



The Value of Phetchaburi's Didactic Literature for Global Society

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Abstract

Background and Aims: The research investigated the local didactic literature of Phetchaburi, with particular emphasis on Buddhist teachings and cultural heritage. It promotes societal well-being, the reduction of inequality, and resilience, thereby improving the overall quality of life.

Methodology: This study investigates the interplay between literature and society in Phetchaburi through a methodological approach that includes observation, interviews, and data triangulation. It employs academic sources alongside community research to facilitate a thorough analysis.

Results: "The Value of Phetchaburi's Didactic Literature for Global Society" served as an important repository for imparting moral teachings, life lessons, and fostering community relationships. The primary themes encompassed moral education, ethical deliberations, and familial dynamics. The collection comprised the following works: "The Seven Characteristics of Wives," "The Characteristics of the Three Children," "Srisawatdiwat," "The Tang Proverbs," "The Story of 'Pali Teaches His Brother,'" "Pleang Yaw Pralogue," "Sawatdiraksa," and "Pradon Dhamma."

Conclusion: The study entitled "The Value of Phetchaburi's Didactic Literature for Global Society" underscored the pivotal influence of literature in the formation of societal structures. Literature exerts a significant influence on society by mirroring historical contexts and facilitating transformation. It additionally functions as a reflective medium, encapsulating values, beliefs, and issues through narrative forms. Literature served a vital function in influencing societal viewpoints, fostering awareness, and inspiring social change.

Keywords: Phetchaburi; Didactic; Literature; Global Society

Introduction

The assembly of local educational literature from Phetchaburi Province pertinent to this research comprises: A compendium of instructional literature, published by the Phetchaburi



Cultural Center in 1982, consisting of 79 pages. Mr. Saei Kerdcharoen reviewed and published "Anusarn Khamson" in 1981, covering a total of 44 pages. This literature that describes the traditions, values, and lifestyle of Phetchaburi has the potential to reinforce communal bonds, cultivate a sense of belonging, and impart significant moral teachings that are pertinent to the region. Proponents assert that these works serve not only an educational purpose but also function as a conduit for linking newer generations to their cultural heritage. This body of literature, rooted in Buddhist teachings, seeks to cultivate a fear of sin and promote the avoidance of immoral actions. The primary issue emphasized in *The Literary Sophistication Sets It Apart* (Culture, Historical Development, Identity, and Wisdom of Phetchaburi Province, Bangkok: Fine Arts Department, 2001) pertains to the difficulty of safeguarding and elucidating the intricate and diverse cultural heritage of Phetchaburi while simultaneously maintaining its significance in contemporary society. This study highlights the significant legacy of the province in diverse cultural industries, illustrating its historical evolution and the knowledge inherent in local traditions. It particularly emphasizes the thriving literary compositions preserved within numerous temples, many of which are currently in a state of disrepair. These encompass Buddhist texts, including the Abhidhamma, Phra Malai, Mahachat, and Phra Pathom Somphot, as well as various forms of literature such as charms, fables, travelogues, legal codes, dramas, classical poetry, ancient numerology, and others. These texts are indispensable for the preservation and advancement of knowledge in the fields of history, philosophy, art, and literature, contributing to the enhancement of societal well-being, the reduction of inequality, and the promotion of resilience and sustainability within Thai society.

The indigenous didactic literature of Phetchaburi plays an essential role in preserving the cultural identity and values of the region. Globalization and the prevalence of contemporary educational frameworks pose a risk of overlooking or rendering obsolete these traditional texts. These texts, encompassing folk tales and proverbs, impart significant lessons regarding morality, interpersonal coexistence, and the distinctive customs of Phetchaburi. To keep these cultural artifacts from being pushed to the edges of modern society, we need to take proactive steps to protect them, digitize them, and incorporate them into modern educational frameworks. This study examines the local didactic literature of Phetchaburi, with particular emphasis on its evolving function within contemporary education and its influence on cultural identity. It incorporates contemporary viewpoints, digital adaptation, pedagogical applications, and cross-cultural significance. The research further underscores the importance of practical implementation, effectively connecting historical analysis with revitalization strategies. It examines the influence of globalization and technological progress on the dissemination of Phetchaburi's





cultural knowledge, employing digital archiving and multimedia narrative to preserve and enhance the accessibility of local educational literature.

This study investigates the local didactic literature of Phetchaburi to collect and analyze "The Literary Value of Phetchaburi's Didactic Literature for Global Society." The goal is to revitalize traditional texts, thereby enhancing their accessibility for newer generations. In addition, the study gives useful suggestions for incorporating local literature into school systems, which can improve moral education, encourage critical thinking, and raise cultural awareness. It looks at the problems caused by globalization and compares local literature to similar traditions from other cultures. This way, local literature can live alongside global educational frameworks without losing its authenticity. This methodology presents a progressive and pragmatic strategy for the preservation of Phetchaburi's abundant literary heritage.

Objectives

To collect and analyze "Phetchaburi's Didactic Literature."

Literature Review

1. Definition of Literature

Numerous experts have expressed definitions of literature in the following ways: While Suwatthikul and Watthanathanom (1990) say that literature is a broad term that includes any kind of work that uses language to communicate meaning and emotion, it doesn't matter if the work gets recognized or not.

Chulthong (1999) defines literature as a wide range of written works, not limited to a specific genre. This definition includes various forms such as prose, poetry, documentaries, novels, short stories, pamphlets, plays, scripts, essays, articles, diaries, memoirs, notes, biographies, critiques, lullabies, and newspaper columns.

Regardless of their writing quality, Koohapinnant (2002) defines literature as informational resources.

Phueng-ngern (2006) characterizes literature as written compositions that emerge from the author's thoughts, emotions, and experiences, to be communicated to the reader. These works may exhibit a diverse range of forms, content, and intended audiences. Children's literature, for instance, aims to provide enjoyment and entertainment through imaginative or fictitious content. While it is not required to adhere strictly to reality, it should nonetheless possess a sense of plausibility and reasonableness.

Chana Wong et al (online, 2008) say that the word "literature" comes from the word "literature," which has two different meanings: a broad meaning that includes all kinds of written

works, and a more specific meaning that refers to well-written texts with literary merit, like classical literature.

Literature encompasses all forms of written expression that emanate from the author's emotions, experiences, and imagination. It may encompass both factual information and works of fiction. We can categorize literature into several distinct genres.

2. Literature Categories

The classification of Thai literary works is of paramount importance for literature students, as authors typically select the format that most effectively aligns with the content they intend to express. This culminates in a rich variety of forms, content, concepts, and writing styles within Thai literature. In order to conduct a thorough examination of literature, it is essential to classify works into specific categories.

We categorize Thai literature using a variety of methodologies, each based on unique criteria. The prevalent methodologies encompass:

2.1 Classification by Purpose of Creation:

2.1.1 Pure Literature: This category encompasses literary works that are crafted primarily as artistic expressions, with no intention of delivering specific benefits to the reader beyond eliciting emotions or providing entertainment. Such works serve to showcase the author's literary prowess. For instance, literary compositions such as the "Nirat" poems and "Phra Apai Mani" were authored by Sunthorn Phu.

2.1.2 Applied literature includes works that were written with specific goals in mind, such as spreading information, strengthening beliefs, honoring heroes, recording historical events, or giving advice in the areas of religion, philosophy, the arts, or society. Although amusement is not the primary focus, it nonetheless can offer enjoyment to the reader. Examples encompass proverbs, religious literature, and historical documents.

2.2 Classification by Book History:

2.2.1 Aural Literature: This category encompasses literary works transmitted through an aural tradition rather than through written documentation, including folk songs, lullabies, and narrative tales.

2.2.2 Written literature pertains to literary compositions that are documented in written form, initially inscribed on materials such as stone or palm leaves, and subsequently published in printed volumes.

2.3 Classification by Content:

Diverse classifications based on content may vary; however, one illustrative example encompasses the categories delineated by Chittasopon (1996):

2.3.1 Religious literature encompasses material that counsels against unethical behavior, provides guidance for living, and conveys knowledge on various subjects, including biography, history, geography, and linguistics.

2.3.2 Didactic Literature: This genre often presents specific knowledge, ethical principles, or philosophical concepts through proverbs, sacred texts, or educational materials.

2.3.3 Romance Literature: This genre encompasses fictional works that center on themes of love, adventure, loyalty, and morality, frequently mirroring the cyclical nature of life and the principles of karma.

2.3.4 Historical Literature: This category comprises narratives that chronicle significant events or notable figures in history, including regal annals and commemorative accounts.

2.3.5 Lyrical Literature: Compositions crafted to convey emotive or personal experiences, exemplified by forms such as "Nirat" poetry and elegies.

Literature in Thailand encompasses a diverse array of written works that convey meaning and evoke emotion through the medium of language. We can categorize it into several genres, such as prose, poetry, and documentary works. Thailand classifies literature based on its intended purpose, encompassing artistic expression, information dissemination, or guidance provision. Content-based categories include religious, didactic, romance, historical, and lyrical literature, which helps you fully understand Thai literary traditions.

3. Literary Sociology Theory

As defined by the Royal Institute Dictionary (2013), the term "literature" encompasses written works and compositions, including both prose and poetry, and extends to all modalities of written and aural expression. Conversely, the term "classics" denotes literary works esteemed for their artistic merit and literary significance, exemplified by texts such as the "Romance of the Three Kingdoms" and "Khun Chang Khun Phaen."

3.1 Definition and Classification of Literature

Literature is characterized as an artistic manifestation that arises from contemplation and creativity and is organized and communicated through various media, such as writing, narrative, singing, or other expressive techniques. We generally classify literature into two distinct categories:

3.1.1 Written Literature — Literature that is documented in a written format.

3.1.2 Oral Literature — A form of literature that is conveyed through oral tradition, lacking any written records.

Even though all literature is considered a classic, not all literature fits the criteria for classic classification. Literature, characterized as "artistic language that stimulates the imagination, elicits emotion, and imparts knowledge and enjoyment," functions as a conduit for both educational and recreational purposes. It encompasses a diverse array of written materials,

including general works lacking artistic merit, such as textbooks and academic publications, as well as literary works of significant value, including novels, short stories, plays, essays, and documentaries. Literature is a more comprehensive concept than classical literature.

Literature encompasses a diverse array of works that extends beyond classical texts, incorporating historical accounts, folktales, legends, humor, short stories, novels, melodies, and aphorisms. Literature serves as a medium of artistic expression through language, conveying narratives and concepts that foster connections among individuals. Language is a construct of human origin employed to convey meaning through:

1. Spoken Language — Conveyed through auditory means.
2. Written Language — Communicated through the use of letters, numerals, symbols, and visual representations.
3. Gestural Language — Conveyed through gestures or physical aids.

The term "literature" entails a more expansive definition than that of traditional literary works, as it incorporates all varieties of written compositions. As a result, literature broadens its purview to include history, folktales, legends, humorous narratives, short stories, novels, melodies, quotations, and additional forms.

3.2 The Significance and Contribution of Literature to Society

Literature functions not merely as a vehicle for expression but also as a reflection of the writer's intellect and authenticity, offering profound insights into the complexities of human nature. Wongkul (1997) asserts that literature constitutes an essential component of human existence. It signifies the extent of cultural advancement within a nation and the intellectual development of its populace. Literature serves as a reflection of societal advancement or regression, encapsulating the cultural and intellectual condition of a nation at a specific moment in time.

Literature offers readers valuable insights into the social, cultural, political, and economic conditions of a particular era, as interpreted by the author. It enables readers to cultivate an understanding of the thoughts and emotions of individuals enduring such circumstances. Literature serves as both a societal mirror and a voice, providing profound insights into life and society through the author's imagination and eloquent language.

Yuden (1994) articulated the values of literature in the following manner:

1. Emotional Value — Evokes sentiments and fosters connections between the author and the audience.
2. Intellectual Value — Expands knowledge and comprehension, thereby cultivating critical thinking and fostering empathy.

3. Moral Value — Conveys ethical principles and moral insights, frequently through the medium of narrative.

4. Cultural value — Safeguards and conveys cultural heritage, thereby linking generations and nurturing a sense of national identity.

5. Historical value — Functions as a representation of historical occurrences and prevailing societal norms.

6. Imaginative Value — Fosters creativity and promotes innovative thought processes.

7. Value of Critical Skills — Enhances analytical and evaluative competencies through active engagement with concepts and language.

8. Linguistic Value — Fosters proficient language utilization and cultivates an appreciation for stylistic subtleties.

9. Inspirational Value — Catalyzes the generation of additional literary and artistic creations.

These values illustrate the significant role of literature in cultivating human potential, promoting social cohesion, and improving the overall quality of life. This study tries to explain the deep meanings hidden in Phetchaburi's local literature. It aims to bring together the literature's contributions to language learning, social understanding, moral guidance, and general knowledge, highlighting how important it is for the growth of both individuals and society.

3.3 The Interconnection Between Literature and Society

According to Boonkhajorn (1999), literature functions as a mirror of life experiences within society's contemporary milieu. Regardless of intent, authors invariably incorporate societal realities into their writings. Three principal dimensions delineate the relationship between literature and society:

3.3.1 Literature as a reflection of society

Literature serves as a mirror to society, both in concrete and abstract ways. In a tangible sense, it reflects societal events and occurrences, while in an intangible sense, it communicates the values, sentiments, and thoughts of individuals, including those of the author. Treesil Boonkhajorn references Raymond Williams, a scholar of social literature, who defines the intangible aspect of literature as the "structure of feeling," comprising values, emotions, desires, and mental states from the writer's perspective.

Consequently, literature serves as a reflection of both societal actions and cognitive processes. A proficient writer frequently embodies an aspiration to enhance or revolutionize society. This kind of writing can show political or other ideologies in two different ways: (1) unintentionally, through the author's worldview, and (2) on purpose, as the main idea of the

writing. As a result, looking at literature as a reflection of society means looking at both the ideas that are expressed in the work and the ways that those ideas are expressed.

3.3.2 The Impact of Society on Literature and Authors

Cultural norms, traditions, religious beliefs, philosophical ideologies, political dynamics, and various other social influences invariably shape writers as integral members of society. These elements shape their worldview (perspective on the universe) and their vision of life (perspective on life). Examining the impact of society on authors involves investigating how societal forces shape their thoughts and how they react to these influences.

Furthermore, societal factors, including economic and political conditions, can significantly influence literary trends. Economic pressures may necessitate that writers accommodate audience preferences or adhere to the demands of publishers, whereas political constraints can restrict their freedom of expression. The societal status of writers emerges as a significant consideration, as esteemed authors frequently endeavor to liberate themselves from economic and political constraints.

3.3.3 The impact of literature and authors on society

Esteemed writers, endowed with the ability to create captivating and realistic literature, possess more expansive and profound perspectives than the average individual. This insight arises from their deep comprehension of human nature and societal dynamics. Writers possess a heightened awareness of reality, adeptly distilling the fundamental essence of existence within their literary creations. Consequently, renowned literature achieves immortality by not only capturing the essence of the present but also by envisioning future possibilities.

Both externally, through changes in fashion and behavior, and internally, by influencing values, thoughts, and emotions, one can observe the impact of literature on society. Writers serve a crucial function as thought leaders and cultural innovators, guiding society toward the exploration of novel ideas and the establishment of new norms.

A thorough examination of the interplay between literature and society must also take into account the perspectives and worldviews articulated within literary texts. Literature reflects life through a "realistic resemblance," influenced more by the author's perspective than by personal experience. A worldview constitutes a writer's reflections on their connection to the world, intertwining experiences and emotions into intricate concepts that foster creativity. This paradigm constitutes the foundational framework of literary works, shaping the selection of themes, characters, and various other components.

Historical and societal background shapes a writer's worldview. Current events significantly influence a writer's perspective, whether it embodies faith and optimism or reflects despair. Worldviews generally fall into the following categories:



1. Confrontational Worldview: Perceiving the world with a realistic lens while maintaining an optimistic outlook for enhancement, notwithstanding unfavorable conditions.

2. Escapist Worldview: A perspective characterized by a sense of despair, frequently precipitated by oppressive circumstances, resulting in a withdrawal into delusion or a state of apathy.

The relationship between literature and society is characterized by three fundamental interactions: Literature Influences Society, Literature Reflects Society, and Literature's Social Effect. A comprehensive examination of this relationship enriches our comprehension of literary works. At present, there exists a lack of direct research examining the relationship between the local didactic literature of Phetchaburi and its societal context. The majority of studies predominantly concentrate on content and language. Consequently, conducting fieldwork to collect comprehensive data from local communities is imperative for the advancement of research on the didactic literature of Phetchaburi.

Conceptual Framework

The study entitled "The Value of Phetchaburi's Didactic Literature for Global Society" seeks to examine and evaluate the literary significance and ethical teachings inherent in the local literature of Phetchaburi Province. This collection of literature embodies the wisdom and social values that hold considerable significance within the community, particularly in the conveyance of knowledge, experiences, and values about the local way of life from historical times to the present.



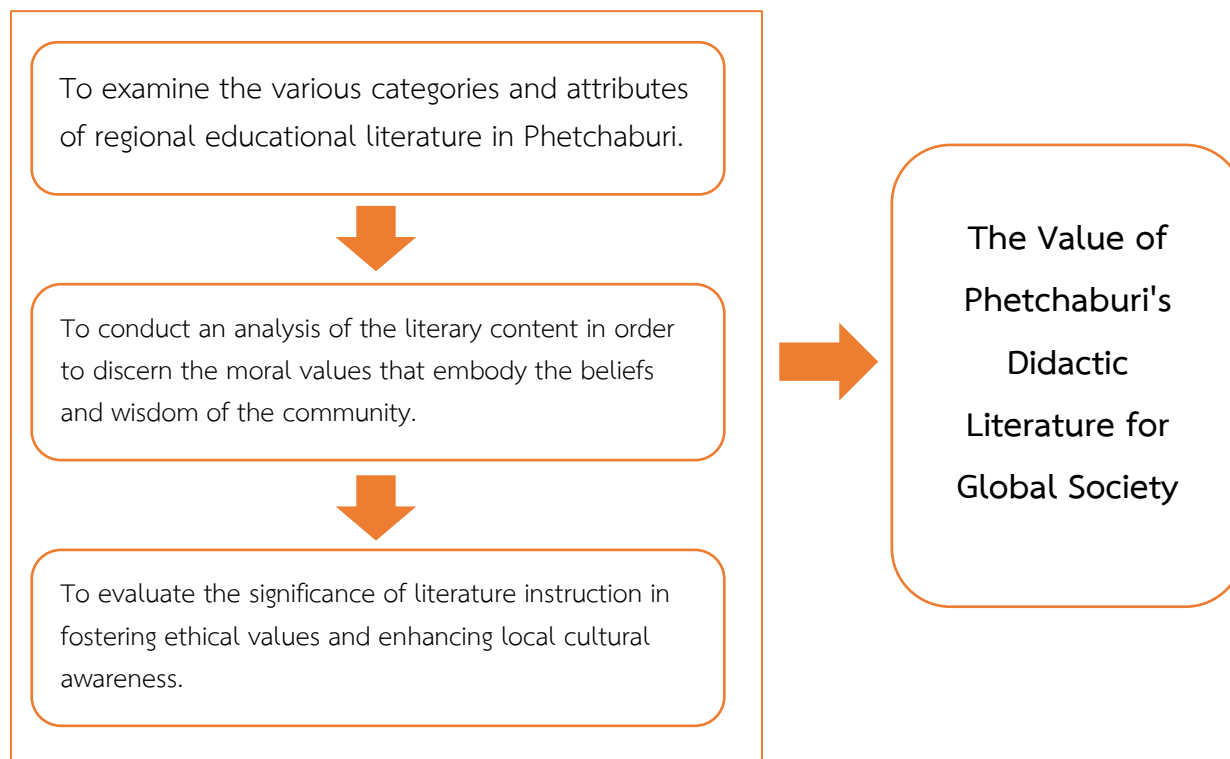


Figure 1 Conceptual Framework

Methodology

1. Data Collection

(1) The research entails the collection and synthesis of "The Literary Value of Phetchaburi's Didactic Literature for Global Society" from a variety of academic sources, including scholarly materials, journals, publications, electronic media, research reports, and theses. This encompasses the works produced by the Phetchaburi Cultural Center (1982; Denzin, 1978).

(2) Comprehensive interviews using purposive sampling, selecting participants based on their knowledge, expertise, and significance to local literature. The participants in the interview comprised five individuals, including academics, local experts, and abbots. From an academic point of view, their ideas showed how didactic literature could be used and gave details about the original manuscripts and how they were spread.

2. Data Validation

(1) Expert Validation: Scholars in the fields of literature and education to offer their insights on the analysis's findings.

(2) Participant Verification: The gathered data from the respondents to ensure its accuracy and reliability.

3. Data Analysis

The data analysis was performed utilizing content analysis and comparative analysis, following these specific steps:

(1) The information about important issues in the relationship between literature and society can be broken down into three groups: literature influences society, literature reflects society, and Literature's Social Effect (Boonkajorn, 1999b).

(2) A discussion of the cultural context is essential for comprehending the interplay between didactic literature and the overarching global societal framework.

Results

Objective: To collect and analyze "Phetchaburi's Didactic Literature."

Through an examination of documents and interviews, Phetchaburi's local didactic literature shows how important it is for teaching morals, basic life lessons, and building community relationships. The principal themes encompass moral instruction, ethical considerations, and familial relationships, as evidenced in the following works: The 7 characteristics of wives; The characteristics of the three children; Srisawatdiwat; The Tang Proverbs; The Story of "Pali teaches his brother"; Pleang Yaw Pralogue; Sawatdiraksa; Pradon Dhamma.

According to these results, there are three ways in which society and Phetchaburi literature are related: literature influences society, literature reflects society, and Literature's Social Effect. This highlights its cultural and intellectual importance.

1. Literature Influences Society

The 7 characteristics of wives

Source: Bang Kaeo Temple, Ban Laem District, Phetchaburi Province

Content

The plot of the story describes the characteristics of seven types of wives. It starts by talking about wives who have bad characteristics, and then talks about the characteristics of good wives, including:

1) Watdhaka's wife, a wife who is like an executioner, the characteristic of this type of wife is bad characteristic. Her heart is as evil as an executioner who wants to kill her husband. She has a lot of sexual desires, has an affair with others, disrespects her husband, is intoxicated with lust, and when she goes astray, she may kill her husband.

2) John's wife, a wife who is like a thief. The nature of this type of wife is that she has a bad personality and behavior. She spends assets in wrongful ways, destroys wealth, and likes to associate with bad friends.

3) Aiya's wife is the characteristic of a wife who acts like a boss. She is a wife who has a rough personality and likes to act based on her desires. She oppresses her husband like an

employer and a slave. She has a dishonest heart, and she is a person who likes to speak harsh words and is foul-mouthed.

4) Sukhi's wife is the characteristic of a wife who is like a friend. The characteristic of this type of wife is that she acts like a friend. Whatever the husband does, he always follows. She argues with her husband. If her husband asks her to do any work, if she doesn't like it, she won't do it. She shows consideration of no respect for her husband.

5) Kanitha's wife is the characteristic of a wife who is like a younger sister. She has an honest heart and serves her husband well. She respects her husband like a brother. She obeys the teachings and advice of her husband. She never humiliates her husband.

6) Settha's wife is the characteristic of a wife who is like an older sister. She will serve her husband well. She prepares clothes, takes care of, and protects her husband's dignity. She gives instructions and advice and leads her husband on the path of righteousness

7) Mata's wife is the characteristic of a wife who is like a mother. She is a wife who takes good care of her husband like a mother who loves and protects her children. She behaves correctly. She knows how to keep her husband's goodwill. She also advises on useful things and takes the best care when her husband is sick.

Teaching Value

This didactic is notable for its inclusion of teachings on choosing a wife and how to treat her by referring to the selection of a wife as a partner. This can be seen from the introduction of characteristics of good and bad wives as follows.

1. Characteristics of a good wife include: Kanitha wife, the characteristic of a wife who is like a younger sister; Chettha wife, the characteristic of a wife who is like an elder sister; Mata wife, the characteristic of a wife who is like a mother. Therefore, when considering the content of the literature, it can be seen that there is some idea that teaches how to treat a husband. The teachings will be inserted into the presentation of the characteristics of a good wife as follows:

1.1 Respect and obedience to the husband. The characteristics of a good wife include respect and obedience to her husband's teachings, as mentioned in the following extract:

Listen to the instructions respectfully.

Be considerate, not arrogant.

1.2 Inducing the husband to live with good morals. A good wife must not lead her husband to behave in a dishonorable way. She has to remind her husband to be moral, as mentioned in the following extract.

*Not doing the wrong thing
only guide him to behave well*

1.3 In taking care of the spouse, a good wife must take care of her husband during normal times and when the husband is sick, as mentioned in the following extract:

When sick, take good care

Like a mother caring for a child with true love

2. In terms of Characteristics of a bad wife, it introduces the behavior that wives should not treat their husbands inappropriately. The characteristics of a bad wife include Vajdhaka wife, Jone wife, Aiya wife, and Sukhi wife. Characteristics of inappropriate behavior are shown as follows.

2.1 Cheating on the husband is a characteristic of a bad wife. The behavior of cheating on the husband, as mentioned in the following extract:

Sometimes having an affair with others

Craving for sensual pleasure

2.2 A wife who associates with bad people. A wife who has misbehaved with friends will bring trouble to the husband, as mentioned in the following extract:

Give away assets to others

Acting naughtily and associating with bad friends

2.3 Stealing the family's assets and having the behavior of spending family property carelessly or inappropriately, as mentioned in the following extract:

Acting like a gangster without thinking of the husband

Various bad behaviors that cause destruction

Including stealing and embezzlement

Her name's been told, a thief's wife

2.4 Likes to argue with husband. The characteristics of this type of spouse often have an aggressive nature, arguing with the husband, as mentioned in the following extract:

Whatever her husband does, she does so

Yet scolding the husband and refuting every word

Treating herself as equal to her husband, never surrender

He can never ask for a favor from her

Literature functions as a mirror of society, evolving and progressing with contemporary developments. Society performs a crucial role in influencing the trajectory and nature of the literature that is produced. It exerts an influence on literature regarding its content, which reflects the social, economic, political, and cultural conditions of a particular era while also contributing to the establishment of values and beliefs that are represented within literary works. Societal transformations, including political revolutions and economic shifts, frequently give rise to literary compositions that encapsulate these developments. And so, literature goes beyond simple artistic

expression; it's a way to share different points of view and show how society was in different times in history.

Furthermore, societal factors play a crucial role in the dissemination and acceptance of literature, facilitated by the support of various institutions, including governmental bodies and cultural organizations. Additionally, the preferences of readers considerably influence the success of literary works in each historical period. For example, texts that embody political ideologies may garner support in particular societies during designated periods, whereas in other contexts, they may encounter criticism or experience limitations on their distribution.

2. Literature Reflects Society

The Story of “Pali teaches his brother”

Source: The literary teachings from Phetchaburi in the story "Pali Teaches His Brother" are in poetic form. According to Mr. Sai Kerdcharoen, who compiled the information, the original manuscript was obtained from Phra Maha Saweang at Wat Mahathat. It is a white Thai book written in black ink, and the author or the source from which it was copied is not specified.

Content

The story talks about Pali, the ruler of the city of Khitkin. When Pali was struck by Rama's arrow and was near death, he called his younger brother, Sugreev, and his son, Onkod, to give them his last instructions and teach them the principles of conduct as servants of Rama. These teachings emphasize loyalty and the proper behavior of subordinates towards their superiors. One part of the teaching is stated as the following extracts:

*When struck by the divine arrow of Narayana
It did not harm even a single strand of hair
Hoping to uphold the honor of the royal lineage
To increase its glory throughout eternity
As a guideline for the future generations of soldiers,
To conduct their campaigns in the future
He grasped the bow and called his brother,
Along with his son, the noble “Onkod”
Come here, my dear ones,
I will teach you both, my beloved monkeys
I will leave you soon to dwell in the celestial abode
Both of you must serve the eternal lord
To make the royal lineage illustrious,
Bowing your heads under the divine
Set your hearts with loyalty and righteousness,*

Entrust your lives to His Majesty.

The text discusses various principles of official conduct, including: honesty and Integrity; emphasizes the importance of being honest and upright; respect and humility, Advises showing respect when in the presence of superiors and avoiding arrogance; careful deliberation, encourages careful consideration and deliberation of all matters; avoiding Deception, warns against using deceit to gain admiration; retribution, suggests that evil intentions will be reciprocated; justice: Promotes the belief that good deeds are rewarded and bad deeds are punished; proper conduct, advises against coveting the royal consorts and being infatuated with beauty; appropriate speech, tresses the importance of knowing what should and shouldn't be said; modesty, warns against becoming complacent due to perceived favor from superiors; politeness, encourages polite speech and choosing honest friends; maintaining dignity, avises on sacrificing wealth to maintain dignity; avoiding bad company, warns against associating with troublemakers; gratitude: suggests not being angry if rewards from superiors are minimal; loyalty, advises against treason and maintaining decorum in the presence of superiors; caution in actions, recommends thorough consideration before acting and being brave, diligent, and patient.

Towards the end of the document in the published version, there is an insertion about "Phali Teaches His Younger Brother" from Wat Nai Bang Kaew, Ban Laem District, Phetchaburi Province. The content discusses the origin of this literature as follows:

The proverbs that the ancients judged and spoke of with great renown

They are widely acclaimed and explained to the world.

Those who are virtuous have transcended beyond ordinary perception

Thus, they elucidate the matters for thoughtful consideration

It is a case that concerns young women as perceived

For those who will hold positions of authority in the future

Our lineage is esteemed,

As servants in the royal palace

Teaching Value

The teachings emphasize the value of honesty and integrity in duty, with unwavering loyalty,

To reflect the royal lineage of the Suriyawong dynasty,

Entrusting oneself under the royal protection,

With a sincere heart and dedication

and placing life beneath the royalty

The teachings emphasize the importance of respect and humility, to bow and pay respects without arrogance, and to be cautious, fearing the royal consequences that may arise.

*When approaching the palace gates,
Pause and bow low, showing reverence,
Pay respect before the royal seat at the palace
Then, gently enter the grand hall of the palace
Furthermore, those who reside in the royal palace
Must not be negligent of the sacred royal duties*

*Do not be arrogant or fearful of making mistakes due to pride
And be mindful of the royal laws and potential penalties*

The teachings encourage knowledge and careful consideration in the affairs desired by the master, to think critically and not simply agree or flatter without consideration.

Be knowledgeable and promptly evaluate the matters.

Based on what His Majesty desires

If asked, do not respond merely with flattering words.

Instead, contemplate and ensure your response aligns with the intent

The teachings encourage friendship with those who are honest. If they are loyal to us, we must be loyal to them as well.

Moreover, those who are close in royal duties should cultivate genuine affection based on respect. If they are faithful and sincere, they will respond to our feelings. But if someone is deceitful, we should be cautious in our dealings.

Literature functions as a medium that reflects the societal context, circumstances, and experiences of its authors during specific periods. It effectively articulates the social values, cultural norms, beliefs, and the prevailing context of the era. Literature that reflects society often shows how people interact with each other in a variety of social settings, shedding light on issues like homelessness, class inequality, educational differences, and the fight for rights and freedoms. Society can be shown in literature in many ways, such as by including characters from a variety of social groups that are set apart by their economic status and social backgrounds. For example, certain literary compositions depict the adversities and challenges faced by the lower classes, whereas others concentrate on individuals advocating for social equality and justice.

Literature transcends the mere reflection of societal issues or the challenges encountered by individuals and communities; it also offers profound insights and inspiration for addressing these problems and advocating for social change. Writings that reflect social realities frequently prompt readers to recognize societal conditions, engage in critical analysis of social problems, and enhance their comprehension of social issues. Furthermore, such endeavors promote the formulation of solutions or initiatives aimed at addressing prevailing societal issues.

3. Literature's Social Effect

Sawatdiraksa

Source: Wat Lad in Mueang District, Phetchaburi Province

Content

The "Sawasdiraksa" manuscript from Wat Lad begins by stating the purpose of its composition. This literary work is based on the teachings of the Buddha as passed down through generations. It aims to bring well-being to its practitioners, promising prosperity and safety, freedom from suffering and danger, and protection from illness. It seeks to bestow excellent benefits, including longevity.

The content discusses what should be done to achieve auspiciousness, including beliefs, recommendations, and prohibitions. When considering the things that are prohibited or advised against, it becomes clear that these prohibitions are meant to teach the opposite, encouraging beneficial practices. For instance, it teaches the importance of valuing life.

Do not kill animals that have the potential for life.

On your birthday, do not act recklessly.

Your lifespan will shorten as a result.

Leading to sorrow and the end of yourself

Do not kill animals on your birthday. A birthday is a day of new life; therefore, refraining from killing or harming other lives teaches self-love. The more one loves oneself, the more one understands that others love themselves just as much.

It also teaches the importance of hygiene and cleanliness, such as washing oneself daily. It explains that in the morning, one should wash their face, during the day, one should wash their body, and before bed, one should wash their feet. The explanation is as follows:

Whatever you wish to achieve will be granted

Alleviating all ailments and discomforts

When the sun rises, radiance shines,

siding in the face

And at night, the radiance

Glory moves to the feet, both left and right

Before sleeping

Wash your feet with water.

Teaching Value

It teaches us about maintaining cleanliness, health, and hygiene to stay free from diseases.

Bathe before starting any activities. Whenever you are going anywhere for any purpose, you must always keep your body clean.

*If you are to attend the presence of the sovereign king
And proceed to the royal court
You must bathe and cleanse yourself thoroughly
To feel refreshed and completely clean
Then, proceed to the royal presence.
To pay respects with reverence
Do not hurry to leave.
Without properly cleansing your body first*

Maintaining complete health and hygiene

The overall concept of maintaining complete health and hygiene involves teaching individuals to keep clean. After completing various tasks, at the very least, one should take a shower, wash their face, and rinse their mouth.

*Do not let both arms serve as a pillow for the head,
So that the sister may rest in peace and harmony.
Then, let her sleep comfortably,
And after that, cleanse her body.*

Maintaining cleanliness and choosing a spouse who has good physical and mental health and is fully prepared.

*On the fourteenth night of the waxing moon
Do not engage in sinful acts.
Do not seek out deceitful women.
For the common old woman is not good.
Avoid new fires for seven days.
Do not unite with women who are unclean and unworthy.
Do not marry women who are considered cursed.
For it will bring shame and sorrow to your life*

Teaching the importance of cleanliness in the ecosystem: Defecating in water is not acceptable. Not only does it destroy the ecosystem, but those who consume water may also contract diseases from pathogens contaminated with feces and urine.

*Do not defecate or urinate in the water.
When cleansing and scrubbing the body.
Do not cut hair in filthy places.
As it will bring disgrace and diminish one's knowledge and skills*

Teaching to be cautious and mindful of safety

Educating against living carelessly.



Do not crawl under the clothesline of the house,

Do not eat fish whole with the liver in your meal.

Do not consume spicy curry at night,

When eating, do not reach into the pot inappropriately.

Teaching to choose to live in good places.

Avoid all that is wicked and flee from it.

For they bring disaster and disgrace, so take caution.

Love your body, and do not let danger lurk.

Seek to sit in good places, indeed

Teaching to be grateful

By remembering the Triple Gem, parents, teachers, and the monarchy to bring blessings upon oneself.

Each night, as you lie down to rest

Honor the Buddha with a half-bow

Remember the Triple Gem

And the virtues of the three precepts

Practice diligence and purity in your meditation

Contemplate the four divine abodes.

Recall the virtues of your parents and teachers.

And the merits of the great monarchy

The literature on teachings regarding well-being emphasizes that practitioners should be mindful and aware, living with caution and discernment. It encourages the use of wisdom to understand what should be avoided and to engage in what is appropriate in order to achieve the preservation of well-being in life.

Literature functions as an essential instrument for the reflection and documentation of human thoughts, emotions, and experiences throughout various historical periods. It serves a crucial function in promoting comprehension and nurturing connections among individuals within diverse societies through the reading and interpretation of literary texts. In addition to serving as a medium of entertainment, literature exerts a significant impact on the evolution of ideas, attitudes, and behaviors within society, particularly about values, morality, and ideologies.

Literature possesses the capacity to convey concepts and principles that motivate individuals to acknowledge the significance of social transformation. For instance, literary works that shed light on social issues like oppression, the search for equality, or the defense of the rights of different groups often serve to make people more aware of wrongdoings and inspire actions aimed at improving society, creating a fairer and more peaceful place to live.





Moreover, literature functions as a conduit for the transmission of culture, traditions, and knowledge across successive generations. Its capacity to unite individuals from varied contexts facilitates the acquisition of knowledge and appreciation of cultural diversity, promotes social harmony, and enhances a sense of belonging within a community that upholds shared values and aspirations.

Discussion

The research entitled "The Value of Phetchaburi's Didactic Literature for Global Society" sought to compile and synthesize the body of "local didactic literature from Phetchaburi." We present and analyze the results in the following way:

1. Literature Influences Society: The impact of society on literature is unequivocal. Literature serves as both a mirror and a reaction to the societal contexts of each historical period. Furthermore, literature possesses the capacity to instigate change and foster education within society. An examination of the societal impact on literature enhances our understanding of the complex interconnections among humanity, culture, and history. In Thai society, local literature, encompassing folktales and ancient texts, serves as a reflection of societal values, traditions, and beliefs. For instance, the Ramayana elucidates the principles of kingship and governance, whereas folktales such as Sangthong illustrate societal roles about class and gender (Preedaphon, 2017). Societal factors do not solely shape literature; they also serve as an instrument for critique and transformation.

The local literature of Phetchaburi, especially its didactic folktales, serves a vital function in cultivating moral values and promoting social cohesion. These narratives not only impart moral education to individuals but also establish a basis for communal harmony and the continuity of cultural traditions. For example, the narrative "Characteristics of Three Children" underscores the values of filial piety and disobedience, thereby reinforcing the Thai cultural tenet that children are obligated to respect and care for their parents. Comparable motifs are present in other Thai didactic literature, such as the Vessantara Jataka, which advocates for generosity and selflessness. This is similar to how the text "Characteristics of Seven Wives" describes the traits of both positive and bad women, which changed the traditional gender roles and social expectations in Phetchaburi. Beyond personal morality, Phetchaburi literature has a big impact on social values related to working together as a community and being an ethical leader.

2. Literature Reflects Society: Literature functions as a reflective medium that encapsulates the societal conditions of various historical periods. It communicates values, beliefs, ideas, and societal issues through narratives, characters, and contexts meticulously constructed by authors. Literature serves not only as a documentation of social history but also as a medium for critique





and a catalyst for societal transformation. In the realm of Thai literature, the documentary works of Rong Wongsawan, particularly "The Dissolute Boy of the Countryside," exemplify the transformations in rural lifestyles and the tensions between urban and rural cultures (Wongsawan, 1978). These examples illustrate that literature serves as an essential instrument for reflecting societal dimensions, encompassing values, culture, challenges, and transformations. It offers profound insights into historical contexts and developmental trajectories while simultaneously inspiring future advancements.

The local literature of Phetchaburi, especially its didactic folktales, provides a distinctive insight into the sociocultural identity of the region. These texts encapsulate historical wisdom and provide valuable insights into the moral and ethical principles that underpin the community. For example, "Characteristics of Seven Wives" examines various archetypes of women and their ethical attributes, thereby illuminating conventional gender roles and familial dynamics. In a similar vein, "Characteristics of Three Children" underscores the significance of filial piety, gratitude, and reverence for elders within Thai culture. The literature similarly reflects the prevailing economic and social conditions, depicting the rural essence of the region through narratives centered on farmers, merchants, and artisans. These narratives provide significant insights into the cultural identity of the region and persist in influencing local perspectives, thereby linking past generations with the contemporary context.

3. Literature's Social Effect: Literature serves not only as a mirror of society but also plays a crucial role in shaping transformations in thought, values, and behavior. Through the art of narrative, literature possesses the capacity to enhance awareness, cultivate understanding, and motivate societal transformation. Within the Thai context, the literary contributions of Sriburapha, notably "Behind the Painting" and "The Real Man," have critically examined societal values and structures, underscoring the principle of equality (Phansiri, 2018). Consequently, literature serves as a formidable instrument for shaping societal perspectives by interrogating prevailing ideas, critiquing pertinent issues, and galvanizing movements and progress. It not only mirrors societal conditions but also advances society, fostering sustainable and constructive transformations across all dimensions.

The local literature of Phetchaburi, especially its didactic narratives, exerts a substantial impact on societal values, fosters social cohesion, and enhances critical thinking abilities. Educational institutions in the region integrate local narratives (such as "Characteristics of Seven Wives" and "Characteristics of Three Children") into their curricula, thereby imparting lessons on ethics and morality. These texts promote discourse regarding virtues such as honesty, responsibility, and respect, thereby cultivating critical thinking abilities. Communal practices, such as storytelling festivals and temple teachings, also employ these narratives to impart moral





guidance and foster collective wisdom. Literature functions as a vital foundation for intergenerational dialogue, wherein elders transmit traditional narratives to younger generations, thereby preserving cultural identity and cultivating mutual respect. Consequently, the didactic literature of Phetchaburi exerts a profound influence on personal development and the promotion of communal harmony.

Comparison of Didactic Literature Studies in Other Regions and Thai Literature

This examination of the local literature of Phetchaburi, with a particular focus on its didactic narratives, offers distinctive insights into the cultural and social tapestry of the region. It turns out that didactic literature often reflects societal values, beliefs, and norms when you compare these results to similar studies done in other parts of the world. For instance, research on didactic literature from Western cultures, like Jones's (2011) work, shows how moral lessons in literature have traditionally helped to keep social structures in place and set rules for how people should behave. In the same way, Thai didactic literature like "Characteristics of Seven Wives" deals with morality, duty, and virtue, but from a Buddhist, familial, and native customs-based point of view. Along with these global traditions, this study fills in a big gap in our knowledge of the social and cultural effects of Phetchaburi's writing, which is usually missed in deeper studies. Focusing on specific local stories helps us understand how the lessons contained in Phetchaburi's folktales affect people's views, help them make decisions, and bring people together. These lessons, profoundly embedded in local traditions, play a pivotal role in safeguarding Phetchaburi's distinctive identity amidst the forces of modernization. They exemplify a unique amalgamation of historical, cultural, and ethical narratives that may not be readily apparent in the broader context of Thai literary studies.

Contribution to the preservation of Phetchaburi's cultural heritage and engagement in global discourse

This research's findings are crucial for safeguarding Phetchaburi's cultural heritage by offering a documented representation of the region's traditional values and literary expressions. Given that Phetchaburi's local literature is essential for comprehending its historical context, this work serves as a crucial resource for the preservation of cultural heritage. This research has the potential to assist local communities and authorities in ensuring the preservation of these traditions within the educational curriculum, thereby promoting a sense of pride in local identity.

On an international level, these findings can contribute to the ongoing discourse regarding the significance of indigenous literature within a globalized context. This research shows how important local stories, like those from Phetchaburi, are in shaping morals. It adds to the larger conversation about how important it is to keep regional cultures alive in a world that is becoming more globalized. By focusing on Phetchaburi's literary history, this research could also provide





important resources for tourism projects. It would give a unique view of the area's cultural assets and promote Phetchaburi as a top destination for people wanting to experience local storytelling traditions.

This research highlights the importance of Phetchaburi's literature in influencing both local and global narratives. If you look at its teaching literature next to literature from other places and cultures, you can see how the stories from Phetchaburi add to larger ideas about morality, social structure, and cultural identity. Additionally, this study emphasizes how important these texts are for preserving Phetchaburi's unique heritage by giving a viewpoint through which the area's many traditions can be understood and appreciated on a global level. In the end, the results not only fill in a big gap in academic discussion, but they are also a useful tool for promoting and preserving local culture, making education better, and encouraging tourism. The ongoing examination of Phetchaburi's literary works is imperative for the preservation of its cultural heritage for posterity.

Conclusions

The study entitled "The Value of Phetchaburi's Didactic Literature for Global Society" seeks to collect and analyze "Phetchaburi's Didactic Literature." Literature exerts a profound influence on society by mirroring societal contexts and catalyzing transformation. In Thai society, local literature, including folktales and ancient texts, reflects values, traditions, and beliefs. Literature also functions as a reflective medium, communicating values, beliefs, ideas, and issues through narratives and characters. It provides valuable insights into historical contexts and developmental trajectories, thereby fostering inspiration for future advancements. Literature plays an essential role in influencing transformations in cognition, values, and behavior. Within the Thai context, the literary works of Sriburapha, including "Behind the Painting" and "The Real Man," have rigorously scrutinized societal values and structures, emphasizing the principle of equality.

Recommendation

1. Translate Phetchaburi didactic literature into English or Chinese to spread it worldwide and promote Thai culture.
2. Local didactic literature should inspire modern media like eBooks, cartoons, and short videos for younger audiences.

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