



## DIGITAL PEDAGOGY AS HUMAN CULTIVATION: A BUDDHIST ANTHROPOLOGICAL ANALYSIS OF ONLINE ENGLISH INSTRUCTION

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### Abstract

**Background and Objectives:** As online English instruction becomes pervasive in contemporary Thailand, existing scholarship primarily focuses on instructional efficiency, leaving the anthropological impact on learner formation underexplored. This study addresses this gap by advancing Buddhist anthropology to examine secular digital education as a contemporary terrain of ethical-epistemic formation. The primary objective is to investigate how digital pedagogy operates as a formative environment where discipline, attention, and discernment are structured and normalized. By reinterpreting the Tri-sikkhā (Sīla, Samādhī, and Paññā) as an analytical grammar rather than a doctrinal schema, this research specifically aims to analyze how technologically mediated learning enacts, approximates, or distorts these three dimensions of cultivation. Through this framework, the study demonstrates how Buddhist categories illuminate the subtle processes through which digital environments produce subjects and shape cognitive dispositions within modern educational life.

**Methodology:** This study employed a qualitative interpretive design, treating online instructional materials not as neutral tools but as cultural artifacts that reflect broader technological and educational regimes. Data Collection and Analysis Using purposive sampling, ten publicly accessible Thai online English instruction video clips were selected to represent contemporary asynchronous pedagogy. Data corpus includes instructional sequencing, visual organization, narrative framing, and pedagogical pacing. The analysis was systematically aligned with the Tri-sikkhā framework, comprising Sīla (Discipline), Samādhī (Attention), and Paññā (Discernment), utilizing it as an analytical grammar to trace ethical-epistemic formation. The interpretive process was conducted through five explicit stages. First, a detailed transcription of both verbal and non-verbal pedagogical cues was performed. Second, data classification was conducted, where findings were categorized through the heuristic lenses of the three Tri-sikkhā dimensions. Third, thematic reduction was employed to distill complex interactions into core pedagogical themes. Fourth, the synthesis stage utilized these themes to map patterns across cases and identify how digital environments structured learner dispositions. Last, the analysis underwent validation by cross-referencing findings with canonical Buddhist scholarship to ensure interpretive integrity. By documenting these



structured procedures, the study explicitly demonstrates how digital pedagogy enacts, approximates, or distorts traditional architectures of human cultivation.

**Main Results:** Applying the Tri-sikkhā framework revealed an uneven enactment of Buddhist principles in digital English instruction. *Sīla* exposed how platforms enforced procedural discipline through routinized sequencing, yet rarely cultivated internalized ethical awareness. *Samādhi* revealed a reliance on engineered attentional strategies, such as short segments and visual stimulation, that produced momentary focus but limited sustained contemplation. Finally, *Paññā* was profoundly constrained; Pedagogy privileged mechanized translation and surface comprehension over deep reflexive inquiry. Ultimately, these categories demonstrated how digital environments intensified behavioral order while structurally marginalizing wisdom-centered human cultivation.

**Involvement to Buddhaddhamma:** Classified within Applied Buddhism, this study contributes to the intersection of Buddhism, globalization (Information Technology), and the development of wisdom and morality. By repositioning the Tri-sikkhā as a critical analytical resource for secular practices, the research revealed that online instruction operated as ethical-epistemic training where discipline and attention were amplified, and discernment was limited. This situates digital education within the anthropology of formation, extending applied Buddhist anthropology to analyze how platform infrastructures reshape contemporary modes of conduct and knowing beyond religious domains.

**Conclusions:** The study concludes that online English instruction functions as a formative environment rather than a mere pedagogical tool. Findings confirmed that digital pedagogy enforced proceduralized discipline and engineered attention while profoundly constraining wisdom. This research offers a conceptual contribution to Buddhist anthropology by extending its analytical scope into secular spaces and to digital education by demonstrating that platforms actively recalibrate how learners perceive experience, intensifying behavioral control while narrowing the conditions for insight.

**Keywords:** Tri-sikkhā, Buddhist Anthropology, Online English Instruction

## Introduction

The rapid migration of education into digital environments has fundamentally reconfigured the structural conditions of learning, where behavioral restraint, sustained attention, and reflective discernment are unsettled by the speed and fragmentation of platform-mediated instruction (Selwyn, 2016); (Williamson, 2020). While contemporary global educational discourse increasingly prioritizes measurable outcomes and standardized performance (UNESCO, 2015), critical digital pedagogy has recently highlighted that technology is never a neutral tool but a formative environment that actively shapes learner subjectivity (Bayne, 2015); (Knox, 2019). Despite the proliferation of asynchronous online English instruction, now a dominant mode of secular pedagogy in Thailand, existing scholarship remains largely confined to instructional efficiency and user satisfaction (Teräs et al., 2020). There is a significant research gap regarding the anthropological and ethical-epistemic impact of these platforms: Specifically, how digital architectures produce "Subjects" in the absence of reciprocal watchfulness and embodied social consequences.



This study addresses this gap by proposing the Tri-sikkhā (Sīla, Samādhī, and Paññā) as a canonical lens for re-reading contemporary digital pedagogy. Traditionally understood as an integrated architecture of ethical discipline, mental cultivation, and wisdom, the Tri-sikkhā is reinterpreted here not as a doctrinal schema, but as an analytical grammar applicable to secular contexts. By advancing beyond existing critiques of platform learning, which often remain confined to issues of datafication, labor, or instructional efficiency, this Buddhist anthropological reading offers a significant conceptual advancement in digital pedagogy debates. It provides a nuanced vocabulary to address the "Inner" ontological loss of the learner, moving the conversation from a mere critique of technological tools to a radical re-evaluation of how digital environments reconfigure the very possibility of human cultivation. This approach aligns with Buddhist modernism, which reframes traditional categories within rational idioms to engage with modern institutions (Lopez, 2012); (McMahan, 2009). By bringing Buddhist educational thought, which emphasizes holistic human development over mere information transfer, into dialogue with online English instruction videos in Thailand, this article renders visible what is sustained, constrained, or reconfigured in the digital age. Methodologically, the study employs an interpretive qualitative analysis to examine how current online practices implicitly align with or diverge from this Buddhist educational architecture, contributing a model that remains normatively grounded yet heuristically functional for interpreting technologically mediated modernity. By doing so, this study strategically employs the Tri-sikkhā not as a religious doctrine for proselytization but as an interpretive grammar to diagnose the ethical-epistemic conditions of digital environments. The urgency of this analysis is underscored by the current educational governance in Thailand, where national policies on digital transformation often prioritize technological infrastructure over pedagogical depth. Within this reform dynamic, online instruction is frequently reduced to a delivery mechanism for human capital development, a context that further marginalizes the formative goals of education and necessitates a critical re-evaluation through more holistic anthropological lenses.

### Objectives

The primary objective is to investigate how digital pedagogy operates as a formative environment where discipline, attention, and discernment are structured and normalized. By reinterpreting the Tri-sikkhā (Sīla, Samādhī, and Paññā) as an analytical grammar rather than a doctrinal schema, this research specifically aims to analyze how technologically mediated learning enacts, approximates, or distorts these three dimensions of cultivation.

### Methodology

This study employed a qualitative interpretive design, approaching online instructional videos not as neutral tools for content delivery, but as cultural artifacts that reflected broader pedagogical regimes. This interpretive approach was intentionally positioned in dialogue with design-based research traditions, acknowledging that pedagogical artifacts were never static but were products of deliberate instructional design. A hybrid framing that merged Buddhist anthropology with digital pedagogy was chosen because it allowed for an evaluation of not only



the technical efficiency of the design but also its profound impact on the ontological formation of the learner. The analytical framework utilized in this study is illustrated in Figure 1.

To ensure procedural transparency, the study utilized purposive sampling to select ten Thai online English instruction video clips from major open-access platforms, specifically YouTube and Facebook. The selection followed a systematic three-step process: First, identifying high-reach, teacher-generated content through common search terms (e.g., "Basic English Grammar"); Second, screening for asynchronous videos lacking live interaction to capture the structural characteristics of platform-mediated pedagogy; And third, selecting cases representing dominant instructional styles. This sample size of ten was justified by analytic saturation, where recurring pedagogical patterns became sufficiently evident.

The Tri-sikkhā was operationalized here as a functional analytical grammar rather than a doctrinal framework, focusing on how technology mediated learner dispositions. The analytical process moved through five rigorous stages. First, a detailed transcription captured both verbal instructions and non-verbal cues. Second, data classification was conducted by mapping these findings onto the three heuristic lenses of the Tri-sikkhā: Identifying "Procedural Discipline" (Sīla), mapping "Engineered Attention" (Samādhi), and diagnosing the "Foreclosure of Reflection" (Paññā). Third, thematic reduction distilled complex interactions into core pedagogical themes. Fourth, synthesis involved mapping these themes across all cases to identify consistent structural tendencies within digital environments. Finally, validation was achieved by cross-referencing the findings with canonical Buddhist scholarship (Gethin, 1998) to ensure interpretive integrity.

### **Analytical Framework and Procedures**

This study employed a qualitative interpretive design, approaching online instructional materials as cultural artifacts that reflect broader pedagogical and technological regimes. To ensure procedural transparency and methodological rigor, ten video clips were identified through a systematic search on YouTube and Facebook conducted between January and June 2025. To further enhance methodological rigor, the study employed investigator triangulation, where data interpretations were independently reviewed and then synthesized by the research team. Additionally, an audit trail was maintained through a detailed coding matrix and researcher memos, documenting the iterative shifts in thematic development from raw transcriptions to the final synthesis. The search strategy utilized specific English-translated keywords, including English Language Learning, English Grammar, and English-Speaking Practice. The selection followed strict inclusion criteria, requiring that videos were teacher-generated, publicly accessible, asynchronous, and produced by Thai creators within the last five years to reflect contemporary pedagogy. Conversely, promotional clips or those under five minutes were excluded to ensure sufficient pedagogical sequencing for analysis. The sample size of ten was determined by analytic saturation, the point at which additional data ceased to yield new structural patterns regarding the Tri-sikkhā dimensions. As the materials are third-party content publicly shared for educational purposes, the study adheres to "Fair Use" principles, focusing on pedagogical representation rather than personal identity. The analysis was systematically aligned with the Tri-sikkhā framework, operationalized as



an analytical grammar consisting of *Sīla* (Procedural Discipline), *Samādhi* (Attentional Rhythms), and *Paññā* (Modes of Discernment). The interpretive process involved three iterative stages of coding and interpretation. It began with within-case analysis and annotation, where each video was viewed repeatedly to record verbal instructions and non-verbal cues such as pacing and visual layout. This was followed by cross-case synthesis and iterative coding, where notes were systematized into a coding matrix to refine themes and ensure they captured the structural orientations of the digital environment. Finally, these patterns were integrated and situated within the broader architecture of Buddhist educational thought. To minimize individual bias and enhance academic credibility, the analysis included a peer-debriefing process where preliminary coding and findings were cross-checked by the research team for interpretive consistency. This rigorous procedure renders visible the implicit pedagogical dimensions that shape conduct, attention, and understanding in technologically mediated modernity. Coding transparency was ensured through the use of an explicit coding scheme based on the *Tri-sikkhā* dimensions, where pedagogical cues were systematically tagged and compared across all ten cases. This process clarified how interpretations were stabilized, ensuring that the identified patterns of "Engineered Attention" or "Procedural Discipline" were consistently grounded in the empirical data of each video artifact.

The selection of ten representative video artifacts was determined not for statistical generalization, but for the depth of qualitative "Thick Description" they afford regarding digital subject formation. While this sample size presents limits of representativeness across the vast landscape of online education, it establishes a focused analytical boundary that allows for a rigorous mapping of recurring pedagogical patterns. This approach prioritizes interpretive credibility by uncovering the structural "DNA" of asynchronous instruction within a specific, high-reach Thai context, rather than providing an exhaustive survey.

## Results and Discussion

Drawing on the interpretive analysis of ten Thai online English instruction video clips through the *Tri-sikkhā* framework, the findings indicated that digital pedagogy shaped patterns of discipline, attention, and understanding in structurally uneven ways. The analysis identified recurring configurations of *Sīla*, *Samādhi*, and *Paññā* within asynchronous instructional design as follows:

1. **Predominance of Procedural *Sīla*** Across the dataset, *Sīla* appeared most visibly at the level of communicative tone and instructional organization. Instructors consistently employed polite and supportive language, implicitly modeling a respectful pedagogical space. In videos focusing on Business English, *Sīla* was frequently manifested through the instruction of professional etiquette. For instance, several clips provided scripts for corporate interactions, emphasizing phrases such as "I am Afraid I have to Disagree" or "Could you Please Clarify your Point?" Here, the pedagogy framed *Sīla* as "Business Decorum," a set of linguistic rules designed to maintain professional harmony and social face. However, this remained primarily procedural; Ethical comportment was expressed as a social contract for professional success rather than an internal commitment to moral restraint. This



observation explicitly addressed the research objective to investigate how discipline was structured and normalized within digital environments.

2. Conditional Realization of Samādhi Elements associated with Samādhi appeared through design features such as rhythmic pacing, repetitive drills, and visual cues intended to "Capture" attention. These techniques generated what was termed "Engineered Attention," a temporary cognitive focus maintained through external stimulation. For example, observed clips utilized rapid-fire editing and high-contrast text overlays to sustain engagement during long explanations of business terminologies. However, the asynchronous format allowed learners to pause or skip instruction without structural consequence, making attentional continuity contingent on individual motivation. The reliance on continuous visual stimulation actually limited opportunities for reflective pause; Thus, attentional control was supported instrumentally to ensure content consumption but was rarely deepened as disciplined mental training.

3. Systematic Under-Realization of Paññā The least developed dimension was Paññā. Instruction predominantly emphasized rule explanation, translation, and rote practice. The limitation of Paññā was particularly evident in how business vocabulary was taught; Instead of encouraging a deep understanding of cultural nuances, the instruction often relied on the memorization of "Power Verbs." A concrete example from the dataset included lists of words like "Leverage," "Streamline," and "Optimize," where learners were instructed to "Just Use these Words to Sound Professional" without exploring the strategic or ethical implications of such language. The under-realization of Paññā carried profound pedagogical implications; By prioritizing linguistic efficiency over critical discernment, the instruction risked producing learners who possessed technical fluency but lacked the meta-cognitive capacity to navigate complex ethical communication. This deficiency indicated that digital pedagogy recalibrated learning into a mechanistic acquisition of data rather than a transformative process of wisdom.

4. Structural Asymmetry of the Tri-sikkhā Taken together, the findings revealed a structural asymmetry in the enactment of the Tri-sikkhā. Sīla was present as procedural order, Samādhi was conditionally supported through attentional management (Stimulation), and Paññā remained comparatively constrained. These results demonstrated that online English instruction constituted only a partial realization of Buddhist educational architecture, prioritizing the "How to" of professional communication over the "Why" of holistic human cultivation. By mapping these patterns, the study fulfilled its objective to analyze how technologically mediated learning enacted, approximated, or distorted the three dimensions of cultivation.

### Discussion

The structural asymmetry identified in the findings reflects a fundamental tension between the instrumental logic of digital pedagogy and the holistic architecture of Buddhist education. Online platforms are inherently optimized for algorithmic delivery and engagement metrics, features that prioritize "User Retention" over the non-linear processes of ethical formation. As Hershock (2006) argues, the rearticulation of Buddhism within modern public spheres occurs under technological conditions that tend to colonize attention and instrumentalize human relationships for



market-driven ends. Consequently, the migration of instruction into platform-mediated environments reconfigures the conditions under which education, as understood within the Tri-sikkhā, can manifest, often reducing ethical discipline and mental stabilization to mere functional requirements for efficient digital consumption. Crucially, this interpretive model advances existing digital pedagogy frameworks by distinguishing itself from mindfulness-based learning, which often focuses on individual stress reduction, and critical media studies, which centers on power and labor. Instead, this Buddhist anthropological lens focuses on ontological formation, providing a unique scholarly contribution by showing how the "Grammar" of digital platforms reconfigures the possibility of stable ethical and mental states. This convergence with and divergence from secular frameworks clarify the study's specific interdisciplinary relevance.

The analytical approach of this study is further informed by the structural conditions of digitally mediated learning, specifically the loss of embodied presence and social risk as identified by Dreyfus (2001). Dreyfus argues that without physical presence, the pedagogical relationship loses the "Situatedness" and the "Finitude" necessary for deep ethical commitment and transformative learning. In contemporary contexts, these conditions are exacerbated by the "Platformization" of education, where learning is reconfigured into discrete, low-risk transactions of information that prioritize efficiency over interpersonal depth (Bayne et al., 2020). This framework operates within the cultural logic of late modernity, a period characterized by what Taylor (2007) describes as the "Buffered Self," an identity that seeks security within an imminent, secular frame, detached from transcendent or communal demands. In the digital age, this buffered existence is amplified by algorithmic environments that filter out challenging or "Other" encounters, leading to what Byung-Chul Han (2018) terms "The Expulsion of the Other." Within such a context, digital pedagogy often prioritizes individualistic efficiency and "Social Acceleration" (Rosa, 2013) over the holistic and relational development envisioned in the Tri-sikkhā. By situating the analysis within this digital immanent frame, the study renders visible how platform-mediated instruction reinforces the secular fragmentation of attention and discernment, moving away from a canonically grounded architecture of human cultivation. These platforms are designed to optimize accessibility, engagement, and continuity, conditions that align more readily with behavioral regulation and attentional management than with insight-oriented cultivation.

The study adopts a Buddhist anthropological perspective, which shifts the focus from canonical orthodoxy to the lived, structural, and mediated realities of Buddhist practice in contemporary society (Abeysekara, 2002); (Houtman, 1999). The structural asymmetry identified in this study, where Sīla and Samādhī are reduced to technical functions while Paññā remains unrealized, resonates with the observations of Kitiarsa (2012) regarding the "Popular Commodification" of Thai Buddhism. Kitiarsa argues that in contemporary Thailand, religious symbols and spiritual practices are often reconfigured into marketable assets that prioritize immediate utility over transformative depth. This mirrors the findings of the present study, where the Tri-sikkhā is operationalized within digital platforms as a set of procedural competencies, effectively transforming education from a formative practice into a consumptive activity.



This framing allows for an examination of how the Tri-sikkhā is not merely an abstract ethical code but a site of contested discipline and attention within digital environments. By analyzing English instruction through this lens, the study clarifies how pedagogical designs act as modern "Regimes of Care" or "Disciplines of the Self" that reconfigure traditional Buddhist educational architecture (Asad, 1993); (McMahan, 2009). It constitutes a formative process through which dispositions are shaped. The predominance of procedural Sīla suggests that digital pedagogy stabilizes conduct through routinized structure rather than through ethical interiorization. Ethical conduct in Buddhist thought extends beyond rule-following to encompass intentional and relational responsibility (Keown, 2005). This reflects broader critiques of educational technology as structurally shaped by market and platform logics (Selwyn, 2016). Similarly, engineered attentional techniques approximate Samādhi while remaining oriented toward engagement metrics rather than sustained contemplative discipline (Kabat-Zinn, 2013). The relative absence of Paññā-oriented design further indicates that interpretive depth and reflexive discernment are structurally constrained in platform-based environments.

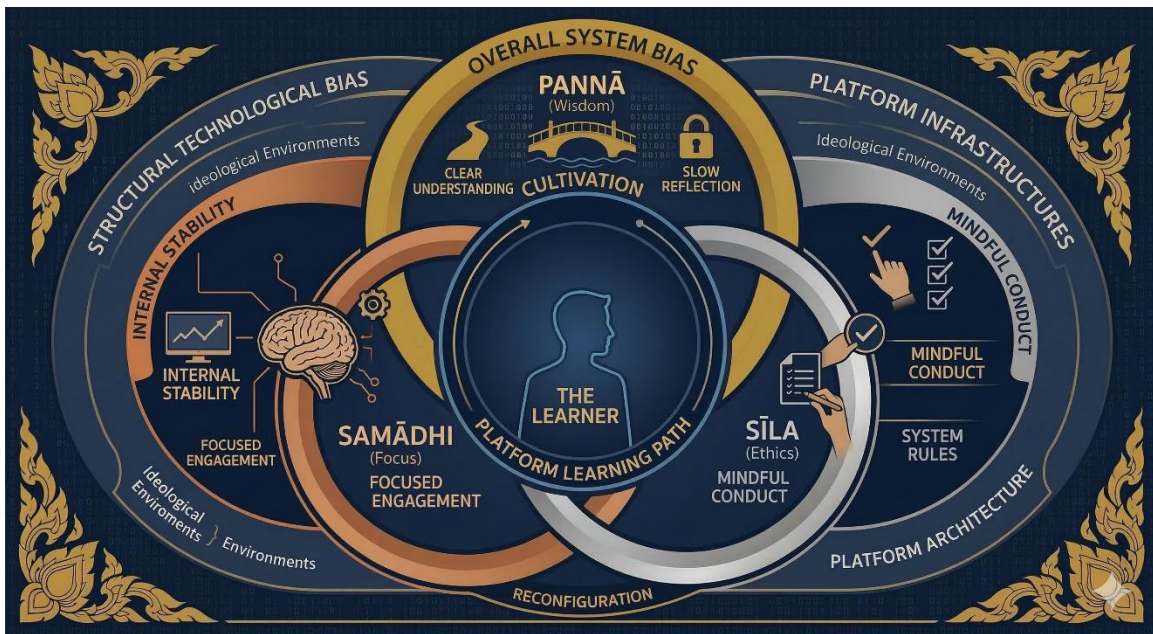
Within the Tri-sikkhā, Sīla provides the ethical foundation, Samādhi stabilizes attention, and Paññā enables insight. When attentional practices are externally driven and temporally fragmented, the transition toward insight becomes difficult to sustain. Digital pedagogy thus intensifies control over conduct and attention while narrowing conditions for wisdom-centered development. Importantly, this discussion does not frame online instruction as deficient or incompatible with Buddhist thought (Gethin, 1998). Rather, it highlights how technological infrastructures reorganize the conditions under which formation occurs. Digital environments do not merely host learning; They actively shape its ethical and epistemic contours. Such dynamics resonate with Rosa (2013) analysis of social acceleration in late modernity. In this sense, online English instruction exemplifies how secular educational practices can be read as sites of moral and cognitive structuring (Bell, 2007), even when not explicitly framed as such. To clarify the necessity of a Buddhist anthropological reading, it is essential to distinguish this lens from standard digital pedagogy frameworks such as Cognitive Load Theory or Connectivism. By advancing beyond existing critiques of platform learning, which often focus on datafication or labor, this Buddhist anthropological reading offers a significant advancement in digital pedagogy debates. It provides a nuanced vocabulary to discuss the inner loss of the learner, proposing that the crisis of digital education is essentially a crisis of human cultivation that requires an ontological, rather than merely technical, intervention. While these secular models excel at optimizing information processing and network navigation, they often remain silent on the ethical epistemic stabilization of the learner's inner disposition. The Tri-sikkhā lens is therefore not merely supplementary; It is necessary for rendering visible the "Formative" dimension of human education and cultivation that is frequently obscured by the instrumental focus on cognitive efficiency and engagement metrics.

By positioning the Tri-sikkhā as an analytical grammar, this study contributes to Buddhist anthropology by extending its interpretive reach into digital modernity. Educational reform is frequently framed through a discourse of crisis that privileges rapid transformation over reflective



cultivation (Zhao et al., 2019). It suggests that contemporary technological environments can be understood not simply as tools but as formative regimes that condition how subjects attend, interpret, and orient themselves toward knowledge. The anthropological task, therefore, is not to evaluate digital education against religious ideals, but to analyze how new media environments reconfigure long-standing architectures of cultivation. The anthropological task, therefore, is not to evaluate digital education against religious ideals, but to analyze how new media environments reconfigure long-standing architectures of cultivation. Drawing on the contemplative lens proposed by de Vries (2024), this study extends the framework into a diagnostic tool that renders visible dimensions of formation often obscured by platform logics. Digital pedagogy can therefore be understood not only in terms of content transmission but in terms of what forms of conduct, attention, and understanding are cultivated or constrained within technologically mediated learning. Mindfulness within Buddhist pedagogy is grounded in sustained, embodied awareness rather than episodic cognitive focus (Thich Nhat Hanh, 1999). Technologies function not merely as neutral tools but as mediating actors within educational assemblages (Fenwick & Edwards, 2010).

### Originality and Body of Knowledge



**Figure 1** Proposed Tri-sikkhā analytical framework for examining digital pedagogy as human cultivation

Specifically, the figure maps the conceptual links between traditional Buddhist pillars and modern digital pedagogy: *Sīla* provides the ethical grounding for digital conduct, *Samādhī* addresses mental focus amidst online distractions, and *Paññā* facilitates critical inquiry into digital information. The analytical process focuses on critiquing the hidden asymmetries of online instruction through a Buddhist anthropological perspective. By adapting Tri-sikkhā analysis to secular online contexts, the study highlights its originality by repositioning Buddhadharma as an analytical



resource capable of revealing how platform infrastructures participate in reshaping contemporary modes of conduct and knowing beyond traditional religious settings.

This study addresses a critical scholarly gap by shifting the analytical focus from the instrumental efficiency of digital tools toward the ontological and ethical reconfiguration of the learner within platform-mediated environments. While contemporary pedagogical research frequently evaluates online learning through the lens of technical engagement, it often overlooks how digital infrastructures fundamentally alter the structures of human attention and moral discernment. This research substantively contributes to Buddhist anthropology and digital education studies through the following original frameworks:

A primary contribution of this study is the identification of a structural technological bias within online English instruction. By integrating a conceptual critique of technological totalizing, the findings demonstrate that digital platforms are not neutral conduits but ideological environments that privilege procedural efficiency over educational formation. The research reveals that online pedagogy often functions as a system where the efficiency of the interface and algorithmic delivery displace the traditional goals of human cultivation. This displacement effectively marginalizes the relational and contemplative depth inherent in the Tri-sikkhā, shifting the focus from the holistic development of the learner to the optimized performance of the digital transaction. By articulating this gap, the study highlights how the "Platformization" of education reconfigures the very possibility of ethical and mental stabilization in the digital age.

The core originality of this study lies in repositioning the Tri-sikkhā not as a prescriptive doctrinal benchmark, but as an interpretive and diagnostic grammar for secular pedagogy. By operationalizing this framework, the research renders visible a profound structural asymmetry inherent in digital learning environments. Specifically, the analysis reveals that Sīla (Ethics) is often reduced to mere procedural compliance and interface conduct, while Samādhi (Concentration) is approximated through engineered attentional techniques geared toward screen endurance rather than deep, embodied concentration. The observed pedagogical patterns demonstrate a clear link to the Tri-sikkhā uneven enactment. For instance, the constant use of high-contrast text and upbeat background music functions as a technological proxy for Samādhi, attempting to manufacture focus through external stimulation. This pattern explicitly demonstrates how digital architectures prioritize "Engineered Attention" over the internal mental stability required for the eventual arising of Paññā. Most significantly, Paññā (Wisdom) remains largely unrealized, as the platform's logic of immediacy and algorithmic delivery forecloses the slow, reflective processes essential for authentic human cultivation.

Finally, this research extends Buddhist anthropology into the critical analysis of platform-mediated subject formation. It argues that the observed absence of Paññā is not merely an incidental pedagogical failure, but rather a symptomatic outcome of an educational orientation that prioritizes consumption over cultivation. By articulating these implications within a canon-informed interpretive horizon, the study enriches contemporary educational discourse with a depth of moral and anthropological analysis. This extension situates digital pedagogy within



broader scholarly debates on how technology mediates human conduct and understanding, ultimately proposing that the recovery of formative depth requires a radical re-evaluation of the ethical and mental stabilization of the learner.

Ultimately, the necessity of this Buddhist anthropological lens lies in its ability to offer an ontological intervention rather than a merely technical one. While contemporary digital pedagogy critiques identify the symptoms of platform logic, this study's engagement with the Tri-sikkhā provides a diagnostic depth that reconnects digital learning with the broader ethical project of being human. In doing so, it proposes that the future of digital education requires not just better software, but a fundamental recovery of the formative spaces necessary for mental and ethical stabilization.

## Conclusions and Recommendations

This study concludes that online English instruction functions as a formative environment where the Tri-sikkhā illuminates the ethical-epistemic dimensions embedded in digital pedagogy. By utilizing Buddhist categories as a diagnostic tool, the research revealed that digital pedagogy proceduralized Sīla through routinized discipline, engineered Samādhi through attentional management, and structurally constrained Paññā. This asymmetry demonstrated how platform-mediated learning privileges efficiency and immediacy over reflective depth, thereby reshaping the conditions of human cultivation. To address these findings, the study recommends that instructional designers move beyond platform scalability toward insight-oriented design by incorporating "Reflective Gaps" and "Intentional Friction" asynchronous tasks that require meta-cognitive inquiry rather than mere procedural clicks. Shifting from information delivery to insight-oriented practice ensures that deep discernment is structurally supported within digital infrastructures. While the study was limited by its focus on instructional artifacts and a sample of ten videos, it provided a usable framework for future pedagogical reform. Future research should incorporate ethnographic data to triangulate how students negotiate these digital formations, thereby enhancing the interpretive credibility of Buddhist anthropological findings within a broader analytical scope.

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