



## THE PRINCIPLE OF IDDHIPĀDA 4 TO PROMOTE THE CREATIVE WISDOM-BASED LIVELIHOOD OF THE ELDERLY

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### Abstract

**Background and Objectives:** In Thailand, Thai society is currently entering an aging society, which results in the increasing burden of caring for the elderly. Searching for hidden potential in the elderly is a guideline or process that makes the community to realize the importance and value of the elderly people. They are considered to be the wisdom of the community. The purposes include bringing those potentials out to find career paths and increasing economic value for the benefit of the elderly and the community at the same time. It also helps the elderly to have sufficient income for their lives without the need to depend on their descendants, as well as being a necessary force in driving the country's development to solve poverty. If there is an assembly to develop careers for increasing income, it can develop the quality of life of the elderly to have the ability to rely on themselves. Therefore, the researchers aim to study the objectives of such problems. This research aims to study the promotion of the creative wisdom-based livelihood of the elderly and apply the principle of Iddhipāda 4 to promote the creative wisdom-based livelihood of the elderly.

**Methodology:** The study employed a qualitative research method by collecting data from related documents and in-depth interviews. Key informants included two scholar monks, two representatives from the Community Development Office in Phimai District of Nakhon Ratchasima Province, two



representatives from the Agriculture Office of Nakhon Ratchasima Province, two representatives from the Industrial Office of Nakhon Ratchasima Province, four elderly from Krachon Subdistrict Community in Phimai District of Nakhon Ratchasima Province, and four caregivers of the elderly from the families of the elderly in Nakhon Ratchasima Province. This research analyzed documents, related research, and the data from in-depth interviews.

**Main Results:** The results of this work could be outlined as follows; Firstly, the promotion of the creative wisdom-based livelihood of the elderly consisted of the participation of community members in promoting the livelihood of the elderly with local resources by developing their basketry skills to create jobs, income, make beneficial use of their free time, and to promote their physical and mental health. These results could have been used as a guideline for promoting the livelihood of the elderly, increasing their income, creating jobs or activities within occupational groups. It was the method that made the elderly feel engaged in the activities. Secondly, the principle of Iddhipāda 4 promoted the creative wisdom-based livelihood of the elderly. It was the application of Buddhist principles that could have anchored the spirit of the elderly to achieve success in promoting their livelihood.

**Involvement to Buddhadhamma:** The principle of Iddhipāda 4 in promoting the creative wisdom-based livelihood of the elderly involved the characteristics of Applied Buddhism. It consisted of Chanda (Aspiration), Viriya (Effort), Citta (Thoughtfulness), and *Vīṃamsā* (Reasoning). If this Buddhist principle was applied to the lives of the elderly, it could have created happiness for them.

**Conclusions:** Due to the constantly increased number of older adults in Thai society, promoting their livelihood in the present day was considered as important as promoting their ability to rely on themselves and adapt to their deterioration with age. The assistance and support from network partners on the livelihood of the elderly could have resulted in reducing the burden of care from the government sector.

**Keywords:** The Principle of Iddhipāda 4, Livelihood Promotion, Elderly, Creative Wisdom

## Introduction

A change in population structure towards an aging society is an important and challenging issue for Thailand. Therefore, the management of an aging society requires an extended period of time for management-related issues, including caring for the elderly, creating jobs, providing opportunities for the elderly, and creating income security for the elderly. These various policy guidelines were presented issues in many related ministries and departments. They include national strategies that are related to the economy and society. It should operate as the national agenda (National Labor Development Advisory Council, 2013).

In the present day, the average life expectancy of Thai people is around 75 years (75 years for males and 78 years for females), which has resulted in a rapid growth in the elderly population. It causes the nation to increase expenses in welfare for the elderly. All families have to bear more of the burden of caring for the elderly. Meanwhile, the elderly have a longer life expectancy. They have to face problems of lacking or insufficient income. The results



on mentality are caused by highly changing lifestyles in society due to the economy in the current day is an important matter. Family members have to take jobs outside their home. They have to leave their elderly alone without someone taking care of them. Their importance for others and society may be decreased. These causes may decrease the satisfaction of the elderly. Some elderly have to live their life alone with loneliness, abandonment, and lack of the will to live. These groups of people are increasing in number (Chansarn, 2012). In Thai society, people who are becoming to be elderly also have to prepare themselves. There are examples of problems among the elderly in urban society, such as Bangkok, where they are found to be alone without good neighbors who can be understanding. Therefore, these problems are caused by some households that live as single families, which move frequently and lack good interaction with neighbors. In countryside society, even though most elderly live alone, they still have their relatives, friends, and neighbors to communicate with each other to relieve some of their distress (Zhan, 1992). Besides the problems of the elderly who once had absolute role power in their houses or offices, when they retire from those roles, the roles of these elderly are lessened. They lack warmth from people around them, and it causes them to be depressed and finally get sick. Some elderly can die from their sickness. Some elderly have been negligent in past lives or mismanaging wealth. Therefore, they lack money to spend in their old age. Preparing for the four requisites is an important matter, but preparing the mentality to accept things that would happen to oneself is more important. It includes learning to let go, accepting reality, and adjusting oneself to fit in with others. Kowtrakul (1993) explains that the elderly have some changes in their physical, social and mentality. They can solve problems by meditation which make their mind to be peaceful. The problems of social structure that clearly follow are the lack of people in society, which includes working-age people that decrease day by day. Most elderly do not have enough income for their life, and the government has to bear more of the burden of budget for appropriate welfare for the elderly. When there is a situation like this in the elderly society, every sector should not push the burden on the government alone. Using social capital to help care for the elderly in each community would definitely have a positive impact on society as a whole. Therefore, it is an expression of gratitude and helps maintain the status of the elderly as "Rom Bodhi, Rom Sai (Banyan)" for their children (Department of Older Persons (DOP), 2023).

With the economic growth and development trend, people's lifestyles have changed rapidly, especially in the countryside, where the lives of extended families have turned into a single family. The majority of the population in the community are elderly, who stay with infants. Their living conditions are poor, and without their children or grandchildren who can care for them, causing difficulties in their lives. The elderly, in addition to having to take care of the house, also have the burden of raising their grandchildren because the grandchildren's parents have to go out and earn money outside the home or have to go to work in other provinces. The elderly do not have careers that generate income for themselves. Although the government has welfare for the elderly, it is insufficient for their livelihood because of the rising prices of services and



various health problems that arise (Office of the National Economic and Social Development Board, 2016). The situation mentioned above affects the elderly and the country's development in terms of investment, production, and savings. The financial burden of providing welfare for the elderly, including additional occupations, is currently another option to solve the problems of the economic situation with a high cost of living and an economic downturn. People in society desire a better life and praise from others in order to increase their self-esteem. Having a career or job that can make a living, generate sufficient income to meet one's own needs, and a career that suits oneself would bring satisfaction to life. It is also a way to make use of one's free time and gain additional income from the primary income or, in some cases, different occupation serves as a self-discovery. On the other hand, it is possible to pursue additional careers until they have a better life or until it becomes the main occupation that can replace the additional careers (Saranjit, 2015). Based on the above conditions, the discovery of hidden potential in the elderly is a guideline or process that makes the community recognize the importance and value of the elderly, which is considered the wisdom of the community. Bringing such potential out to find a career path and increase the economic value for the benefit of the elderly and the community at the same time also helps the elderly earn enough income to live without relying on their children. It can be a necessary additional force in driving the country's development to solve poverty if there is a union to develop careers that increase income and improve the quality of life for the elderly to be self-reliant. It can be seen that the problem of the elderly is a very interesting one, especially the elderly in Nakhon Ratchasima Province, which is likely to continuously increase. From the issue of the elderly, there is another solution to the problem, which is the application of the Buddhist principle as the spiritual anchor or the adaptation of the lifestyle with the principle of Iddhipāda 4. The principle is supposed to encourage the elderly to know how to help themselves and accept their potential, an important factor in living a life. When there is a situation like this in the elderly society, every sector should not push the burden on the government alone. Using social capital to help care for the elderly in each community would positively impact society as a whole. Therefore, it is an expression of gratitude and helps maintain the status of the elderly as "Rom Bodhi and Rom Sai (Banyan)" for their children (Department of Older Persons (DOP), 2023).

Therefore, the researchers are interested in studying the promotion of the livelihood of the elderly from creative wisdom so that the elderly can realize their value and importance because career development for the elderly is for the elderly not to burden their children and the government. By including the principle of Iddhipāda 4, it can promote the creative wisdom-based livelihood of the elderly.

### **Objectives**

This research aims to study the promotion of the creative wisdom-based livelihood of the elderly and apply the principle of Iddhipāda 4 to promote the creative wisdom-based livelihood of the elderly.





## Methodology

This research was qualitative in the form of an in-depth interview with the study of concepts and the analysis from documentary theory.

### Key informants

Key informants included two scholar monks in Nakhon Ratchasima Province, two representatives from the Community Development Office in Phimai District of Nakhon Ratchasima Province, two representatives from the Agriculture Office of Nakhon Ratchasima Province, two representatives from the Industrial Office of Nakhon Ratchasima Province, and four elderly from Krachon Subdistrict Community in Phimai District of Nakhon Ratchasima Province. The sample, mainly based on age group, was purposively selected and divided into two groups. The first group consisted of 60-74 years old elderly, and the second group consisted of elderly aged 75 years old and over. Moreover, the sample was chosen based on occupations, namely the elderly without work, the elderly who worked in agriculture, and the elderly who were pensioners. The sample also included four caregivers of the elderly, consisting of four persons explicitly selected from families with the elderly aged 60-74 years and over 75 years. The sample was divided into two groups, with a total of 16 persons. It included families from which the elderly played a role in community activities and families with elderly who had health problems that required close care.

### Research tools

In-depth interviews were created from literature reviews, documents, and relevant research by conducting in-depth interviews with experts and people experienced in promoting the elderly livelihood. It was an in-depth structured interview with an open-ended question style to conduct an in-depth interview on the promotion of the creative wisdom-based livelihood of the elderly and the application of the principle of Iddhipāda 4 in the promotion of the creative wisdom-based livelihood of the elderly, which had four steps to create tools. In the first step, the study analyzed related theoretical concepts to analyze principles, concepts, theories, and various findings related to the application of the principle of Iddhipāda 4 for promoting the creative wisdom-based livelihood of the elderly. The primary source was the Thai Tipiṭaka Mahachulalongkornrajavidyalaya Edition, 1996, and secondary sources included books, textbooks, documents, journals, theses, articles, and other academic works, including reliable electronic data related to the study subject. In the second step, the study used conclusions obtained from the analysis to synthesize various ideas related to research to use as a guideline for creating the structured interview. In the third step, the study created a structured interview and tested for its content validity by finding the coefficient of consistency (Index of Item-Objective Congruence: IOC) (Cronbach, 1990). Checking the validity of the content was done by taking the interview to the experts to consider whether each question in the interview was consistent with the behavioral objectives. If it was in accordance, the expert would give a value of "+1," but if the expert thought that the interview was not in accordance with the objective, the value would be given as "-1," and in the case where the expert was not sure that the interview form was consistent with the



objective or not, they would give a value of "0." In the fourth step, the study used the interview form to interview people with experience in promoting the livelihoods of the elderly.

### **Data Collection**

The researchers collected qualitative data within two sequences. In the first sequence, the researchers collected data with documentary analysis, which was the study of data and knowledge that related to the promotion of the creative wisdom-based livelihood and the principle of Iddhipāda 4. In the second sequence, the interview for collecting in-depth data was conducted within five steps. In the first step, the researchers studied the promotion of creative wisdom-based livelihood. In the second step, the researchers studied guidelines, principles, concepts, and theories that related to the principle of Iddhipāda 4. In the third step, the researchers created research tools, which included an in-depth interview form that, in accordance with the framework of data from the literature review, was taken as the guideline for making questions in the interview. Then, three experts checked the research tool for validity and accuracy from consistency of content and language use. In the fourth step, the researchers studied the data with a field study to interview with in-depth interviews from 16 key informants. The researchers collected documents and interview data about principles of the promotion of livelihood and methods of applying the principle of Iddhipāda 4 in promoting the creative wisdom-based livelihood of the elderly. In the fifth step, the researchers analyzed and synthesized all data from the field study that was conducted with in-depth interviews and all documents. The results of the research were concluded with content analysis, which was in accordance with the main principle. And in the sixth step, the researchers presented the promotion of the creative wisdom-based livelihood and the application of the principle of Iddhipāda 4 in the promotion of the creative wisdom-based livelihood.

### **Data Analysis**

In this research, the researchers analyzed qualitative data within two steps. In the first step, the researchers analyzed and synthesized documents and related research, which included analysis of data and knowledge in terms of theoretical study, related research that concerned the promotion of the creative wisdom-based livelihood, and application of the principle of Iddhipāda 4 in promotion of the creative wisdom-based livelihood. In the second step, the researchers analyzed data from transcripts that transcribed the tape. The interview form was a structured interview, which had open-ended questions. The researchers classified data from the number of respondents who responded to each question from each group, then classified each aspect in each group of issues to gain data according to the research objectives.

## **Results and Discussion**

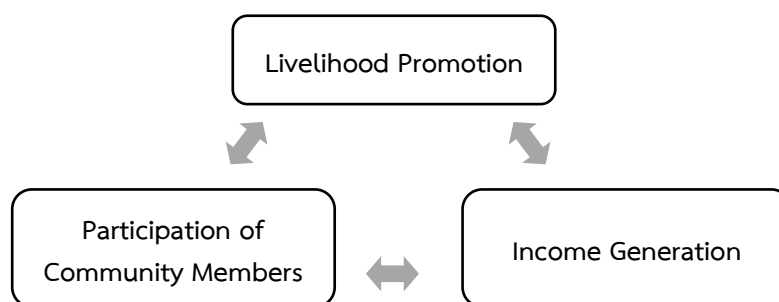
1. The promotion of the creative wisdom-based livelihood indicated that the promotion of the creative wisdom-based livelihood derived from two factors. Firstly, it was the participation of people in the community in the promotion of livelihood in Krachon Subdistrict Administrative Organization with Talat Pradu Temple in Phimai district, Nakhon Ratchasima Province.



They promoted livelihood for the elderly by using the resources in the local areas with the development of basketry, which produced the product from the wisdom of the elderly. The basketry was considered a handicraft product that was made to be used as tools for daily life. It had a beauty that showed the uniqueness of the area with a value that deserved conservation. It created jobs and income and made good of free time, which also promoted physical and mental health for the elderly. The promotion of livelihood in the local area with the Krachon Subdistrict Administrative Organization and the community gave the elderly the opportunity to participate in planning and opinion expression from people forums, truly placing importance on promoting livelihood for gaining income for the elderly. If the Krachon Subdistrict Administrative Organization and its network in the area with government agencies, private sectors, and the temple built a club for the elderly, it would have been a learning center for the community. The budget for the training session for the elderly allowed them to develop their basketry products made from bamboo to meet the market demand for conducting activities. It would have encouraged the elderly not to be lonely and to participate more in activities with community members every month. The participation of the Krachon Subdistrict Administrative Organization and Talat Pradu Temple would have been a foundation for promoting activities for the elderly. The community leader would have joined the meetings and activities in the community every time to acknowledge the problems and needs of the elderly. In terms of participating in receiving service from the project, the community leader regularly conducted vocational training with the Provincial Community Development Office of Nakhon Ratchasima, which included processing round bamboo baskets to make offering packages for monks that became very popular in the present-day among Buddhists who came to the temple for the offering. All elderly in the community received the promotion of livelihood by the Krachon Subdistrict Administrative Organization and Provincial Community Development Office of Nakhon Ratchasima. The community also promoted the elderly to have careers and more income, which most elderly trained the careers that took place in the market for selling their product, including funding sources that could have continuously developed their careers. Secondly, the guideline for promoting livelihood created income for the elderly. It encouraged the elderly to participate more in creating careers or joining one of the activities, which was the method that motivated the elderly to join and cooperate more with such activities. The network that came from those government agencies or related organizations, including Talat Pradu Temple and the elderly club, conducted activities that related to the interests or ability of the elderly by taking into account the benefit that the elderly could have received because it would have affected to their learning ability and success on livelihood. The management method that connected with promoting livelihood in a systematic and concrete way, which promoted and supported problem-solving for the needs of the elderly, had fundamental measures of conduct that were consistent and beneficial to good management. It conformed to the research of Phangnarean, who conducted research on "Community Participation in Career Development for Increasing the Elderly's incomes." The results of the research indicated that community



participation in terms of planning with the subdistrict administrative organization and the community gave opportunities to the elderly to participate in planning by expressing opinions through people forums from the subdistrict administrative organization and other channels. In the aspect of operation by community leaders, they would have pushed forward to create projects and activities regularly. In the aspect of the service from the project of the subdistrict administrative organization and the community, they continuously conducted activities and training sessions, such as a professional course on making handmade bags from discarded materials for the elderly. The conclusion from the research indicated that a group of community enterprises in the Tepharak Subdistrict participated in lecturing and teaching to make a bag from discarded materials. The reasons for choosing this side job were that the community in the Tepharak Subdistrict was an urban community and, therefore, had too many discarded materials, such as soda cans, beer cans, and cardboard boxes with beautiful patterns. If the elderly had joined the training session, they would have brought the knowledge to do a side job to gain more income. The elderly might have united as a group to sell their product in the name of the elderly club of the subdistrict. They might have sold their products at OTOP (One Tambon One Product) events in Tepharak Subdistrict or Samut Prakan Province (Phangnarean, 2021). It also conformed to the research of Wanlamso, who studied "Guidelines for Occupational Promotion of The Elderly in Banrai Sub District Municipalities Hat Yai District Province Songkhla." The results of the research indicated that the elderly desired vocational training, which included careers they desired, such as Thai massage, making herbal compresses, and making sandalwood flowers. The organization in Banrai Subdistrict Municipality should have conducted training sessions to give knowledge by lecturer and activities for promoting relationships within the community. The Banrai Subdistrict Municipality supported the union of career groups by promoting such existing career groups in the local area with budget, materials, and required tools for their careers. The Banrai Subdistrict Municipality created a funding source to promote public relations for the products in the community and provided a market to sell the products. The Banrai Subdistrict Municipality started a project to promote careers within the local area and follow-up to assess for improvement and development on behalf of building strength in careers to the needs of the elderly in the local area according to their lifestyle. It depended on wisdom and local resources to support the capability to create products along with supporting beneficial careers, which truly met the needs of the elderly (Wanlamso, 2020), as depicted in Figure 1.



**Figure 1** Promoting the livelihood of the elderly from creative wisdom



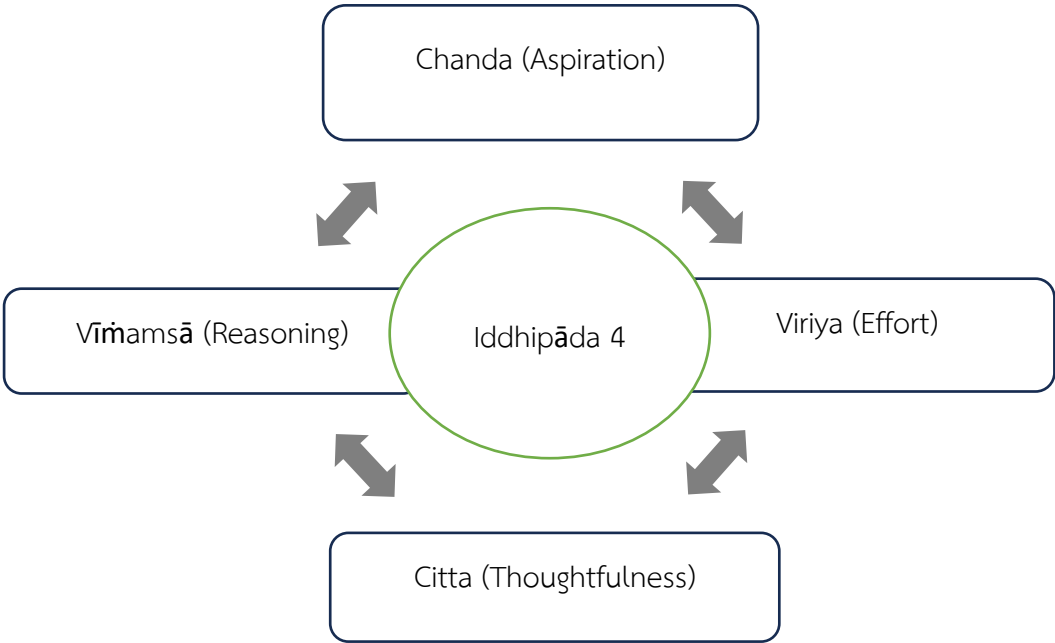


2. The principle of Iddhipāda in 4 for promoting the creative wisdom-based livelihood of the elderly indicated that the promotion of the creative wisdom-based livelihood of the elderly, according to the principle of Iddhipāda 4, was the way to success. It was the guideline according to Buddhist principles for reaching success in promoting livelihood for the elderly. The principle of Iddhipāda 4 consisted of four elements. The first element was Chanda (Aspiration), which implied that the beginning of livelihood depended on love and satisfaction. The activities that created income for the elderly were appropriate with their age, lifestyles, knowledge, and capability for honest careers, desires for their capability development, and the successful product made from wisdom. Thus, the beginning of living with simple livelihood satisfaction helped the elderly to get careers and self-esteem from being able to help themselves, which lowered their dependency on their offspring and neighborhood. Therefore, Chanda (Aspiration) was the first step to making the career of the elderly to be successful. There were many patterns of work, which included planning and directing the guidelines that made the elderly confident in their work. They were proud that they could have created their careers, which created income for the elderly that was appropriate with their gender and age. They were not a burden of their families, and the results from their careers could be an example to the community. The second element was Viriya (Effort), which implied that the promotion of livelihood for the elderly in the community must have made the elderly proud. In order for the careers of the elderly to be successful, it depended on their diligence as the basis, along with patience as the root of working for success. However, the caregivers of the elderly might be involved in supporting the elderly in their work. The caregivers helped prepare and seek knowledge suitable for the use as guidelines to solve problems that occurred to the elderly, which included helping the elderly maintain their lives. The third element was Citta (Thoughtfulness), which implied attention in living with livelihood, indicating that anyone must have been attentive for the success of the work. They must have chosen a way to improve and develop capability, which was important for the livelihood of the elderly. It provoked thought, attention, and curiosity for self-improvement and work assessment in order to meet the plan that was set. Therefore, the thought of the elderly was considered the step to the success of the elderly. The fourth element was Vīṃamsā (Reasoning), which implied the elderly who were successful in their livelihood used knowledge and experience by carefully considering how to conduct a career and do their work. There was a way to learn by researching new knowledge, which led to creating jobs for the elderly. Cultivating love for the profession included passing on work experiences to children and grandchildren or those who were interested. Collaboration with relevant agencies to find solutions for career development for the elderly stabilized and sustained the generation of income in the community. It created a community that was aware of its value, which could have increased the value arising from the livelihood of the elderly. Thus, the principle of Iddhipāda 4 became the principle of success in promoting the creative wisdom-based livelihood of the elderly. The career of the elderly and the union of the elderly career became an example in the community. The promotion of exercising the body by being thoughtful caused the work to be considerable, from diligence, patience, and effort to reach success. Examining work



continuously to find mistakes and adapting such mistakes to be the guideline for problem-solving could have developed the work quality. Constant assessment and evaluation by increasing marketing channels could have leveled up the product to be diverse, which could have increased the income. It advanced happiness within families and strengthened the community, which included the development of elderly careers to become local. It was developed to be a creative achievement for the community in terms of food by lowering sweetness, saltiness, and greasiness, which included foods that could have caused side effects after diagnosis. The knowledge about choosing appropriate food for the elderly by conducting the integration of activities produced the product for an elderly career. It included selling healthy local food, the product from the elderly club, and the management of caring for the elderly, which affects the income of the community members. It conformed to the research of Netwong & Thirawan (2019), who conducted research on "The Effect of the Promotion Health Program to Enhance Mind Healthy Life for Elderly Following the Main Buddhist." The result of the research indicated that the promotion of health programs to enhance a healthy life for the elderly following the main Buddhist principle with the handbook for the program of promoting health for the elderly utilized the principle of Iddhipāda 4 as the pivotal factor in each aspect, which included physical, emotional, social, and wisdom. It took the principle of Iddhipāda 4 to describe and find a reason to be consistent in each aspect. The general people could have easily understood by using the principle of Iddhipāda 4, which included Chanda (Aspiration), Viriya (Effort), Citta (Thoughtfulness), and Vīṃamsā (Reasoning). It was in accordance with Buddhist principles by connecting each activity to each aspect. There were diverse activities that could have been the choices for the elderly, which covered all standards of all aspects. One of the activities that was appropriate for the elderly was the Dhamma listening session, which could have given them so many benefits. All activities in the handbook should have been described according to the principle of Iddhipāda 4. It was described deeply to show conviction that could have created happiness with mental activities, spiritual activities, and activities that were consistent with each aspect. In terms of the physical aspect, it was the food that took the principle of Iddhipāda 4 to connect with eating within Chanda and consciousness. In terms of the emotional aspect, the emphasis was on the mind. In terms of the social aspect, it included having friends, socializing, and being in the company of friends. The classification of good health for the elderly was considered according to the Ministry of Public Health's criteria (Netwong & Thirawan, 2019). It also conformed to the research of Saardiam (2020), who conducted research on the "Concept of Right Livelihood and Responsibility as Depicted in Buddhist Texts." The result of the research indicated that livelihood was the living way that had purity in terms of physical, verbal, and mental matter. The purpose was to avoid trouble for oneself and others. The Buddhaddhamma that promoted livelihood included the principle of Iddhipāda 4 for managing two kinds of wealth. It included managing external wealth by managing saving from using wealth and managing internal wealth, which included the seven principles of Ariya-dhana that emphasized wisdom as the main principle. The purposes of livelihood included three levels, namely personal, social, and the supreme level, which was the attainment of

Nibbāna. The concepts of responsibility in Buddhism began with doing the three aspects of the Buddha's daily routine and the five duties of the Buddha. However, it was for the benefit of the overall happiness of humanity. The responsibility became the mission that should have been done to others. The Buddhadhamma principle that promoted responsibility included the principle of Kataññūkatavedī (Grateful person), the principle of Bhrahmavihāra 4 (Sublime states of mind), the principle Gharāvāsa-dhamma (Rules of household conduct), the principle of Saṅgahavatthu (Principles of kindly treatment), the principle of Disā (Directions), the principle of Sappurisa-dhamma (Virtues of a gentleman), the principle of Aparihāniyadhamma (Conditions of welfare), and the principle of Ariyā vaḍḍhi (Noble growth). The value of livelihood and responsibility included five matters, which consisted of personal value, family value, economic value, environmental value, and technological value. Therefore, this fundamental thought became beneficial for all sectors (Saardiam, 2020), as indicated in Figure 2.



**Figure 2** The principle of Iddhipāda 4 for promoting the livelihood to the elderly

### Originality and Body of Knowledge

From the results of the research and the data analysis, the researchers receive a new body of knowledge about the principle of Iddhipāda 4 for promoting the livelihood of the elderly, as depicted in Figure 3.



**Figure 3** Promoting the livelihood of the elderly with the Iddhipāda 4

As indicated in Figure 3, the principle of Iddhipāda 4 for promoting the livelihood of the elderly comprises four elements. First, Chanda (Aspiration) implies that the beginning of livelihood for the elderly helps them to have careers, income, and self-esteem. Second, Viriya (Effort) implies that the promotion of livelihood for the elderly in the community must emphasize the elderly feel proud of themselves. Third, Citta (Thoughtfulness) implies dedication to livelihood and work. Therefore, the thought of the elderly is essential in achieving success. Fourth, *Vīmaṃsā* (Reasoning) implies that the elderly who succeed in livelihood use their experience, careful consideration in livelihood, doing their work, and having methods for learning to explore new knowledge from creating their careers to be above and beyond.

## Conclusions and Recommendations

The study concluded that the promotion of the creative wisdom-based livelihood of the elderly overall was that the promotion of livelihood derived from the participation in developing basketry, which was the product of the wisdom of the elderly. It created jobs and income and made good use of free time to encourage the elderly to be a part of creating their careers together and creating happiness with activities that they could have participated in. The principle of Iddhipāda 4 in promoting the livelihood of the elderly from the creative wisdom indicated





that the principle of Iddhipāda 4, which consisted of Chanda (Aspiration), Viriya (Effort), Citta (Thoughtfulness), Vīmaṃsā (Reasoning) was the guideline of success in promoting career and creative wisdom. The career of the elderly and the union of career groups for the elderly created an example of livelihood in the community. Their dedication to exercise and work made their efforts systematic, while their patience and diligence helped them achieve their goals. In terms of guideline recommendations, government agencies should have promoted and integrated vocational training to make income or hobbies for promoting monthly welfare with the network of caring and visiting the elderly homes in the community. It was for promoting self-earned income, which made the elderly to be proud of themselves without being a burden in their offspring's lives. In terms of recommendations for application, skill development in caring for and promoting livelihood for the elderly under Buddhist methods should have been developed to meet their needs. Regarding recommendations for further research, some researchers should have studied to relate the needs of caring for the elderly or the pattern for appropriate vocational training with the elderly. This study should have promoted earning income and responded to the needs of the elderly by acquiring in-depth data to plan and support the data by helping the elderly with more coverage of issues. The integration of Buddhist principles for promoting their livelihood should have been consistent.

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