract: This academic article presents the integration of Buddhist leadership and Sufficiency Economy Philosophy in the context of contemporary organizational management. In an era where organizations face challenges from rapid technological, social, and environmental changes, applying Buddhist principles together with Sufficiency Economy Philosophy has become a management approach that creates sustainability and balance. This article analyzes the concept of Buddhist leadership that emphasizes virtue, compassion, and wisdom, alongside the principles of sufficiency comprising moderation, reasonableness, and self-immunity. This study demonstrates that the integration of both concepts can create a management framework suitable for Thai and Eastern contexts, particularly in developing leaders with consciousness, consideration of long-term impacts, and the ability to balance business success with social responsibility. The article presents the "Buddhist Sufficiency Leadership Model" (BSLM) consisting of four main dimensions: Consciousness and Morality Dimension, Wisdom and Decision-Making Dimension, Relationship and Participation Dimension, and Sustainability and Immunity Dimension, which can be applied in developing leaders and organizations in the 21st century.

Keywords: Buddhist leadership, Sufficiency Economy Philosophy, contemporary organizational management, sustainability, Buddhist Sufficiency Leadership

1. Introduction

Organizational management in the 21st century faces more complex and multidimensional challenges than ever before, from rapid technological changes, environmental crises and climate change, to economic and social uncertainty. Organizations therefore need leaders who not only possess technical and strategic capabilities but also have morality, ethics, and responsibility toward society and the environment (Jampawal, 2023). In the context of Thailand and Southeast Asia, applying Buddhist concepts to organizational management has gained increasing attention as it aligns with traditional cultural values of society. Meanwhile, the Sufficiency Economy Philosophy bestowed by His Majesty King Bhumibol Adulyadej The Great has become a sustainable development approach recognized internationally, emphasizing moderation, reasonableness, and building good immunity in living and management.

Buddhist leadership is a concept that integrates Buddhist principles with modern leadership theories, emphasizing both internal and external self-development, mindfulness and

concentration in work, decision-making with wisdom, and leading with compassion and justice (Nivatvongs, 2023). Buddhist leaders prioritize creating balance between organizational success and employee and societal well-being, while considering the long-term impacts of decisions. This concept aligns with contemporary management trends emphasizing Corporate Social Responsibility (CSR) and Sustainable Development, which have gained increasing attention in both business and non-profit sectors.

Sufficiency Economy Philosophy is a concept rooted in Buddhist principles, particularly the Middle Way (*Majjhimā Paṭipadā*), but has been developed into a development philosophy applicable at all levels, from individuals, families, communities, to organizations and nations (Piboolsravut, 2023). This concept does not mean poverty or non-development but rather balanced and equilibrated development that is moderate and reasonable with good immunity against various changes, under the conditions of knowledge and morality. In the organizational management context, sufficiency principles can be applied in strategic planning, resource management, risk management, and human resource development.

The integration of Buddhist leadership and Sufficiency Economy Philosophy in contemporary organizational management is therefore an interesting and high-potential approach, as both concepts share a common foundation in Buddhist principles and complement each other in multiple dimensions. Buddhist leadership emphasizes developing leadership quality in terms of mind, wisdom, and ethics, while Sufficiency Economy Philosophy provides a framework for sustainable decision-making and operations. Combining both concepts can create a management model suitable for Thai and Eastern contexts that emphasizes balance, sustainability, and responsibility toward all stakeholders (Srisathan et al., 2023). Moreover, applying both concepts helps create differentiation and competitive advantage for organizations, especially in an era where consumers and stakeholders increasingly value social responsibility and sustainability.

This academic article aims to analyze and synthesize the concepts of Buddhist leadership and Sufficiency Economy Philosophy, as well as present approaches for integrating both concepts in contemporary organizational management by presenting the "Buddhist Sufficiency Leadership Model" (BSLM) that can be applied in developing leaders and organizations in the context of Thai society and Southeast Asia. This study is important for developing management knowledge consistent with local culture and context, as well as supporting balanced and sustainable development in all dimensions: economic, social, and environmental.

2. Buddhist Leadership: Concepts and Key Components

Buddhist leadership is a concept that integrates Buddhist principles with modern leadership theories, rooted in Buddha's teachings that emphasize self-development in wisdom, morality, and concentration, as well as living and working with compassion, kindness, and justice (Nivatvongs, 2023). This concept differs from Western leadership theories that typically emphasize success and efficiency as primary goals. Buddhist leadership prioritizes the process of developing leaders' minds and virtues, creating good relationships between leaders and followers, and considering the impacts of decisions on all parties involved. In the Tripitaka, Buddha demonstrated good leadership approaches through various principles such as the Ten Royal Virtues (*Dasa-rāja-dhamma*) emphasizing giving, morality, sacrifice, honesty, and non-harm to others, as well as the Four Sublime States (*Brahmavihāra*) comprising loving-kindness, compassion, sympathetic joy, and equanimity, which are important qualities of quality leaders.

The first important principle of Buddhist leadership is self-development. Buddhist leaders must prioritize continuous self-development in knowledge, skills, and morality, especially cultivating the mind through mindfulness and concentration practice to achieve

calmness, focus in work, and the ability to make wise decisions carefully (Suwanrada et al., 2024). This self-development is not limited to learning new knowledge but includes understanding oneself, controlling emotions, reducing defilements, and cultivating wisdom. Leaders who continuously develop themselves will have stability, good judgment, and can be good role models for others. Additionally, self-development helps leaders become flexible and adapt well in various situations.

The second important principle is leading with compassion and fairness. Buddhist leaders have compassion toward colleagues and all stakeholders, considering the well-being and happiness of employees, not just business success (Roengnapha & Thongchai, 2023). Leading with compassion means caring for subordinates, providing opportunities for learning and development, and creating work environments conducive to growth. Simultaneously, leaders must be fair in decision-making and treatment of everyone, non-discriminatory, and emphasize fair rules. This fairness creates trust and confidence in the organization, making employees more committed and dedicated to their work.

The third principle is decision-making with wisdom and judgment. Buddhist leaders use wisdom to analyze situations and make decisions by considering causes and effects comprehensively, both short-term and long-term (Chaikaew & Narenthirakul, 2023). Decision-making with wisdom does not mean using only knowledge and data but includes using mindfulness in consideration, seeing the interconnection of things, and understanding the law of karma or causality. Leaders must be able to see the big picture, understand context, and anticipate potential outcomes. Furthermore, wisdom in Buddhism means understanding the true nature of things and the ability to solve problems correctly and appropriately. Wise leaders do not make decisions based on bias, greed, anger, or delusion, but consider with reason and neutrality.

The fourth principle is building relationships and teamwork. The concept of the Four Bases of Success (Iddhipāda) in Buddhism—desire, effort, thoughtfulness, and wisdom—can be applied in creating motivation and teamwork (Thongpakdee & Khamphrong, 2024). Buddhist leaders emphasize building good relationships with everyone, listening to opinions, valuing and respecting others, and creating an atmosphere of creative collaboration. Building good relationships is not limited within the organization but includes customers, partners, communities, and other stakeholders. Leaders must be able to create trust, cooperation, and good mutual understanding. Additionally, leaders should promote participation in decision-making and operations, not just top-down commands. Participation helps increase sense of ownership, responsibility, and commitment among organizational members.

The final principle is considering sustainability and long-term impacts. Buddhist leaders do not aim only for profit or short-term success but consider the sustainability of the organization, community, society, and environment (Jampawal, 2023). The concept of karma and its effects in Buddhism makes leaders understand that current actions will affect the future, so they must be careful in decisions and actions. Considering sustainability means considering impacts on all stakeholders, not just shareholders or business owners, but including employees, customers, communities, society, and the environment. Leaders must create balance between business goals and social responsibility and the world we live in.

The application of Buddhist leadership in contemporary organizations has gained increasing attention, especially in organizations wanting to create organizational culture emphasizing morality, ethics, and social responsibility. Several research studies have found that applying Buddhist principles helps increase job satisfaction, reduce stress, and enhance employee work efficiency (Suwanrada et al., 2024). Moreover, leaders with Buddhist characteristics receive more trust and respect from colleagues than leaders focusing only on business success. However, applying Buddhist leadership in business organizations still

requires understanding and appropriate adaptation to context and situations, without neglecting the necessity of competition and creating business value. Therefore, integrating Buddhist leadership with modern management concepts is an appropriate and potential approach.

3. Sufficiency Economy Philosophy: Principles and Application in Organizations

Sufficiency Economy Philosophy is a philosophy bestowed by His Majesty King Bhumibol Adulyadej The Great as a sustainable development approach for Thailand, rooted in Buddhist principles, particularly the Middle Way (*Majjhimā Paṭipadā*) that avoids extremes (Piboolsravut, 2023). This concept does not mean poverty or non-development but rather balanced and equilibrated development, considering moderation, reasonableness, and good immunity against impacts from internal and external changes. Sufficiency Economy Philosophy has been internationally recognized, with the United Nations adopting this concept for application in Sustainable Development Goals (SDGs), and many countries have studied and applied it in their own contexts. This concept emphasizes development that creates balance among economy, society, and environment, with knowledge and morality as foundations.

The main principles of Sufficiency Economy Philosophy consist of three main characteristics and two conditions. The first characteristic is moderation, meaning appropriateness, not too little and not too much, not harming oneself and others. In organizational context, moderation means setting appropriate goals and resource use, not over-ambitious but not complacent (Jampawal, 2023). Organizations must be able to assess their own capabilities and determine development plans consistent with potential and available resources. Business expansion or investment must be prudent, considering risks and returns in balance, not seeking maximum profit without considering sustainability. Moderation also includes fair compensation, economical use of natural resources, and creating balance between work and employees' quality of life.

The second characteristic is reasonableness, meaning making decisions based on reason, data, and careful analysis, considering related factors and potential impacts (Srisathan et al., 2023). Organizations must have reasonable decision-making systems based on accurate and reliable data, comprehensive alternative analysis, and consideration of risks and opportunities. Reasonableness does not mean using only logic and quantitative data but includes using judgment, experience, and considering social and ethical factors. Reasonable decisions must be transparent, verifiable, and able to explain reasons to those involved. Additionally, organizations must learn from experiences and mistakes to continuously improve decision-making processes.

The third characteristic is good immunity, meaning preparing for impacts and changes that may occur from both internal and external factors (Thanalerdsopit & Sapsomboon, 2024). Organizations must have good risk management, contingency plans, reserve resources, and flexibility in adaptation. Good immunity does not mean avoiding all risks but understanding and managing risks appropriately. Organizations should diversify risks, not depend on a single revenue source or customer, have crisis response plans, and build capability to recover from problems. Additionally, immunity includes building strong organizational culture, developing employee skills and capabilities, and creating good relationships with stakeholders.

Sufficiency Economy Philosophy has two important conditions that must always go together. The first condition is knowledge, meaning knowledge and capability in operations, understanding business and industry, and continuous learning of new things (Piboolsravut, 2023). Organizations must prioritize learning and development at both individual and organizational levels, have knowledge management, knowledge sharing, and innovation creation. Important knowledge is not limited to technical or business knowledge but includes

knowledge about society, environment, and change trends. The second condition is morality, meaning honesty, integrity, responsibility, and consideration for others. Organizations must conduct business with transparency, fairness, and social responsibility, not seeking profit by destroying the environment or exploiting others. Morality is an important foundation that makes operations according to Sufficiency Economy principles successful and sustainable.

Applying Sufficiency Economy Philosophy in organizational management can be done in multiple dimensions. In strategic planning, organizations can use moderation principles in setting goals appropriate to potential, use reasonableness in analyzing situations and determining strategies, and build immunity through risk analysis and contingency planning (Jampawal, 2023). In financial management, organizations should spend economically and reasonably, have emergency reserves, and not incur debt beyond repayment capacity. In human resource management, organizations should continuously develop employees, provide fair compensation, and create good work environments. In operations, organizations should use resources efficiently, reduce waste, and consider environmental impacts.

Examples of successful application of Sufficiency Economy Philosophy in Thai business organizations include community enterprises using local resources sustainably, organic agriculture businesses emphasizing safety and quality over quantity, and small and medium enterprises focusing on stable growth rather than rapid expansion (Srisathan et al., 2023). These organizations typically have financial stability, good relationships with communities, and can overcome various crises better than organizations focusing only on growth and maximum profit. Additionally, many organizations have applied sufficiency principles in employee development by encouraging diverse knowledge and skills, savings and financial planning, and work-life balance, resulting in happy employees, organizational commitment, and higher work efficiency.

4. Integration of Buddhist Leadership and Sufficiency Economy Philosophy in Contemporary Organizational Management

Integrating Buddhist leadership and Sufficiency Economy Philosophy in contemporary organizational management is a high-potential approach for creating sustainable, efficient, and socially responsible organizations. Both concepts share a common foundation in Buddhist principles, particularly the Middle Way (*Majjhimā Paṭipadā*), self-development, and considering the impacts of actions (Nivatvongs, 2023). Buddhist leadership emphasizes developing leadership quality in terms of mind, wisdom, and ethics, while Sufficiency Economy Philosophy provides a framework for balanced and sustainable decision-making and operations. Combining both concepts can create a management model suitable for Thai and Eastern contexts that emphasizes balance, sustainability, and responsibility toward all stakeholders, especially in an era where organizations face complex and diverse challenges, from technological changes, environmental crises, to increasing societal expectations for organizational responsibility.

The first important connection between Buddhist leadership and Sufficiency Economy Philosophy is self-development and knowledge. Both concepts emphasize the importance of continuous self-development in knowledge, skills, and morality (Jampawal, 2023). Good leaders must have regular learning and self-development, have up-to-date knowledge appropriate to business and social contexts. Simultaneously, they must develop morality and ethics to be able to lead organizations in correct and responsible directions. This self-development is not limited to the leadership level but should extend to employees at all levels. Organizations should support lifelong learning, knowledge sharing, and development of necessary skills for future work. Knowledge and morality are important conditions of Sufficiency Economy Philosophy and the foundation of Buddhist leadership. Therefore,

creating a learning and development culture is an important starting point for integrating both concepts.

The second connection is balance and the Middle Way. Both Buddhist leadership and Sufficiency Economy Philosophy emphasize balance and avoiding extremes (Piboolsravut, 2023). In organizational management, balance means creating equilibrium between business goals and social responsibility, between profit and employee well-being, between growth and sustainability, and between needs of different stakeholder groups. Leaders must be able to create these balances appropriately, not leaning too much in any direction. The moderation principle in Sufficiency Economy Philosophy helps leaders set goals and use resources in balance, not over-ambitious but not stagnant. Meanwhile, the Middle Way concept in Buddhism helps leaders avoid extremes, both in indulgence and self-mortification, greed and negligence.

The third connection is decision-making with wisdom and reasonableness. Both concepts emphasize the importance of reasonable decision-making based on data and considering impacts comprehensively (Chaikaew & Narenthirakul, 2023). Buddhist leaders use wisdom to analyze situations, see interconnections of things, and make careful decisions without bias or emotions. Meanwhile, Sufficiency Economy Philosophy emphasizes reasonableness in decision-making by considering data, alternatives, risks, and returns. Integrating both concepts makes the decision-making process have both technical prudence and ethical dimensions. Leaders not only consider whether decisions are efficient or profitable but also whether they are correct, appropriate, fair, and consider impacts on all parties. Good decisions must have both wisdom and morality as foundations.

The fourth connection is building immunity and flexibility. Sufficiency Economy Philosophy emphasizes having good immunity against changes, while Buddhist leadership emphasizes developing stable minds, mindfulness, and ability to cope with difficulties (Suwanrada et al., 2024). Organizations with leaders who have stable minds and good immunity will be able to overcome crises and challenges better. Building immunity does not mean avoiding all risks but understanding and managing risks appropriately, being prepared, having flexibility in adaptation, and having capability to recover from problems. Leaders developed according to Buddhist approaches will have calmness, mindfulness, and can make good decisions even in crisis situations. Simultaneously, applying sufficiency principles makes organizations have good risk management, reserve resources, and not depend too much on single factors.

The fifth connection is social responsibility and sustainability. Both concepts emphasize social responsibility and sustainable development (Jampawal, 2023). Buddhist leaders have compassion and kindness toward all parties, considering the impacts of actions on others and society. Meanwhile, Sufficiency Economy Philosophy emphasizes development that creates balance among economy, society, and environment with morality as foundation. Integrating both concepts makes organizations not aim only for profit but consider responsibility toward employees, customers, communities, society, and environment. Organizations conduct business with honesty, transparency, and fairness, not exploiting others, not destroying the environment, and aiming to create shared value for all involved parties. Social responsibility is not just supplementary CSR activities but should be integrated into core organizational strategy and operations.

Applying both concepts in developing leaders and organizations can be done in multiple dimensions. At the leadership level, organizations should arrange leadership development programs emphasizing both management skills and mind development, such as meditation training, developing emotional intelligence, and strengthening morality and ethics (Roengnapha & Thongchai, 2023). Additionally, leaders should receive training on sufficiency

principles and applying them in decision-making and management. At the organizational level, organizational culture should be created consistent with both concepts' principles, such as culture of learning, sharing, transparency, responsibility, and mutual respect. Management systems and work processes should reflect these values, such as participatory decision-making systems, fair and multidimensional evaluation systems, and reward systems supporting desired behaviors.

Measuring and evaluating success of integrating both concepts should consider both business outcomes and social impacts. Indicators should cover multiple dimensions such as financial performance, employee satisfaction and engagement, customer satisfaction, community and environmental impacts, and organizational sustainability (Srisathan et al., 2023). Additionally, leadership quality should be assessed in various dimensions including technical capability, leadership, and morality and ethics. Evaluation should be done continuously and results used for improvement development, not just measurement for reporting or control. Organizations should create systems for learning from experience and continuous improvement to make application of both concepts effective and appropriate to changing contexts.

5. The "Buddhist Sufficiency Leadership Model" (BSLM)

From analyzing and synthesizing concepts of Buddhist leadership and Sufficiency Economy Philosophy, this article presents the "Buddhist Sufficiency Leadership Model" (BSLM), a conceptual framework that integrates both approaches for developing leaders and organizations in contemporary contexts. This model consists of four main dimensions that are interconnected and mutually reinforcing systematically, with knowledge and morality as important foundations. Each dimension has clear sub-components that can be applied in developing leaders and organizational management (Jampawal, 2023). This model is suitable for Thai and Southeast Asian contexts with Buddhist cultural and religious foundations but can also be adapted for other contexts, especially organizations emphasizing sustainability, ethics, and social responsibility. This model is not a rigid formula for success but a flexible conceptual framework that can be adapted to suit each organization's context and situation.

Dimension 1: Consciousness and Morality Dimension This dimension is an important foundation of Buddhist Sufficiency Leadership, emphasizing developing leaders' minds, consciousness, and morality. Leaders must cultivate their minds through mindfulness and concentration practice to achieve calmness, focus in work, and emotional control (Nivatvongs, 2023). Having mindfulness helps leaders be aware in the present moment, understand themselves, and respond appropriately to situations, not react emotionally. Additionally, leaders must have important virtues according to Buddhist principles such as honesty and integrity, loving-kindness and compassion, justice, and responsibility. These virtues are not just personal characteristics but must be demonstrated in decision-making and work practices. Leaders with consciousness and morality will be good role models, create trust, and be respected by colleagues. Sub-components of this dimension include developing mindfulness and concentration, cultivating wisdom, having loving-kindness and compassion, having honesty and integrity, and having social responsibility.

Dimension 2: Wisdom and Decision Making Dimension This dimension emphasizes using wisdom and reasonableness in decision-making and management. Leaders must be able to analyze situations comprehensively, see interconnections of various factors, and make decisions based on data, reason, and impact consideration (Chaikaew & Narenthirakul, 2023). Decisions must have moderation, not over-ambitious but not stagnant or satisfied with current conditions. Leaders must accurately assess their own capabilities and resources, set appropriate goals, and plan operations reasonably. Simultaneously, decisions must consider risks and

potential impacts, have contingency plans and risk management. Wisdom here is not limited to technical knowledge but includes understanding the nature of things, ability to see the big picture, and good judgment. Sub-components of this dimension include analyzing and synthesizing data, systems thinking, having judgment, making decisions with moderation and reason, and risk management.

Dimension 3: Relationship and Participation Dimension This dimension emphasizes building good relationships with all stakeholders and promoting participation. Buddhist leaders have compassion and kindness toward colleagues, listen to opinions, value and respect everyone, and create an atmosphere of creative collaboration (Roengnapha & Thongchai, 2023). Building good relationships is not limited within organizations but includes customers, partners, communities, and other stakeholders. Leaders must be able to create trust, cooperation, and good mutual understanding. Additionally, leaders should promote participation in decision-making and operations, not just top-down commands. Participation helps increase sense of ownership, responsibility, and commitment among organizational members. Simultaneously, leaders must be fair in treating everyone, non-discriminatory, and create opportunities for everyone to develop and grow. Sub-components of this dimension include building trust, communicating effectively, listening and valuing others, promoting participation, and building stakeholder relationships.

Dimension 4: Sustainability and Immunity Dimension This dimension emphasizes creating organizational sustainability and immunity. Leaders must consider long-term impacts of decisions, not aiming only for profit or short-term success but creating sustainable value for all parties (Jampawal, 2023). Sustainability covers economic, social, and environmental dimensions. Organizations must conduct business that creates profit and growth while being responsible to society and environment. Additionally, organizations must have good immunity against changes and crises through risk management, reserve resources, flexibility in adaptation, and capability to recover from problems (Thanalerdsopit & Sapsomboon, 2024). Immunity does not come from avoiding all risks but from understanding and managing risks appropriately, learning from experience, and continuous improvement. Sub-components of this dimension include considering long-term impacts, creating balance among economy, society, and environment, managing risks and building immunity, adaptation and innovation, and continuous learning.

Knowledge and Morality: Foundation of the Model Knowledge and morality are important conditions that must cover all four dimensions of the model. Leaders must have sufficient and up-to-date knowledge in various areas related to organizational management, including technical knowledge, business, management, and knowledge about society, environment, and change trends (Piboolsravut, 2023). Knowledge must be continuously updated through lifelong learning. Simultaneously, morality is the foundation that makes applying knowledge go in correct and beneficial directions. Important morality includes honesty, integrity, justice, responsibility, and loving-kindness and compassion. Knowledge without morality may lead to misuse, while morality without knowledge may make operations inefficient. Therefore, both knowledge and morality must go together and complement each other in developing leaders and organizations.

Applying the Model The BSLM model can be applied at multiple levels and purposes. At the individual level, the model can be used as a framework for self-development for leaders and those wanting to become leaders by self-assessing in each dimension and planning development in areas still lacking. At the organizational level, the model can be used in designing leadership development programs, evaluating leaders, and creating organizational culture consistent with principles (Srisathan et al., 2023). Organizations can adapt the model for defining desired leader characteristics, selecting and appointing leaders, setting goals and

performance indicators, and providing compensation and rewards. Additionally, the model can be used in analyzing and solving various management problems occurring in organizations by considering which dimension of leadership the problem relates to and which areas should be developed. Success in applying the model depends on commitment, support from top management, and appropriate adaptation to each organization's context.

Model Advantages and Limitations The BSLM model has several advantages. First, it is a model integrating concepts rooted in Thai culture and philosophy, making it suitable and acceptable in Thai and regional contexts. Second, it is a model covering multiple dimensions including mind, wisdom, relationships, and sustainability, enabling comprehensive leader development. Third, it is a model emphasizing both business success and social responsibility, consistent with contemporary management trends. However, the model has some limitations, such as potentially requiring long time for development, especially in consciousness and morality dimensions, may have challenges in measuring and evaluating in some dimensions, and may require appropriate adaptation to each organization's context. Therefore, those applying the model should be aware of these limitations and have flexibility in adaptation.



Figure 1: Buddhist Sufficiency Leadership Model (BSLM)

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Promoting Emotional Development of Early Childhood on Buddhist Psychology Principles

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Abstract: Early childhood is a critical period for foundational emotional development that significantly impacts lifelong growth. Buddhist psychology, a wisdom tradition accumulated over 2,500 years since the Buddha's time, contains principles and concepts that can be effectively applied to promote emotional development in early childhood. This academic article aims to study and analyze Buddhist psychology concepts related to early childhood emotional development, synthesize relevant research and theories, and propose an integrated model for promoting emotional development based on Buddhist psychology. This study employs documentary analysis and synthesis of concepts from diverse secondary sources, including academic research, religious documents, and reports from international organizations published between 2020-2024, totaling 52 documents. The research findings reveal that Buddhist psychology principles applicable to promoting emotional development in early childhood comprise four main dimensions: mindfulness, loving-kindness, wisdom, and concentration. Integrating these principles into age-appropriate learning activities promotes the development of emotional management skills, self and others' emotional awareness, positive relationship building, and social adaptation. This article proposes a Five-Dimensional Integrated Model for promoting emotional development in early childhood, covering dimensions of self-awareness development, loving-kindness and compassion development, emotional intelligence development, mindfulness and concentration practice, and positive environment creation. This model can be applied in educational and family contexts to sustainably promote emotional development in early childhood.

Keywords: Buddhist psychology, emotional development, early childhood, early childhood education, emotional management, mindfulness

1. Introduction

Emotional development during early childhood (ages 0-6) is a crucial foundation affecting children's development in all other areas including social, cognitive, and physical domains. Many scholars and developmental psychologists emphasize that early childhood is a critical period for developing emotional skills because children's brains during this period are highly plastic and ready for learning (Courbet et al., 2024). Good emotional skill development in early childhood enables children to manage stress, control behavior, build good relationships with others, and be ready for learning (Slot et al., 2017). However, in today's world filled with haste, pressure, and rapid change, early childhood children are facing increasing emotional challenges. Statistics from the World Health Organization (WHO) indicate that mental health

problems in children and youth are continuously increasing, particularly problems related to emotional control, anxiety, and depression (American Academy of Pediatrics, 2021). If these problems are not properly addressed in childhood, they may impact long-term development and quality of life in adulthood.

Buddhist psychology is a knowledge system rooted in the Buddha's teachings that emphasizes understanding the human mind and the path to peace. Buddhist psychology principles are not merely religious philosophy but also a science of the mind that is universal and can be applied to various contexts. In recent decades, Western scholars and psychologists have shown great interest in Buddhist psychology, particularly the application of mindfulness principles in therapy and mental health promotion (Kabat-Zinn, 2003). Much research has shown that mindfulness practice can help reduce stress, increase emotional control, and develop loving-kindness and compassion effectively (Fredrickson et al., 2008). In the context of early childhood education, applying Buddhist psychology principles to promote children's emotional development is interesting and highly promising. Recent research has shown that mindfulness practice and activities rooted in Buddhist psychology principles can help develop emotional control skills, empathy, and positive behaviors in early childhood children (Bockmann & Yu, 2023; Kander et al., 2024).

Yanissaro (2023) studied the application of Buddhist psychology in promoting early childhood emotional development and found that important principles that can be applied include mindfulness, emotional awareness, positive adaptation, and loving-kindness. Applying these principles in age-appropriate activities affects the development of emotional management skills, self-understanding, and building good relationships with others. Additionally, integrating Buddhist psychology with early childhood education helps promote mental balance, reduce aggressive behavior, and increase children's adaptability. In Thailand, which has Buddhist culture as its foundation, integrating Buddhist psychology principles with early childhood education is appropriate and highly feasible. The importance of this study lies in synthesizing academic knowledge about applying Buddhist psychology to promote early childhood emotional development and proposing a concrete model that can be practically implemented in Thai educational and family contexts. This academic article therefore has the following objectives: 1) to study and analyze Buddhist psychology concepts related to early childhood emotional development, 2) to synthesize research and theories related to applying Buddhist psychology in early childhood education, 3) to analyze mechanisms and processes by which Buddhist psychology promotes emotional development, and 4) to propose an integrated model for promoting early childhood emotional development based on Buddhist psychology that can be practically applied.

2. Buddhist Psychology Concepts and Emotional Development

2.1 Fundamental Principles of Buddhist Psychology and Connections with Modern Psychology

Buddhist psychology is a knowledge system rooted in the Buddha's teachings that emphasizes understanding the nature of the human mind and the path to liberation from suffering. Although Buddhist teachings originated over 2,500 years ago, Buddhist psychology principles remain contemporary and consistent with modern psychology principles in many respects. Important Buddhist psychology principles comprise multiple dimensions. First, the principle of the threefold training (*trisikkhā*), which consists of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), is a comprehensive path for mental development. Morality refers to controlling external behavior and building ethics, concentration is training the mind to be focused and calm, and wisdom is penetrative understanding of the nature of things. Second, the principle of loving-kindness and the four divine abodes (*brahmavihāra*) - loving-kindness

(mettā), compassion (karuṇā), empathetic joy (muditā), and equanimity (upekkhā) - are mental qualities to be developed for good mental health and good relationships with others (Neff, 2014). Third, the principle of the four foundations of mindfulness (satipaṭṭhāna), which is establishing mindfulness in body, feelings, mind, and mental objects. Mindfulness practice helps create awareness and mindfulness of what is happening in the present moment without judgment or struggle (Kabat-Zinn, 2003). Fourth, the concept of causality and the law of karma. Buddhist psychology believes that emotions and mental states arise from various causes and conditions and can change when causes and conditions change. This perspective aligns with cognitive psychology, which believes that emotions arise from interpretation and evaluation of situations (Beck, 2011). Fifth, the concept of non-attachment and letting go. Buddhist psychology teaches that most suffering arises from attachment to things. Learning to let go and not attach reduces mental suffering and increases emotional flexibility. This concept is consistent with the concept of psychological flexibility in modern psychology (Hayes et al., 2012).

In recent decades, scholars have found that Buddhist psychology principles are consistent with modern psychology principles in many respects, particularly in positive psychology, which emphasizes studying and promoting human well-being and potential. Mindfulness practice, an important principle in Buddhist psychology, has been developed into various therapeutic programs such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), which have been scientifically proven effective in reducing stress, anxiety, and depression (Hofmann et al., 2010). Neuroscience research has also confirmed the effects of Buddhist psychology practice. fMRI studies found that people who practice mindfulness regularly show brain structure changes in areas related to emotional control and compassion (Hölzel et al., 2011). The connection between Buddhist psychology and self-regulation theory is another interesting point. Buddhist psychology principles, especially mindfulness and concentration, help develop self-regulation by increasing self-awareness, the ability to pause before responding, and the ability to choose appropriate responses (Blair & Dennis, 2010).

2.2 Buddhist Psychology Principles Related to Emotional Development

From synthesizing relevant literature and research, four main dimensions of important Buddhist psychology principles related to promoting emotional development can be identified: **Dimension 1: Mindfulness** Mindfulness is the heart of Buddhist practice, meaning awareness and attention to what is happening in the present moment without judgment. In the context of early childhood, developing mindfulness means helping children become aware of their feelings, thoughts, and body in the moment. Having mindfulness helps children pause before responding to situations, giving them a chance to choose appropriate responses instead of immediate reactive responses. **Dimension 2: Loving-kindness** Loving-kindness or love and well-wishing toward oneself and others is a fundamental virtue important for developing mental health and good relationships. For early childhood children, developing loving-kindness helps children learn to empathize with themselves and others, reduce aggression, and increase helping behaviors. Research shows that programs emphasizing loving-kindness help increase positive behaviors, reduce conflicts, and create better classroom atmospheres (Poehlmann-Tynan et al., 2016). **Dimension 3: Wisdom** Wisdom in Buddhism means penetrative understanding of the nature of things. In the context of early childhood, developing emotional wisdom means helping children understand that emotions are changeable, emotions have causes and can be managed, and everyone has diverse emotions. **Dimension 4: Concentration** Concentration is the ability to focus on one thing continuously. Good concentration helps children better control their thoughts and emotions. For early childhood children, developing concentration may start with short activities children are interested in, then gradually increase

duration and complexity. These four dimensions are interconnected and work together in promoting children's emotional development. Integrating these principles into learning activities and child-rearing will help promote children's emotional development effectively and sustainably.

3. Emotional Development in Early Childhood

3.1 Meaning, Importance, and Stages of Emotional Development

Emotional development refers to the process by which children learn to recognize, understand, express, and manage their own emotions, as well as understand and respond to others' emotions. This development is part of social-emotional development that is important for children's overall growth. Good emotional development is a crucial foundation for school success, building good relationships with others, and lifelong well-being (Thompson, 2014). During early childhood, emotional development occurs rapidly and intensely. Newborns have basic emotions such as happiness, anger, and fear. As they grow, children develop more complex emotions such as pride, shame, and empathy (Denham et al., 2015). Developmental psychologists have divided emotional development into several stages: **Stage 1: Infancy (0-12 months)** Infants begin showing basic emotions through facial expressions and crying. Caregivers are important in helping infants regulate emotions by providing warmth, safety, and consistent response to needs. Good attachment formation during this period is a crucial foundation for future emotional development (Bowlby, 1988). **Stage 2: Toddlerhood (1-3 years)** Children begin having more complex emotions. Children begin learning vocabulary about emotions and start using words instead of behaviors to express emotions. However, children at this age still have limited ability to control emotions, often experiencing the "terrible twos" with intense emotions (Eisenberg et al., 2010). **Stage 3: Preschool age (3-6 years)** Children have better language and thought development, enabling better understanding and management of emotions. Children begin understanding that others have different thoughts and feelings from themselves (theory of mind), which is the foundation of empathy. Children can use simple strategies to manage emotions. This age period is very suitable for teaching emotional skills directly (Cole et al., 2009).

3.2 Influencing Factors and Challenges in Emotional Development

Children's emotional development is influenced by multiple factors. Individual factors include temperament and brain development, particularly the development of the prefrontal cortex related to self-control and analytical thinking (Calkins & Fox, 2002). Family factors The family is the first and most important context for children's emotional development. Parenting style greatly affects emotional development. Authoritative parenting that combines warmth with clear boundaries best promotes emotional development (Morris et al., 2007). School and teacher factors Educational institutions are important contexts where early childhood children spend much time. Early childhood teachers play important roles in promoting emotional development through creating emotionally safe environments, being good role models, and teaching emotional skills directly (Denham & Brown, 2010). Cultural and social factors Culture influences beliefs about emotions, appropriate emotional expression, and methods of managing emotions. In Thai context with Buddhist culture, emotional control, calmness, and kindness are important values consistent with Buddhist psychology principles (Mesquita & Frijda, 1992).

Children today face new challenges affecting emotional development. Changes in family structure, heavier parental work, and reduced time for family activities result in decreased quality of parent-child interaction. Access to technology and digital media from a young age may negatively affect emotional and social development (Radesky et al., 2015). Additionally, values and lifestyles in modern society emphasizing success, competition, and

materialism create pressure on children from early on and may cause children to lack opportunities to develop important emotional skills. The increase in mental health problems in children and youth worldwide, including in Thailand, reflects the urgent need to seriously promote children's emotional development (World Health Organization, 2020). These challenges point to the need to develop new approaches to promoting children's emotional development that are consistent with contemporary context while maintaining important fundamental values. Integrating Buddhist psychology emphasizing mindfulness, loving-kindness, and inner peace with modern early childhood education is therefore a potentially effective approach to addressing these challenges.

4. Applying Buddhist Psychology to Promote Early Childhood Emotional Development

4.1 Applying Mindfulness and Loving-kindness Principles in Early Childhood Activities

Mindfulness practice is one of the most popular Buddhist psychology applications with strong scientific evidence. For early childhood children, mindfulness practice must be adapted age-appropriately using short, fun, and concrete activities. Research shows that mindfulness programs designed for early childhood children can help develop self-regulation skills, reduce aggressive behavior, and significantly increase positive behaviors (Flook et al., 2015; Viglas & Perlman, 2018). Mindfulness activities for early childhood children may include breath observation, which is a basic activity helping children become aware of their body and present moment, body scan helping children become aware of different body parts, mindfulness practice through movement such as children's yoga, mindfulness practice through five senses such as using mystery boxes or mindful eating, and mindful listening using bells or singing bowls. These activities should be done for short periods such as 1-3 minutes and gradually increase duration as children become familiar. Integrating mindfulness practice into daily routines is also an effective method, such as having children take 3 deep breaths before starting activities. Consistency in practice is important for children to develop skills and apply them in various situations.

Developing loving-kindness and compassion in early childhood children is another important approach from Buddhist psychology. The Kindness Curriculum developed by researchers from the University of Wisconsin-Madison is an example of applying loving-kindness principles in early childhood education. Research results found that children participating in the program showed increased helping behaviors, better social skills, and better academic performance compared to control groups (Flook et al., 2015). Adapting this curriculum for use in various contexts including France found good results in promoting mental well-being and social-emotional skills in early childhood children (Courbet et al., 2024). Loving-kindness development activities for early childhood children may include telling and creating stories about loving-kindness such as Jataka tales teaching loving-kindness and compassion, sharing and helping activities such as sharing toys and helping friends with problems, loving-kindness meditation practice for children by having children think of loved ones and send well-wishes, and creating classroom atmospheres emphasizing loving-kindness where teachers model loving-kindness and create classroom rules emphasizing mutual care.

4.2 Developing Emotional Intelligence and Creating Supportive Environments

Developing emotional intelligence in early childhood children from a Buddhist psychology perspective emphasizes helping children understand the nature of emotions, knowing that emotions are changeable and manageable. Teaching emotional vocabulary is the first important step. Children need vocabulary to identify and describe their own emotions. Teachers and parents should help children name emotions that occur. Teaching about causes

of emotions helps children understand that emotions don't occur without reason. Teaching emotional management strategies is an important skill. Early childhood children can learn simple strategies such as deep breathing, counting from one to ten, going to quiet places, using "calming corners" in classrooms with equipment to help children calm emotions. Teaching empathy through pretend play is an effective method for early childhood children. Using emotion coaching techniques developed by John Gottman is consistent with Buddhist psychology principles. This technique consists of 5 steps: being aware of children's emotions, seeing emotions as opportunities for teaching, listening and validating children's feelings, helping children name emotions, and setting limits and problem-solving together (Gottman et al., 1996).

Creating both physical and psychological environments that promote emotional development is important. From a Buddhist psychology perspective, environments should promote calmness, safety, and opportunities to practice emotional skills. Physical space design should consider children's emotional needs. Spaces should have both activity areas and quiet areas, reading corners and quiet corners where children can rest and manage emotions. Creating consistent and predictable routines helps children feel safe and reduces anxiety. Building good relationships between teachers and children is a crucial foundation for emotional development. Children must feel that teachers understand and accept them unconditionally. Creating classroom cultures emphasizing emotional safety enables children to express themselves and try and fail. Being role models by teachers and parents is the most important factor. Children learn emotional management from observing adults around them. Promoting children's emotional development is most effective when there is continuity between school and home. Educating parents about Buddhist psychology principles and methods of application at home is important (Morris et al., 2007).

5. Five-Dimensional Integrated Model for Promoting Early Childhood Emotional Development

From synthesizing theoretical concepts and relevant research findings, the author proposes a Five-Dimensional Integrated Model for promoting early childhood emotional development based on Buddhist psychology concepts. This model comprises five interconnected and mutually supportive main dimensions: 1) self-awareness development, 2) loving-kindness and compassion development, 3) emotional intelligence development, 4) mindfulness and concentration practice, and 5) positive environment creation. This model is systematic in nature, integrating with children's emotional development as the central focus. Different dimensions are interconnected and mutually supportive. Development in one dimension affects development in other dimensions, creating holistic and sustainable development. This model is flexible and can be adapted to suit each educational institution's and family's context while maintaining important principles. Implementation should begin with current situation assessment, goal setting, selecting appropriate activities, and continuous monitoring and evaluation.

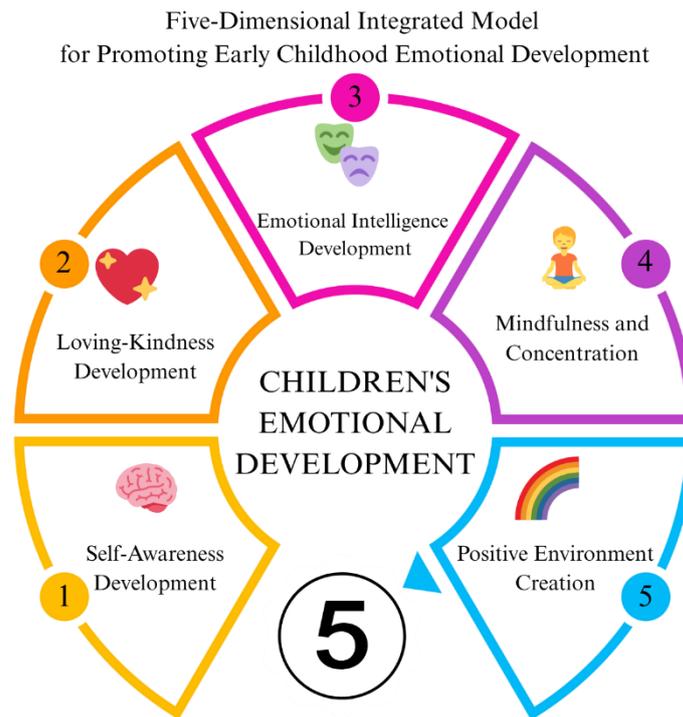


Figure 1: Five-Dimensional Integrated Model for Promoting Early Childhood Emotional Development

Dimension 1: Self-Awareness Development The first dimension emphasizes helping children know and understand themselves, including their emotions, thoughts, and body. Having self-awareness is a crucial foundation for emotional development. Activities in this dimension include: 1) observing and recording emotions, having children learn names of various emotions through picture cards, books, and mirrors, 2) using "feeling journals" where children draw pictures or stick stickers showing daily feelings, 3) "what my body tells me" activities helping children become aware of how each emotion affects the body, and 4) playing "guess the emotion" games where children show facial expressions and friends guess. Success indicators include: children can identify at least 5 basic emotions, children can explain reasons for occurring emotions, children are aware of physical signals linked to various emotions, and children dare to appropriately express their emotions.

Dimension 2: Loving-kindness and Compassion Development The second dimension emphasizes developing loving-kindness and compassion toward oneself and others. This principle comes from the four divine abodes in Buddhism. Activities in this dimension include: 1) simple loving-kindness meditation practice for children, 2) "kindness box" activities where children write or draw good things done for others, 3) "buddy system" projects pairing children to help and care for each other, 4) storytelling and discussion about loving-kindness and compassion, 5) sharing and helping others activities, and 6) practicing "warm words." Success indicators include: children show increased helping behaviors, conflicts between children decrease, children can speak words of praise and encouragement to others, children show compassion when friends have problems, and children have positive attitudes toward themselves and others.

Dimension 3: Emotional Intelligence Development The third dimension emphasizes developing understanding about emotions and managing emotions wisely. Activities in this dimension include: 1) teaching connections between thoughts, emotions, and behaviors, 2) "emotional management tools" activities teaching various strategies, 3) creating personal

"emotional toolboxes," 4) using "emotional traffic lights" to teach pausing before responding, 5) social problem-solving activities, and 6) using "emotion and problem-solving journals." Success indicators include: children can explain causes of emotions, children use at least 2-3 emotional management strategies, children can pause before responding in intense emotional situations, children have better social problem-solving skills, and aggressive behavior decreases.

Dimension 4: Mindfulness and Concentration Practice The fourth dimension emphasizes practicing mindfulness and concentration, which is the heart of Buddhist practice. Activities in this dimension include: 1) practicing various forms of breath observation, 2) children's yoga activities, 3) mindfulness practice through 5 senses, 4) "mindful walking" activities, 5) using bells or singing bowls to practice concentration, 6) short "brain breaks" activities, and 7) integrating mindfulness into daily routines. Success indicators include: children can sit still and listen attentively longer, children use breathing techniques to manage emotions, children have increased attention and concentration in learning activities, children can do activities mindfully, and impulsive behavior decreases.

Dimension 5: Positive Environment Creation The fifth dimension emphasizes creating both physical and social environments that promote emotional development. Components in this dimension include: 1) Physical environment: having quiet corners, diverse activity spaces, appropriate lighting and sound, 2) Consistent routines: clear schedules, calm beginning and ending rituals, 3) Warm relationships: teachers build close relationships with children, promote friendships, 4) Classroom culture: emphasizing emotional safety, accepting differences, 5) Family involvement: regular communication, workshops, and 6) Teacher and caregiver development: training, mental health support. Success indicators include: classroom atmosphere is warm, children feel confident expressing themselves, conflicts decrease, parents have knowledge and skills, and teachers have confidence in promoting emotional development.

All five dimensions don't work separately but are interconnected and mutually supportive. Mindfulness and concentration (dimension 4) are the foundation helping children become self-aware (dimension 1). When children know themselves, they can develop loving-kindness toward themselves and others (dimension 2). Loving-kindness helps children have positive attitudes toward learning and developing emotional intelligence (dimension 3), and good environments (dimension 5) are the context enabling all development to occur effectively. Implementing this model should begin with assessing the current situation of educational institutions and children, then planning implementation appropriate to context. The success of this model depends on commitment, continuity, and participation of all parties involved, especially teachers and parents.

6. Conclusion and Recommendations

6.1 Summary of Key Points

This academic article has presented the integration of Buddhist psychology concepts with promoting early childhood emotional development. From synthesizing relevant literature and research, Buddhist psychology principles are found to be consistent with and complement developmental psychology and modern early childhood education principles. Four important principle dimensions - mindfulness, loving-kindness, wisdom, and concentration - are foundations that can be developed into activities and methods appropriate for early childhood children. Research reviewed in this article demonstrates the effectiveness of applying Buddhist psychology in early childhood education contexts, particularly mindfulness practice and loving-kindness development, which help increase self-regulation skills, reduce aggressive behavior, increase helping behaviors, and develop better social relationships. Applying these concepts in Thai context with Buddhist cultural foundation is appropriate and likely to be easily

accepted. The five-dimensional integrated model proposed in this article is comprehensive and balanced, considering both developing children's specific skills and creating supportive contexts. Connections between dimensions enable holistic and sustainable development to occur. An important finding is that promoting early childhood emotional development based on Buddhist psychology is not merely teaching skills but cultivating lifestyle and attitudes that create balance between inner peace and good interaction with others.

6.2 Recommendations for Implementation

For teachers and early childhood institutions: Should begin by studying and understanding basic Buddhist psychology principles and practicing themselves before teaching children. Start with small, simple activities such as taking 3 deep breaths before starting activities. Integrate with existing activities rather than adding new activities. Create specific spaces for emotional management and mindfulness practice in classrooms. Communicate and work closely with parents. Record and observe children's changes regularly, and exchange learning with other teachers. For parents: Study basic principles of Buddhist psychology and emotional development. Practice mindfulness and loving-kindness themselves to model for children. Create warm and emotionally safe home atmospheres. Spend quality time with children and discuss emotions and feelings. Support practice children receive from school. Reduce digital media use and increase face-to-face activity time, and connect with community and temples. For scholars and researchers: Should conduct experimental research to test the proposed model's effectiveness in Thai contexts. Develop and test appropriate measurement tools. Study factors affecting success. Study long-term effects. Develop concrete curricula and manuals, and create practitioner and researcher communities. For policymakers: Include promoting emotional development based on Buddhist psychology in early childhood education curricula. Allocate supporting budgets. Support continuous research and development. Create cooperation networks, develop supervision and monitoring systems, and disseminate best practices.

6.3 Limitations and Future Research Directions

This academic article has some limitations to be cautious about in implementation. First, it is documentary research synthesizing from existing literature and research, not yet systematically testing the model in practice. Second, most referenced research is from foreign countries. Although universal, there may be differences in cultural and social contexts. Third, measuring emotional development particularly dimensions related to Buddhist psychology is still challenging. Future research directions should focus on: 1) experimental research to test effectiveness, 2) comparative studies of different approach effectiveness, 3) studying long-term effects, 4) developing teacher training curricula, 5) studying processes and factors affecting success, 6) developing measurement and evaluation tools, and 7) studying technology's role in promoting learning. Finally, promoting early childhood emotional development based on Buddhist psychology is a high-potential approach to creating strong foundations for Thai children in a challenging world. Blending long-accumulated Buddhist wisdom with modern scientific knowledge will help Thai children grow into adults with good mental health, loving-kindness and compassion, and skills for living happily and peacefully, benefiting not only children themselves but also creating better society and world for the future.

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