

BUDDHIST LEARNING FACILITATORS: BASIC CONCEPTS IN THE BUDDHIST LEARNING PROCESS

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Abstract

Background and Objective: As the world progresses with modernized education and technology, the world is still chaotic and volatile from selfishness in human minds. Consequently, there is a question about the education method for developing the human mind and wisdom. The Buddhist learning process is presumably the solution and the medium of education that led humans to become absolute human beings. The Buddhist learning facilitators are responsible for organizing the learning process that is a bridge to learning the external and internal worlds to create harmony for body and mind. This qualitative research aims to find the basic concepts in the Buddhist learning process through the lessons learned from three Buddhist learning facilitators and Buddhist scriptures studies.

Methodology: The study employed a qualitative research method with interviews from three Buddhist learning facilitators and a literature review of the Buddhist scriptures.

Main Results: The results showed that the basic concepts in the Buddhist learning process has three fundamental factors: 1) The diagram of the Buddhist learning sequence, the goal of learning in the Buddhist way regarding The Four Noble Truths, it is a learning process that changes those who possess heretical belief (Michadtithi) to become those who have the Right Views (Sammadtithi) regarding the Eightfold Path, which leads the learner to a lifelong transformation that will bring peace and tranquility in mind; 2) The external factor, Kalyanamitta or Buddhist learning facilitators whose faith devotes to the Buddha's teachings, who embraces the teaching into practice themselves as a role model and pass down the faith to the learners, making them become those who know and aware of the taste of the Dharma and become those who possess love, loving-kindness, and compassion; 3) The internal factor, Yonisomanasikara which is the wisdom that will bring one out of suffering to live in the world with understanding and happiness.

Involvement to Buddhadhamma: The basic concepts of the Buddhist learning process are concerned with the application of the Dharma principle, including The Four Noble Truths in planning lifelong learning, Threefold Training for self-discipline, the Right View concerned with learning from others, namely Paratoghsa or facilitators of Buddhist learning who follows the

principles of the Noble Eightfold Path and self-learning with careful deliberation which is Yonisomanasikara.

Conclusions: The Basic concepts of the Buddhist learning process are learned through the lessons of Buddhist learning facilitators and they show the importance of applying Buddhist doctrines that are the core of human learning in a timely and timeless way. Educators should improve themselves to become Buddhist learning facilitators who can practice what they preach. They will give motivation to learners and encourage learners to comply.

Keywords: Facilitator, Buddhist Learning Process, Basic Concept

Introduction

"The foundation of the building is bricks, the foundation of life is education." education is an instrument for developing people's lives to thrive and bring a country to prosper. United Nations (UN) has designated education as one of the 4th Sustainable Development Goals (SDGs) of the 2030 Millennium Development Goals on promoting equal education and lifelong learning for everyone. (World Bank Group, 2017) There is a belief that education will enhance the quality of people's lives and make social change for the better. Even though there are efforts to promote education, world phenomenon in global societies and Thai society still reflects the direction and outcome from the past. Even though education emphasizes learning and development for humanity, concentrating on the pursuit of accomplishment without considering the consequences causes virtues and morality to fade away through the day and become obsolete to the younger generation. The World Development Report 2018 (World Bank Group, 2018) has reported the three dimensions of learning crises: 1) The poor learning outcomes; 2) The immediate results from educational management consist of the effects of taking early children to the education system, the lack of skills and motivation in teacher to teach effectively, the failure in the classroom that affects learning educational management, the educational management policies that devastate the quality of education; 3) The origin of problems in the system are deeply rooted. The approaches for resolving this crisis proposed in this report are 1) The way to manage results of learning assessment as a serious goal; 2) Displaying evidence from schools that reflect the work of learners development; 3) Personnel preparation for developing a system in learning management, could indicate that the quality of teachers, educational institution policies, and standardized learning management process should focus on developing learning outcomes for learners rather than the level of learning outcomes that may not reflect the success of learning management.

The globalized education policy in the modern world recognizes education as a holistic linkage that strives for sustainable development. As the vision of the Incheon Declaration on Education 2030 states, "Our vision is to change life through education." "Recognizing the important role of education as a key driver of development and promoting the achievement of goals for sustainable development.", the previous quote implies the incorporation of crucial sustainability issues into lessons for teaching climate change, disaster risk reduction, biological diversity, poverty

reduction, and sustainable consumption. Besides, cooperative teaching and learning methods are required to promote and empower learners to change behaviors and practices for sustainable development. Education for sustainable development promotes competencies such as critical thinking, futuristic imagination, and collaborative decision-making (Leicht et al., 2018). In Thailand, the foundation of traditional education originated in ancient times. Education management was merged with the "temple" as a place of learning and instilling faith in Buddhism, which results in mental and intellectual development for learners. When the western educational trend entered Thailand, a new educational management system that emphasizes external learning neglected the development of the mind, which is learning about the inner world for wisdom in solving problems and living righteously. The Doctrine of Buddhism addition was instilled in cultural traditions and has been in Thai culture for a long time. It also influences cultivating learning for the development of a virtuous life. The principles of learning according to Buddhism are knowing the Dhamma and developing people based on human nature. (Phra Phromkunaporn, (P. A. Payutto), 2005) There are three aspects of human nature that beneficial to study. It consists of three aspects influencing human life, namely, 1) The relationship with environment, it relates with the outside world through perception and action; 2) The mental aspect, the factor of the behavior relating to the outside world; 3) The wisdom aspect, consists of knowledge, understanding, thought, and belief, which is the factor that causes the mental state to change and limit or expand the capacity of human behavior. (Leicht, et al., 2018) In Buddhism, a human must learn about these three aspects to be considered being part of holistic human development. (Phra Phromkunaporn (P. A. Payutto), 2001)

The tool for training and developing life in Buddhism is called Threefold Training, the learning system for improving human life accordingly to the principles of Buddhism. It can be regarded as a learning system that can make people understand themselves and see the relationship between one's life and all things in the world. (Wasinsarakorn, 2004)

The actual learning is there in regular life. It can be considered a learning process that is related to Buddhism with the purpose of immersing and applying Buddhism to ordinary life. It is a self-improvement method to make a person mentally strong. It is a way to lifelong learning. The learning process is not limited to educational institutions. It is a beneficial way to develop people to behave and become good members of institutions, society, and the country. Learning according to the Buddhist method endowed by the Buddha as a world heritage is the timeless knowledge that can actually lead humanity to development.

The Buddhist learning process regards the lord Buddha as a great teacher, who studied on his own and brings the wisdom derived from that knowledge to all beings, comparing it as the cup turned upward, giving the world to see and manifest the power of learning that does not require hiding, relying on anyone or praying to any deity. He points out the human potential that exists in themself and brings themself out of suffering and truly reach happiness. The concept of human development by encouraging learning is in addition to the basic concepts of the Buddhist learning process. Western theory, which is modern science, also emphasizes these issues.

According to the approach from western theory: There should be learning models suitable for learners. Collaborative learning should be encouraged for learning efficiency; it is the way for learners to learn well from self-discovery and develop their potential through mentors or knowledgeable people. (Chutimathewin, 1999) In this learning process, the facilitators are responsible for organizing the learning and method of the group, encouraging and suggesting group learning. In addition to the role of the lecturer as a source of knowledge, Quin also said: The facilitators must be people with interpersonal skills and the ability to listen. (Quinn et al., 1996)

Therefore, the facilitators must possess knowledge, professionalism, speaking skills, the ability to give motivation, in-depth listening skills, and empathy. The Researchers believe that the concepts of facilitator in western theories are considered an external factor in the learning process. In Buddhism, an external factor is learning from the voice of others (Paratokosa), and people who act accordingly are called Kalayanamitta. They are the people who offer advice rightly and share good things, which is one of the factors leading to Sammaditthi (Right View), the origin of education and self-development that leads to a righteous path of life within the Eightfold Path. To enter this development trend, most people need the voice of others or Paratokosa (Phra Phromkunaporn (P. A. Payutto), 2001) to truly understand the core of the doctrine. It requires a process and systematic learning to understand, follow and develop human wisdom. (Phrathepwede (Prayut Payutto), 1991) Although the Buddha passed away long ago, his legacy remains with the heirs, not only monks or priests in the religion but also lay people, who even learn and practice Buddhism according to their backgrounds and strength. In other words, they act as friends and are responsible to inspire others to see the value of their religious heritage. The Researchers call these contributors to Buddhist learning. Their experience is valuable and contemporary. Based on the above principles and reasons, this study aims to examine the basic concepts of the Buddhist learning process relating to the teachings in Buddhist scriptures and the lesson plan of the Buddhist learning facilitator. Expecting the results of this study will become the basis for those who are interested in expanding the results. A Buddhist learning facilitator is a term that indicates the teaching of Buddhism conforms to the education of the 21st century. Teachers should not only teach or tell learners to remember the lessons, but they should make learners learn through practices and reflection on the learning process in Buddhism, which has never been obsolete. Buddhist learning process can be a sustainable development for humans. In this regard, the benefits of studying the basic concepts in the process of Buddhist learning management bring the method to cultivate people to achieve lifelong learning. The Buddhist learning management can develop people into happy people. The Buddhist learning management can make people become good members of society. The Buddhist learning management can make people coexist without oppression. People will make the society peaceful and stable and lead the country to develop and achieve sustainability.

Objective

To find the basic concepts in the Buddhist learning process through the lessons from three Buddhist learning facilitators.

Methodology

This qualitative research uses a documentary study method and case-study approach through in-depth interviews with three people to focus on uncovering experiences, concepts, and learning management methods from Buddhist learning facilitators. The selection of key informants was specific selection criteria including: 1) People with at least 20 years of experience applying Buddhist principles as a guideline for learning processes to develop/correct/remediate the mind to be virtuous as the basis for living a correct life according to Buddhist principles is well-known principles and accepted in society, 2) Representatives consists of people from various groups:

- A representative from the organization organizes the moral training course. This person is the training leader and founder of Bankuaerak organization, which organizes training courses for training teachers to teach the five precepts in various agencies, both in government agencies and private sectors.

- A teacher from higher education is a counseling psychologist who uses Buddhist principles to give psychotherapy with the application of the Four Noble Truths.

- A monk who uses meditation to train himself by learning from human illness and death.

The research tool is a semi-structured in-depth interview. Analyze the data obtained from the relevant theoretical concepts, in-depth interviews, observations, and training/teaching documents of the interviewed Buddhist learning facilitators with the inductive method.

Results and Discussion

The interviews of three representatives indicate six essential elements that consist:

1. The fundamental of life under Buddhism means receiving the teaching of belief, culture, and norms from the family and life that surrounds with the way of Buddhism.

2. The origin of Dhamma, the inspiration that each facilitator received from others which make facilitators to be interested in Buddhism and bring them to teach Buddhism.

3. The purpose of Dhamma, the purpose of teaching that each facilitator requires learners to learn or the main objectives of the curriculum for learners to learn each information.

4. The step of becoming Buddhist learning facilitator, they are causes and Paratoghosa (good friends) that surrounding facilitators which build their characteristic, uniqueness, and evolution in their life, hence the approach to work as a facilitator.

5. The essentials, the important principles in learning management for Buddhist learning facilitators, they are the essences of learning for learners that consist of Buddhist learning management and experimental learning method, they bring people to meet the purposes of each facilitator.

6. The understanding of social processes and group dynamics, Buddhist learning facilitator possesses the understanding of social processes and group dynamics. It includes teaching strategies and teaching techniques and related causes that Buddhist learning facilitators applies in learning management process.

The researchers notice the relation that connect within these six elements. The researchers summarize these six elements and scale them down into three elements that indicates three basic concepts for Buddhist learning management:

1. The learning diagram based on the Four Noble Truths or Eightfold Path from the Dharma purpose, the purpose of learning is to let learners learn. The process of learning Buddhism which organizes the learning process of Buddhism through experiential learning brings learners to the meet the purpose by each Buddhist learning facilitator. Although there are differences in training methods with the purpose provided by the courses. The way to learn Buddhism on different diagrams from each Buddhist learning facilitator has the same purpose. The route to take learners to their purpose is to make learners know themselves and learn how to deal with their suffering. This is a kind of learning that can be used to manage their life in a respectable way. This is a way to learn the Fourth Noble Truths, to learn the pain that appears in their heart or the way to live accordingly to The Eightfold Paths. The learning process organized by Buddhist learning facilitators can guide learners to find themselves and learn about their minds. The Buddhist learning facilitator only pointed out the way, but the way to get rid of pain requires action and self-practice. The essence is to organize the Buddhist learning process by clarifying their suffering and practicing solving that problem by themselves.

The learning diagram is corresponding with the principles of learning that appears in the Buddhist scriptures which teach human beings, to learn to improve themselves and not let life run in the way of the world that is full of passion, and lust, as they composed. Buddhism teaches people to turn back to learn themselves to be wise people, a Pandita who know the world or nature accordingly to reality, as the Buddha taught, "It is to be seen for oneself, timeless, inviting inspection, worthy of inducing in and by one's own mind, directly experienceable by the wise, those who practice will see their interests, because they see the benefits of others, and the benefits of both parties, and therefore, they have made themselves free from passion, aversion, delusion. They behave not to harm themselves and others, behave in good conduct by way of body, speech, and mind. These are things that can be seen for oneself, timeless, inviting inspection, worthy of inducing in and by one's own mind, directly experienceable by the wise." (MN.(Thai) 13/183/212) (Mahachulalongkornrajavidyalaya University, 1996)

2. The External factor, Kalyanamitta, also known as Buddhist learning facilitators, but learning in Buddhism is based on many factors, including external learning and internal learning, which is caused by the learning process in which it is organized. Although the hierarchy of learning in Buddhism according to the Buddhist scriptures does not appear with a specific name for the organization of the learning process or with a modern language, in the Buddhist scriptures some suttas show the order of learning as it appears in Gidakiri Sutta. (MN.(Thai) 13/183/212) (Mahachulalongkornrajavidyalaya

University, 1996) The teachings in the Sutra can be transcribed into a diagram of the learning sequence that shows in Figure 1.

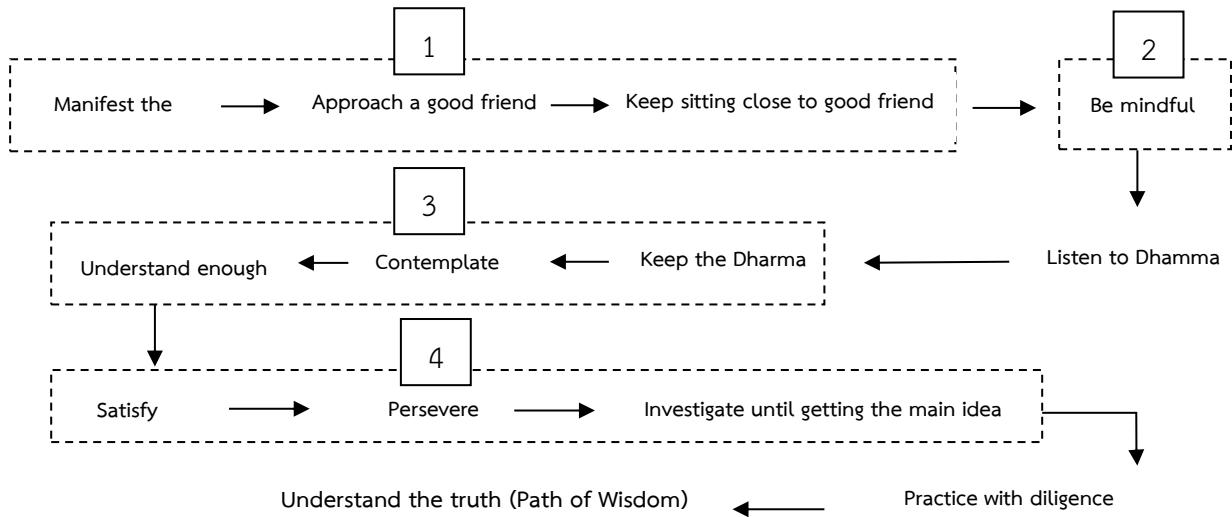


Figure 1 Diagram of the Buddhist learning sequence.

According to the sequential image of the learning sequences displayed in the Gidakiri Sutta, it can classify the sequences into four categories:

1. Faith Manifestation, the beginning of this process. The Buddha said that "if there is no faith, not sitting close to the wise and not listening to the Dharma, one will miss the discipline."

2. Listening to Dharma, faith generate attention, the attention to listen which results in Suttamayapanya (the wisdom from listening), the primary level of wisdom, and it must be developed in the next sequence.

3. Dharma contemplation, pondering the Dharma to reach self-understanding (Yonisomanasikara) and attain wisdom from thinking (Jintamayapanya) and develop into Right views (Sammaditthi).

4. Being satisfied with the teachings and gain desire to put them into practice. When effort originates from satisfaction, the practice will take place with attention and self-observation. If practice is put with diligence (Viriya), those who practice will be able to declare themselves as Sotāpanna which is the first stage of Enlightenment.

This sutra reflects the factors that cause the learning process according to Buddhism or the learning process in the Buddhist way with two factors: The external factors (Paratoghosa) and the internal factors (Yonisomanasikara) Paratoghosa means the voice of others, external stimulation or persuasion, such as teaching, recommending, transferring, explaining, writing, information, telling, and learning from others in what is good and right from a person who is a good friend, it can be called an external element or a way of faith. (Phra Phromkunaporn (P. A. Payutto), 2009) On the contrary, Kalyanamitta or the teacher must pay attention to the learners by giving them freedom and allowing learners to develop their wisdom. Of course, human

beings are not equally capable and intelligent. There are differences, not even twins that are physically identical: There are some differences between them in interests and development capacities. Teachers or good friends have a role in facilitating learning. The concept of western education emphasizes the role of the teacher in education in the 21st century as a facilitator. Thus, Paratoghosa is a facilitator of learning who can be known as the Buddhist learning facilitator.

It is reasonable that the Buddhist learning facilitator has the primary role to play in organizing the learning process and leading the learners to achieve their learning objectives by being a good friend to the learners. The heart of being a Buddhist learning facilitator is the desire to help others out of suffering with morals in teaching. Within this regard, the Buddhist learning facilitators must go through the process of learning the Buddhist way and cultivating self-cultivation until they have the ability to experience, be knowledgeable, teach with a deep understanding of the Dharma, possess the heart of Brahma, and be a good friend to the learners. Buddhist learning facilitators have a role spanning all three principles: Being an instructor for enabling learners to listen to the Dharma, which is the truth of life. The Dharma practitioner is a role model in living a virtuous life and a learning facilitator who facilitates the convenience and freedom for learners to access knowledge for themselves. The facilitator encourages and strengthens the practice for further advance.

In addition, the teaching techniques of Buddhist learning facilitators show that by nurturing themselves through time, Buddhist learning facilitators have the experience and expertise to lead people to utilize the Four Noble Truths diagram and be able to choose the appropriate teaching methods for each period of time. The examples and techniques for the teaching of the Buddhist learning facilitator include: 1) Semi-narrative teaching with fairy tales and examples or questioning; 2) Teaching using games and role-playing activities; 3) Teaching by practicing in-depth listening; 4) Teaching by calming the mind; 5) Teaching by reading aloud and repeat; 6) Teaching as a role model. However, the technique may be utilized with different technologies and methods so learners will not feel bored and encourage them to learn in the next lesson. But the most important thing is teachers or Buddhist learning facilitators show themselves to learners as role models to be an example of an instructor. Teaching what the teacher can do is the simplest technique and have a significant effect on the learner, such as teaching the learners to be clean physically, verbally, and mentally. Whatever resonates with the learners the most is the actions and words from the instructor.

For teaching materials in the Buddhist learning process, the best medium is the teacher because it is a living medium that is accessible and touchable. It can be a role model and help create a natural learning atmosphere and reach as many learners as possible. The Buddhist learning facilitator, therefore, plays a role as a medium for learners, and at the same time as those who use the Four Noble Truths diagram as an external factor for the learners cause the learners to attain Yonisomnsikara, which is an internal factor.

3. The internal factor, Yonisomnsikara, means to be mindful with methodology, the right approach, being aware, embracing awareness, deep attention, knowing impermanent as

impermanent, knowing suffering as suffering, knowing non-existence as non-existence. (MN.(Thai) 1/15/71) (Mahachulalongkornrajavidyalaya University, 1996) It is for the great benefit, persistence, and enduring of true teaching. (AN.(Thai) 20/124/19) (Mahachulalongkornrajavidyalaya University, 1996) The lessons learned from the experiences of Buddhist learning facilitators found that focusing the learners at the center of learning is fundamental to organizing the Buddhist learning process, which relies on the attention of the Buddhist learning facilitator and creating understanding before entering the learning process. Collaborative learning has a main idea of exchanging experiences, coexisting with respect, being generous to one another, and not blaming or convicting others are the values that Buddhist learning facilitators emphasized, paying attention to the feelings of the participating learners, recognizing and being insightful to the different individuality of each learner. According to the principles of Buddhism, people's learning varies accordingly to the wisdom of learners, which is the way to gain the wisdom of Buddhism, not with worldly qualifications. The readiness of learners depends on The Five Spiritual Faculties, these faculties are faith, effort, mindfulness, concentration, and wisdom. Every learner does not possess an equal level of five spiritual faculties, but despite this factor, learners have a different level of intellectual or five spiritual faculties, and they can learn together homogeneously. Additionally, the learners can be given the opportunity to learn, and Buddhist learning facilitators also gain experience that will be useful for further teaching. Collective strength is essential to achieving generosity on the path of a common goal: Learning to understand ourselves and get rid of the pain by using the experience of others as a mirror to reflect ourselves more clearly.

In addition, according to the self-examination principles of those who serve to teach the Dharma to others, the key to the principles is freedom for learners to think, consider, and follow their wisdom to develop themselves, and to access the truth by themselves. The Buddhist learning facilitators' job is simply to spread the information and encourage the learners to think. The Buddhist learning facilitators perform as a medium through expressive behavior. This method makes learners interested and wanted to behave because they believe in the Buddhist learning facilitator, who can actually do what they teach. (Mahachulalongkornrajavidyalaya University, 1996) The Buddha once said, "If a person teaches others, he or she should do so." (Dhp.(Thai) 25/159/82) (Mahachulalongkornrajavidyalaya University, 1996) The texts above are the basic concepts for organizing the Buddhist learning process, which reflected through the lessons from Buddhist learning facilitators, showing that for those interested in the path to becoming a Buddhist learning facilitator, the priority is persistence, self-training, learning to look for insight and observe themselves for cultivating their life, each person receives different environmental factors but relies on contemplation with ingenuity or Yonisomanasikara in themselves until they are well trained and refined to become proficient in that subject.

The key to organizing the Buddhist learning facilitator is taking Buddhism as the ground of thought and the pinnacle of learning, which is to transcend from suffering and learn to completely extinguish the suffering which factors provided by the Buddhist learning facilitator for driving collaborative learning, those who become the Buddhist learning facilitator must go through the

process of learning the Buddhist way and cultivate themselves until they have a complex experience that can reach the feelings of the learners and express sincere love through facial expressions, eyes, and gestures. These qualities will help learners eliminate anxiety and distrust. The Buddhist learning facilitator is the medium of learning by becoming an example for learners, which make learners confident, arouse learners' interest, and make learners listen more carefully. It can be stated that faith makes people open their minds to listen and learn until they find wisdom, and finally cultivate a faith that is composed of wisdom.

The Basic concepts in the Buddhist learning process are lessons learned from Buddhist learning facilitators. They show the importance of applying Buddhist doctrines that are the essence of human learning in a timely and timeless way.

Through studying documents and interviews with Buddhist learning facilitators, the researchers found that learning in Buddhism is inner learning, a return to gain insight of oneself. Making perspective right is the first step for making learners change their behavior for the rest of their life. The changed behavior is changed for good and meritorious, consisting of benefits to oneself and others, and leads to a positive attitude towards living by correcting the perspective brings a change in behavior for good.

The kind of learning management that allows learners to improve themselves with Buddhist learning facilitators or teachers as friendly guides, allowing learning to base on practice or direct experience to raise the quality of mind and wisdom is in line with 21st-century learning that has led learners to lifelong self-learning that the teacher is a connector and support learning that comes from exploration by the learners.

The approach that Buddhist learning facilitators emphasize the learner-centered method by providing both knowledge and practice for self-improvement (Pinla & Pinla, 2018) is in line with Knowles's theory which gives the meaning of self-learning as a process by which learners initiate their learning by diagnosing the needs for learning of themselves and then set their goals and materials for learning and making a connection with others, finding resources and choosing strategies to enhance learning and self-assessment. It may or may not be helped by others. (Knowles, 1975) The study of the Buddhist scriptures and the lessons learned from the Buddhist learning facilitator were found the learning method manages an external condition or condition of learning that relate to the internal contemplation of learners, which depends on systematic sequential learning with instructors or learning facilitators conduct the sequence of teaching steps to achieve the goal.

According to Gagne, the learning process is proposed with nine stages, starting with stimulation, questioning provoking, making learners see the benefits of learning, encouraging learners to link prior knowledge with new knowledge, providing new courses through appropriate media, and letting learners do their activities. Teachers solely arrange guidelines to help learners do things by themselves, then teachers provide feedback and then repeatedly review, making learning embedded. (Khaemanee, 2013) It can say that the Buddhist learning process is a learning trajectory that gives learners absolute freedom to access truth for themselves. The instructor is

responsible for guiding, building faith, and providing opportunities to help learners or trainees navigate the intellectual path by assisting with strategies and instruments that help learners to access wisdom more efficiently. Buddhist learning process emphasizes human as the center. The learning process is the process of human development individually and in groups to learn and make themselves beneficial to others and themselves, which leads to peaceful coexistence. The learning process trains all three areas: Precept, Concentration, and Wisdom, thus developing every element of human development into a complete human being. (Learning Reform Subcommittee, 2001)

Originality and Body of Knowledge

The model of the basic concepts of the Buddhist learning process as shown in Figure 2, at its core is the plan of purpose of the living, which means the Fourth Noble Truths diagram, which include the Eightfold Path, the diagram is a plan to train and develop anyone to live a wholesome life by relying on instructors who act as facilitators in Buddhist ways, they perform as role models, a good friend (Kalyanamitta) with understanding, being reachable, and actively developing learners according to individual differences with the emphasis on teaching with practice. Instructors solely guide, encourage, and create a learning environment with common goals: To develop oneself and to benefit others. The way learners to be able to apply Yonisomansikara and deliberate their wisdom, they must know how to be close to their good friends to listen, ask questions, observe, embrace, and love for continuous learning and development throughout their life until they reach their goal: Transcending from selfishness and aims to find happiness, serenity, and make a benefit for oneself and society.

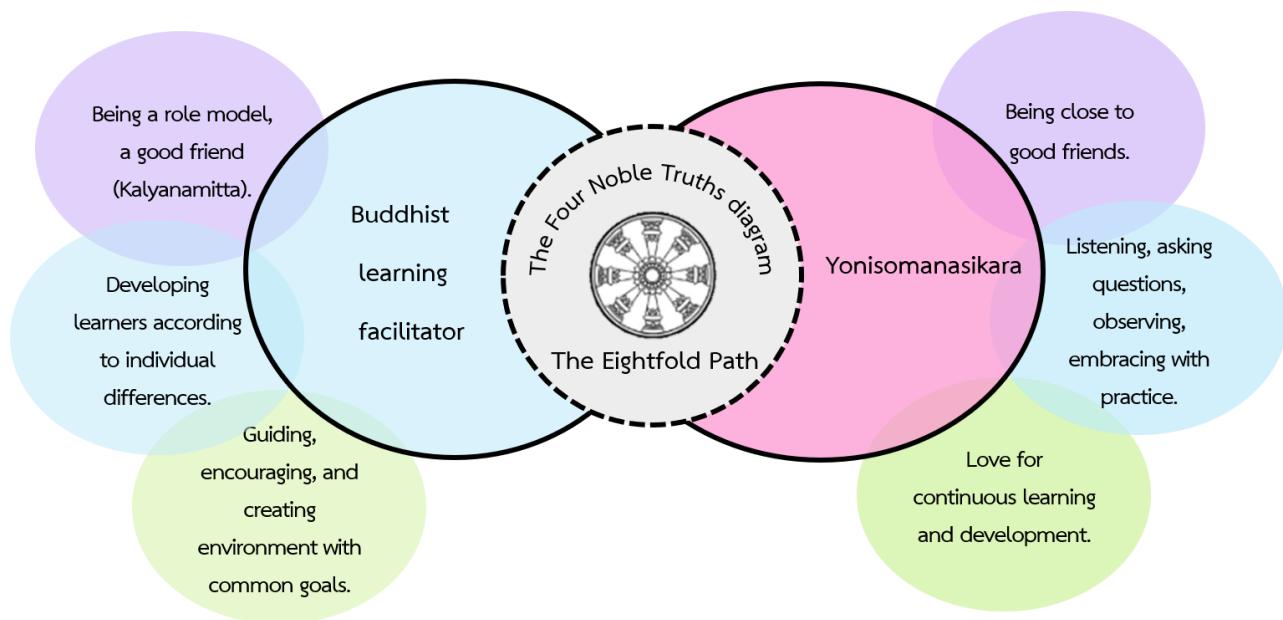


Figure 2 Buddhist learning management model.

Conclusions and Recommendations

The basic concepts of the Buddhist learning process consist of three essential factors: 1) The Fourth Noble Truths diagram; 2) The external factor or the Paratokosa as an external factor; 3) The internal factor or Yonisomnsikara and wisdom of the learners, the way to continue practice self-improvement until they reach the purpose of learning to meet realization to become the knower, to become the awakener, to become the joyful. It is the study of the self, which will give the learners a clear understanding of the connection between one's own life and all things in the universe. Recommendation for application: Organizations, training session, members of agencies can apply the Buddhist learning process in organizing various training for the development of personnel, which is the key to leading the organization to sustainable success. Recommendations in research method: An experimental study should be conducted by applying the basic concepts to prepare the training course for making learners change and develop themselves to live a good life. Especially in organizing a learning process for youth, the training session for youth should divide participants by age to create a learning style for self-development that is suitable for every young participant.

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