

A PEACE-BUILDING COACHING MODEL FOR PROPAGATING BUDDHIST MONKS IN THAI SOCIETY

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Abstract

Background and Objective: This article explored the synergies between coaching methodologies and Buddhist principles, with a primary focus on their collaborative potential for promoting peace within Thai society. Recognizing the imperative to adapt traditional Buddhist propagation methods to align with changing societal dynamics, the article introduced coaching as a versatile and adaptable approach applicable in diverse contexts. The central goal was to formulate a unique coaching model, emphasizing the intricate interplay between Buddhist principles and fundamental coaching concepts. The model, designed as a dynamic response to the evolving societal landscape, sought to address contemporary challenges comprehensively. By weaving together the profound wisdom of Buddhist teachings with the flexibility of coaching methodologies, the proposed model aimed to contribute to a holistic peace-building paradigm. The model was intended to be a tool for coaches, educators, and other professionals to empower individuals and foster a more harmonious society.

Methodology: This study employed action research through the Ariyasacca model and interpretive phenomenological methods, aiming to bridge theory and practice by capturing monks' lived experiences in propagation efforts. Core data collection methods included document analysis, in-depth interviews with 12 participants, and experimental trials with 15 individuals. The research process integrated content analysis, descriptive analysis, semantic analysis, and synthesis for a comprehensive and rigorous approach.

Main Results: The development of a comprehensive coaching for peace model integrated international coaching methodologies with fundamental Buddhist principles to foster effective communication and dialogue. This innovative model incorporated key elements such as Samma-ditthi, peace, and coaching, strategically implemented through multidimensional learning units that encompassed coaching, Buddhist coaching, inner peace, and outer peace. The model was designed to achieve the overarching goal of peace across four dimensions: Self-awareness, Spiritual well-being, Societal harmony, and Sustainability. The model was based on the premise that peace can be cultivated by understanding and developing individual and societal well-being. It emphasized the importance of cultivating inner peace in order to create a sense of external



harmony. The model also focused on creating sustainable solutions that benefit all stakeholders. By emphasizing these critical dimensions, the model strove to create a holistic approach that not only addresses individual well-being but extended to societal and environmental harmony. The integration of coaching principles with Buddhist teachings aimed to provide a transformative framework that went beyond personal development, contributing to a more comprehensive and enduring peace within individuals and communities. This approach acknowledged the interconnectedness of personal, spiritual, societal, and environmental well-being, underscoring the model's potential impact on fostering a more harmonious and sustainable society.

Involvement to Buddhadhamma: This model incorporated Samma-ditthi as a central component, along with Ariyasacca as iterations, the Heart of Pandit as competencies, and Citta Bhavana for inner peace, establishing connections with outer peace and promoting holistic linkage.

Conclusions: The developed model provided innovative and practical insights and applications that benefited the Sangha, communities, and the nation. It advocated for a transition to a two-way communication style for Buddhist monks engaged in propagation, with a focus on citizens' genuine happiness and alleviating suffering. The study emphasized understanding and addressing both monks and citizens' direct experiences, nurturing their minds and wisdom. The research laid the foundation for tailored short-term training courses, promoting the harmonious integration of coaching and Buddhist principles for peace propagation.

Keywords: Coaching for Peace Model, Integration Buddhist Principles, Buddhist Monks, Thai Society

Introduction

Thailand, renowned for its rich cultural tapestry blending tradition with modern influences, showcases a complex societal landscape comprising diverse elements such as customs, religion, and social structures. The Thai constitution underscores its commitment to safeguarding citizens' rights while emphasizing the pivotal role of Buddhism in Section 65, stating that the state should support and protect Buddhism and other religions. Amidst this cultural richness, individuals strive for fulfillment and genuine happiness, grappling with challenges stemming from a lack of understanding regarding the essence of a good life and the societal implications of existing laws (Somdet Phra Buddhaghosacariya (P.A. Payutto), 2019). These challenges extend beyond individual struggles to include societal issues, such as division and violence, leading to physical harm, psychological distress, and emotional challenges (Narkurairatana & Chaisukkosol, 2021).

Within the framework of Buddhism, the major theme of teaching revolves around the Four Noble Truths: Ariyasacca, (Vin. I. (Thai) 4/14/16) (Mahachulalongkornrajavidyalaya University, 1996) delving into the causes and effects of suffering and the path to alleviating it. This journey toward true happiness involves overcoming attachment, greed, craving, hatred, and ignorance, beginning with the cultivation of Right View: Samma-ditthi (MN. (Thai) 14/136/174-176) (Mahachulalongkornrajavidyalaya University, 1996). In recent years, extensive research has centered on the vital role of Buddhist monks, traditionally focused on Dhamma propagation (Phra Thosaphon Nipko, 2023). The exploration encompasses various propagation styles, with a primary emphasis on conversational



approaches and preaching, alongside an examination of Bhavana, highlighting holistic multi-dimensional development within the Buddhist context (Phra Pramote Vadakovido Pantapat, 2018).

Amidst these traditional approaches, a contemporary perspective emerges with the evolution of coaching as a distinct field, deviating from conventional Buddhist methods. Coaching, predominantly addressing business and individual professional concerns, introduces modern methodologies to personal and professional development (Sanjariyapipu, 2020). Simultaneously, a growing body of studies underscores the intrinsic link between peace and justice across diverse domains, fostering societal enhancement and overall well-being. The narrative thus sets the stage for an exploration of how ancient Buddhist wisdom can harmonize with the modern concept of coaching, offering intriguing possibilities within the unique context of Thai Buddhism.

Objective

To formulate and present a specialized coaching model highlighting the interconnection between Buddhist principles and components of coaching concepts.

Methodology

This study employed action research using the Ariyasacca model with nine steps and interpretive phenomenological methods. It aims to connect theory and practice by capturing monks' lived experiences in propagation efforts. Core data collection methods included document analysis, in-depth interviews (12 participants), and experimental trials (15 individuals). The research process integrated content analysis, descriptive analysis, semantic analysis, and synthesis for comprehensiveness and rigor:

Research Design: The study unfolded in two phases: Initially, it involved thorough exploration of Tipitaka, extensive research, literature reviews, and insightful interviews to comprehend the current situation, leading to the creation of a meticulously crafted model. The utilization of the MCU Tipitaka in the Thai version was pivotal for elucidating original texts and integrating pertinent concepts, theories, and research aligned with the study's objectives. In-depth interviews offered invaluable perspectives, with key evaluation criteria encompassing authenticity, credibility, representativeness, and significance. This ensured precision, reliability, inclusivity, and a meaningful impact. The comprehensive approach employed enhanced the overall reliability of the research.

In the subsequent phase, the research shifted into an experimental stage at Wat Nakhon Sawan, a royal temple in Paknampho, Nakhon Sawan province, occurring from 14 to 18 November 2023. Active participation from Buddhist monks served as key informants, enriching the investigation with profound insights. Their focus centered specifically on the "Peace-building Coaching Model for Propagating Buddhist Monks in Thai Society."

Sample and Informants: The 12 specialists selected for detailed interviews possessed expertise in Coaching, Inner Peace, Buddhism, and Peace-building, representing scholars, lecturers, Professional Coaches, and the Interreligious Council of Thailand. The 15 experimental participants,



fully ordained Buddhist monks in Thailand, brought experience in propagation, effective communication, and a foundational grasp of coaching. Chosen through the Coaching for Peace training project's application process, they demonstrated interest in Coaching and Peace, participating in online interviews. Ethical considerations were taken into account, with participants voluntarily joining, and the research design aligned with ethical principles and the Personal Data Protection Act (PDPA).

Research Tool: The research tools included the researcher's review of Tipitaka, complementary materials, books, research, and articles. Following this, a semi-structured in-depth interview form was devised with consultation from Research Experts to ensure a focus on obtaining detailed answers. In the experimental phase, pre-and-post tests, observation forms, and evaluation forms were developed, undergoing critique and suggestions from the group of research experts.

Data Collection:

Document Collection: Gathering information involved accessing primary sources like the MCU Tipitaka in Thai and supplementary Tipitaka editions in Thai. Additionally, the researcher examined documents, books, research studies, and journal articles related to the coaching for peace in Thai society. The subsequent step involved reviewing, analyzing, and synthesizing the acquired data to extract pertinent information aligned with the research objective.

In-depth Interviews with Experts: For information selection, a qualitative approach was adopted to facilitate genuine and profound insights from key informants. Interviews served as the primary research instrument in Phase 1, while in Phase 2, the researcher employed pre-and-post tests, observation forms, and evaluation forms.

Observation of Experiment: Throughout the process, the researcher employed diverse information collection methods tailored to specific phenomena, situations, and the preferences of key informants. A pre-and-post test was conducted with 15 participants to gauge the impact of the experimental treatment. Using an observation form, the researcher and assistants maintained a neutral, open-minded, and unbiased stance, incorporating third-party input to capture insights from the program instructor. Following program completion, key informants provided feedback through an evaluation form, sharing reflective thoughts on the model.

Data Analysis: The researcher employed triangulation, utilizing different collection methods to approach the data from various perspectives. All data obtained from document collection and in-depth interviews were systematically organized, categorized, analyzed, and summarized. In-depth interviews relied on content analysis and interpretation rather than statistical measures. In contrast, experiments involved statistical support, encompassing content analysis, interpretation, and descriptive statistical analysis.

Results and Discussion

The synthesis model was crafted by integrating coaching principles and Buddhist ideals, with Samma-ditthi at its core. It extended to areas of interest in Self, Spiritual, Societal, and Sustainability. Through integration processes and the use of original resources, the model not only considered the coach's perspective but also delved into the coachee's viewpoint regarding these four factors.

The process revolved around supporting each other's factors, embodying an authentic approach. The components outlined in Figure 1 below are essential elements of this preliminary model.

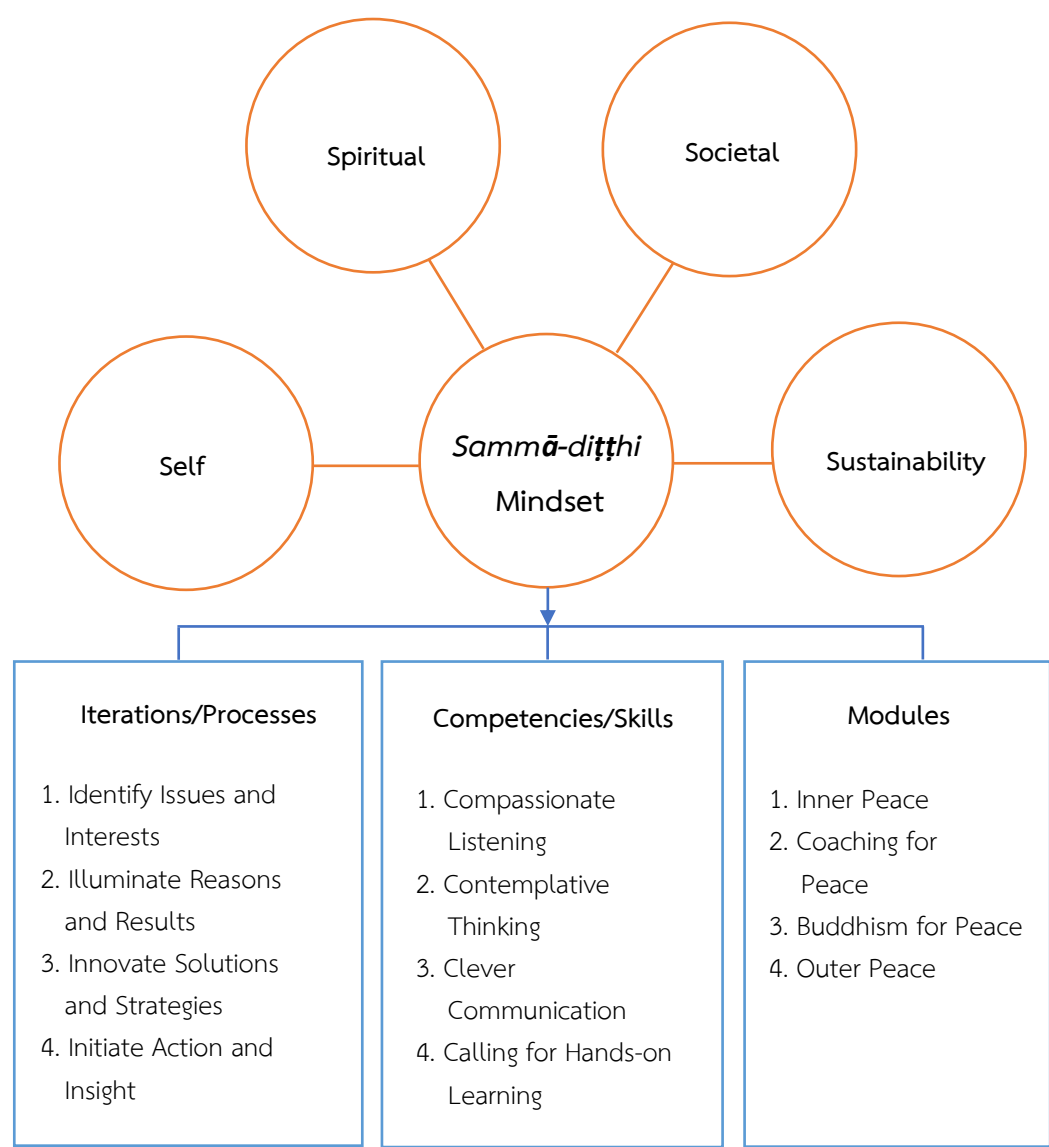


Figure 1 Preliminary Model

The central emphasis of the model revolved around comprehending Samma-ditthi, impacting self, spiritual, societal, and sustainability dimensions, maintaining coherence across the



coach, coachee, and the broader environmental systems. This mindset directed the interactions/processes, competencies/skills, and coaching modules. The iterations were based on the principles of the Truths of the Noble One, competencies drawn from the Heart of Bandit, and modules centered around Bhavana, with a specific focus on Citta Bhavana.

Following consultations with experts, the recommendation was to simplify the model by aligning it with the experimental participants, particularly the propagating monks. This simplification was aimed at enhancing the clarity of the preliminary model, which underwent evaluation and received recommendations from a panel of experts, as depicted in Figure 2 below. This model was to be utilized in the experimental program.

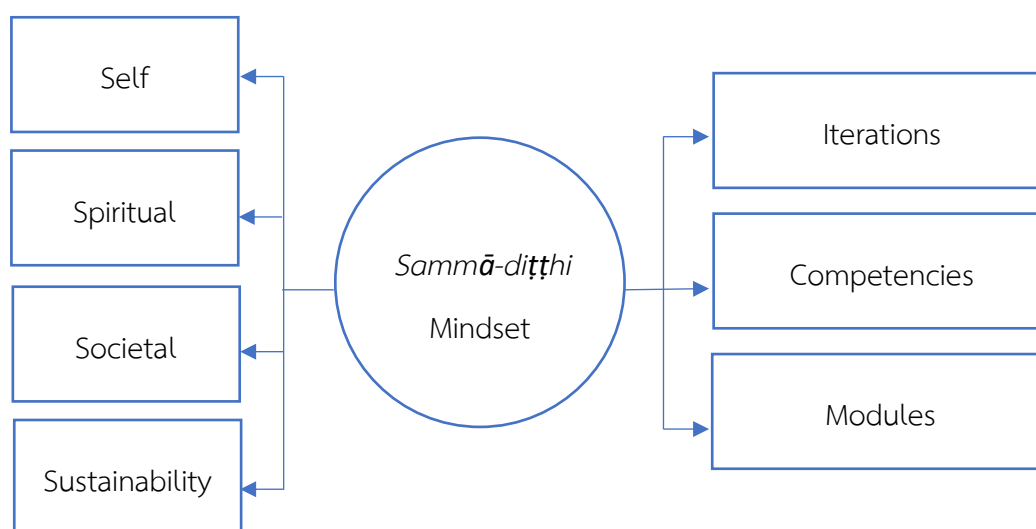


Figure 2 Experimental Model

As shown above, the pivotal factor continues to be Samma-ditthi, representing the central and crucial element in all aspects of coaching for peace. Its influence extends to self, spiritual, societal, and sustainability dimensions. On the causative side, iterations, competencies, and modules are utilized to cultivate awareness and elevate individuals from their current state to a new, higher, or deeper level.

Before implementing the model with the participants, the researcher invited a group of 5 purposive experts in the field of Coaching for Peace. The purpose was to seek their input, critiques, and suggestions. The researcher also briefed instructors on the model overview, allowing research data collection assistants to grasp the entire model, curriculum, and program. At both the program's commencement and conclusion, participants were invited as key informants to complete forms, enabling them to freely express their thoughts and feelings about the model.

The pre-and-post test scores and changes observed in 15 participants concerning their comprehension and key insights into the Coaching for Peace model. The data indicated an overall increase in scores for 13 out of 15 participants. Participant number 2 maintained the same score, while the fifth participant experienced a decrease. All scores were compared against the

predetermined rubric criteria for language use and content factors. Despite the predetermined rubric, the analysis of score changes revealed that initially, there were 7 participants in the high-score group, 7 in the moderate group, and 1 in the low-score group. After completing the program, the results showed an increase in the high-score group to 12 participants, 3 in the moderate-score group, and none in the low-score group. This suggested a positive impact on the participants' understanding of the Coaching for Peace model. This information was derived from interviews conducted during the study.

From November 14 to 18, 2023, Wat Nakhon Sawan hosted the "Coaching for Peace" program, a key part of a Ph.D. dissertation. Crafted collaboratively, the initiative aimed to enhance the competencies of 15 Buddhist propagating monks with core modules like Coaching, Buddhist for Coaching, Inner Peace, and Outer Peace. The program delved into Buddha's role as a Coach, covering self-awareness, understanding others, and listening power. Emphasizing a holistic mindset, it highlighted Samma-ditthi across personal, spiritual, societal, and sustainability domains. Discussions included the role of local government in sustaining peace, coaching principles, power analyses, life coaching through the Ariyasacca Model, and advanced techniques.

An inter-religious seminar with leaders from Christianity, Islam, Vajrayana Buddhism, and a professional coach provided profound insights. The program involved practical coaching sessions for diverse coachees, including Buddhist followers, educators, caregivers, healthcare professionals, and marginalized communities. Supervision sessions, coaching interventions, model evaluations, and reflective remarks enriched the participants' scholarly journey.

The definition of "coaching", as outlined by the International Coaching Federation (ICF), surpasses sports coaching, inspirational speaking, or influencing. It involves a collaborative process where clients engage in thought-provoking and creative discussions to enhance personal and professional aspects. The term "propagating" isn't solely about increasing Buddhist numbers but centers on integrating core Buddhist teachings into daily life for genuine happiness and reducing factors leading to suffering.

Samma-ditthi, a Buddhist concept, takes on a new interpretation in this context. It extends beyond the traditional scriptural meaning and encompasses understanding life and the world as they are, allowing individuals to relate it to their own lives. This interpretation encompasses holistic aspects, focusing on self-awareness, spiritual well-being, societal harmony, and sustainability awareness and cultivation.

Table 1 Satisfaction and 4-Dimensional Evaluation

Order	Satisfaction Overview	Score	Beneficial	Score	Feasible	Score	Appropriate	Score	Accurate	Score
1	High	3	High	3	High	3	High	3	High	3
2	High	3	High	3	High	3	High	3	High	3
3	High	3	High	3	High	3	High	3	High	3



Table 1 Satisfaction and 4-Dimensional Evaluation (Continued)

Order	Satisfaction Overview	Score	Beneficial	Score	Feasible	Score	Appropriate	Score	Accurate	Score
4	High	3	High	3	High	3	High	3	High	3
5	High	3	High	3	High	3	Moderate	2	Moderate	2
6	High	3	Moderate	2	High	3	Moderate	2	Moderate	2
7	Moderate	2	Moderate	2	Low	1	Moderate	2	High	3
8	High	3	High	3	Moderate	2	High	3	High	3
9	High	3	High	3	High	3	High	3	High	3
10	High	3	High	3	High	3	High	3	High	3
11	High	3	High	3	High	3	Moderate	2	High	3
12	Moderate	2	High	3	Moderate	2	Moderate	2	High	3
13	High	3	High	3	High	3	High	3	High	3
14	Moderate	2	High	3	High	3	High	3	High	3
15	High	3	High	3	High	3	High	3	High	3
AVG		2.80		2.87		2.73		2.67		2.87
S.D.		0.41		0.35		0.59		0.49		0.35

The table 1 delineates the satisfaction overview, with 12 participants expressing a high level of satisfaction and 3 participants indicating a moderate level of satisfaction, with no instances of low satisfaction. According to the statistics, the overall conclusion is a score of 2.80 out of 3, with a standard deviation of 0.41. Overall, the evaluation of the model indicates that the dimensions of "Beneficial" and "Accurate" received the highest scores, averaging 2.80 with a standard deviation of 0.35. Following closely is the "Feasible" dimension, scoring an average of 2.73 with a standard deviation of 0.59. The "Appropriate" dimension, while still favorable, obtained a score of 2.67 out of 3, with a standard deviation of 0.49.

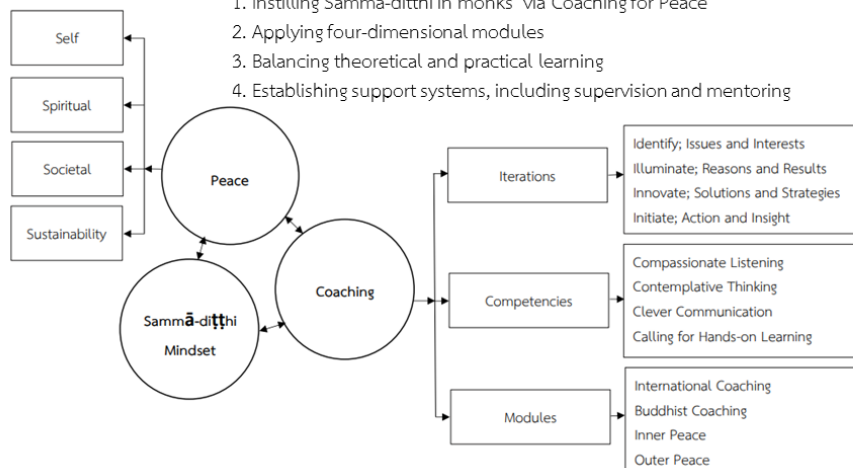
Coaching for Peace Model

Principles

Buddhist monks in propagation use dialogue, embody Samma-ditthi, and guide coachees to the same state, integrating International Coaching with Buddhist principles.

Processes

1. Instilling Samma-ditthi in monks via Coaching for Peace
2. Applying four-dimensional modules
3. Balancing theoretical and practical learning
4. Establishing support systems, including supervision and mentoring



Methods

1. Preparing course formats and training programs
2. Coordinate facilitators, present conceptualizing core ideas
3. Advertising and selection processes
4. Pre-test before program
5. Conduct the program
6. Post-test and evaluation
7. Presenting the model and knowledge
8. Develop the model
9. Ensure sustainability through support systems

Figure 3 The Coaching for Peace Model



As indicated in Figure 3, the developed coaching for peace model consists of principles, processes, and methods. Principles involve monks embodying Samma-ditthi and supporting individuals and groups in developing Samma-ditthi. This involves integrating international coaching with Buddhist principles for serene and, at times, challenging communication and dialogue. Processes involve coaching monks for peace, instilling Samma-ditthi within consciousness. This includes structuring and implementing multidimensional learning units in coaching, Buddhist coaching, inner peace, and outer peace. The approach focuses on fostering practical skills through hands-on practice aligned with theoretical and scientifically proven resources. Additionally, it establishes a supportive knowledge-sharing system among coaches, inviting experts to participate in supervision and mentoring sessions for sustained development (Daensilp et al., 2020). The methods encompass various stages aimed at developing and sustaining a comprehensive training program. Initially, the process involves preparing course formats and training programs, followed by coordinating facilitators and presenting core conceptual ideas. Subsequently, advertising and selection processes are implemented to ensure the involvement of appropriate participants. Before the program commences, a pre-test is conducted to gauge readiness and understanding. During the program, activities are conducted according to the planned curriculum. Following its completion, a post-test and evaluation phase occurs to assess outcomes and effectiveness. The model and knowledge acquired throughout the program are then presented to relevant stakeholders. Further development of the model is undertaken, ensuring its relevance and applicability. Lastly, sustainability is ensured through the establishment of support systems, fostering continued growth and effectiveness.

The significant factors identified-Samma-ditthi, Peace, and Coaching-provide a comprehensive insight into the interconnected elements. Further detailing the Peace and Coaching components, the sub-factors present a nuanced perspective for prospective researchers and practitioners in both domains (Phramaha Sutep Suddhinano Thanikkul, 2018).

Regarding coaching, three key factors come into play: Iterations, Competencies, and Modules. Within Iterations, there are four distinct elements: Identifying Issues and Interests, Illuminating Reasons and Results, Innovating Solutions and Strategies, and Initiating Action and Insight. Competencies, on the other hand, include four supportive aspects: Compassionate Listening, Contemplative Thinking, Clever Communication, and Calling for Hands-on Learning. The Modules consist of four details: International Coaching, Buddhist Coaching, Inner Peace, and Outer Peace (Techapreechawong et al., 2021). All these elements contribute to the ultimate goal of peace (Kanjataweewat, 2022), which is characterized by four dimensions: Awareness and cultivation of self, spiritual, societal, and sustainability. This alignment with the 4-dimensional well-being emphasizes the comprehensive nature of the coaching model in promoting peace across various aspects of individuals' lives and the broader societal context (Phramaha Apichai Mahapunyo, 2023).

The integration of foundational Buddhist principles into coaching for peace is a crucial aspect of the proposed model. Samma-ditthi, the Four Noble Truths, the heart of the Pandit, and



Citta Bhavana play pivotal roles in guiding individuals toward holistic mental structures. This integration aligns with the growing body of literature exploring the intersection of coaching and spirituality in Cultivating Spiritual Well-Being for Sustainability (Berejnoi et al., 2020). A coaching approach that aligns with both Western psychology and Buddhist principles can contribute to the creation of a peaceful, just, and sustainable society (Ven. Raniswala Sunanda, 2019).

Originality and Body of Knowledge

The researcher integrated every phase of the experimental model, incorporating evidence and suggestions from key informants, to develop the comprehensive body of knowledge for Coaching for Peace in Figure 4.

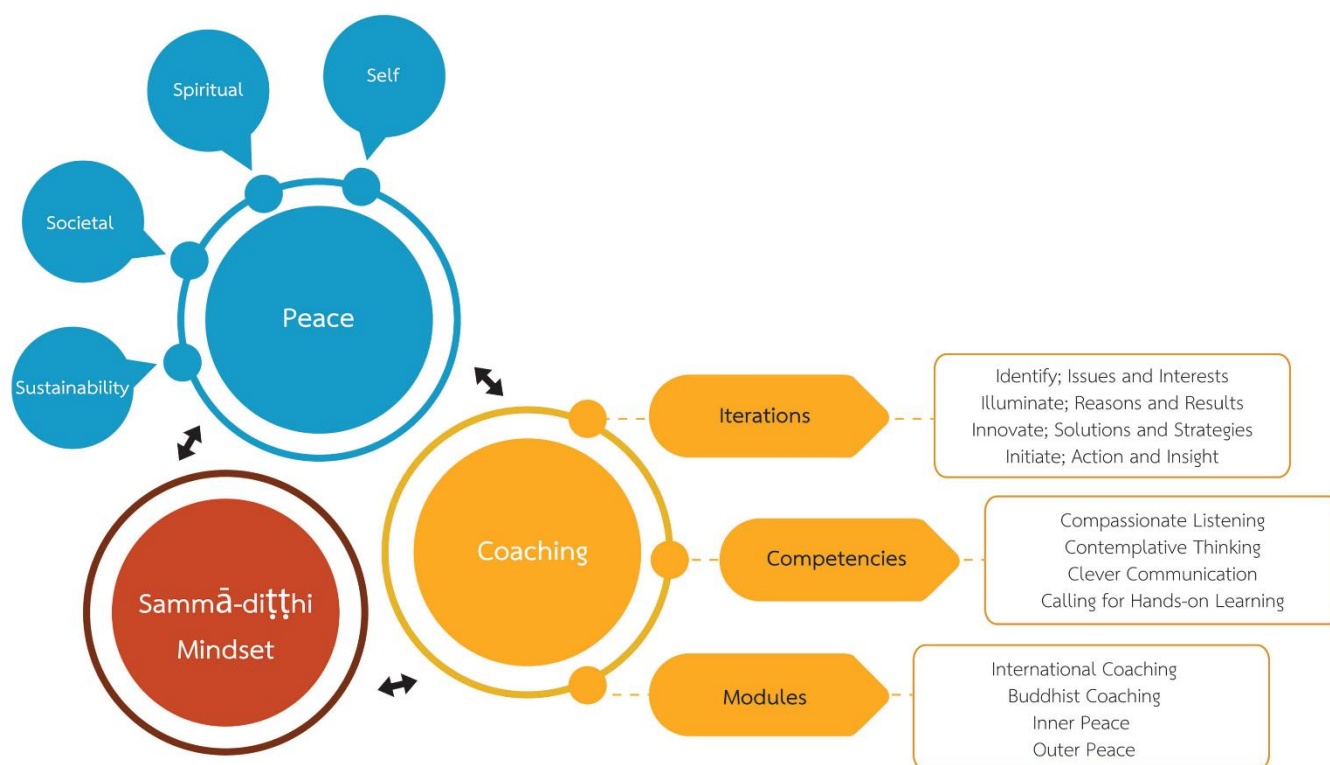


Figure 4 New Body of Knowledge in Coaching for Peace

The culmination of this research aimed to establish a fresh body of knowledge concerning coaching for peace in Thai society. By synthesizing coaching theories with Buddhist principles, the study introduced innovative insights into peace propagation dynamics. The conceptualization and development of a specialized coaching model contributed to methodologies tailored for monks' unique challenges in promoting peace. This emergent body of knowledge transcends conventional boundaries, integrating contemporary coaching theories with Buddhism's profound



teachings. As the study unveiled novel approaches for monks to resonate better with society, it marked a paradigm shift in coaching principles within Thailand's socio-religious context.

Furthermore, foundational Buddhist principles, including Samma-ditti and the Four Noble Truths, enhanced understanding and transformation of conflicting mindsets. This incorporation of Buddhist principles into coaching not only established a new knowledge framework but also promotes holistic mental structures among peace advocates. The Coaching for Peace model offered a structured, multidimensional approach addressing monks' specific challenges. Enriched with principles, processes, and methods, it signifies innovative strides in developing coaching methodologies tailored for Thai society. The synthesis, propelled by the integration of modernity for the benefit of society, has given rise to a new knowledge domain with practical implications for community and national transformation.

Conclusions and Recommendations

In conclusion, this research offers innovative insights through a comprehensive exploration of the coaching for peace Buddhist: Integrating Buddhist principles for propagating Buddhist monks in Thai society. The developed coaching for peace model presents a fresh body of knowledge, providing practical applications that benefit the Sangha, communities, and the nation. Buddhist monks engaged in propagation can transition to a two-way communication style, enabling citizens to openly express their inner thoughts, whether seeking genuine happiness or alleviating their sufferings. This approach emphasizes not solely persuading individuals to embrace Buddhism but, more importantly, understanding and addressing the direct experiences of citizens. The focus lies on caring for and nurturing the minds and wisdom of the citizens. This study lays the foundation for tailored short-term training courses, addressing the specific needs of citizens, universities, organizations, and society at large. It advocates for the harmonious integration of coaching and Buddhist principles to promote peace propagation, with suggested avenues for future research to deepen understanding and enhance the application of this holistic coaching paradigm. In terms of recommendations, it is advisable to encourage key entities such as the Thai Sangha Patriarch Council, Department of Religious Affairs, Ministry of Culture, and National Office of Buddhism to prioritize peace in their policies for fostering a harmonious society. The implementation of peace-focused curricula and training programs in universities and schools is essential, engaging citizens in addressing aspects like inner peace, social inclusion, inequality, injustice, privilege, and the application of Buddhist principles for societal peace. To effectively apply the model, researchers and organizations should gain direct experience, necessitating proficient skills in mental and spiritual work. Future research endeavors may explore the impact of Thai Buddhist education on monks' levels of peace, the role of coaching in addressing societal issues, and extending Buddhist principles beyond the boundaries of Thai society.



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This article offers specialized and in-depth analysis in Coaching for Peace topics, allowing readers to explore nuances with cutting-edge research findings in the unique context of Thai Buddhism. Triangulation techniques ensure content credibility and scholarly quality. However, drawbacks include time constraints causing delays in journal publication. The limited scope, centering on specific aspects and key informants, may restrict information breadth in this emerging field in Thailand. Language complexity might be challenging for non-specialists or newcomers to grasp certain technical aspects.

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