BREATH AWARENESS: CREATIVE MEDIA DESIGN PROCESS LEADS TO RESILIENCE MIND
BASED ON BUDDHIST PSYCHOLOGY

By

MISS Maneekan CHAINON

A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy DESIGN ARTS (INTERNATIONAL PROGRAM)
Silpakorn University
Academic Year 2023
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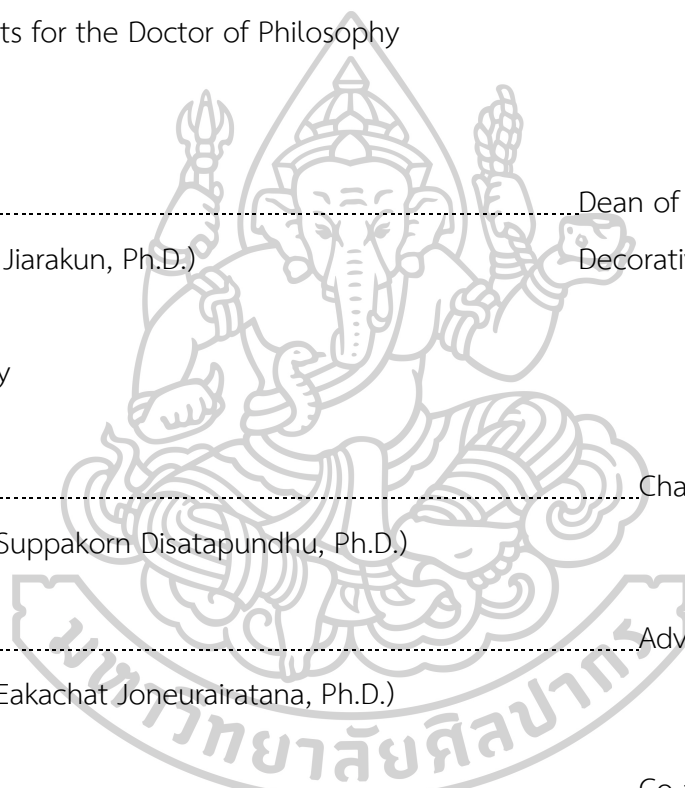
MISS Maneekan CHAINON : Breath Awareness: Creative Media Design Process Leads to Resilience Mind Based on Buddhist Psychology Thesis advisor : Professor Eakachat Joneurairatana, Ph.D.

This research aims to 1) investigate the suitability of using creative media to promote learning to attain inner peace, 2) produce media based on Buddhist psychological principles in order to increase breath awareness and mental resilience, and 3) investigate the production process of creative media to promote breath awareness and mental strength. The four elements were used as media design principles to connect humanity and reflect the nature of the world. The Five Spiritual Faculties were also used to create a resilient mind for the design process. They were combined with psychological theories involving cognitive and behavioural therapy through thinking, practising, and feeling to create a learning experience that brings about mental change.

The research methodologies were divided into three phases. The first phase was to explore media design through a literature review. In addition, a survey was conducted using a questionnaire to undergraduate students of Rajamangala University of Technology Lanna (RMUTL) to complete. In the second phase, different media formats were created. Then, a breath awareness process was developed using in-depth interviews and a Resilience Quotient (RQ) assessment adopted from the Department of Mental Health, Ministry of Public Health of Thailand (2023). In the third phase, the developed media were tested with the target group of thirty RMUTL students from RMUTL. Each of them participated in the activities for about one hour. A resilience quotient assessment form was used before and after participation in the activity. The participants' opinions on the three rooms of thinking, practicing, and feeling were collected with a questionnaire. Paired-sample *t*-test, mean, and standard deviation were used for statistical analysis of the data.

The research results revealed that the overall opinion of the participants regarding the design of the breath awareness process of the three rooms, was at a high level of 4.01, with a standard deviation of 0.705. In addition, breath awareness increased the mental strength of the students with an average score of 3.13 points. Twenty-three students, or 79.97 percent, showed an increase in mental strength. Six students scored less on the assessment, representing 20 percent. One student's score remained stable at 3.33 percent.

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Chapter 1
Introduction

1.1 Background and Significance of Research

The epidemic crisis has changed lives and caused many problems such as occupation, economy, lifestyle and family relations, and it has extended to social issues. People are trying to cope with their own and as a result people's mental health problems, especially depression and suicide, are steadily increasing worldwide. In Thailand, in 2023, Chiang Mai ranked first in successful suicide attempts and deaths in 2023 (MentalHealth, 2023). The World Health Organization also found that suicide is the second leading cause of death among people aged 15-29 worldwide (Skulphan, 2021). Therefore, the power of mental strength to keep going or get up from problems is particularly important. In the last 20 years, research in the West has tried to apply knowledge from different sciences to create a more sustainable integration of mental therapy, which is called Buddhist psychology. One of the famous research studies is mindfulness and meditation. In Buddhism, there is a saying that practicing meditation with the breath is being in-out and being in the present moment. That is when one consciously determines the breath, that is, is aware of the existence of the breath. This leads to concentration that is focusing on the present moment. Breathing can lead to the wisdom that helps to find the solution to suffering. So, this research focuses on breath awareness, which is a crucial step in realizing the value of life and can inspire people to develop thoughts and behaviors that can lead out of the black hole of suffering in the human mind. Even though it is only a small step, it is an important first step.

The science of breathing has been around for thousands of years; many cultures have been created, recorded, forgotten, and discovered at various times. However, the concept and practice of breathing exercises have been shown in many studies that have been scientifically proven that constant breathing exercises can help the body function more effectively (Nestor, 2021), allow for better sleep, and reduce anxiety or stress. For breathing exercises, in terms of mindfulness, there are many studies and research in medicine and nursing that practice of mindfulness breathing improves the efficiency of cognitive control processes. This can change the

brain structure(Chiesa et al., 2011). Breathing exercises for healing the mind are often combined with psychological therapies such as Mindfulness-Based Stress Reduction (MBSR) or Mindfulness-Based Cognitive Therapy (MBCT) because breathing and the mental system are interconnected (Koike, 2020). Thus, the differentiation of practice directly affects the performance of the body, leading to different results. For example, in Theravada Buddhism, breathing as Anapanasati emphasizes mindfulness with each inhalation and exhalation, which is the development to resolve unwanted things or end suffering (Bhikkhu, 2021), Hatha yoga breathing exercises to calm the mind and cope with sadness (Strom, 2015), The Lucas model of breathing, teaches three different breathing methods, such as relaxation breathing and stress relief, to have a deep sleep and fall asleep faster, and it helps to awaken the sympathetic nervous system, which creates alertness for the task of daily life (Rockwood, 2018). There is also evidence that breath practitioners become superhuman who can cope with a nature that is not conducive to normal live, such as breathing in the form of a Tummo, which raises body temperature according to the concept of Wim Hof or the Ice Man. He can stand naked on the ice for hours (Hof, 2010) ,or Stig Severinsen conquered the world record in diving to 202 meters by holding a breath and holding his breath for 22 minutes (Severinsen, 2010), and who has abnormal body parts since his youth because he had many serious accidents became a famous yoga teacher in the United States through breathing exercises(Strom, 2015).

Nowadays multimedia applications are currently being developed to guide people to do breathing exercises, such as Clam (app), Headspace (movie, app), Muse (app, brain scanner), etc. The Clam application, which is used to calm the mind with the help of sound and nature videos, and the Muse Application, which creates breathing exercises to strengthen the mind. Each story use the principles of psychological therapy and different breathing methods, such as Resilience Refuge, Finding Strength of Mind, Reflect on Resilience, Bouncing back from Adversity, Facing Obstacles, Cultivating Acceptance, and Inner Stability and Balance (Muse, 2023). These are mainly explained by stimulating talk, imagining the problem, confronting it, thinking positively, and trying to find a solution step by step. In addition, he practices moving points to focus on different parts of the body, which is different from Phra Ajhan Luang Phor Wiriyang Sirintharo. When meditating, one must know how to control breathing and focus the mind on one spot, try not to think, and let the mind

become empty. Moreover, this is the basis for developing a powerful mind to reach a higher state of mind. In this context, mindfulness is practiced to focus on the existence of the breath of the initial stage and to be able to concentrate and control the breath in and out. Therefore, the researcher wants to develop a medium that makes the user feel calm and relaxed though breathing, which uses the principles of therapy through visual and auditory media that are different from current media. In addition, this research is based on Buddhist Psychology and is used to create works that improve the control of the mind to promote concentration and wisdom. Then, a way out of various problems that arise from the practice of letting go of the mind and training the mind to be free to focus on the media designed is found.

This purpose of this study was to design the process of using creative media in the context of breath awareness and mindfulness training, focusing on calming the mind. Theories of media design were used, including visual psychology (Gestalt Theory), color psychology for healing (Walaa, 2021), Sergei Eisenstein's Montage (Eisenstein, 1949), and sound therapy theory (Govind Saraswati, 2019). These were used in all three activities. The theory of designing learning activities that focus on cognitive skills, finding an appropriate self-learning method (Wells, 2005), using arousal theory to create interest, and Howard Gardner's three systems theory (Gardner, 1994) were also used. Finally, Buddhist psychology concepts were used as a guideline for practice (Gadetragoon et al., 2022) by designing the overall process. The research is an experiment on perception and breathe learning by synthesizing elements in various multimedia parts to combine visual and audio elements for breath awareness, including print media, photographs, posters, video interviews, and experimental videos. The media are arranged and divided into three different activities in 3 rooms, which include the thinking process, breathing exercises, and feeling calm. As a result, the researcher hypothesizes that participants become more aware of their breath. In addition, the continuous breath control exercise inspires them to mindful relaxation and mental strength when faced with adverse pressure conditions to push through.

1.2 Statement of the problem

Mental problem is common all over the world according to COVID-19 situation especially the mental problems in adolescence that increasing and trend to more violence, were shown in mass media many times. In Thailand 2023, there were the news of 14 years old shot many people died at the mall in Bangkok, high school students jump of the building, students from different institutions shoot each other in public, etc. These types of situation will increasingly with intense severe and violence, one of the main causes is mental problem in themselves by lacking the proper solution. Furthermore, there are the report from the Department of Mental Health, Thailand showed the statistic of successful suicides in 2020-2023 that Chiang Mai province got the highest number (MentalHealth, 2023).

The current data of World Health Organization reported that attention-deficit/hyperactivity disorder and conduct disorders are specifically common in adolescence, especially among younger boys. Anxiety, which is particularly common among older adolescents, may be associated with bullying victimization. However, it does note that the COVID-19 pandemic has created a global crisis for mental health, fueling short- and long-term stresses and undermining the mental health of millions, which could also affect adolescents. Also, it is mentioned that about one in eight people in the world live with a mental disorder and these disorders are the leading cause of years lived with disability. Furthermore, adolescence is a critical period for the onset of mental health disorders, which can include depression, anxiety, eating disorders, and problems related to substance use. Adolescent mental health is an important area for research, interventions, and policy efforts globally (WHO, 2023). So that, nowadays, we are stay in the stress society situation within the young generation who growing up with the technology and had more distance in Buddhism than before.

Technological innovation can be both good and bad. It depends on the purpose and method of use and appropriate duration, especially in media technology. Currently, many different platforms can be used by all genders and ages that are easily accessible, convenient, and accessible anywhere, anytime. It is not restricted like the media in the past. Media in the way of life of modern people is used in many dimensions to respond to their needs, whether for educational, social, economic, political, communication, entertainment, or recreational purposes,

including improving the quality of life. These are related from when humans are born, such as using media to raise children living life, such as receiving information about the world's society, to death, such as communicating. However, no matter how many generations have passed, the media still influences people's mental thinking. This depends on the type of media, the amount and duration of viewing, and the direction of media consumption, which will affect the user directly and indirectly, affect the subconscious and conscious mind, and affect decisions and actions. Therefore, the thoughts and behaviors that arise in humans partly come from absorbing what is perceived and behaving at the level of everyday life. However, the current development of media is diverse, but there are problems with screening or controlling media for the youth may need to be more comprehensive. Sometimes, it may be in the form of negative media hidden in social media that lacks the filtering process like mainstream media. Because there is more freedom, some good attitudes, values, or social strategies are missing in modern society. With a good attitude and values here, the researcher means the knowledge about creating mindfulness, meditation, and problems of liberation from suffering problems through Buddhist teachings.

Buddhism's way of thinking and teachings at this time were accepted as being more scientific. Because the results can be proven by today's advanced technology, mindfulness or meditation practice is widely exciting and widespread in Eastern countries. For example, Prof. Dr. Elizabeth Blackburn conducted an experimental study in which 30 volunteers practiced mindfulness at a meditation center in Colorado for 6 hours a day for three months. The method was to become fully aware. Ready to live in the present moment by focusing on breathing and practicing loving-kindness. After three months, the volunteers' telomerase activity improved by an average of 30 percent, and the amount of the enzyme secreted increased, which is a factor contributing to delaying aging and living a long life (TEDTalk, 2017). There is a research about the new era for mind study cited that the scientific study of the mind can benefit greatly from the collaboration of modern scientists and experts in contemplative practices that can contribute unique perspectives toward future scientific studies of the mind, potentially leading to insights on cognitive, emotional, and social processes. The combination of scientific and contemplative methods can

add invaluable depth to these studies that lead to valuable advancements in the understanding of the human mind. (Gaëlle Desbordes, 2013)

Buddhist psychology is both functionalism and structuralism, consisting of theory teachings leading to practice, then linked to the outcome and the result of being free from suffering (BudPsymcu, 2022). Buddhist psychology refers to the study of the human mind and behavior from the view of Buddhist philosophy. Its theories are grounded in the teachings of Buddha, who understood the cessation of life's suffering. This psychology is centered on the understanding that human suffering arises from the mind, particularly when it is at odds with natural laws and filled with uncontrollable desire. To relieve this suffering, one must understand the nature of the mind and the processes relating external situations to the mind, leading to suffering (Phiutongngam & Cheewaroros, 2021).The research about Buddhist Psychological learning process in the development of elementary students showed that the Buddhist Psychology framework involves three integral steps: cognition (understanding), thinking, and practice. This process stresses the importance of understanding the content of what is being taught, thinking critically about it, and then applying it in everyday life. Moreover, the process emphasizes asking insightful questions which function as a tool to guide thinking and learning. Through this practice, individuals can connect their learning with every life situation and incorporate it into daily life. This form of learning contributes to wholesome actions or conduct and, ultimately, societal well-being as a whole (Mererk, 2019). Buddhist psychology can be implemented in various ways, both in our daily life and in therapeutic settings such as; Practice Mindfulness, Understanding the Nature of Suffering, Emphasizing Compassion, Use of Meditation, Developing Wisdom, Letting Go of Attachments, Cultivating Loving-Kindness, and Training in ethical conduct: Implement the teachings of right speech, right action, and right livelihood. Implementing these Buddhist teachings requires practice and persistence, but can help individuals lead a more peaceful and mindful life.

Furthermore, creative or positive media can lead the mind to enthusiasm because media can create the perception of knowledge with visual, sound, and individual interpretation. Also, receiving the experience of calm through the media for communication with adolescents should be consistent with their media consumption behavior and easy to access. The Four Dhatus is a Buddhist dogma that

talks about normal and natural. It maintains its own state according to the nature of the causes and the conditions. It is the consideration of the four elements in order to see the truth. It is something that humans can know and see as it is. The Four Dhatus can provide an easily digestible framework for adolescents to understand, process, and engage with movie scenes. Here is why: 1) Earth Dhatu: This represents the tangible or physical aspects of a movie scene, such as the setting, costumes, or the actors themselves. Adolescents can readily observe and understand these concrete elements. 2) Water Dhatu: This symbolizes adaptability and fluidity, mirrored in a film's changing scenarios or characters' emotional journey. Often, in a phase of significant emotional development and change, adolescents can resonate with this concept. 3) Fire Dhatu: This embodies transformation or change. This can be seen in a character's development or significant plot twists in movie scenes. Adolescents undergoing various transformations themselves may find this relatable and intriguing. 4) Air Dhatu: It represents movement and communication; it can be seen in dialogues, music, and actions in movie scenes. Since adolescents are in a critical period of learning communication skills and social interactions, they can easily engage with these aspects. Adolescents' ability to relate to these elements and guidance from educators or therapists can help them derive deeper meanings and lessons from movie scenes. This makes the Four Dhatus an accessible tool for harnessing films' educational and therapeutic potential.

According to Buddhist concepts, practicing breathing control will make humans conscious, have better awareness, and be able to control themselves better and in a more peaceful situation, especially those who are mentally stressed; alternatively, for ordinary people who feel the various mental effects that arise from everyday life. Practicing meditation in everyday life can improve the quality of life, especially the mental aspect. For overcome the problem in everyday life people especially in young generation should know that mind practice by breathing can be the easy way for mind solution. There is a research article about Buddhist Psychology for Adolescent's Mind Power was using Buddhism dogma called "The Five Powers" such as; Faith, Effort, mindfulness, concentration, and wisdom (1) Faith: Faith in oneself and their capabilities can enhance self-confidence, a key component of resilience. Believing in one's ability to handle difficulties can encourage them to face challenges head-on. (2) Effort: This requires one to be energetic or committed to

practicing moral conduct and pursuing mental development. The enthusiasm to act positively can help adolescents persevere through hardships and build resilience. (3) Mindfulness: Mindfulness, or the state of being fully aware and engaged in the present moment, can help in managing stress and the development of effective coping strategies, enhancing resilience. (4) Concentration: The ability to focus single-pointedly on a particular object or task can help adolescents manage anxiety and stress, increasing resilience. (5) Wisdom: In Buddhist terms, wisdom usually refers to understanding the true nature of life. This can help adolescents accept and understand the transient nature of experiences, their interdependence, and the consequences of their actions. This understanding can promote resilience by encouraging better-coping mechanisms and adaptive responses to adversity (Porntip Gadetragoon, 2022). In sum, the "Five Powers" provide a multi-dimensional approach to increase resilience in adolescents, emphasizing self-confidence, positive action, stress management, mindfulness, concentration, and understanding the true nature of life. However, the strategies for operationalizing these principles to develop a resilient adolescent mind would require in-depth study and guidance from experienced practitioners or teachers. Additionally, this success would also depend on individual factors unique to each adolescent.

In conclusion, integrating the Four Dhatus for making media and using Bala5 for the design process into breath awareness the practice can encourage a more profound level of mindfulness, resilience, and well-being. This combined practice promotes a balanced approach to understanding and observing both the body and mind, creating a powerful tool for developing the mental resilience of adolescents.

1.3 Hypothesis

1.3.1 The creative media design process can lead students to have valuable experience for a calm mind and being the inspiration for overcoming obstacles of themselves by breathing.

1.3.2 The concept of Buddhist psychology in design media and design process can enhance the resilience of the mind through breath awareness activities.

1.3.3 University Students will have an increasing resilience quotient score after participating in this research.

1.4 Objectives of the Research

1.4.1 To explore the appropriateness of using creative media to promote learning to achieve inner peace.

1.4.2 To produce media based on the principles of Buddhist Psychology to increase awareness of breathing and mental resilience.

1.4.3 To examine the production process of creative media in promoting breath awareness and mental resilience.

1.4.4 To disseminate the design process of creative media for resilient mind based on Buddhist psychology.

1.5 Scope of the Research

1.5.1 The general purpose of the study: the creation of creative media to promote breath awareness and resilience of mind.

1.5.2 Population: 30 undergraduates' students in the RMUTL communication design program.

1.5.3 Research data collection: 2 years.

1.5.4 Domain:

1) Process for breath awareness: design of creative media in three rooms and atmosphere for calm perception.

2) Buddhist psychology: the process for design; theory, practice, and result.

3) Creative media: print media 4 sets, sound 5 minutes, video introduction 10 minutes, and video experiment 15 minutes.

1.6 Research Framework
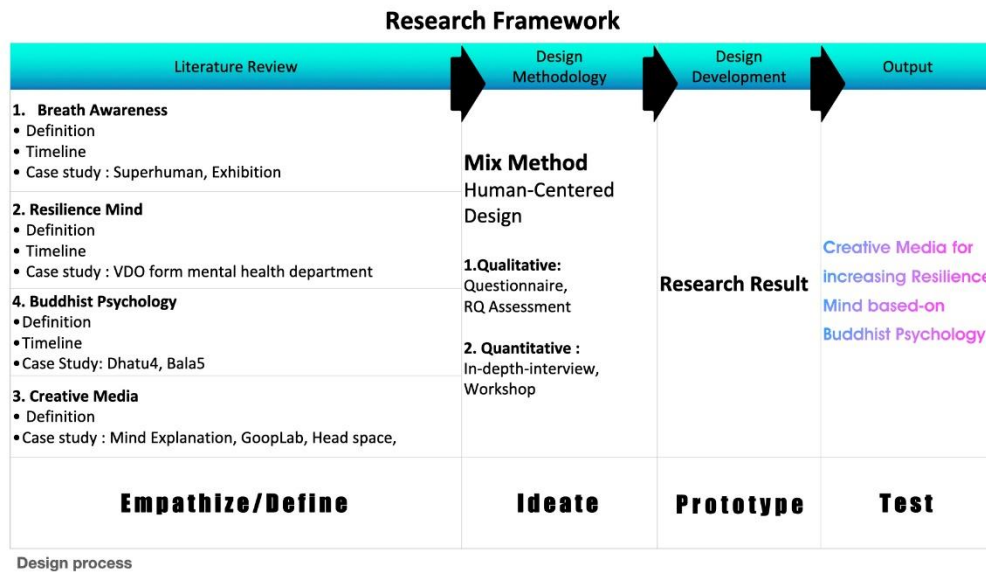
Figure 1 Research framework

1.7 Conceptual Research
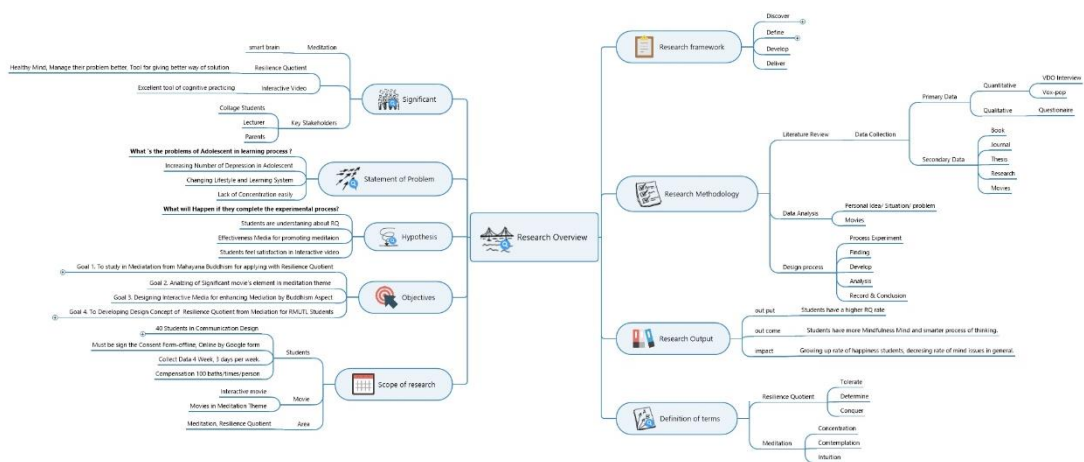
Figure 2 Conceptual framework
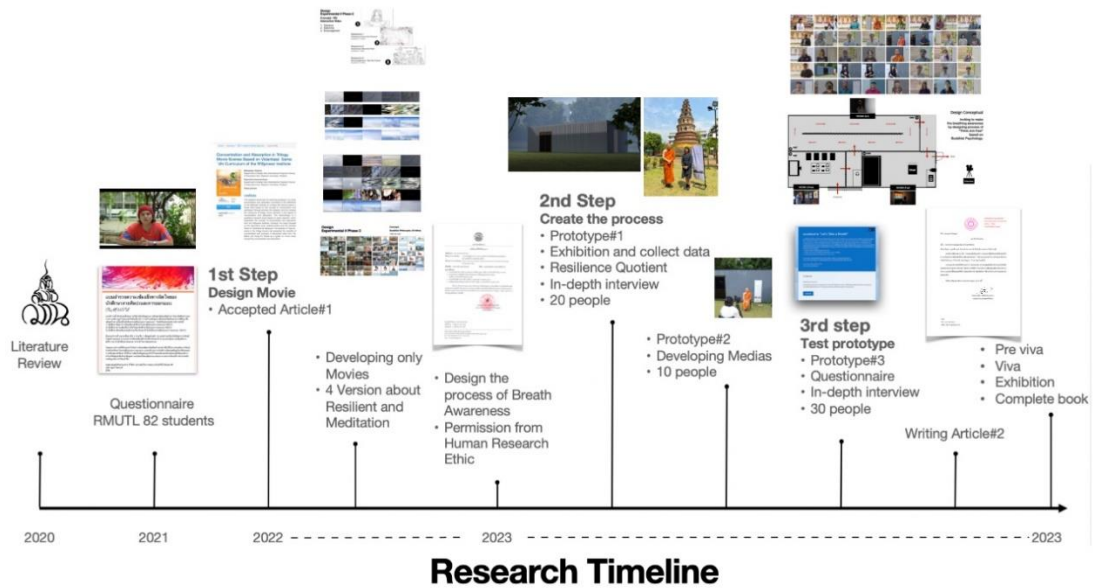
Figure 3: Timeline of the process in research

1.8 Research Methodology

The methodology of this research is a mixed method; the data collection of the qualitative research was done through in-depth interviews with experts and people interested in meditation. In addition, for the quantitative research, a questionnaire and resilience quotient assessment were used. The design process is divided into four main parts according to the three-diamond model: Discovery, Define, Develop, and Deliver (details in Figure 4).
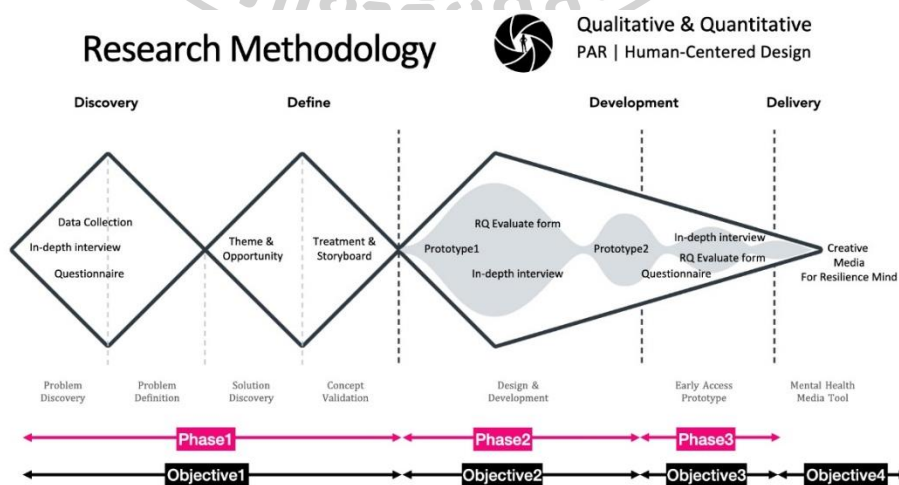
Figure 4 Research methodology

The first phase is problem identification and definition through a questionnaire and an in-depth interview with students about the resilience of the mind through meditation. The second step is solution definition and concept validation to create a theme, opportunity, treatment, and storyboard. The third step is the design and development using a questionnaire, resilience quotient, and in-depth interviews to evaluate the prototype1 for the development of the prototype2, which is analyzed using the resilience quotient. Then, the new findings are introduced into the academic field or Buddhist psychology to improve the quality of mind using the creative media design process.

1.9 Limitation of the Research

This research focused on creating creative media to improve the resilience mind of the students in the Faculty of Arts and Architecture at RMUTL, Chiangmai. Therefore, the environment and problems of Chiangmai students may not be representative of all university students. In addition, the daily life problem of each student before conducting the study can be a key factor for the number of RQ scores.

This research has a many dependent and control variables. As a result, there may be discrepancies in the researcher's information, depending on a disturbance or attention that may be caused by a problem in daily life. These may alter the research results because while the research data were collected, the researcher had control over the appropriate place and time to visit the work, but when conducting the experiment, the researcher may encounter serious problems in daily life before entering the work that make it impossible for the researcher to fully concentrate.

In selecting a random sample, the researcher selected only individuals who were in a normal mental state. This precluded the acceptance of students to participate in the project. However, after conducting in-depth interviews, it was found that there were many students who had been mentally ill when they were children, such as attention deficit hyperactivity disorder, slow learning disorder, and depression etc., but currently do not have such symptoms. However, the results of the research showed that students who had many mental problems in the past tended to have higher mental strength than normal people.

1.10 Research Output / Outcome

Research Output: the creative media design process for enhancing resilience mind by breath awareness based on Buddhist psychology

Research Outcome: Students have better resilient mind and a better thought process for coping with problems

.

1.11 Definition of Terms

1.11.1 Breath Awareness means the process of becoming aware of breath for a resilient mind through the use of creative media based on Buddhist psychology; presented in the exhibition "Let's take a breath" at Wat Chiang Chom, Chiangmai, Thailand, between March-July 2023, exploring the process of "thinking, acting, feeling" that makes people aware of the value of the breath's effect on the mind and body and the ability to heal oneself through breathing exercises and controlling an empty mind.

1.11.2 Creative Media means the positive multimedia that used in this research; 1) video; video documentary in room1, experimental video in room3, 2) print; poster and sound caption in room1, and 3) sound; sound of breath in many occupations in room1, binaural beat sound in room2, multi-breath sounds in room3

1.11.3 Resilience means the abilities to control the mind and heart to overcome suffering with mindfulness, concentration, and wisdom.

1.11.3.1 Resilience Mind means a state resulting from the experience of having gone through the process of breath awareness. The better the resilience score from the resilience quotient evaluation form. Or the mental strength that can restore the mind to fight and overcome obstacles.

1.11.3.2 Resilience Quotient means an evaluation form developed by the Department of Mental Health of Thailand that shows the results of mental resilience. In this research, the definitions were divided into tolerance, determination, and encouragement.

1.11.4 Buddhist Psychology means the applied methods used are based on Buddhist Dhamma, with the psychological process for problem solving or finding the

solution. The foundation of Buddhist philosophy called "Saddhamma 3" (The True Doctrine) consists of theory (Priyati), practice (Patipati), and result (Pativeja). Or the process of healing people from suffering in life, using Dhamma for theory and mixing with the healing process from psychology which is the way out of suffering.

1.11.4.1 Dhatu 4 or the Four Elements means things in their own state that are self-existent; they exist by nature. Depending on the cause, there is no creator and no ego. In Buddhism, it is believed that human being are made of Dhatu4, namely earth, water, wind, and fire. If we lack any of them, we will die within 5 minutes, especially for the wind is associated with breathing as the first step to perish.

1.11.4.2 Bala 5 or The Five Forces means the Buddhist Dhamma that makes the mind strong and stable. They consist of trust, effort, mindfulness, concentration, and wisdom.
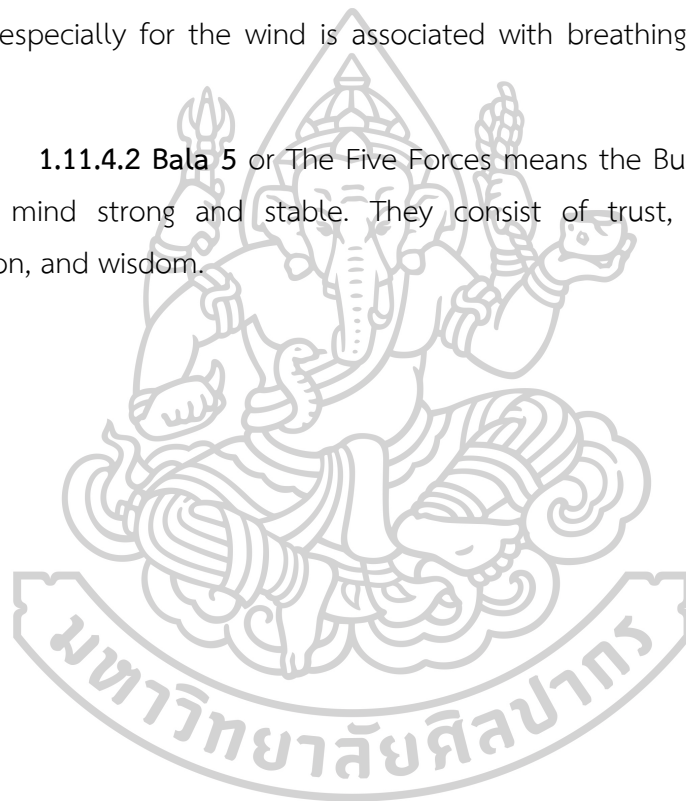
1.12 The relationship between research objective (RO), research questions (RQ), research methodology (RM), research outcomes (ROC)

Table 1 The Relationship Between RO, RQ, RM, And ROC

Frameworks of title	Subject of the study / research	Breath Awareness		
	Setting:	Students in Faculty of Arts and Architecture RMUTL – Chiangmai, Thailand		
	Variable of the study / research:	Creative Media Design Process, Resilience Mind		
Title	Breath Awareness: Creative Media Design Process for Resilience Mind Based on Buddhist Psychology			
Problem statements (PS)	Research objectives (RO)	Research questions (RQ)	Research methodology (RM)	Research outcomes (ROC)
1. Changing lifestyle because of covid-19 situation.	1.To study and explore the learning problem from university students.	1. What is the effective way of doing meditation from students. 2. What is the RQ rate of RMUTL students?	- Literature review, - Questionnaire, - RQ assessment, - In-dept Interview	1) Identify the definition of meditation media for enhancing learning skill. 2) Define the state of resilience quotient of students.
2. Increasing mental problem in Adolescence.	2. To analyze the visual and audio elements of mediation aspects for enhancing resilience mind.	1. What's the process of meditation media can affect with people? 2. How is visual and audio for meditation looks like?	- Questionnaire, - In dept-interview. - VDO experimental.	Ideate platform of creative media for enhancing resilience mind.
3. Attention deficit and lack of concentration in learning.	3. To create media for enhancing the concentration to undergraduate students, RMUTL	3. How to design the media for increasing Resilience mind?	- RQ assessment, - In dept-interview.	The Prototype of creative media design process for resilience mind.

Chapter 2
Literature Review

This research focused on the creative media design process of breath awareness based on Buddhist psychology, in the literature review, the content is divided into four parts as follows.

2.1 History and Background

2.1.1 Breath awareness

2.1.2 Resilience

2.1.3 Buddhist psychology

2.1.4 Creative media

2.2 Theory

2.2.1 Breath

2.2.1.1 Meditation, Concentration, Absorption

2.2.1.2 Satipatthana 4

2.2.1.3 Yoga

2.2.1.4 Qigong Tai Chi

2.2.2 Resilience

2.2.2.1 Grotberg Theory

2.2.2.2 Cognitive Behavior Therapy (CBT)

2.2.3 Buddhist Psychology

2.2.3.1 Dhatu 4 (The Four Elements)

2.2.3.2 Bala 5 (The Five Power)

2.2.4 Creative Media
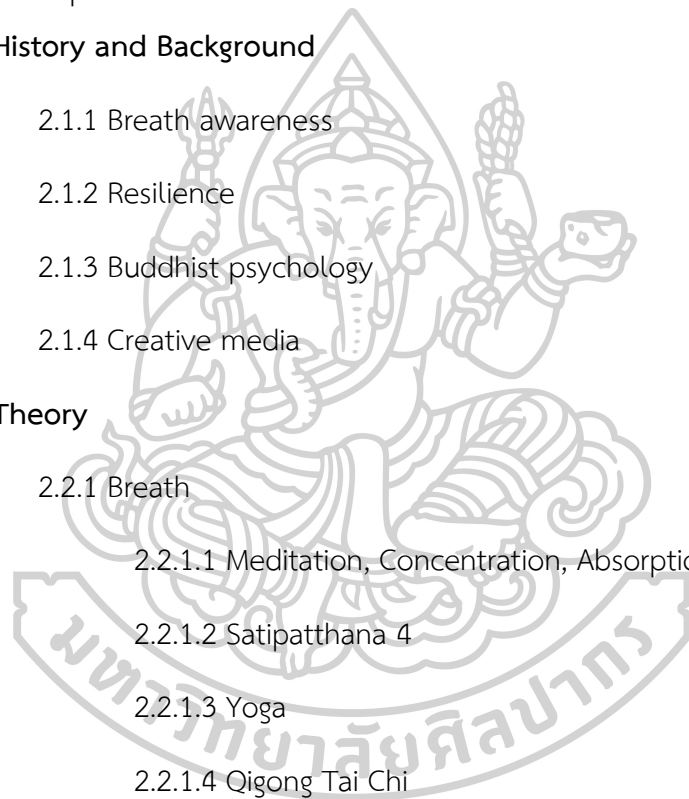
2.2.4.1 Color Psychology Theory

2.2.4.2 Sound Therapy

2.2.4.3 Gestalt Psychology

2.2.4.4 Montage Editing theory by Sergei Eisenstein

2.2.4.5 Semiotic by Ferdinand de Saussure

2.3 Research

2.3.1 Breath

2.3.2 Resilience in Thailand

2.3.3 Buddhist Psychology for Resilience Mind

2.3.4 Creative Media

2.4 Case Study

2.4.1 Breath: Superhuman

2.4.2 Exhibition

2.4.3 Application

2.4.2 Movie Scene

2.4.3 Documentary TV series

2.4.4 Short Movies (Government Campaign)

2.1 History and Background
2.1.1 Breath Awareness

Mindfulness of breath intentionally focuses on one's breath, observes the sensation and rhythm of inhaling and exhaling. It is often used as a mindfulness technique to reduce stress and increase awareness of present moment. The word breath is always used in reference to life, the state of existence, and the state of being in the present moment.

2.1.1.1 Definition

Breathing is a process of bringing the air into the lungs and expelling it from the lungs. It occurs because of three-dimensional deformation in the thoracic and abdominal cavity. The diaphragm is the primary muscle responsible for three-dimensional transformation. (Leslie Kaminoff, 2020)

Breathing is an automatic system of the body that is the first activity in the life of a newborn. It enables humans to live independently after the umbilical cord is severed from the mother as a fetus. It swells when we breathe air into the nasal cavity through the diaphragm in the lungs. The circulation changes to exchange gasses with the capillaries in the alveoli. And the waste gasses in the lungs are expelled from the original channels. In this way, air enters and leaves the body. Breathing is the movement or change in the shape of the body spaces, including the chest and abdomen. Therefore, if you pay attention to the practice of breathing in and breathing out, it keeps the body balance. We can make space in our body for what we want and eliminate what we do not want.

The term "breathing" refers to the process of taking air into the lungs and releasing air from the lungs. It is a process that every living thing on earth must perform to exchange gasses during respiration - specifically the intake of oxygen and the release of carbon dioxide to produce energy for the body. This is because it is cellular respiration that provides the oxygen needed for survival. In many cultures and disciplines, breath is also strongly associated with emotional, psychological, and meditative practices.

"Awareness" refers to the knowledge participants have about what other participants know. Specifically, in the context of the meaning of the word breath, it means to consciously focus attention and concentration each time on the characteristics of breathing and the sensations associated with it, and to observe the breath mindfully. And to walk without thinking or being distracted. It is a form of meditation and a technique of mindfulness.

"Breath awareness" means training yourself to consciously focus on each subtle action of breathing, that is, to be very aware of the inhalation and exhalation

of the breath, paying attention to its depth, rhythm, and feeling. Breath awareness is an essential technique for practicing mindfulness and meditation. It is often used to induce relaxation. It increases self-awareness and a sense of calm and clarity of mind.

2.1.1.2 The history of breath practice (Dienstmann, 2018)

The history of breath is linked to human evolution, cultural practices, and scientific knowledge. Throughout history, breath has acquired meaning in several ways:

Practices of breath awareness practices have their roots in ancient cultures. Yoga and meditation traditions in India, such as pranayama from Hindu yoga (C.5000-3500 BCE), Taoism developed many meditation practices, including Qigong (600-500 BCE) in Chinese culture emphasizing breath control and Greek civilization (327-325 BCE). It is believed that Alexander the Great's campaigns in India brought philosophers and yogis into contact with the Greek philosophers. The physicians such as Hippocrates and Galen associated breath with the respiratory system and its role in sustaining life. The concept of "pneuma" was a vital force associated with breath. In Buddhism (500-200 BCE), mindful breathing is an essential meditation practice. One of them is the Anapanasati Sutta, a Buddhist scripture that mentions mindfulness of breath as a way to develop concentration and understanding.

Mindfulness of breath continues to be a central component of Eastern contemplative practices, developed further in traditions such as Zen Buddhism (527 BCE), where zazen (seated meditation) focuses on the breath as a point of concentration. These traditions developed into the Chan lineage, Chaina, and later spread to Korea (Seon), Vietnam (Thien), and Japan (Zen). In the 17th century, advances in science led to a deeper understanding of breathing. The work of the English scientist Robert Boyle contributed to the understanding of gas exchange during breathing. Indian Hindu missionary Swami Vivekananda lectures in Chicago, given rise to yoga and meditation in the West, which are often simplified and divorced from their spiritual context.

In the late 20th century, mindfulness meditation gained popularity in the West. Jon Kabat-Zinn adapts mindfulness techniques, including breath awareness,

into the Mindfulness-Based Stress Reduction (MBSR) program. The 19th and 20th centuries brought significant advance in understanding the physiological aspects of breathing, including the identification of various gasses in the air, the role of oxygen in cellular respiration, and the mechanics of the respiratory system.

Breath awareness training combined with modern mindfulness-based psychology includes mindfulness-based cognitive therapy (MBCT), which incorporates breath awareness to manage stress, anxiety, and depression. Recently, there has been an increased interest in the mind-body connection. This has led to practices such as mindfulness meditation. These focus on the role of breathing in regulating emotions and promoting well-being through awareness of breath. They play a role in the health care industry, where techniques such as "breathwork" are gaining popularity. Guidelines highlight the potential physiological, emotional, and mental benefits of mindful breathing. Smartphone apps such as Muse. Headspace, and Calm, the guided meditation platform, offer breath-focused practices to a global user base. Throughout history, mindfulness practices have evolved and adapted culturally; spiritual traditions, medicine, and science continue to value it for its potential to promote relaxation: self-awareness, and overall well-being.

2.1.1.3 Breath Awareness in the Thai context

Thailand is famous for its meditation practices. The places where meditation is practiced are usually temples or temples in the forest, Dhamma practice centers, including the Willpower Institute of Somdet Phra Nyanavajirodom Phra Ajarn Luang Phor Viriyang Sirintharo, which has more than 300 branches in Thailand. It is spread all over the country and abroad. In practice, breath awareness used to cultivate mindfulness, concentration, and wisdom is the foundation of the Thai tradition, which has a long Buddhist tradition that emphasizes meditation and direct experience in training the mind in which breath awareness plays an important role. Practitioners practice "Anapanasati" which means being mindful of your breathing. This practice helps develop concentration and understanding of the nature of mind.

Vipassana meditation is taught in Thailand. There is one essential technique: the practitioner observes the breath and body sensations to develop an understanding of the uncertain nature of reality. All things must change from their original state, are impermanent, cannot remain in the same state forever, and have

no self; that is, everything is not really a self. Breath consciousness is part of the rituals and ceremonies in which Thai monks often used breath consciousness. Monks and novices often recite the Suttas "Anekarahaktha," a treatise on breath awareness. On the path, monastic ordination, Thai cultural traditions and rituals often include mindfulness of the breath, for example, during a meditation in a temple or at home. Participants may be instructed to focus on their breath to create clarity, and practice mindfulness, including breath awareness. Incorporated into the daily routine, Thais can breathe consciously for a brief period. During the day to create calmness various activities

In addition to traditional practices, modern health centers, and rehab facilities in Thailand have some programs that incorporate breath awareness as a relaxation technique. How to reduce stress and increase mental well-being. Thailand is a popular destination for yoga and wellness treatments. Many programs include breath-focused exercises such as pranayama (breath control exercises) to promote physical and mental health.

2.1.2 Resilience

A resilient mind can withstand and recover from inconvenient situations. This includes adaptability, optimism, and the determination to keep going despite obstacles. People can develop a resilient mind to anchor the idea of I have, I am, and I can in Grotberg Theory. The concept of a resilient mind can be applied in many ways. In the first phase, people should be self-aware and set a goal for every action they take. This can be a small thing to achieve, and then you will value yourself.

2.1.2.1 Definition

"Resilient" refers to the ability of something to withstand or recover from difficult conditions, adversity, or challenges. It describes the ability of a system, person, community, organization, or material to adapt, recover, and continue to function effectively or even thrive in the face of disruption or stressors. Resilience often includes the ability to learn, grow, and change positively from adverse circumstances.

RQ (Resilience Quotient) is a person's ability to adapt and recover after a crisis or demanding situation. It is one quality that helps people overcome obstacles and move on with their lives. The RQ assessment evaluates a person's ability in 3 areas: resistance to pressure, hope and encouragement, and the combative side of overcoming obstacles. If in the assessment, it is found that any element is below the criteria. We can develop better in this area.

Resilience quotient or RQ Thais call it willpower or mental strength. Mental health strength, mental immunity, the Department of Mental Health uses the words tough, robust, and combative as the ability of people who are in themselves and is used in overcoming problems or obstacles. It is what allows us to get through crises. It can raise the level of thoughts, mind, and lifestyle. A better way after the event is over. With quick emotional and mental recovery, do not dwell on the suffering. Flexible and adaptable (Division of Mental Health Promotion and Development Department of Mental Health, 2020)

Tolerance, encourage, and determine are three words that describe three aspects of emotional and mental characteristics. This has been merged. It is an essential force of mental health Thai people to fight and overcome various crises.

1. Tolerance means being able to withstand pressure. There are ways to take care of the mind to endure. Being able to deal with emotions, feeling your own suffering in stressful situations

2. Encouragement and the willpower to continue living even in stressful situations. This encouragement can come from creating incentives by yourself or your environment.

3. Determine means struggle and overcoming obstacles. Confident and ready to overcome the obstacles that arise from crises. This confidence comes from recognizing one's abilities or skills, thinking I can do it, and solving problems. And his abilities to search for knowledge and get help advice

2.1.2.2 Timeline of Resilience

The history of the term "resilient" illustrates its versatility in describing the ability of various entities to recover, adapt, and thrive in the face of challenges. The

term is widely used in a variety of fields, reflecting its importance in understanding how individuals, systems, and societies navigate adversity.

In the 17th century, "resilient" originates from the Latin word "resilire," meaning to bounce back or rebound. It was originally used to describe the physical properties of materials. It referred to the ability of materials to return to their original state after being compressed or stretched.

In the 20th century, the concept of resilience appeared in various fields, such as psychology. Psychologists such as Norman Garmezy and Emmy Werner began to study the resilience of children and people facing adversity. The focus shifts from simply studying vulnerability to exploring factors contributing to positive outcomes in difficult situations. Psychologists began using "resilience" to describe people's ability to cope with and recover from adversity, trauma, or stress. "Ecology" ecologists introduced the concept of ecological resilience to describe the ability of ecosystems to absorb disturbances and recover to a stable state.(Lennon & Scott, 2014)

In the 1970s, ecologists used the term resilience to describe the ability of an ecosystem to withstand disturbance and restore equilibrium. In the 1980s and beyond, the term became popular in management and organizational studies. It refers to an organization's ability to adapt to change. Panic, shock, and challenge to latest changes, in the 1990s, the word resilience became famous in its use in disaster management and emergency response. As a result, it is becoming an essential concept for community understanding and how organizations can respond to and recover from crises.

In the early 20th century, the rise of the mental hygiene and educational counseling movements, influenced by Clifford Beer's 1908 autobiography, led to the establishment of mental hygiene societies and clinics designed to prevent mental disorders in adults by addressing problem behaviors in children. 1951 John Bowlby's work for the World Health Organization marked the first systematic studies of childhood adversity during this period. He presented his first official paper on attachment theory at the British Psychoanalytic Society meeting. In the late 20th century, the concept of resilience became the focus of empirical research, culminating in the emergence of developmental psychopathology as a discipline.

Notable scholars of this period include Cicchetti, Gannezy, and Masten. (VERNON, 2004)

Psychological resilience has become widely accepted at the beginning of the 21st century. It goes beyond individual psychology. It also includes social, community, and organizational dimensions, such as social or community resilience. Resilience has become a central theme of positive psychology, which focuses on strengths, adaptive coping, and personal growth in the face of challenges to strengthen the mind. The education system has begun incorporating resilience-building strategies to support students' emotional and cognitive development. The issue has gained prominence in the global health discussion. This is especially true in dealing with health crises such as the HIV/AIDS pandemic and the COVID-19 pandemic.

Throughout history, the term resilience has evolved from its origins in physics to a multidisciplinary concept with applications in psychology, ecology, systems theory, disaster management, and other fields that reflect the ability to withstand and recover from challenges. Promote strength through response and adaptive growth from various crisis events.

2.1.2.3 Resilience in the Thai context

Research on resilience or building mental strength in Thailand aims to show how individuals and communities cope or adapt and overcome obstacles to challenges such as natural disasters, floods and tsunamis, the COVID-19 pandemic, and the financial crisis. These studies often examine the determinants of the problem and explore the adaptation of individuals and health organizations to the pandemic. They also examine the strengths of social networks, support systems, and community collaboration in different contexts. This includes examining how communities in rural and urban areas respond to and recover from adversity. Since Thailand is a Buddhist city, Thai traditions may contribute to coping mechanisms and psychological well-being. In addition, culture and spirit play an essential role in revitalizing the psyche of people in Thai society. Appropriate solutions and sufficient support from government agencies are necessary. They should find ways to strengthen the mental strength of the youth, which has become an increasingly

severe case study in Thai society so that the Thai people will have a better mental quality of life and a better society.

2.1.3 Buddhist Psychology

Buddhist psychology is the application of Buddhist teachings to create the process of tangible results. Buddhist psychology focuses on working with the mind and mental state by combining psychological treatments to heal the mind or alleviate suffering.

2.1.3.1 Definition

The development of Buddhist psychology in history and thought arises from the knowledge of the Tripitaka as a base. It is a record of the original teachings of Buddhism, including the Vinaya, Suttas, and Dhamma, which contain knowledge of psychology in them. Buddhist psychology studies the mind and its importance to the body. The mind is more important than the body. There was a saying that "The mind is the master, the body is the slave" because the mind is the nature that thinks and is the origin of good and bad behavior through the body, speech, and mind. The mind is the nature that knows emotions. It is an abstract, intangible thing. However, it has various powers that can control or change human life. The mind is the base of knowledge, while mental factors are the things that make up the mind (Markman, 2018). Therefore, the mind is like water. The mind is like the color of water. Buddhist psychology consists of (1) Theory teachings lead to what practice? And then the guidelines: How is it linked to the outcome to get the result of being free from suffering, one must understand the structure. (2) Practice if it is general psychotherapy, including Samatha meditation Vipassana meditation. To create liberation or nirodha. Method of using the four foundations of mindfulness to develop physical, social, mental, and intellectual development. Develop the mind to achieve efficiency, quality and health. (3) Outcome is the cessation of suffering and liberation from suffering. According to Buddhist teachings, desired results include tatanganirodha and vikkhambhanirodha, which solving problems has steps. It did not entirely disappear. Nevertheless, it will gradually disappear step by step (BudPsymcu, 2022).

The origin of Buddhist psychology comes from the Abhabba Sutta, and it comes from birth, old age, and death. If these three dharmas should not exist. The Buddha was not to be born in the world. The Dhamma and Discipline that the Buddha has declared should not flourish in the world, that is, if this world does not have life, old age, sickness, and death (BudPsymcu, 2022).

2.1.3.2 Timeline of Buddhist Psychology

In the 5th century BCE, the Buddha or Prince Siddhartha published fundamental ideas about the mind and the process of spiritual development through teachings. He emphasized the nature of suffering and the path to liberation. The concept of the mind and cognitive processes is the basis of Buddhist psychology and plays an essential role in his teachings, as seen in the Four Noble Truths and the Eightfold Path.(Siderits, 2023)

In the 1st century AD, Abhidhamma literature was born. It is a detailed look at the types of mental states, consciousness, and the mechanisms of the mind. Causes for understand cognitive processes in the centuries after the Buddha's death, academics and monks began to analyze and categorize the teachings and compile metaphysical literature systematically. It became a source for collecting textbooks dealing with the nature of mind, consciousness, and mental factors.

Yogacara and Madhyamaka were taught between the 4th and 5th centuries CE, containing detailed explanations of consciousness, perception, and the nature of reality. The teaching of Yogacara introduces the concept of "reservoir consciousness" (Alaya-vijnana), and discusses how awareness and perception functioned around the 4th to 5th century BCE. The Yogacara and Madhyamaka schools of Buddhist philosophy contributed to the development of Buddhist psychology. Yogacara explores the nature of consciousness, perception, and the interplay between the mind and the external world. At the same time, Madhyamaka focuses on the nature of emptiness and a non-dual understanding of reality.

In the 7th to 8th century, the Tibetan Buddhist tradition developed a complex model of mind and consciousness. This is evident from textbooks such as the Abhidharmakosha of Vasubandhu and the writings of Tibetan scholars. The complexity of mind and consciousness is discussed in Tibetan Buddhism in various

messages and teachings. The Tibetan Buddhist tradition includes practices such as Mahamudra and Dzogchen, providing a deeper, direct experiential understanding of the nature of the mind. Buddhist psychology emphasizes mindfulness and meditation to understand and transform the mind. The Satipatthana Sutta and the Anapanasati Sutta are examples of early texts describing meditation techniques that involve focused awareness of the breath and bodily sensations.

Western scholars began studying and translating Buddhist texts in the 19th and 20th centuries. This helped introduce Buddhist psychology to the Western world. People like Carl Jung explored the connection between Buddhist thought and Western psychology. In the 20th century, Western academics and psychologists became interested in Buddhist psychology. People like Carl Jung and others. They explore the similarities between Buddhist concepts and psychological theories.

In the 20th century, Jon Kabat-Zinn was an important figure who combined Buddhist techniques with modern psychological approaches and became extremely popular in the Western world. It helps manage stress, increases self-awareness, and promotes mental well-being. This is because it is a practice that can be used for mindfulness-based stress reduction (MBSR) and other mindfulness-based interventions.

In the 21st century, mindfulness has been integrated into cognitive behavioral therapy. Moreover, other treatment modalities are also becoming more common. Research on the psychological and neurological effects of mindfulness meditation is growing. In conjunction with Buddhist psychology, it has provided insights into the nature of the mind. It continues influencing Eastern and Western perspectives on human psychology, consciousness, and awareness.

2.1.3.3 Buddhist Psychology in the Thai context

Studying Buddhist psychology and meditation techniques often requires rigorous training that emphasizes self-awareness. Meditation is the cornerstone of Buddhist practice in Thailand. This is because meditation focuses on developing mindfulness, concentration, and wisdom, essential elements of Buddhist psychology. In addition, mindfulness practice is often integrated into the daily routines of many Thai people, such as offering food to monks in the morning. Daily food offerings to

monks and visits to temples are opportunities to practice mindfulness, mainly if you belong to a forest temple, where meditation is strictly observed and solitude is emphasized. It is meditative, which allows for deep exploration of the mind.

Temples, called "Wat," are the center of the Thai community. It is a place where there is often space for meditation, learning, and community gatherings. In Thailand, many temples offer meditation classes, Dharma lectures, and other activities. that promote good mental health. It is also the center of festivals such as Songkran (Thai New Year) and Loy Krathong (Festival of Lights), which often include traditional rituals and practices for self-reflection. Set aside negative traits and make good resolutions. Thai Buddhists often turn to temples and monks. For spiritual and emotional help, monks often give advice and guidance according to Buddhist principles. They offer a perspective on the meaning of life and how to overcome problems and obstacles, using the teaching as a foundation.

In recent years, there have been attempts to integrate Buddhist psychology with modern psychology. Mindfulness-based interventions and therapeutic techniques can resolve psychological problems in Thailand. Buddhist psychology is deeply rooted in Thai society. It influences how individuals approach life, face challenges, and cultivate mental well-being. It is a fundamental part of the country's cultural and spiritual landscape manifested in cultural traditions that have long been deeply rooted unconsciously. Nowadays, however, these things have disappeared with time. This leads to psychological problems among modern people who are far away from positive things but closer to negative ones. This can be seen in the news that passes through the media on various channels, a social reflection of the mind distorted and distorted from the goodness, truth, and beauty of living in the present moment. It was challenging to find the true essence because he was too absorbed in other virtual worlds.

2.1.4 Creative Media

2.1.4.1 Definition

"Creative media" means content and various forms of communication. This is done through art and imagination with positive thinking to promote good mental

quality. It encompasses multiple media and platforms, including visual, audio, print, and interactive media. Creative media uses artistic skills and creativity to convey ideas, emotions, and messages. This includes graphic design, photography, filmmaking, music production, writing, digital art, animation, etc. Creative media often blurs the lines between art, communication, and technology. The result is compelling content with exciting impact.

2.1.4.2 Timeline of Creative Media

The history of creative media is the same as the history of media: in prehistoric times, people used cave paintings and rock carvings as a form of visual communication and artistic expression. The invention of printing by Johannes Gutenberg in the 15th century revolutionized the dissemination of written content (Hargreaves, 2014).

This is an essential step in the democratization of knowledge and the dissemination of creativity. The invention of photography in the 19th century made capturing and creating visible images possible. This technology had a significant impact on artistic representations and documents.

The late 19th and early 20th century marked the beginning of film. It is a new form of creative media that combines animation and storytelling. It quickly became a popular form of entertainment and artistic expression. The introduction of radio and television later in the 20th century made stories and audiovisual communication available to a mass audience.

The late 20th century saw the emergence of digital technology that transformed creative media, computers, software, and the Internet. They opened new areas and opportunities to create, distribute, and interact with media content in various formats. In the late 20th and early 21st century, the Internet saw the rise of the Internet and social media platforms, making content creation and distribution more accessible. This is because the Internet allows creative works to be distributed worldwide. With the proliferation of digital tools, producing multimedia content that combines text, images, audio, and video has become more common. Interactive media This includes video games and web experiences. Help the audience engage with the content in new ways. The widespread use of smartphones and mobile

devices has created new opportunities for on-the-go consumption and creative media (ThemeIsle, n.d.). The development of virtual reality (VR) and augmented reality (AR) technology has enabled interactive and immersive experiences(Verne, n.d.).

This expands the possibilities for creative media. Creative media have evolved in response to technological advances and changing society's needs and preferences. They continue to be powerful and influential in shaping how we communicate, express ourselves, and engage with the world.

2.1.4.3 Creative Media in the Thai context

From a film industry perspective, creative media in Thailand includes commercial films, independent films, and arthouse films. Thai film director Apichatpong Weerasethakul, who is internationally recognized, is a Thai independent film director, screenwriter, and producer. Working outside the strict confines of the Thai film studio system (Winners, n.d.), Apichatpong has directed several features films and dozens of short films. His feature films include Uncle Boonmee Who Can Recall His Past Lives, which won the Palm d'Or at the 2010 Cannes Film Festival (n.n., 2022); Tropical Malady, which won a Jury Prize at the 2004 Cannes Film Festival; and Blissfully Yours, which won the top prize in the Un Certain Regard program at the 2002 Cannes Film Festival. (Fiona, 2010). Television is the main entertainment for the Thai people and provides the most important information in Thailand. Thai dramas, reality shows, and variety shows are popular with local viewers. There are a variety of music genres in the Thai music industry. Thai artists and bands often perform live concerts, ranging from original Thai music to modern pop and rock music. Music videos are an essential part of highlighting the creativity of Thai people. Thai artists are active in various fields of visual arts. These include painting, sculpture, and digital art. Contemporary art in Thailand has boomed over the past 20 years. Both galleries and exhibitions highlight both local and international artists.

Social media platforms in Thailand This have led to a rapid increase in digital content creation, with content creators producing videos, animations, podcasts, and other forms of digital media. Creative media plays a key role in advertising and marketing campaigns. Thai businesses use creative stories and images to connect with consumers, such as the Bangkok International Film Festival, Bangkok Design

Week, and various art and music festivals. Creative media in Thailand thus reflect the country's cultural diversity and its ability to combine tradition and innovation. They serve as a platform to express oneself, preserve cultural, and deal with current problems and challenges.

2.2 Theory

2.2.1 Breath

The knowledge in breathing theory of this research is the method in meditation practice from the willpower institution, Meditation for Self-Conquering (MSC), based on the teachings of Somdet Phra Nyanavajirodom Phra Ajarn Luang Phor Viriyang Sirintharo. The training includes walking and sitting meditation so that participants can continue to practice independently. It is suitable for people of all ages and faiths, including those who have no previous meditation experience. A single day of study is sufficient to learn the roper meditation techniques. The definition of meditation in this research includes concentration, absorption, and intuition following the dogma of Somdet Phra Nyanavajirodom Phra Ajarn Luang Phor Viriyang Sirintharo.

There is also the knowledge of Yoga, Qigong Tai Chi, and Taoism. These include the idea of breath and their philosophy of life, believed to have come from the same primary source but interpreted by different carriers or cultists, as well as Buddhism.

2.2.1.1 Meditation

Definition of Meditation

The definition of meditation can be divided into concentration, absorption, and intuition, with some parts being relative and overlapping and sometimes the same thing. In the boarder sense, concentration is the way of the mind is practiced, defined in ways in different contexts, or by different teachers. This institution defines meditation as a concentration is the calming, a feeling and the unification of the mind. However, it is not something that must be elevated to nirvana (SomdetPhraYanavachirodom, 2020). Meditation is like a pause to slow down the movement of brain waves by strengthening oneself with meditation. The mind

comes to rest and reduces the movement. This process makes a mind whose brain can work more effectively. It is the accumulation of spiritual energy that produce a shallow level of concentration that encourages the mind to be practical. Deep concentration is a promoter of peace leading to stillness, entering reverie and being supernatural happy. However, one must have intelligence and be deceived by the mental verb.

Definition of Concentration

Concentration is divided by the sources into two types; the first type is Natural Concentration; it refers to power of the mind that everyone has within from birth. The second type is Practical Concentration which is divided into three stages:

1) Khanika Samadhi is the primary Samadhi, which is characterized by a brief period to achieve a unique comfort.

2) Uppacara Samadhi is the intermediate level of concentration, characterized by the ability to meditate faster and longer.

3) Appana Samadhi is the highest stage of concentration in which the mind rest at will. As this stage of concentration, absorption, such as Rupa-jhana and Arupa-jhana can arise. The goal of concentration is mind power, which is the original source of success. It is the only way for the mental energy to arise through the practice of concentration. (SomdetPhraYanavachirodom, 2020)

The Benefit of concentration are listed below:

1. Anxiety eliminated to some degree when the mind enters meditation.

2. The ability to get rid of diseases. But it is not a miracle or all elimination of disease that cannot be treated medically, such as neurosis, a disease that causes intestinal deformities.

3. The brain becomes more intelligent. For example, a person who meditates will have good intelligence.

4. Make it prudent before work. Concentration is a tool to help the mind. Therefore, the work you do will be careful.

5. Suppress evil. These people can hurt each other. Do the most indecent thing

6. Stress relief people before they do evil to others. Usually, stress comes first. The stress can be released with psychic powers to control the mind. The stress level will decrease accordingly. A person who has no concentration or psychic powers to help him will only be 100% stressed.

7. Additional happiness is the happiness we once received, such as getting money. These things come from emotions known as "It-ta-roum". It is when we are in a good mood that is satisfied. We think of that as happiness." However, one who has concentration will meditate and be happy. With that happiness, he can turn off the mood. No more emotions on the outside. Therefore, happiness is unique. It was a joy to get rid of emotions.

8. Make the mind tender; for example, it, which used to be hard, will become softer.

9. Repentance. A thief or a scoundrel will repent, such as "Angulimala".

10. At the end of life, it will find a clever way—concentration, the exercise of the mind. We are not going anywhere, our hearts have thought of these things. We have already earned merit. The merit will not pass away, the merit will always be in the person's mind. When it is time to die, death is like walking into the light. There is a way to choose which way to go.

11. Concentration means thinking of Buddha every time we meditate. Concentration will increase evenly.

12. Being a charity, like a prayer and spreading merit.

(SomdetPhraYanavachirodom, 2020)

Definition of Absorption (Jhana)

Absorption means remaining in the silent mind, a feeling of stillness, the feeling of being touched. Therefore, comparing concentration with absorption will be like a flame and a light. Concentration is an action, and absorption is the result of the action. Therefore, they came together but performed indistinguishably distinct functions. (Somdet Phra Yanavachirodom, 2020).

The process of absorption begins with the calming of the mind, the unification of the mind or conciseness, the feeling that when one touches the rough body, one must perceive that only one feeling remains, only to "The Knowledge" which is the astral body. Thus, absorption and happiness coexist as deep and sharp bliss; absorption is bliss for the subtle mind, suitable for personal happiness, which can help strengthen the light of body and mind and enter wisdom. The final step in defining absorption is to focus on collective unity with stillness; then the mind passed into the deeper stage and become contemplation. (Somdet Phra Yanavachirodom, 2020).

Absorption is divided into two main groups:

1) Rupa-jhana4; 1.1) Pathama-jhana, 1.2) Dutiya-jhana, 1.3) Tatiya-jhana, and 1.4) Catuttha-jhana.

2) Arupa-jhana4; 2.1) Akasanyatana-jhana, 2.2) Vinyanunjayatana-jhana, 2.3) Arkinjunyatana-jhana, and 2.4) Navasanyana Sanyatana-jhana

The Four Rupa-jhana is a superficial concentration. It is a feeling of existence that does not mean that the mind has disappeared but still feels. The evidence of awareness that relates to Ekaggata; is one-pointedness, the process of roughness and subtlety through feeling. Moreover, the Four Arupa-jhana are a deepening stage of meditation that arises from the power of rotation in the mind when the mind is completely emotionless. Therefore, only one force will remain. This force will simmer and rotate, which is called the matrix. The rotation will take place in the subtlety of the mind. The mind will rotate and then simmer with supersensible forces that feel like a certain emotion without having anything to do with it, remaining concentrated. Finally, the mind will enter the absolute clarity called "Ayatana", which means the origin of absorption, which is not like Ekaggata; but it is the eliminated emotion. Ayatana leads to external insensibility; if you can still feel it, it is a Rupa-jhana. Concentration on that place does not dissolve. It is called the first Arupa-jhana, which is a vacuum called ether. The mind can be concentrated there for many hours. It concentrates on the present moment and does not perceive what is happening outside. The perception of only the vacuum is known as Akasanjayatana (the sphere of unbounded space), which are defined and described in Table 2-4. (Somdet Phra Yanavachirodom, 2020).

Table 2 The Meaning of the Elements in Rupa Jhana by Willpower Institute and Dictionary of Buddhism

	Meditation Instructors' program of Willpower institute. Volume 2	Dictionary of Buddhism P.A. PAYUTTO
Initial Thought (Vitakka)	The determination's mind to Repetition in sacrificial words for beginning the concentration.	initial application; thought conception; thought.
Sustained Thought (Vicara)	The mind is in Repetition. Contemplation of one's prayer determines the breath.	sustained application; discursive thinking; deliberation.
Rapture (Piti)	Symptoms of a euphoric mind include goosebumps, bursting with light, tears, getting bigger, heavier, smaller, or floating.	rapture, delight, zest, interest.
Happiness (Sukha)	fullness, liberation, light-body, and heartedness. The feeling of sheer happiness. It is exquisite physical and mental happiness like never before.	Happiness; ease; joy; comfort; pleasure; physical or bodily happiness or ease.
Equanimity (Upekkha)	passive mind	equanimity, even-mindedness; neutrality; poise; neutral feeling; neither pleasurable nor painful feeling.
One-pointedness of mind (Ekaggata)	The unity of emotions, oneness, not distracted.	one-pointedness of mind; mental one-pointedness; concentration.

Table 3 Summary Steps of the Four Rupa-jhanas

	Initial Thought	Sustained Thought	Rapture	Happiness	Equanimity	Ekaggata
Pathama-jhana (The First Absorption)	•	•	•	•		•
Dutiya-jhana (The Second Absorption)			•	•		•
Tatiya-jhana (The Third Absorption)				•		•
Catuttha-jhana (The Fourth Absorption)					•	•

Table 4 Comparing of Four Rupa-jhana and Four Arupa-jhana

Four Rupa-jhana	Four Arupa-jhana
1.Pathama-jhana (The First Absorption) The mind is in a state of prayer. The mind and body are easily separated. The mood will be calm as one. Do not worry about hearing sounds. This state is the beginning of absorption.	1. Akasanyatana Jhana (The Fifth Absorption) The sphere of the infinity of space. It is nothing but emptiness, without other emotions. It is the air of emptiness.
2.Dutiya-jhana (The Second Absorption) The prayer will disappear and the sound will have no effect on the mind. He will be relieved, satisfied, happy, the breathing will become finer. In this stage, this can happen after the disappearance of the first stage, then the mind stops thinking, and the breath gradually becomes softer. After that, the mind will sink into silence.	2. Vinyanunjayatana Jhana (The sixth Absorption) The sphere of infinity of consciousness; it is specific in knowing; knowing is the soul in the subtle of the body. It is the only feeling that is not an emotion, that is based on the simmering of the psychic forces until everything is exhausted, that does not feel like a void or soulless. It is like being in a place where there is nothing at all.
3.Tatiya-jhana (The Third Absorption) The breath was exceptionally light, as if not breathing. The mind is light. The mind has only the subtle pleasures of the mind. It is not connected to the body; the mind and the body are completely separate.	3. Arkinjunyatana Jhana (The Seventh Absorption) The sphere of nothingness that enters after the psychic powers have boiled up by continuously empowering. The mind plunges into the abandonment of empty emotion. At this stage, a separation takes place between the gross body and the subtle body.
4.Catuttha-jhana (The Fourth Absorption) The breath will disappear, and it will feel as if they are breathless. Therefore, do not perceive any other emotion. The mind and body are separate; there is no feeling of happiness or suffering in the mode of stillness. It does not perceive any physical sensations.	4. Navasanyana Sanyatana-jhana (The Eighth Absorption) The sphere of neither perception nor non-perception. The mind enters the heavenly body with a power that can hold the mind for a long time. Navasanyana Sanyatana-jhana is a phenomenon of the unconscious state of the mind where there is nothing, no contract, or any feeling. Moreover, the mind remains there for an exceptionally long time. This is called unceasing concentration.
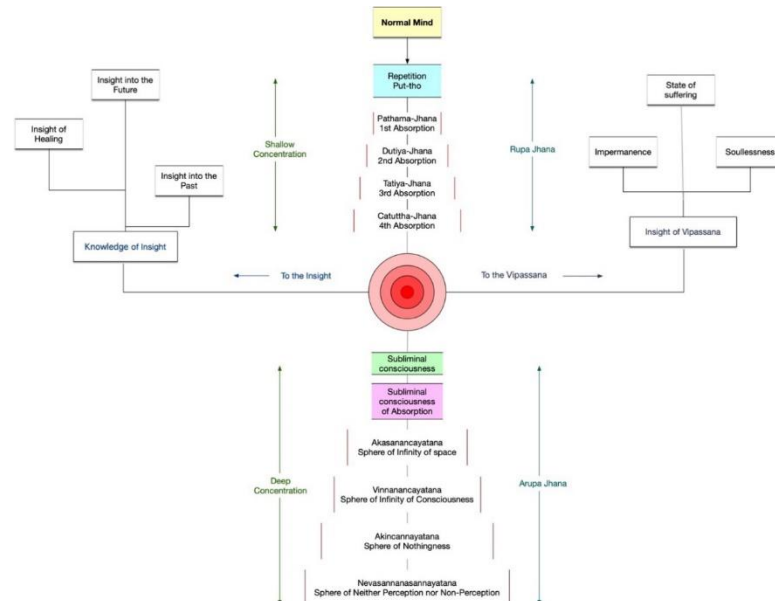
Figure 5 Meditation map of Concentration, Absorption and Insight from the Willpower Institute Meditation Center

Source: Adapted from (Somdet Phra Yanavachirodom, 2020)

2.2.1.2 Satipatthana

The foundation of mindfulness is the place of mindfulness that directs mindfulness to look at all things to see them as they really are.

Kayanupassana Satipatthana mindfully focuses on the body and sees it as if it were just the body. It is neither an animal nor a person. The method of practice is Anapanasati, the control of breathing and postures, the determination of awareness of postures, and the creation of awareness in every action and movement1, Patikulmanasikara. Dhathanamsikara contemplates all impure elements that have come together to form this body, one's own body as individual elements, Navasivathika contemplates corpses in various states. This is different in 9 periods and shows what is normal about other people's bodies. His own will also be like this.

Vedananupassana Satipatthana is mindfulness with explicit knowledge of sensations that are joy or sorrow, indifference or indifference, even if they are Samis. And is niramis as it was at that time.

Cittanupassana Satipatthana means to be mindful with explicit knowledge of one's mind free from lust, delusion, and anger. There is no lust, delusion, anger, sadness or purity. Distracted or distracted as it was at that time.

Dhammanupassana Satipatthana means having mindfulness with explicit knowledge of all dharmas, including the Five Varnas, the Five Khandas, the 12 sense organs, the 7 bojangles, and the four noble truths: what they are, what they are, whether they exist in oneself, whether they arise and develop into perfection. And how does it turn out, as it was then. (Brahmagunabhorn, 2016)

Figure 6 Practicing Satipatthana at Wat Phra That Doi Weang Chai Mongkhon.

2.2.1.3 Yoga

Breath is the first life force that we must preserve as best we can. Breathe while meditating. This will quiet your mind. The word yoga originally meant any method of practice. To seek spiritual liberation the practice of Dhamma make Nirvana known. Advanced yoga is a Dhamma practice. Advanced work is possible. The body must be perfect, that is the body must be well made. The body must be in balance. But the body must be ready to sit, for example, in the Phet Samathi position, which requires body control that is quite difficult for the average person who has never practiced. Therefore, the most important thing is to do the body well.

The yoga of today is an exercise. Let people come and experience it. Higher education is you need to focus on breathing. This is different from the general practice. Being aware allows us to see the body as mindful. The thing that requires

mindfulness is breathing, which can also prevent danger. Therefore, practicing yoga is the practice of Dhamma. It is a moving mindfulness and meditation practice, such as the Suriya worship posture. It is a form. When you come to Thailand, there will be a style of walking and meditation, etc.(Strom, 2015)

2.2.1.4 Qigong Tai Chi

In 300 BC, Emperor Huang Di, also called the Yellow Emperor, became one of the first rulers of China to gain access to the supreme truth that will help him to live a long live by learning from the royal astrologer Qi Po, who invented the Huang Di Nei Jing, a high-class medical textbook, which states that the most important healing occurs naturally in our bodies. Qi, then, is the primary force of nature. It invigorates heals, strengthens and inspires. It is also helpful in the search for personal development and inner peace.

The name is the most important resource, which is indispensable. Even if you cannot interpret or define the meaning.

Gong is cultivation, method, or training.

Tai is the ultimate point, absolute perfection, limitless, immeasurable.

Chi is the ultimate balance and harmony.

Qi is not energy. But it is the fundamental essence of the universe.

Chi Gong is not just an exercise but a powerful way of being. And Tai Chi is so much more than just a martial art. Therefore, it can be said to be a method of coming into harmony and maintaining the universe. Qigong is the purification of inner resources, which are abundant and harmonious. It can help to increase brain power and make your thoughts fresh and clear, which promotes the potential to learn new things. You are able to proceed according to your intentions and goals. When you harmonize your Qi, you will be better able to handle stress and feel less vulnerable in difficult situations. You will feel stronger and less dependent on others.

All stages of Qigong are based on determination. Therefore, you should focus on what you connect with when you practice the specification to do something. It

can give an advantage to the stimulating force like the brightness of a lamp in oneself and feel the difference in yourself. Try to imagine the natural influences connected with the power of the infinite universe of hidden possibilities. This is sometimes called the quantum field, the channel through which the life force enters every part of the body and the fuel source of energy for other processes.

The Qigong theory states that the great power of the universe penetrates the human body, namely the divine Qi. Like a gigantic magnet, an equally gigantic and subtle energy from the earth enters the human body. The heavenly Qi is concentrated in the Qi reservoir in the head and affect the upper body exclusively. The Qi from the world is concentrated in the Qi reservoir in the abdominal cavity and affects the lower body. Thus, heaven and earth are connected through a central Tai Chi channel. This is a form of exercise, meditation, and movement or martial arts, so pay your attention to the body and breathing, then purify your mind to filter the nectar of heaven within you. It can also take care of the body, mind, emotions, feelings, and soul.

Breath is the most powerful tool for gathering, passing, circulating, and purifying. Qi breathing begins with the mindfulness of deep breathing. Conscious of 2-3 before you get into the regular use of rational thought. Breathing is the simplest of the three exercises. The change in posture and movement is noticeable. When you breath, the air first flow into the lower lungs. It causes the abdominal cavity to expand. Then, continuous inhalation causes the chest to grow as you breathe in. It is an accumulation of oxygen and Qi. And the pores also breathe. The skin is like a second lung to exhale. The chest and abdomen feel empty at the same time. Used air and Qi is exported, while fresh oxygen and Qi is collected from the air and environment and circulated inside.

Inhale slowly and deeply, holding breath as you count to one thousand, two one-thousand, three one-thousand then breath out slowly, very slowly, through your nose. That is, as you breathe in, Qi flows into the lungs. As you exhale, you feel the energy of body healing flowing through. If you concentrate attentively on the inside of the body, without being distracted by anything, you will feel the state of Qi, which is a subtle feeling of flowing warmth. Or you may feel a tingling inside, as if you are like floating in peace. Try to do this for 2-3 minutes. Each breath takes 15 seconds,

and you can do these eight times in two minutes. If you can concentrate, you will feel the Qi, a magic potion, inside.

One meaning of the Chinese character "Qi" is breath, and "Gong" is often translated as breathing method or breathing exercise. Therefore, focusing on the breath is key. When to start practicing Qigong: you should start quickly with natural breathing, and then remember and inhale fully but comfortably. As you gain experience, the practice becomes more advanced. The specific details of breathing become secondary without further conscious concentration. At this point, you will receive the results of cultivated Qi practice without thinking about breathing. As the course progresses, the concentration on the breath becomes less important. Breathing will naturally become unified.

The same as Taoism is a nature-protecting society nestled deep in the mountains. They concentrate on observing nature, the universe, and the inner limits of humanity. (Jahnke, 1994)

2.2.2 Resilience Mind

2.2.2.1 Grotberg Theory

Grotberg, E.H. (1995) outlines the elements of RQ progression based on the concepts I am, I have, and I can.

1. I am means to be a person supported by internal factors that strengthen the mind. The concept is divided into five components as follows:

- **Being loved by others** means perceiving oneself to be liked and loved by others; knowing the expectations of others.

- **Being a loving person** with compassion and generosity. Expressing love for another person can take many forms, and understanding what others saying to know themselves, which leads to good social skills.

- **Being a person with self-esteem and self-confidence**. It is a recognition of one's own importance and being confident that they can make it successfully.

- **Being an independent person**. Having confidence in one's ability, understanding of one's capabilities, and accepting responsibility for consequences

- **Being hopeful faith and belief** in what is right is a belief in what is right and wrong. Believing in morality and following the principles of their religion.

2. I have meant a recognition of the existence of external resources to sustain the help and benefit with the following five sub-components:

- **Having trust in a relationship** means being accepted by the family, being an outsider, and being cared for by a good enough family.

- **Having the ability to act according to different rules**. Being taught by parents and guardians through their actions, for example, if they do something wrong, they are punished. And if you follow the rules, you will receive a compliment.

- **Having a role model** means having an excellent model to behave properly yourself. Morally ethical and able to follow the religious principles they respect.

- **Freedom to do things independently**, receiving support and help, and develop creativity.

- **Availability of health**, education, welfare, and security resources to meet the needs of life.

3. I Can is an ability to interact socially with others with the following five subcomponents:

- The ability to communicate.
- The ability to solve problems.
- The ability to control emotions and get things done.
- The ability to assess the emotions and feelings of others.
- The ability to build sincere relationships with those around you and being able to ask for help and share their feelings with parents, teachers, friends, etc.

(Division of Mental Health Promotion and Development Department of Mental Health, 2020)

Figure 7 Overlapping of Grotberg Theory

2.2.2.2 Cognitive Behavior Therapy (CBT)

Cognitive behavioral therapy helps people understand and correct distorted thoughts that may affect feelings and behavior (Hemmings, 2018). It is a form of psychotherapy that focuses on problem-solving. CBT is designed to relieve symptoms and promote better well-being. It combines cognitive elements that focus on changing thought patterns by practicing actions that will help overcome obstacles.

In the 1970s, Jon Kat-Zinn tested a Mindfulness-based stress reduction (MBSR) using mindfulness by focusing on present experiences and not too obsessed with the past or the future. In addition, Zindel Segal has discovered that combining mindfulness training with cognitive therapy can reduce the chance of relapsing into depression after treatment ends. The most effective principles of CBT therapy are to create enthusiasm for finding goals and deciding to reach those goals through various methods. Moreover, stay grounded in the present to focus only on the things that can be controlled, and learn some skills to help manage problems independently and practice diligently continuously (Gillihan, 2020).

The CBT treatment is a treatment that takes a little time and also helps create an active atmosphere. The healing process begins with a review of what has happened in the past until the present time. It is about understanding what to do today and planning to apply it to future life. CBT Techniques are used, such as relaxation training, adjustment of thinking behavior stimulation to meditation. The

CBT approach is practical because it breaks the issue down to a manageable level. Then, there is systematic training and repetition using science in treatment. CBT is effective without a therapist for conditions such as anxiety. It uses progressive muscle relaxation techniques and meditation to help calm an agitated nervous system. Alternatively, coping with panic attacks involves breath control when the situation is uncontrollable. If there is too much worry, CBT uses methods to remove various thoughts from the mind. Concentrate on the experience instead; focusing on the present will help reduce physical stress. In sum, the vital thing about CBT is finding a method that suits knowing what needs to be done to feel better and focusing on taking action to get results, indeed current problems and challenges (Gillihan, 2020).

2.2.3 Buddhist Psychology

2.2.3.1 Dhatu 4 (The Four Elements)

There is the Dogma of Zen said that everything in the world is assembled from Dhatu4 such as earth, water, air, and fire which are the gift from nature that the air is the most important. The keyword for Enlightenment is emptiness because the only pure clear heart can get into the Zen (Yan, 2019)

Miyamoto Musashi said Earth, Water, Air, Fire, and Emptiness mind are the way of Bushido fighting, especially mindfulness and soul is the priority which must containing mind to stable in the middle but flexible with freely and wind open. It is mean that life is controlling mind and body with balance, so the mind practice for overcome the enemy in yourself (Musashi, 2019)

1. **Earth Element (Pathavi):** The earth element symbolizes stability, earthiness, and solidity. In terms of resilience, cultivating an "earth element" mindset involves developing a solid foundation of self-awareness and inner stability. This earthiness helps individuals maintain balance in difficult times, therefore they can face difficulties with a firm and unshakable attitude.

2. **Water Element (Apo):** The water element represents fluidity, adaptability, and change. In the context of resilience, the "water element" means being flexible and open to change. Just as water can navigate around obstacles, people with a

water-like mindset can adapt to new circumstances and overcome challenges with a sense of ease.

3. Fire Element (Tejo): The fire element symbolizes energy, warmth and transformation. Resilience requires a "fire element" mentality, where individuals use their inner strength and determination to overcome obstacles. Just as fire transforms and purifies, a fiery mindset enables individuals to turn challenges into opportunities for growth.

4. Air Element (Vayo): The air element represents movement, lightness, and freedom. Developing an "air element" mentality in the context of resilience involves cultivating mental flexibility and a sense of spaciousness. Like the wind, which can move in different directions, people with an airy mindset can overcome challenges with a sense of freedom and open-mindedness.

By metaphorically associating the Four Elements with aspects of resilience, the inspiration from these is the qualities to develop a well-rounded and adaptive mindset. As these elements interact and balance each other, integrating their rates into your mental landscape can contribute to greater resilience in life's difficulties.

2.2.3.2 Bala 5 (The Five Power)

The five powers of Dharma teachings are used to strengthen the mind. It focuses on developing the mind and body to gain confidence and faith that leads to perseverance in any action by being conscious, concentration with attention on doing something, and then the wisdom will help the mind escape suffering, as shown in the following details.

1. Confident (Saddha): In Buddhist philosophy, the term refers to a sense of confidence and trust in the teachings and one's own ability to transform. In the context of resilience, it provides a foundation of hope and optimism in tough times. It enables individuals to maintain a positive outlook and remain steadfast in their efforts to overcome difficulties.

2. Effort (Viriya): This power represents the use of energy and effort in practicing mindfulness, meditation, and ethical behavior. In the context of resilience,

Viriya encourages individuals to actively engage in coping strategies, self-care, and personal growth. It empowers individuals to persevere in the face of adversity and take positive action.

3. Mindfulness (Sati): mindfulness involves being present and aware of one's thoughts, feelings, and sensations without judgment. In the context of resilience, mindfulness enables individuals to respond to stressors with greater clarity and calm. It helps avoid overreaction and promotes adaptive responses to challenges.

4. Concentration (Samadhi): Concentration refers to the ability to focus the mind and cultivate deep states of meditation. In the context of resilience, samadhi enhances mental stability and resilience by training the mind to remain calm and composed even during difficulties. It reduces mental restlessness and supports clear decision-making.

5. Wisdom (Panna): Wisdom in Buddhist philosophy, wisdom involves understanding the nature of suffering, impermanence, and the interdependence of all things. In the context of resilience, wisdom enables individuals to view challenges from a broader perspective. It helps them realize that difficulties are temporary and can lead to personal growth and transformation.

Cultivating these Five Powers in Buddhist philosophy contributes to a resilient mind that can face challenges with excellent stability, courage, and adaptability. These qualities provide a solid foundation for building inner strength and maintaining well-being despite adversity.
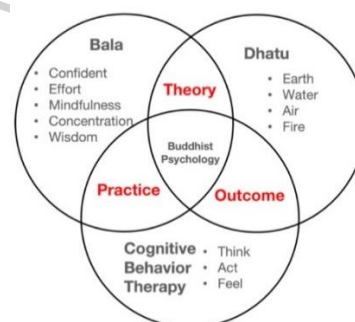
Figure 8 The overlapping of Buddhist Psychology

2.2.4 Creative Media

Creative media in this research refers to multimedia, including video, audio, and print media. They are present content in a positive way through breath awareness. The theory for creating media such as color psychology, Solfeggio Frequencies, Binaural Beats, Gestalt Psychology, Montage editing by Sergei Eisenstein, and Semiotic by Ferdinand de Saussure.

2.2.4.1 Color Psychology Theory

Color is the basic elements for designing media with the psychological effect by unconscious level of human perception. Color psychology in the context of mindfulness refers to the study of how different colors can affect one's mental and emotional state during mindfulness practices. It explores how specific colors can influence relaxation, focus, and overall well-being, helping individuals create a soothing and harmonious environment for mindfulness activities. For example, cool colors, likely green and blue, are calm and tranquil, making them suitable for mindfulness spaces. On the other hand, warm colors like red and yellow stimulate alertness and energy, which could be helpful in certain mindfulness practices. Ultimately, color psychology in mindfulness aims to enhance the mindfulness experience by using colors to support and improve the desired mental state.
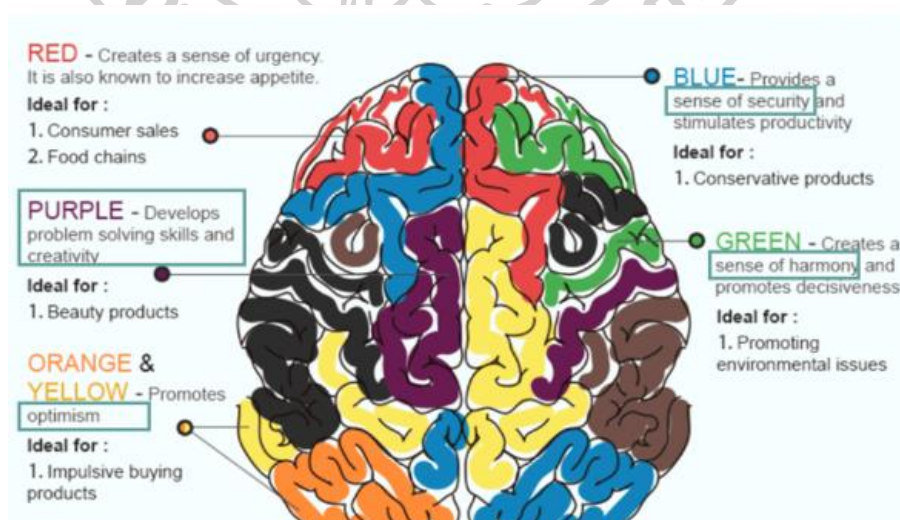
Figure 9 The color psychology

Source:(CAMERON, n.d.)

Table 5 The Comparison of Color Psychology between Male and Female

color	meaning	Idea for	Attributes	Favorite color of male		Favorite color of female	
				like	Don't	like	Don't
Red	Urgency, increase appetite	Consumer sales	Aggressive Energetic	7%	-	9%	-
Purple	Develops problem solving skills and creativity	Beauty product	Nostalgia Mystery	-	22%	-	9%
Orange	Welcoming and energizing	New Beginning	Fun, Vitality	5%	22%	5%	30%
Yellow	optimism	create an illusion of space	Optimism, Creativity	1%	13%	3%	13%
Orange & Yellow	Promotes optimism	Impulsive buying products	-	-	-	-	-
Blue	Sense of security	Conservative product	Trustworthy, Responsible	57%		35%	
Green	Sense of harmony and promotes decisiveness Inspires concentration	Promoting environmental issues.	Serenity, Wealth	14%	2%	14%	6%
Pink	Tranquility	-	-	-		-	
White	Fertility and cleanliness	-	-	2%	5%	1%	3%
Gray	-	-	-	-	5%	-	17%
Brown	-	-	Simplistic, Durable	2%	27%	3%	20%
Black	-	-	Sophistication, Value	9%		6%	

2.2.4.2 Sound Therapy

The study of sounds regarding their healing powers, such as binaural heartbeats (often used to imitate brain wave frequencies), solfeggio frequencies, and chakra healing sounds, was used for stressed cells to change their frequency and develop dissonant vibrations from the body. Sound therapy helps cells function harmoniously again. It accelerates bone healing and increases density using vibration. Music therapy is a very effective supplementary treatment method compared to other methods and is sometimes used in addition to professional psychotherapy.

Again, we can all feel the immediate effects of happy and sad songs. Even chanting or humming a song can promote many benefits.

The interesting thing is that Music therapy is currently used in pre-surgery rooms, operating rooms, and recovery rooms to reduce the need for sedatives and painkillers before, after, and during invasive procedures. It has been shown to help people restore lost speech after a brain injury, reduce perception of pain, reduce some side effects from radiation and chemotherapy during cancer treatment, and improve the quality of life of people with dementia.

Sound therapy is found in cultures around the world, such as the ancient practice of allowing the energy of vibration to reach every part of our body. Sounds are heard by our ears and felt throughout our lives. The ancient Egyptians used Ancient Egyptians used a practice called "vocal toning" to create therapeutic vocal sounds with voice and breath. Aboriginal Australians have played the didgeridoo for over 40,000 years as a sound therapy instrument. Tibetan Buddhists Use a singing bowl or bell during yoga or meditation. To feel the calming effect directly on the body and mind.
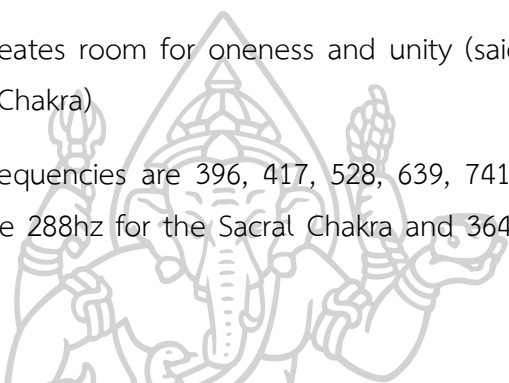
1) Solfeggio Frequencies

In the 11th century, A Benedictine monk, Guido d'Arezzo, introduced the Solfeggio Scale known as "Just Intonation. " D'Arezzo's tones were mathematically related "by ratios of small whole numbers," giving a purported purer sound. The actual use of these specific sounds likely dates back to ancient times. Once the Twelve-Tone Equal Temperament was developed, these sounds were more or less lost to the modern world. In the 1970s, however, Physician Joseph Puleo reintroduced the Solfeggio frequencies to the world. The solfeggio frequencies are part of the old six-tone scale believed to have incorporated sacred music, including the famous Gregorian Chants. The solfeggio frequencies are as follows:

- 174 Hz - to relieve tension and pain

- 285 Hz - to bring a sense of safety and energy

- 396 Hz - to help liberate from fear and guilt (Root Chakra)

- 417 Hz - to facilitate change and break negative patterns

• 528 Hz - to create transformations like DNA repair (A 2018 study from Japan discovered that music tuned to 528 Hz significantly reduced stress in the endocrine and autonomic nervous systems).

• 639 Hz - to help reconnect and enhance relationships (corresponds to the Heart Chakra)

• 741 Hz - to help find solutions and self-express (Throat Chakra)

• 852 Hz - to help return to a spiritual order (Third Eye Chakra)

• 963 Hz - creates room for oneness and unity (said to activate the pineal gland and the Crown Chakra)

The healing frequencies are 396, 417, 528, 639, 741, and 852hz. The other Chakras are said to be 288hz for the Sacral Chakra and 364hz for the Solar Plexus. (Burfeind, 2021)

Frequency	396 Hz	417 Hz	528 Hz	629 Hz	741 Hz	852 Hz	963 Hz
Named	UT	RE	MI	FA	SOL	LA	Ti
good for	liberating guilt and fear	undoing situations and facilitating change	transformation and miracles, including DNA repair.	connecting and relationships	awakening intuition	returning to spiritual order	Stimulate the higher mind, Awaken intuition
Tone	the Strong, or *firm* tone	the Rousing, or *hopeful* tone	the Steady, or *calm* tone	the Desolate, or *awe-inspiring* tone	the Grand, or *bright* tone	the Sad, or *weeping* tone	the Piercing, or *sensitive* tone

Figure 10 Solfeggio Frequency

2) Binaural Beats

Binaural Beats are the different human brain activity states beginning at Delta, from meditative sleep up to Gamma and peak brain waves. Binaural beats are an auditory illusion created by playing two pure tones simultaneously. Working with entrainment, two different frequencies are played in either ear through headphones, and the brain cancels them out to achieve the desired frequency difference. The

frequency of the heart is about 20-150hz and can be measured for up to 6 feet outside the body. This could be part of the healing power of touch and why it feels good to hug someone (releasing oxytocin) or receive a healing session such as Reiki.

Any frequency can be used as a binaural beat, but here are the brainwave states:

• Delta: 0.5-4hz (deep, restorative sleep)

• Theta: 4-8hz (meditation + relaxation)

• Alpha: 8-12hz (creativity, in the flow)

• Beta: 12.5-30hz (focussed concentration)

• Gamma: 30-80+hz (highly alert + conscious; this frequency has been used with flickering lights for experimental Alzheimer's therapy.

There are also super exciting developments in what is achievable to draw sound from; for example, Plant Bioacoustics is gaining in popularity due to instruments such as the Bamboo Speaker, which can transform the sound of plants for us to hear. The effects of all these frequencies and healing sounds can also be amplified by using a combination with water healing sessions, as sound travels faster in water than in air. Beyond the specifics and studies, people can personally attest to the healing power of music and sound. Within this, the power of silence is also not to be underestimated. (Burfeind, 2021)
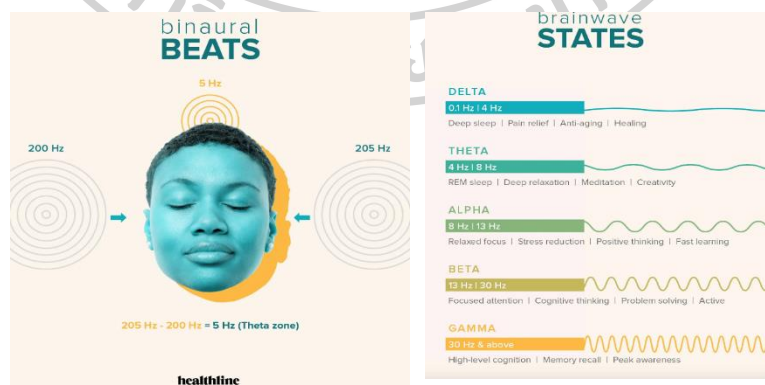
Figure 11 Binaural Beats and brainwave design

Source: (Basagoitia, 2019)

2.2.4.3 Gestalt Psychology

Looking at behavior and the mind as a whole (Perceptual Organization) solves several problems by explaining that small objects can come together and become larger objects or the big picture. Perhaps looking at a person's behavior, language, and individual experiences with the world around them can help that person become more fulfilled aware, such as:

1. **The Law of Similarity** states that people tend to group similar things together. It is about making a holistic view of similarities of the same kind, equivalent or equal.
2. **The Law of Proximity** states that people view objects in their simplest form.
3. **The Law of Continuity:** people tend to find the smoothest path. When points appear connected by curves or straight lines, these lines are as if they were the same.
4. **The Law of Closure:** our brain tends to complete the missing parts. When these parts are grouped, such groups can see the whole picture, e.g. recognize the shape of an object even though it appears only partially or understand and interpret the meaning of a vague message or sentence that lacks clarity. (Chularut, 2020)
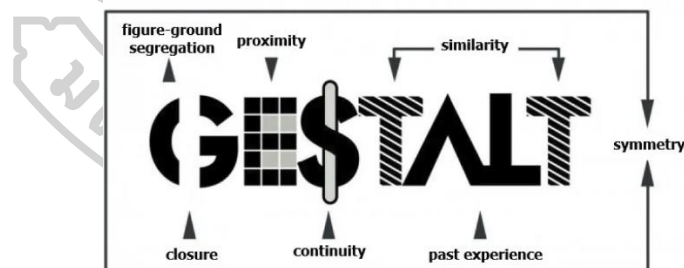
Figure 12 Gestalt Psychology Diagram

Source: (Ahmadi,2020)

Gestalt Therapy

This concept focuses on the overall of the person by considering different parts. In the way this person meets the outside world, the idea of foreground and background image is used. We help you to become more aware of yourself, and help

to identify unresolved feelings through role-playing such as the Empty Chair Technique, where a person sits with an empty chair and talk. It is as if someone is sitting there. This is an opportunity to vent your feelings, write a dream journal, or bang on the sofa to vent your emotions.It is a strategy for people to let go of negative feelings. The principle for giving more meaning to the true self, is self-awareness.

"If you want to gain awareness or communicate the meaning well, The stimuli should be kept simple. Organized into groups and is continuous or predictable. This will help the audience remember them easily and quickly" (Pitchayapaiboon, 2018)

"Hap perception encourages emotional connections to past events. It creates an artistic and emotional experience (Pitchayapaiboon, 2018, p.56).

Viewer stimulation methods that artists often use to prioritize objects or events that occur in their works include:

- **Auditory Cues** that strike the listener's ears are interpreted in the brain. The auditory process is triggered so that the audience recognizes or acknowledges the origin of the sound. Applying the principles of vocal cues to music also helps the listener convey the emotion of the song.
- **Visual Cue:** seeing images with the eyes and light, they are processed by the visual perception system, which is the main human perception channel in the brain.
- **Depth:** three-dimensional vision is due to the horizontal distance between the two eyes. As a result, images of different objects are received, resulting in parallax images that the brain interprets as a three-dimensional image, including the relationship between the size of things and the distances to the near and far object.
- **Motion:** A vision recognition system that detects changes. Or differences from what was previously perceived, such as position, texture, size, brightness, intensity, and contrast. (Research by Czerwinski, Larson et al., 1998).

The position that computer users perceive is most noticeable. In the center of the screen, the arrangement of essential things should be from top to bottom,

and from left to right. The use of flashing, moving signals, or colored images encourages users to perceive them quickly.

Colors are classified according to the following characteristics:

- **Hue:** warm colors are more stimulating than cool colors.
- **Saturation:** a very saturated color because it contains a concentrated amount of color. It can stimulate the senses better than cool colors. And looks more extensive than a cool color.
- **Luminosity:** bright, almost white colors are more stimulating than dark, dull colors (Melcher and Cavanage, 2011).

2.2.4.4 Montage Editing Theory by Sergei Eisenstein

Montage is a series of short shots that compress time, space, or narrative information, but the term has different meanings. Eisenstein often condenses it into a "collision montage" in which two shots that contradict each other in terms of formal parameters or the content of their images are cut against each other to create a new meaning not contained in the shot in question: shot A + shot B= new meaning C. In many contexts, "montage" means "editing". The French word "montage" means "a mounting", "an assembly", as in "mounting an engine". The use of term "montage" is relevant to Eisenstein's theory because he understood editing as a process in which the simple assembly of shots, the "mounting" of the film through editing, is a form of engineering, specifically "psycho engineering" in which the assembled shots creates moments of raw stimulation that trigger basic emotions in the viewer that develop into larger themes overtime. (Dancyger, 2011)

Eisenstein is one of the Master of Film montages. He was the second of the most important Russian filmmakers. Coming from theatre and design, he put theory into practice, which he succeeded in doing in the field of editing. His theory consists of five components: metrical montage, rhythmic montage, tonal montage, overtone montage, and intellectual montage.

1. **Metric Montage** refers to the length of the shots in relation to each other. The content of the shot is subordinated to the duration of the shot, making the duration dominant. Shortening the shots abbreviates the time the

audience must absorb the information in each shot. This increases the tension created by the scene. Using close-ups with shorter shots creates a larger sequence. The power of metric montage as "rude motive force", stimulus-response relationship with the audience that can bring the viewer's "pulse" into perfect sync with the film.

2. **Rhythmic Montage** refers to the continuity that results from the visual pattern within the shots. Continuity based on the correspondence of action and visual direction is an example of rhythmic montage. This type of montage holds considerable potential for the representation of conflict, as opposing forces can be represented both in terms of opposing directions of the image and in terms of parts of the frame. For example, in the Odessa Step sequence from Potemkin (1925), soldiers march down in unison from one quadrant of the frame, followed by people attempting to escape from the opposite side of the frame. Tension in rhythmic montage can be increased by shortening shots, and by violating the established rhythm of montage by cutting in footage at a different, easily recognizable pace.

3. **Tonal Montage** refers to editing decisions made to establish the emotional character of a scene, which may change as in the scene progresses. Tone or mood is used as a guide for interpreting tonal montage, and although the theory is beginning to sound intellectual.

4. **Overtone Montage** is the interplay of metrical, rhythmic, and tonal montage. This interplay mixes tempo, ideas, and emotions to evoke the desired effect in the audience.

5. **Intellectual Montage** refers to the introduction of ideas into a highly charged and emotionalized sequence (Frierson, 2018)

Figure 13 Sergei Eisenstein

Source: (Vassilieva, 2017)

2.2.4.5 Semiotic by Ferdinand de Saussure

Saussure was a linguist who revolutionized the field of linguistics. He viewed linguistics as the study of three things that are interrelated: thought, language (speech or written), and referent. He regarded that the relationship between sound and thought has a similar nature that affects thought, philosophy, knowledge, and reality. Saussure offered a two-part model of the sign. He gives the meaning of a sign as beginning, which consists of a "signifier" the form the sign takes, and the "signified" the concept it represents.

The sign is the whole that results from the association of the signifier with the signified (Saussure 1983, 67; Saussure 1974, 67). The relationship between the signifier and the signified is called 'signification.' A sign must have both a signifier and a signified. You cannot have a meaningless signifier or a completely formless signified (Saussure 1983, 101; Saussure 1974, 102-103). A sign is a recognizable combination of a signifier and a particular signified. The same signifier can stand for a another signified.

The signifier of Saussure is not the tangible object but the imprint of image and sound in our brain. So, it is like an abstractum but has the concrete in it. He said that if the signifier is the entity, it is the psychological entity, not the physical entity. He often emphasizes that the sound-image in his sense is not the phoneme, which has the physical entity, but is a psychological imprint of the sound. It is an imprint in the mind that acts on our senses. (Boonme, 2008)

Figure 14 Ferdinand de Saussure

Source: (College, n.d.).

2.3 Research

2.3.1 Breath

The Meditation Programs for Psychological Stress and Well-being study examined several meditation programs, but highlighted two types in particular: mindfulness-based stress reduction and mantra meditation programs. These programs were evaluated for their effect on psychological stress, well-being, anxiety, depression, and pain. According to the paper, the research found either little or insufficient evidence that mantra meditation programs have a positive impact on the psychological stress and well-being factors studied. It also mentions that very few mantra meditation programs met the inclusion criteria, limiting the ability to draw conclusions about their impact. Therefore, based on the available data in this study, no definitive conclusions could be drawn about the effect of mantra meditation on stress-related outcomes. (Goyal et al., 2014).

Research on mindfulness training cognitive abilities insights into the benefit of mindfulness, can be viewed as a dispositional mental trait that results from genetics, environment, and explicit training, varies in strength in each person and cannot be simply attributed to specific mental training. Mindfulness training is often associated with focused attention training. In the initial stages of practice, the monitoring is required to check when the mind deviates from an oriented focus. In advanced stages, the focus shifts to monitoring skills as concentration on a particular object gradually decreases. Mindfulness is thought to help in several cognitive areas such as memory specificity and meta-awareness, working memory development, which is closely related to attention, and executive functions such as problem-solving or verbal fluency. However, the study points out that some research only partially demonstrates a direct link between mindfulness practices and improved cognitive function and recommends further high-quality research to fully understand the potential benefits of mindfulness training in cognitive domains(Chiesa et al., 2011).

Mindfulness-based Cognitive Therapy combines mindfulness training with specific cognitive skills. It includes a '3-minute breathing space' routine that serves as a quick method for restoring a mindful attitude and combines formal and informal practices. MBCT introduces exercises to observe and understand dysfunctional thinking patterns and their relationship to mood. MBCT is increasingly used as a

treatment method. It is a method that combines cognitive psychology's understanding of emotional disorder with practices from Buddhist psychology to address specific clinical needs or disorders. Mindfulness-based Cognitive Therapy involves several cognitive skills. First, participants are taught to recognize their own individual thought patterns, especially the negative ones that can lead to emotional disorders. Second, they learn to disengage from these automatic cognitive processes, as they are often inaccurate or harmful. That is instead of reacting reflexively to these thoughts, they learn to respond consciously and purposefully. Third, MBCT encourages acceptance of distressing thoughts and feelings, rather than striving to avoid or control them. This acceptance allows individuals to view their thoughts and feelings from a different perspective. Finally, mindfulness practices, such as the '3-minute breathing space' routine, are utilized to improve focus and attention, and promote greater awareness and understanding of one's mental processes (Mace, 2007).

Presentism in meditation, as a Buddhist view, plays an essential role for those who practice meditation. Focusing on the present moment allows meditators to utterly understand feelings as they are, such as mind wandering, pain, thoughts, and anger. Emphasizing present conflict also helps meditators understand three different characteristics: impermanence, suffering, and selflessness. For example, when meditators sit for a long time, they may feel pain. Understanding this pain in the present moment helps us acknowledge the truth about our body's impermanence and our inability to remain static. Present moment awareness makes it easier for the mind to focus on the body's suffering. It is concluded that without understanding the true meaning of the present moment, it is not possible to fully comprehend our material existence. Thus, the present moment is an essential prerequisite for effective meditation. In daily life, the present moment, which embodies mindfulness and care, is useful for managing conflicts in the families, among colleagues, and in society. Thus, the act of being present has significant applications for living life more mindfully and peacefully (Dhammahas, 2017).

2.3.2 Resilience

Cinematherapy is the therapeutic use of films to assist an individual or a system such as a family or couple in their growth and healing process. In terms of

resilience, cinematherapy can illustrate concepts of resilience by showing how characters in a film cope with and overcome adversity. In this study, the movie "Little Miss Sunshine" is used to illustrate resilience. The characters in the film face significant adversity and difficulties, such as economic crises, death, medical diagnoses, and interpersonal conflicts. Yet, they can cope and overcome these challenges, which demonstrates resilience. Therapists can use cinematherapy as an intervention in systemic clinical practice to improve relational resilience. Through the film, clients can identify characteristics and processes of resilience, and therapists can have conversations about them. Similarly, cinematherapy can be used as a tool in training systemic therapists to better analyze and understand systemic resilience. Through cinematherapy, resilience concepts such as strengths, solutions, and perseverance in tough times are visualized and internalized so that clients and students can learn and apply these concepts in their own lives. However, it is also important to recognize that a resilience-focused approach has the potential downside of something trivializing problems. Therefore, it is not a stand-alone approach, but must be integrated into evidence-based systemic treatment. (Eppler & Hutchings, 2020).

2.3.3 Buddhist Psychology for Resilience Mind

Between 2007 and 2009, Jon Kabat-Zinn, John D. Teasdale, and Marsha M. Linehan integrated Buddhist meditation techniques, particularly Vipassana mindfulness meditation, into the treatment of psychological disorders. Traditional Buddhist meditation combined mindfulness-based therapy programs such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, Dialectical Behavior Therapy, and Acceptance and Commitment Therapy. This new approach attracted physicians and psychologists in Korea and prompted them to study Buddhist meditation from a scientific perspective, bridging the gap between religion and science (Joo, 2015).

The article "Buddhist Psychology for Adolescent's Mind Power" suggests Buddhist principles such as the Five Powers and Kalyanamitta can enrich individuals' resilience or mind power. The core aspect highlighted is that adolescents with solid mind power display more emotional stability and can learn, review, and make the right decisions. The Five Powers allow them to live properly for themselves, leading

to a better quality of life and happiness, thereby bolstering their resilience in dealing with life challenges. Additionally, the article implies that enhancing this mind power should start from childhood, especially adolescence, due to the period's rapid and vast changes. The five powers in Buddhist psychology play a critical role in fostering resilience in the mind: 1. Saddha: This involves having faith in oneself and one's abilities, leading to increased confidence and emotional stability. 2. Viriya: Persistence and effort in dealing with various life challenges enhance self-efficacy and resilience, building the capacity to cope with stressors effectively. 3. Sati: Mindfulness helps individuals to stay present, aware, and accepting of their experiences, reducing the impact of negative emotions and promoting resilience by facilitating problem-solving and decision-making skills. 4. Samadhi: By improving focus and concentration, individuals can more effectively deal with problems, enhancing their ability to adapt and bounce back from adversity. 5. Panna: Wisdom allows individuals to have a deeper understanding of problems and their root causes, enhancing their ability to analyze situations strategically and choose the best course of action, ultimately building resilience. Additionally, Kalyanamitta (noble friends or good companionship) can provide a supportive environment, further enhancing resilience.

Article "Buddhist Psychology: Concept Theory and Application" reflex the healing process from Buddhist Psychology in fostering a resilient mind involves the following steps: 1. Understand Suffering: The first step is acknowledging the universality of suffering and understanding its intrinsic role in human life as indicated in the First Noble Truth. 2. Acknowledge the Cause: The Second Noble Truth pinpoints the origin of suffering – often identified as desire or attachment. Realizing this allows individuals to understand the causes of their suffering, which may include unmet expectations, loss, or negative thoughts. 3. Develop Mindfulness: This step emphasizes cultivating mindfulness or awareness of one's thoughts and emotions. By remaining present and confronting their experiences openly and without judgment, individuals can gain clarity about their mental states and triggers of distress. 4. Practice Meditation: Regular meditation supports mindfulness, helping individuals cultivate a calm and balanced mind. This enhances their inherent capacity to handle distress more effectively. 5. Embrace the Path to Cessation: The Fourth Noble Truth outlines the path to end suffering, including ethical conduct, mental discipline, and wisdom or proper understanding. By incorporating these practices into their lives,

individuals can start overcoming their suffering. 6. Cultivate Wisdom: Central to Buddhist psychology is the development of wisdom, particularly the understanding of the transient, unfulfilling, and rootless nature of life experiences. While these steps shed light on the pathway to resilience according to Buddhist Psychology, the process is often a deeply personal journey that varies from individual to individual. The process relies significantly on self-exploration, repeated practice, and acceptance of the present moment.(Gadetragoon et al., 2022)

The article "Buddhist well-being and Buddhist psychotherapy innovation to reduce the risk factors of depression among youth" founded that Buddhist psychology for resilience incorporates Buddhist principles into therapeutic practices to help individuals mitigate mental health issues, specifically depression. The article mentions two ways to use Buddhist teachings for mental health therapy: 1) Direct approach to achieve peace of mind and end all suffering. 2) Application of Buddhist principles in everyday life or for therapeutic purposes to treat mental diseases. To combat youth depression, the article discusses a counseling process based on Buddhist psychology that includes principles such as Sikkhàttaya (threefold learning), Yonisomanasikàra (systematic attention), and Sati (mindfulness). According to Buddhist psychology, the counseling process consists of five steps and integrates methods to modify ways of thinking and behavior. An intervention, "Mindfulness-Based Therapy and Counseling," was created by blending Buddhist-oriented psychology and internationally recognized mindfulness-based therapy programs. This program aims to reduce risk factors for depression. The article also suggests an assessment of well-being based on Bhàvanà 4 (or four cultivations) for screening and developing youth through Buddhist well-being assessment forms. So, in essence, the Buddhist psychology for resilience involves mindfulness, direct learning of Buddhism, and its application in daily life to understand the nature of suffering and ways to alleviate it. (Phiutongngam & Cheewaroros, 2021)

2.3.4 Creative Media

2.3.4.1 Cinema /Movie

There is a study on the effect of Using Movies to Enhance Personal Responsibility of University Students through providing both cognitive and affective experiences. It was hypothesized that movie scenes with strong emotional content

could elicit discussion, promote evaluation of one's values, and support self-evaluation. Students were divided into two groups: one that simply watched movies and another that watched movies followed by a discussion about personal responsibility. The study found that systematic movie-based training was successful in developing students' personal responsibility. This suggests that movies can be effective training tool for developing positive traits. The findings support the proposal that personal responsibility can be promoted through movie-based interventions (Smithikrai et al., 2015).

Using cinema as a therapeutic tool to help people understand and resolve relationship problems allowed participants to view and analyze conflict situations from a safe distance. They were able to observe how characters in the film behaved in conflict situations and how their behaviors affected others. This process facilitated self-exploration and discussions of problem-solving. Participants were assigned films that focused on cognitive, behavioral, and emotional processes in relationships and whose content were related in some way to their personal problems. Primarily, five specific films were selected: Anger Management, Groundhog Day, Forget Paris, Two Days in Paris, and Role Models. Each of these films addresses different aspects of relationships such as the effects of suppressing emotions, the importance of empathy, the effect of unhealthy problem-solving behaviors, and more. In the cinematherapy sessions, the content of the film was discussed and related to the participants' problems. The sessions were designed to help participants gain a new perspective on their problems, stimulate problem-solving thinking, learn and consider effective behavioral strategies, and generally promote a healthier approach to relationship conflict(E˘geci & Genc¸ öz, 2017).

The study of psychotherapy through the lens of cinema focuses primarily on demonstrating the various strategies for which therapeutic practitioners can use films in their therapy sessions, a technique called cinema therapy. It does not provide concrete results as it is not a research study but a compilation of essays and perspectives. The main premise is that cinema, with its unique combination of visuals, dialog, music, and other elements, can be a powerful tool in psychotherapy as a mean to provoke discussion, provide role models, evoke myriad emotions, and even stimulate life-changing learning experiences. However, the impact of cinema therapy is likely to vary from person to person and situation to situation, and further

empirical research would be needed to systematically evaluate its effectiveness (Geller, 2020).

2.3.4.2 Brain scanner (EEG, MUSE)

The EEG feedback study examined the effects of using an EEG headband to provide auditory feedback during meditation. Results showed a relationship between the use of auditory EEG feedback and increased mindfulness, which measures an individual's awareness of present experiences with acceptance. Using an EEG neurofeedback device during meditation could help meditators focus their attention more effectively. Incidentally, this is not a direct effect of the EEG on the brain. Instead, the EEG device used in this study functioned as a neurofeedback tool — reading brain waves during meditation. It provided real-time feedback that could guide the meditator's behavior to achieve a more mindful state. (Hunkin, L. King, & T. Zajac, 2021).

This research found that mobile-based mindfulness interventions (mMBIs) were effective in improving adults' mindfulness skills. In addition, results showed that a duration of 8 weeks or longer for mMBIs was more effective in improving mindfulness skills and suggested that these interventions helped reduce depressive and stress symptoms. However, the results for anxiety symptoms were not significant (A. Tan, Wong, & Cheng, 2022).

During the pandemic, a study of a wearable brain-sensing device called MUSE demonstrated that it has the potential to reduce perceived stress and burnout while improving the resilience and quality of life of healthcare professionals. The device's potential to deliver mindfulness techniques in a convenient, efficient, and innovative way is a promising strategy for promoting resilience and quality of life among health professionals, which is, particularly important in high-stress situations such as MUSE into the toolbox of healthcare providers to address episodic stress, highlighting a new frontier of collaboration between healthcare and technology. It emphasizes the need for further research to better understand the benefits and applications of the device (Ghosh, 2023).

The Relax app is a user-centered mobile brain-computer interface application designed to instantly measure and reduce stress levels. It uses electroencephalogram

signals to detect a person's stress level and plays two distinct types of music, Solfeggio frequencies and binaural beats, to reduce stress. The application is connected to the BCI headband that users wear to measure their brain's electrical activity. Results are accessed in a test of usability and performance compared to an online stress assessment tool. Stress level were identical for 60% of the 10 participants using both methods, higher for 20% using the Relax app, and higher for 20% using the online assessment. The Relax app consistently took 5 seconds to access stress levels, while the online assessment took between 1 to 3 minutes. In terms of usability, the Relax app scored well. On the System Usability Scale, confidence in the app was rated highest, followed by ability to learn quickly and ease of use. Feedback indicated that the application had a minimalist design and a pleasant user interface. In a comparison between the Solfeggio Frequency and Binaural Beats, six out of ten participants showed lowered stress levels after listening to the Solfeggio frequency (Jayaraj, Ghazali, & Gaber, 2021).

The research on the effect of binaural tones on EEG waveforms and human computational performance, examines the effects of binaural tones on EEG waveforms and human computational performance, with particular attention to how these tones can affect states such as relaxation, concentration, meditation, problem-solving, and sleep. Binaural tones, which have become popular due to their perceived benefits for relaxation and concentration, are used here at different frequencies during different tasks. In this study, while subjects meditated or solved computational problems, they were played binaural tones at different frequencies and their EEG waveforms were recorded. The analysis compared the number, amplitude, and stationarity of these waveforms collected from electrodes near emotional centers of the brain associated with meditation. The overall goal was to examine how these tones might improve people's cognitive performance over time by reducing stress and distraction, potentially leading to improved concentration and productivity on tasks. Results showed varying effects in individuals, but on average, there was an increase in neural activity after repeated brief exposure to 15 Hz binaural tones. In addition, subjects showed an improvement in speed and accuracy in mathematical calculations while listening to these tones. Although the results do not explicitly address meditation, it is suggested that the effect of these tones on relaxation and concentration may prove beneficial. (Diersing, 2021).

The research of media design for stress management using Buddhist psychotherapy showed that it is possible to create a media design for stress management using Buddhist Psychotherapy. The main outcome was a new media: a smartphone application, used as a medium for daily meditation practice. The media design was evaluated and evaluated by patients treated by Buddhist psychotherapists and others interested in Buddhist psychotherapy. Evaluation were also obtained from design experts and Buddhist psychotherapy. The results showed that the design can be used effectively according to regular principles. The design communicates clearly and is useful for patients and those interested in stress management through Buddhist Psychotherapy (Tanakijudomchai, 2014).

2.4 Case Studies

2.4.1 Breath

2.4.1.1 James Nestor

He is a journalist who has written for The New York Times, Scientific American, Outside Magazine, BBC, The Atlantic, National Public Radio, The San Francisco Chronicle, Surfer's Journal, and more. He has spent the last several years working on a book called Breath: The New Science of a Lost Art. Breath was awarded Journalists and Authors the prize for Best General Nonfiction Book of 2020 by the American Society. It explains how the human species has lost the ability to breathe correctly and why we suffer from a laundry list of maladies snoring, sleep apnea, asthma, autoimmune disease, allergies—because of it. He discovered they were not found in pulmonology labs but in the muddy digs of ancient burial sites, New Jersey choir schools, secret Soviet facilities, and the smoggy streets of Sao Paulo. Drawing on thousands of medical texts and recent cutting-edge studies in pulmonology, psychology, and human physiology, Breath is our most basic biological function on its head and turns the conventional wisdom of what we thought we knew about. He has been invited to speak at Harvard Medical School, Stanford Medical School, Yale School of Medicine, the United Nations, UBS, Global Classroom (World Health Organization + UNICEF)

Figure 15 Jame Nestor, experiment not to breath by nose

Source: (Mahboob, 2021)

2.4.1.2 Wim Hof

Wim Hof, better known as the Iceman, is a Dutch world record holder, adventurer, and daredevil, thanks to his unique ability to withstand extreme cold. He describes his ability as being able to "turn up the thermostat on his own body" through the power of his mind. He has completed a full marathon above the Arctic Circle in Finland in shorts and has also climbed Mount. Everest to an altitude of 7.3 km, also wearing only shorts. He can use the power of his mind to run a marathon in the Namib Desert without water. It has been scientifically proven that Wim Hof can directly influence his autonomic nervous and immune system(Mahboob, 2021).

Figure 16 Wim Hof in TEDx Amsterdam 2010

Source: (Infinite, 2016)

2.4.1.3 Stig Severisen

Stig Severisen is a Danish free diver. He was a four-time world champion free diver and multiple Guinness World Record holder. He is also the author of the book "

Breatheology: The Art of Conscious Breathing". He has a degree in biology and a doctorate in medicine. As a child, he experimentedwith holding his breath at the bottom of his parents' pool. Stig began swimming at the age of six and become a national champion for four years in 1998–99 while studying at university in Barcelona, Spain. His fascination with long breaths underwater brought him into the world of free diving. In 2010, he founded Breatheology, an online teaching for optimal health and performance through breathing techniques, breath holding, and mental training (Wikipedia, Stig Severinsen, 2023).
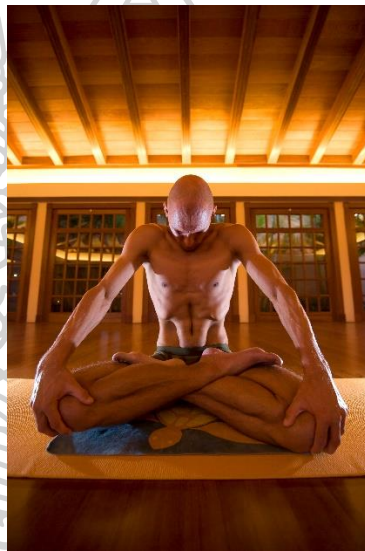
Figure 17 Stig Severisen breathe

Source: (Explorersclub, 2023)

2.4.1.4 Somdet Phra Yanawachirodom

Somdet Phra Yanawachirodom; born Viriyang Boonteekul, January 7, 1920 – December 22, 2020), also known as Luang Phor Viriyang Sirindharo, was a Thai monk, meditation master, and patriarch of the Dhammayuttika Nikaya Order in Canada. He was born in Saraburi, Thailand. After recovering from a serious illness, Viriyang was inspired to dedicate his life to the path of the Buddha. He was ordained as a Bhikkhu monk in 1941. He founded Wat Dhammamongkol, where he was the abbot of the temple. It houses the statue of the largest green Jade Buddha in the world, commonly known as the Jade Buddha Wat Dhammamongkol. Throughout his life,

Viriyang was admired by many for his Buddhist teachings, his promotion of meditation teaching, and his charitable works. In 1975, Viriyang founded the Prateep Dek Thai Project, an early childhood development program for children ages 2 to 6, which has expanded to 2,000 centers throughout Thailand by 2021. An avid meditation expert, Viriyang promoted the teaching of meditation education throughout Thailand and abroad. He served as a meditation expert and founded the Willpower Institute, which offers meditation programs to help people meditate, spread meditation, reduce world conflict, and achieve world peace. By 2021, the institution had grown and operated in Thailand, the United States of America, Canada, and Australia (Wikipedia, 2023).

Figure 18 Somdet Phra Yanawachirodom
Source: (WillpowerInstitute, 2023).

2.4.1.5 Phra Khuva Boonchum

Phra Khuva Boonchum is a Shan Buddhist monk of the Thai forest tradition, particularly the northern Thai forest tradition founded by Khruba Siwichai. He is known to his Thai followers as Phra Khuva Boonchum or Khruba Bonchum, and to his Myanmar followers as the Mong Pong Sayadaw. He practices serious solitary meditation and known for his solitary meditation retreats in caves in Thailand, Myanmar, and Laos. He is referred to as "the monk of the three nations" (wikipedia, 2023)

Figure 19 Phra Khuva Boonchum

Source: (Thairatonline, n.d.)

2.4.2 Exhibition

Aram Arom is part of Bangkok Design Week 2021, which was held on the 2nd floor of River City Bangkok. Visitors can explore their minds and get to know themselves through a multimedia experience, sound, color, and touch. The exhition is divided into five sections, including the Meditation Tunnel where the visitors can feel the body when walking through; the Red Stone Room where you can use the thrust to relieve stress; the Golden Grass Flower Room that help to reduce anxiety and come back to live with your breath; the blue Cloud Room that helps you strengthen your feelings; and the last room is a space where you can talk with a listener or psychotherapist who practices listening with your heart.

'Aram Arom' comes from the combination of the word 'monastery,' which refers to a temple or place of worship. That is a mental refuge that people in the community can access, and the word 'emotion' refers to a state or phenomenon that occurs in all of us. The design of the emotional monastery space gives participants the experience of journey in spirit. Interactive art in the exhibition is divided into:

1. Explore: a space for exploring emotions and feelings.

2. Reconnect: a space to come back to your body and breathe.

3. Release & Recover: a space to learn about various emotional states. And learn how to deal with those emotional states correctly

4. Reflect: a space to reflect and exchange experiences with OOCA-trained Deep Listening volunteers and receive advice on managing mental health in daily life
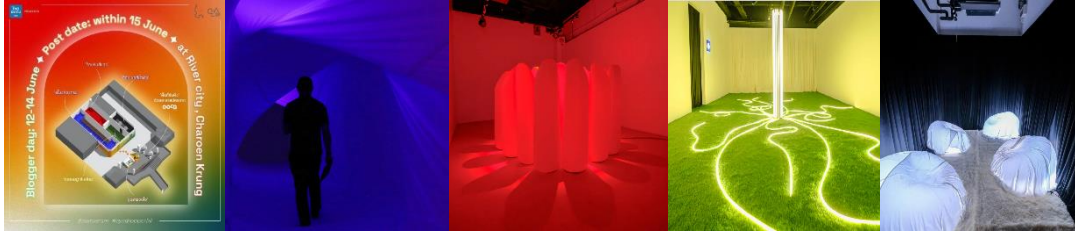

Figure 20 Aram Arom Exhibition

Source: (*"aramarom" exhibition@River City Bangkok*, 2021)

2.4.3 Application

Muse is the application and hardware for meditation that connects to the headband as a brain scanner using advanced EEG technology. Muse detects when your mind is active and distracted, neutral and at rest, or calm and deeply focused and translates your brain activity into the guiding sounds of nature. This device displays the progress of meditation and discovers how much time your mind spends in an active, neutral, or quiet state after each meditation. Spending more time in a deep quiet state of focusing on your breath results in a higher rest value. It It can track the rest value and time spent in different states to improve your meditation practice over time.
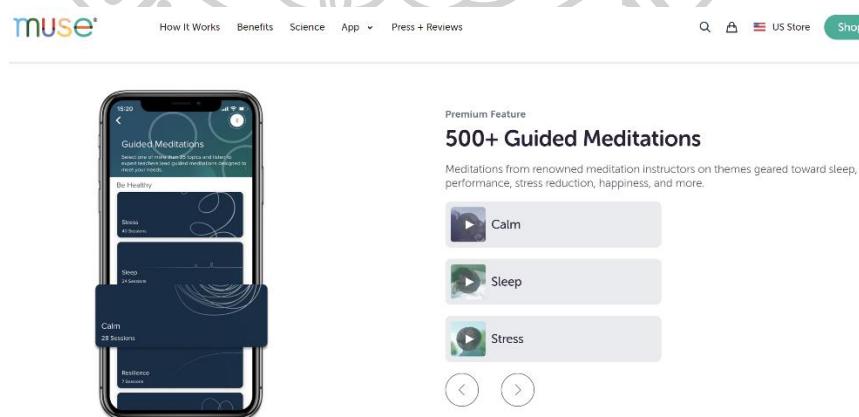
Figure 21 Webpage of muse.

Source: (Muse, 2023)

2.4.4 Movie Scene

After watching movies of Matrix trilogy and Kungfu trilogy, many movies, scenes were analyzed the power of mind in many contexts and then shape into this posture and movement such as awareness mind, subtle mind, mind as unity, mind power, and emptiness mind as described below.

**1) Awareness Mind** is bright white light amid an environment, hand posture.

2) Delicate mind with a rough body and the subtle body. It is characterized by fast movements in small straight lines and is like the explosion of power.

3) Mind as one characterized by the movement from the center spreading around, the spiral caused by internal forces to external forces that create harmony with the environment. Therefore, it looks like a green beam. Alternatively, is it like a silhouette image is understanding something clearly at last around the structure of the object or person.
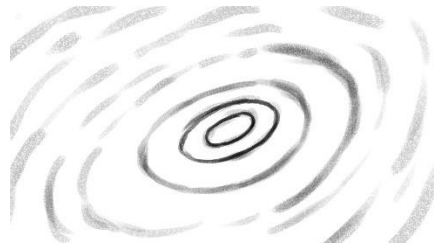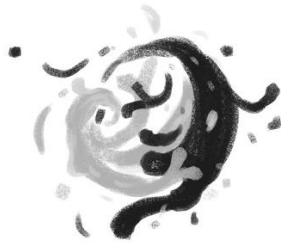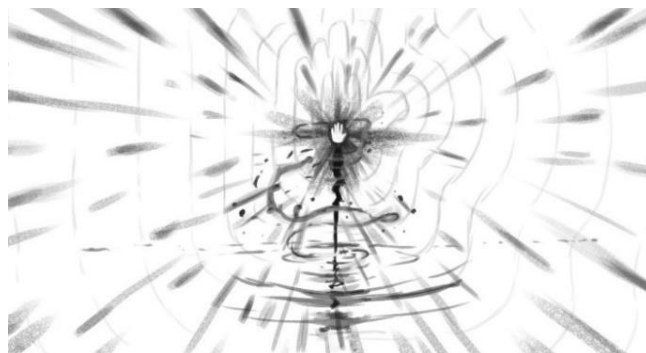
4) Mindpower is the appearance of yellow light with the direction of ejection. The color of light represented the mind force from the squad of a good or bad guy.
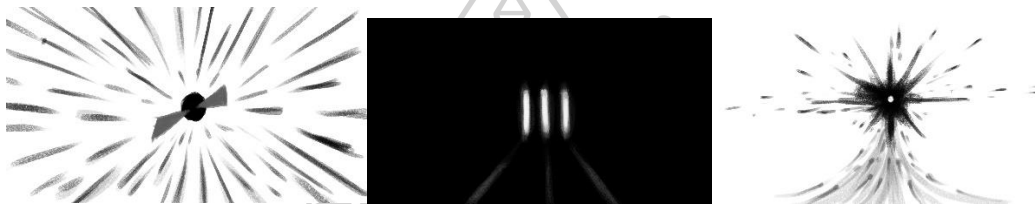
5) Emptiness Mind is to stop things. Seeing only a faint breath.

6) Example of Trilogy Movie scenes about mind. (Research Article by Maneekan Chainon)

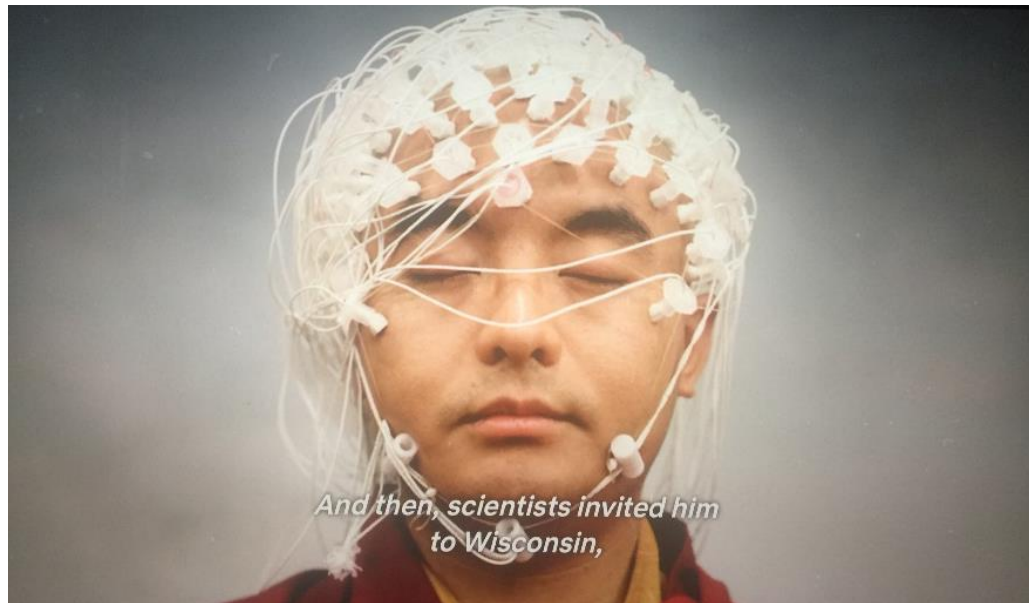**2.4.5 Documentary TV series**

1) Mind Explanation (Documentary Series)

Figure 22 The Mind Explained (2020) TV Series, Season1

Source: (Capture screen from Netflix)

2) Goop Lab: Intuition (TV Series)

Figure 23 Goop Lab: Intuition (TV Series)

Source: (Capture screen from Netflix)

3) Super Natural (TV Series)

Figure 24 Super Natural

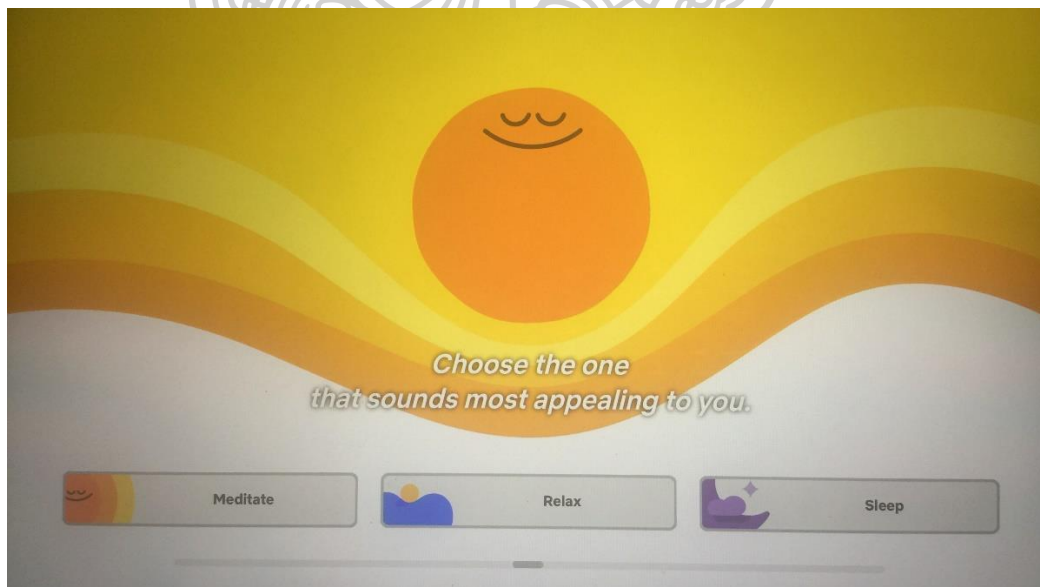Source: (Capture screen from Netflix)

4) Headspace (Interactive Animation)

Figure 25 Interface of Headspace Interactive media from Netflix.

Source: (Capture screen from Netflix)

2.4.6 Short Movies (Government Campaign)

In 2013, the Department of Mental Health Promotion produced a mental toughness media film. The entire content is divided into four lessons, each with four parts: Lesson 1: Feel good about yourself; The practice of finding mental strength, The power of an idol's heart, One's dreams, Depends on one's perspective; Lesson 2: Being able to manage life; Stressful story, Stress, Please help, What to do, Dan's anger, The secret of happiness: Lesson 3: There is a supportive relationship, If not, it's all over, Understand, Why are people like this, What is love; and Lesson 4: Has a purpose in life, The essential things in life, The approaching deadline, Things that must be changed, The day your dreams come true, which was presented as who to turn to when you have a problem or how to find a solution. (Division of Mental Health Promotion and Development Department of Mental Health, 2020)

Figure 26 Resilience Quotient Video from Department of Mental Health in Thailand

2.2.7 Activities Case Study

(Activities for Resilience Quotient from Department of Mental Health in Thailand)

Table 6 Activities for Resilience Quotient

Activities	Tolerance	Encouragement	Fight	I am	I have	I can	Internal Factor				External Factor
							Social Competence	Autonomy	Problem Solving	Meaning & Purpose	
Self-Understanding Activities											
Activity 1 Personality 4 Dimension	✓			✓			✓	✓			
Activity 2 Building understanding and Relationship		✓			✓		✓				✓
Resilience Activities											
Activity 3 Knowing each other and know how to express love			✓			✓			✓		
Activity 4 knowing emotion and feel the feeling			✓			✓		✓			
Activity 5 direction of life		✓		✓		✓	✓	✓	✓		
Activity 6 Complicated thinking and hiding		✓				✓			✓		
Activity 7 Controlling heart	✓					✓		✓	✓	✓	
Activity 8 stamp the goodness be hide your back		✓		✓	✓			✓	✓		
Activity 9 See the obstacle as the opportunities			✓						✓	✓	
Activity 10 move forward together		✓		✓						✓	
Parenting Activity		✓			✓						✓

Summaries for Chapter 2

Breath Awareness: the concept of breath awareness has been used in the creation of media, the design of space and time, and the design of activities and tools. The hypothesis is that people are willing to learn and practice breathing when they have attention, attraction, and inspiration.

Buddhist Psychology: the Buddhist dogma Saddhathamm3 consists of theory, practice, and result, which was used in the design of exhibition process on breath awareness with the idea for design process is mixed with Bala5 and CBT, for the media design concept was used Dhatu4.

Resilience Mind: To create the mind strength this research used the Grotberg's theory was adapted to the direction of each activity such as I am, I have, and I think, to strengthen the resilience of the mind through self-consciousness, goal setting, and self-worth for guideline concept idea in the result of activities.

Case studies: the mobile application to calm the mind is similar in concept and style but from the Western perspective, which looks modern. But if we want to communicate with the thai young generation, we should mix the traditional (dogma) with a current gadget to persuade them to play with deep attention and fast tangible result.

Chapter 3
Research Methodology

This applied research was divided into practice-led and participatory action research to develop practical knowledge for the design process to improve the quality of mind. This research is for design art through creative media, finding an optional solution for the mind and focusing on university students. The research methodology is a mixed methodology as can be seen in the details below.

3.1 Mixed Research Methodology Approach

3.2 Research Methodology

3.3 Conceptual Design

3.4 Design Process

3.5 Design Experiment

3.1 Mixed Research Methodology Approach

3.1.1 Qualitative Research

This research will use in-depth interviews to collect data at the beginning of the design process to explore the university's student problems, attitudes, and perception behavior. Another used is in-depth interviews with university students after visiting the exhibition to review their minds and the experiences they got from the prototype.

3.1.2 Quantitative Research

The Quantitative Research in this context is questionnaire, and Resilience Quotient form that design by The Department of Mental Health, Thailand, which the researcher got using permission. The Research questionnaire was used two time as a exploration tools.
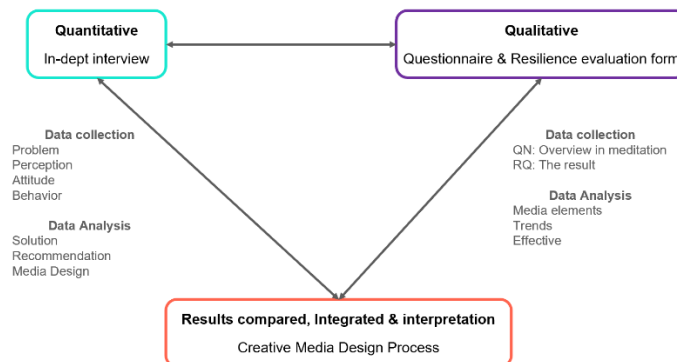
Figure 27 Diagram of the Mixed-Methods

Source: (Adapt from; Amara Atif, 2013)

3.2 Research Methodology

The research methodology of this book is a mixed-methods research in which a multistage evaluation was conducted, which is explained in more details below:

Populations and samples

Phase 1: This phase used probability sampling in simple random sampling. The researcher wanted to explore the overview of student learning problems and solutions in every major and every year by online questionnaire. So they can read and answer the question without pressure. The target group is studying in the Faculty of Arts and Architecture, RMUTL, in the Art and Design field, which always practiced thinking and expressing their feeling about tangible things. There are 82 volunteer students interested in this topic, which is opening for a few months to collect online data.

Phase 2: The second phase used purposive sampling for more in-depth information and varieties of perception but still selected the ones who were really to participate in the whole process, which is around one hour without break time. Twenty individuals' people of various ages are applying for this phase and are also interested in breathing practicing.

Phase 3: The third used simple random sampling by focusing on University students in Chiangmai, primarily in media design or communication art, because they have similar media consumer behavior. There are 30 university students to apply for this

phase, which is the proper validity and reliability number for the Faculty of Arts and Architecture, RMUTL student class.

The conclusion of the Research Methodology is divided into 3 phases.

Phase 1: Quantitative research collected data from documents, theories, and related research. Eighty-two students from the Faculty of Arts and Architecture, Rajamangala University of Technology Lanna, were selected using the principle of simple random sampling. An online questionnaire (Likert scale) was given to the students to find out the students' opinions on meditation and concentration of mind. The results obtained were implemented into design media in the next stage. The data analysis has used the percentage and mean.

Phase 2: In this phase, qualitative research was used. The experiment included the creation of media prototypes and a process of awareness through activities in three rooms. Purposive sampling was used to select twenty people. Sample data were collected by self-administrated survey using a resilience quotient (RQ) assessment from the Department of Mental Health, Ministry of Public Health, Thailand (2023) and collected data in-person survey by in-depth interview. The data analysis used Resilience Quotient evaluation, Percentage, and Mean.

Phase 3: In this phase, a qualitative research method was used to examine the designed media using a self-administered survey with a questionnaire with a 5-rating scale. Data were analyzed using descriptive statistics for percent and standard deviation. A resilience quotient form was collected before and after participation in the activities, and the data were analyzed using a paired samples t-test. An in-person survey with camera recording and in-depth interviews was conducted to obtain data and comments from thirty undergraduate students. The data analysis used Resilience Quotient evaluation, Mean, S.D., and Paired-Samples t-test.
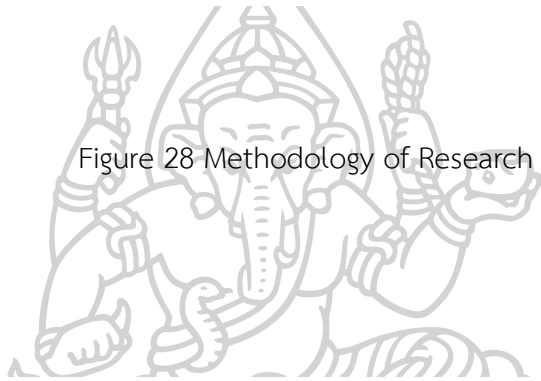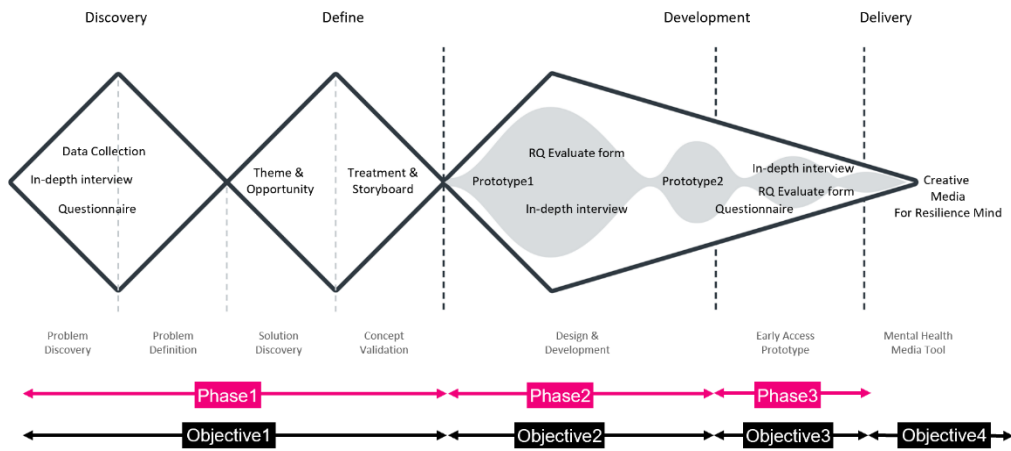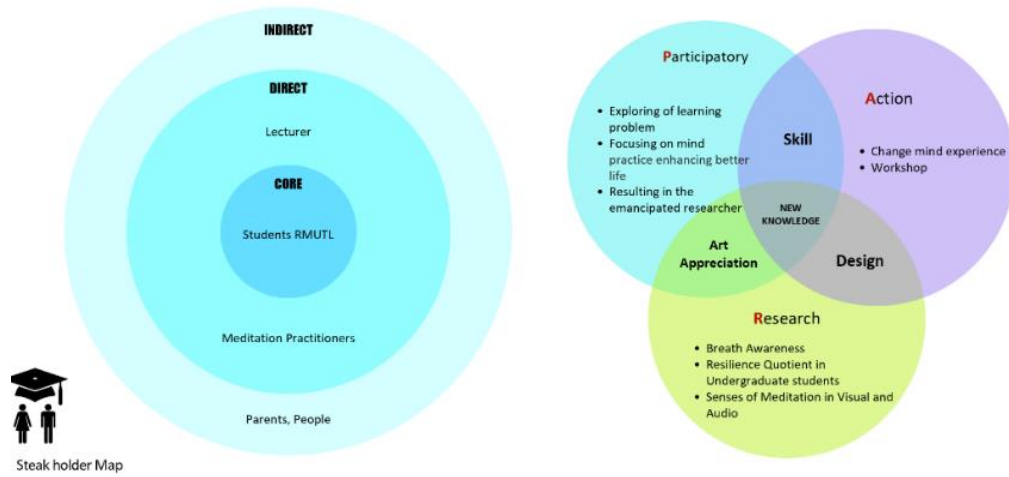
Figure 28 Methodology of Research

Figure 29 Stakeholder of the research

3.3 Design Conceptual

The concept design of this research was integrated from the different fields of knowledges; 1) Buddhist Dhamma such as Dhatu4 such as Earth, Water, Air, and Fire. And 2) the design process was used from Bala5 such as Confident, Effort, Mindfulness, concentration, and wisdom. This concept was mixed with the psychology of Cognitive Behavior Therapy such as Think, Act, and Feel. All concept from Buddhist Psychology were integrated with breathing content and activities presented with creative media such as video, print and sound leading to a resilient mind.
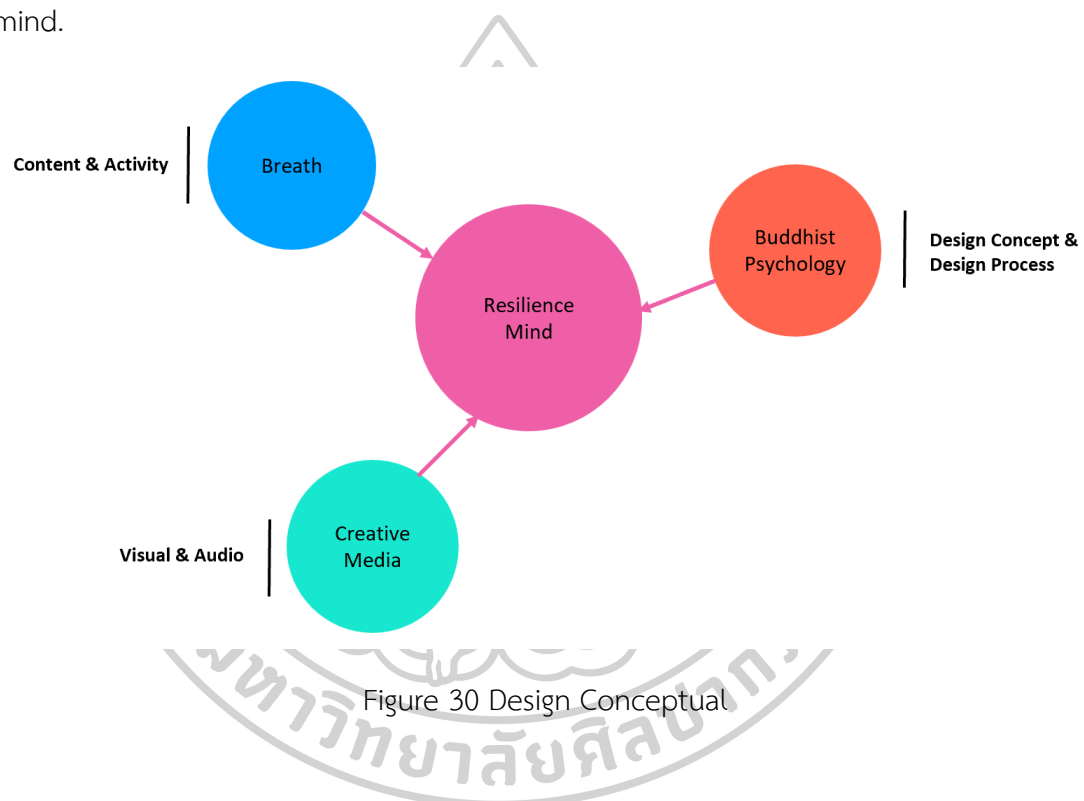
Figure 30 Design Conceptual

3.4 Design Process

The design process of this research can be divided into five steps, which are derived from the book chapters. The first step was to explore the problem; an effective way to learn from university students is to empathize. The 2nd step is to define the process by analyzing data and to creating a research framework for meditation media based on Buddhist psychology. The 3rd step is to brainstorming the solution based on the content and activities of breath awareness. The 4th step is to create and test with the prototype to improve the resilience quotient of university students. The last step is to test through the exhibition to get feedback and explore the design process that can improve the resilience quotient. If this is not possible, we

will return to step three to find a new solution and experiment with the prototype again, as shown in Figure 31.
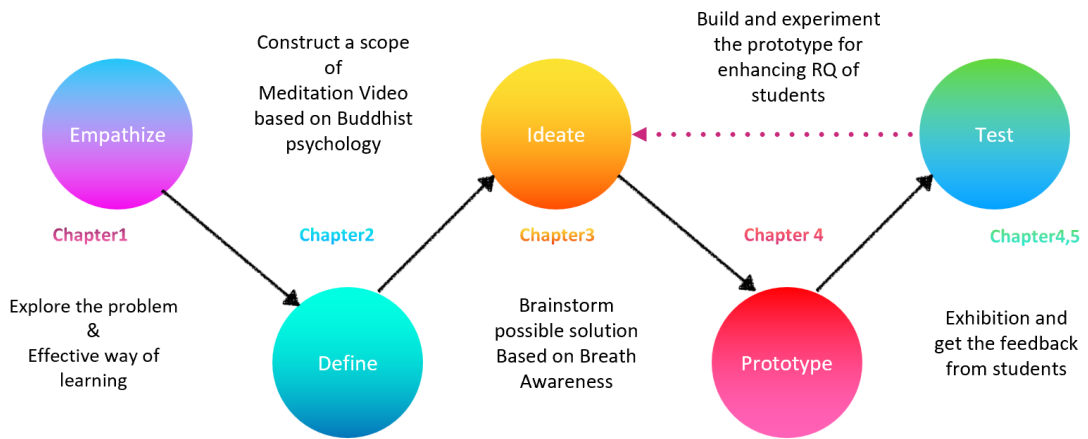

Figure 31 Design Process

3.4.1 Design Process in the 1st step: Empathize

The first step of this research is to conduct a literature review from a primary source, such as a government report on social problems, especially among students, and an online questionnaire to survey the concerns of university students' concern and the vox-pop of university students. Secondary literature sources are books and journals on theories and research on breath, resilience, and Buddhist psychology. The tertiary sources are from the abstract and Buddhist dictionary, encyclopedia— the result of researching the problem among university students among 82 people as shown in detail below.
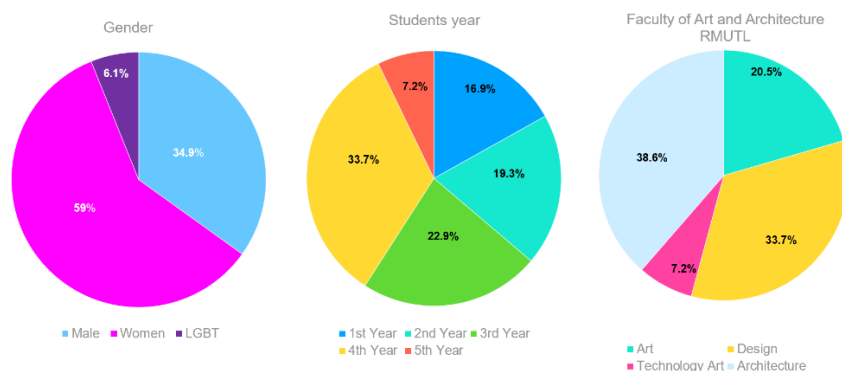
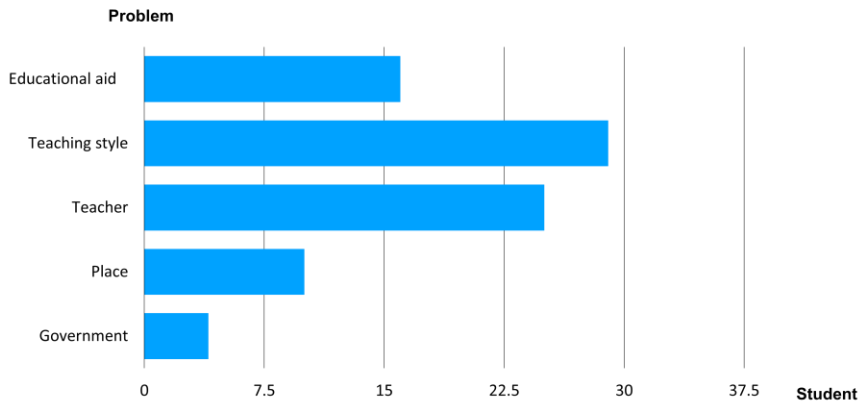Figure 32 Pie graphs show the information of students

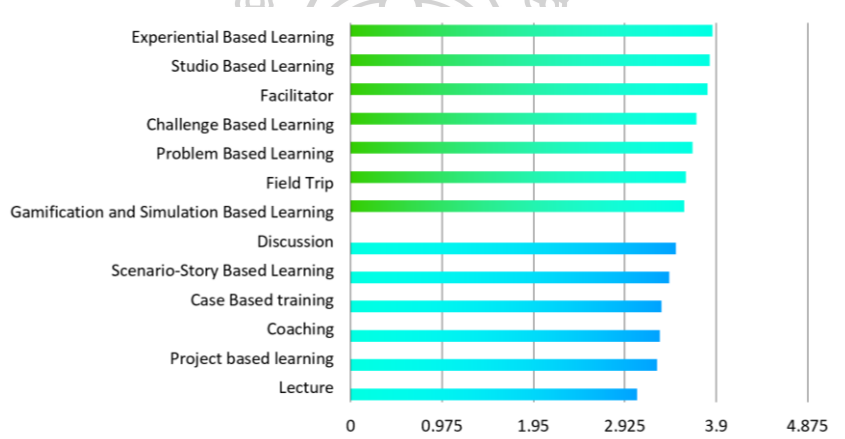Figure 33 The graph shows the cause of the learning problems of student's RMUTL

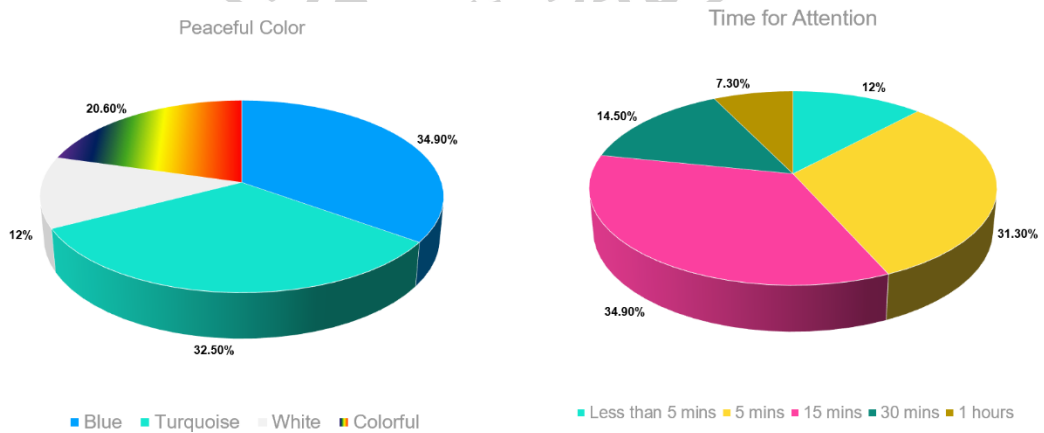Figure 34 The graph shows the learning effective style of students' RMUTL.

Figure 35 The 3D pie graphs show the top 3 of peaceful color (left) and the duration

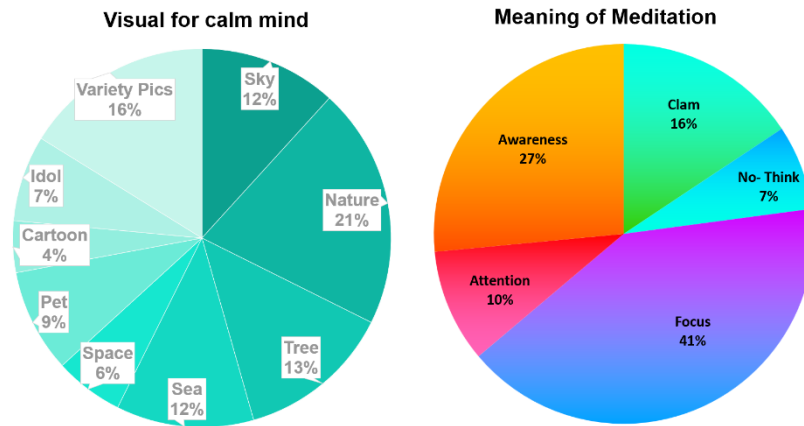of effective focus (right) from students' RMUTL.

Visual for calm mind

Sky 12%
Nature 21%
Tree 13%
Sea 12%
Space 6%
Pet 9%
Cartoon 4%
Idol 7%
Variety Pics 16%

Meaning of Meditation

Clam 16%
No- Think 7%
Focus 41%
Attention 10%
Awareness 27%

Figure 36 These pie graphs show the Visuals that make a calm mind and the meditation meaning in students from RMUTL.

Below Normal 31%
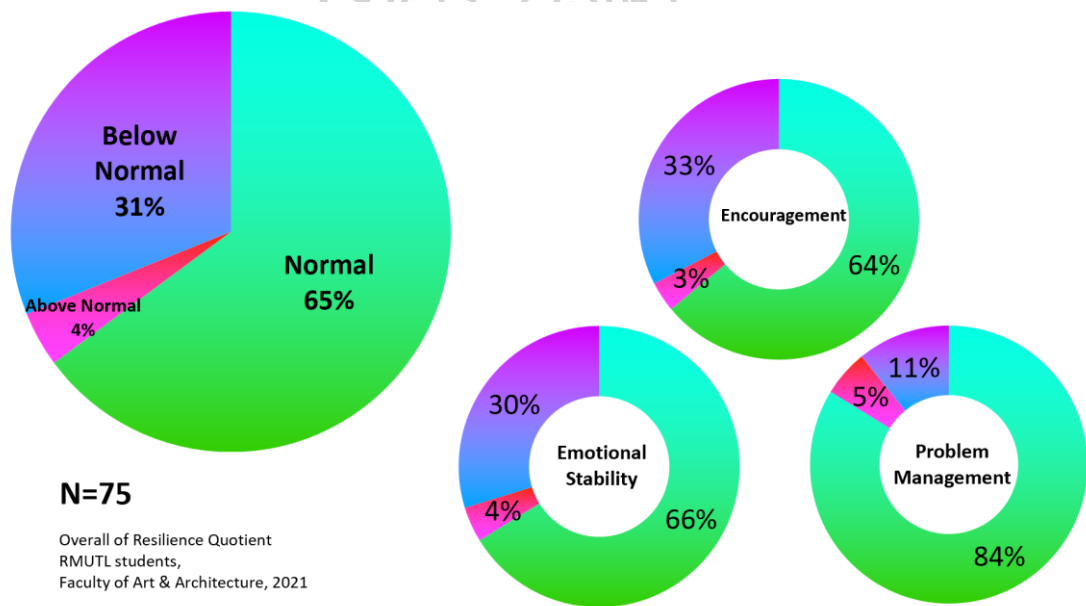Above Normal 4%
Normal 65%

N=75

Overall of Resilience Quotient
RMUTL students,
Faculty of Art & Architecture, 2021

Encouragement
33%
3%
64%

Emotional Stability
30%
4%
66%

Problem Management
11%
5%
84%

Figure 37 The percentage of RQ; the overview, encouragement, emotion stability, and problem management from students of RMUTL.

Conclusion of design process step1

All the data collected from 82 university students of RMUTL, Faculty of Arts and Architecture, reflect the learning problem by suffering from the pandemic. The pain point is the adaptation of the learner and the teacher within the teaching style that affects the learning process of the students. This questionnaire showed that the

most effective learning style is experimental learning, learning based on challenges, and the teacher should be the facilities lecturing. (Figure 33). The visual perception that gives students a sense of calm is in the cool shades such as turquoise, blue, and white (Figure 34). The sight of nature, trees, and sky can calm the mind (Figure 35). They define this word for meditation as concentration, awareness, or calmness (Figure 35). The duration of media consumption is 15 minutes; 5 minutes, and 30 minutes are the most effective time (Figure 34). The overall mental strength of the students is normal with 65%,%, below normal with 33%, and above normal with only 4%; the results show the importance of this research in improving the resilience quotient that matters.

A limitation of this process is the online data collection; the number of students completing the questionnaire and the RQ form is the same group, but some error data cannot be corrected during this time. Also, because of the problem in the COVID-19 situation, the researcher reduced the error data from 82 to 75, only in the RQ form, as shown in Figure 36

3.4.2 Design Process in the 2nd step: Define

The analysis of the data from the questionnaires to define the problem and the solution leads from the exploration in the first step to the creation of an overview of the visual perception to the creation of media or activities for the resilience of the student which are summarized in the following table.

Duration	Color	Visual	Theme/ Activities	Resilient Mind
• 5 mins in each activities. • 15 mins is for the focusing in media. • 30 mins for the long process.	• Light Blue • Turquoise • White /Transparent	• Nature • Sky • Tree	• Experience • Facilitator • Challenge	• Problem Management • Emotional Stability • Encouragement

Figure 38 The summarized data from questionnaire in the 1st step.

This table, the guide for the main keyword in this design process, was interpreted to create the media to solve the problem and uses the theories of

Buddhist psychology theories to increase the resilience quotient shown in the next step.

3.4.3 Design Process in the 3rd step: Ideate

In this step, the visual and audio elements and factors to improve the resilience of mind related to meditation is designed. Brainstorming from the theories in the literature review (Chapter 2) revealed that meditation can develop the mind, even the resilient mind. Buddhism aims to find a way out of suffering. Many methods can be adapted to the excellent quality of mental health, such as the clinical way of mind therapy. However, the system that is more popular in curing depression symptoms is CBT, as it is a process of healing the substantial mind. For these reasons, we will see the overlap of knowledge for healing the human mind with meditation or mindfulness. Thus, the researcher designs the process by using mindfulness on the breath as the main content to convince people of the benefits of breathing exercises that can affect the body and mind. And the breath is free, and anyone can practice it as often as needed. In connection of the process of CBT, which refers to Think, Act, Feel, we can design the space into three rooms for each activity. To create the activities, the researcher would like to develop the experience and challenging activities on breath awareness that have a facilitator to provide the knowledge. The conclusion in this step was developed from the analysis of the collected data from the Empathy stage and Synthesis of the data from the Definition stage to identify the solution and opportunity in other optional activities, as can be seen in detail below.
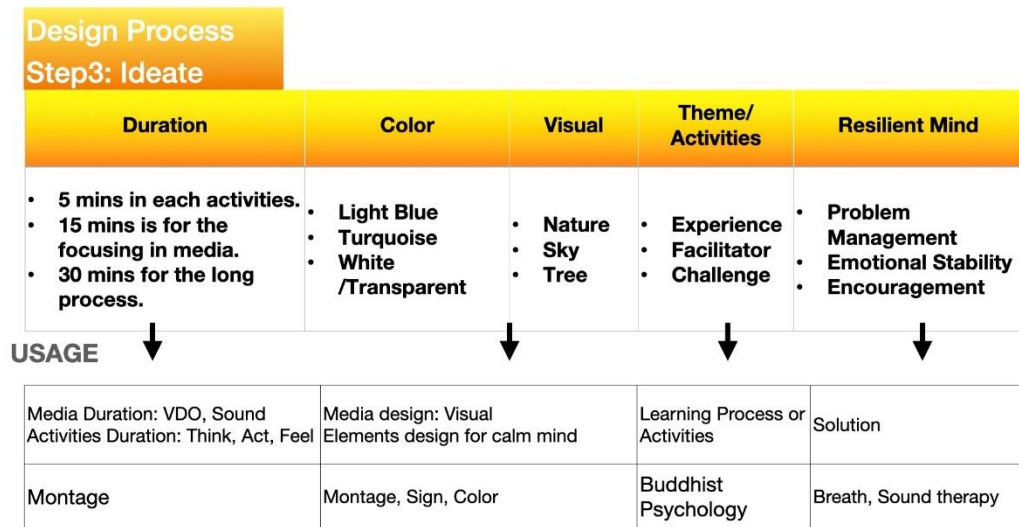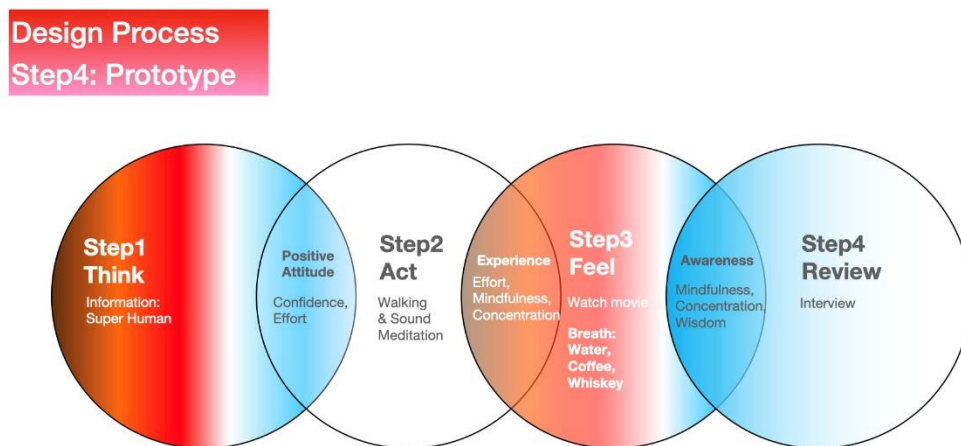
Figure 39 Design process step3 – ideate

3.4.4 Design Process in the 4th step: Prototype

Designing the prototype from the mixed theories for resilience mind are creating the process of learning breath awareness through the creative media that can perform to the steps seen below.

Prototype Idea 1: Mixed methods
Design process of breath awareness

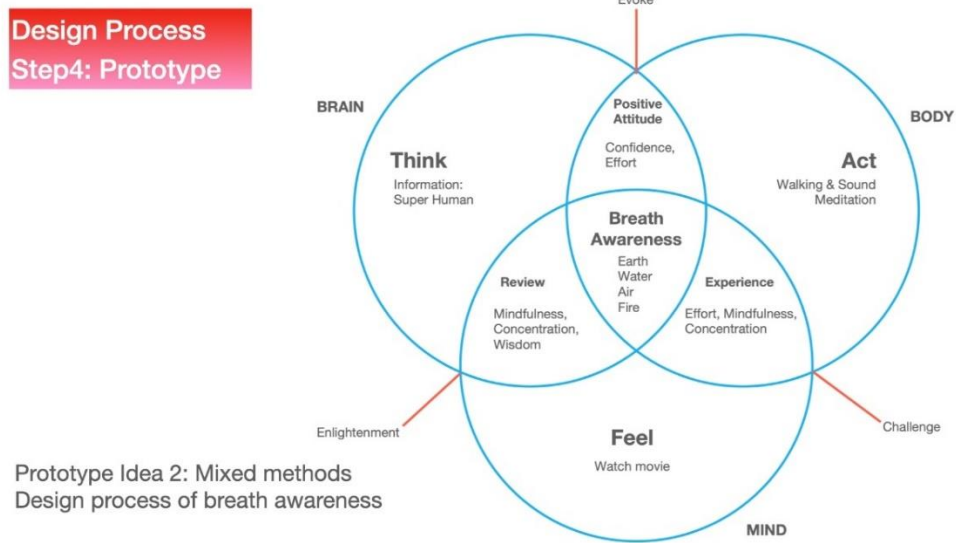Figure 40 Design process step4 – prototype1

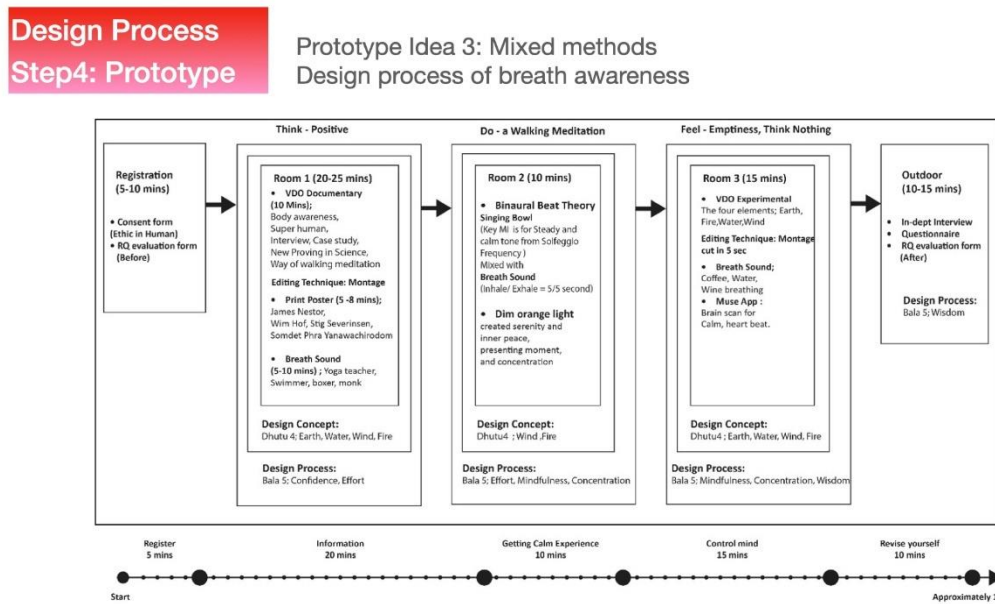Figure 41 Design process step4 – prototype2

Figure 42 Design process step4 – prototype3

3.4.5 Design Process in the 5th step: Test

This step aims to increase the score of the resilience quotient of university students (from the Department of Mental Health, Thailand). In this step, the design development is examined using the prototype created and exhibited by "Let us Take

a Breath." Participants evaluate this exhibit through in-depth interviews, questionnaires, and using the resilience quotient. Each prototype uses a different methodology such as;

Prototype 1 tests ordinary people interested in meditation, meditation practitioners, monks, teachers of Buddhism, and students using the in-depth interview and RQ form.

Prototype 2 was developed based on feedback from participants in Prototype 1, and will be tested with people interested in the exhibition. The tools for evaluation are the in-depth interview and the RQ form.

Prototype 3 was developed from feedback from participants in Prototypes 1 and 2. In this step, the RQ score is compared before and after the visit to the exhibition and the in-depth interview.

3.5 Design Experiment

Using the prototype, the researcher tried to experiment with visual and auditory means for psychotherapy to explore the possibility of communication with a calm mind, and mixed the methods to find the right design that appears in 3 phases:

Phase 1: Video Dance Therapy | Sound Therapy

Phase 2: Interactive Video about the resilience of the mind

Phase 3: Video art in the concept of Breath | Buddhist Philosophy

3.5.1 Experiment 1 Design Experimental Phase#1

Experimental Video title "Dancing Therapy"

This project seeks to explore perception in visual memory, repetition, and sound mix. It is the integration of the old-new Lanna culture through the local wisdom of martial arts called "Cherng/Jerng" Dance.

Figure 43 Capture video experimental "Dancing Therapy"

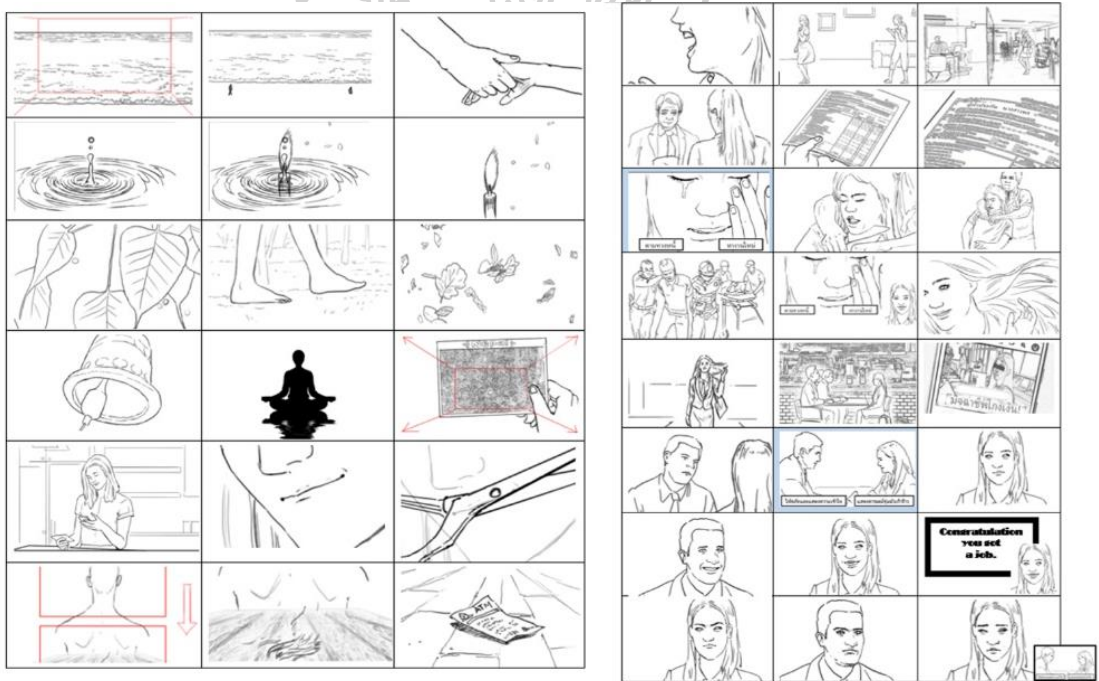### 3.5.2 Experiment 2: Interactive Video about resilience mind.

Figure 44 Storyboard Video Interactive about resilience mind.

3.5.3 Experiment 3: Experimental Sound"Voice of Healing: ec(h)o"

This is the experimental of collected sound ambient in specific area that represent the character in the sense of place. Then, mixed and edit the sound frequency into the phase of healing.
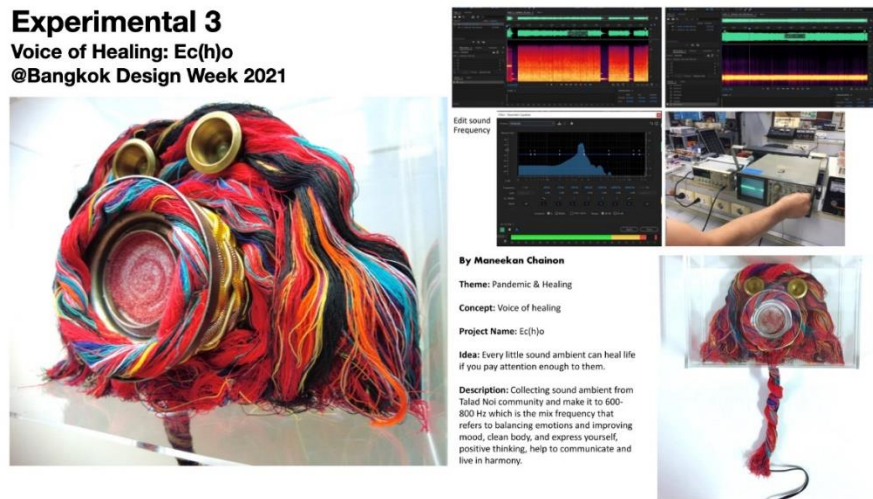

Figure 45 Sound Experiment: Voice of Healing

3.5.4 Experiment 4: Experimental Video about present moment title "Key Finder"

This is the experimental of Lanna cultural and learning problem in RMUTL.
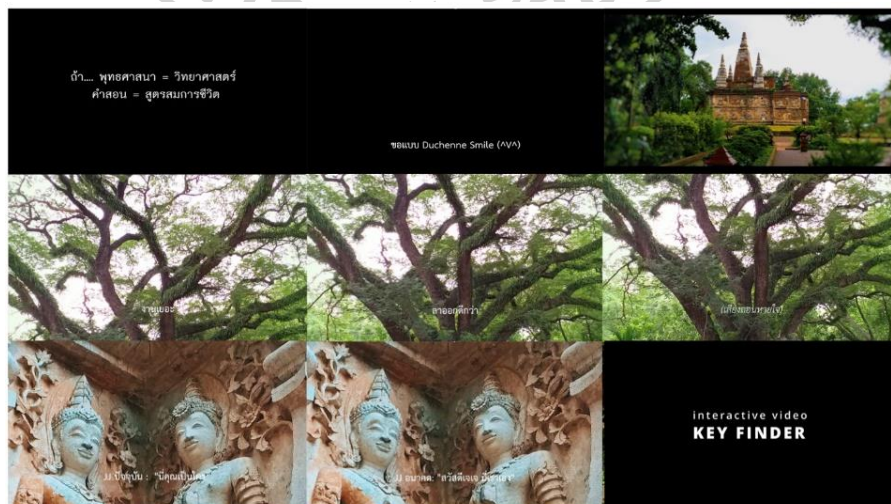

Figure 46 Capture Experimental Video title "Key Finder"

3.5.5 Experiment 5: Design Experimental Phase#2,

The concept of these interactive videos about Resilience mind that design into 3 sequences; 1) Tolerance, 2) Determine, and 3) Encouragement.
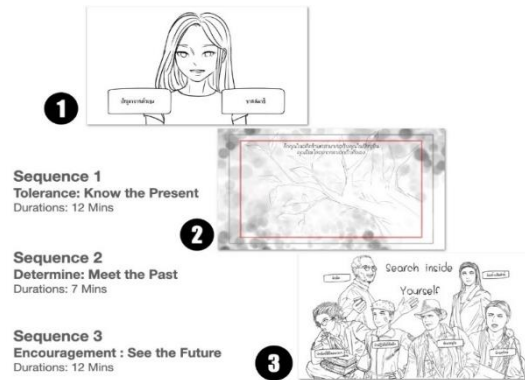

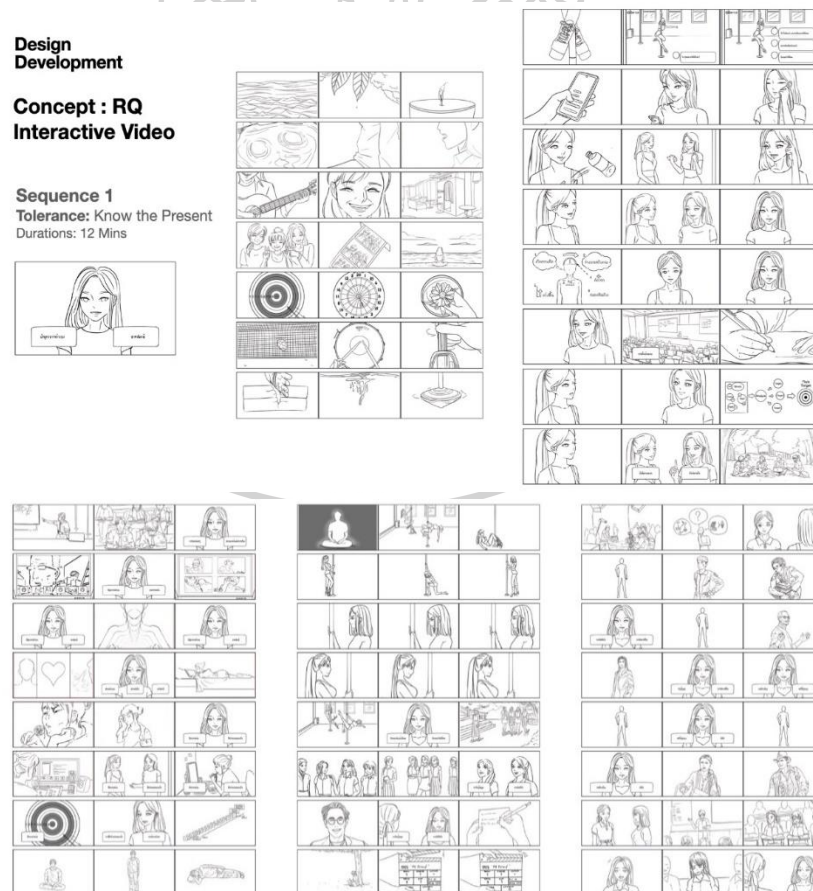Figure 47 Interactive videos about Resilience mind
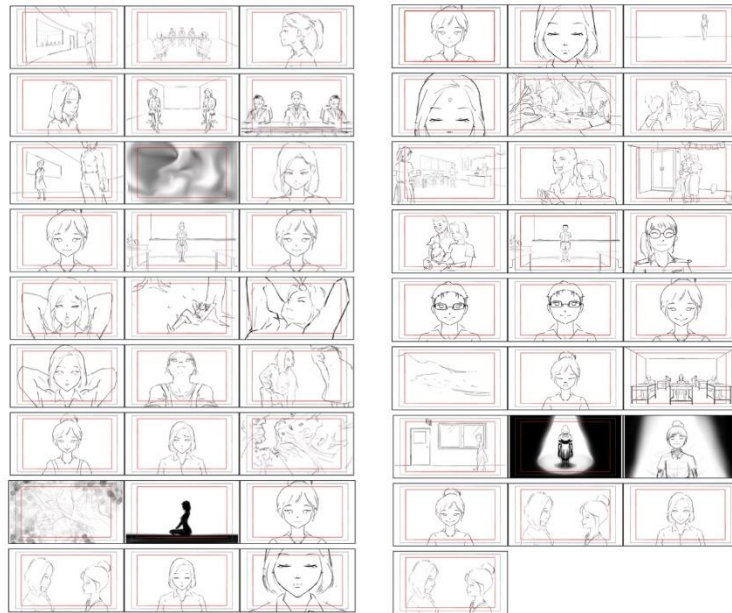

Figure 48 Storyboard Sequence 1- Tolerance "Know the present"

Design Development

Design I
Concept : RQ
Interactive Video

Sequence 2
Determine:
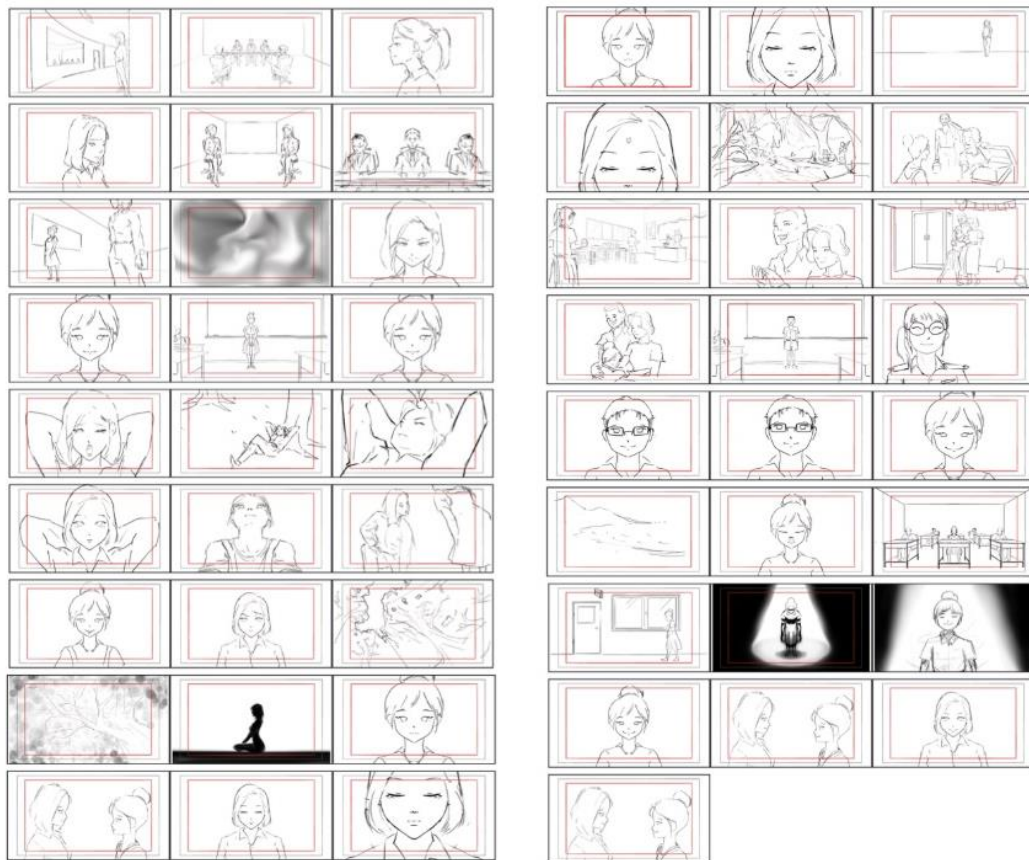Meet the Past
Durations: 7 Mins

Figure 49 Storyboard Sequence 2- Determine "Meet the Pass"

Design Development

Design I
Concept : RQ
Interactive Video

Sequence 3
Encouragement
: See the Future
Durations: 12 Mins
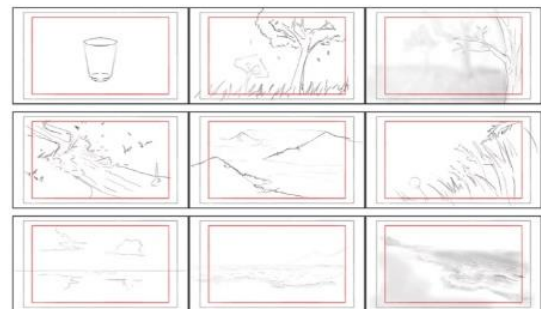
Figure 50 Storyboard Sequence 3- Encouragement "See the future"

3.5.6 Experiment 6: Design Experimental Phase#3, Concept-

Buddhist Philosophy

In this phase, the idea of Buddhist Philosophy was tested, which is consistent with Buddhist dogmas such as Dhatu4, Panca-khandha, Ariyasacca, and Trilakkhana, which deal with resources, culture, religion, and beliefs interpreted into the semiotic of the tangible and intangible. These overlap with the concept of 3 types of breath as coffee breath, water breath, and whisky breath, which represent the life cycle and ay to Aanttata.
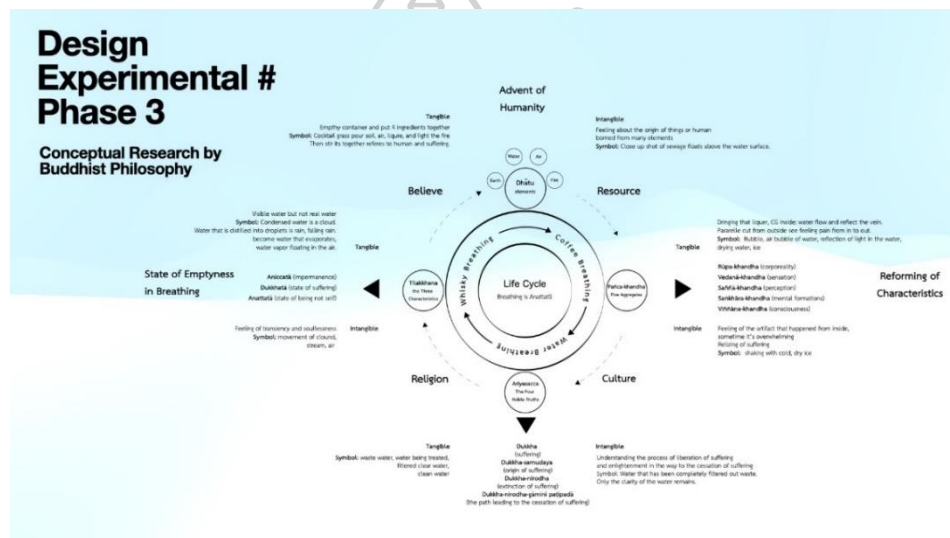
Figure 51 The diagram of conceptual research by Buddhist Philosophy
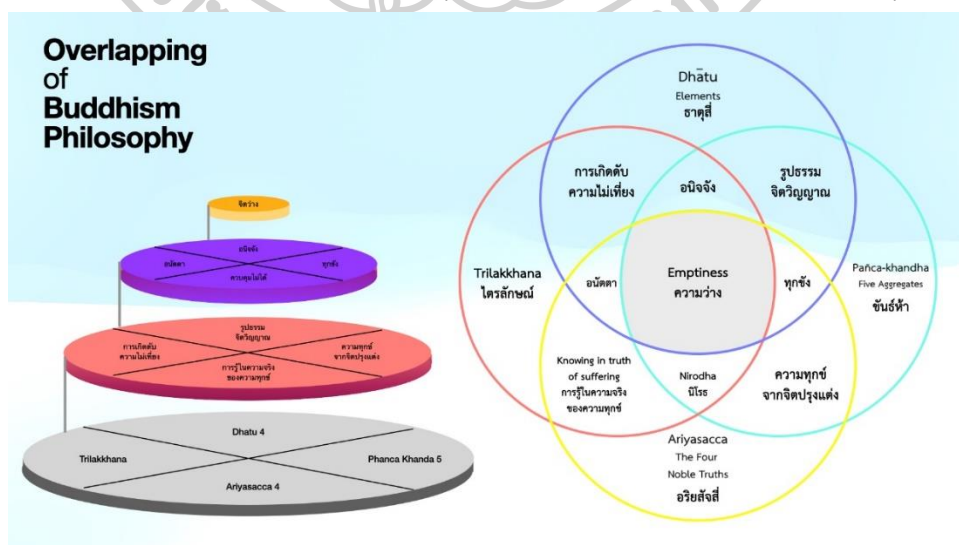
Figure 52 The diagram of overlapping of Buddhist Philosophy
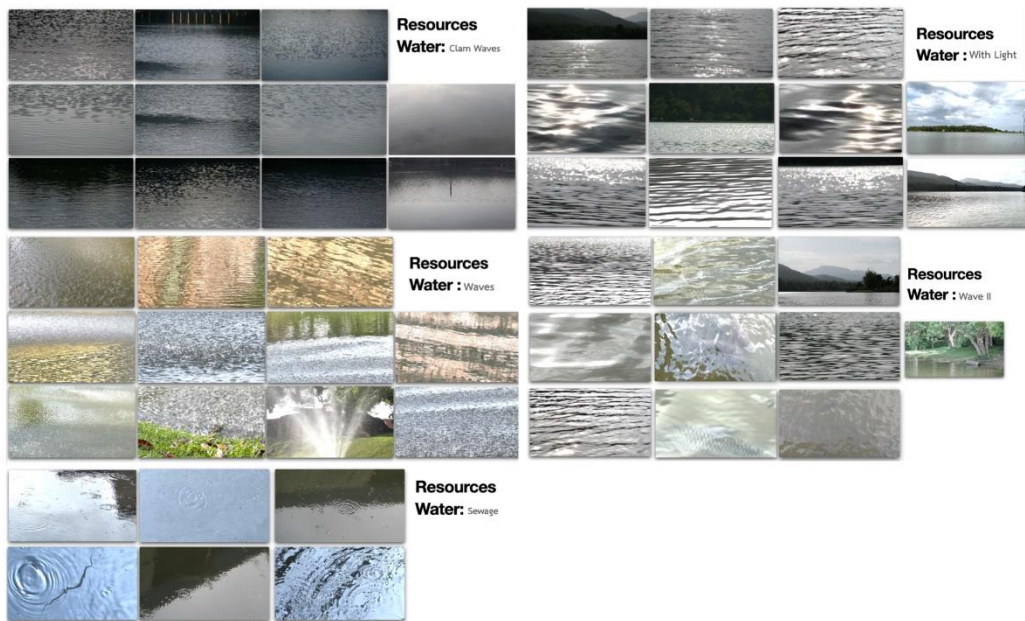
Figure 53 Video resources of Water types 1-5.
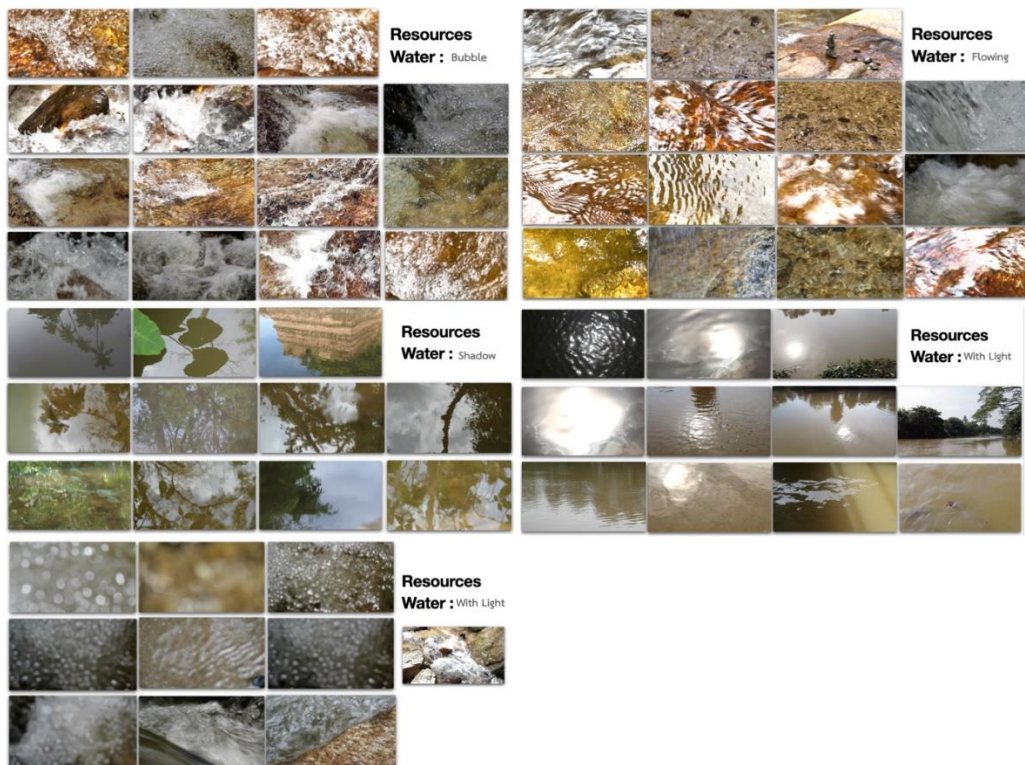
Figure 54 Video resources of Water types 6-10.
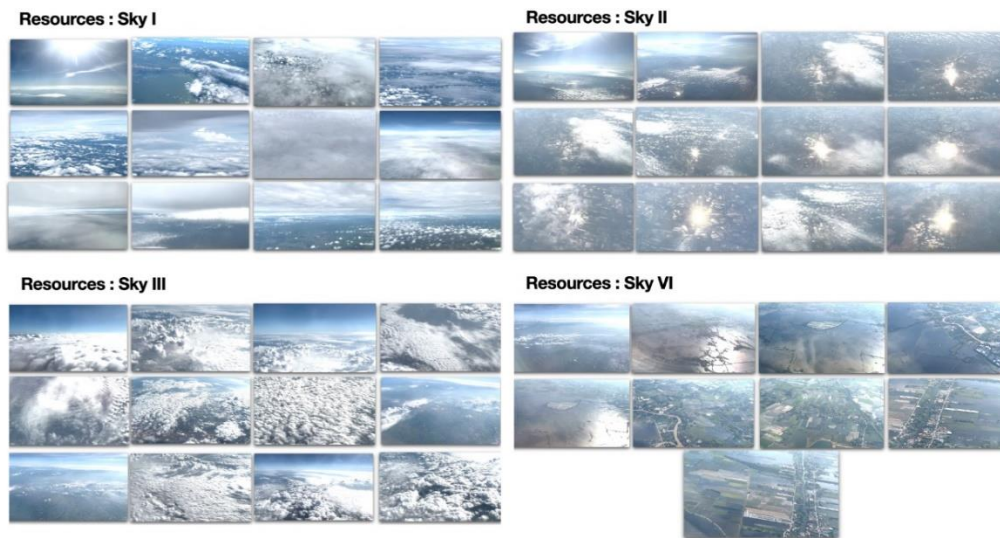
Figure 55 Video resources of Sky 1-4.

3.5.7 Experiment 7: Design Experimental Phase#3, Concept-

Breathing

This experimental video uses nature footage in Chiangmai, such as water, sky, objects, and city views, to tell a story about Buddhist philosophy without dialog and actors. This project aims to explore an emotional scenery that calm the mind and focuses on breathing. There are 2 versions. Version 1 is about being prisoned in love, but if you make a new beginning and find the way out (breathing), you will find peace in your heart. The second version is more text to tell the story and guide the practice of breathing in many situations that will help you calm the emotions or / and move on.

Figure 56 Design Experimental Phase#3, Concept- Buddhist Philosophy
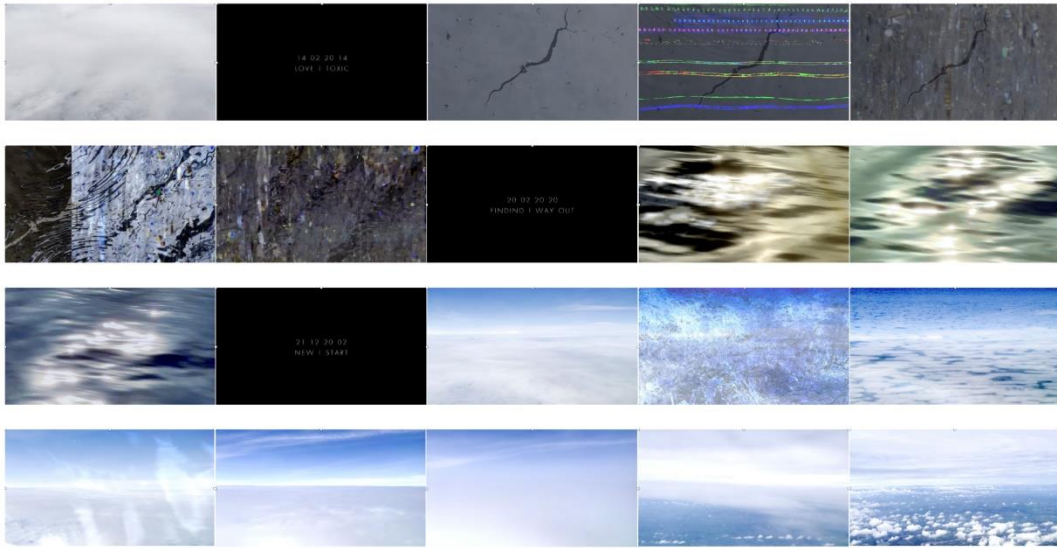
Figure 57 Capture video version 1
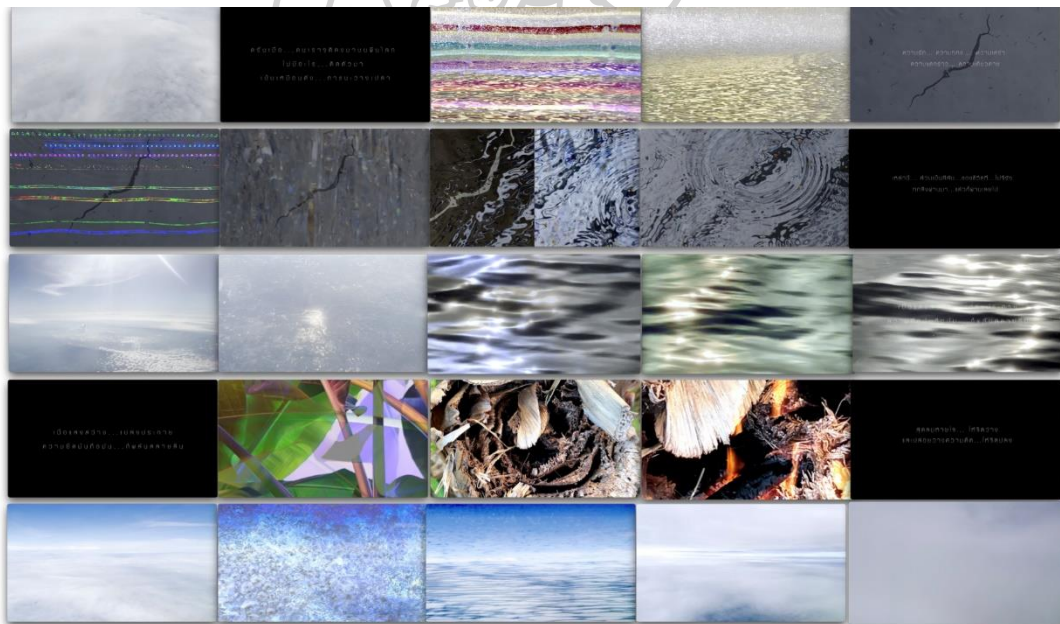
Figure 58 Capture video version 2

3.5.8 Experiment 8: Design Experimental Phase#3, Concept-Buddhist Philosophy

This movie combines Buddhist Philosophies that present the love story of university students in Chiang Mai province, a town of enriched culture and a beautiful environment to heal the mind.

Figure 59 Experimental Video Buddhist Philosophy title "4345 Life Code"
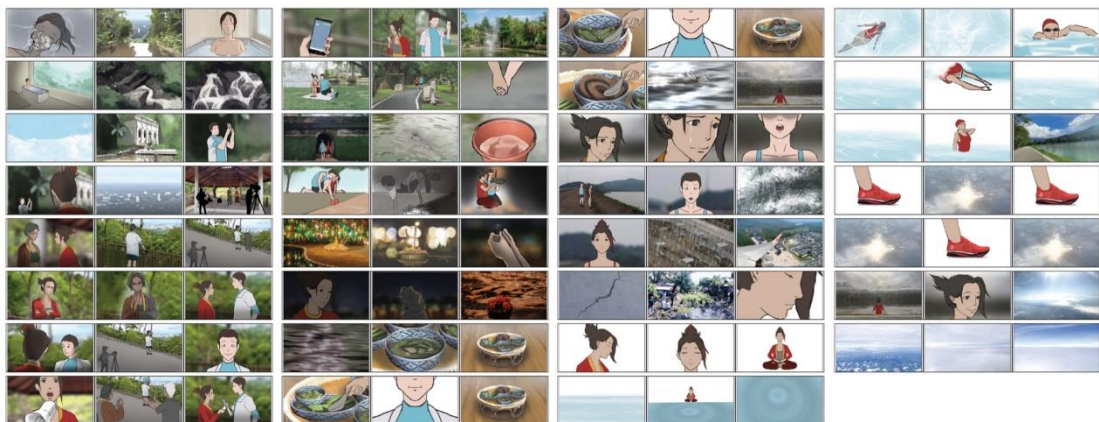
Figure 60 Capture Video Buddhist Philosophy title "4345 Life Code"

Summaries: Chapter 3

From experimenting with making movies in various formats as seen below:

Experimental 1: From the object of the research this stage will experiment the media platform through interactive film about building mental toughness using the concepts of toughness, toughness, and struggle, where viewers can choose their events and experience the outcome. The results showed that the content was valuable. The content could have been more varied, and the circumstances were too regular. But what was gained in the creation of this film series (3 episodes) allows to see the main content used in solving problems and appearing in each episode, **the matter of breathing, which gave an idea for further development of the work.**

Experimental 2: After got the concept of Breath there will have two experimental films use the Breath concept. The first story is about unrequited love, but finally will find peace if letting it go in everything. The second story shows how to overcome suffering by breathing in different ways depending on the situation. This will eventually bring you peace. In the experiments, it was found that the presentation of the content is very open to interpretation that what is meant to be conveyed cannot be achieved. The viewers may have difficulties understanding the message being conveyed. **As for the results of these experiments,** it was the characteristics of the images that led to the emotions being shared or followed. **The image characteristics of the images led to a sense of calm.**

Experimental 3: To combine the Buddhist Philosophy through an experimental film that consisting of teachings about the Four Elements, Five Khandas, the Four Noble Truths, and the Three Characteristics, which are interpreted to create meaning from the abstract to the concrete. By conveying meaning from various elements in the scene and events in the story that represent a story line. To build mental strength in going through suffering by using characters to lead the story, it was found that the representation was complicated and too much symbolism was used. Moreover, there is a lot of content that needs to be convey. This is different from the time limits and

offers. It is recommended that unnecessary content be omitted. Therefore, only four elements are used as design concepts suitable for limited time, 15 minutes. And also, because of the Four Dhatus can inform the structure of a meditation practice aimed at cultivating a resilient mind. Each element could be incorporated:

1) Earth Dhatu: This represents stability and solidity. In meditation, one could focus on the sensations of the body touching, enhancing the grounding experience. This can cultivate a sense of steadiness and calm, important qualities for resilience.

2) Water Dhatu: This stands for adaptability and cohesion. In the context of meditation, it might mean encouraging a sense of flow and adaptability with thoughts and emotions, supporting an unbiased mind that can adapt to adversity.

3) Fire Dhatu: This symbolizes warmth and transformation. In meditation, this could relate to the tuning into warmth or coolness in the body and understanding the transformative nature of our mind and thoughts. This aspect can enhance resilience by fostering understanding of the ability to change and evolve, especially in challenging situations.

4) Air Dhatu: This signifies movement. In meditation, the focus would be on the breath, as it moves in and out. This can cultivate awareness of the changeable nature of life, enhancing the ability to handle new challenges with resilience.

Altogether, practicing mindfulness of these Four Dhatus in meditation can reinforce the awareness of the intricate interplay of these elements within us. This can provide a solid foundation for developing a resilient mind—grounded, adaptable, capable of transformation, and mindful of the ever-changing nature of life. In summation, when the Four Dhatus are integrated into breath awareness, it provides a rich, layered understanding of the interconnectedness of physical existence (the body) and consciousness (mind). This practice deepens mindfulness, promotes inner harmony, and provides stability—a robust symbolic framework for fostering mental resilience.

In Chapter 3, the researcher experimented with the design research methodology to be the framework of control breathing as a foundation. The idea of breath was divided into three rooms at the exhibition. The 1st room is "think," which

is the crucial start of the process because we are giving enlightened information about breathing at the base of the next room. 2nd room is an "act" room where walking meditation will help people calm their minds and realize with their breath. 3rd room is "Feel." This room will try to control the empty mind and see the result of a calm mind immediately through an EEG brain scanner called MUSE.

The **1st room** can indicate to the participant the knowledge of breath that everybody can do but almost ignore. The process of enlightenment from breath will challenge them to do and control adequately. In this stage, when people believe in something, they will have the energy to carry on for the good life.

The **2nd room** is the space for an open mind and experience in breath and calm, guided by sound therapy. The process of walking meditation and listen the sound of singing blow and human breath can lead people to get deep into their minds, surrounded by the twilight, which enhances their ability to focus on themselves alone. The benefit of these activities is the accessibility of making calm mind can manage themselves, and it costs nothing to have a better life.

The **3rd room** makes a calm mind tangible because the process will train to control the mind by thinking nothing, and if they can do it, they will get the result of a brain wave, which illustrates the result of making meditation real. So, people will see that their capability of controlling the mind can be possible and easy.
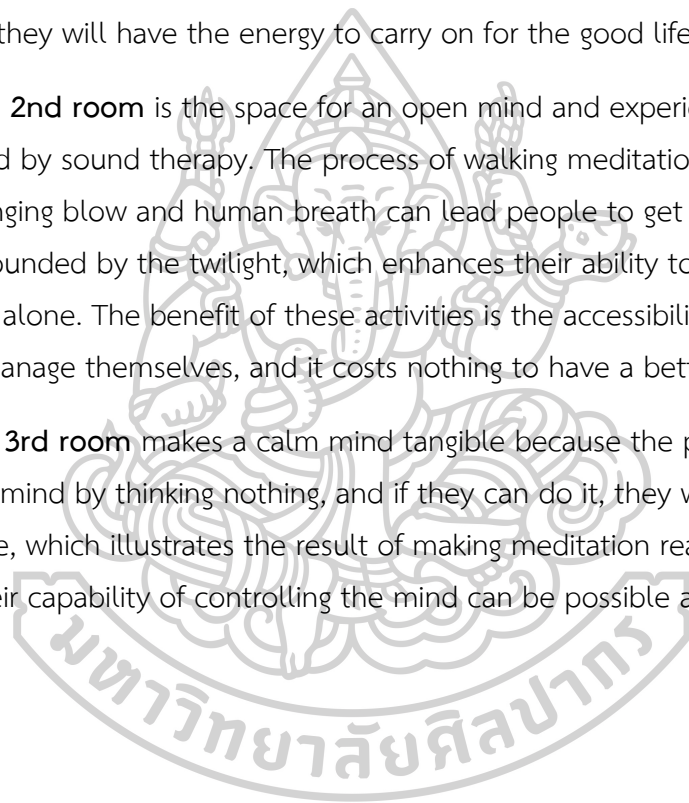
Chapter 4
Design Process / Research Result

The most important keyword of this research is the resilience of the mind through focusing and clarifying the mind. However, Chapter 4 is the result of an experiment on the process of breath awareness through the exhibition of works called entitled "Let us take a breath". The results of this research are summarized in the following step:

4.1 Exhibition concept: "Let's take a breath"

The concept idea of the exhibition is based on Buddhist psychology about Dhatu4 and Bala5 and cognitive behavioral therapy. Overall, it is divided into three rooms derived from the concept of CBT: Room 1) Think 2) Act, and 3) Feel. The details are as follows.

4.1.1 The first room is the room of breath and body (Think).

Objective: to provide knowledge and create awareness of the benefits that can affect the body and mind. If you practice your breathing effectively and regularly, you can solve mental problems independently. The content in this room is divided into three categories:

1) Breath to Body and Mind is a video that give an overview of the idea of this exhibition such as X-ray of the major organs of the body, super human, definition, case studies.

2) Super Human informs about the respiratory system of the human body, and about people who practice breathing until they have abilities superior to those of normal human, such as the Ice Man (Wim Hof), a postman who can dive naked into ice for hours, the teachings of Luang Phor Wiriyang Sirindhorn, the founder of the Willpower Institute, the world record holder among scuba divers such as Stig Severinsen and James Nestor, author of the book Breath.

3) Listen to the breath is listening to the sound of breathing in different professions. With breath control, and there will be an interview section discussing the definition and importance of breathing. And breathing techniques.

4.1.2 The second room is the basis of awareness of one's own breath (Act).

Objective: To practice breathing and be with your breath.

The content is walking and breathing exercises. Being alone with me using the sound of the breath with the same rhythm of inhaling and exhaling, i.e. inhale for 5 seconds and exhale for 5 seconds, and with the sound of a bell ringing at intervals. Keep your mind calm and stay in the present moment to establish the rhythm of walking.

4.1.3 Third room: allow your mind to be still and focus on itself (Feel).

Objective is to focus and be aware. To create an empty mind

The content is about the Four Elements that make up human beings: earth, water, wind, and fire, which are like cycles and life paths that everyone often encounters with different problems and obstacles. This makes both the body and the mind restless, but everything that arises will pass away. Therefore, regardless of the situation. So if you know how to control your breathing and be mindful, you will be able to live a calm, relaxed life regardless of the situation.
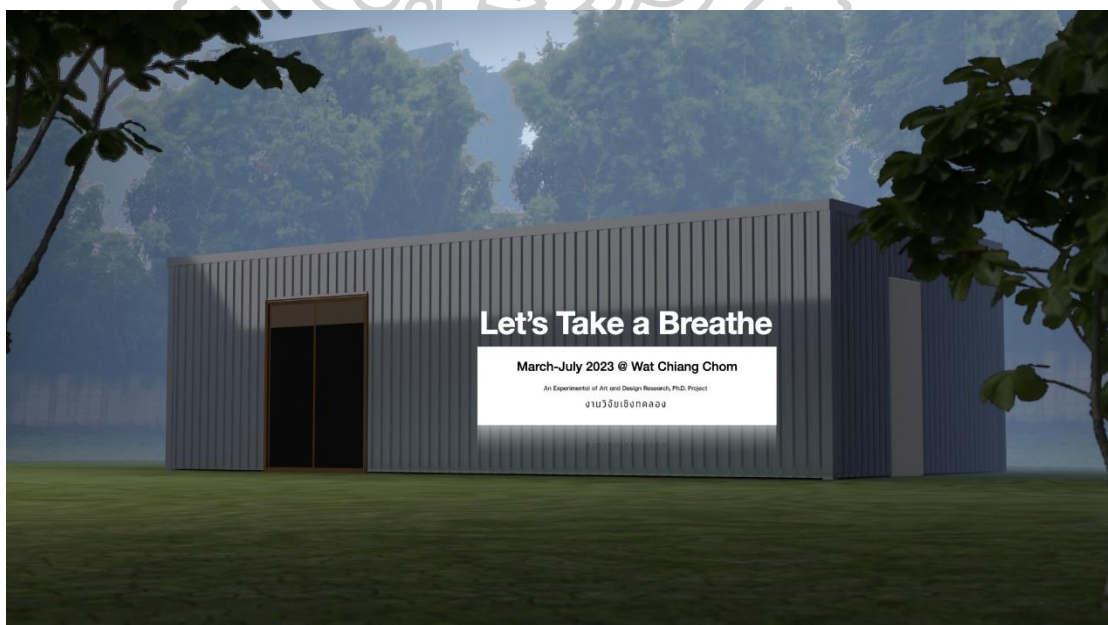
Figure 61 3D Landscape of Prototype1 "Let's Take a Breath" Exhibition

4.2 Design Development

Conceptual design of this research is focused on the experience of breath awareness through the creative media design process of "Think-Act- Feel" based on Buddhist psychology and divided into 3 Rooms: Room#1-Think, Room#2-Act, Room#3-Feel.

Figure 62 Prototype1 "Let's Take a Breath" Exhibition Room1
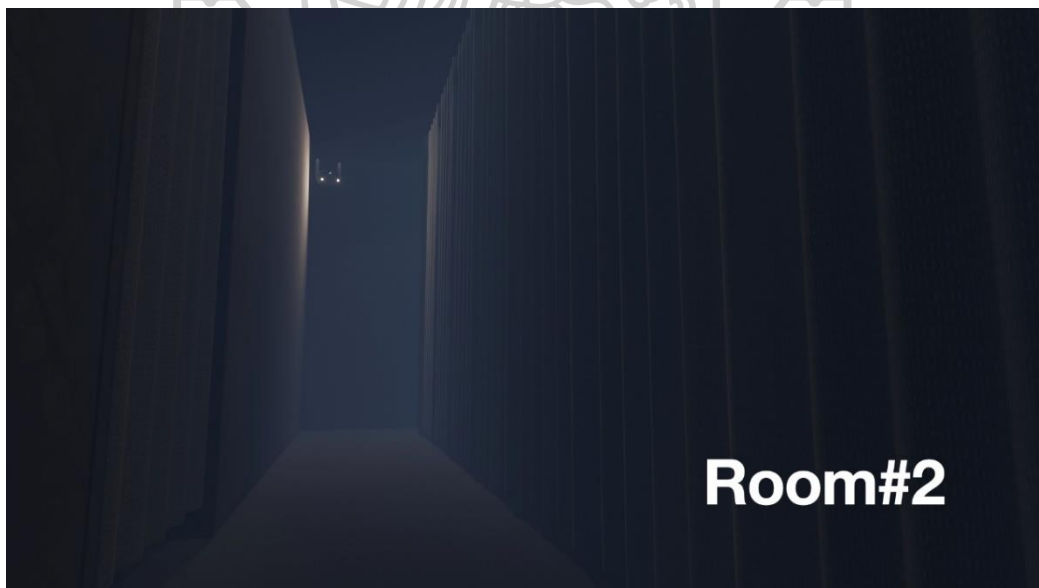
Figure 63 Prototype1 "Let's Take a Breath" Exhibition Room 2
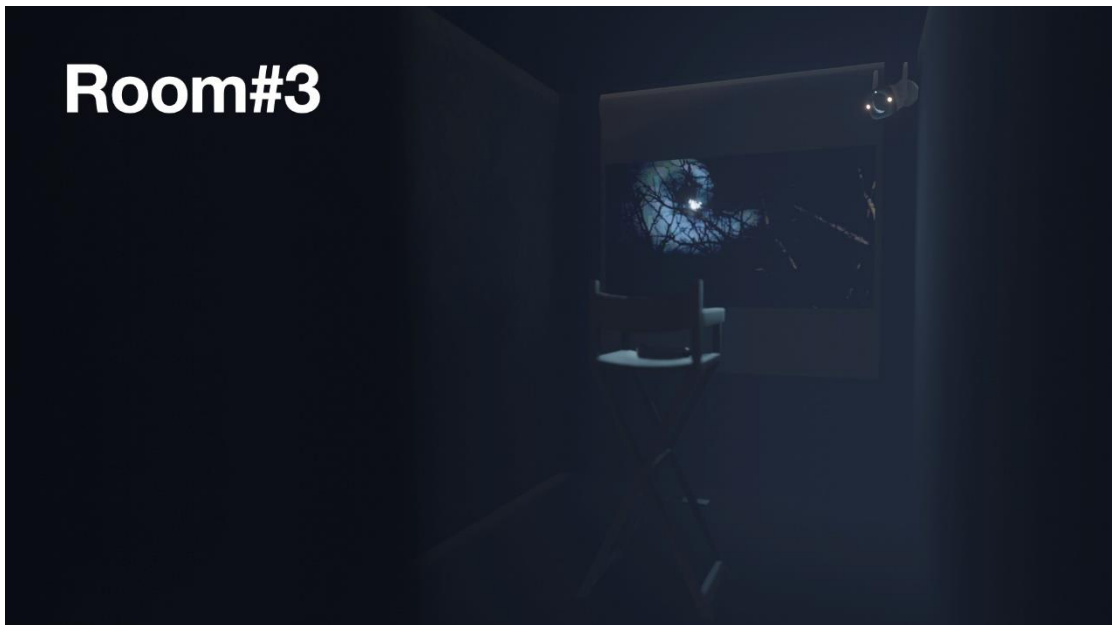
Figure 64 Prototype1 "Let's Take a Breath" Exhibition Room 3
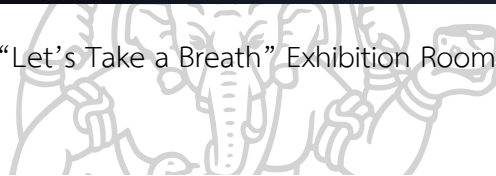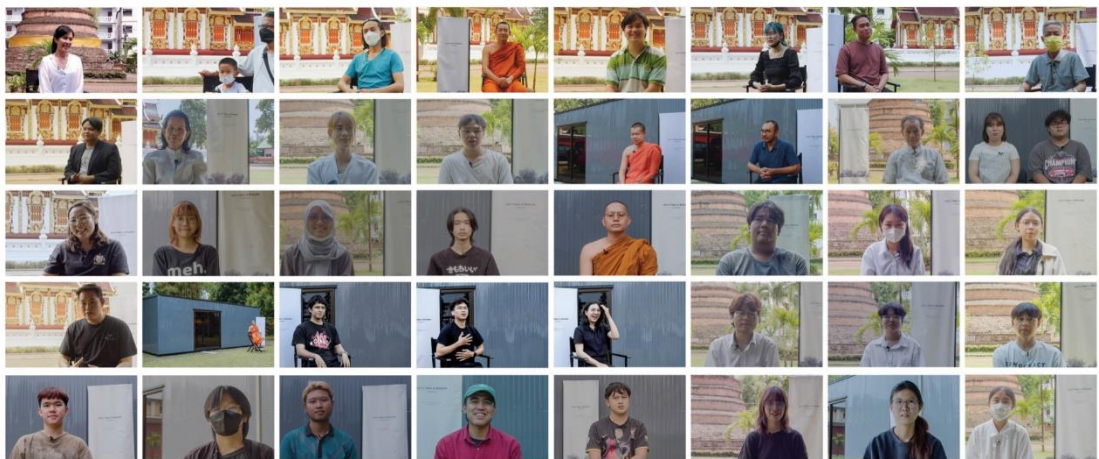
Figure 65 Capture video interview's participants from "Let's Take a Breath" Exhibition

The Development of prototype were separate to 3 parts.
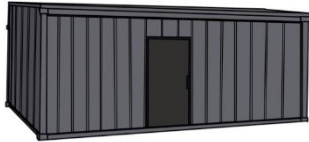
Prototype 1: Test the Design Process

Prototype 2: Develop the media and duration

Prototype 3: Examine and Evaluation with target group

4.2.1 Design Development Phrase 1: Test the design process.

This phase tests the creative media design process for the public interested in meditation and wants to experiment with their experience in this research activity. So, before the visit, every participant must register and reserve a date and time in advance. Then they come, they have to do paperwork such as the consent form, read the research details, and then go to room no.1, which is the place to give information about this research. Room no.2 is the place for practicing breathing, and room no.3 is for awakening the mind by trying to control the mind by thinking nothing. Then, have an interview to give the feedback for all rooms.

Design Process
Step5: Test

Design
Development# 1

Room#1 :
- VDO 5 mins
- 4 print media
- 4 Breath sound
- 1 Sound interview

Room#2 :
Walking Meditation 5 mins

ROOM2 (Act)

ROOM1 (Think)

ROOM3 (Feel)

Entrance

Exit

Interview

Room#3 :
Watch movies 15 mins
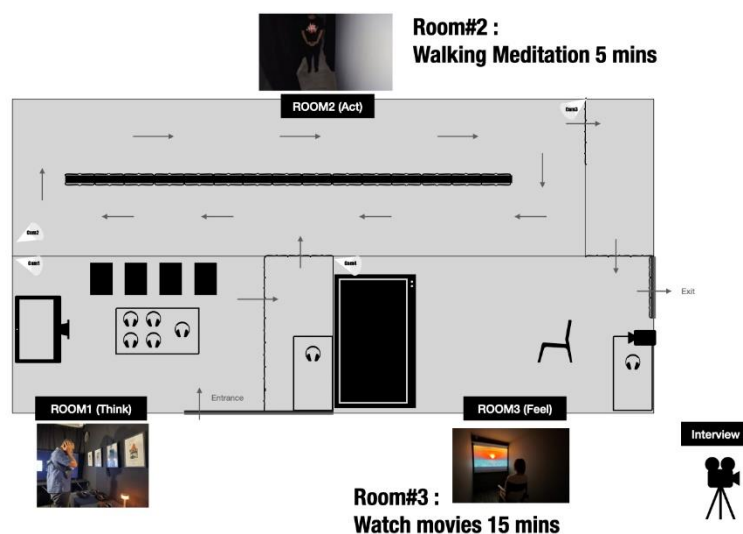
Figure 66 Prototype 1 from top view mapping of direction, activities, and tools of the "Let's Take a Breath" Exhibition.
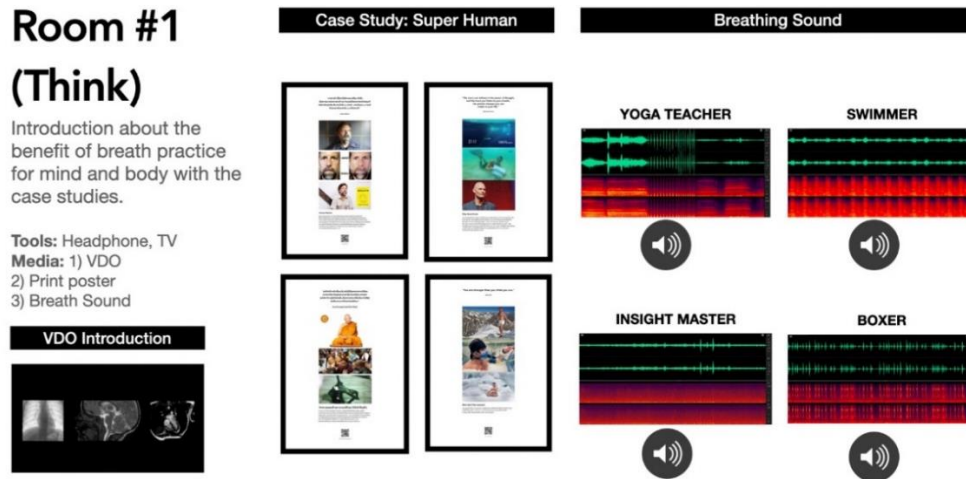
Figure 67 The details of media in room 1.

Figure 68 Video experimental of breath and the position in room 1
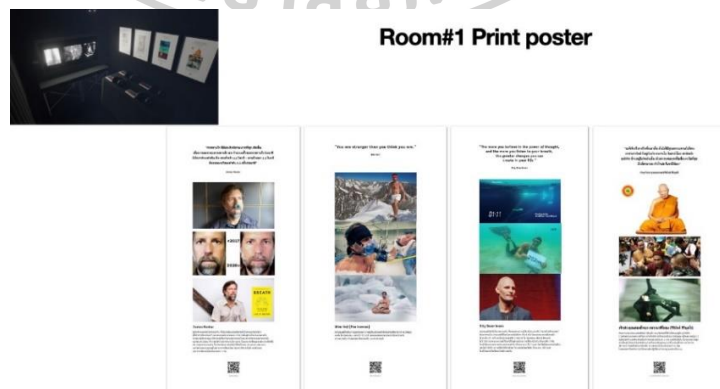
Figure 69 Print media of super human and the position in room 1

Room#1 Breath Sound

YOGA TEACHER   SWIMMER

INSIGHT MASTER   BOXER
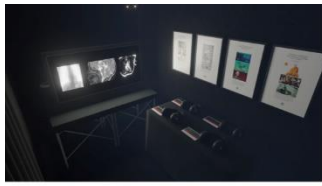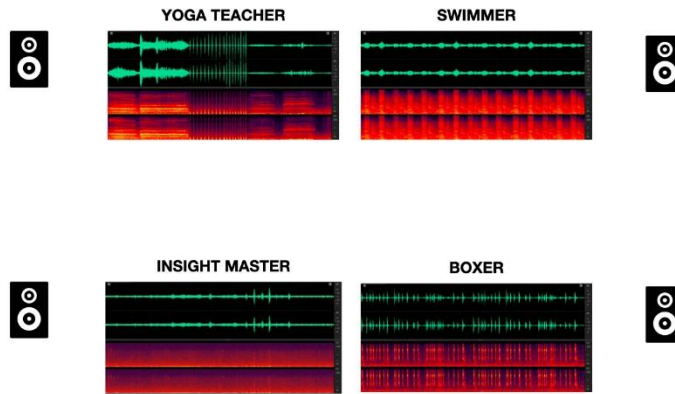
Figure 70 Sound wave and frequency of breath and the position in room 1

Room #2 (Act)

Walking Meditation in freestyle and
listening to the sound for 5 mins

Tools: Headphone
Media: Sound of singing blow
and human breathe
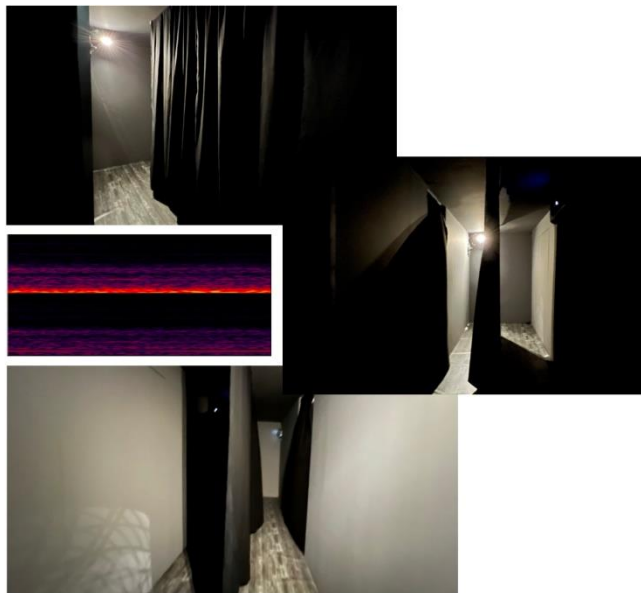
Figure 71 Inside the room 2 and tools.
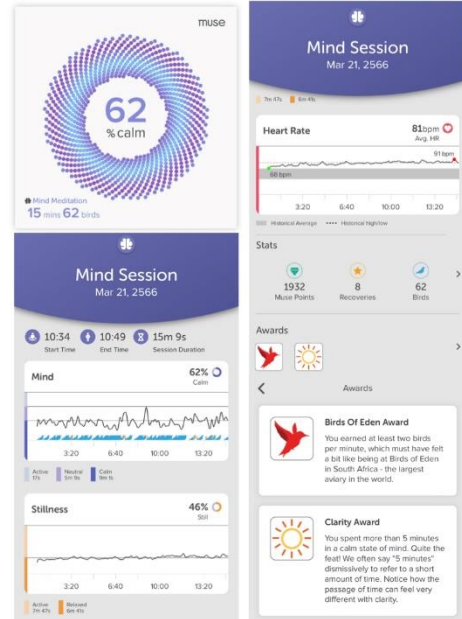
Figure 72 Inside the room3 and brain scan tool and application.
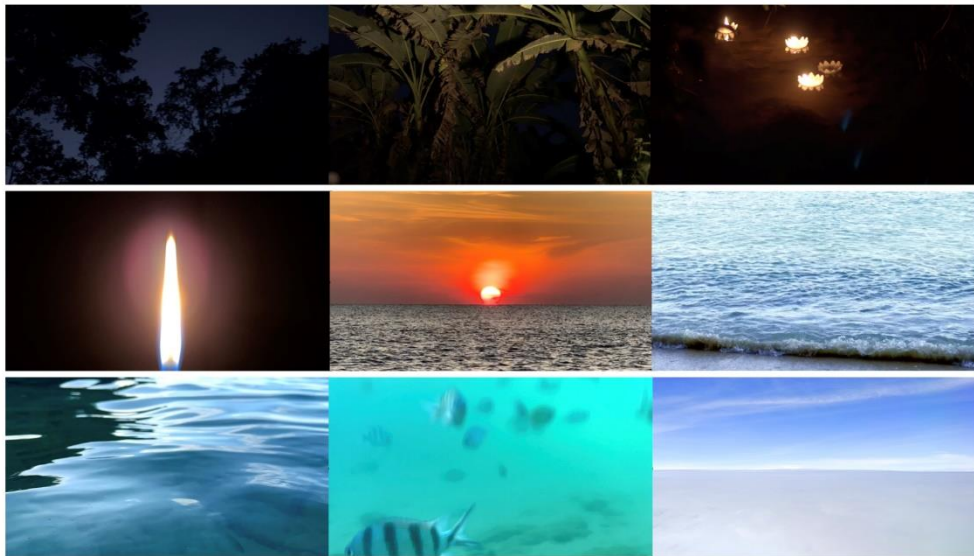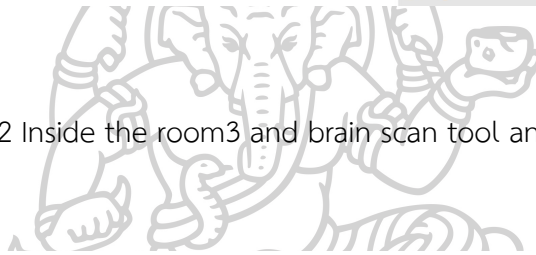
Figure 73 Capture video in room3
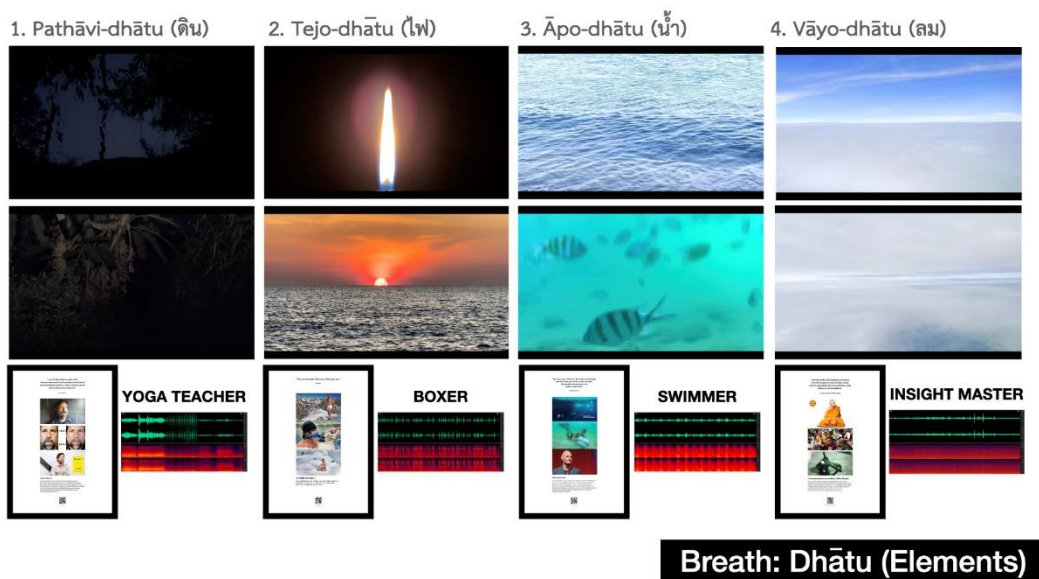
Figure 74 Categories all media in room1 and 3 to present the concept Earth, Fire, Water, and Air.
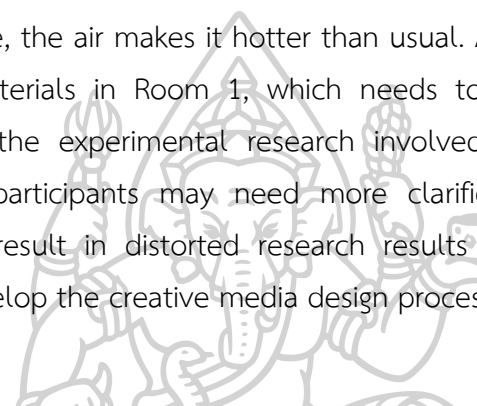
Figure 75 Picture of participants in "Let's Take a Breath" Exhibition

The overall of response from visiting this experimental exhibition is an excellent trend. Because most people have a new positive experience, and there is a

challenge to experiment with mind control where results can be seen immediately. This exhibition can create a good feeling in practicing breathing according to various activities, resulting in motivation to return to practice well because it is known that it has real positive effects on the brain in a tangible way.

However, there are suggestions that the weather should be improved regarding the air in the room during the day. It is so hot that it affects meditation. Even though an air conditioner is inside the room, it cannot fight the hot temperature. Combined with the metal construction and the lack of windows to ventilate the outside, the air makes it hotter than usual. Another suggestion is to use the information materials in Room 1, which needs to be more; it needs more explanation about the experimental research involved or how are each media connected. Some participants may need more clarification on the researcher's objectives. It may result in distorted research results with various errors. These researchers will develop the creative media design process in the next step.

RQ

| Name	Age	Occupation	Tolerance (27-34)	Determine (14-19)	Encouragement (13-18)	รวม (55-69)		Number	Calm	Still	Avr. HR	Awards
1	39	Yoga Teacher	39	20	17	76		3	66	99	65	Birds of Eden, Clarity
2	38	Architecture	34	19	20	73		11	38	29	83	Birds of Eden, Clarity
3	45	Director of Photographer	34	19	20	73		5	60	0	84	Birds of Eden, Clarity
4	45	Monk	31	20	19	70		4	62	46	81	Birds of Eden, Clarity
5	43	Business Owner	34	20	16	70		17	9	13	67	Perfect Timimg
6	25	Student	32	20	18	70		12	31	22	61	Aviary, Quiet, Wanderlust
7	82	Teacher in Buddhism	34	17	16	67		4	62	48	60	Birds of Eden, Clarity
8	21	Student	34	17	16	67		8	44	0	91	Birds of Eden, Tranquility
9	21	Monk	31	19	16	66		18	8	1	74	Composure
10	40	Writer	34	14	17	65		9	43	78	69	Birds of Eden, Clarity
11	45	Artist	30	15	17	62		1	82	4	90	Birds of Eden, Clarity, Settling in
12	21	Student	30	18	14	62		15	21	83	97	Tranquility
13	44	Business Owner	30	15	16	61			0			
14	27	Monk	33	13	15	61		10	42	97	76	Birds of Eden, Clarity
15	21	Student	27	17	15	59		13	29	64	80	Aviary, Quiet
16	64	Housewife	29	13	16	58		7	48	76	69	Birds of Eden, Clarity
17	27	Freelance	28	9	15	52		16	16	93	74	Quiet
18	24	Animator	26	13	12	51		2	70	9	87	Aviary, Composure, Setting in
19	21	Student	17	14	10	41		14	28	1	74	Tranquility
20	22	Student	20	13	11	44			0			
									37.95	42.39	76.778	

Muse Score

Figure 76 The result of RQ and Muse Score from Prototype1

The result from figure 75 showed that the overview of Resilience Quotient score from prototype1 is 76 point and the lowest score is 44 point. Adult people

have the RQ score more than adolescence; there are 6 people who have a above the line of RQ, 10 people is in the normal level, and 4 people is below the line of RQ score. The RQ score was no significant relationship with the calm stage.

Brain Scanner: Muse Score

Number	Age	Occupation	Calm	Still	Avg.HR	Awards
1	45	Artist	82	4	90	Birds of Eden, Clarity, Settling in
2	24	Animator	70	9	87	Aviary, Composure, Setting in
3	39	Yoga Teacher	66	99	65	Birds of Eden, Clarity
4	45	Monk	62	46	81	Birds of Eden, Clarity
5	82	Teacher in Buddhism	62	48	60	Birds of Eden, Clarity
6	45	Director of Photographer	60	0	84	Birds of Eden, Clarity
7	64	Housewife	48	76	69	Birds of Eden, Clarity
8	21	Student	44	0	91	Birds of Eden, Tranquility
9	40	Writer	43	78	69	Birds of Eden, Clarity
10	27	Monk	42	97	76	Birds of Eden, Clarity
11	38	Teacher	38	29	83	Birds of Eden, Clarity
12	25	Student	31	22	61	Aviary, Quiet, Wanderlust
13	21	Student	29	64	80	Aviary, Quiet
14	21	Student	28	1	74	Tranquility
15	21	Student	21	83	97	Tranquility
16	27	Freelance	16	93	74	Quiet
17	43	Owner	9	13	67	Perfect Timimg
18	21	Monk	8	1	74	Composure

Birds Of Eden Award
You earned at least two birds per minute, which must have felt a bit like being at Birds of Eden in South Africa - the largest aviary in the world.

Clarity Award
You spent more than 5 minutes in a calm state of mind. Quite the feat! We often say "5 minutes" dismissively to refer to a short amount of time. Notice how the passage of time can feel very different with clarity.

Settling In Award
The end of this session was drastically calmer than the beginning. Did you notice things feeling a little different as the session progressed?

Composure Award
You were in a calm state for more than 1 minute of this session. This type of insight can help motivate you. But don't forget, you spent 15 minutes of this session meditating, and that's the most important thing.

Perfect Timing Award
Even when you don't spend a lot of time in a calm state, resist the temptation to judge yourself. Here's what really matters: if your mind wasn't that calm, then you chose the perfect time to meditate and deal with that.

Aviary Award
There was at least one bird singing nearby for every minute you spent in the session. When a bird sings, are you able to accept the reward and keep focus, or do you get excited and immediately shift mind states?

Tranquility Award
How do you feel? Being calm for more than 3 minutes in a single session is something to feel good about. Everyone has a wandering mind, but being able to tame it when you want to is an incredibly useful skill.

Wanderlust Award
Your mind began to wander near the end of this session. Don't worry - it's perfectly natural. This is a great opportunity to think back and reflect on it. What was changing as the session progressed?

Quiet Award
Great job! During this session, you spent more than 2 minutes in a calm state of restful focus. Take a moment to reflect on how you would have spent that time had you not chosen to meditate.

Figure 77 The result of muse score and occupation of the participant

From the result of Figure 76, the researcher's in-depth interviews with the participants found that the calm state in this research directly relates to their experience and present perception through the film in room 3. Moreover, the peace of mind depends on the experiences they have encountered or done in their daily life before joining the event. For example, in some cases, urgent events need to be attended to after joining the event. There will be contemplation about what is going to be done soon. This daily life makes it impossible to focus the mind on the present. In addition, in some cases, people come to visit during the day. The temperature is very high, causing the atmosphere around the movie theater to have a high temperature. It is one factor that makes it impossible to focus on what can be seen for a long time because it is sweltering. Furthermore, even though there was air conditioning in the room, they could not fight the heat of the air at that time. Therefore, there are recommendations regarding visiting times that should not be held during the daytime. Moreover, the exhibition should add a cooler so they can focus entirely.

4.2.2 Design Phrase 2: Develop the media and duration

This Phase aims to develop the creative media design process from the feedback in prototype#1, which concerns the media in room no.1, the weather, the duration of activities in room no.2, and the media in room no.3 that can experiment more time for the difference result of RQ score and calm stage. See in Figure 77.

Figure 78 Prototype# 2 from top view mapping of direction, activities, and tools of the "Let's Take a Breath" Exhibition.

Figure 79 Capture video introduction in room 1

Part						Details	Time
1						Explanation of breath and human body systems	2.15 mins
2						Definition of breath and the connection between breath and Dhatu4	3 mins
3						For example, Singer named Nont recovered by practicing breathing.	0.30 mins
4						A TV program called "Jor Jai" informed the new discover about meditation, the brain., genes, behavior, and emotion	2 mins
5						Inform how to do the walking meditation by the Willpower Institution by Somdet Phra Yanawachirodom.	3 mins

Figure 80 The details of video introduction in room 1.

Room #2 (Act)
**Walking Meditation for 5 mins
And Sitting Meditation 5 mins**

Tools: Headphone
Media: Sound of singing blow and breathe

**Design
Development# 2**
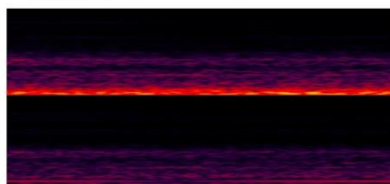
Room #3 (Feel)
Watch movie 20 mins

Tools: Brain scanner
Media: Video Experimental
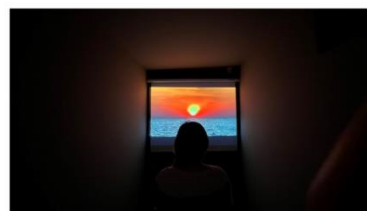
Figure 81 (left) Changing activities in room 2, (right) Changing duration in room 3

Design Development# 2 | **In-dept Interview**
- French Gamer
- Video Maker
- Art Teacher
- Leuturer and photographer
- Health officer

Figure 82 Picture of the participants from prototype 2.

Based on the response from Prototype 1, they wished that more information was provided in Room 1. They also wanted more time for activities in the second room. The researcher then used the experimental results to develop a second work. The feedback from this process is relatively neutral. The RQ score is similar, but there are more complex processes in Room 2. For sitting, meditation is suitable for someone who is physically health, but if someone has a problem with sitting on the floor, it will significantly affect the outcome. Therefore, in Room 2, there should only be one activity to choose from, but it should be longer than 5 minutes to allow time to engage with the body and thoughts to calm down. However, the results for mental strength scores were not very different. However, what was well received was the fact that the video in Room 1 can provide information for visitors to understand the purpose of this experimental research, as it took little time to watch the media.

4.2.3 Design Phrase 3: Examine and evaluation with the target group

This Phase was developed from prototype#2, which experimented with the media and duration. For this creative media design process, prototype#3 will use sufficient media and duration for the participant to experience breath awareness. This process will evaluate the RQ score before and after visiting the exhibition. So, there will be an examination of the participant's mind strength from this prototype.

Design Process
Step5: Test

Design Development# 3

Room#2 :
Walking Meditation 10 mins

Design Conceptual

Inviting to make the breathing awareness by designing process of "Think-Act-Feel" based-on Buddhist Psychology.

Room#1 :
- VDO 10 mins
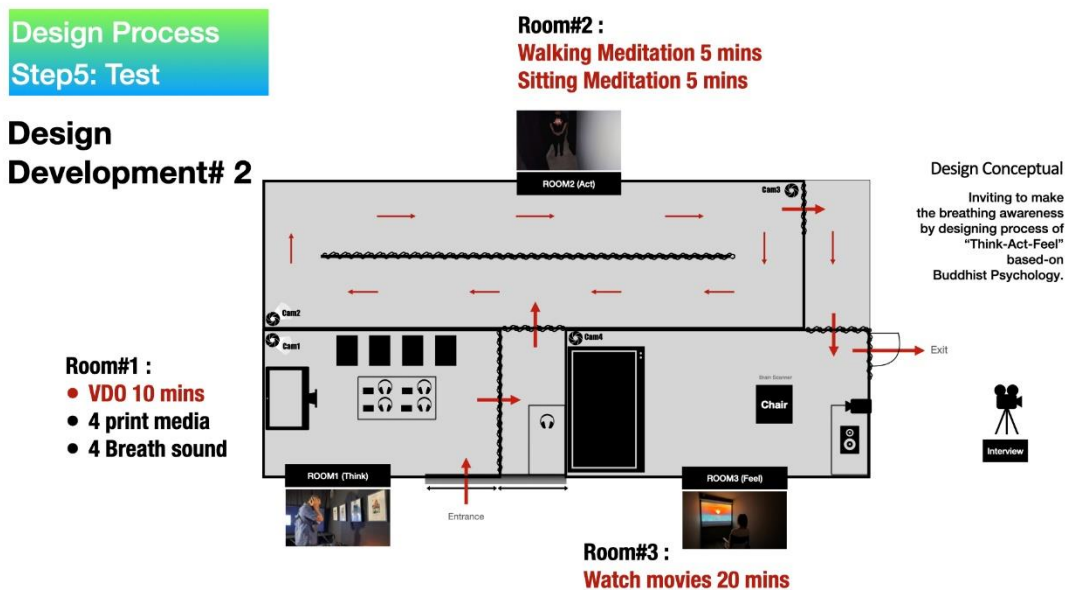- 4 print media
- 4 Breath sound

Room#3 :
Watch movies 15 mins
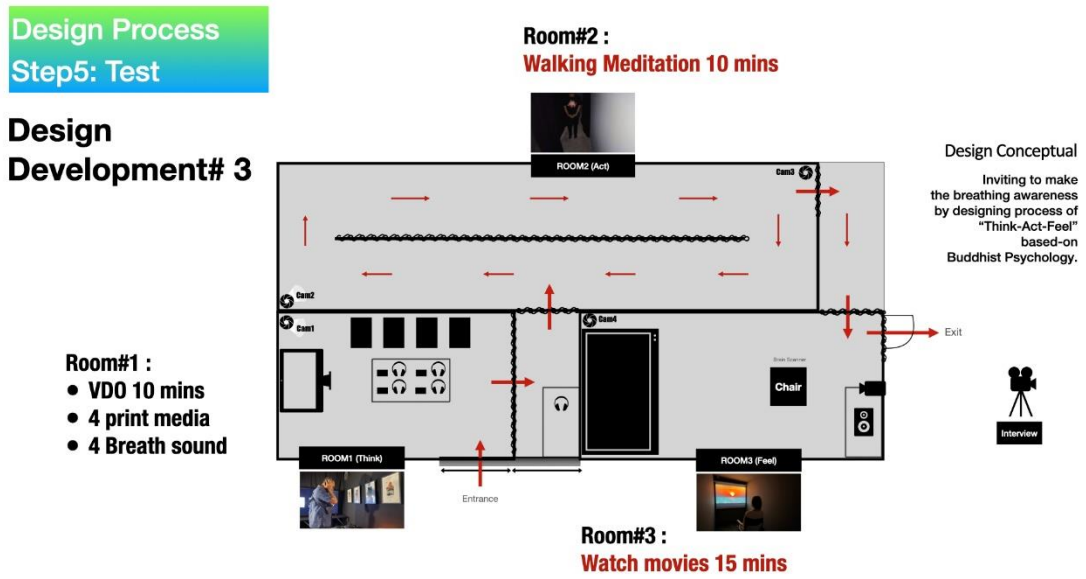
Figure 83 Prototype# 3 from top view mapping of direction, activities, and tools of the "Let's Take a Breath" Exhibition.

Design Development# 3
Video 15 mins
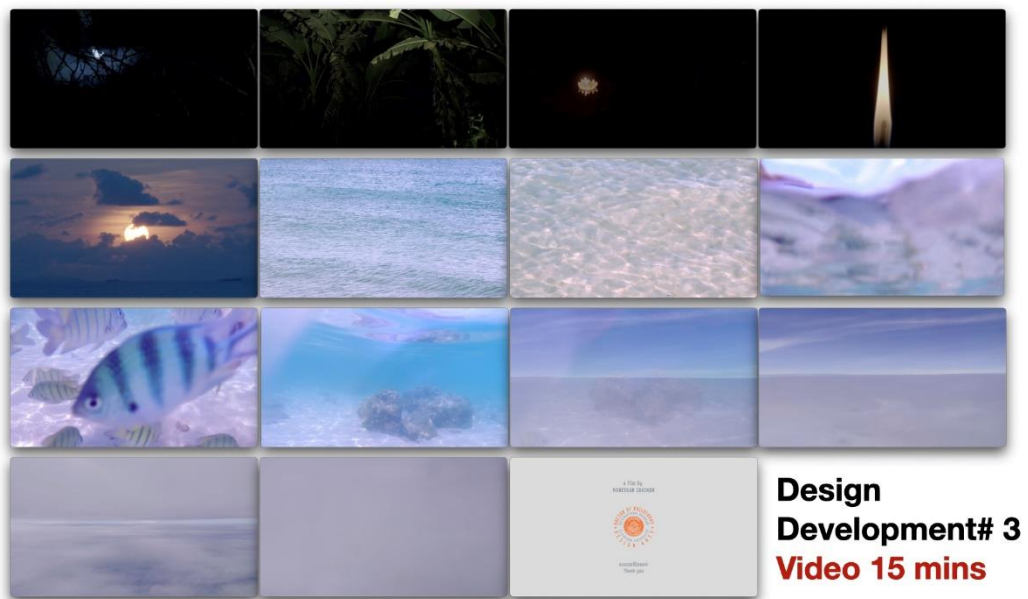
Figure 84 Capture video from room3

Sequence	Visual			Technique	Signified	Signifier
Earth				• POV and handheld • Looks like the Jumpscare technique • Dark blue scene • Tungsten light.	• Moon with cloud see-through the die branch. • Banana tree with flying insect. • Orange light	• The obstacle in life will happen to everybody, like the tree in the forest that grows up and dies. Like a dark time, we can have light, but we must make and find by ourselves, and then the way out will reveal itself.
Fire				• Stable and focus point. • Orange and pink purple light.	• Floating lotus candle • Candlelight • Sunrise	• Opening to receive the mindfulness way will guide you to see the way out and focus on it. • Preparing to confront the new beginning with consciousness.
Water				• Stable and extended eyes vision • Turquoise scene in many levels.	• Sea water • Sea water blows sand up to the surface. • Fish swam under the water.	• Clearing mind by calm nature, moving in and out, seeing the birth and death. • Looking deeper into the inner self and finding the light amid stream cloud change environments.
Air				• Stable and moving objects into the white scene.	• White clouds float from left to right, showing the blue sky	• Life goes on and on and on and off…….

Figure 85 The table of techniques and semiotic from the video in room 3

Design Development# 3 | **In-dept Interview University Students**

Figure 86 Behind the scenes of interview students from prototype 3

4.3 Research results are described from the objective of this research.

Objective 1. The findings show that visual and auditory perception was the appropriate medium, which lasted less than 15 minutes. The preferred presentation included scenes of nature, trees, sky, and sea. The most frequently mentioned

calming hues were blue, turquoise, and white. As for the meaning of concentration, the most common definitions were focus, awareness, serenity, attention, and not ruminating. The most effective learning styles were experiential, studio-based, and challenging. Effective learning was projected by teachers who acted as facilitators, explainers, and advisors to students, as shown in Table 7.

Table 7 Summary of Guidelines for Designing Media to Create Peace of Mind, Listed from the Top Three Scores.

No	Title	1st vote	2nd vote	3rd vote
1	Place for peace of mind	Nature	Tree	Sky
2	Meaning of Meditation	Focus	Awareness	Clam
3	Color for peaceful mind	Blue	Turquoise	White
4	Time for concentration	15 Mins	5 Mins	30 Mins
5	The most effective learning	Experimental	Studio	Challenge
6	The way of teaching	Facilitator	Discussion	Coaching

The information from Table 7 was used in the next step to design the media, the way information was delivered, and the learning process that appeared in the different rooms.

Objective 2. The results showed that the concept of Four Elements was used to design the media for breath awareness based on the principles of Buddhist psychology principles to build mental strength. The activities for each room were divided using Dhamma Power Five with a combination of the principles of psychology: cognitive therapy, behavioral therapy, and sensations. The presentation concepts were divided into three rooms. The first room was based on cognitive therapy and focused on developing belief and awareness of the positive effects of breathing on the body and mind. Examples of individuals whose lives improved due to breathing exercises were presented. In addition, examples of breathing sound from different professions were used to raise awareness of the breath. In the second room utilized behavioral therapy was conducted focusing on sustained breathing to promote induce mindfulness and concentration. Walking meditation was performed

while listening to various audio formats. In the third room, principle of creating sensations was applied. The activity offered was to ask participants to focus on looking at the images they saw without interpretation.

The details of the media design in the first room served as a source of information and a starting point for the research. They included 1.1) video media related to the critical organs in the body when breathing, 1.2) printed media with images and text of an example group practicing breathing exercises, a QR code linked to four videos teaching breathing for each individual, and audio interviews with individuals from different various professions about their views of breathing, 1.3) audio media related to breathing sounds from four different professions representing the Four Elements. The media in the second room include the design of lighting and location, including the implementation of audio media based on the theory of binaural beats. Participants observed a 5-minute self-breathing session. In the third room, a 15-minute video media showed the images of nature, which consists of the Four Elements: earth, fire, water, and wind. During the visit, participants' brain waves were measured to encourage effort and concentration while watching the film. This activity allowed them to observe the effects of brain wave activity, as shown in Figure 86.
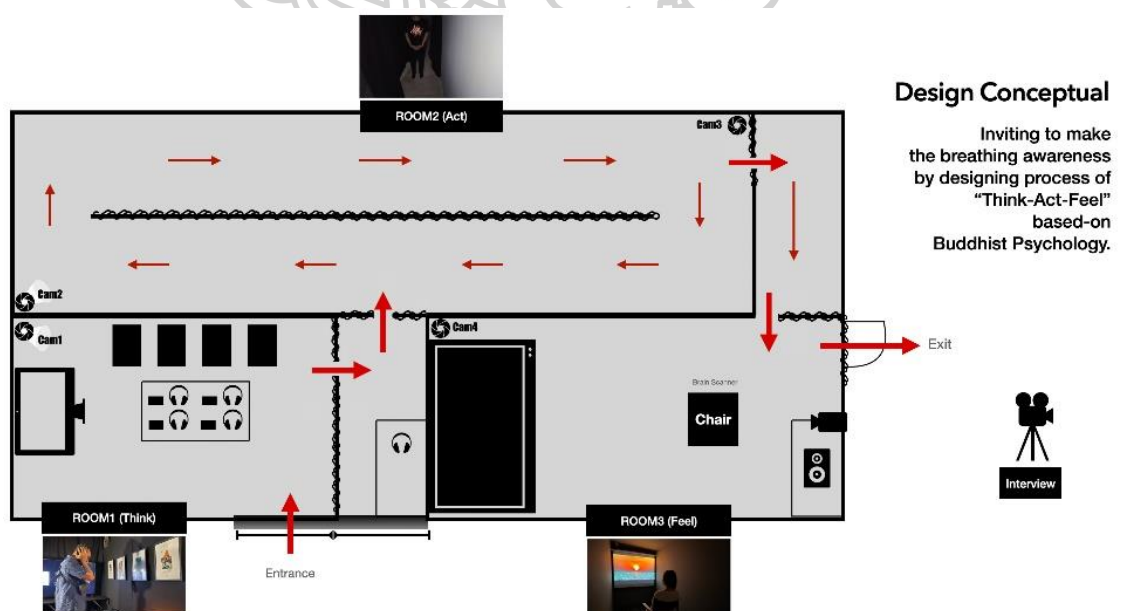
Figure 87 Top view of the room layout for "Let's Take a Breath Exhibition"

Objective 3. The results of the media test are divided into two parts.

3.1) The design of the creative media production process for breath awareness was analyzed for satisfaction with participation using a rating scale. The results show that the average score of the first room was the highest at 4.29, followed by the second room with an average score of 3.97 and the third room with an average score of 3.78 (Tables 8-10).

Table 8 Mean and Standard Deviation of the Media Design and Activities from the Room 1

Opinions towards media and the "Let's Take a Breath" Exhibition	S.D.	Mean	Level
1. The media provides comprehensive information about breathing.	0.551	4.20	High
2. Hearing other people breathe makes you pay more attention to your own.	0.980	4.27	High
3. The video interview content encourages you to see the benefits and importance of breathing.	0.621	4.40	High
4. The media can increase your positive attitude towards breathing.	0.629	4.53	Very high
5. This activity can help you appreciate your breath and help you see the value of living through a healing mind.	0.615	4.37	High
6. This activity can help build a resilient mind.	0.640	4.27	High
7. Viewing people who practiced breathing successfully until becoming superhuman inspires you to continue practicing.	0.669	3.97	High
Total	**0.672**	**4.29**	**High**

Table 8 shows that respondents' opinions on the design of media and exhibits for Activity 1, Adjust Thoughts, were overall at an important level (mean 4.29).

Specifically, the subtopics with the highest mean scores were found to be. Arranged in order: media can promote a positive attitude toward breathing (mean

4.53), followed by video interview content that encourages you to recognize the benefits and importance of breathing (mean 4.40). This activity can help you see the value of breathing, and it allows you to see the value of life from the healing of your own heart (mean 4.37). Listening to other people's breathing makes you pay more attention to your own breath (mean 4.27). This activity can help build mental strength (mean 4.27). The media at the event can provide comprehensive and appropriate information about breathing (mean 4.20). Seeing people who have successfully practiced breathing until they became superheroes helps inspire you to practice again at home (mean 3.97).

Table 9 Mean and Standard Deviation of the Media Design and Activities from the Room 2

Opinions towards the media and the "Let's Take a Breath" Exhibition	S.D.	Mean	Level
1. They can cause your awareness of breathing.	0.669	3.97	High
2. They can make you have a more positive attitude towards breathing exercises.	0.699	4.17	High
3. They can make you feel focused on your breathing.	0.718	4.37	High
4. They can make you feel more conscious and calmer.	0.610	4.20	High
5. They can make you breathe more rhythmically.	0.809	4.03	High
6. This activity can help build a resilient mind.	0.712	3.90	High
7. They inspire you to continue practicing.	0.718	3.97	High
Total	**0.705**	**3.97**	High

Table 9 shows that respondents have an opinion about the design of media and exhibition activities 2 that generate behavior. Overall, it is at an important level (average 3.97).

Specifically, the subtopics with the highest average scores were found to be. Ranked in order: It can make you focus on breathing (average score 4.37). Second, it can make you feel mindful, calm, and relaxed (average score 4.20). It can give you a more positive attitude towards breathing exercises (average score 4.17).) can make

you breathe more rhythmically (average score 4.03), make you more aware of your breathing (average score 3.97), inspire you to keep practicing at home (average score 3.97), and this activity can help build mental strength (average 3.90)

Table 10 Mean and Standard Deviation of the Media Design and Activities from the Room 3

Opinions towards the media and the "Let's Take Breathe" Exhibition	S.D.	Mean	Level
1. The videos make you feel calm and relaxed.	0.765	4.03	High
2. The videos make you feel empowered to continue with your life.	0.731	3.50	High
3. The videos increase your positive attitude towards breathing.	0.699	3.83	High
4. The videos bring awareness to your breathing.	0.640	4.07	High
5. The videos strengthen your mind.	0.805	3.80	High
6. The environment helps you to concentrate well on the movie.	0.935	4.23	High
7. You feel uncomfortable wearing a brainwave meter because it interferes with watching movies.	1.033	3.03	Moderate
Total	**0.801**	**3.78**	**High**

Table 10 shows that respondents had an opinion about the design of the media and the exhibit for Activity 3: Feel the Feelings. Overall, it is at a high level (average 3.78).

Specifically, the subtopics with the highest average scores were found to be. Ranked in order: Environment helps you focus well on the movie (average score 4.23), followed by videos that can create awareness of your breathing (average score 4.07). Videos can make you feel calm and relaxed (average score 4.03). Videos can give you a more positive attitude about breathing (average score 3.83). Videos can strengthen your mind (average 3.80). Videos can empower you to fight for life (average 3.83). 3.50), and he felt uncomfortable wearing the brainwave monitor because it interfered with him watching movies (average 3.03).

3.2) The effect of building a resilient mind after participating in activities.

The findings show that the designed process increased the resilience of the students who participated in the activities. Overall, the average score was 3.1 points. The pressure tolerance aspect increased by 1.4 points. Encouragement increased by 1 point and confronting and overcoming obstacles increased by 0.7 points. (Tables 4.5 and 4.6). In addition, the number of students with below average performance decreased by five or 16.67%. Three students with average performance improved by 10%, and two with higher performance improved 2, representing 6.67%.

In addition, twenty-three students' assessment scores improved, representing 76.67%. Six students had a lower score on the assessment form, which is equivalent to 20%, and one with the same score, which is equivalent to 3.33% of the total 30 students (Tables 11 and 12).

Table 11 Difference in Assessment Scores on Student Resilience before and after Participating in the Research.

NO	Age	Year	Before & After	Tolerance (27-34)	Determine (14-19)	Encouragement (13-18)	รวม (55-69)	Different Point
1	21	ปี 4	Before	23	13	13	49	11
			After	28	15	17	60	
2	19	ปี 3	Before	22	11	16	49	8
			After	25	15	17	57	
3	20	ปี 3	Before	31	15	16	62	7
			After	34	18	17	69	
4	20	ปี 3	Before	31	17	15	63	7
			After	34	18	18	70	
5	20	ปี 3	Before	28	17	17	62	7
			After	35	17	17	69	
6	22	ปี 2	Before	31	14	15	60	6
			After	32	18	16	66	
7	20	ปี 4	Before	21	10	11	42	6
			After	26	11	11	48	
8	21	ปี 3	Before	33	14	15	62	6
			After	34	17	17	68	
9	20	ปี 3	Before	25	12	13	50	6
			After	26	14	16	56	
10	20	ปี 3	Before	32	16	14	62	5
			After	35	17	15	67	
11	20	ปี 3	Before	25	15	13	53	5
			After	28	17	13	58	
12	20	ปี 2	Before	31	17	18	66	5
			After	35	18	18	71	
13	20	ปี 3	Before	22	12	9	43	4
			After	23	13	11	47	
14	23	ปี 5	Before	21	12	13	46	4
			After	22	14	14	50	
15	20	ปี 3	Before	28	14	15	57	3
			After	29	15	16	60	
16	20	ปี 3	Before	26	15	16	57	3
			After	29	15	16	60	
17	20	ปี 3	Before	26	15	15	56	3
			After	31	15	13	59	
18	20	ปี 3	Before	30	15	16	61	2

No	Age	Year	Period					Different
			After	31	15	17	63	
19	20	ปี 3	Before	26	12	15	53	2
			After	28	12	15	55	
20	21	ปี 3	Before	26	12	14	52	2
			After	26	15	13	54	
21	21	ปี 4	Before	33	20	19	72	1
			After	33	20	20	73	
22	21	ปี 3	Before	30	16	13	59	1
			After	29	16	15	60	
23	20	ปี 3	Before	32	16	15	63	1
			After	32	16	16	64	
24	23	ปี 3	Before	28	15	15	58	0
			After	27	16	15	58	
25	19	ปี 2	Before	37	17	18	72	-1
			After	34	19	18	71	
26	20	ปี 3	Before	31	13	19	63	-2
			After	28	14	19	61	
27	22	ปี 3	Before	30	16	17	63	-2
			After	29	14	18	61	
28	20	ปี 3	Before	32	18	15	65	-2
			After	32	17	14	63	
29	21	ปี 3	Before	26	13	12	51	-2
			After	25	12	12	49	
30	21	ปี 3	Before	26	14	13	53	-2
			After	24	14	13	51	
Total				28.6	15.0	15.4	59.0	3.1

Table 11 shows that the difference in student's resilience scores before and after participation in the study. The overall average score was 3.1., and the details show that the average score for tolerance was 28.6, the average score for encouragement was is 15.4, and the average score for determination is 15, as follows.

Table 12 Overall Mean of the Assessment Results of Resilience Mind in Various Aspects before and after.

Resilience Quotient	Before		After		Overall		Different of Mean Point
	Mean point	Meaning	Mean point	Meaning	Mean point	Meaning	
Tolerance	28.1	Normal	29.5	Normal	28.6	Normal	+1.4
Determine	14.5	Normal	15.6	Normal	15.0	Normal	+1.0
Encouragement	14.8	Normal	15.6	Normal	15.4	Normal	+0.7
Total	57.5	Normal	60.6	Normal	59.0	Normal	+3.1

Table 12 shows the overall mean from the RQ assessment results of the resilience of the mind in relation to aspects before and after the students' visit to

the exhibition. They show the overall improvement in mental strength by +3.1 points; the details in each section, such as the Tolerance score, increased the most, +1.4 points, the value for determination score is +1.0 points, and the encouragement score is +0.7 points.

Table 13 Number of People and Percentage before, after, and Overall Based on a Resilience Quotient (RQ)Assessment

The Evaluation of RQ form	Before		After		Different	
	Number of people	Percentage	Number of people	Percentage	Number of people	Percentage
Below the Line (<55 points)	11	36.67	6	20.00	-5	-16.67
Normal (55-69 points)	17	56.67	20	66.67	+3	+10.00
Above the Line (>69 points)	2	6.67	4	13.33	+2	+6.67

Table 13 shows the level of mental strength in relation to the number of participants before and after attending the exhibition. The results show that the number of people whose mental strength scores were below the criteria was 11; after attending the exhibition, it decreased to 6, representing a 16.67% improvement in cognitive change. There were 17 people with scores within the normal range; after attending the collection, the number of students within the normal range increased to 20, a percentage of 10%. There were 2 people with scores below the normal range. After participation in the event, the number of people increased to 4, representing a percentage of 6.67%.

Ther overall results of the experiment, classified according to the level of mental strength score (the criteria for the distribution of scores of the Department of Mental Health of Thailand), were able to increase the scores of participants at all levels, corresponding to an average of 11.11%

Table 14 Number of People per Change in the Total Score from a Resilience Quotient (RQ) Assessment

RQ Different	Number of people	Percentage
Increasing	23	76.67
Decreasing	1	3.33
Stable	6	20.00

Table 14 provides an overview of the number of students and the mental strength scores they obtained after attending the exhibition. Overall, it was found that the number of students who score high on the resilience quotient assessment increased by 23 people, which equates to 76.67%. Six students had consistent scores, representing 20%, and one student with decreased scores, representing for 3.33%.
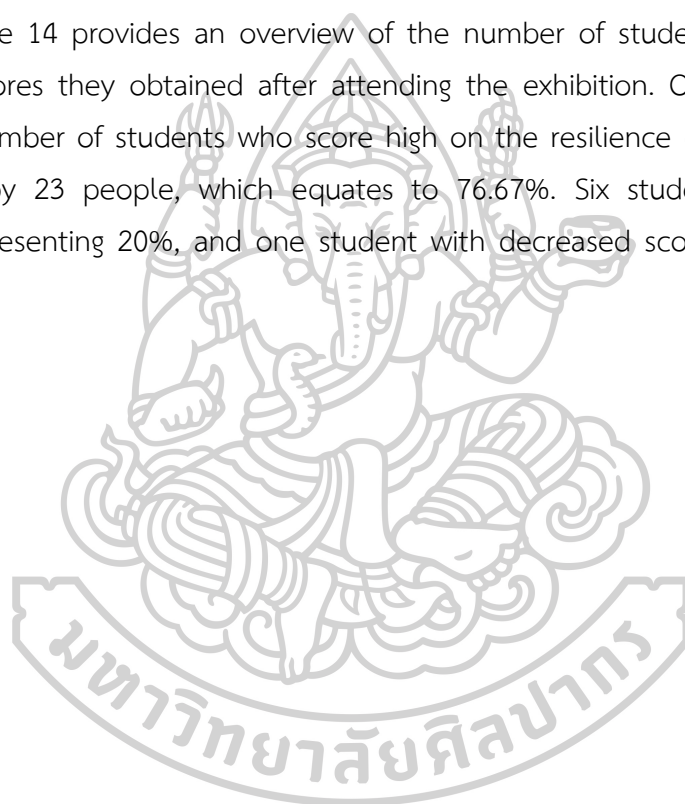
Table 15 Summaries Chapter 4

Prototype	Media	Activities	Suggestion& Result
1 Test the Design Process	R1: VDO 5 Mins, Print4, Sound4, Sound Interview1 R3: Video 15 Mins	R2: Walking Meditation 5 Mins	- They need more information in room No. 1 - They to see the Video example - They have more time to concentrate. The room is quite dark; they cannot see the print media clearly - The room is boiling in the afternoon, so they cannot concentrate. - RQ score in adults is better than in adolescents.
2 Develop the media and duration	R1: VDO 10 Mins, Print4, Sound4 R3: Video 20 Mins	R2: Walking Meditation 5 Mins, Sitting Meditation 5 Mins	- There are too many processes in room no.2, and they want more time to concentrate. - VDO in room 3 is too long, and they fell asleep. - The RQ score significantly changes some people, especially those with meditation experience. However, there is slight difference for ordinary people, but there is still a slight change.
3 Examine and Evaluate the Target group	R1: VDO 10 Mins, Print4, Sound4 R3: Video 15 Mins	R2: Walking Meditation 10 Mins	-The fan in room no.1 is noisy because of long-term usage, so the video in room no.1 should have subtitles for noisy distribution. - The RQ is better after the process average is 3.1 points in general. - Students at every level are better resilient minds.

Chapter 5
Conclusion Discussion and Recommendation

The benefits of this research can be distributed among several area such as development of educational strategies by promoting activities that indirectly strengthen mental resilience, mental health interventions that can be applied to develop media interventions for students struggling with mental health issues, the formulation of self-development plans so that the students can use these findings to develop personal strategies for relaxation, stress management, and building mental resilience, and a guide to creative media design to promote breath awareness and mental well-being that is useful for media and content creation professionals. And, for the public health policy maker who can inform public health and education policymaking by highlighting the importance of institutional support in promoting mental strength and resilience. All these factors make this research relevant and impactful in the broader context of mental health and resilience, education, and therapeutic media design. For conclusion is detail from this research appear bellows.

5.1 Conclusion

The creative media design process from this research is the new knowledge to increase the resilience of mind in one hour; even though the results are not 100%, it is a trend to have a better mind strong in the overview for the university students.

The learning process of breathing and controlling the mind makes students feel the way from inside to outside: a calm, empty, and aware of the present moment, which leads to a resilient mind.
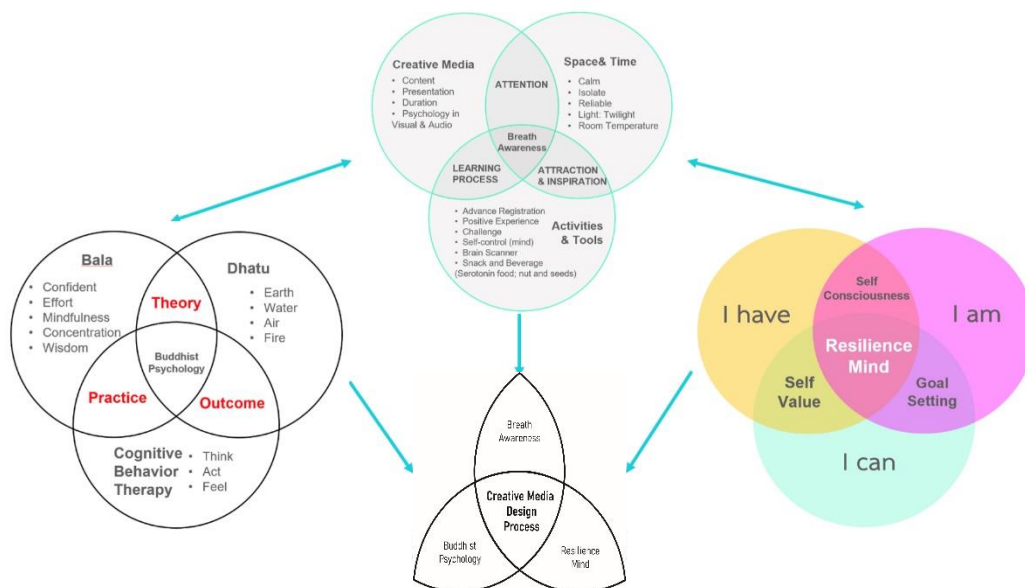
Figure 88 The knowledge from this research

Objective 1: appropriate creative media to promote learning about calming the mind are those that depict nature and colors of blue, green, and white and last no longer than 15 minutes each. In addition, the most effective way of learning with media is learning through self-experience.

The creative media design process based on Buddhist psychology can be divided into three rooms/activities that follow the concept of Think-Act-Feel that represents the positive media to open the space for discovering one's ability to have a resilient mind through breath awareness.

The design thinking in the 1st process is "Think" the first room that conveys the information about the benefits of breath.

The "Act" makes sense of a meditation experience that can be produced independently.

The "Feel" urges concentration and control of the empty mind.

Object 2: media that can create awareness through breathing. There should be a variety to stimulate awareness according to the internal and external factors. In this research, they are designed according to different purposes, according to the principles of psychotherapy and Dhamma Physical Education 5, as defined in each room, including room 1, room for mind adjustment. Videos, posters, and audio materials are used because they are accessible and easy to understand. To promote awareness of the value and benefits of breathing exercises. The duration of viewing video media is 10 minutes, audio media is about 5-10 minutes, and poster media is about 5 minutes, all on an average of 25-30 minutes, which is a sufficient number of media and adequate time for emphasizing the importance and pointing out examples to stimulate reflection. Room 2, the Behavior Change Room, challenges to practice breathing according to the sound heard and to be with the breath for 10 minutes, which is the adequate time to promote the concentration of the youth and the room. Third, there is room to training the mind not to think and focus on visual and audio media. Sit down and watch for 15 minutes. This is the longest time students can focus on media. It is the time best suited to observe the peaceful state of mind of the youth as they leave the room. An in-depth interview is conducted to reviews the ideas, actions, and feelings of the subjects who have experienced significant physical and mental changes. The total time for the entire process is approximately 60 minutes.

Development in the process of media design is challenging because the viewer's experience and background affect the outcome. However, there is still a gap to be filled to connect people's attention with breath awareness.1. The duration of the media and activities are also the most important factors in the quality of the result; meditation or full attention should be between 10-15 minutes.

2. The information in the first room is critical because it gives the first impression that people recognize the value of breath, which leads to change in their behavior.

3. The resilience quotient score can be increased using this creative media design process especially in university students.

Objective 3. The process of creating creative media to promote breath awareness and strengthen the mind. Able to bring out a change of mind in a brief period. Participants were encouraged to think positively about their breath as part of the study. The experiment is experienced by yourself. And the challenge to control your thoughts to focus on the present. Through both statistical data analysis and in-depth interviews with all research participants.

The dissemination of the practical implications from the breath awareness exhibition is the creative media design process that can be used for the public space, community, educational institution, a temple, or any place that wants to calm the mind in an isolated place with the positive media, or which the researcher called "Privablic space" abbreviation of Private + Public space.

5.2 Discussion

Art as experience

The experience of this research is a knowledge of the ability to control the body and mind through consciousness. The participant learns the benefits of breath awareness and recognizes his brainwave when he is not thinking about anything that could affect his present moment.

Art as experimental

This creative media design process generated the search for tranquility within by receiving the media in each room. The experiment in room two will get participants to stay with their breath, so they challenge themselves to practice it. The third room reveals their brainwave as they try to control them, leading participants to be more intentional about doing it, or some people doing it under the circumstances. All the creative media design experiments are about seeing the response and slight change in mental resilience through the breath practice.

Art as Form

The design process creates open concept that helps people have a calm mind by looking at the landscape as an art form that connects to their formal experience to calm their minds. The perspective in poem is about the word of

imagination, painting is not about movement but about line and color, and film is a moving picture which is made up of sounds and images; as Susan Langer said, each art form has the difference that turns into its field, but the artist should have his style. The art form in this research is the creative media; when the media changes, the art form will also change.

Discussion about the research results.

The results from the first objective found that nature-related visuals induced a sense of calm. Statistically, looking at images of nature while doing meditation can significantly reduce tension reduction. In addition, it is a treatment for stress and negative emotions (Raynold et al., 2020). Regarding selecting colors that most promote relaxation, the students preferred blue, turquoise, and white. The reason is that blue color inhibits the activity of the sympathetic nervous system to promote relaxation and calm (Taoka, 2016). Corresponding to Haller (2019), light blue helps relax the mind and is suitable for sleep, and darker blue stimulates the brain and causes attention and concentration. In contrast, intense blue awakens the interactions of the brain. Light blue-green uplifts and revitalizes the mind, while vibrant turquoise awakens energy and stimulates the mind. Besides, it helps the body feel calm and soothing, refreshing both body and mind (Taoka, 2016). White symbolizes purity, innocence, goodness, and calm (Haller, 2019). The findings also reveal that the optimal time to achieve concentration is 15 seconds, 30 seconds, and 30 seconds. Similarly, the concept of basic meditation by Somdet Phra Yanawachirodom, (2016) suggested that the duration for meditation is 5 minutes at a time, three times a day, 15 minutes a day in total. Besides, the appropriate time for meditation is 30 minutes.

The results from the second objective found the design of the first room based on the Power 5 corresponded to the work of Gadetragoon, et al., (2022). Their study indicated that faith was the first power that led to success. Confident teenagers who believed in their potential and abilities gained the power to move forward, fostering perseverance. Also, using the sounds of a person who had successfully done breathing exercises stimulated or induced a path of faith (Phra Phom Kunaphorn, 2014). The reason was that building faith was intrinsic awareness. If

people were encouraged to understand the value of breath and its positive meaning, including self-challenging, they would change their mindset and behavior (Hemmings, 2022).

The room 2, relating to the calm experience, was designed based on perseverance, mindfulness, and concentration. The activity in this room involved walking meditation. The objectives of this activity were to create a space for practicing and challenging perseverance. In an experiment of mindfulness with a breath, learning to concentrate on the present moment by observing one's thoughts, feelings, and body helped understand and manage unfavorable responses (Hemmings, 2022). The experiment corresponded to the concept of walking meditation, which suggested that perseverance, recollection, and awareness while standing and walking were promoted by walking meditation (Phrakru Sumetpatumaphon, 2021).

Regarding the sound design using binaural beats theory to promote relaxation or reduce anxiety (Jayaraj et al., 2021), the singing bowl beat mixed with the sound of the breath was the most potent rhythm, with an equal ratio of 5.5 seconds of inhalation and 5.5 seconds of exhalation (Nestor, 2021). Designing the room atmosphere using dim orange lighting, like the evening light, created serenity and inner peace. The finding is like the study of Phungkate (2019), which indicated that the dim orange light encouraged reflection on the past, presenting now, and concentration. The room was separated into gloomy and light zones. The objective was to create an environment conducive to everyone's desire to manifest mental tranquility and concentrate on respiration. This concept corresponded to the suggestion that places considered peaceful, or in a Buddhist term, "Sap Pa Ya" were pavilions, viharas, and temples (Sommet Phra Yanawachirodom, 2016). Thus, the place designed in this study was located at a temple, Wat Chiang Chom in Chiang Mai Province, Thailand.

The room 3 for sensations was designed by the Dhamma, mindfulness, concentration, and wisdom principles to cleanse the mind and practice not thinking but instead concentrating on seeing objects without interpretation. This design was intended to challenge the participants to exercise mental control and concentration. The training strategy included using a brain scanner (MUSE: EEG) to promote

determination and effort in attaining concentration, including practicing mindfulness to focus on what was observed. Implementing the brain scanner was considered a recent technology, which reflected the body functions immediately after the activity in this room. This device is beneficial for practicing meditation (Hunkin et al., 2021)
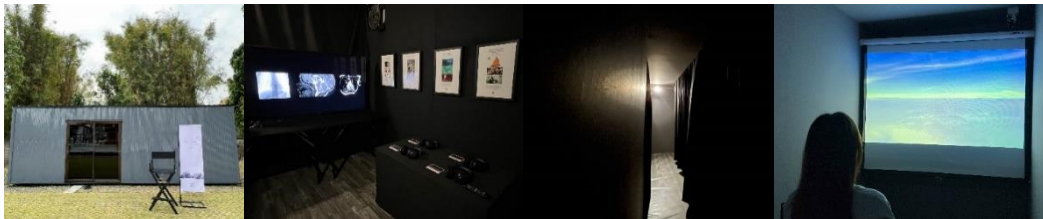

Figure 89 The atmosphere of "Let's Take a Breath" Exhibition and room number1, 2, and 3 (from the left)

The results of the third research objective indicate that the psychological therapy processes and principles used to design creative media strengthened the students' minds. The underlying reason was that the quality of the information regarding the advantages of breathing encouraged further self-development. Similarly, Gadetragoon et al. (2022) suggested that guidelines for strengthening the mind to appreciate lives among teenagers included engaging in their interests and practicing meditation and mindfulness. Phramaha Ponkit Bhuripanna and Klomkul (2018) also suggested using faith to support wisdom. The details of each room are as follows. The design for the first room revealed that the factors most influencing adolescent's resilience were the words of others and wise reflection (Phophichit et al., 2019). The presentation of role models enabled participants to access and visualize the potential benefits of breathing exercises for enhancing their quality of life. Similarly, the Buddha was a role model who had self-development through the principles of moderate practice (Hankritrung, 2016). The underlying reason was having faith as a factor affecting an interest leading to knowledge (Phramaha Ponkit Bhuripanna and Klomkul, 2018).

The results of the room 2 demonstrated that walking meditation while listening to sound for 10 minutes was a simple task among the participants. It also created an experience of inner self-exploration, leading to the calmness of being present with breathing. The reason was due to behavior modification of the participants from observing self-regulation. Perceiving their flexibility toward

circumstances determines the efficiency of expression. People who believe they are capable will have perseverance and will not be easily discouraged (Phramaha Sophon Vijittamadhammo & Nakorn, 2017). In addition, designing a quiet and relaxed environment amidst dim light affected external factors. It helped increase awareness of respiration and self-awareness, resulting in increased motivation (Kleinman, 2022).

The findings of the room 3 design were like the work of Phrakru Sumetpatumaphon (2021), which indicated that applying the Four Elements for considering the inhalation and exhalation was perceiving the truth and understanding that all things were merely forms unrelated to oneself. In this research, the video contents induced a sense of serenity among the participants. The reason was that the visual images of nature, such as earth, water, wind, and fire, represented calmness that people could relate to previous experiences. According to Karl Rogers' theory, people will create awareness when they see things relating to themselves. Building a resilient mind requires a stable and balanced visual and emotional presentation (Phophichit, et al., 2019). In addition, giving a brain scanner to the participants to wear while viewing movies was a strategy that allowed them to practice being still, not pondering, and being in the present moment. The video media was also edited using a 5.5 rhythm, corresponding to the human breathing system. Thus, the body's functioning was not disturbed when watching movies.

5.3 Recommendation

5.3.1 Implementation of the research results

The results of the first research objective show that the most effective media for promoting learning about creating serenity in the mind depicted nature in blue, green, and white tones. The duration of each was a maximum of 15 minutes. The most effective learning style with media was learning from experience. Therefore, the relevant organizations should produce media with a duration appropriate for the target audience. Engaging students in a natural emersion can reduce their stress in learning. It also promotes a positive learning atmosphere.

The second research objective founds that the principles of the Four Elements used in designing media in different rooms created awareness of breath,

promoted faith, and motivated students to realize the benefits of meditation for the quality of life, especially mental health. Institutes or Organizations can benefit from implementation as follows. Institutions of higher education should establish meditation rooms. The rooms should be equipped with cool-air temperature, open space, and silence, which can reduce the tension of teaching and learning and create mindfulness. This method can promote students learning development and resilience. In addition, students should be provided with different types of audio media for therapy, which they can download according to their preferences. Alternatively, a room with video media can be set up for therapy, similar to the third room in this research.

Regarding the results of the third objective, the combination of the Five Power and cognitive and behavioral therapy in the design process of breath awareness through creative media significantly increased the resilience of the students within a brief period. However, the study did not include integrative research that can produce long-term behavioral change or psychological resilience. Improving learning in this way can contribute to effective self-development and lead to a society with higher mental quality. Consequently, relevant sectors should support the learning process that promotes students' mental strength. The activities should promote positive thinking and encourage to continue. Moreover, participation should be based on self-directed learning so that students can experience their emotions. They will also be able to observe different stages of development. The process will promote the power of faith, perseverance, mindfulness, concentration, and wisdom, leading to more constructive and effective mental and physical change.

5.3.2 Recommendations for future research

Future research should focus on building mental strength in other areas, such as perseverance in overcoming difficulties, gaining strength from failure, and overcoming obstacles. In addition, the integration of mental resilience should be expanded to examine longer term outcomes. The information collected would become more reliable and dependable with a larger sample, enhancing the generalizability of the outcomes.

Future studies may focus on the application of principle of Buddhist psychology principles to promote mental health and resilience or the use of creative media as therapeutic tools.

Additionally, the specificity of the research focus may limit the transferability of findings to broader contexts. Therefore, it would be beneficial to replicate this study with larger and more diverse groups to increase its generalizability and reliability and to develop the long-term effects of creative media treatment on students' mental resilience. A longitudinal study could provide more comprehensive information.

This research focuses on students from RMUTL's Faculty of Arts and Architecture, which is likely toto be quite limited in this area. Further studies should therefore include participants from other faculties or universities to achieve greater diversity in the study, which could lead to more robust results. A control group that has not been exposed to the media should be used for comparison.

The addition of methodology and data analysis; interviews or discussions with trained psychologists could add depth and a different perspective to understanding of the change in student mental resilience. And this could include an in-depth exploration of reasons why some students did not achieve the increase in resilience mind. These extensions could help future studies gain a deeper understanding of the effectiveness of creative media in promoting breath awareness and mental strength. Creative media may have more experimentation with different types of media such as virtual reality or interactive media to determine what may be most effective.

5.4 Contribution

The process of perceiving creative media from the awareness of the breath allows participants to reflect more deeply on the experience similar to art therapy. Since only the creative process resulting from participation and action brings experiences from the inner self into a tangible form, this process will increase understanding. Accepting and appreciating the existence and awareness of breathing increases the ability to control the mind and creates a sense of letting go of thoughts that quiet the mind. Even though it is limited to certain situations, it promotes

determination and the will to try and succeed. The result is that one's abilities are suddenly learned with precise efficiency. This model of the process of designing these creative media can be further developed in terms of actions that help to open the space for thinking and open to the benefits of practicing according to the principles of Buddhism.

This study proves that creative media design processes, when coupled with mindfulness techniques and principles of behavioral therapy and Buddhist psychology, can effectively promote awareness of the breath, and improve students' mental resilience. It presents a blueprint for designing media that promotes mindfulness and mental strength. This research is highly relevant to the broader field of media development and its intersection with psychology and wellness. It demonstrates an alternative way to improve student's mental resilience that can complement traditional therapeutic options, especially in settings where such services may be limited.

The research highlights the importance of self-directed learning in the context of mental development and resilience and promotes student-centered approaches to education. The study provides a scientific basis the use of meditation and breath awareness techniques to improve mental strength, adding to the growing body of evidence on the positive effect of mindfulness and meditation on mental health.

5.4.1 Delivery: Prototype

This creative work can be used for mental development. Use it as a model for a process of self-development that focuses on the body and mind, similar to the features of the prayer room. This prototype creates a private space in the middle of the public space where you can be with your breath. This prototype offers the general public the opportunity to have a shared experience when seeking spiritual refuge, but not with other external things; it is something that works with our body and mind to develop the quality of life and promote self-learning, which is not an area like this in Buddhism.

In economic, social, and community terms, this model serves to calm the mind and promote a solid spirit to fight against various obstacles. They place the

prototype in general community locations such as schools, temples, and hospitals for people to use. This prototype can be developed into a tourist attraction and become a landmark to increase motivation for visits and activities that promote Buddhism by encouraging the practice of meditation rather than creating a sculpture of superstition. And society benefits as well: mental resilience is strengthening through the development of an ordinary creative media process that promotes awareness of breath and mental resilience in participants. Promoting mindfulness through such activities could contribute to a more focused, present, and less stressed population.

Using visual images from nature and techniques associated with theories of Buddhist psychology to create sensations of calm can be used as practical tools for stress management. It offers insight into alternative, non-invasive cognitive and behavioral approaches that can be further explored for dealing with various mental health issues. The process introduces and promotes the benefits of meditation. It demonstrates its positive impact on mental health and quality of life, especially in an academic setting. In addition, the trial may lead to greater acceptance and practice of meditation techniques in society. The results could benefit educational institutions by recommending the establishment of meditation rooms and the provision of nature-based audio media for stress relief to students, thereby s improving learning outcomes.

5.4.2 Delivery: Test

Evaluating the resilience of the mind using the resilience quotient form (Department of Mental Health, Thailand) can encourage students to practice breathing, leading to a better quality of life and peace in society.

Some of the interviewees showed interest in the high results of this process. They had confidence and felt comfortable following the process because they had the experience of healing mental problems. Nevertheless, they are now average minds when they work with this exhibition and quickly get a calm mind. This process can have a positive effect on the students who have problems with their mind.

Regular students can do the breathing exercises at any moment they feel connected to the context and their experience. They will learn that a calm, serene, and strong mind is easier to achieve than they think. Start with a long inhale and exhale. In other words, they will know how to create a protective space for a resilient mind through breathing.

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Appendix A

บันทึกข้อความ

ส่วนงาน สำนักงานบริหารการวิจัย นวัตกรรมและการสร้างสรรค์ มหาวิทยาลัยศิลปากร ภายใน 216004

ที่ อว 8603.16/ 002662   **วันที่** 13 มิถุนายน 2566

เรื่อง ผลการพิจารณาการขอรับการรับรองจริยธรรมการวิจัยในมนุษย์

เรียน นางสาวณิกาญจน์ ไชยนนท์ (นักศึกษาคณะมัณฑนศิลป์)
       ผ่านอาจารย์ที่ปรึกษา ศาสตราจารย์ ดร.เอกชาติ จันอุไรรัตน์

      ตามที่ท่านได้ส่งโครงการวิจัย เรื่อง การตระหนักรู้ลมหายใจ: การออกแบบสื่อสร้างสรรค์ โดยใช้แนวคิดพุทธจิตวิทยาในการเสริมสร้างความเข้มแข็งทางจิตใจ (เลขที่โครงการ REC 66.0419-054-4132) ไปยังสำนักงานบริหารการวิจัย นวัตกรรมและการสร้างสรรค์ เพื่อขอรับการพิจารณารับรองจากคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยศิลปากรแล้ว นั้น

      บัดนี้ สำนักงานบริหารการวิจัยฯ ขอแจ้งผลการพิจารณา ให้ทราบว่าโครงการวิจัยดังกล่าวเข้าข่ายโครงการวิจัยที่ได้รับการพิจารณาแบบรวดเร็ว (Expedited review) จึงออกหนังสือรับรองให้กับโครงการวิจัยดังกล่าว ตามเอกสารแนบ โดยขอให้ดำเนินการ ดังนี้
1. รายงานความก้าวหน้าของโครงการวิจัยทุก 6 เดือน
2. รายงานฉบับสมบูรณ์เมื่อโครงการเสร็จสิ้น จำนวน 1 เล่ม และยูเอสบีแฟลชไดร์ฟจำนวน 1 อัน หรือ QR code เพื่อดาวน์โหลดไฟล์เอกสาร

      อนึ่ง เมื่อหนังสือรับรองหมดอายุและผู้วิจัยยังดำเนินการวิจัยไม่แล้วเสร็จ หากผู้วิจัยประสงค์จะขอต่ออายุเอกสารรับรองโครงการวิจัย ผู้วิจัยต้องยื่นเสนอขอต่ออายุการรับรองโครงการไม่เกิน 30 วัน หลังจากวันหมดอายุการรับรอง กรณีที่ผู้วิจัยไม่ยื่นเสนอขอต่ออายุการรับรองโครงการเกิน 30 วัน หลังจากวันหมดอายุการรับรองจะถือว่าผู้วิจัยมีความประสงค์ปิดโครงการ ซึ่งผู้วิจัยจะไม่สามารถดำเนินการวิจัยนั้นต่อไป หากผู้วิจัยต้องการดำเนินการวิจัยต่อ ต้องยื่นโครงการวิจัยเพื่อขอรับการพิจารณาใหม่

      จึงเรียนมาเพื่อโปรดทราบ หากผู้วิจัยมีข้อสงสัยสามารถสอบถามเพิ่มเติมได้ที่นางสาวพัชรณัฏฐ์ เสาร์หงษ์ (เบอร์สำนักงาน) 098-5479738 ภายใน 216004

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มหาวิทยาลัยศิลปากร

หนังสือฉบับนี้ให้ไว้เพื่อแสดงว่า

รหัสโครงการ: REC 66.0419-054-4132

ชื่อโครงการ (ภาษาไทย): การตระหนักรู้ลมหายใจ: การออกแบบสื่อสร้างสรรค์โดยใช้แนวคิดพุทธจิตวิทยา
ในการเสริมสร้างความเข้มแข็งทางจิตใจ

ชื่อโครงการ (ภาษาอังกฤษ): Breath Awareness: Creative Media Design Based-on Buddhist Psychology
for Resilience Mind

ผู้วิจัยหลัก: นางสาวมณีกาญจน์ ไชยนนท์   **สังกัด:** คณะมัณฑนศิลป์ มหาวิทยาลัยศิลปากร

เอกสารที่รับรอง:

1. แบบเสนอเพื่อขอรับการพิจารณาจริยธรรมการวิจัยในมนุษย์ เวอร์ชั่น 02 ฉบับลงวันที่ 9 มิถุนายน 2566
2. แบบเสนอโครงการวิจัยเพื่อการพิจารณาจริยธรรมการวิจัยในมนุษย์ (ฉบับภาษาไทย)
   เวอร์ชั่น 02 ฉบับลงวันที่ 9 มิถุนายน 2566
3. เอกสารชี้แจงผู้เข้าร่วมการวิจัย เวอร์ชั่น 01 ฉบับลงวันที่ 19 เมษายน 2566
4. หนังสือแสดงเจตนายินยอมการเข้าร่วมการวิจัย เวอร์ชั่น 01 ฉบับลงวันที่ 19 เมษายน 2566

ได้ผ่านการรับรองจากคณะกรรมการจริยธรรมการวิจัยในมนุษย์ มหาวิทยาลัยศิลปากร โดยยึดหลักเกณฑ์
ตามคำประกาศ เฮลซิงกิ (Declaration of Helsinki) และมีความสอดคล้องกับหลักจริยธรรมสากล ตลอดจนกฎหมาย
ข้อบังคับ และข้อกำหนดภายในประเทศ โดยขอให้รายงานความก้าวหน้าของโครงการวิจัยทุก 6 เดือน และรายงาน
ฉบับสมบูรณ์เมื่อโครงการเสร็จสิ้น

(ศาสตราจารย์ ดร.พรศักดิ์ ศรีอมรศักดิ์)
ประธานกรรมการจริยธรรมการวิจัยในมนุษย์
มหาวิทยาลัยศิลปากร

หมายเลขใบรับรอง COA 66.0612-038

วันที่รับรอง: 12 มิถุนายน พ.ศ. 2566

วันหมดอายุ: 11 มิถุนายน พ.ศ. 2567

ที่ สธ ๐๘๕๐/๑๓๐๖

กรมสุขภาพจิต กระทรวงสาธารณสุข
ถนนติวานนท์ จังหวัดนนทบุรี ๑๑๐๐๐

๓ เมษายน ๒๕๖๖

เรื่อง อนุญาตให้ใช้แบบประเมินพลังสุขภาพจิต (Resilience Quotient: RQ)

เรียน คณบดีมัณฑนศิลป์ มหาวิทยาลัยศิลปากร

อ้างถึง หนังสือคณะมัณฑนศิลป์ มหาวิทยาลัยศิลปากร ที่ อว ๘๖๑๐/๑๑๙๑ ลงวันที่ ๑๔ มีนาคม ๒๕๖๖

สิ่งที่ส่งมาด้วย แบบประเมินพลังสุขภาพจิต (Resilience Quotient: RQ)   จำนวน ๑ ชุด

            ตามหนังสือที่อ้างถึง คณะมัณฑนศิลป์ มหาวิทยาลัยศิลปากร ขออนุญาตให้นางสาวมณีกาญจน์
ไชยนนท์ รหัสนักศึกษา ๖๓๐๔๓๐๐๐๔ นักศึกษาหลักสูตรปรัชญาดุษฎีบัณฑิตศิลปะการออกแบบ
(หลักสูตรนานาชาติ) คณะมัณฑนศิลป์ มหาวิทยาลัยศิลปากร นำแบบประเมินพลังสุขภาพจิต (Resilience
Quotient: RQ) ของกรมสุขภาพจิต ไปใช้ในวิทยานิพนธ์เรื่อง Breath Awareness : Creative Media Design
Based-on Buddhist Psychology for Resilience Mind นั้น

            กรมสุขภาพจิต พิจารณาแล้วอนุญาตให้ใช้แบบประเมินพลังสุขภาพจิต (Resilience Quotient: RQ)
รายละเอียดตามสิ่งที่ส่งมาด้วย ทั้งนี้ หากดำเนินการแล้วเสร็จขอให้จัดส่งรายงานการวิจัยฉบับสมบูรณ์ไปยัง
สำนักวิชาการสุขภาพจิต กรมสุขภาพจิต จำนวน ๑ เล่ม และในรูปแบบไฟล์ PDF ทางไปรษณีย์อิเล็กทรอนิกส์
ssso.research@gmail.com

            จึงเรียนมาเพื่อโปรดพิจารณาดำเนินการต่อไปด้วย จะเป็นพระคุณ

ขอแสดงความนับถือ

(นายศิริศักดิ์ ธิติดิลกรัตน์)
รองอธิบดีกรมสุขภาพจิต
ปฏิบัติราชการแทนอธิบดีกรมสุขภาพจิต

สำนักวิชาการสุขภาพจิต
โทร. ๐ ๒๕๙๐ ๘๕๖๘
โทรสาร ๐ ๒๑๔๙ ๕๕๓๙

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Appendix B

The Resilience Quotient Assessment

แบบประเมินความเข้มแข็งทางจิตใจ

แบบประเมินนี้ เป็นส่วนหนึ่งของงานวิจัยระดับปริญญาเอก หลักสูตรมัณฑนศิลป์ มหาวิทยาลัยศิลปกร ของนางสาวมณีกาญจน์ ไชยนนท์ หัวข้อ "การตระหนักรู้ลมหายใจ: การ ออกแบบสื่อ สร้างสรรค์โดยใช้แนวคิดพุทธจิตวิทยา ในการเสริมสร้างความเข้มแข็งทางจิตใจ" โดยมี วัตถุประสงค์ เพื่อศึกษาความเข้มแข็งทางจิตใจของนักศึกษาและบุคคลที่สนใจ

โดยผลการสำรวจที่ได้จะถูกนำไปวิเคราะห์และพัฒนาเป็นสื่อสร้างสรรค์ เพื่อใช้ในการ ส่งเสริมการเรียนรู้สำหรับนักศึกษา และขอรับรองว่าจะไม่มีการเปิดเผยข้อมูลใดๆที่ส่งผลต่อการเรียน ของนักศึกษา หรือชีวิตประจำวันของท่าน ทั้งนี้ในการจัดเก็บข้อมูลจะถูกเก็บไว้ในคอมพิวเตอร์ส่วนตัว ของผู้วิจัยและมีการสร้างรหัสข้อมูล เพื่อรักษาข้อมูลความปลอดภัยของผู้ตอบแบบสอบถาม และ จากนั้นจะมีการทำลายหรือลบข้อมูลเมื่องานวิจัยแล้วสิ้น

ท่านผู้สนใจเข้าร่วมโครงการวิจัยนี้ ก่อนการตอบแบบสอบถามนี้ ได้อ่านรายละเอียดของ ข้อมูลชี้แจงจากผู้วิจัยเป็นอย่างดีแล้ว การตอบแบบสอบถามนี้จะไม่มีการระบุตัวตนของบุคคล (ชื่อ-สกุลของท่าน) ที่จะสามารถเชื่อมโยงไปยังท่านได้ การตอบแบบสอบถาม เป็นการเก็บข้อมูลที่ เกี่ยวข้องกับท่านในเรื่องทั่วไปเท่านั้น มีความเสี่ยงเล็กน้อย ที่ไม่มากไปกว่าความเสี่ยงใน ชีวิตประจำวัน (minimal risks) หากระหว่างการตอบแบบสอบถาม หากท่านรู้สึกไม่สะดวกใจ หรือไม่สบายใจที่จะตอบในบางคำถาม ท่านสามารถละเว้นที่จะไม่ตอบได้ หรือเลือกที่จะยุติการตอบ แบบสอบได้ตลอดเวลา โดยผลจากการยุติการเข้าร่วมโครงการวิจัยนี้ จะไม่ส่งผลใดใด ต่อการดำเนิน ชีวิตของท่าน ซึ่งลำดับของแบบสอบถาม มีดังนี้

1. ส่วนที่1 ด้านความทนต่อแรงกดดัน จำนวน 10 ข้อ
2. ส่วนที่2 ด้านกำลังใจ จำนวน 5 ข้อ
3. ส่วนที่3 ด้านการต่อสู้เอาชนะ จำนวน 5 ข้อ

หากท่านต้องการข้อมูลเพิ่มเติมเกี่ยวกับการเข้าร่วมโครงการวิจัยนี้สามารถติดต่อกับผู้ทำวิจัย คือนางสาว มณีกาญจน์ ไชยนนท์ เบอร์โทรศัพท์มือถือที่สามารถติดต่อได้ 24 ชั่วโมง 089-789-2626 ขอขอบคุณนักศึกษาทุกท่าน ที่ให้ความร่วมมือในการสอบถามในครั้งนี้ เป็นอย่างดี

มณีกาญจน์ ไชยนนท์
ผู้วิจัย

แบบประเมินความเข้มแข็งทางจิตใจ (กรมสุขภาพจิต)

<u>คำชี้แจง</u> ให้ทำเครื่องหมาย (ถูก) หน้าข้อที่ตรงกับความเป็นจริง โดยเรียงลำดับจากน้อยไปมาก 4 ระดับ

ข้อคำถาม	ไม่จริง	จริงบางครั้ง	ค่อนข้างจริง	จริงมาก
ด้านความทนต่อแรงกดดัน				
1. เรื่องไม่สบายใจเล็กน้อย ทำให้ฉันว้าวุ่นใจนั่งไม่ติด				
2. ฉันไม่ใส่ใจคนหัวเราะเยาะฉัน				
3. เมื่อฉันทำผิดพลาดหรือเสียหาย ฉันยอมรับผิดหรือผลที่ตามมา				
4. ฉันเคยยอมทนลำบากเพื่ออนาคตที่ดีขึ้น				
5. เวลาทุกข์ใจมากๆ ฉันเจ็บป่วยไม่สบาย				
6. ฉันสอนและเตือนตัวเอง				
7. ความยากลำบากทำให้ฉันแกร่งขึ้น				
8. ฉันไม่จดจำเรื่องเลวร้ายในอดีต				
9. ถึงแม้ปัญหาจะหนักหนาเพียงใด ชีวิตฉันก็ไม่เลวร้ายไปหมด				
10. เมื่อมีเรื่องหนักใจ ฉันมีคนปรับทุกข์ด้วย				
ด้านกำลังใจ				
1. จากประสบการณ์ที่ผ่านมาทำให้ฉันมั่นใจว่าจะแก้ปัญหาต่างๆ ที่ผ่านเข้ามาในชีวิตได้				
2. ฉันมีครอบครัวและคนใกล้ชิดเป็นกำลังใจ				
3. ฉันมีแผนการที่จะทำให้ชีวิตก้าวไปข้างหน้า				
4. เมื่อมีปัญหาวิกฤตเกิดขึ้น ฉันรู้สึกว่าตนเองไร้ความสามารถ				
5. เป็นเรื่องยากสำหรับฉันที่จะทำให้ชีวิตดีขึ้น				
ด้านการต่อสู้เอาชนะอุปสรรค				
1. ฉันอยากหนีไปให้พ้น หากมีปัญหาหนักหนาต้องรับผิดชอบ				
2. การแก้ไขปัญหาทำให้ฉันมีประสบการณ์มากขึ้น				
3. ในการพูดคุย ฉันหาเหตุผลที่ทุกคนยอมรับหรือเห็นด้วยกับฉันได้				
4. ฉันเตรียมหาทางออกไว้หากปัญหาร้ายแรงกว่าที่คิด				
5. ฉันชอบฟังความคิดเห็นที่แตกต่างจากฉัน				

Questionnaire

คำชี้แจงก่อนตอบแบบสอบถามการวิจัย

ท่านผู้สนใจเข้าร่วมโครงการวิจัยนี้ หลังจากที่รับชมนิทรรศการ "Let's Take a Breath" ก่อนการตอบแบบสอบถามนี้ ได้อ่านรายละเอียดของข้อมูลชี้แจงจากผู้วิจัยเป็นอย่างดีแล้ว การตอบแบบสอบถามนี้จะไม่มีการระบุตัวตนของบุคคล (ชื่อ-สกุลของท่าน) ที่จะสามารถเชื่อมโยงไปยังท่านได้

การตอบแบบสอบถาม เป็นการเก็บข้อมูลที่เกี่ยวข้องกับท่านในเรื่องทั่วไปเท่านั้น มีความเสี่ยงเล็กน้อย ที่ไม่มากไปกว่าความเสี่ยงในชีวิตประจำวัน (minimal risks) หากระหว่างการตอบแบบสอบถาม หากท่านรู้สึกไม่สะดวกใจ หรือไม่สบายใจที่จะตอบในบางคำถาม ท่านสามารถละเว้นที่จะไม่ตอบได้ หรือเลือกที่จะยุติการตอบแบบสอบได้ตลอดเวลา โดยผลจากการยุติการเข้าร่วมโครงการวิจัยนี้ จะไม่ส่งผลใดใด ต่อการดำเนินชีวิตของท่าน

ลำดับของแบบสอบถาม มีดังนี้

1. ส่วนที่1 แบบสอบถามข้อมูลส่วนบุคคล จำนวน 20 ข้อ ประกอบด้วยคำถามทั่วไป จำนวน 7 ข้อ และคำถามด้านความรู้ความเข้าใจเกี่ยวกับลมหายใจ จำนวน 13 ข้อ

2. ส่วนที่2 แบบสอบถามความคิดเห็นเกี่ยวกับการออกแบบสื่อและนิทรรศการเกี่ยวกับการตระหนักรู้ในลมหายใจ จำนวน 21 ข้อ ประกอบด้วยคำถาม 3 กิจกรรม โดยแบ่งเป็นกิจกรรมละ 7 ข้อ

3. ส่วนที่3 แบบสอบถามความคิดเห็นเกี่ยวกับการออกแบบสื่อวิดีโอจำนวน 5 ข้อ

โดยรวมแล้ว ท่านจะใช้เวลาในการตอบแบบสอบถาม ประมาณ 5-10 นาที หากท่านต้องการข้อมูลเพิ่มเติมเกี่ยวกับการเข้าร่วมโครงการวิจัยนี้ สามารถติดต่อกับผู้ทำวิจัย คือ นางสาว มณีกาญจน์ ไชยนนท์ เบอร์โทรศัพท์มือถือ ที่สามารถติดต่อได้ 24 ชั่วโมง 089-789-2626

ขอขอบคุณท่านที่เข้าร่วมโครงการวิจัย
นางสาว มณีกาญจน์ ไชยนนท์

แบบสอบถาม งานนิทรรศการทดลอง "การตื่นรู้ในลมหายใจ"

ส่วนที่ 1 ข้อมูลส่วนบุคคล

<u>หมวดที่1 คำถามทั่วไป</u>

1) **เพศ**
☐ หญิง   ☐ ชาย   ☐ LGBT

2) **อายุ**
☐ 18-23 ปี   ☐ 24-30 ปี   ☐ 31-35 ปี   ☐ 36-40 ปี
☐ 41-45 ปี   ☐ 46-50 ปี   ☐ 51-55 ปี   ☐ 56-60 ปี
☐ 61-65 ปี   ☐ 66-70 ปี   ☐ มากกว่า 70 ปี

3) **ระดับการศึกษา**
☐ ต่ำกว่ามัธยม   ☐ มัธยมปลาย ชั้นปีที่ ....
☐ ปริญญาตรี ชั้นปีที่...........   ☐ ปริญญาโท ชั้นปีที่ ....
☐ ปริญญาเอกชั้นปีที่ ....   ☐ อื่นๆ .... (โปรดระบุ)

4) **ศาสนา**
☐ ไม่มี   ☐ พุทธ   ☐ คริสเตียน
☐ อิสลาม   ☐ ฮินดู   ☐ อื่นๆ.............................. (โปรดระบุ)

5) **อาชีพ**
☐ เกษตรกร   ☐ รับราชการ   ☐ รัฐวิสาหกิจ   ☐ พนักงานบริษัท
☐ รับจ้างชั่วคราว   ☐ เจ้าของธุรกิจส่วนตัว   ☐ ครู อาจารย์   ☐ แพทย์ พยาบาล
☐ นักเรียน นักศึกษา   ☐ นักบวช พระสงฆ์   ☐ นักดนตรี นักร้อง   ☐ นักกีฬาอาชีพ
☐ อื่นๆ............................. (โปรดระบุ)

6) **สภาวะทางร่างกายและจิตใจ**
☐ ร่างกายและจิตใจปกติ   ☐ เป็นโรคซึมเศร้า,กำลังรักษาโรคซึมเศร้า
☐ กำลังรักษาโรคไมเกรน   ☐ อื่นๆ................................. (โปรดระบุ)

7) **ท่านเป็นผู้ที่ปฏิบัติศีล5 อยู่เป็นประจำใช่หรือไม่**
      ☐ ใช่   ☐ ไม่ใช่

<u>**หมวดที่ 2 คำถามด้านความรู้ความเข้าใจเกี่ยวกับลมหายใจมนุษย์**</u>

1) **ณ ขณะนี้ท่านรู้สึกอย่างไร**
☐ นิ่ง สงบ ☐ ผ่อนคลาย ☐ เฉยๆ ☐ รู้สึกจิตว่าง
☐ วิตกกังวล ☐ เครียด ☐ เบื่อ ☐ รู้สึกสับสน

2) **ท่านสังเกตลมหายใจเข้าออกของตนเอง ครั้งสุดท้ายเมื่อไหร่**
☐ วันนี้ ☐ เมื่อวาน ☐ สัปดาห์ที่แล้ว ☐ เดือนที่แล้ว
☐ ปีที่แล้ว ☐ ไม่แน่ใจหรือจำไม่ได้ ☐ ไม่เคยสังเกตุ

3) **ท่านเชื่อหรือไม่ว่า แค่ฝึกหายใจเข้าออก ทำให้ร่างกายธรรมดากลายเป็นมนุษย์ที่มีทักษะพิเศษได้**
☐ เชื่อ ☐ ไม่เชื่อ ☐ ไม่แน่ใจ

4) **ท่านเชื่อหรือไม่ว่า การกลั้นหายใจและฝึกหายใจอย่างมีจังหวะ ทำให้ลดอาการเครียดหรือวิตกกังวลได้**
☐ เชื่อ ☐ ไม่เชื่อ ☐ ไม่แน่ใจ

5) **ท่านเชื่อหรือไม่ว่า การหายใจทางปากมากๆ ทำให้สมรรถภาพด้านต่างๆของร่างกายลดลง**
☐ เชื่อ ☐ ไม่เชื่อ ☐ ไม่แน่ใจ

6) **ท่านเชื่อหรือไม่ว่า เราสามารถนอนหลับได้ดีขึ้น หากมีการฝึกหายใจโดยใช้จมูกเท่านั้น**
☐ เชื่อ ☐ ไม่เชื่อ ☐ ไม่แน่ใจ

7) **ท่านทราบหรือไม่ว่า หากเกิดอารมณ์โกรธ ท่านควรจะหายใจอย่างไรเพื่อให้อารมณ์นั้นลดลง**
☐ ลึกๆ ยาวๆ ☐ สั้นๆ ถี่ๆ ☐ หายใจปกติ

8) **ท่านทราบหรือไม่ว่า หากต้องการสมาธิ ท่านควรจะหายใจอย่างไร เพื่อที่จะจดจ่อกับลมหายใจของตัวเองได้ดีขึ้น**
☐ ลึกๆ ยาวๆ ☐ สั้นๆ ถี่ๆ ☐ หายใจปกติ

9) **ท่านทราบหรือไม่ว่า หากต้องการเกิดความเครียดหรือวิตกกังวลจากการเรียน ท่านควรจะหายใจอย่างไร เพื่อที่จะช่วยผ่อนคลายความรู้สึกเหล่านั้นลงไปได้**
☐ ลึกๆ ยาวๆ ☐ สั้นๆ ถี่ๆ ☐ หายใจปกติ

10) **ท่านทราบหรือไม่ว่า การหายใจมีผลกับระบบสั่งการของสมอง**
☐ ทราบ ☐ ไม่ทราบ ☐ ไม่แน่ใจ

11) **ท่านทราบหรือไม่ว่า ความแข็งแรงของร่างกายขึ้นอยู่กับการลำเลียงออกซิเจนไปหล่อเลี้ยงกล้ามเนื้อ อวัยวะ และเนื้อเยื่อต่างๆ**
☐ ทราบ ☐ ไม่ทราบ ☐ ไม่แน่ใจ

12) **ท่านทราบหรือไม่ว่าลมหายใจที่สมบูรณ์แบบคือการหายใจ 5.5 วินาทีโดยได้อากาศประมาณ 5.5ลิตร**
☐ ทราบ ☐ ไม่ทราบ ☐ ไม่แน่ใจ

13) **ท่านคิดว่าสิ่งใดต่อไปนี้ ท่านไม่สามารถที่จะฝึกได้ด้วยตนเอง**

☐ ฝึกหายใจลึกๆ ยาวๆ   ☐ ฝึกหายใจสั้นๆ ถี่ๆ   ☐ ฝึกกลั้นหายใจ
☐ ฝึกหายใจทางปาก   ☐ ฝึกหายใจทางจมูกทีละข้างๆ   ☐ สามารถทำได้หมดทุกข้อ

ส่วนที่ 2 ความคิดเห็นเกี่ยวกับการออกแบบสื่อและนิทรรศการเกี่ยวกับการตระหนักรู้ในลมหายใจ

โปรดอ่านข้อความในแต่ละหมวด และเลือกเครื่องหมาย (✓) ลงในช่องที่ตรงกับความคิดเห็นของท่าน
มากที่สุดเพียงข้อเดียวเท่านั้น

เกณฑ์การประเมิน

1 คือ รู้สึกไม่เห็นด้วยเป็นอย่างมาก   2 คือ รู้สึกไม่เห็นด้วย
3 คือ รู้สึกเฉยๆ   4 คือ รู้สึกเห็นด้วย
5 คือ รู้สึกเห็นด้วยเป็นอย่างมาก

ลำดับ	กิจกรรมที่1 ปรับความคิด	ไม่เห็นด้วยมาก	ไม่เห็นด้วย		เฉยๆ	เห็นด้วย	เห็นด้วยมาก
1.	สื่อภายในงานสามารถให้ข้อมูลเกี่ยวกับลมหายใจได้อย่างครอบคลุมเหมาะสม						
2.	การได้ยินเสียงคนอื่นหายใจ ทำให้ท่านหันมาสนใจ ในลมหายใจของท่านมากขึ้น						
3.	เนื้อหาในงานวิดีโอสัมภาษณ์กระตุ้นให้ท่านเห็นประโยชน์และความสำคัญของลมหายใจ						
4.	สื่อสามารถทำให้มีทัศนคติที่ดีเชิงบวกต่อลมหายใจเพิ่มขึ้น						
5.	กิจกรรมนี้สามารถช่วยให้เห็นคุณค่าของลมหายใจ และช่วยให้ท่านเห็นคุณคุณค่าของการมีชีวิตอยู่จากการเยียวยาใจด้วยตนเองได้						
6.	กิจกรรมนี้ช่วยสร้างเสริมความเข้มแข็งทางจิตใจได้						
7.	การได้เห็นคนที่ฝึกหายใจได้สำเร็จ จนกลายเป็นยอดมนุษย์ช่วยสร้างแรงบันดาลใจให้ท่านกลับไปฝึกฝนต่อเองที่บ้าน						

ลำดับ	กิจกรรมที่2 สร้างพฤติกรรม	ไม่เห็น ด้วย มาก	ไม่เห็น ด้วย	เฉยๆ	เห็น ด้วย	เห็น ด้วย มาก
1.	สามารถก่อให้เกิดการตื่นรู้ในลมหายใจของตนเอง					
2.	สามารถทำให้ท่านมีทัศนคติที่ดีมากขึ้นต่อการฝึกหายใจ					
3.	สามารถทำให้ท่านรู้สึกจดจ่อกับลมหายใจของตนเอง					
4.	สามารถทำให้ท่านรู้สึกมีสติและ สงบผ่อนคลาย					
5.	สามารถทำให้ท่านหายใจตามแบบเป็นจังหวะมากขึ้น					
6.	กิจกรรมนี้ช่วยสร้างเสริมความเข้มแข็งทางจิตใจได้					
7.	ทำให้ท่านมีแรงบันดาลใจในการกลับไปฝึกต่อที่บ้าน					

ลำดับ	กิจกรรมที่3 สัมผัสความรู้สึก	ไม่เห็น ด้วย มาก	ไม่เห็น ด้วย	เฉยๆ	เห็น ด้วย	เห็น ด้วย มาก
1.	วิดีโอสามารถทำให้ท่านรู้สึกสงบผ่อนคลาย					
2.	วิดีโอสามารถทำให้ท่านรู้สึกมีพลังฮึดสู้ที่จะใช้ชีวิตต่อไป					
3.	วิดีโอสามารถทำให้มีทัศนคติที่ดีเชิงบวกต่อลมหายใจเพิ่มขึ้น					
4.	วิดีโอสามารถก่อให้เกิดการตื่นรู้ในลมหายใจของตนเอง					
5.	วิดีโอสามารถสร้างเสริมความเข้มแข็งทางจิตใจได้					
6.	สภาพแวดล้อมช่วยทำให้ท่านจดจ่อกับภาพยนตร์ได้ดี					
7.	ท่านรู้สึกอึดอัดเมื่อใส่เครื่องวัดคลื่นสมองเพราะเป็นการรบกวนการดูภาพยนตร์					

ส่วนที่ 3 ความคิดเห็นเกี่ยวกับการออกแบบสื่อวิดีโอ

โปรดอ่านข้อความในแต่ละหมวด และเลือกเครื่องหมาย (✓) ลงในช่องที่ตรงกับความคิดเห็นของท่าน
มากที่สุดเพียงข้อเดียวเท่านั้น

เกณฑ์การประเมิน

1 คือ รู้สึกไม่เห็นด้วยเป็นอย่างมาก
2 คือ รู้สึกไม่เห็นด้วย
3 คือ เฉยๆ
4 คือ รู้สึกเห็นด้วย
5 คือ รู้สึกเห็นด้วยเป็นอย่างมาก

ลำดับภาพ	รายละเอียดคำถาม	ไม่เห็นด้วยมาก	ไม่เห็นด้วย	เฉยๆ	เห็นด้วย	เห็นด้วยมาก
	ฉากมืดๆในตอนแรก สามารถดึงดูดให้ท่าน สนใจอยากติดตามฉาก ต่อๆไปด้วยความจดจ่อ					
	ฉากแสงเทียน สามารถ ทำให้ท่านเริ่มรู้สึกจดจ่อ อย่างมีสติได้มากที่สุด					
	ฉากพระอาทิตย์ขึ้น สามารถทำให้ท่านรู้สึกจด จ่อและมีกำลังใจกับการ เริ่มต้นใหม่ที่จะดีขึ้น สว่างสดใสมากขึ้น					
	ฉากทะเลและปลาใต้น้ำ สามารถทำให้ท่านมีความ สงบนิ่ง และรู้สึกดำดิ่งอยู่ กับลมหายใจของตัวเอง					
	ฉากท้องฟ้าและก้อนเมฆ สามารถทำให้ท่านรู้สึก สงบผ่อนคลายพร้อมที่จะ เผชิญหน้ากับสิ่งต่างๆที่ จะเกิดขึ้นอย่างมีสติและมี สมาธิเพิ่มขึ้น					

--------------- ขอขอบคุณคะ ---------------

VITA

NAME	Miss Maneekan Chainon
INSTITUTIONS ATTENDED	Rajamankala University of Technology Lanna
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