

## Development Mechanism of Temples to be Relied Upon in Difficult Times for the Elderly and People Affected by Emerging Diseases

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### Abstract

*The objectives of this research were 1) to study the role of monks in helping the elderly and those affected by emerging diseases in Chiang Mai Province, 2) to study ways of participation of temples and communities in helping the elderly, and 3) to build mechanisms in developing temples as dependencies in difficult times for the elderly. It was a mixed research including: quantitative data were simple random sampling used Yamane' formula 313 and questionnaires. Qualitative were using a purposive sampling of monks and community leaders, data were obtained from in-depth interviews and group discussions of 5 key informants from emerging diseases including the role of community and social development on the role of promoting Dharma to heal the mind 2) Guidelines for the participation of temples and communities in helping the elderly and affected people: Respondents aged 41-50 years old with 11-15 years of experience as monks had the highest level of education at bachelor's level. Most of them graduated in Dhamma teachings at the Dhamma level. Although not having studied ethics, they had a governing position and had a high level of opinions with a mean of 4.04 and a standard deviation of 0.23. They played a role in distributing dry food rice to those who were experiencing difficulties in the COVID situation. The clergy volunteer network, the savings network, and the government network led to the participation of temples and communities in helping the elderly and those affected by emerging diseases. 3) Mechanisms for temple development as a reliance in difficult times for the elderly and affected people are as follows: 1) "Boworn" Mechanism consist of Home, Temple and Community Participation Mechanism 2) Volunteer Mechanism and 3) Community Development Monks Network Mechanism.*

**Keywords:** Development Mechanism, Dependency, The Elderly, Emerging Diseases

## INTRODUCTION

The COVID-19 outbreak in Thailand, spanning from January 13, 2020, is an integral part of the global pandemic, marking a significant challenge for the nation. Thailand's distinction as the first country outside of China to confirm a COVID-19 case underscores the severity and urgency of the situation. The screening of incoming travelers, primarily from various regions of China, revealed sporadic cases, culminating in the country's first domestic transmission by January 31, 2020 (Department of Disease Control, 2022). As of January 8, 2022, Thailand reported a total of 2,251,267 COVID-19 cases, with 8,263 new infections, signifying a notable impact on public health and societal well-being. Mitigation efforts, including frequent handwashing, adherence to social distancing protocols, and compliance with medical guidance, facilitated the containment of the outbreak, reflecting the collective vigilance and cooperation of individuals across all sectors of society (Piriya Pholpiroon, 2020).

Amidst the intensified spread of COVID-19, the repercussions extended beyond health concerns to encompass various facets of daily life, including occupation, economic stability, and social dynamics. Particularly vulnerable were low-income individuals, compelled to adapt abruptly to unforeseen lifestyle changes, exacerbating existing hardships. Within the fabric of Thai society, temples have historically served as pivotal community centers, embodying spiritual sanctity and social welfare. Recognizing the enduring significance of temples, efforts were initiated to bolster their capacity to provide assistance to those in need (Department of Religious Affairs, 1999).

Under the guidance of Somdet Phra Ariyawongsaganana Supreme Patriarch Sakon Maha Patangkha Parinayok, initiatives were undertaken to establish almshouses, catering to individuals affected by the COVID-

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19 outbreak (Office of the Secretariat of the Supreme Patriarch Wat Ratchabophit Sathit Maha Simaram, 2020). In the Chiang Mai municipality, temples played a proactive role in pandemic response, supported by monks, communities, and relevant agencies. Collaborative endeavors aimed to safeguard the well-being of both clergy and laity, with initiatives encompassing the construction of almshouses and the provision of essential supplies for vulnerable populations (Office of the National Health Commission, 2020).

Given the pivotal role of temples in times of crisis, our research endeavors to explore mechanisms for their development as essential dependencies for the elderly and individuals affected by emerging diseases in Chiang Mai Province. Specifically, we seek to elucidate the role of monks in providing assistance and support, as well as examining avenues for temple and community participation in alleviating hardships. Through these efforts, we aim to cultivate resilience and reliance within temples, thereby fortifying their capacity to address societal challenges amidst adversity.

### **Objectives of the research**

Investigate the role of monks in providing assistance to the elderly and individuals affected by emerging diseases.

Explore avenues for the participation of temples and communities in supporting the elderly and those affected by emerging diseases.

Development mechanism of temple's capacity to serve as a dependable resource during challenging times for the elderly and individuals affected by emerging diseases.

## **RESEARCH METHODOLOGY**

As a Buddhist researcher, the study employs a mixed research method, integrating both quantitative and qualitative approaches through the utilization of questionnaires and interviews with focus group discussions to gather comprehensive insights. Below are the detailed components of methodology:

### **Population and Key Informants**

Quantitative, population was 1,442 by Simple random sampling and was employed Taro Yamane (1967) sample size generating formula, resulted in 313 samplings from the Chiang Mai municipality.

Qualitative, 5 key informants were purposive sampling, including 2 monk administrators and 2 developer monks with expertise in policy formulation and temple administration related to the issue of temple development during challenging times and 1 community leader.

### **Research Instruments**

Quantitative, collection involved the distribution of structured questionnaires among the 313 monks, focusing on assessing the role of monks in assisting the elderly and those affected by emerging diseases in Chiang Mai Province. The 5 Likert scale method, developed by Rensis Likert, was utilized for scoring. Content validity conducted used Index of item objective congruence: IOC) (Crocker & Algina, 1986) and Cronbach's Alpha – coefficient 0.81 with the questionnaire comprising three sections: Basic Information, Monks' Role Assessment, and Recommendations for Temple Development (Puangrat Thaweerat, 2000).

Qualitative, structured interviews were conducted with three expert examiners from Mahamakut Buddhist University, Lanna Campus, focusing on various aspects related to temple development and community support.

### **Collection**

Quantitative, collection involved researchers and graduate students from the Faculty of Religion and Philosophy distributing the questionnaires among the designated monks in the Chiang Mai municipality. Permission was sought from temple authorities prior to data collection.

Qualitative, collection included field research activities, with permission secured from the research project manager to conduct in-depth interviews with key informants, such as the Sangha Administrator and developer monks.

## **Analysis**

Quantitative, underwent computerized processing and statistical analysis, including the computation of percentages, means, and standard deviations.

Qualitative, were subjected to descriptive analysis using content analysis methods, which involved categorizing and grouping data to facilitate logical reasoning and interpretation aligned with the study objectives.

Through this meticulous research methodology, we aim to comprehensively explore the roles of monks, temples, and communities in supporting the elderly and individuals affected by emerging diseases in Chiang Mai Province, with a focus on fostering resilience and compassion within the Buddhist community.

## **RESULTS**

The analysis of investigate the role of monks in providing assistance to the elderly and individuals affected by emerging diseases. Based on the objectives of the study as follows:

### **Investigation of the Role of Monks**

The majority of monks surveyed in Chiang Mai province were aged between 41-50 years old and had 11-15 years of experience. Most monks held bachelor's degrees in Dharma Studies and occupied governing positions within temples. Their roles in assisting the elderly and those affected by emerging diseases included community and social development, social work, promotion of Dharma for mental healing, enhancement of professional skills, and providing counsel to various community groups. Temples and clubs played a crucial role in community welfare, with participation from volunteer groups being essential. Mechanisms for temple development during challenging times included "Baworn" home participation mechanisms, volunteer mechanisms, and community developer network mechanisms.

### **Guidelines for Temple and Community Participation**

Monks played a pivotal role in community unity, facilitating meetings between temple committees and village leaders to devise strategies for assisting affected community members. Volunteer groups within the community were instrumental in providing support, such as collecting information on affected households and distributing welfare packages.

### **Building Temple Development Mechanisms**

Community development monks engaged in outreach efforts, conducting home visits and building relationships to address the needs of the elderly and underprivileged. Mechanisms like the "Bowon" participation mechanism focused on instilling religious values in children and youth, supporting the elderly, and promoting the Sufficiency Economy Philosophy. Monks also supported income generation and career development in the community, enhancing quality of life and promoting traditional activities. Volunteer mechanisms, particularly during the COVID-19 pandemic, demonstrated the importance of community support initiatives in fostering stability and well-being.

**Table 1 Result of the analysis of investigate the role of monks in providing assistance to the elderly and individuals affected by emerging diseases.**

<b>Investigation of the Role of Monks</b>
• Majority of monks: 41-50 years old, 11-15 years of experience
• Most monks: Bachelor's degrees in Dharma Studies
• Roles: Community development, social work, Dharma promotion
• Temples/clubs: Crucial for community welfare
• Mechanisms: "Baworn" home, volunteer, community developer
<b>Guidelines for Temple and Community Participation</b>
• Monks facilitate meetings with village leaders
• Volunteer groups crucial for support
<b>Building Temple Development Mechanisms</b>
• Monks engage in community outreach efforts
• Mechanisms focus on religious values, support for elderly
• Monks promote Sufficiency Economy Philosophy
• Support for income generation and career development

The analysis of explore avenues for the participation of temples and communities in supporting the elderly and those affected by emerging diseases. Based on the data collected, the exploration of avenues for the participation of temples and communities in supporting the elderly and those affected by emerging diseases in Chiang Mai province yielded the following key findings:

**Monks' Role in Community Support:**

Monks in Chiang Mai province, predominantly aged between 41-50 years old with 11-15 years of experience, play multifaceted roles in assisting the elderly and individuals affected by emerging diseases. Their involvement spans community and social development, social work, promotion of Dharma for mental well-being, enhancement of professional skills, and providing consultation to various community groups. Temples and clubs serve as crucial hubs for community welfare, fostering participation from volunteer groups essential for effective support mechanisms.

**Guidelines for Temple and Community Participation:**

Monks serve as unifying figures within the community, facilitating discussions between temple committees and village leaders to devise strategies for supporting affected community members. Children and Youth Councils actively engage in gathering information on affected households and volunteering for tasks such as cooking. White packs containing dry nutrients are distributed following a community welfare model to address nutritional needs.

**Building Temple Development Mechanisms:**

Mechanisms for temple development during challenging times involve a comprehensive approach, including community outreach, continuous teaching and learning of Dharma Studies, and support for the elderly. Monks engage in caring for villagers through home visits, volunteer services, and promoting the Sufficiency Economy Philosophy to encourage income generation and career development. Traditional activities and celebrations, such as Father's Day and Mother's Day, are upheld, fostering community cohesion and well-being. Volunteer mechanisms, particularly evident during the COVID-19 pandemic, highlight the importance of community solidarity in times of crisis.

**Table 2: The analysis explores avenues for the participation of temples and communities in supporting the elderly and those affected by emerging diseases.**

Key Aspects	Avenues for Participation of Temple and Communities
Monks' Role in Community Support	<ul style="list-style-type: none"> <li>• Monks aged 41-50 with 11-15 years' experience assist the elderly and those affected by diseases.</li> <li>• They engage in community and social development, social work, and promote Dharma for mental well-being.</li> <li>• Temples and clubs act as vital centers for community welfare, facilitating volunteer participation.</li> </ul>
Guidelines for Temple and Community Participation	<ul style="list-style-type: none"> <li>• Monks serve as community unifiers, organizing support strategies with temple committees and village leaders.</li> <li>• Children and Youth Councils gather information and volunteer for tasks like cooking.</li> <li>• Distribution of white packs addresses nutritional needs based on a community welfare model.</li> </ul>
Building Temple Development Mechanisms	<ul style="list-style-type: none"> <li>• Mechanisms involve comprehensive approaches, including community outreach and support for the elderly.</li> <li>• Monks conduct home visits, provide volunteer services, and promote the Sufficiency Economy Philosophy.</li> <li>• Traditional activities like Father's Day foster community cohesion, while volunteer mechanisms highlight solidarity during crises.</li> </ul>

The development of a mechanism the temple's capacity to serve as a dependable resource during challenging times for the elderly and individuals affected by emerging diseases. Based on the comprehensive data analysis, the development of a mechanism to enhance the temple's capacity to serve as a dependable resource during challenging times for the elderly and individuals affected by emerging diseases in Chiang Mai province is outlined as follows:

**Understanding Monks' Roles and Capabilities**

Most monks involved in community support initiatives are aged between 41-50 years old, with significant experience and education in Dharma Studies. They possess diverse skills, including community and social development, social work, Dharma promotion, and consultancy, making them valuable assets in addressing

emerging challenges. Monks, alongside temple committees, establish guidelines for temple and club participation, indicating a structured approach to community support.

#### Utilizing Community Participation and Volunteerism

Monks play a pivotal role in uniting communities and fostering collaboration between temples, village leaders, and volunteer groups. Initiatives such as Children and Youth Councils gathering information and volunteering for essential tasks demonstrate the active involvement of community members in supporting the vulnerable.

#### Building Sustainable Mechanisms for Temple Development

The mechanism from the community development monks network focuses on proactive community outreach, emphasizing care for all members, especially the elderly and underprivileged. Strategies include continuous teaching of Dharma Studies, provision of volunteer services for the elderly, and promotion of income-generating activities aligned with the Sufficiency Economy Philosophy. Traditional activities and celebrations reinforce community bonds and instill moral values, contributing to overall well-being. Volunteer mechanisms, particularly evident during the COVID-19 pandemic, highlight the importance of adaptable strategies to address emergent challenges.

#### Enhancing Temple's Role as a Dependable Resource

By creating a comprehensive mechanism for temple development, the temple can serve as a reliable resource during difficult times, providing stability and support to the community. Collaboration with various sectors, adherence to Buddhist principles, and a focus on community well-being contribute to the temple's effectiveness in addressing emerging challenges. The drive of monks and the faith of the surrounding community are crucial factors in sustaining these efforts and ensuring the temple's continued role as a spiritual and practical refuge.

**Table 3: The development mechanism of temple's capacity to serve as a dependable resource during challenging times for the elderly and individuals affected by emerging diseases.**

Key Aspects	The mechanisms for developing the temple's capacity for social servicing
<b>Understanding Monks' Roles and Capabilities</b>	<ul style="list-style-type: none"> <li>• Monks aged 41-50, educated in Dharma Studies, possess diverse skills vital for community support initiatives.</li> <li>• Their involvement spans community development, social work, Dharma promotion, and consultancy, guided by established temple guidelines.</li> </ul>
<b>Utilizing Community Participation and Volunteerism</b>	<ul style="list-style-type: none"> <li>• Monks facilitate collaboration between temples, village leaders, and volunteer groups, fostering community unity.</li> <li>• Active involvement of community members, such as Children and Youth Councils, demonstrates collective support for the vulnerable.</li> </ul>
<b>Building Sustainable Mechanisms for Temple Development</b>	<ul style="list-style-type: none"> <li>• Proactive community outreach and care for the elderly and underprivileged are central to temple development strategies.</li> <li>• Emphasis on continuous teaching of Dharma Studies and income-generating activities aligns with the Sufficiency Economy Philosophy.</li> <li>• Traditional activities reinforce community bonds, while volunteer mechanisms adapt to address emergent challenges.</li> </ul>
<b>Enhancing Temple's Role as a Dependable Resource</b>	<ul style="list-style-type: none"> <li>• Comprehensive temple development mechanisms ensure stability and support during difficult times.</li> <li>• Collaboration with various sectors and adherence to Buddhist principles contribute to the temple's effectiveness.</li> <li>• The commitment of monks and the community's faith are crucial for sustaining the temple's role as a refuge.</li> </ul>

## DISCUSSION

The study delving into the role of monks in aiding the elderly and those affected by emerging diseases in Chiang Mai province sheds light on a profound aspect of Buddhist practice: compassionate service to the community. The research unearthed a fascinating profile of monks involved in this noble endeavor. Predominantly, respondents were in the age range of 41-50 years old, boasting 11-15 years of monastic experience. Their educational background was noteworthy, with many having achieved a bachelor's degree and completed Dharma Studies at the esteemed first-class Dharma level. Despite not all having undergone Pali course studies, these monks held pivotal governing positions within their respective communities, diligently following guidelines for temple and club participation aimed at aiding the vulnerable segments of society in Chiang Mai Province. The study's findings underscored the resolute commitment of these monks, with the majority

expressing strong opinions regarding temple and club participation approaches, rating them highly at an average of 4.04, with a tight standard deviation of 0.23. Their multifaceted roles in this humanitarian effort were expansive, encompassing not only community and social development but also assuming responsibilities akin to social workers, promoters of Dharma for mental healing, facilitators of professional skill development, and invaluable consultants catering to diverse age groups within the community. The involvement of temples and clubs in this noble cause significantly contributed to the welfare of the community, with volunteer groups playing an indispensable role in the process. Upholding the principles of Dhamma, including the 4 Noble Truths, the 4 Principles of Perseverance, the 5 Precepts, and the 8 Precepts, was fundamental in addressing the pertinent issues faced by the elderly and those afflicted by emerging diseases. Establishing robust networks and partnerships further fortified the efficacy of these initiatives, fostering collaboration among clergy volunteer networks, savings networks, and government entities. The temple's development mechanism emerged as a stalwart support system during challenging times, offering vital assistance to the elderly and those grappling with emerging diseases in Chiang Mai Province. Notably, the study's findings resonate with the research conducted by Phramaha Sangwon Thednam, emphasizing the pivotal role of abbots in steering community development initiatives towards greater efficacy. Particularly noteworthy is the emphasis on mental development, echoing the profound Buddhist principle of cultivating inner well-being alongside external assistance. In essence, this study not only highlights the invaluable contributions of monks in addressing societal challenges but also underscores the profound intersection between Buddhist principles and practical compassion, offering a beacon of hope and support to the vulnerable segments of society (Phramaha Sangwon Thednam, 2007).

Guidelines for the participation of temples and communities in helping the elderly and those affected by emerging diseases in Chiang Mai province. It was found that the monks played a role in uniting the community. There was a meeting of the temple committee with the village headman to brainstorm ideas on helping the affected community members. Children and Youth Councils collected information on affected households and volunteered to cook. White packs of dry nutrients were distributed along the lines of the community welfare model. Participation from volunteer groups in the community were essential. The Buddhist study exploring the involvement of monks in aiding the elderly and those affected by emerging diseases in Chiang Mai province offers profound insights into the compassionate ethos underlying Buddhist practice. In this context, monks serve not only as spiritual leaders but also as catalysts for community cohesion and welfare. One striking observation from the study is the pivotal role of monks in fostering unity within the community. This is exemplified by instances where temple committees convened meetings with village headmen to strategize on effective ways to assist affected community members. Such collaborative efforts serve as a testament to the monks' ability to bridge divides and mobilize collective action for the greater good. Moreover, the study highlights the proactive engagement of various segments of the community, including the Children and Youth Councils. These groups, driven by a sense of altruism and solidarity, took on the responsibility of collecting information on affected households and volunteered to prepare meals a heartening display of intergenerational support and empathy. A notable aspect of the community response was the distribution of white packs containing dry nutrients, mirroring a community welfare model. This pragmatic approach underscores the importance of addressing not only immediate needs but also ensuring long-term resilience and well-being among affected individuals and families.

Central to the success of these initiatives was the indispensable participation of volunteer groups within the community. Their dedication and selflessness epitomize the spirit of "seva" or selfless service, a core tenet of Buddhist ethics that emphasizes compassion and altruism towards all beings. Incorporating additional citations enriches the discussion and provides a scholarly foundation for the findings presented. Therefore, it is imperative to reference relevant literature that corroborates the study's observations and insights. For instance, in support of the collaborative efforts between monks and community leaders, one could cite the work of Phramaha Sangwon Thednam, who elucidates the role of abbots in fostering community development and cohesion (Thednam, 2007). Similarly, the proactive involvement of youth groups aligns with Buddhist teachings on the importance of cultivating compassion and social responsibility from a young age. This resonates with studies by scholars such as Dr. Susan Bassnett, who explores the transformative potential of youth engagement in community development initiatives (Bassnett, Year). Furthermore, the distribution of white packs of dry

nutrients reflects a pragmatic approach rooted in Buddhist principles of compassionate action and alleviating suffering. This could be supported by research conducted by Tho, H.V., et al. (2023), who examines the intersection of Buddhist ethics and humanitarian aid efforts. In conclusion, the Buddhist study underscores the profound impact of monks' involvement in community welfare initiatives, highlighting the transformative power of compassion and collective action in addressing societal challenges.

Building a temple development mechanism for dependency in difficult times for the elderly and those affected by emerging diseases in Chiang Mai Province. The findings revealed that the mechanism within the community development monks network involved a process whereby monks worked on themselves to better serve society. Community outreach initiatives included caring for villagers, conducting home visits, and fostering relationships. They actively inquired about the hardships faced by various demographic groups, particularly focusing on the elderly, the underprivileged, and those experiencing life challenges. This approach resonates with the research of Phra Maha Theerawut Boonma, who emphasized the importance of enhancing the monks' role in community development (Boonma, 2011). Additionally, the study identified specific issues for consideration. These included encouraging monks engaged in community development and fostering their recognition of its importance, as well as promoting cooperation among all sectors involved in development. Certain roles were highlighted as ones that monks could not perform alone (Boonma, 2011). Another mechanism discussed was the "Bowon" houses, temples, and community participation framework, which commenced with engagement efforts targeted at children and youth. Continuous teaching and learning of Dhamma Studies, such as Buddhist Students on Sundays, aimed to motivate children and youth to recognize the significance of religion and cultivate virtuous qualities beneficial to family and society through participatory activities. Scholarship promotions for children and youth were deemed helpful (Boonma, 2011).

Furthermore, monks were noted to extend support to the elderly, visiting their homes and providing volunteer services, particularly for those facing travel challenges or unable to reach the temple. This aligns with the research of Phra Mahaphanuwat Patipanmethee and Sasiwimon Rangsingh, who highlighted the adaptive nature of Ming Muang Moon Temple, driven by the abbot's vision to support and develop the community in accordance with evolving social contexts (Patipanmethee & Rangsingh, 2019). Additionally, monks supported income and career creation initiatives, encouraging community members to pursue livelihoods in line with the Sufficiency Economy Philosophy of King Rama IX. This included projects such as vegetable planting, fostering a sense of familial love and community learning (Patipanmethee & Rangsingh, 2019).

This is in line with the research of Provost Suchinthammaniwit. It was concluded that monks play an important role in improving their quality of life in terms of morality, ethics, and being a good role model in being a developer monk and applying the concept of the sufficiency economy of His Majesty the King to the various activities of the temple (Phra Kru Sujinthammaniwit, 2011). In earlier times, the temple served as a supporter, providing services free of charge, or gratuitously, to save funds for those with no income or occupation. However, after the first act of charity, and then subsequently, it was sold as a leavening agent at an economical price. This can be compared to the idea that, in addition to giving, such as giving fish, we must also teach individuals how to catch fish. Furthermore, monks engage in traditional activities and observe important days such as Father's Day and Mother's Day, when parents and grandparents participate in activities that have become traditions. Additionally, there is a gathering of children, youth, and the elderly during Buddhist Lent to combat drug abuse. There is a truth in accumulating wealth in the community welfare organization based on Buddhadharma, and welfare is provided to assist one another. This can be considered the norm within the community. Regarding the Volunteer Mechanism, during the COVID-19 pandemic situation, there were groups that assisted society without waiting for a request for volunteer help. Are you willing to help members in Chunchon who are facing problems? There is a group of volunteers who distribute alcohol gel and mobilize survival bags for the elderly, providing monitoring and care from beginning to end through the cooperation of children, youth, the elderly, and community members. Establishing a mechanism to develop the temple to be relied upon during difficult times is one of the reasons for providing care and building stability during the COVID period, ensuring everyone can weather the crisis successfully. This aligns with the research of Uten Larping, who concluded that the development of good social well-being encompasses well-being in families, communities, workplaces, society, and the world. This includes the provision of good social services to foster

peace (Uten Larping, 2018). Similarly, Phramahapanuwat Patiphanmethee and Sasiwimon Rangsingh concluded that Wat Ming Muang Moon plays an essential role in religion as a spiritual refuge for the community, and it also contributes to community development in various ways, including the promotion of education and public welfare. Roles such as promoting talismans, propagating Dharma, supporting arts, traditions, rituals, and tourism all contribute to community development. The commitment of the monks and the faith of the surrounding community are vital (Phra Mahaphanuwat Patiparnmethee and Sasiwimon Rangsingh, 2019).

## **CONCLUSION**

In summary, the results of the quantitative data study revealed that the study of the approaches to the participation of temples and communities in helping the elderly and those affected by emerging diseases in Chiang Mai Province is beneficial. Most of the respondents were between the ages of 41-50. And most of them had 11-15 years of experience as monks, and their education level was at the bachelor's degree level. Most of them graduated from Dharma department, Dharma level, first class and most of them did not study the Pali course. Most have administrative positions. And most of them had a high level of opinion with an average of 4.04 and a standard deviation of 0.23, and most of them had a role in the distribution of dry food rice to distribute to those who are experiencing difficulties in the COVID situation.

The qualitative study found that the role of monks in helping the elderly and those affected by emerging diseases in Chiang Mai Province played a role in community and social development, social worker roles, and the role of promoting Dharma to heal the mind. The role of promoting professional skills for the people and the role of advisor to all groups were also promoted. All ages in the community were affected. Participation of temples and clubs in helping the elderly, and those affected by emerging diseases in Chiang Mai Province caused a form of community welfare. Participation was mainly from volunteer groups in the community. The issue of applying dharma principles to roles to create dharma principles are the 4 Noble Truths, the 4 Principles of Perseverance, the 5 Precepts, and the 8 Precepts. A network of participating partners included clergy, volunteer networks, the savings network, government networks and the temple development mechanism. They developed a dependency in difficult times for the elderly. and those affected by emerging diseases in Chiang Mai Province. The following mechanisms were established: 1) "Baworn" home, temple and community participation mechanism, 2) volunteer mechanism and 3) mechanism from the community developer network of monks.

### **The Body of Knowledge**

New knowledge arising from the research on temple development mechanisms is a dependency in difficult times for the elderly and those affected by emerging diseases in Chiang Mai Province. It was found that there were new bodies of knowledge as follows: 1) The role of monks in helping the elderly and those affected by emerging diseases in Chiang Mai Province, such as the role of community and social development. Also noted are the role of promoting Dharma to heal the mind, the role of promoting professional skills for the people and role as a consultant to the community. 2) Participation of temples and clubs in helping the elderly and those affected by emerging diseases in Chiang Mai Province caused a form of community welfare. Participation from volunteer groups in the community was essential. There were network partners and participating groups. There were both clergy volunteer networks, savings networks, and government networks. 3) The application of dharma principles to roles generating dharma principles, namely the 4 Noble Truths, the 4 Perseverance Principles, the 5 Precepts and the 8 Precepts, and 4) Temple development mechanisms are difficult to rely on for the elderly. Those affected by emerging diseases in Chiang Mai Province consisted of 1) "Boworn" Home, Temple and Community Participation Mechanism 2) Volunteer Mechanism 3) Mechanism from the Community Development Monks Network. (Figure 1)



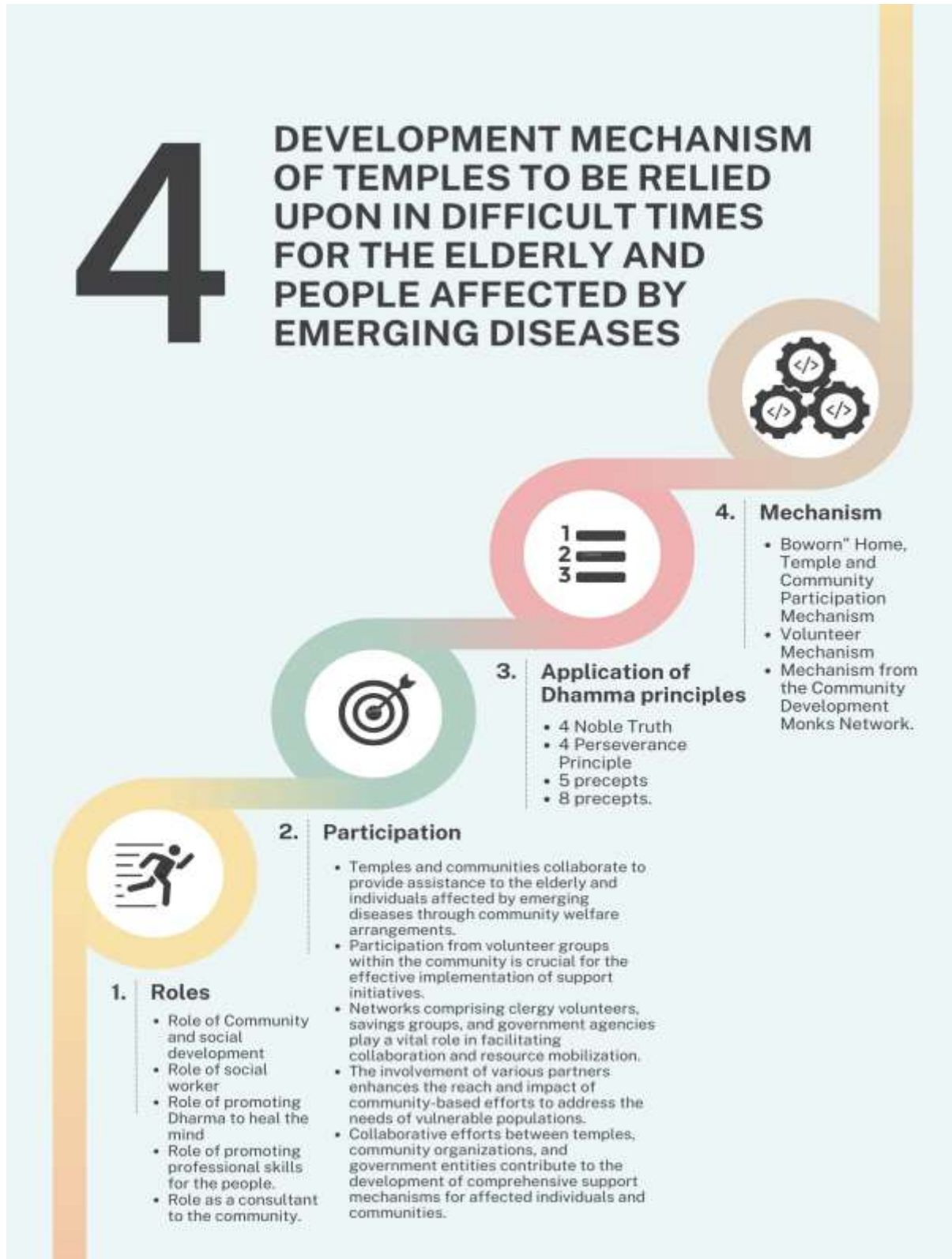


Figure: 1 The body of knowledge on the development mechanism of temples to be dependencies in difficult times for the elderly and those affected by emerging diseases

## **SUGGESTIONS**

### **Policy recommendations**

The Sangha should include in the annual plan a plan for the development of temples as a dependency in difficult times for the elderly and those affected by emerging disease

The government should promote the strength of various groups and clubs in the community according to the annual development plan in order to prepare for the situation of emerging diseases in advance.

### **Research Suggestions**

If research is conducted, the impact of emerging diseases should be studied and evaluated as supporting information for future studies.

Lessons should be taken from research and lessons learned from communities and people affected by emerging diseases in order to use the information to synthesize and prepare for the future.

### **Declaration of Interests**

We declare that there are no conflicts of interest to disclose regarding this research.

### **Ethic Consideration**

This research was conducted in accordance with the ethical guidelines provided by [Name of Regulatory Body or Institution]. All participants involved in the study provided informed consent, and their anonymity and confidentiality were strictly maintained. Additionally, the research received approval from the relevant ethics committee (Research Ethics Certificate R.238/2565) from Research Ethics Committee, Mahachulalongkornrajavidyalaya University.

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### **Definition of Conflicts of Interest**

Conflicts of interest are defined as situations in which personal or financial considerations may compromise the integrity or objectivity of the research. In the context of this study, no conflicts of interest have been identified or declared by the researchers involved.

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