

**Hope in your hand: Constructing “sanctity”
through a multimodal case study of modern amulets
as coping and resilience tactics among young Thais
during the COVID-19 pandemic**

Received: *March 20, 2024*

Revised: *April 27, 2024*

Accepted: *June 23, 2024*

Piangchon Rasdusdee

Faculty of Humanities, Chiang Mai University, Thailand

piangchon.r@cmu.ac.th

Abstract

This study explores the core values of contemporary Thai amulets constructed and disseminated via digital media during the COVID-19 pandemic, examining how multimodality plays a crucial role in captivating the young audience. Employing a multimodal social semiotics approach, the research analyzes 946 posts related to Ravipa's¹ "Reminder Collection" from their website, LINE², Instagram, and TikTok between 2021 and 2023. The research unveils the eight key values associated with modern amulets, encompassing wealth, love, luck, wisdom, protection, power, health, and fame, posited as coping mechanisms during challenging times. It highlights how different platforms showcase these values using various multimodal strategies. Websites and the social media application LINE combine texts and visuals to display amulet designs, while Instagram uses images and short videos for storytelling. TikTok focuses on dynamic content like celebrity endorsements and new collections. Communication is further enhanced through online engagement, brand recognition, Corporate Social Responsibility, impulsive buying, experimental, influencer, testimonial, and multicultural marketing strategies. Digital dissemination underlines the enduring gravitas of the amulets and interconnected ties of Thai Buddhism, Hinduism, Chinese Mahayana beliefs, and spiritualism, all embedded within these sacred artifacts. This study accentuates the extensive role of multimodality in bridging the gap between traditional beliefs and the materialistic perspectives of Generations Y and Z. Multimodal communication enables the young generation to make informed decisions while expressing their evolving identities and personal preferences through the broad spectrum of amulet designs, making them more accessible and relevant for the young Thais, particularly, in navigating uncertainty and hardship during the COVID-19.

Keywords: multimodal social semiotics, Thai amulets, digital media, generations Y and Z, COVID-19

¹ A Thai-designed jewelry brand experiencing phenomenal success by merging faith-based elements with contemporary fashion trends.

² A free Japanese messaging app for chat, voice, and video calls with over 50 million users in Thailand (*Bangkok Post*, 2023).

1. Introduction

Despite being a Theravada Buddhist nation that emphasizes self-reliance and individual action to break the cycle of suffering, Thailand has a thriving industry built on the belief in amulets' protective and prosperity-enhancing powers. This tradition stretches back centuries, since the Sukhothai period (1238–1438), with amulets being highly sought after by all social classes (Rajadhon, 1963; Tambiah, 1984; Chirapravati, 1997; Baker & Phongpaichit, 2013; Runra & Sujachaya, 2019). Currently, more than 52 million people actively engage in ritual practices like fortune-telling, collecting amulets, adhering to lucky colors and numbers, or extending into the supernatural realm (Saminpanya, 2020). As almost 70% of the Thai population possesses amulets, popular collections include “Phra Somdej Wat Rakhang”³, “Jatukham Ramatheap”⁴, “Goddess Dolls,” and a range of other valuable collections (Stengs, 1998). This multi-billion-baht industry transcends economic fluctuations, persisting even during the COVID-19 pandemic when individuals found refuge in religious materials (McCargo et al., 2009; Saminpanya, 2020). This transcendence also contributed to the rise of “Saimu”⁵ – a person who sought blessing and merit from sacred objects. The phenomenon demonstrates how traditional beliefs notably maintain their religious and economic significance in the new setting (Saminpanya, 2020; Savigamin, 2023).

The 21st century has witnessed a digital revolution in the amulet market. Social media platforms like Facebook, Instagram, and TikTok have revitalized these artifacts. The industry is now designing products that resonate with specific demographics and cultural groups through digital marketplaces to attract young Thais and international customers seeking spiritual well-being. The rise of digital natives comfortable navigating the online world facilitated this “auspicious consumption” (Dewi & Jusuf, 2022; Katz et al., 2023). The country's unique cultural landscape reflects the complex interplay of Thai Buddhism, Hinduism, and spiritualism within Thai society, blurring the line between Buddhist teachings and amulet beliefs (Chirapravati, 1997; Jackson, 1999; Srichumpa, 2014; Jackson, 2023).

Unlike traditional media, digital platforms offer more than just sales; they use a wider range of multimedia elements to create meaning and foster interaction (Adami & Kress, 2014). These interactions empower individuals to build online identities and connect with like-minded communities (Habermas, 1991; Kress, 2004, 2009; Williams, 2015). E-marketing

³ A revered Thai Buddha amulet

⁴ Thai spirit is associated with fortune and success.

⁵ The term is used interchangeably with mu or mutelu.

strategies leverage engaging content to capture cultural nuances and evoke emotions in potential customers (Rungruangsuparat, 2016; Hasyim & Arafah, 2023; Bakhtiary & Behzadi, 2023). Additionally, virtual communities foster knowledge sharing and cross-cultural dialogue around these items, building trust and promotion (Rahardja, 2022).

Digital platforms have become a cornerstone for the culturally significant Thai amulet industry, with online and offline channels playing a role (Dewi & Jusuf, 2022; Kusiyaungsit, 2022). This role raises the question of whether COVID-19 triggered a surge in online amulet purchases, potentially attracting a new generation to this practice. Thus, this study investigates how the enduring belief in amulets is being transmitted to young Thais through digital platforms, specifically Generations Y (born 1981-1994) and Z (born 1999-2009), who are digital natives fluent in the language of the online world (Katz et al., 2023). Shaped by shared experiences, global instability, and historical events, these generations prioritize security, well-being, and open communication. Technology fuels their aspirations for a brighter future, but they face a unique challenge: reconciling consumerist tendencies with Thailand's deeply rooted cultural values.

The current scholarship on Thai amulets often overlooks the crucial role of digital platforms. A critical gap exists in understanding how modern Thai amulets are constructed and marketed online, particularly in their appeal to young Thais coping with the hardships of the COVID-19 pandemic. A Multimodal Social Semiotics approach can be applied to analyze the "Reminder Collection" to bridge this gap (Chaihanchai & Anantachart, 2021; van Lierop, 2023). This approach will reveal how these platforms reinterpret and communicate traditional beliefs to resonate with the values and anxieties of young Thais navigating an uncertain world.

2. Literature Review

A wealth of scholarship (Rajadhon, 1963; Keyes, 1977; Tambiah, 1984) establishes the enduring legacy of Thai amulets. Transcending mere religious artifacts, they embody Thailand's diverse cultural landscape, reflecting the interplay of Buddhism with Hinduism, Chinese Mahayana beliefs, and spiritualism (Terwiel, 1975; Srichampa, 2014). This multi-faith influence underscores the adaptability and inclusivity inherent in Thai culture (Baker & Phongpaichit, 2013). Categorized by materials and functions (Rajadhon, 1963; Iamkhorpunga & Kosutab, 2022), Thai amulets offer a tangible source of comfort and security believed to bring protection, good luck, wealth, and spiritual merit (Phra Anuman Rajadhon, 1963;

McCargo, 2009; Won-in et al., 2011). Folklore also plays a role, as exemplified by the “Khun Chang Khun Phaen” epic⁶ (Iamkhorpunga & Kosutab, 2022).

The economic significance of Thai amulets is undeniable. Commercialization encompasses the creation, consecration, marketing, and even renting of these sacred objects (Tambiah, 1984). A thriving amulet market attracts tourists and boosts local economies. Traditionally, revered monks or nuns consecrate amulets in rural monasteries (Tambiah, 1984; McDaniel, 2015), drawing pilgrims from all walks of life (McCargo, 2009). While this commercialization fuels the Thai economy, it raises questions regarding its alignment with Buddhist teachings on detachment from material possessions (McDaniel, 2015).

Despite these questions, amulets remain relevant, offering emotional comfort and empowerment to contemporary wearers (Intaraweerasuk, 2019; Hengtrakul, 2020). The range of sacred figures encompasses Buddhas, monks, deities, historical figures, and mythical creatures (Stengs, 1998; McCargo, 2009). Scientific advancements like X-ray fluorescence spectrometry are even used for authentication (Won-in et al., 2011, 2012).

The digital age has reshaped the amulet landscape, with online platforms becoming increasingly popular (Kompreyarat & Bunnam, 2015; McDaniel, 2015). Marketing strategies now embrace online platforms and influencers to target younger demographics and a global audience (Suksamran, 2016; Wongkaew, 2021). This global appeal is evident in online retailers alongside traditional channels in major countries worldwide like China, Hong Kong, Singapore, Vietnam, and Malaysia. The growing popularity among overseas communities further underscores this trend (Naepimai & Chaisingkananont, 2023).

A recent nationwide survey (Thansettakij, 2024) reveals a strong connection to “Saimu” (88% believe) and diverse motivations. Financial success (44%) tops the list, followed by good fortune (17%) and health (12%). “Saimu” caters to various aspirations like career advancement, academics, and love. Notably, emotional support and inner peace (52%) are key benefits, alongside increased confidence (21%), manifesting desires (13%), and receiving guidance (6%). Interestingly, the study indicates a generational change. Younger generations (Y & Z) may include “mu” aspects covertly, maybe valuing job success above well-being. This cultural setting supports a thriving “Saimu” market, which sells amulets and mystical artifacts. Uncertain economic conditions, societal conflicts, and the emergence of social media have exacerbated this tendency. People seek peace and confidence in “mu,”

⁶ This is a famous Thai epic poem.

which provides a unique chance for businesses to engage with Thai customers. Businesses may create trust and brand loyalty by understanding “mu” values and carefully implementing them into their goods, marketing, and partnerships. This cultural trend has fueled a thriving market for amulets and mystical artifacts.

Beyond commerce, the digital age offers a new dimension of communication for Thai amulets. Multimodality, the integration of social media with conventional media for religious services, connects with a broader and more diverse audience cost-effectively. In addition, the terms refer to the interplay of various communicative modes, including text, visuals, gestures, sound, and spatial arrangements, to construct meaning (Kress & van Leeuwen, 2001). Traditionally, studies focused on historical, cultural, and textual aspects of amulets (Chotidilok & Runra, 2017; Runra & Sujachaya, 2019), overlooking the rich online environment shaping the value and perception of amulets, particularly for younger generations.

The Social Construction of Reality can be a valuable tool for understanding how online amulet displays change and evolve the meanings and values linked with these cultural items in the digital era. The theory stresses that the significance of artifacts like amulets is not inherent but instead created by social interaction and cultural understandings. In this context, the Social Construction of Reality explains how online presentations of amulets using various media, such as text, pictures, and social media interactions, contribute to the continuing construction of their worth and importance, especially among younger generations who are more digitally involved.

Social media platforms utilized as multimodal communication showcase amulets through descriptive texts that highlight the material composition, the blessing often received by a revered monk or nun or the monastery of origin, and the purported powers of the amulet. Furthermore, persuasive language in advertisements attempts to convince potential users of the amulet’s efficacy, often highlighting success stories or testimonials. This focus on amulets as a source of power and prosperity can be seen as contradicting Buddhist principles of karma and personal responsibility (Pipatpong, 2009; Srichampa, 2014).

High-quality visuals showcase design, size, shape, color, and unique features, drawing on symbolism and traditional iconography (Chaiyasut, 2015; Ketsriyan, 2018). The contemporary visual design reflects a blend of traditional Southeast Asian styles with modern aesthetics (Kongdee & Prapawong, 2022), highlighting the dynamism of Thai culture and its ability to adapt while preserving core values. However, a trend towards amulets emphasizing power and prosperity targeting young adults seeking “spiritual materialism” has emerged. The effectiveness of digital marketing strategies requires further investigation (Chaihanchai &

Anantachart, 2021), possibly aligning with the rise of individualism and purpose-driven behaviors among younger Thais.

The COVID-19 pandemic has further impacted the relationship between young Thais and amulets. Being socially detached and unsecured, they look for tangible sources of mental power that, at the same time, reflect their modern and stylish lifestyles. Thus, a modern and fashionable amulet with spiritually sacred power is the perfect match. As many young people sought solace and comfort in spiritual beliefs (Vacchiano et al., 2023), the rise of amulets, with a focus on both spiritual power and stylish aesthetics, catered to this specific need. Interestingly, research suggests a connection between geographic location and the significance of amulets, with a stronger association observed in rural areas.

While established amulet brands in Thailand, such as Harmenstone, and Leila Amulets, exist⁷, this research focuses on “Ravipa” as a case study due to its innovative approach in the Thai jewelry market. Ravipa’s strategy of merging faith and fashion sets it apart. This strategy has yielded significant success, with a reported 2,000% revenue increase in 2021 and leadership positions on e-commerce platforms like Lazada and Shopee (The Secret Sauce, 2022). Furthermore, Ravipa’s diverse product portfolio offers a distinct advantage. As of 2024, they have 13 collections⁸ encompassing bracelets, necklaces, and various other types of jewelry, catering to a wide range of customer preferences. This extensive variety, coupled with the innovative faith-fashion fusion approach, positions Ravipa as a compelling case study for understanding the intersection of religious beliefs and fashion trends within the Thai jewelry market.

This study employs Multimodal Social Semiotics to deconstruct how the meaning and value of contemporary Thai amulets are conglomerated and promulgated online. Moving beyond textual analysis, the research explores how visuals, gestures, and other digital elements shape the perceived value of these sacred objects (Kress & Benzemer, 2005). Focusing on a previously underexplored demographic—young Thais who wore amulets during the COVID-19 era—through the Social Construction of Reality lens, the project examines the evolving role of amulets in Thai culture, particularly their online transmission, and perception among

⁷ Other brands such as A. Cemi, A Day X Pearl, Bestwishes2me, Blackzie, Bowlivia.Official, Charmmy.Jewelry, King Stone, Luckydidthana_Amulets, Maree Montra, Maron Jewelry, MD Luckystones, Miracle Love by Oon, Mizucho, Molastones, Nakasha.Co, Toey_Gems, Vatcharee, etc.

⁸ For example, Bridal, Couple Rings 2023, Essentials, Gemstone, Golden Gold, Guardian Angels, Mini Rings, Natural Pearl, Personalized Cuffs, Ravipa X Disney, Reminder, Unbreakable Infinity, and Zodiac, etc.

younger consumers. This analysis offers insights into potential future shifts in the amulet-wearing tradition. In essence, the research transcends established religious explanations, offering a richer understanding of the dynamic relationship between young Thais and these sacred objects in the digital age. Furthermore, this exploration sheds light on the future of Thai amulets, revealing their remarkable adaptability to the needs and anxieties of younger generations.

3. Methodology

3.1 Conceptual Framework

This section outlines the research approach for examining contemporary Thai amulets marketed online during the COVID-19 pandemic. Analyzing online dissemination and the use of multimodality, the study explores the values these amulets convey to young Thais and how creators communicate them online. The two key questions that guide the research include: 1) what values do these amulets convey to the young Thais during the COVID-19? Moreover, 2) how does multimodality shape these values online? The five conceptual frameworks (detailed below) inform the analysis. See Figure 1.

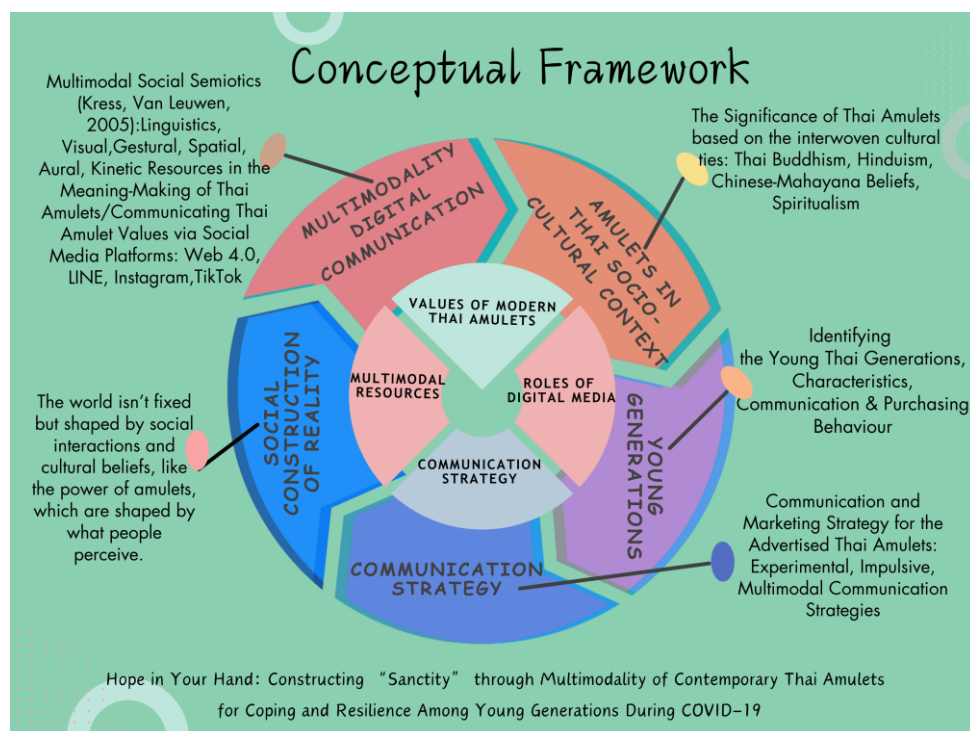


Figure 1 Conceptual Framework for Analyzing the Project

3.2 Examining Values of Modern Thai Amulets Through a Qualitative Approach

This section details the qualitative research methodology employed to understand the values communicated through contemporary Thai amulets marketed online during the COVID-19 pandemic.

- **Thematic Content Analysis**

The study utilizes thematic content analysis, a qualitative approach that prioritizes in-depth exploration over large datasets. This exploration allows for a nuanced examination of the “Reminder Collection” of Thai amulets, focusing on the underlying meanings embedded in their online representations. The analysis compares these advertised values to traditional amulet functions as a background, identifying any emerging values specific to the COVID-19 era.

- **Multimodal Social Semiotics**

The research framework leverages Multimodal Social Semiotics (Kress & Van Leeuwen, 2005) in deconstructing meaning-making in contemporary Thai amulets. It goes beyond language, analyzing visuals, gestures, writing, sound, and compositions alongside text on online platforms. The interplay between different modes can reinforce, contradict, or add layers of complexity to the overall message.

- **Social Construction of Reality**

According to Berger and Luckmann (1966), the Social Constructionism emphasizes that our world was not fixed but that social interaction created it. Shared experiences, language, and conventions form a common understanding. This sharing impacts how individuals view the world, even though information is socially created, and subjective experiences are shaped by social interaction.

- **Bounded Context and Cultural Integration**

The framework is further contextualized within the specific Thai socio-cultural landscape. It integrates the interwoven beliefs of Thai Buddhism, Hinduism, and Chinese Mahayana to explain how the communicative strategy aims to engage young audiences in coping with challenges during the pandemic.

The major lens used in this study is Multimodal Social Semiotics, which examines how modern Thai amulets were displayed on social media during the COVID-19. The Social Construction of Reality was added to understand the true values of these amulets. The Social Construction of Reality also helps explain how Thailand’s historical and cultural context, with its blend of Buddhism, Hinduism, and spiritualism, shapes how people perceive amulets, and

Multimodal Social Semiotics allows us to see how these cultural influences are reflected in the way amulets are presented on social media.

The integration of these methodologies acquires a clearer understanding of how social media presentations not only exhibit amulets but also contribute to the continuing creation of their value within Thailand's unique sociocultural context throughout the COVID-19 pandemic.

3.2.1 Data Collection and Interpretation

In line with established qualitative research practices, the data were subjected to a thorough thematic analysis. This analysis involves initial coding based on keywords and emergent topics, followed by the identification of recurring patterns and relationships between modalities within the online platforms.

• Data Collection Steps

1) Data Retrieval: Twenty-six sets of Ravipa's "Reminder Collection" were retrieved from the brand's official website, LINE official account, Instagram, and TikTok accounts (2001–2023).

2) Data Capture: Screenshots were taken of relevant postings across all four platforms.

3) Content Scrutiny: The communication elements of the advertised collections were closely examined based on coded themes. This examination involved analyzing keywords like historical narratives, amulet functions, collection labels, customer reviews, and celebrity endorsements.

4) Multimodal Analysis: The investigation focused on the multimodal resources employed to convey messages, such as explanations of amulet characteristics, designated names, curated collections, historical accounts, audio and visual media, and visual representations of design elements, materials, colors, and positioning.









5) Theme Development: The data were thoroughly analyzed to identify recurring themes and develop topics. The findings were compared with traditional amulet functions.

6) Pattern Recognition: The analysis looked for patterns and connections between different media types (texts, pictures, and audio) within the chosen platforms.

7) Platform Specificities: The study identified distinctive roles and marketing strategies employed by each digital platform. This explores how different media and communication tactics were strategically utilized to construct the values of modern Thai amulets.

8) Theme Refinement: Through coding, recoding, and extensive notetaking, significant themes relating to coping mechanisms, resilience tactics, and the contribution of multimodality to messages of hope were identified and refined.

Table 1 Research Methodology to Unveil the Values of Contemporary Thai Amulets

No.	Digital Platform	URL/ Traffic Address	Aspects of Analysis			Steps of Data Collection & Interpretation		
			Thematic Contents	Multimodal Resources	Advertised Amulet Categories	Ethical Considerations	Limitations	Validity
1.	Website 	www.ravipa.com 	Discourse concerning Powers, Meanings, Qualities, and Functions of Amulets	<ul style="list-style-type: none">Textual descriptions of amulet qualities,Allocated names,Designed collections,Historical narratives,	<ul style="list-style-type: none">BraceletNecklaceEarringCharmPinStatue	<ul style="list-style-type: none">Top priority,Publicly available digital data,Anonymized & confidential reviewers,Sensitive topic ensuring ethical application	<ul style="list-style-type: none">Not generalizable,Address limitations, Acknowledge biases.	Triangulation, Ongoing reflexive practice.
2.	LINE 	@RAVIPA 						
3.	Instagram 	Ravipaofficial 	Origins of Amulets.	<ul style="list-style-type: none">Collection categories,Audio-visual clips,Visual depictions of designs, materials, colours,Spatial arrangements, perspectives.				
4.	TikTok 	Ravipajewelry 	Customers' Reviews on Amulet's Impacts					
			Presentations of Thai and Foreign Celebrity Testimonials					

3.2.2 Ethical Considerations, Validity, and Reliability

This section outlines the ethical considerations, validity, and reliability measures employed in the research.

• Ethical Research

This study prioritized ethical principles throughout. Because the brand makes most data publicly available, formal ethical consent is not required. However, anonymity and confidentiality are ensured for reviewers. The analysis focused solely on the publicly available digital representations of the amulets, with respect to individual amulet users who were not to reveal or judge their personal experiences or beliefs. No source funded this research; therefore, this research is transparent and follows the ethics of research.

• Sensitivity and Transparency

As the study's topic is rather emotionally sensitive, dealing with the anxieties and coping mechanisms of the young generations during the pandemic, it is crucial to remain mindful of ethical research practices throughout the analysis and dissemination of findings.

• Limitations and Transparency

Findings may not be directly applicable to other amulet types, communities, or post-pandemic scenarios. Addressing limitations and considerations is crucial for research transparency and validity. Findings are presented with appropriate cautions, acknowledging any potential biases or limitations.

- **Enhancing Credibility and Validity**

The study utilized two key strategies: 1) triangulation, which involves incorporating various data sources and analytical methods; and 2) reflexive practice, which ensures ongoing self-reflection and critical analysis throughout the research process.

4. Findings

The analysis drew on 946 online postings from 26 sets of “Ravipa: Reminder Collection” retrieved from the brand’s official website, LINE account, Instagram, and TikTok accounts from 2021 to 2023.

4.1 The Eight Values of Modern Thai Amulets

The amulet collections, encompassing diverse items like bracelets, necklaces, and sculptures, are associated with the eight key values:

- 1) Wealth and Prosperity
- 2) Love, Mercy, and Charm
- 3) Luck and Success
- 4) Wisdom, Knowledge, Creativity, and Intelligence
- 5) Protection
- 6) Power
- 7) Health
- 8) Fame and Prestige

While traditional values, i.e., wealth, love, success, and protection, remain prominent, the pandemic era witnessed a rise in focus on knowledge, fame, and health, demonstrating the brand’s ability to connect with young audiences impacted by the pandemic.

4.1.1 Sacred Collections from Thai Buddhism, Hinduism, and Chinese Mahayana Mythologies

These commercially promoted values are portrayed through twenty-six sets of amulets referencing various religious figures:

- i. Thai Buddhism: five narratives, including Naga (wealth, success), Phra Mae Thorani (wealth), the Buddha’s Crown (fame), Sivali (wealth, luck), and Vanessa (wealth, protection).
- ii. Hinduism: eleven figures, including Lakshmi (wealth, love), Parvati (love, success), Saraswati (knowledge), Trimurti (love), Shiva (protection), Kali (protection), Trishakti (success), Moosika (success), Krishna (love) Brahma (success) and Ganesha (success).

iii. Chinese Mahayana: eleven figures, including Pixue (wealth), Cashien (wealth), Yue Lao (love), Nezha (victory), Quilan (luck), Guanyin (mercy), Guan Yu (power), Mazu (love), Yin Yang (love) and Sun Wukong (power, success, wisdom).

Among these diverse collections, Trimurti (love), Sivali (luck), and Naga (protection) were the first three introduced sets in 2021, reflecting the pandemic era's focus on these values.



Figure 2 The First Three Sacred Figures Created by Ravipa emphasize (i) love, (ii) luck, and (iii) success. Accessed: <https://ravipa.com/blogs/inspiration-reminder/สร้อยข้อมือศักดิ์สิทธิ์-11-องค์>

ศักดิ์สิทธิ์และ-8-เทพเจ้าเงิน-ravipa-reminder

4.1.2 Symbolic Meanings of Thai Amulet Values

The prevalence of the eight identified values across the amulet collections is as follows.

Most prominently promoted value (10 collections each)

Wealth and Prosperity:

4 Thai Buddhists: Naga, Phra Mae Thorani, Sivali, and Vanessa

4 Chinese Mahayanas: Pixue, Cashien, Quilan, and Yin Yang

2 Hindu Goddesses: Lakshmi and Trishakti

Secondary Values (7 collections each)

Love, Mercy, and Charm:

4 Chinese Mahayanas: Guanyin, Yue Lao, Mazu, and Yin Yang

3 Hindu Gods or Goddesses: Trimurti, Trishakti, and Parvati

Luck and Success:

3 Hindu Gods or Goddesses: Ganesha, Parvati, Trishakti, and Mooshika

2 Chinese Mahayanas: Sun Wukong, and Nezha

1 Thai Buddhist: Naga

Balanced Representation (5 collections each)

Wisdom, Knowledge, Creativity, Intelligence & Protection:

3 Hindu Gods or Goddesses: Trishakti, Ganesha, and Saraswati

2 Chinese Mahayanas: Guan Yu and Yin Yang

Limited Focus (2 collections each)

Power:

1 Hindu Goddess: Trishakti

1 Chinese Mahayana: Guan Yu

Health:

1 Hindu God: Brahma

1 Chinese Mahayana: Yin Yang

Single Collection

Fame and Prestige:

1 Thai Buddhist: Buddha's Crown

Mixing and Matching

The collections showcase a blend of figures from various faiths, reflecting the multifaceted nature of beliefs and the strategic use of symbolism to cater to the desires of the young audience.

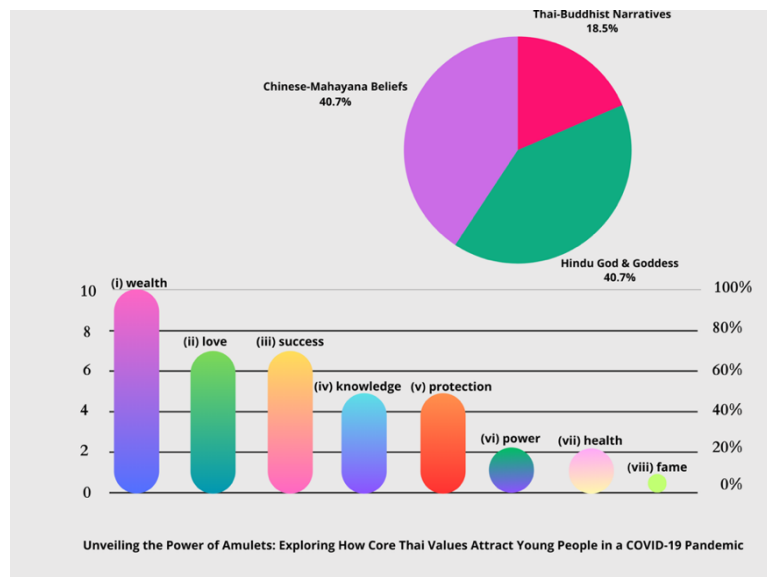


Figure 3 Values of Thai Amulets Appealed to Young Generations During COVID-19

4.1.3 A Modern Take on Tradition to Attract Young Collectors

The focus on success, wisdom, wealth, and protection was purposely selected to attract young collectors whose aspirations are apparently described as “determination to succeed,” “being excellent,” “having financial freedom,” “being independent,” and “being loved.” The young generations also have fears about uncertainty in their lives, especially from factors they cannot control. A study by Vacchiano (2023) on the psychological impact of the COVID-19 pandemic on young people revealed high clinical depression, anxiety, and loneliness levels among 593 young people with and without mental health care needs. Ravipa’s products tap into these opportunities to fulfill their hopes and fears while considering designs that match their fashion preferences.

Amulet collections are strategically curated to resonate with the aspirations and anxieties of the young generation. The brand recognizes the desire for success, financial freedom, and love while acknowledging the fear of uncertainty and loneliness often prevalent amongst this demographic. This insight is reflected in the themes and design choices of their top collections (shown below).

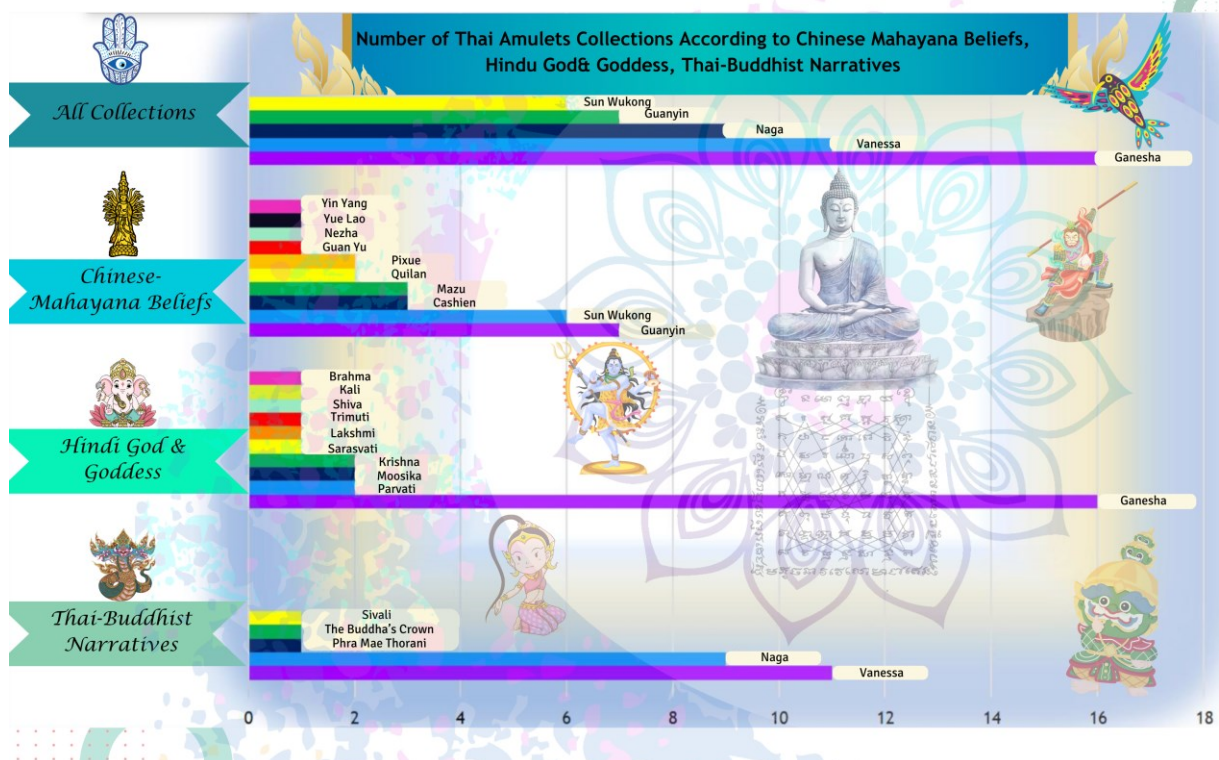


Figure 4 Dominant Collections of Thai Amulets During COVID-19

Top Collections by Faith

- **Hindu God/Goddess:** Ganesha, symbolizing success, wisdom, and intelligence, stands out as the most prominent collection, with 16 styles across 9 sets of bracelets in 17 different styles, 6 sets of necklaces, and a pin.

- **Thai Buddhist:** Vanessa and Naga, classic themes in Thai Buddhist tales, take the top two spots, each representing with 11 styles of wealth, prosperity, and protection.

- **Chinese Mahayana:** Guanyin, associated with love and charm, and Sun Wukong, linked to success, are the brand's frontrunners in this category.

4.1.4 Bridging the Gap Tradition and Trend

By understanding that young collectors value aesthetics and spiritual significance, the brand blends tradition with modern aesthetics. As they undergo traditional “*plūk-sek*” – a blessing ritual that monks or religious leaders perform, imbuing them with spiritual potency – their designs are also trendy, allowing wearers to incorporate these amulets seamlessly into their everyday style. Interestingly, some customers are willing to wait for auspicious blessing times and dates, demonstrating the brand's ability to bridge the gap between tradition and youthful preference for fashionable accessories. Beyond traditional amulets, the brand offers bracelets, necklaces, and earrings, attracting a broader audience seeking spiritual items in various forms. Their success highlights how adapting traditional practices to modern preferences can resonate with domestic and international consumers. See Figure 5.



Figure 5 The Consecrating Ceremony of the Naga Collection

Accessed: <https://www.tiktok.com/@ravipajewelry/video/71632447996769103>

4.2 Decoding Multimodal Discourse of Modern Thai Amulets

In a world increasingly dominated by digital communication, Ravipa utilizes a multimodal strategy incorporating visual design, language, gestures, spatial organization, sound, and movement across their website, Line, Instagram, and TikTok apps to ensure effective communication of the eight core values woven into contemporary amulets.

4.2.1 Linguistic Storytelling

The names of each amulet collection are drawn from sacred figures from three religious beliefs: Buddhism, Hinduism, and Chinese Mahayana. These represent the diverse spiritual traditions that have influenced Thai culture throughout history.

Website content relating to the amulet collections is available in Thai and English. For each collection, the brand also offers chants for blessings from the gods in Thai, English, and Chinese versions. The chants allow individuals to express their faith in the sacred figures and their hopes for their requests to be granted. These linguistic elements signify Ravipa's mastery in appealing to these cultural artifacts and reaching out to Thai and international audiences.

Understanding that aspirations for success, love, financial security, and a sense of stability in an uncertain world of COVID-19 drive young adults, the brand speaks the language of its target audience, which directly addresses these desires. The contents reflect clear and concise language. For example, words like "wealth," "love," "success," and "protection" resonate with young people's anxieties and hopes, making the amulets instantly relevant.

The brand also uses evocative language to illustrate a vivid picture of each amulet's purpose to avoid generic descriptions. For instance, the concept of "wealth and prosperity" is brought to life with colorful phrases like "great god of treasure" and "born with a silver spoon," conjuring images of abundance and fortune. Similarly, "love, mercy, and charms" are also embodied by lexical choices like "God of love," "Goddess of love," "true love," "the God of attraction," "to enhance your charm," and "helps you to be loved by all," rendering an emotional connection with the wearer's desires for love and compassion.

Other various alleged functions are also highlighted through keywords and descriptions, including "God of wisdom," "Goddess of knowledge for speech and arts," for the concept of "Wisdom, Knowledge, Creativity & Intelligence"; "Deva who banishes dangers," "Creator god preventing dangers," "Divine protector," "Destroyer of evil forces" for "Protection"; "God of war," "attracting loyal companions," "overcoming challenges" for "Power" aspect; "Preventing illness," "symbol of balance," "leading to happy life" for "Health" concept; and "enhancing merit," "attracting recognition," and "signifying superpower" for "Fame & Prestige."



Figure 6 Prayers for God's Blessing in Thai, English, and Chinese from Ravipa's Website
 Accessed: <https://ravipa.com/blogs/news/new-trishakti-the-three-supreme-goddesses-of-success>

By recognizing that some young adults may not possess a deep understanding of traditional Thai Buddhist beliefs, the brand strategically uses language evoking a sense of spiritual worth and desirability to bridge this gap. A term like “white magic” is used to ensure that their amulets are crafted with good intentions, unlike those of “black magic.” “Auspicious” also highlights the sacred nature of Ravipa's amulets, holding the same level of sacredness as those blessed by renowned monks or temples. Their additional references to specific gemstone properties add an extra layer of mystique and spiritual significance. This approach makes the amulets appealing even to those unfamiliar with the intricacies of Thai Buddhist tradition.

A textual element is employed to describe gemstone properties, which also highlights the sanctity of each amulet collection with selected gemstones in the design. This description elevates gemstones beyond simple materials. Phrases like “immortal fortune” and “purify negative energy” paint a picture of extraordinary powers. Similarly, the terms “stone of courage” and “barrier against lower energies” position them as powerful guardians. This emphasis extends beyond practicality, using evocative language to imbue the gems with a sense of sanctity and desirability. This strategy likely targets younger audiences unfamiliar with Thai Buddhist traditions and arouses their attention through the power of words and the promise of spiritual benefits. See Table 2.

Table 2 Samples of Linguistics in Constructing Meanings & Powers of Thai Amulets

Function	Sample of Employed Lexical Choices	Description
(i) Wealth & Prosperity	enhance fortune, richness, prosperity; deva of wealth; bringing luck	Promote financial well-being and abundance.
(ii) Love & Charm	God/goddess of love, true friendship, enhancing charm	Attract love and positive relationships.
(iii) Wisdom & Intelligence	God of wisdom, Goddess of knowledge, speech, and arts	Enhance knowledge, learning, and decision-making abilities.
(iv) Luck & Success	removing obstacles, accelerating accomplishments, career development, happy family life, making dreams come true	Attract good fortune, and success in various aspects of life.
(v) Protection	banishing dangers, preventing evils, divine protector, destroyer of evil forces	Safeguard against harm and negativity.
(vi) Power	God of war, honest subordinates, loyal companions, preventing betrayal	Enhance strength, influence, and ability to overcome challenges.
(vii) Fame & Prestige	enhancing merit, prestige, reputation	Attract recognition and success.
(viii) Health	preventing illness, a symbol of balance, happy life (physically & mentally)	Promote good health and well-being.

4.2.2 Visual Communication: A Multifaceted Symbolic Approach

Beyond words, visual features such as design, materials, shapes, and colors highlight modern amulets. They complement linguistic descriptions – to create a captivating experience for the young audience. Building on Kress and van Leeuwen's (2006) concept of multimodality, visualization takes center stage. Symbolic elements collaborate to construct distinct meanings for each amulet collection, fostering differentiation within a competitive market.

• Recognizable Symbols

For some collections, the imagery is straightforward, appearing with distinctive designs that resemble or signify recognizable symbols or representations of sacred entities.

For example, in the Naga bracelet, the design with a slithering three-feature dimensional snake-alike figure is made with silver and gold placed in the middle of the black or green nylon string, symmetrically embellished with silver metal on the left and right sides. These visual compositions resemble a mythical serpent deity that signifies success, wealth, and prosperity, according to Thai Buddhist narratives, in which wealth and prosperity are returned to the worshippers. This instantly recognizable symbol probably leaves no room for misinterpretation among Thai Buddhists who share a mutual socio-cultural background. See Figure 7.



Figure 7 Naga Collection with Recognisable Symbols Accessed

<https://ravipa.com/collections/ravipa-reminder-พระพิฆเนศ>

- **Universally Appealing Designs**

Through their recognizable designs, some amulets, like the Pixiu bracelet, rooted in Chinese Mahayana beliefs, transcend cultural boundaries. This mythical lion-like creature, lacking an anus, symbolizes wealth, good fortune, and attracting money. The design itself conveys these universally understood meanings, aligning perfectly with the contemporary values that Ravipa emphasized. This conveyance makes the amulet's purpose instantly clear to a wider audience. However, more profound interpretations of certain amulets might still require some shared cultural background for complete understanding.

- **Abstract Representations**

Not all amulets rely on readily identifiable symbols. For instance, The Yin Yang bracelet from Chinese Mahayana beliefs utilizes an abstract black-and-white swirling shape of metal decorated with gemstones and two silver metals put on the well-proportioned left and right edges. According to traditional Chinese philosophy, Yin, presented with the black swirling shape side, is associated with femininity, darkness, quiet, inactiveness, inward focus, mystery, and the moon. On the other hand, Yang symbolizes masculinity, brightness, excitement, courage, transformation, and the sun. In combining Yin and Yang, the collection signifies opposing but interrelated forces believed to reflect harmony, repel negative energy, and attract positive vibrations. The visual design frequently links with physical and mental health, good decision-making, and success and is occasionally interpreted as attracting an ideal soul mate and living a fulfilled life. The brand then allocated five values to the Yin Yang amulet: wealth and prosperity, love and charm, wisdom, knowledge and intelligence, protection, and health. This design resonates with the concept of Yin and possibly requires some explanation for those unfamiliar with the symbolism.

• Combining the Abstract and the Recognizable

Unlike other recognizable designs, some collections blend abstract representations and meaningful gemstones to symbolize holy figures and their power qualities. For example, the Phra Mae Thorani collection from Thai-Buddhist narratives is designed with two different styles. The first features a silver water droplet in the center, embellished by well-balanced silver elements on the left and right sides of an aqua-blue string. The droplet's shape resembles a lotus flower, symbolizing purity and earthly abundance. The blue color reinforces the theme of signifying purity and prosperity. The second style is made with a sky-blue topaz gemstone, which is thought to prevent negative energy and promote mental stability. According to the Theravada Buddhism anecdote, Phra Mae Thorani, personifying the Earth Mother, aided the Buddha-to-be in defeating Phaya Mara (the great evil) by squeezing her hair filled with water, causing a downpour to swipe away the demon. The priest eventually became the Buddha.

This story signifies Phra Mae Thorani's role in the Buddha's enlightenment. Phra Mae Thorani's collection symbolizes spiritual purity and unlimited richness. To fully grasp the meaning behind these visualized semiotic resources requires a more profound socio-cultural background than the identifiable designs. While the overall aesthetic design might be grasped intuitively, a deeper understanding of Thai cultural traditions will unlock the richer symbolism embedded within.

• Identical Designs with Purpose

A few amulets, like the Shiva and Kali bracelets, share identical black gemstone and string designs. This seemingly simplistic approach is deliberate. Black is a color associated with protection against evil and the ability to control difficult situations. By using the same design for both deities, Ravipa emphasizes their shared power in warding off negativity. See Figure 8.



Figure 8 A Variety Abstract, Universal Combining of Identical Amulet Designs

Accessed <https://ravipa.com/collections/ravipa-reminder-พระพิฆเนศ>

4.2.3 Beyond Words and Images: A Multimodal Experience

While language and visuals form the foundation of Ravipa's communication strategy, they incorporate additional elements to cultivate a truly immersive experience.

- **Movement and Gestures**

Using animation and celebrity testimonials, these brands bring the claimed extraordinary benefits of their amulets to life. These dynamic visuals add an engagement layer, particularly for young audiences accustomed to fast-paced online content.

- **Spatial Arrangements**

The three-dimensional aspects of the amulets are not neglected. High-quality product images and videos depict the amulets from various angles, allowing viewers to appreciate their depth and craftsmanship.

- **Sounds and Aural Effects**

While not as prominent as the other elements, sound effects might be used subtly to emphasize design elements or create a specific mood. While speaking the language young adults understand, the brand utilizes aural elements to create a sensory experience that enhances their intended functions.

By strategically using this multimodal approach, Ravipa effectively bridges the gap between traditional Thai amulets and a modern audience. See Figure 9.



Figure 9 Top Five Collections: Ganesha, Vessana, Naga, Guanyin and Sun Wukong
Accessed <https://ravipa.com/collections/ravipa-reminder-พระพิณเนศ>

5. Discussion

This section examines Ravipa's seven multimodal strategies and their influence on young audiences' communication experience, then discusses the significance of multimodality in understanding contemporary Thai amulets.

5.1 Multimodal Product Design: A Bridge Between Tradition and Modernity

Unlike conventional talismans, which are often bulky and decorated with complex designs that might not resonate with younger generations, Ravipa's approach to product design reflects a conscious move away from this tradition, highlighting modern design individualization while preserving tradition.

Clean lines and a focus on form over embellishment cater to the target demographics' artistic preferences. These amulets, which have "minimalist and stylish aesthetics," seamlessly integrate into contemporary fashion choices, blurring the lines between religious objects and trendy accessories.

The use of "personalization" through materials and design, such as precious metals, gemstones, and modular designs, empowers wearers to personalize their amulets. This personalization caters to the growing desire for self-expression and individuality prevalent among younger Thais. This finding corroborates earlier research that noted how this cultural backdrop and the subtly incorporated "mu" aspects, which are intended to help Gen Y and Z achieve their goals in life, have enabled a thriving "Saimu" industry that sells amulets and magical items (Thansettakij, 2024).

Despite the modern makeover, Ravipa maintains the core of being "sacred white magic" amulets. All pieces undergo a "plūk-sek" – a blessing ceremony that revered monks conduct on auspicious times and dates. This adherence to "white magic" emphasizes the positive protective qualities of the amulets, ensuring a connection to tradition amidst the contemporary aesthetic. This is also consistent with the statements made by Tambiah (1984) and McDaniel (2015) that venerable monks or nuns typically bless amulets,

Ravipa's contemporary artistry, unique design, and use of carefully selected materials justify its higher price point compared to other jewelry brands, ranging from 1,890 to 12,900 baht per piece. By strategically fusing tradition with modern design trends, these present-day amulets are perceived as a unique blend of spiritual connection and fashionable self-expression. The pricing approach positions the brand as a premium craftsmanship priced for contemporary, affluent individuals who respect handcrafted artistry, to target a niche market that includes not just modern young people but also those with significant purchasing power.

While excelling in practicality, such as durability, comfort, and style, Ravipa jewelry fosters emotional connections. Customer testimonials highlight how the pieces influence various aspects of life. For the work and career realm, they helped increase confidence, and problem-solving is believed to lead to career success, while customers associate Ravipa pieces with financial gains and prosperity when it comes to luck and fortune. The jewelry is believed to attract love, strengthen bonds, and improve communication in the areas of love and relationships. Moreover, some believe it contributes to improved health and safe travels. This emotional connection creates a unique value proposition for Ravipa. Previous research (Intaraweerasuk, 2019; Hengtrakul, 2020; Thansettakij, 2024) has also found that Thailand's strong belief in “Saimu” is motivated by goals for various elements of life.

5.2 Multimodal Symbolic Values: Reinterpreting Meanings for a New Generation

The brand reinterprets traditional values of Thai amulets to resonate with the aspirations and anxieties of Gen Y and Z, particularly in the face of the COVID-19 pandemic, by referring to strategies like modernizing traditional values, adapting to the specific landscape, and embracing diversity.

Traditional values of wealth, prosperity, love, and protection are reframed to speak to the contemporary concerns of young adults. Career advancement, rapid success, and financial security become central themes, reflecting the anxieties and aspirations of a generation grappling with a global pandemic.

In responding to the pandemic, the emphasis on health, protection, and overcoming challenges aligns perfectly with the anxieties heightened by the pandemic. This strategic reinterpretation demonstrates the adaptability of amulet values and their enduring relevance in providing comfort and hope.

The inclusion of deities from various religious traditions like Ganesha (Hinduism) and Vanessa (Chinese Mahayana) reflects the multicultural character of Thai society. It caters to the diverse spiritual needs of younger Thais. This resonates with the variety of revered characters, including Buddhas, monks, gods, historical personalities, and legendary animals, such as in Stengs (1998) and McCargo (2009).

Ravipa's focus on luxury materials, potential celebrity connection, and limited production suggests their amulets could signify social status among young Thais. Media representations and Internet hype can help them become even more prestigious. Remarkably, these amulets could potentially unite traditional Thai amulets with contemporary fashion, appealing to young Thais looking to balance tradition and style. Moreover, the brand's message of love, social responsibility, and charity might foster a sense of community among

young Thais who share these values. Additionally, the trendy design could position them within a fashion-forward group.

According to the Social Construction of Reality, Ravipa creates the appearance that their amulets are distinctive and sought-after by employing high-end materials, restricted manufacturing, and potential celebrity connections. This boosts the perceived value of younger Thais and promotes them as status symbols. Ravipa's amulets, on the other hand, skillfully bridge the ancient and modern divide by offering stylish replacements. Young Thais who value both heritage and contemporary design may find this intriguing. Furthermore, the brand's message of love, social responsibility, and charity generates a feeling of community among young Thais who share these values, which is critical for both community and fashion identity. Being the possessor of the Ravipa amulet becomes a mark of group affiliation. Added to that, the modern style brings the amulets to a stylish level. Having one shows dedication to a community that values fashion and social responsibility. It is thought that Ravipa's approaches increase the significance and value of their amulets, which may impact young Thai people's perceptions of their social standing and sense of communal identity.

5.3 Multimodal Resources in Meaning-Making: A Symphony of Communication

Ravipa employs different multimodal resources that work in concert to create a rich and engaging communication experience for young audiences.

- **Linguistics: Clear Communication with Modern Distinction**

The brand employs clear and concise language to explain the specific benefits of each amulet. They target universal desires like wealth, love, luck, and success, using contemporary vocabulary that resonates with younger generations. Expressions like “attracting career development” or “enhancing charm” make amulets relevant to modern audiences. The brand strategically utilizes the concept of “white magic” to position amulets as instruments of positive change, whereas “auspicious” implies sacredness equal to ones blessed by monks. Each collection is consecrated only on lucky days, potentially delaying delivery for months, emphasizing the amulets' unique power.

Employed linguistic elements also work to bridge cultural divides. Names drawn from Buddhism, Hinduism, and Chinese Mahayana reflect Thailand's diverse spiritual history. Their website, available in Thai and English, caters to local and international audiences. Each collection even comes with blessings (prayers) in Thai, English, and Chinese. These multilingual prayers act as a bridge for people to express faith and hope to the deities.

Beyond websites, online platforms allow for richer presentations. Here, formal and informal language can coexist, with emojis and slang adding a relatable touch. This empowers

Ravipa to tell compelling stories about amulets, their materials, designs, and powers, effectively drawing young audiences in. See Table 3

Table 3 Multimodal Elements to Construct the Values of Thai Amulets

Multimodal Element	Significance	Interpreted Meaning (Thai Context)	Example
Visual	<ul style="list-style-type: none"> Shape & Form Color Symbols & Iconography Material & Texture 	<ul style="list-style-type: none"> Convey cultural meanings and spiritual associations. Enhance perceived value and auspiciousness. Reflect contemporary aesthetics. 	<ul style="list-style-type: none"> Round shapes (completeness, wholeness) Gold (wealth, prosperity) Garuda feathers (protection) Precious metals & gemstones
Linguistic	<ul style="list-style-type: none"> Descriptive Text Naming 	<ul style="list-style-type: none"> Clarify meaning, function, and associated deity. Make benefits readily accessible. 	<ul style="list-style-type: none"> "Ganesha Success" amulet Information on Phra Lak's connection to Buddha's teachings
Spatial & Aural	<ul style="list-style-type: none"> Physical Design Positioning on Body Narrated Sound Vocal & Music Scores 	<ul style="list-style-type: none"> Ensure comfort for everyday wear. Imbue personal significance and connection. 	<ul style="list-style-type: none"> Size and weight suitable for constant wear Worn close to the heart or sacred spots (wrist, neck)
Kinetics	<ul style="list-style-type: none"> Introducing new collections, ideas, designs and values Targeted advertising Dynamic content creation and dissemination Livestreaming - live interaction Sharing experiences 	<ul style="list-style-type: none"> Endorse qualities and effectiveness of the amulets. Promote more interaction and engagement with targeted audience. Build up virtual amulet communities 	<ul style="list-style-type: none"> Broadcasted scoop introducing to amulet collections. Animations of religious character Close depiction on movement & action of sacred deities Celebrity interview & endorsements on amulets Promotional discourse o. origins and effectiveness

• **Visuals: Captivating Storytelling Beyond Words**

Visuals are a dominant force in shaping the meaning of these amulets. Ravipa employs a variety of visual elements showcasing design, materials, forms, and colors. These cater to a shared cultural background but require varying levels of interpretation. Captivating photo stories, data visualizations, and presentations that efficiently convey intricate details. Visuals also highlight the scarcity of amulets, emphasizing the significance of votive offerings and consecration ceremonies.

• **Gesture and Spatiality: Creating a Virtual Sanctuary**

Ravipa incorporates gestures to express the movement and body language of deities. Emojis and animated avatars further enhance online communication, allowing young audiences to connect with the values and significance of amulets on a deeper level. Spatial elements are crucial in online environments. The way amulets are arranged on websites, LINE chats, and Instagram posts creates an engaging user experience. Imagine subtle gestures and spatial arrangements in images conveying the size, shape, and depth of amulets, granting viewers a more complete picture.

• **Aural & Kinetic: Adding Layers of Dynamism and Engagement**

Sound effects, background music, and spoken words are employed to create a captivating atmosphere, convey emotions, and provide information. These elements complement and reinforce the power of linguistics and visuals.

Kinetic elements play a significant role in online communication. Ravipa utilizes celebrity endorsements and animated religious characters to enhance the presentation of amulets and capture the attention of younger audiences. Interactive features on social media further bolster engagement.

By strategically deploying these multimodal resources, Ravipa breathes life into contemporary Thai amulets, making them relatable and meaningful to a younger generation accustomed to a dynamic and immersive digital environment.

5.4 Multimodal Digital Platforms: Expanding the Reach and Redefining the Experience

The Internet and social media platforms have become powerful tools for shaping and reinforcing the values associated with Thai amulets today. This digital landscape complements traditional methods, creating a dynamic and multifaceted approach to reaching a wider audience, particularly Gen Y and Z.

- **Websites: A Foundational Hub for Information**

Websites serve as the foundation of Ravipa's online presence. Utilizing Web 4.0 capabilities, they provide comprehensive information about amulets, their benefits, and their cultural significance. This detailed content establishes trust and positions the website as a credible resource for potential customers, locally and globally.

- **LINE: Fostering Community and Direct Communication**

This popular messaging app in Thailand acts as a direct communication channel between Ravipa and its audience. They strategically use LINE for targeted messaging, keeping customers informed about new offerings and important updates while avoiding information overload. This personalized approach fosters brand loyalty and a sense of community.

- **Instagram: A Visual Feast Highlighting Aesthetics**

Instagram, a visual-based platform, complements the information presented on websites. Ravipa utilizes high-quality images and videos to showcase the aesthetics of amulets, their intricate designs, and the craftsmanship involved. This focus on visual storytelling enhances brand image and strengthens emotional connections with potential customers.

- **TikTok: Engaging with Short-Form Content and User-Generated Narratives**

TikTok caters to a younger demographic with its emphasis on user-generated content and real-time interaction. Ravipa leverages this platform creatively. Short videos showcasing success stories and testimonials from satisfied customers or influencers can be particularly

persuasive. Livestreaming events featuring spiritual figures further enhance the interactive experience, allowing viewers to ask questions and potentially purchase amulets directly.

5.5 Multimodal Communication Strategies: A Tailored Approach for Young Audiences

Ravipa's innovative marketing strategies showcase the effectiveness of a multimodal approach in promoting their "Reminder Collection" of Thai amulets through:

- **Experiential Marketing**

Understanding the importance of aesthetics for young consumers, Ravipa utilizes trendy designs and visually appealing marketing materials that seamlessly integrate with contemporary trendy styles in engaging customer experiences. They also employ adventure tourism marketing to create promotional content showcasing amulets in adventurous settings. Ravipa's immersive campaigns, like trips to sacred sites, e.g., the Naga Cave⁹. Visiting shrines of famous holy deities or spiritual retreats allow customers to connect with the amulets in a meaningful way.

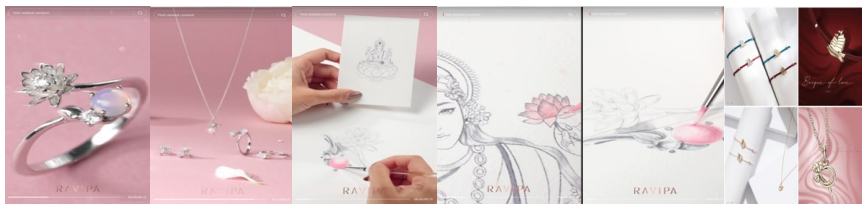


Figure 10 New Lakshmi Collection with Minimal Trendy Design

Accessed <https://ravipa.com/collections/ravipa-reminder-พระพิฆเนศ>

- **Social Media Engagement**

Ravipa actively engages with its audience across multiple platforms. It utilizes websites, LINE, Instagram, and TikTok apps to foster a sense of community and facilitate direct communication with potential customers.

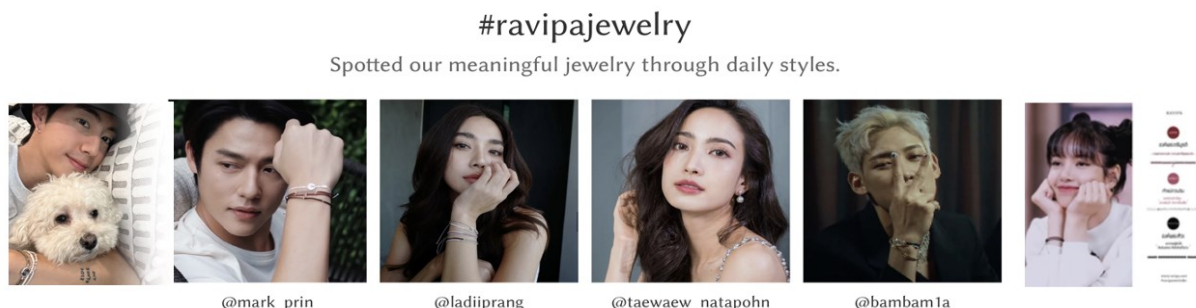


Figure 11 Ravipa's Celebrity & Influencer Marketing Strategy

⁹ The place is in Thailand's north-eastern province of Bueng Kan.

- **Celebrity & Influencer Marketing**

The brand embraces celebrity endorsements in partnering with celebrities who reflect brand values, and the target audience leverages their influence to promote products. Ravipa has celebrities wear amulets, share experiences, or endorse them on social media. It also collaborates with social media influencers in the spiritual or fashion industry to generate organic word-of-mouth recommendations and amplify brand awareness. Influencers can showcase amulets in their everyday lives, demonstrating their versatility and integration into modern lifestyles, allowing Ravipa to tap into a loyal audience and increase brand awareness and sales.

- **Impulsive Purchasing Through Strategic Pricing and Redeemed Award**

Ravipa understands the impulsive purchasing tendencies often associated with younger demographics. They employ targeted pricing strategies to segment their customer base, making certain amulets more accessible and enticing for spontaneous purchases, i.e., 11/11 Mega Sale, Customers' Redeemed award, or Buy 3 Get 1 Free or for specific bracelet collections, etc.

- **Corporate Social Responsibility**

In partnership with charities or social causes, Ravipa can attract like-minded customers. The brand owner often informs the company's support of marginalized communities or spiritual well-being initiatives that part of the proceeds from the sales of their amulet collection will be used for charitable purposes, such as donating to temples, orphanages, and injured and abandoned animals. Besides, the brand also takes part in activism marketing by taking a stand on social issues that align with brand values and attract consumers who value similar causes. Recently, the brand also participated in movements for gender equality, social justice, and environmental sustainability.

- **Global & Multicultural Marketing**

Resonating with different cultures is key to reaching international audiences. Ravipa makes its media available for both local and global customers; for example, it translates materials into specific languages, incorporates cultural symbols, and understands regional amulet significance.



Figure 12 Positive Comments of Amulet Power as Ravipa's Testimonials Strategy
Accessed www.ravipa.com

- **Building Brand Recognition**

By highlighting their national and world-class awards, Ravipa validates brand quality and success, which can significantly attract potential customers. The awards serve as a form of social proof and increase their trust in the brand, making them more willing to try the brand's products or services.

- **Testimonials & Social Listening**

Positive comments and reviews from Ravipa's customers showcase testimonials to be achieved by the power of their amulets. The sharing of positive customer experiences builds trust and influences potential customers.

By combining these strategies, Ravipa can create a strong marketing approach that promotes its products while positioning it as a brand dedicated to social good, spiritual well-being, and cultural preservation. This multimodal communication strategy leverages the power of online platforms, trendy aesthetics, and influencer marketing to create an engaging experience for young Thai consumers. This approach fosters trust and brand recognition and, ultimately, drives sales.

5.6 Multifaceted Religious Faiths: A Reflection of Societal Transformation

Ravipa's collections, ranging from bracelets to statues, incorporate figures from diverse religious traditions. This is not a deviation but rather a reflection of the evolving Thai religious landscape, which combines spiritual diversity with the adaptability of the amulet market.

Thai society, while predominantly Theravada Buddhist, displays a remarkable openness to influences from Hinduism, Chinese Mahayana Buddhism, and Spiritualism. This is evident in the variety of amulets offered by Ravipa, catering to the diverse spiritual needs of the people.

The presence of amulets from various faiths demonstrates the amulet market's adaptability to changing customer preferences. This highlights the business's ability to cater to a wider range of beliefs and practices, ensuring its continued relevance in a society where religious influence is interwoven.



Figure 13 Multimodal Communication Strategies of Modern Thai Amulets to Attract Young Audience During COVID-19

- **Paradoxical Views on Amulets in Buddhism**

While the rise of multi-faith amulets reflects societal trends, it also raises questions within the Theravada Buddhist tradition in two aspects.

- **Emphasis on Self-Reliance vs. External Power**

Theravada Buddhism emphasizes spiritual development and liberation through self-reliance. The veneration inherent in amulet use can be seen as contradicting this core principle. True liberation, according to Buddhism, comes from within, not from external objects.

- **Commercialization and Exploitation**

The commercialization of amulets by some monks and temples raises concerns. Prioritizing financial gain over spiritual guidance can be seen as a threat to Buddhist values. Additionally, marketing amulets as shortcuts to success and security risks exploit the vulnerabilities of laypeople. Buddhist teachings advocate for empirical experience and self-cultivation as the path to a meaningful life. The reliance on amulets for external power can contradict this core belief.

5.7 Multimodal Demography: Understanding the Changing Landscape

The resurgence of amulets among young Thais stems from a confluence of factors. Social media platforms, with their visually compelling content, have become crucial marketing

tools for amulet brands like Ravipa on evolving desires, informed choices, and performance and identity.

- **Shifting Gender Roles and Divergent Desires**

Traditionally, Thai amulets were associated with masculinity and protection. However, this perception is evolving. Young Thai women are increasingly drawn to amulets, seeking not just protection but also fortune, success, and love. Companies like Ravipa acknowledge this shift by offering amulets designed explicitly for female aesthetics and desires. Social media platforms further challenge traditional gender norms by showcasing diverse amulet wearers.

- **Multimodal Narratives and Informed Choices**

The meaning and significance of amulets are conveyed through multimodal narratives. Websites and online stores utilize descriptive text highlighting the historical background, symbolic meaning, and potential benefits of each amulet. Besides, the narratives surrounding the energy of each amulet elevate the status of goddesses to be equally potent and revered as male deities. User reviews and testimonials on online platforms like Instagram and TikTok offer a personal perspective, fostering trust and a sense of virtual community. This multimodal approach provides young Thais with a deeper understanding of amulets and facilitates informed choices.

- **Amulets as Performance and Identity Expression**

The way young Thais wear amulets can be seen as a form of performance. For young men, amulet selection and display might be linked to projecting an image of masculinity, strength, and cultural connection. Young men can also wear amulets representing the power of female deities, like young women. The choice of amulet and how it is worn can become a statement about their values and beliefs. Likewise, amulets can become a fashion statement, reflecting personal style and aspirations for young women. Social media platforms become a stage for this performance, with individuals carefully curating their online image to express their beliefs and identities through amulets. The way they style their amulets can showcase their individuality and creativity.

5.8 Multimodality in Understanding Contemporary Thai Amulets

This section explores the threefold value of a multimodal approach in understanding Thai amulets in the 21st century.

- **A Multifaceted Role**

The study explores the multifaceted role of Thai amulets in contemporary Thai society, particularly among younger generations. It argues that a multimodal approach, considering

various aspects of amulet design, communication strategies, and the digital landscape – is essential for understanding this phenomenon.

- **A Case Study in Multimodality: Modernity Through Multimodality**

Ravipa's approach demonstrates how multimodality can be utilized to make Thai amulets more appealing to young audiences. Their use of stylish designs, symbolic values aligned with contemporary aspirations, and strategic communication through various platforms breathe new life into these traditional objects.

- **Significances of Multimodality**

Examining amulets through a multimodal lens reveals their significance in meeting contemporary demands, fostering inter-generational connection, improving availability, and developing identity representation.

In catering to modern needs, Ravipa demonstrates the shift in design and symbolism, which reflects the fusion of tradition with contemporary expression. This resonates with young Thais seeking a spiritual connection in new forms. Multimodality helps bridge the gap between traditional beliefs and the materialistic outlook of Gen Y and Z. By presenting amulets in a modern light, they become more relatable to younger generations.

Multimodal communication also works to enhance accessibility to the young audience with its mix of texts, visuals, and online platforms, making amulets more accessible to those unfamiliar with traditional practices. Clear explanations and user-generated content empower individuals to make informed choices.

Amulets also become a way for young Thais to express their evolving identities and personal styles. The variety of designs and the way they are worn allows them to identify their individualization and self-expression.

5. Conclusion and Recommendations for Further Research

6.1 Reimagining Tradition: Multimodality and Contemporary Thai Amulets

This section summarizes the key takeaways from the exploration of multimodality and Thai amulets. The study demonstrates how multimodality shapes the contemporary Thai amulet landscape. Examination of Ravipa reveals how various multimodal strategies – design, communication, and digital platforms – cater to young adults' evolving preferences. By bridging the gap between tradition and modernity, Ravipa's approach ensures the continued relevance of amulets in Thai society.

6.2 Recommendations for Further Research

This study recommends three critical areas to understand better how amulets are made, marketed, and consumed in our multimodal world:

- **Perception and Multimodality:** How images, sounds, and text in product design affect customer decisions. Social semiotics analysis (surveys and focus groups) can assist us in learning how customers interact with amulets given in various ways.
- **Customizing Multimodality:** Can design elements, messages, and online presence be tailored to diverse audiences (age groups, tourists)? This study would examine graphics, brand messages, and Internet presence in various target groups.
- **Technology and Multimodality:** How can technology and platforms help create more engaging experiences? This might include analyzing existing examples or proposing new ways to use text, video, and augmented reality to share stories and educate people about amulets.

By applying social semiotics through these areas, we can gain valuable insights into how amulets are communicated, perceived, and consumed in today's information-rich environment.

All in all, this research demonstrates a considerable convergence between Multimodal Social Semiotics and the Social Construction of Reality in understanding the importance of current Thai amulets posted on social media during the COVID-19 pandemic. Analyzing the interplay of visuals, sounds, and text with Multimodal Social Semiotics indicates how amulets operate as a dynamic communication system rather than purely religious artifacts. Furthermore, the Social Construction of Reality sheds light on how the interconnectedness of Thai Buddhism, Hinduism, and Chinese Mahayana beliefs, as well as the social realities of Generation Y and Z, impact the perceived value of amulets. This integrated method displays how social media presentations exhibit amulets while also actively developing their significance within Thailand's unique sociocultural setting. Ravipa exemplifies the importance of a well-planned multimodal approach. By embracing multimodality, historical traditions may be revitalized and resonate with new audiences, ensuring their ongoing relevance in an ever-changing social landscape. This work lays the path for future research into the dynamic interaction between tradition, social media, and the ever-changing value of cultural objects.

References

- Adami, E., & Kress, G. (2014). Introduction: Multimodality, meaning-making, and the issue of “text.” *Text & Talk*, 34(3), 231-237. <https://doi.org/10.1515/text-2014-0007>
- Baker, C., & Phongpaichit, P. (2013). Protection and power in Siam: From Khun Chang Khun Phaen to the Buddha amulet. *Southeast Asian Studies*, 2, 215-242. https://doi.org/10.20495/SEAS.2.2_215
- Bakhtiary, M. J., & Behzadi, M. (2023). Digital storytelling: Unleashing the power of narrative in the digital age. https://www.researchgate.net/profile/Mohammad-Javad-Bakhtiary/publication/372133782_Digital_Storytelling_Unleashing_the_Power_of_Narrative_in_the_Digital_Age/links/64a5c5fdb9ed6874a5fc6f79/Digital-Storytelling-Unleashing-the-Power-of-Narrative-in-the-Digital-Age.pdf
- Berger, P. L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. Doubleday.
- Bezemer, J., & Kress, G. (2015). *Multimodality, learning and communication: A social semiotic frame* (1st ed.). Routledge. <https://doi.org/10.4324/9781315687537>
- Bock, M., & Pachler, N. (Eds.). (2013). *Multimodality and social semiosis: Communication, meaning-making, and learning in the work of Gunther Kress*. Routledge.
- Chaihanchai, P., & Anantachart, S. (2021). Similarities in differences: Lifestyles of Generation Y consumers. *Journal of Communication Arts*, 39(2), 189-209.
- Chanchaiy, P., Sripathanachote, T., & Prabhavong, W. (2023). Behaviour and belief attitudes in renting sacred stone bracelets of women in Bangkok. *Santapol College Academic Journal*, 9(2), 196-207.
- Chirapravati, M. L. P. (1997). *Votive tablets in Thailand: Origin, styles, and uses*. Oxford University Press.
- Chotidilok, S., & Rungra, P. (2017). ตุ๊กตาลูกเทพ : การผลิตซ้ำวาทกรรม “ไม่เชื่ออย่าลบหลู่” และบทบาทของวัตถุมงคลสมัยใหม่ในสังคมไทย (Goddess Dolls: The Reproduction of the Discourse “If You Don’t Believe It, Don’t Disrespect It” and the Functions of Modern Sacred Objects in Thai Society). *วารสารมนุษยศาสตร์และสังคมศาสตร์*, 9, 149-172. <https://doi.org/10.22143/hss21.9.2.13>.
- Cleo Thailand. (2021). 17 แบรนด์เครื่องประดับที่สาวมูฟลาคว่าไม่ได้ [17 Jewelry B=brands that amulet lovers should not miss]. <https://cleothailand.com/2022/03/fashion/13894/>

- Dewi, I., & Jusuf, J. (2022). The role of the Instagram application in increasing brand awareness in companies. *Journal Manajemen, Akuntansi dan Rumpun Ilmu Ekonomi (MAR - Ekonomi)*, 1(1), 44-47. <https://jurnal.seaninstitute.or.id/index.php/marekonomi/article/view/294>
- Grieve, G. P., & Veidlinger, D. (Eds.). (2015). *Buddhism, the Internet, and digital media: The pixel in the lotus*. Routledge.
- Habermas, J. (1991). *The structural transformation of the public sphere: An inquiry into a category of bourgeois society*. MIT Press.
- Hasyim, M., & Arafah, B. (2023). Semiotic multimodality communication in the age of new media. *Studies in Media and Communication*, 11(1), 96-103. <https://journals.sagepub.com/doi/10.1177/0018726720919506>
- Horne, J. L., & McDonough, W. E. (2006). *Cradle to cradle: Remaking the way we make things*. McMillan.
- Huyssen, A. (2006). *Present pasts: Media, politics, amnesia*. Columbia University Press.
- Iamkhorpong, P., & Kosuta, M. (2022). The relationship between Buddhist and animist amulets in contemporary Thailand: PHRA KHRUEANG and KHRUEANG RANG. *Kasetsart Journal of Social Sciences*, 43(1), 53-59.
- Jackson, P. A. (1999). Royal spirits, Chinese gods, and magic monks: Thailand's boom-time religions of prosperity. *South East Asia Research*, 7(3), 245-320.
- Jackson, P. A. (2566). *Capitalism Magic Thailand* เทว มนตรา คาถา เถจิ: ไสยศาสตร์ยุคใหม่กับทุน(ไทย)นิยม [Capitalism Magic Thailand: New Age Sorcery and Capitalism (Thai Edition)]. วิภาวพรรณ นฤปิติ (Trans.).
- Kajai, C., Suksatan, W., Promkunta, N., & Kamkaew, N. (2022). The relationships between stress, stress-coping behaviors, and suicidal risk among Thais who had become unemployed due to the COVID-19 pandemic: A cross-sectional study. *Belitung Nursing Journal*, 8(5), 446-452.
- Katz, R., Ogilvie, S., Shaw, J., & Woodhead, L. (2023). *Gen Z explained: The art of living in a digital age*. The University of Chicago Press.
- Keyes, C. F. (1977). Millennialism, Theravadas Buddhism, and Thai Society. *The Journal of Asian Studies*, 36(2), 283-302. <https://doi.org/10.33546%2Fbnj.2193>
- Kompreyarat, W., & Bunnam, T. (2015). Robust texture classification using local correlation features for Thai Buddha amulet recognition. *Applied Mechanics and Materials*, 781, 531-534. <https://doi.org/10.4028/www.scientific.net/AMM.781.531>

- Kongdee, N., & Prapawong, S. (2022). The creation of contemporary character of Lord Wessuwan in Buddhist art. In 2022 Joint International Conference on Digital Arts, Media and Technology with ECTI Northern Section Conference on Electrical, Electronics, Computer and Telecommunications Engineering (ECTI DAMT & NCON) (pp. 7-12). IEEE <https://doi.org/10.1109/ECTIDAMTNCON53731.2022.9720369>.
- Kress, G. (2004). Reading images: Multimodality, representation and new media. *Information Design Journal*, 12(2), 110-119. <https://doi.org/10.1075/idjdd.12.2.03kre>
- Kress, G. (2009). *Multimodality: A social semiotic approach to contemporary communication*. Routledge.
- Kress, G., & Van Leeuwen, T. (2006). *Reading images: The grammar of visual design*. Routledge.
- Kress, G. (2010). *Multimodality: A social semiotic approach to contemporary communication*. Routledge.
- Kusiyarungsit, A. (2022). การสื่อสารการตลาดสินค้าโอท็อปเครื่องรางของขลังกรุงเทพมหานคร [Marketing communication of OTOP talismans in Bangkok]. วารสารมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏสวนสุนันทา, 34(2), 121-132.
- Leesa-Nguansuk, S. (2023, September,27). LINE seeks to be open platform. *Bangkok Post*. <https://www.bangkokpost.com/business/general/2653415/line-seeks-to-be-open-platform>
- McCargo, D. (2009). Thailand: State of anxiety. *Southeast Asian Affairs*, 2008, 333-356. https://web.archive.org/web/20171028084954id_/http://muse.jhu.edu/article/257239/pdf
- McDaniel, J. (2015). Liberation materiality: Thai Buddhist amulets and the benefits of selling sacred stuff. *Material Religion*, 11, 401-403. <https://doi.org/10.1080/17432200.2015.1082735>
- Mungmunpantipantip, R., & Wiwanitkit, V. (2021). Buddhist monastery, amulet, spiritual support and COVID-19 outbreak. In *Anxiety, Uncertainty, and Resilience During the Pandemic Period-Anthropological and Psychological Perspectives* (pp. 191-202). *IntechOpen*. <https://doi:10.5772/intechopen.96496>
- Naeem, M. (2021). Understanding the customer psychology of impulse buying during COVID-19 pandemic: Implications for retailers. *International Journal of Retail & Distribution Management*, 49(3), 377-393. <https://doi.org/10.1108/IJRDM-08-2020-0317>
- Naepimai, N., & Chaisingkananont, S. (2023). Globalizing Thai amulets: the Chinese-Singaporean role in commoditizing objects of faith. *Inter-Asia Cultural Studies*, 24(5), 898-912. <https://doi.org/10.1080/14649373.2023.2242154>

- Patnaik, D. (2020). *The book of Indian myths: Tales, symbols, and rituals from the subcontinent*. Translated by P. Phomsoth. Gypsy Books. Bangkok, Thailand.
- Rajadhon, P. A. (1964). Thai charms and amulets. *Journal of the Siam Society*, 52(2), 171-197. Retrieved June 18, 2024, from <https://suvacobhikkhu.wordpress.com/thai-charms-and-amulets/>
- Rahardja, U. (2022). Social media analysis as a marketing strategy in online marketing business. *Startupreneur Business Digital (SABDA Journal)*, 1(2), 176-182. <https://doi.org/10.34306/sabda.v1i2.120>
- Patpong, P. (2009). Thai persuasive discourse: A systemic functional approach to an analysis of amulet advertisements. *Review of Applied English Linguistics*, (22) 195-217. <https://doi.org/10.14198/RAEI.2009.22.13>
- Pornpanomchai, C., & Srisupornwattana, N. (2013). Buddhist amulet coin recognition by genetic algorithm. In *Proceedings of the 2013 International Computer Science and Engineering Conference (ICSEC)* (pp. 324-327). Institute of Electrical and Electronics Engineers (IEEE). <https://doi.org/10.1109/ICSEC.2013.6694802>
- Pornpanomchai, C., Wongkorsub, J., Pornaudomdaj, T., & Vessawasdi, P. (2010). Buddhist Amulet Recognition System (BARS). In *Proceedings of the 2010 Second International Conference on Computer and Network Technology (ICCNT)* (pp. 495-499). <https://doi.org/10.1109/ICCNT.2010.128>
- Ravipa, [website]. (2024). *About Us*. <https://ravipa.com/>
- Reynolds, C. J. (2019). *Power, protection and magic in Thailand: The cosmos of a southern policeman*. ANU Press.
- Ruengorn, C., Awiphan, R., Phosuya, C., Ruanta, Y., Wongpakaran, N., Wongpakaran, T., Thavorn, K., & Nochaiwong, S. (2022). Psychological resilience and adverse mental health issues in the Thai population during the Coronavirus Disease 2019 pandemic. *International Journal of Environmental Research and Public Health*, 19(20), 13023. <https://doi.org/10.3390/ijerph192013023>.
- Rungruangsuparat, B. (2016). *Identity construction of Thai university websites: A multimodal discourse analysis* [Master's thesis, Thammasat University].
- Runra, P., & Sujachaya, S. (2019). Tradition and creativity of the Rahu symbol in Buddhist temples: Case study of paintings, sculptures and amulets in Central and East of Thailand. *Manusya: Journal of Humanities*. <https://doi.org/10.1163/26659077-02202006>

- Saminpanya, P. (2020). To explore the purchase intentions of magical and religious amulets in Thailand 2019. <https://archive.cm.mahidol.ac.th/handle/123456789/3436>
- Savigamin, P. (2023). Establishing the emotional branding strategy for auspicious consumption from the spiritual well-being perspective: Case study of Thai digital auspicious consumption. In M. Shelley, M. Unal, & S. Turgut (Eds.), *Proceedings of IHSES 2023—International Conference on Humanities, Social and Education Sciences* (pp. 144-187). Denver, CO, USA: ISTES Organization.
- Soontravanich, C. (2013). The regionalization of local Buddhist saints: Amulets, crime, and violence in post–World War II Thai society. *Sojourn: Journal of Social Issues in Southeast Asia*, 28, 179 - 215. <https://doi.org/10.1355/SJ28-2A>
- Srichampa, S. (2014). Thai amulets: Symbol of the practice of multi-faiths and cultures. In W. Wolters & R. Skrut (Eds.), *Buddhism, lordship and generosity in Southeast Asia* (pp. 49-64). Springer Netherlands. https://doi.org/10.1007/978-94-007-7244-1_3
- Stengs, I. (1998). Collectible amulets: The triple fetishes of modern Thai men. *Etnofoor*, 11(1), 55-76. <http://www.jstor.org/stable/25757927>
- Suksamran, T. (2016). The influence of price perceived value and emotional perceived value on trust, customer satisfaction, word-of-mouth and revisit of SF Cinema City in Bangkok [Doctoral dissertation, Rajamangala University of Technology Phra Nakhon].
- Tambiah, S. (1984). The Buddhist saints of the forest and the cult of amulets. *Culture, Medicine and Psychiatry*, 9, 439-443.
- Tantayotai, N. (2022). *Millennial consumers' behaviour on purchasing amulet jewellery* {Master's thesis, Chulalongkorn University}.
- Tepalawatin, E. (2019). Nilai kebudayaan masyarakat Thailand [Cultural values of Thai society]. <https://ideas.repec.org/p/osf/osfxxx/tj6w9.html>
- Terwiel, B. J. (1975). *Monks and magic: An analysis of religious ceremonies in central Thailand*. Curzon Press.
- Thansettakij. (2024, March 19). "MY GEN MY MU มูต่างวัย มองต่างมุม": "มูเตลู" สู่ Macheting เจาะลึกพฤติกรรมกลุ่ม Gen X-Y-Z. ฐานเศรษฐกิจ. <https://www.thansettakij.com/business/marketing/591235>
- The Secret Sauce. (2022, February 8). สร้อยสายมูร้อยล้าน RAVIPA โต 2000% ใน 1 ปี | The Secret Sauce EP.497 [Video]. YouTube. https://m.youtube.com/watch?v=8XtQqP1_GMY
- Twenge, J. M. (2010). *Generation Me: Why today's young Americans are more confident, assertive, entitled - and more miserable than ever before*. Atria Books.
- Uitikon, K. (2017). การตะ-สยาม ศี พราหมณ์ พุทธ. กรุงเทพฯ: มติชน.

- van Lierop, S. A. P. (2023). Generation Z reaching adulthood in society: Perceptions of Generation Z's impact on the construction of societal challenges and organisational changes in Western Europe: A qualitative exploration [Master's thesis, Malmö University, Netherlands].
- Vacchiano, M. (2023). How the first COVID-19 lockdown worsened younger generations' mental health: Insights from network theory. *Sociological Research Online*, 28(3), 884-893. <https://doi.org/10.1177/13607804221084723>
- Vacchiano, M., Politi, E., & Lueders, A. (2023, October 12). The COVID-19 pandemic as an existential threat: Evidence on young people's psychological vulnerability using a Multifaceted Threat Scale. *PLOS ONE*, 18(10), e0292894. <https://doi.org/10.1371/journal.pone.0292894>
- Williams, R. (2015). *Politics and letters: Interviews with New Left Review*. Verso Books.
- Won-in, K., Suksawang, S., Thongleurm, C., Intarasiri, S., Tippawan, U., Kamwanna, T., & Dararutana, P. (2012). PIXE study on Thai amulet: Phra Somdej Wat Rakhang. *Journal of Radioanalytical and Nuclear Chemistry*, 294(3), 383-386. <https://doi.org/10.1007/s10967-011-1584-y>
- Won-in, K., Suksawang, S., Intarasiri, S., Thongleurm, C., Kamwanna, T., & Dararutana, P. (2011). Characterization of Thai amulets: A PIXE study. *Advanced Materials Research*, 324, 505-508. <https://doi.org/10.4028/www.scientific.net/AMR.324.505>
- Won-in, K., Boonruang, C., Tippawan, U., Thongleurm, C., & Dararutana, P. (2022). X-ray spectroscopy study on Thai amulet of Phra Kru Nadune. *EPJ Web of Conferences*, 261, 04003. <https://doi.org/10.1051/epjconf/202226104003>