Path of Khruba: Leadership for Empowering Good Citizenship

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Abstract

"Path of Khruba" is a discourse created in the context of Lanna society, to reflect the practice and attributes of monks in beautiful Buddhism, to be good and practice, as well as to be firm in dharma discipline, as well as to be highly respected of the people's faith and to contribute significantly to the development of people and society. According to the study of Khruba practice in Lanna society, the *"Path of Khruba"* is the most popular. There are five key points of good citizenship: (1) Sujarittham, who focuses on non-corruption, public property of the community or the society in which they live (2) Karawatham, focus on citizens to respect the law, the rules and laws that the community or society have together designed and accepted are common practices (3) Sangkhahatham, focusing on the groups of people living together with the public consciousness and helping the underprivileged, as well as in need of help (4) Khantithamma, focus on the people who are tolerant of conflicting issues, and open to accepting differences in faith, culture, religion, language, and other values, and (5) Santitham, focusing on the power of peace and jointly addressing the conflict from escalating to violence by opening up space for reconciliation and consultation, this will lead to the coexistence between the groups of people by respecting, praising, and honoring each other. Therefore, *"Path of Khruba"* is the perfect combination between being a *"good person"* and a *"good citizen"* to become a model for the way citizens develops into society.

Keywords: Path of Khruba, good citizenship, social studies, Lamphun Province, citizenship education

1. Introduction

The implied "citizenship" of the meaning is of great importance to the social and national possibilities because it means the power or power to drive society and the country to be progressive, strong, and sustainable, in the context of Thai society, as with other societies that require quality citizens. This means good physical and mental well-being, thinking, being, and solving problems by effectively being a key force in the development of progress and national security, and good citizenship must be followed by the norms and customs of society. There must be a moral practice in the way of life for sustainable social development. From the past and present Thai society, there are three institutions that are recognized as pillars of Thai society: national, religious, and monarchy. In this regard, all Thais will respect these three institutions because they have been supporting Thai society for a long time, each of them has a duty to refine and create good citizens according to their own guidelines and duties, in the religious institutions, those who play an important role in driving and establishing good citizenship in the workshop are the monks. Therefore, the term "Khruba" has become a discourse invented by Lanna society to be used as a term for monks who are morally beautiful, well-behaved, pragmatic, and firm in drama discipline, as well as being highly respected by the people's faith and have a year of age for about 50 years. The position has no official involvement, in addition to being a good practitioner and following the discipline, another significance of the term "Khruba" is the observed monks, or their important role in contributing to the development of people and society. From the study of Khruba practices in Lanna society, the process of driving and persuading people and society development, teachers have developed the quality of "people" through the Buddhist education process: the principle of "Trisikkha", which is the sacrament, meditation, and wisdom, as well as social development through public activities. This includes mass empowerment and volunteering, where the principle of such development is rooted in the "Faith" of "Khruba" and become a symbol in Buddhism.

2. Objectives

1) To study the social development situation in Lamphun Province.

2) To analyze the concept of social development in Khruba trajectory.

3) To apply the social development process in Khruba trajectory.

3. Theoretical Backgrounds and Theoretical Framework

3.1 Global Citizenship

3.1.1 Concept of Global Citizenship

The study of good citizenship is the main goal of curriculum at all levels in every era. The concept of civic education or citizenship originated in the ancient Greek period and has been developed continuously until present. However, good citizenship is usually focused on terms of the national loyalty according to the government system of a particular country (Cogan, 1981). At present, the concept of good citizenship development changes into the citizen development at a global level or global citizenship. It was clearly evidenced after the end of World War II when the global citizens started to be aware that learning about other countries, apart from one's own country, is necessary. Living together on this earth is not only living on the lands in the same world but it also includes mutual relationship and conflicts. Moreover, the awareness should be on the fact that problems in the world increasingly occur and have inevitable effects on people both in and outside a particular area. Therefore, the concept of living on the earth has effects on people's interdependence and it is the starting point to the attempt to learn and understand other people as well as to be effective good citizens for our living world (Kniep, 1986).

As a result, good citizenship should be extended to good global citizenship. Good citizenship does not only rely on knowledge and understanding about one's own country and the government system, but also knowledge and understanding about the world with desirable attitudes, values, and ethics as well as participation in various social activities with responsibility. Thus, preparation of good citizenship needs to be implemented as a unit of the world society. The good society must have boundary in coverage at a global level.

3.1.2 Characteristics of Global Citizenship

The global citizenship has the characteristics like the national good citizenship i.e., equipping with knowledge, skills, and abilities; having good attitudes, values, and ethics; and participating in social activities. The characteristics of the global citizenship are as follows (Kniep, 1986).

1) Knowledge: Global citizenship should be developed to gain knowledge of historical perspectives with the focus on students' understanding in evolution of international human values and ethics, perspectives on global unity, historical development of the current global systems, emerging situations, and causes of different problems around the world etc.

2) Skills and Abilities: Necessary skills of global citizenship include ability to relate causes and effects from different problems in a systematic and international way; ability to seek options for solving problems with different methods; ability to think critically, ability to analyze relationship among various matters, ability to apply knowledge in daily life, ability to predict something in advance, ability to synthesize information from various learning sources and use it for making decision, ability to study and research scientifically, and ability to communicate with various methods.

3) Values and Ethics: This characteristic of global citizenship focuses on building interdependence, helping other people, having good relationship with other people, and being responsible for oneself and society as well as for human right and ecological balance. The emphasis is on participation and cooperation; acceptance of differences and diversity in terms of races, religions, and cultures; solving problems in a peaceful way; and standard creation on global citizenship with fairness, equality, mental stability, freedom, honest, and human pride.

4) Social Participation: This characteristic is important for citizens in the democratic societies. The students need to be aware of rights, responsibility, and participation, especially roles in saving the world. Such roles are for every global citizen to take actions in solving different problems under supervision of values and ethics.

In addition, the researcher synthesizes the Buddhist principles for the global citizenship development. There are 11 Dhammas which are suitable for developing youths' consciousness of global citizens. These Dhammas include 1) Hiri-otappa (moral shame and moral dread), 2) Apperception, 3) Buddha's teaching, 4) Five precepts, 5) Five dhammas, 6) Suppurisa-dhamma 7 (virtues of a gentleman), 7) Sangkhaha Watthu 4 (bases of sympathy), 8) Eightfold Path, 9) Khanti Soratcha 10 (tolerance and modesty), 10) Brahma Vihan 4 (four sublime states of mind), 11) Four good household life (Sriphahon, 2008).

According to the above contents complied by the researcher, the teachers can integrate such contents into various subject areas in the curriculum, especially in the category of social studies, religions, and cultures which is the most closely related to good citizenship development. These contents may be arranged as a learning unit inserted

in a compulsory course, a separate additional course, a module for development activities, or a short-term/long-term training course etc.

3.2 Neo Social Development

3.2.1 Concept of Neo Social Development

The important process for neo social development are (1) related to society such as education, public health, environment, and nature for creating equal opportunities in increasing human value, resource access, justice, freedom, and appropriate ways of living; (2) development center for "human development" with the goals for self-management, leading to self-reliance development; and (3) work in networks according to the basic concept of empowering people for people and by people which opening chances of everyone in society to gain solidarity leading to multidisciplinary participation for making consensus in mutual thinking, decision-making, being responsible for societies, and obtaining benefits in order to create and determine progressive changes.

3.2.2 Characteristics of Neo Social Development

1) Unlimited Information Society: At the transitional age, information exchange increasingly occurs among people and organizations. Information access is more convenient and, importantly, unlimited information can be used well as basic data for developing the country.

2) Learning-based Society: The postmodern world is regarded as an era driven by various technological media and innovative knowledge. At present, people increasingly contact and rely on information, resulting in more using information to make decision in work operation. However, the society at this age leads to sudden changes which sometimes cause awaken society.

3) Condensed Society: With the intelligent globalization, the influence of advanced communication via satellite system, digital systems, and other systems narrows the world. The flow and combination of cultures occurs quickly and harmoniously, resulting in interconnectedness. Different countries around the world are more closed than the previous ages. For example, products can be delivered quickly and conveniently through couriers. In contrast, one of concerns of the current society is that the environmental effects can be delivered among one another quickly as well.

3.2.3 Paradigm with Positive Effects on Neo Social Development

According to the success paradigm in neo social development, the main points are summarized as follows

1) Human-centered Development: Every human is equal in humanity and gain more values continuously with at least quality of life according to necessity. Such values are added more and more since human is a social animal which cooperate to empower each other.

2) Everyone has freedom to determine and choose one's own life: This is particular in living and doing things. When receiving opportunities, everyone will fully utilize one's own potentials with more cultural transfer to create human benefits.

3) Mutual Responsibility for Society: Mutual responsibility for society refers to nonviolence which makes people live together with happiness and adjustable social rules although they have different intellectual levels.

Human should use Brahma Vihan 4 (four sublime states of mind i.e., loving-kindness, compassion, sympathetic joy, and equanimity). They should learn to support each other, share positive feeling, give respect, and help other people. They should be aware of social rules with balance of loving-kindness, compassion, sympathetic joy, and equanimity. They should not be too rigid in rule enforcement and lack of humanity, but they should not use too much positive feeling which cause social burdens. The balance makes people live together happily with socialization and foster good things for wellbeing of the social members. Using Itthibaht 4 (path of accomplishment (passion, diligence, mind, and investigation) creates desirable goals for life, not "lust" for pampering one's own desire.

4) Accumulation of human, capital, and social resources: These resources can be used for adding values in ways of life and work of organization for a win-win competition.

According to the above information, the researcher analyzes the neo social development with the emphasis on "human development" in order to enter the long-term desirable society i.e., "development in parallel to the world society and access to emerging changes". For sustainability and enhancement of "global citizenship", it is necessary to adjust the development strategies to enter the society of "4 knowledge" as follows.

1) "Seeking knowledge" must be built for neo societies to be modern and keep up with technology. Appropriate knowledge seeking can be fostered by building suitable learning situations without wrong imitation. "Role models

or public people" should behave well as good models. The easiest way is to enhance reading habit for further seeking knowledge in the future.

2) "Receiving knowledge" must be built, especially in "moral and ethics". At present, people seem neutral without any effects in knowing about crimes and violence as usual incidences.

3) "Learning knowledge" must be in a concrete way and direct to the context of the society.

4) "Awakening knowledge" must be encouraged with more focus on citizenship. In other words, people should be enhanced on adaptation to real situations. Educational institutions at all levels must teach the students to learn and get out of all mythology. The students should be taught to understand social reality and natures which they are exposed to and make a living in a harmonious and effective way. Guidelines may be presented in lessons or from good social role models. These guidelines can point out the way to intelligence. To build an awakening society, people must not be trapped by not knowing real facts which may eventually lead to ignorance or loss.

Therefore, by synthesizing such concepts and principles to find an important common point between being a "good person" and a "good citizen", we will gain common values that we call "*Path of Khruba*", this is due to the ingredients of good person and good citizens, as in the following chart (Figure 1).
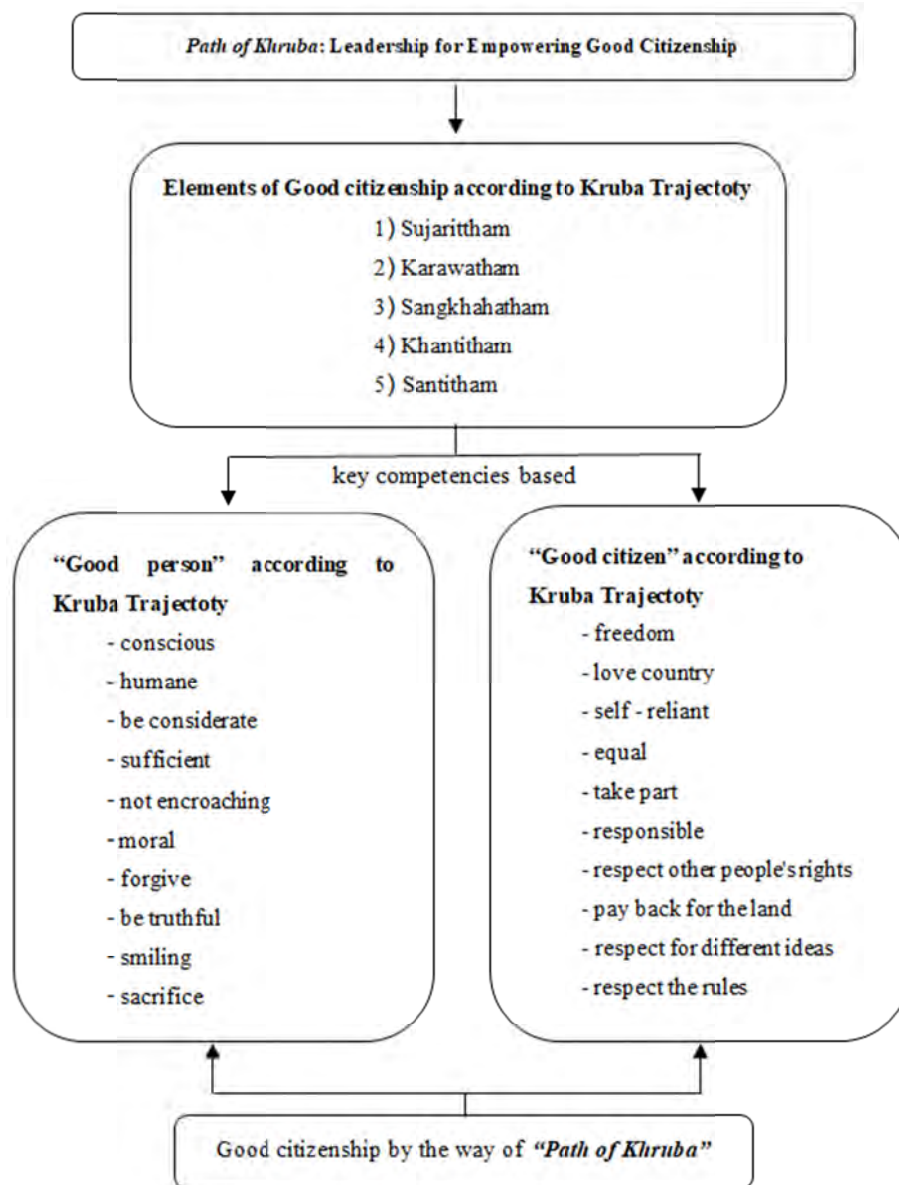

Figure 1. Research concepts

However, according to the chart, it shows that new citizenship in the "*Path of Khruba*" will bring about the power of social and sustainable creation. Therefore, there must be a common point in the five main issues, namely, (1) Sujarittham, who focuses on non-corruption, public property of the community or the society in which they live (2) Karawatham, focus on citizens to respect the law, the rules and laws that the community or society have together designed and accepted are common practices (3) Sangkhahatham, focusing on the groups of people living together with the public consciousness and helping the underprivileged, as well as in need of help (4) Khantithamma, focus on the people who are tolerant of conflicting issues, and open to accepting differences in faith, culture, religion, language, and other values, and (5) Santitham, focusing on the power of peace and jointly addressing the conflict from escalating to violence by opening up space for reconciliation and consultation, this will lead to the coexistence between the groups of people by respecting, praising, and honoring each other.

4. Method

The research is a qualitative methodology based on the basic data collection methods involved in documentary research and has applied grounded theory studies to guide the collection of insights. Field study, focus group discussion, training, participatory learning, and lesson - taking (learn lessoned), with three steps to perform the research, as follows:

Part 1: Study of social development situations in Lamphun Province, study of social development situations in Lamphun province with content analysis techniques, consisting of:

(1) Population boundaries, by population used in the study include Lamphun province development plan 4 years (2014 - 2017), Lamphun province development plan 4 years (2014 - 2017) new review (2017) and Lamphun province development plan 4 years (2018 - 2021) total 3 copies.

(2) Content scope, education and synthesis of basic information, current state of social development in Lamphun province, by separating the synthesis issues into 4 areas, as follows: the general condition of Lamphun province, social aspects as well as education as well as religion and culture, economic and tourism, environmental aspects.

Part 2: Analyze the social development concepts in Khruba trajectory, to study the concept of social development in the Khruba trajectory with content analysis techniques and focus group discussions to obtain a set of knowledge, as follows:

(1) Population boundaries, consisting of one knowledge set on the practice, identity, concept of social development, consists of synthesizers from documents, texts, academic work, and discussions of specific groups consisting of representatives of Lamphun provincial monks, representatives of youth in educational institutions, representatives of local administrative organizations, educational institutions representatives and representatives of community work networks. The second knowledge set on the Khruba trajectory of modern civic identity building projects consists of psychological representatives, clergy representatives working in mission training, representatives of social education teachers, representatives of teaching and teaching materials, and representatives of youth.

(2) Content boundaries, studies, and synthesis of practical, underlying identities, Khruba and khruba trajectory concepts to form the core of social development. As well as studying, synthesizing, and designing project events to create a new civic identity in Khruba trajectory.

Part 3: Apply the social development process in Khruba trajectory, by studying the social development process in Khruba trajectory with the new civic development program in Khruba trajectory (Training), participatory learning, and lesson learned with activities, as follows:

(1) Activity series 1 lessons, the project to create a new generation of citizens in Khruba trajectory, demographic boundaries are targeted 17 students in the fourth - grade school are affiliated with the office of secondary education and vocational area in Lamphun province, totaling 170 students. The learning camp activities are held for a period of 2 nights and 3 days, held in April 2019. The content boundaries are to create self-esteem, build faith and learn the characteristics of citizenship in Khruba trajectory, adaptive skills, lifestyle, and coexistence in society, coping and problem-solving skills, teamwork skills, communication skills and contemporary technology.

(2) Activity series 2 lessons, is the youth volunteer social development program, with the demographic boundaries as students who have learned in the new citizenship project in Khruba trajectory, community villagers and interested persons, by adopting knowledge, concepts and skills from the learning activities of the new citizen building project in the way of teachers operating in the actual area 2 levels, that is, the community level is the area in need to be developed as a volunteer development camp (collective operation of the network) at least 1 year during the year in June 2019, and school level, in the nature of activities/development projects based on spatial identity, throughout the academic year, at least one activity/project by creating a participatory learning process.

The scope of the project is to practice project writing and to manage the project at the community level and educational institutions in accordance with the principles of project management.

(3) Activity series 3 lessons, by demographic boundaries, is group 1, namely participants and implemented youth social development programs such as student representatives, local representatives, and network representatives, and group 2, namely the working group that co-created the Khruba trajectory of the Khruba trajectory. In this regard, the content boundaries are project results, success factors, barriers, sustainability, and social development process patterns in Khruba trajectory.

5. Results and Discussion

The results are presented in 5 dimensions as follows:

5.1 Good Citizenship Must Be Coupled with the Cultural Trajectory of Society

"Citizens" are the foundations of society, so it can be said that if aiming to see a strong and sustainable society, it is necessary to develop a good quality citizen, and the factors affecting the quality of good citizens arise under the context and way of culture of society, the King Prajadhipok's Institute (2012) has said that when associated with the analysis of the way of Thai society, it is important to note that values, lifestyles, and well-being of people in Thai society, it is an important factor in promoting citizenship in Thai society. This is because the promotion of the concept of citizenship in a particular society depends on the culture and values of the people of that country, not least how much it will support the idea to succeed in that country. As questions about the culture of Thai society are aligned with the concept of citizenship, the Thai community is not the only one. In this regard, the education, lifestyle, and culture in the role of democratic societies, this may be another way to promote democracy and citizenship in Thai society with the right approach based on the foundation of Thai society itself. Which side, Sriphahon (2008) has said that Her Majesty the King the Lord Diswarkumar the Royal Thai Embassy, the Department of Praya Damrongrajupup, has commented that there are three national characteristics of Thai people. That is: first, Thai people love freedom and Thai people have tried to maintain their independence since ancient times until today, secondly, typically Thais are free of open minds and not cramped, and third, Thai people know the benefits of knowing forgiveness, knowing the coordination of benefits, meaning not being strict in law or principle, but the nature of being ready to be flexible. At the same time, Amarawiwat (1992) discussed the good citizenship characteristics of Thai youth who wish to live in Thai society and the world society happily and qualityly, saying that (1) being an understanding of democratic lifestyle, knowing their duties, exercising their rights within the scope of the law, being responsible for themselves and the public (2) being a moral person, proud in Thai ness, knowing the preservation of traditions, as well as Thai culture it is possible to convey value and pride to the children (3) being able to organize their life appropriately with the position, know how to spend enough on income, know to preserve natural resources, and adapt themselves to the changes of society (4) being patriotic, religious, loyal to the King, and (5) being a peace-loving person has a positive attitude towards others, there is a judgment on what is good, what is evil and rational, and Charoenwongsak (2004) has found that the important attributes that are desirable for Thai people at different ages are consistent with the changes of Thai society and the world society that can contribute to the success of individuals and nations should be as follows: have the ability to think, be virtuous, honest, and love accuracy, strong body, good health, and high, love learning, good mental health, diligent, patient, dedicated, hardworking, consciousness for the public, disciplined, knowledgeable, and equal, and equal to the event, as well as appreciative of Thai identity.

Therefore, the Thai education system uses morality as the basis of the learning process that links the cooperation of family, community, religious institutions, and educational institutions to train and develop learners to have the characteristics of desirable good citizens, and the creation of citizenship in Thai society, must be consistent with the culture of Thai society, if it is not consistent, such citizenship is meaningless or unacceptable to people in society.

5.2 Buddhism: The Foundation for the Development of Good Citizens in Thai Society

From this point on, we will look back and analyze from the context of Thai society, found that the value and lifestyle that are a factor in the development of citizens in Thai society are rooted in and derived from "Buddhism". As seen from Tansiri (2008), which is written in the book "Civic Culture" and explains the importance of Buddhism, Buddhism is a religion that differs from other religions that believe in scientific reasons and view the world as a peace lover, thus living with other religions without conflict, because Buddhism does not emphasize changing the religion of others, in fact the happiness of Thai society is positive, it is rooted in the teachings of Buddhism. While Saichon Satyanurak (cited in Thammamahaso, 2016) points out the importance of Buddhism to the development of citizens, the teachings of Buddhism, which are the religion of the majority of people in Thai society, may be emphasized in the sense that Buddhism teaches kindness and not oppression, which the idea of

compassion, focuses on the kindness that people in the "high" have on people in the "low" or the kindness between "adults" and "little" who can simply turn to the emphasis on compassion between equal people, or focus on the kindness that humans should have for each other, focus on the use of intelligence to understand the possibilities and manage problems with intelligence, confronting volatility and risks consciously and intellectually, recognizing the alas of everything that is uncertain, as well as modifying the meaning of some or all of everything. So, it is normal that it can happen, and the monks can help transform a culture that emphasizes the division of the social class to a horizontal-oriented society that values equality and fairness.

5.3 Sangha Gem: Buddhist Representatives in the Development of Good Citizens

Buddhist monks in Thai society have different status and well-being than the people. It is disciplined for being and is praised by the people for being respectful and worshipped. As a result, many monks have served to provide social assistance, such as teaching the people the right advice. However, in general, the role of monks in social care is two major roles, that is:

1) Ideal role due to the way of life of Thai people from the past to have a relationship with Buddhism from birth to death. As a result, the relationship between the monks and the people is as important as that of close relatives who must respect obedience. As Kerdwisit (1990) mentioned the priest's obligation stipulated that monk have a duty to teach drama, that the teaching of drama must be knowledgeable, and that drama must be knowledgeable and that the drama is knowledgeable and good, so the teachers must do well, so the teachers will ensure that the learner is confident in what they learn. However, the monks who serve to preach the work must follow the teaching and follow the principles of the Buddha. Therefore, it looks important as follows: (1) to be good at being a body, verbal, and spiritual, and to be firm in the drama of discipline and the principles prescribed by the Buddha, it will result in a beautiful, calm and discreet manner, (2) to act directly, to follow the principles of the Buddha, which considers all the drama for reasons and results and without prejudice 4 hat is, bias because of love, passion, anger, fear, righteousness, not mistreatment or avoiding lustful discipline, (3) to practice to know drama is to act for enlightenment, for the relief of suffering, to practice sacraments, meditation, wisdom, with perseverance with patentees, and (4) the proper practice is to practice the middle line without releasing it in emotion or passion, and not to practice in self-torture, that is, the right attitude. They behaved with four perseverance's, that is, be careful not to sin, except for the sins that arise, to make charity happen in the past, and keep the charity from deteriorating.

2) The role as expected, expectation is the nature of the thoughts or needs of the person, which is the person who wants to act in things, both as roles and responsibilities, and the parties that will be affected by that role. King Waramuni (Payutto, 1984) looked at the role of monks in community development in two ways, that is (1) the main role, or direct role of the monk, is to lead the community psychologically, promoting the right arts and culture of wisdom to the community, which is the foundation of the true prosperity of society, (2) secondary roles, in some cases, may play other roles that monks may need and should be involved as the recipients of faith from the villagers; this may guide local residents to see avenues for the development of suitable objects or co-ordinate the development of villagers and may use the temple as a gathering place, etc. At the same time, Kallayano (1997) discusses the role of monks who have changed to change the changing conditions of Thai society, saying that the monks must be aware of the changing society because the monks are not only responsible for pointing the way to the people to calm their minds, but it must also be appropriately directed to the people. In addition, the temple is a place of business, as well as beliefs tied to principles that are led by monks, and Sivaluck (2000) looked at the role of monks as saying that monks should play two roles: to maintain a good society, and to lead the call for a better society, and the monks must be aware of the reality of society in order to solve problems and develop, because the monks do not care about or focus solely on the drama, that is the lack of mercy, kindness, and not generosity to the suffering companions, if the monks abandon the problems of society, society will not see the importance of religion and clergy more. Most importantly, monks should be trained to be knowledgeable, understanding the state of society with a heavy emphasis on leadership and knowledge in social development.

Therefore, the role of monks in Thai society, where the work that monks do directly is to provide psychological advice, be a mentor on various life problems and it can be mentally reliant on exemplary behavior, as well as in the development of social relief. When the villagers are not ready to help themselves, if the monk is a local leader, it should play a role by suggesting that initiatives in the community are anything to do with the public interest. In any way, the object can be done indirectly by instructing others to act or take items or services received from others it's an average share of the benefits. Relief must be considered in accordance with the appropriateness and duty of the role. In this regard, the as society changes, materialism has played a role in society. If the monks play a role in keeping up with the current social phenomenon, they will be able to solve the problem, which will result in the state of society and the country to progress because the way of life of Thai society will be associated with Buddhism from birth to death. As a result, monks and people are engaged, giving psychological advice, as well as

promoting the right arts and culture of wisdom to the community, and being a strong believer from the villagers.

5.4 Khruba: The Implications of Faith, the Foundation of Hidden Development

From the role of the monks mentioned above. As a result, monks are important to drive the development of society in various dimensions by relying on faith generated by the symbolic status of "monks". This is where the Buddhist dimension sits in the context of the Lanna society, called "Khruba". The word "Khruba" has been studied and semantically described according to the views of Buddhist scholars and Lanna scholars, and the Lanna Thai Dictionary of Mae Fah Luang (as cited in Saosrichan, 2004) has given the meaning "Khruba" as a term used to refer to the revered monk, it will be about 50 years old. In the context of Lanna society, it is often honored to honor by calling the monks who perform well, practicing, and having an elderly lent "Khruba". This is a position that is not officially relevant, in Chiang Tung, Myanmar, which has ties to Lanna in the past, the word "Khruba" it is a prestige based on the indigenous system of Chiang Tung, which is lower than Somdej Arjayatham and higher than Swami. Normally, the offering of class prestige Khruba will offer for the honorable monk and 40 years old, 20 years old or above. For example, Khruba Saengla in Wat Phra That Sai Muang, Khruba Wat Hua Khuang, and the lord of the city of Young, etc.

The term "Khruba" is derived from the Pali language "Khrupi Ayariyo", meaning both a teacher and a teacher, derived from the word "khrupa". This is a term used in Lanna culture only. This is the position of the monks, who have been selected for their conduct, and there is stability in the drama discipline, and it is accepted both on the part of the monks and the public, but there is a virtue in the monk's body that should be respected, the monks and the faculty of faith are ready to be ranked as "Khruba".

Therefore, being a "Khruba" requires the virtues inherent in that monk, with appropriate subjects and conduct, and that feature is the power of good faith in Khruba, and faith is the point of being instrumental in the development of people and society. Therefore, "Khruba" represents the "monks" who play a role in establishing good citizenship.

5.5 Path of Khruba: A Master of the Integrity for Good Citizenship Development

According to the study of Kruba's history in Lanna, case studies of Lamphun provinces include Khruba Chao Sriwichai, Khruba Apichai Khao-pee, Khruba Chaiyawongsa Pattana or Khruba Wong (Phra Kru Phatthanakitjanurak), and Khruba Promma (Phra Su Phromyan Thera), it found that Khruba each figure, is trusted by the faith, the majority of the public have a practice that promotes the good citizenship of society by the core of the importance, this includes: (1) self-reliance (2) being a person with a common sense (3) being an acknowledgment of diversity (4) being an adherent to goodness, and (5) be a good model, etc. But to answer "Khruba Trajectory", there is a dimension of civic development, it is necessary to return to the principle or heart of what is considered "what are the features of good citizenship?" According to Devanarermitkul (2013) study found that good citizens must consist of six qualifications, that is, (1) self-responsibility and self-reliance (2) respecting the rights of others (3) respecting differences (4) respecting the principle of equality (5) respecting the rules, and (6) participating in the problem by starting at himself.

Meanwhile, John J. Cogan, a democratic thinker (Reference in Phra Maha Hansa Thammahaso, 2015), the civic characteristics of a universal democratic society to prepare for the 21st century consist of (1) knowledge, education, and the ability to see and understand in their own society, as well as members of the world (2) having the ability to collaborate with others and be responsible both for themselves and others in their personal and social roles (3) the ability to understand, accept, and endure cultural differences (4) the ability to think rationally and systematically (5) a willingness to resolve the conflict with a peaceful and non-violent stance (6) a willingness to change the lifestyle and consumption habits to preserve the environment (7) the ability to understand and protect human rights (8) willingness and ability to participate in politics at the local, national, and international level.

As a result, good citizenship in the new sense should be a citizen who is involved in the act, have a public mind, for the benefit of the public, be responsible, and be ready to sacrifice the public. There is dignity in humanity; there is a lot of independence and respect for the people, no matter how hard they are. Therefore, good citizens have the freedom to choose their lives and have equal rights and freedoms, but if everyone exercises their right to freedom without accountability and disregard for the rights of other country owners, regardless of the public or their own interests, society is fraught with chaos and trouble, and the autonomy of the people will not survive, no one wants to do anything. Therefore, the freedom of the citizens, it is not freedom if it is freedom coupled with responsibility, that is, responsibility for yourself others, and to society.

Based on these principles, when studying the analysis under the framework of Buddhism and the way of life, Khruba finds interesting points that the principles and guidelines for the development of citizens to a good way of life are in line with the principles and guidelines that appear in Buddhism and the Khruba trajectory, because

Buddhism is a religion that emphasizes and emphasizes the development of citizens of the state from the past to the present, by (1) focus on the development of citizenship at a flat level that emphasizes equality, by denying a racist system that values humans in a low way, this reflects the unequal and fair treatment of each other (2) to emphasize that citizens fulfill their duties under the norm of society according to the principles of the units of society around us (3) to emphasize that citizens have a public consciousness to help others without discriminating against them, according to the principle of drama as the location of relief, and the drama as a bond (4) to emphasize that citizens do not persecute fellow human beings in the basic society that the Buddha preaches to all Buddhists to adhere to the principles of life (5) emphasize that people are self-reliant, not burdened with others; in a society in accordance with their own principles and their own refuge, and (6) to emphasize that the public respects others or other things, whether it is rules, rules, or laws of the city according to the principles of mutual respect. Therefore, it is seen that Khruba's main practice is to be part of the development of good person to be good citizens of the state. This will see that Khruba principles and practices the goal is to be a good man who is committed to morality, respect, honor, not to crowd others, and to coexist with fellow human beings as citizens, it focuses on tackling conflict and violence peacefully.

It also suggests that priests or those who play an important role in the development of citizenship should use religious principles as a base to develop and train groups of people to be "good person" this may be a unique emphasis on good ness. After that, it expands the area of good ness to become a good citizen of society.

(1) Good ness; monks play a key role in the development and training of good person or groups of people. The Buddha emphasized those monks travel to travel for pleasure, for pleasure, and to courtesy of their fellow worlds. For this reason, "good person" in the basic sense of religion should consist of the following principles: being moral, conscious, humane, and truthful, knowing sacrifice, being kind, smiling, living self-sufficiently, being considerate, and forgive your fellow human beings who misbehave.

(2) Good citizenship, monks should expand the area to develop and train individuals and groups of good person in accordance with the religious purpose to advance to good citizenship in a democracy; good citizenship consists of the following metrics: being self-reliant without burdening others in society, having freedom of thinking and speaking, and expressing yourself as long as it does not harm society and others, to respect the rights of others, respect different opinions, respect the rules, to participate in politics and activities in the community, to be responsible for themselves and others, by acting in return for community and society, love and concern for the public treasures of the community, by protecting the interests of the community and society, therefore to see the strength of the citizens is the strength of democracy and that the monks as citizens of the state should participate in the development of strengthening democracy by developing quality citizens. In addition to the principles, Phra Maha Hansa Thammahaso (2015) has proposed that good and sustainable civic development should have two key elements, that is (1) being good based on religious principles, and (2) good citizenship based on the adoption of religious principles, values, cultures, traditions, and the design of good rules and rules to integrate the principles of citizens within the state to behave together under mutual acceptance and approval.

6. Conclusion

The development of Thai citizenship is sustainable. It is imperative to develop citizens to embrace the cultural trajectory of the existing society, by developing important characteristics of citizens such as public consciousness for the public, respecting differences, rules, laws, and social rules, self-responsibility and society, and the use of peaceful approaches to dealing with conflicts and violence that occur in communities and societies. Therefore, monks or "Khruba" in Buddhism should be one of the most important choices in helping the state to strengthen civic development, starting from "good person" to "good citizenship".

Which, Buddhism There are important features as a principle and approach that is conducive to civic development, for example: the 5th Sacrament, the 6th Digit, and the order of objects, in which monks as citizens of society need to cooperate with the state to explain and interpret these principles in concrete way. Therefore, the development of citizenship in the Lanna social context "*Path of Khruba*" has become a shared value between "good person" and "good citizens" and will be an important principle to adopt the characteristics of modern citizenship. However, to create a peaceful society based on spatial identity. According to the findings in the research, the researchers found that it was consistent with many educators, as follows: Chantarabutra (1998) studied the "Status and Role of Buddhism in Thailand", the results showed that the status and role of monks in Buddhism, both past, present and future, considering that Buddhism is about the Buddhist way of life as a center of public faith, a symbol of national unity, in other words, Buddhism is the root of nationality, and is a traditional identity of the Thai people both socially and culturally. However, Thamoonsaen (2010) has researched "Study and analyze the impact of community development on the morality of youth in Khon Kaen Municipality", the research showed that

community development has adverse side effects in many ways, that is, depriving young people of the value of principles. For example, it could be easier to inflict mayhem, unconscious inhibits the mind, prefers violence rather than cognitive reasons, when faced with irreparable problems. It affects the families of young people who must constantly solve problems such as fleeing school, visiting shopping malls in Khon Kaen city, gambling, affecting the community in terms of governance, the care of the community president and the board of directors who will be examined, to prevent young people from interfering with illegal matters such as the sale of sexual services, the sale of drugs, and affecting educational institutions. This, on the side of the teacher, the counselor must work hard because there are students who do not attend school and go on or behave inappropriately in the school. Therefore, the application of Buddhist drama principles to solve youth problems in applying Buddhist drama principles to youth solutions. In this regard, it is necessary to train and cultivate awareness for youth in various areas and to cultivate a sense of good working conscience, to cultivate awareness of youth in public harmony, to cultivate awareness for youth to know their own duties, and to cultivate awareness for youth according to social work principles.

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