GOOD-DEED BEHAVIOURS FOR IMPROVING SOCIETY BASED ON THE WISDOM TREE CONCEPT

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Abstract

Good deeds have been employed as instruments to propel society toward prosperity and fulfilment (Miller, 2019), while the Wisdom Tree model is an intriguing notion for discovering the optimal answer for a community with varied groupings of members (Utsahajit, 2017). Consequently, the study's objectives are as follows: 1) to specify which good-deed behaviour is most important; 2) to apply the Wisdom Tree concept in categorising people in a society; 3) to investigate factors influencing the attitude toward doing good deeds, and 4) to determine which group of the population should be encouraged to do good deeds in order to drive good-deed promoting frameworks. Chi-square analysis was performed to compare collected data through a thousand samples. The findings indicate that the three highest-scoring good-deed behaviours (3G) include returning recovered lost objects to their rightful owner, abiding by laws and traffic regulations, and making timely loan payments. Student status, age, and education level influence the four categories when segmenting individuals based on the Wisdom Tree concept and the priority assigned to 3G behaviours. If a community wants to build social activities based on good deeds, the study suggests that the most valuable behaviours within the society should be investigated to determine their suitability.

Keywords: Good-Deed Behaviour, Wisdom Tree Concept, Society Improvement

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1. INTRODUCTION

Population growth interacts with the local and global environments to degrade biodiversity and essential resources (Ganivet, 2020). Consequently, this might challenge societal norms based on expansion and reliance on technology to manage environmental stress, depletion of natural resources, and extinction of species (Bretschger & Pittel, 2020; Martin, Maris, & Simberloff, 2016). Nature conservation and concern for social issues, such as human health, well-being, and justice, became inextricably entwined with environmental concerns and the use of renewable resources (Martin et al., 2016). These global problems have been commonly solved by human intelligence together with innovative science and technology. Intelligence, containing reasoning, problem-solving, and the ability to learn, is the capacity to think

logically, learn efficiently, comprehend difficult concepts, and adapt to one's surroundings (Matzel & Sauce, 2017). Crucially, there are broad individual differences in the ability to reason, solve problems, and learn, which result in variations in the human population's general capacity to deal with difficult situations (Boogert, Madden, Morand-Ferron, & Thornton, 2018). However, the current economic, political, social, and environmental problems are unlikely to be resolved alone by intelligence, but rather through a combination of intelligence and good deeds. The relationship between individuals and society is very close; hence, how humans act and interact with each other can shape society (Hossain & Ali, 2014). Once someone does a good deed, it generates a cascade of subsequent acts of generosity. Individuals have a higher likelihood to engage in acts of kindness when they perceive others doing so. This impact has the potential to inspire hundreds of people to make positive changes in the community (Miller, 2019). When groups of people help one another, it will definitely benefit society as a whole, since when the circumstances of individuals in society improve, it will contribute to the improvement of society as a whole because certain problems have been remedied ("The power of good deeds", 2020).

The Wisdom Tree concept is a concept of Wisdom Drive Group, a *dhamma* partner (*dhammakakee*) at Buddhadasa Indapanno Archives (BIA) at Suanmokkh, Bangkok, Thailand. It has been tried out for use in designing corporate social responsibility (CSR) activities for AssetWise Public Company Limited (Viphanphong, 2014). The concept of the Wisdom Tree is a metaphor to be used as a communication tool for exchanging ideas regarding economics, politics, society, and the environment, with the goal of achieving a larger and more interconnected knowledge. According to Figure 1, the tree represents a country or a society, whereas the fruits on the tree indicate the limited resources of the country or society. These fruits will never be fallen to the ground. Only those with the abilities and opportunities to do so can climb the tree in order to obtain the fruit. The folks below must wait for the fruit to be brought by the generous individuals above. There are, however, those atop the trees who do not see the necessity of delivering the fruits to others below. Similarly, there are some below who attempt to learn how to climb the tree so they may get the fruit on their own, and those who do not learn to climb but wish to chop down the tree in order to obtain the fruit instantly. The number of people belonging to each group varies by nation or community. Inequality and disparities originating from the diverse talents of individuals on and beneath the tree are natural, but determining how to maintain the tree to ensure its long-term health is crucial and challenging for all four groups to talk about and choose the optimum solution to coexist happily (Utsahajit, 2017). Because of this, the Wisdom Tree can be used to construct policies that work for all four social groups. Managing these finite resources in a way that is equitable and sustainable for all sectors of society without damaging the environment is a challenge and an essential objective that all sectors may collaborate to achieve. Depending on their interests and their level of expertise, each individual may have a unique solution to a problem. Consequently, the Wisdom Tree is a device for facilitating communication and the sharing of ideas until collaboration in problem-solving results in a harmonious community.

Figure 1. The Wisdom Tree

Source: Utsahajit (2017).

It is obvious that good acts may be used to alleviate a broad variety of concerns in different societies throughout the world. Numerous research investigates the advantages of good actions, such as enhancing happiness (Lai et al., 2020; Titova & Sheldon, 2021) and fostering the growth of organisations and society (Biggeri, Colucci, Doni, & Valori, 2022; Rothenhoefer, 2019). However, there are few studies examining people's attitudes toward contributing to the development of society through good deeds. Hence, this study explored this element of doing good and used the Wisdom Tree model since it is an interesting concept for determining the optimum solution for a society in which diverse groups of people reside. Therefore, the objectives of the study are 1) to determine which is the most important good-deed behaviour among sample groups; 2) to apply the concept of the Wisdom Tree in classifying people in a society into four groups; 3) to examine which demographic factors influence the attitude of doing good deeds, and 4) to determine which group of the population should be encouraged to do good deeds to drive good-deed promoting mechanisms. The study's findings will be employed to improve activities or procedures that effectively promote good deeds among the target population. This will result in a societal increase in the value of good deeds, which is a crucial step in tackling economic, political, social, and environmental issues as a whole.

To outline the paper's structure, the study is divided into five sections. Section 1 is an introduction that shows the importance of good deeds, the benefits of the Wisdom Tree model, the study's aims, and the contribution of the study. Section 2 reviews the literature and Section 3 covers the research methodology. Section 4 is the study's results and discussion. Section 5 is the conclusion of the study.

2. LITERATURE REVIEW

The concept of the Wisdom Tree was introduced by the Buddhist Spiritual Cultivation and Edutainment Centre, a group of Buddhist volunteers at the BIA. The model illustrates what is actually occurring in a society in terms of how individuals consume and

distribute resources, and how they live together. It has been applied to numerous economic, public administration, social, and human resource improvements in Thailand (Utsahajit, 2017). Since this study integrates the Wisdom Tree concept with the good deeds of diverse social groups, a number of studies examining the impact of good deeds on socioeconomic development were reviewed.

In recent years, there has been a growth in financial consumer credit ratings on online platforms such as eBay, Uber, and Airbnb. In contrast to these previous rating systems, the new Chinese social credit system aspires to provide a complete and consistent social rating based on punishment and rewarding processes (Síthigh & Siems, 2019). The social credit project necessitates the construction of a record system so that enterprises, individuals, and public sectors may be rated for their level of trustworthiness. Contrary to common credit rating misconceptions, which focus on individuals and are a centralised system, the programme focuses mostly on enterprises and is highly fragmented (von Blomberg, 2020). Wannaree and Kraiwanit (2020) studied the role of the social credit system; the case study was the goodwill bank in Nong Sarai Subdistrict, Phanom Thuan District, Kanchanaburi. The objective was to study and understand the role and importance of the social credit system, focusing on benefits, problems, and obstacles, including the key factors that make such a system successful. This study was qualitative research, conducted by interviewing 20 participants and studying documents from the case study goodwill bank. Results from the study found that the benefits of a social credit system were easy to access to funding, a reduction in social inequality, the promotion of good deeds, and a well-organised and good society. The obstacles to such a system were that the social credit system is a new and unknown concept, differences between societies and cultures, outdated information technology, violations of individual rights, and insufficient information security and law. In addition, this research has found that if the social credit system is to be implemented in Thailand, the main factors that need to be developed urgently to support its acceptance are modernising information technology systems, upgrading the education and understanding of people in society, and amending laws and penalties to facilitate the operation of the system. The state must play a greater role in policy, strategy, and action; in addition, cooperation from all parties is needed to solve the problems (Wannaree & Kraiwanit, 2020).

Bansong (2021) conducted a study on the relationship between good people, goodness, life, and happiness and drew conclusions for developing goodness-based learning management. The process used was reviewing documents, analysing them, and presenting the results in an essay format. The study's contents can be summarised as follows: The first evidence of goodness appeared around 3,000 years ago in ancient Chinese and Indian philosophy. It addressed ethics and political science, which aimed to teach people to do good things. Other evidence was found in Western philosophy. Socrates mentioned that goodness is the knowledge that arises from reflection while the mind is free from desires. Being a good person is more important than anything else because being good is essential to being a perfect human being and living a peaceful life. Goodness is universal and can result in happiness. Happiness is related to and affects the functioning of the body's physical and mental systems. It can be said that goodness emerged along with society. It is a basic necessity for human health and well-being. "Goodness" is the causal factor of human happiness for all races. The goal and destination of every life in this world is the desire to live a peaceful and harmonious life. Creating a peaceful and harmonious society starts with setting goals for producing and building good people. Education plays a very important role in that mission. Therefore, the goals of education should be consistent with the goals of developing a civilised society — that is, to provide education based on the goodness in mainstream learning management and to integrate local and international wisdom appropriately into the community and social contexts. Education is the process of developing right and appropriate needs and enhancing the best qualities in human beings; that is, good behaviours that will prevail in living life. Learning management based on goodness with inspiring teaching and learning methods to build on continuous learning, like the AFTER model developed from the idea of life strategy planning, which can develop leadership and strengthen self-direction, is another way to help children and youth become good people and show good behaviour (Bansong, 2021).

Phra Rajpunyaporn (2012) conducted a study entitled *"The Participatory Process of Making a Righteous Society Under the Model of Goodness Bank for Subdistrict Training Units of People in the Northern Region"*. The study had three main objectives, as follows: 1) to study the concept and principles of promoting a virtue-based society according to Buddhism; 2) to explore the formats and processes to build and enhance a virtue-based society under the concept of the goodness bank of the community's training unit at Hua Ngom Subdistrict, Phan District, Chiang Rai Province, and 3) to test and propose the Buddhist integrated virtue-based society-building model in the operation of community training units in the Northern region's subdistricts. This study was a combination of qualitative and quantitative research in the form of a document study and a field study. It was conducted by interviewing participants who were involved in promoting a virtue-based society under the concept of the goodness bank and participants from the subdistrict community's training units in seven Northern provinces, namely Chiangrai, Payao, Lampang, Prae, Tak, Nakornsawan, and Maehongson. The study found that goodness and virtue are important foundations for society. They are the ideal values that bring benefits and happiness to all parties. There is no aggression, devastation, or exploitation of one another. Generosity plays an important role. This leads to the ability to constructively develop the people in society physically, emotionally, and mentally. Based on Buddhism, there are eight values to develop a virtue-based society: righteousness, equality, fairness, peace, sufficiency, harmony, dependence, faith, and wisdom. Any society that contains all of these values will be peaceful, cooperative, and helpful and will be able to develop its people, to be honest, free from desires and defilements, and to understand *dhamma*.

3. RESEARCH METHODOLOGY

3.1. Population and sample

The sample is 1,000 Internet users with various demographic characteristics. Data were collected through online questionnaires distributed via various social media channels. Variables include demographic factors (gender, age, education level, student status, and income) in relation to their attitudes towards 25 good-deed behaviours that are beneficial for society. Attitudes to each good-deed behaviour were shown by scoring each behaviour on a scale of 1–10.

3.2. Data analysis

Respondents were divided into 1,000 samples according to various characteristics, such as gender (male, female), age (under 25 or 25 and up) and education level (below bachelor's degree or bachelor's degree or higher), occupation (student/non-student) and income (less than 15,000 baht/month and 15,000 baht/month and up) to understand the specific sample groups that are related to attitudes towards good-deed behaviours.

Related documents and research were studied to select 25 good-deed behaviours from different sources. The sources from which the 25 good-deed behaviours were chosen were as follows: the goodness list of the goodness bank by Muangkasem (2014); "Yunnan Economic and Monetary Report 2017" (Bank of Thailand, Northern Region Office, 2017); "Research and development of operational policy proposals 'Time Bank'" (Hongkrailert & Chancharoen, 2020); the research paper "Volunteer development by the process of rehabilitating learning resources in the community of students at Wat Pho Nimit School" (Phra Srisitthuni & Permpool, 2016); the study "The Ethical Behavior of Students in Ratchaphruek College" (Hutem, 2010); and the study "Roles of Social Credit System (SCS): A Case Study of Nong Sarai's Social Banking, Phanom Thuan District, Kanchanaburi" (Wannaree & Kraiwanit, 2020). The collected goodness list was used to create an online questionnaire to discover good behaviours in society on which the respondents placed the most importance.

The data were analysed from the perspective of the respondents' attitudes toward each of the 25 good-deed behaviours. There were 1,000 respondents in this study. Descriptive statistics, mean and standard deviation were used to assess which good-deed behaviours the majority of respondents viewed as doing good. The average scores of good-deed behaviours were set to be in five intervals, each of which consisted of 1.8 points. So, the score levels were 1.00 – 2.80 = least, 2.81 – 4.60 = low, 4.61 – 6.40 = moderate, 6.41 – – 8.20 = high, and 8.21 – 10.00 = highest.

According to Figure 2, two axes were established based on the concept of the Wisdom Tree as follows. The vertical axis of the Wisdom Tree represents the ability to access resources, which, in this study, is measured with a personal income of 15,000 baht/month. Those who earn 15,000 baht/month or more are in the upper section, while those with an income of less than 15,000 baht/month are in the lower section. The horizontal axis uses attitude towards good-deed behaviour as a dividing line. The respondents who value the good deeds that the majority values the most are on the right. The respondents who value good deeds on which the majority does not place the most important are on the left. This allows an understanding of good-deed behaviours that each group of people values the most as well as the respondents' characteristics that are related to such good-deed behaviours. The samples can be divided into four groups as follows:

A. Those placing the highest importance on the highest-scored good-deed behaviours (G14, G17, G19), with an income of 15,000 baht/month and above.

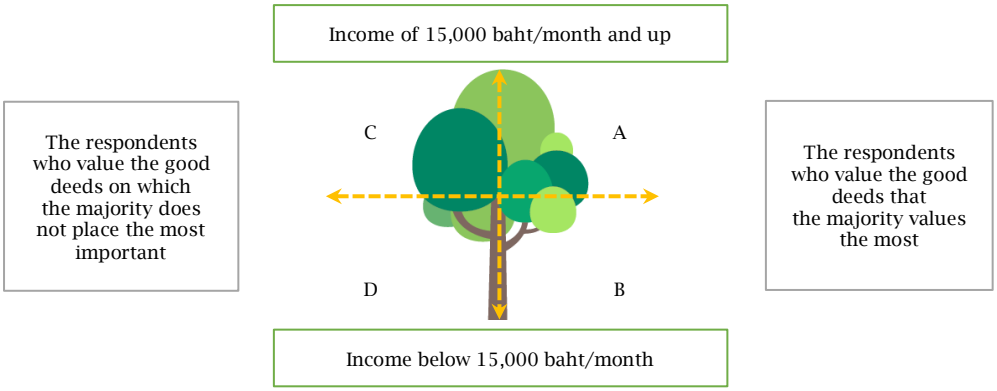
B. Those placing the highest importance on the highest-scored good-deed behaviours (G14, G17, G19), with an income of less than 15,000 baht/month.

C. Those who did not place the highest importance on the highest-scored good-deed behaviours (G14, G17, G19), with an income of 15,000 baht/month and above.

D. Those who did not place the highest importance on the highest-scored good-deed behaviours (G14, G17, G19), with an income of less than 15,000 baht/month.

Chi-square analysis was conducted as a test method to compare data in the form of frequencies or proportions that cannot be measured in exact numbers but can be classified into categories. It analysed the demographic characteristics of respondents, including gender, age, education level, and student status, among groups of populations based on the concept of the Wisdom Tree.

Figure 2. Segmentation of the sample groups according to the concept of the Wisdom Tree



Source: Illustrated by authors.

3.3. Alternative method

A sample-based or expert-led in-depth interview may be required to explore further explanations for why the majority of people choose various good-deed behaviours. This approach may serve to explain why the highest-scoring behaviours can lead to a better society, given that an in-depth interview can reveal a person's beliefs based on their experiences, attitudes, and knowledge.

4. RESULTS AND DISCUSSIONS

Data from 1,000 questionnaires were analysed using descriptive statistics. The results of the analysis were as follows.

Table 1. Frequency and percentage of respondents according to various characteristics

Demographic characteristics	*Frequency*	*Percent*
Gender		
Male	403	40.3
Female	597	59.7
Age		
Under 25 years	566	56.6
25 years and above	434	43.4
Education level		
Below bachelor's degree	290	29.0
Bachelor's degree or higher	710	71.0
Student status		
Student	411	41.1
Non-student	589	58.9
Average monthly income per person		
Less than 15,000 baht	601	60.1
15,000 baht or more	399	39.9
Total	1000	100.0

From Table 1, it can be seen that 1,000 respondents consisted of 59.7% females and 40.3% males, 56.6% were under 25 years of age and 43.4% aged 25 years old and over, 29.0% did not have a bachelor's degree and 71.0% had a bachelor's degree or higher, 41.1% were students and 58.9% were non-students, 60.1% had an average personal monthly income of less than 15,000 baht and 39.9% had a personal income of 15,000 baht or more.

Table 2. Mean and standard deviation of attitude towards good-deed behaviours

Good-deed behaviours	*Mean*	*SD*	*Result*
G14: When spotting a missing item, one should try to return it to the owner.	8.4600	1.9407	Highest
G17: Comply with the laws and traffic rules.	8.2810	2.0441	Highest
G19: Be honest, paying loans on time.	8.2580	2.0346	Highest
G18: Refrain from drugs and all vices.	8.1450	2.1769	High
G16: Offer help in the event of a disaster.	7.9820	2.0625	High
G21: Practise correct waste separation.	7.9350	2.0310	High
G07: Encourage relatives to properly care for the elderly, the sick, and the disabled.	7.8910	2.1927	High
G12: Donate supplies and provide reasonable assistance when seeing others in trouble.	7.8890	2.0383	High
G15: Notify the responsible authorities when witnessing damage to public property.	7.8430	2.1893	High
G22: Pick up trash and clean up public areas.	7.8260	2.2010	High
G24: Save water and electricity.	7.8200	2.1005	High
G20: Participate in health-promoting activities such as exercise.	7.6970	2.2597	High
G25: Participate in nature and environment conservation activities.	7.6820	2.2804	High
G11: Support products within the community.	7.5550	2.2681	High
G09: Transfer knowledge that is useful both academically and professionally to the community, promoting and offering financial knowledge in terms of household accounting and savings, creating income channels for the underprivileged.	7.5460	2.3016	High
G01: Facilitate transportation for the elderly, the sick, and the disabled.	7.4910	2.3714	High
G08: Participate in and help with charity work.	7.4840	2.2492	High
G04: Manage the living environment of the elderly, the sick, and the disabled to be in appropriate and risk-free conditions.	7.4400	2.4150	High
G23: Grow non-toxic vegetables in households.	7.4380	2.4046	High
G02: Assist with daily activities for the elderly, the sick, and the disabled.	7.4350	2.3202	High
G13: Donate blood.	7.3570	2.6998	High
G05: Organise recreational activities for the elderly, the sick, and the disabled.	7.3550	2.4349	High
G03: Assist in nursing care and basic health assessment for the elderly, the sick, and the disabled.	7.3290	2.4242	High
G06: Build a social network for the elderly, the sick, and the disabled.	7.3060	2.4013	High
G10: Help provide access to loans for occupation.	6.9810	2.5316	High

Table 2 shows that the good-deed behaviours G14, G17, and G19 were the behaviours on which the majority of people placed the highest importance, while all the rest of the good-deed behaviours were given a high level of importance. Therefore, the good-deed behaviours G14, G17, and G19 will be used as subjects for grouping the samples according to the concept of the Wisdom Tree. If any respondent gave an average score of 8.2 or higher to these three good-deed behaviours, they would be placed in the right section of the Wisdom Tree model.

Table 3. Segmentation of the population according to the concept of the Wisdom Tree

Concept	*Did not place the highest importance on G14, G17, and G19*	*Placed the highest importance on G14, G17, and G19*	*Total*
Income of 15,000 baht and up	149	250	399
	14.9%	25.0%	39.9%
Income of less than 15,000 baht	226	375	601
	22.6%	37.5%	60.1%
Total	375	625	1,000
	37.5%	62.5%	100%

From Table 3, the 1,000 samples in this study were divided into four groups according to the concept of the Wisdom Tree. There were 250 respondents in Group A, 375 respondents in Group B, 149 respondents in Group C, and 226 respondents in Group D.

There were 625 respondents (Group A + B) who placed the highest importance (gave an average score of 8.2 or higher) on the three good-deed behaviours (G14, G17, G19, or the so-called "3G"). These people will be the target group to which to promote the 3G good-deed behaviours.

Then, demographic data consisting of gender, age, education level, and student status were used to determine their relationship with the four population groups based on the concept of the Wisdom Tree using Chi-square statistics.

Table 4. Chi-square test between demographic characteristics and four population groups based on the concept of the Wisdom Tree

Factor	*Value*	*Sig. (2-sided)*
Gender	9.408	0.024*
Age	148.356	0.000**
Education level	54.018	0.000**
Student status	213.935	0.000**

Table 4 shows that the gender of respondents was not found to be statistically significantly related to the sample groups at the 99% confidence level, while the factors of age, education level, and student status of the respondents were statistically significantly related to the sample groups at the 99% confidence level. Student status was the most correlated, with a value of 213.935, followed by age of respondents with a value of 148.356, and education level with a value of 54.018.

Therefore, attitudes towards 3G good-deed behaviours were compared according to population segmentation based on the Wisdom Tree, with the demographic characteristics of age, education level, and student status, as shown in Table 5.

Table 5. Comparison of attitudes towards 3G good-deed behaviours according to demographic characteristics and income

Demographic characteristics	*Proportion*	*Did not place the highest importance on 3G (375 people)*		*Placed the highest importance on 3G (625 people)*	
		Income < 15,000 (226 people)	*Income 15,000 + (149 people)*	*Income < 15,000 (375 people)*	*Income 15,000 + (250 people)*
Below 25 years old	56.6%	74.8%	30.2%	70.4%	35.2%
	(566)	(169)	(45)	(264)	(88)
25 years old and above	43.4%	25.2%	69.8%	29.6%	64.8%
	(434)	(57)	(104)	(111)	(162)
Below bachelor's degree	29.0%	27.9%	20.1%	41.6%	16.4%
	(290)	(63)	(30)	(156)	(41)
Bachelor's degree or higher	71.0%	72.1%	79.9%	58.4%	83.6%
	(710)	(163)	(119)	(219)	(209)
Student	41.1%	56.2%	12.8%	61.6%	13.6%
	(411)	(127)	(19)	(231)	(34)
Non-student	58.9%	43.8%	87.2%	38.4%	86.4%
	(589)	(99)	(130)	(144)	(216)

From Table 5, when focusing on the 625 people who placed the highest importance on 3G (G14, G17, and G19), the characteristics of this group were as follows:

– In terms of age, the majority were people under 25 who earned less than 15,000 baht and those under 25 who earned 15,000 baht and up.

– In terms of education level, the majority had a bachelor's degree or higher in both income levels. But those with below bachelor's degree earn less than 15,000 baht also accounted for more than the normal distribution of this group.

– In terms of student status, the majority were students with an income of less than 15,000 baht (accounted for more than the normal distribution of this group) and non-students who earned 15,000 baht and up.

Table 6. Conceptual population segmentation based on the concept of the Wisdom Tree classified by age, education level, and student status

Income	*Did not place the highest importance on 3G (375 people)*		*Placed the highest importance on 3G (625 people)*	
15,000 baht/month and above (399 people)	Under 25 years old	45 (8.0%)	Under 25 years old	88 (15.5%)
	25 years old and above	104 (24.0%)	25 years old and above	162 (37.3%)
	Below bachelor's degree	30 (10.3%)	Below bachelor's degree	41 (14.1%)
	Bachelor's degree or higher	119 (16.8%)	Bachelor's degree or higher	209 (29.4%)
	Student	19 (4.6%)	Student	34 (8.3%)
	Non-student	130 (22.1%)	Non-student	216 (36.7%)
Less than 15,000 baht/month (601 people)	Under 25 years old	169 (29.9%)	Under 25 years old	264 (46.6%)
	25 years old and above	57 (13.1%)	25 years old and above	111 (29.6%)
	Below bachelor's degree	63 (21.7%)	Below bachelor's degree	156 (53.8%)
	Bachelor's degree or higher	163 (23.0%)	Bachelor's degree or higher	219 (30.8%)
	Student	127 (30.9%)	Student	231 (56.2%)
	Non-student	99 (16.8%)	Non-student	144 (24.4%)

In Table 6, the data from Table 5 are shown in the form of the Wisdom Tree. The focus is on the groups that placed the highest importance on 3G with a total of 625 people (out of the population of 1,000). Upon analysing these groups, the following was found: in terms of age, 264 people (46.6%) were under the age of 25 with an income of less than 15,000 baht, 162 people (37.3%) were aged 25 and up with an income of 15,000 baht and above. In terms of education level, there were 209 people (29.4%) with a bachelor's degree or higher who earned more than 15,000 baht per month and 219 people (30.8%) earning less than 15,000 baht per month. There were 156 people (53.8%) with less than a bachelor's degree with an income of less than 15,000 baht. In terms of student status, there were 216 non-students (36.7%), who earned more than 15,000 baht, and 231 students (56.2%).

5. CONCLUSION

Three behaviours that received the highest importance scores include behaviour G14 (When spotting a missing item, one should try to return it to the owner); behaviour G17 (Comply with the laws and traffic rules), and behaviour G19 (Be honest, paying loans on time). Therefore, if one wants to use specific good-deed behaviours to successfully drive a good-deed-promoting mechanism within this group, these 3G behaviours should be the focus and starting point. In addition, these 3G good-deed behaviours are similar to the case of the social credit system that is used in some areas of China as well as a good credit rating for those who pay their loans on time in the financial industry (Bank of Thailand, Northern Region Office, 2017). According to population segmentation based on the Wisdom Tree concept, the factor of student status was most related to the attitude towards 3G good-deed behaviours, followed by age and education level, respectively. Gender, on the contrary, was not a significant factor in this study. Adopting the concept of the Wisdom Tree with the importance given to 3G behaviours and a personal income of 15,000 baht/month as the axes to divide the sample into four groups, it was found that the factors of age, education level, and student status (student/ non-student) are significantly related to the Wisdom Tree segmentation. If considering the adoption of 3G behaviours to drive a good-deed-promotion mechanism within this sample group, those aged 25 and above with an income of 15,000 baht/month and up and those aged below 25 with an income below 15,000 baht/month will be the important targets to effectively drive the activity. If considering the adoption of 3G behaviours to drive a good-deed promotion mechanism within this sample group, those with a bachelor's degree or higher and those below a bachelor's degree with an income below 15,000 baht/month will be the important targets to effectively drive the activity. If considering the adoption of 3G behaviours to drive a good-deed promotion mechanism within this sample group, those who are non-students with an income of 15,000 baht/month and up, and those who are students with an income below 15,000 baht/month will be the important targets to effectively drive the activity.

The recommendation based on the findings is that if any community wants to use good-deed behaviours, which are desirable qualities to drive the community, it should be asked what good-deed behaviours the community values the most in order to gain cooperation for the activities to be successful in practice. This study's limitations include the exclusion of those without Internet access since the research samples consist of Internet users from diverse demographic backgrounds. In Thailand, a large fraction of the population does not have Internet connectivity (Rattanakhamfu, 2020). Hence, actual 3G good-deed behaviours may differ from the findings of this study. Therefore, for further studies, the experiment should be repeated with other groups of people, including people who cannot access the Internet, to determine whether or not the 3G good-deed behaviours also gained the highest importance from other samples. If they do, then these 3G behaviours can be mainly used to drive a good-deed-promoting mechanism first because they are what the majority of people value. Moreover, the experiment should be repeated in other samples based on the conceptual division of the samples according to the concept of the Wisdom Tree to find out whether the demographic factors that are significantly related to the attitude towards good deeds in this study are also significant. The findings of this study may be valuable for the launch of social activities based on 3G good-deed behaviours, which may lead to a better society in Thailand and other countries.

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