



TRANSFORMING MORAL TEACHING MONKS: THE NSW-360 COMPETENCY MODEL FOR THE MODERN ERA

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Abstract

Background and Objective: Thai society is currently facing a significant moral and ethical crisis among children and youth, driven by rapid technological changes and globalization. In response, the government has implemented the Moral Teaching Monks in Schools Project, involving over 18,000 monks nationwide. However, many Moral Teaching Monks still use one-way lectures that do not motivate learners. This is compounded by the generational gap that inhibits them from adapting Dhamma content to modern youth behaviors and responding properly to challenging questions. Moreover, limited knowledge of educational psychology, coaching, and technology integration restricts their ability to encourage critical thinking and active learning. The results show low student engagement and weak learner-centered practices in digital-age classrooms. Therefore, this study aims to develop the NSW-360 model to transform moral teaching monks into modern learning facilitators and coaching-oriented educators.

Methodology: This study employed a Research and Development (R&D) framework in two phases. Phase 1 involved empirical field implementation through competency development workshops with 131 Moral Teaching Monks. A total of 109 completed evaluation forms were returned (83.20% Response Rate) and analyzed using descriptive statistics and content analysis. The Talent-SCANN tool was utilized to assess individual potential and support active learning approaches. Phase 2 focused on model synthesis and validation through an expert seminar involving seven distinguished scholars who evaluated the intervention and validated the competency model. Qualitative data were analyzed using content analysis. Four instruments were used: 1) A five-point Likert satisfaction survey, 2) Digital reflection platforms (InnerCorner and Kahoot), 3) A POSDCoRB-based checklist, and 4) Semi-structured interviews for triangulation.

Main Results: The findings revealed that participants reported the highest level of satisfaction with the competency development model ($\bar{X} = 4.67$, S.D. = 0.18), indicating a strong and consistent perception of effectiveness. Importantly, satisfaction was associated not only with the organization of the workshop but also with the acquisition of modern pedagogical competencies, including coaching skills, TalentSCANN-based Self-assessment, and the use of



digital applications. These competencies strengthened monks' ability to serve as Kalyanamitta (Spiritual Friends) for the digital generation. Qualitative synthesis identified six key domains where Buddhist principles were practically embodied: 1) Deep listening, 2) Compassionate and constructive communication, 3) Active learning and coaching, 4) Integration of Buddhist foundations and national competencies, 5) Sustainability as a critical concern, and 6) The evolving role of Moral Teaching Monks.

Involvement to Buddhaddhamma: The core of the NSW-360 Model is grounded in Applied Buddhism, focusing on the development of wisdom and morality among monks and people in educational and social contexts. It represents a shift in ecclesiastical pedagogy by redefining monks from traditional preachers to Dhamma learning facilitators and coaches of holistic development through a KSA x 4 Bhavana framework, integrating Knowledge (Pariyatti), Skill (Patipatti), and Attitude (Pativedha) with the Four Bhavana: Physical, emotional, mental, and wisdom development. By integrating Buddhist principles, neuroscience-informed personality tools, and a Buddhist Coaching code grounded in Trisikkha (Threefold Training), the model aligns modern competency standards with classical Buddhist foundations while preserving the authenticity of the Dhamma.

Conclusions: The NSW-360 model effectively bridges Buddhist knowledge and modern teaching methods to enable the transformation of monks into more holistic teachers of the digital era. The model not only enhances the teaching skills but also enables monks to connect with learners through deep listening, compassionate communication, and make Dhamma more meaningful and relevant to daily life. Policy recommendations include establishing Nakhon Sawan Campus as a prototype hub and developing a professional certification system. Ultimately, moral education in the modern world includes not only content but also a human-centered pedagogy that can create trust, moral reflection, and long-lasting social impact.

Keywords: Buddhist Moral Education, Moral Teaching Monks, NSW-360 Competency Model, Active Learning and Coaching, Digital Era Education

Introduction

Education development in Thailand is guided by national reform frameworks that emphasize the cultivation of morally grounded and competent citizens capable of responding to 21st-century challenges (Office of the Education Council, 2017). Amid rapid globalization and technological change, Thai society has faced increasing moral and ethical concerns among youth, reflected in materialism, declining discipline, and the erosion of traditional values. These conditions highlight the urgent need to strengthen moral education as a foundation for sustainable social development (Phra Brahmagunabhorn (Payutto, P. A.), 2016).



In response to national concerns regarding youth moral development, the Office of Moral Teaching Monks, Mahachulalongkornrajavidyalaya University, has implemented the Moral Teaching Monks in Schools Project nationwide to promote morality and wisdom among students (Office of Moral Teaching Monks, Mahachulalongkornrajavidyalaya University, 2020). Despite its widespread implementation, evaluations have revealed persistent challenges in instructional management, particularly the continued reliance on lecture-based approaches and the limited integration of active learning strategies. Such practices restrict students' opportunities to engage in moral reasoning, critical reflection, and the practical application of Dhamma principles in daily life.

Moreover, professional development for Moral Teaching Monks has largely consisted of short-term, one-time training sessions that lacked sustained mentoring, structured supervision, and systematic follow-up. Research on teacher professional development consistently demonstrates that brief and fragmented programs, especially those lasting fewer than 14 hours, have minimal impact on instructional quality or student learning when not supported by coaching and collaborative structures (Wei et al., 2009). Consequently, the absence of an integrated and competency-based supervisory framework has contributed to uneven instructional standards and limited long-term transformation (Seethong, 2025).

These structural limitations are further reflected in role-based and pedagogical challenges identified in recent studies. Moral Teaching Monks are expected not only to teach but also to contribute to academic work, cultural preservation, human relations, curriculum adaptation, and effective use of instructional media in alignment with national development policies. However, research indicates that many monks encounter difficulties in adapting teaching methods to students' developmental levels, presenting content in age-appropriate ways, sustaining continuous moral activities, and effectively utilizing multimedia resources due to limited materials and technical support (Phra Santi Santinkaro (Chaisongkram) et al., 2024). These challenges underscore the urgency of developing a structured, competency-based model that strengthens pedagogical capacity, integrates Buddhist principles with modern educational standards, and ensures sustainable instructional improvement.

Despite various reform efforts, a systematically designed and empirically validated model that integrates supervisory competencies with sustainable professional development mechanisms remains lacking. Without such a framework, instructional improvement risks remaining inconsistent and difficult to sustain. This research is therefore important as it seeks to establish a structured and evidence-based foundation for supervisory development, enabling long-term capacity building, enhanced instructional effectiveness, and deeper professional growth among Moral Teaching Monks. By addressing this gap, the study aims to contribute to more meaningful and sustainable development within the moral education system.



Objective

This study aimed to develop the NSW-360 model to transform moral teaching monks into modern learning facilitators and coaching-oriented educators.

Methodology

Research Design

This study employed a Research and Development (R & D) framework to enhance the learning management competencies of Moral Teaching Monks in Nakhon Sawan and Kamphaeng Phet provinces. The design integrated empirical field implementation with expert validation to construct and refine a comprehensive competency model. The research was conducted in two main phases.

Phase 1: Implementation and Testing (Development Phase). This phase combined survey research with a structured workshop intervention to examine the current instructional context and develop essential competencies among monks affiliated with Nakhon Sawan Campus and Kamphaeng Phet Buddhist College. The field implementation was conducted between April and June 2024.

Phase 2: Validation and Model Synthesis (Refinement Phase). Following the intervention, an expert seminar involving seven specialists from ecclesiastical and academic fields was convened to validate the findings and refine the proposed model. Given the developmental purpose of this study, emphasis was placed on contextual validation and model refinement rather than national generalization. The validated model, therefore, serves as a prototype framework for potential future scaling. The seminar was conducted between August and September 2025.

Data Collection

Although the national population of Moral Teaching Monks exceeds 18,000, purposive sampling was applied to ensure contextual relevance. Nakhon Sawan and Kamphaeng Phet were selected as newly designated project areas where competency development initiatives had not yet been systematically implemented. Within these areas, all newly appointed Moral Teaching Monks were invited to participate in the workshops to ensure inclusivity and to capture baseline readiness in emerging contexts (N = 131). A total of 109 completed questionnaires were returned (83.20% Response Rate), forming the analytical sample for Phase 1. This approach ensured that participants directly represented the target group for model development while maintaining practical feasibility within the R&D framework.

In Phase 2, the preliminary NSW-360 model was reviewed by seven purposively selected experts based on defined criteria, including expertise in Buddhist education, curriculum development, educational psychology, policy, and practical teaching experience. The validation process combined structured review forms, criterion-based evaluation, and facilitated consensus discussion to assess theoretical alignment, practical feasibility, and



sustainability within the Bovorn (Home-Temple-Community) framework. Qualitative data from evaluation forms and seminar discussions were analyzed using content analysis, and iterative revisions were made to enhance the model's validity, coherence, and contextual applicability.

Research Instrument and Research Intervention

The research intervention consisted of a two-day competency development workshop using a participatory action learning approach across 12 structured periods. The program integrated TalentSCANN, a neuroscience-based personality profiling tool, with Buddhist coaching principles that synthesized International Coaching Federation (ICF) standards and core Buddhist concepts, including Trisikkha (The Threefold Training) and Su Ji Pu Li. The intervention aimed to transform monks from lecture-based instructors into reflective facilitators and learning coaches suited to contemporary educational contexts.

Four instruments were employed to ensure both validity and reliability of the findings. 1) The five-point Likert scale satisfaction survey was reviewed by the experts for content validity and pilot-tested prior to implementation. 2) Digital reflection platforms (InnerCorner and Kahoot) provided real-time pre- and post-data, enhancing construct validity through immediate self-reflection. 3) The POSDCoRB-based expert evaluation checklist was developed based on establishing leadership and management frameworks and reviewed for clarity and relevance, and 4) Semi-structured interviews were guided by validated protocols to ensure consistency while allowing depth of insight. Together, these instruments enabled both quantitative and qualitative methodology triangulation, strengthening the credibility and trustworthiness of the results.

Research Analysis

Data analysis followed mixed-method procedures consistent with the R&D framework. Quantitative data were analyzed using descriptive statistics, including mean and standard deviation, to assess overall trends in participant satisfaction and competency development. To enhance interpretive rigor, results were compared across dimensions to identify patterns of strength and areas of improvement. Qualitative data from reflections, observations, interviews, and expert discussions were examined through systematic content analysis involving open coding, categorization, and thematic synthesis to identify recurring patterns and underlying meanings.

Triangulation was applied by integrating findings from multiple data sources-survey results, digital reflections, expert evaluations, and interviews-to ensure consistency and depth of interpretation. The final NSW-360 model was refined through this iterative analytical process and confirmed through expert validation, ensuring structural coherence, contextual relevance, and alignment with national competency standards. Ethical standards were strictly observed, including informed consent, voluntary participation, confidentiality, and secure data management.



Results and Discussion

The results of this study are presented in two primary phases, which collectively illustrate the empirical emergence and expert synthesis of the study's core contribution: The KSA × 4 Bhavana framework, integrating Knowledge (Pariyatti), Skill (Patipatti), and Attitude (Pativedha) with the Four Bhavana: Physical, emotional, mental, and wisdom development. Phase 1 details the quantitative outcomes from the field implementation, which demonstrated the practical need and participant readiness for modern pedagogical competencies integrated with Buddhist principles. Building upon these empirical findings, Phase 2 presents the qualitative validation from experts, explaining how these field observations were crystallized into the structured KSA × 4 Bhavana matrix.

1. Empirical Implementation and Outcomes

Phase 1 focused on examining the effectiveness of the competency development intervention through direct field implementation. The workshop model was implemented in Nakhon Sawan and Kamphaeng Phet provinces between April and June 2024, targeting newly appointed Moral Teaching Monks. This phase aimed to evaluate participants' perceptions of the training design, instructional processes, learning environment, and overall service management, as well as to assess the practical feasibility of the proposed competency framework in real contexts.

The evaluation of the training program was comprehensively structured across five key domains to ensure its overall quality and effectiveness. First, regarding the project objectives, the program primarily focused on developing the modern pedagogical competencies of moral teaching monks, empowering them to become a driving force for moral education within schools. Additionally, it aimed to enhance their instructional skills across various teaching formats prescribed by the Ministry of Education, ensuring they are fully capable of managing modern classrooms effectively. Second, in terms of public relations, the evaluation assessed whether the communication regarding the activities is clear, comprehensive, and appropriate. It emphasized providing equal and fair opportunities for all targeted participants to join, facilitated by a straightforward and uncomplicated registration process. Third, concerning the venue and facilities, the assessment ensured that the location was highly suitable for both the number and the seniority (Status) of the participants. It evaluated the atmosphere and environment to guarantee they were appropriate, clean, and safe. Furthermore, it verified that all materials, equipment, and catering services were fully prepared and suitable for the event. Fourth, academic activities were evaluated on their ability to be engaging, beneficial, and informative. This domain specifically highlighted the appropriateness of incorporating Dhamma practice alongside moral and ethical development to foster the monks' professionalism as educators. It also ensured that the scope of the activities aligned perfectly with the allocated timeframe. Finally, the domain of staff and services focused on the quality of facilitation. It required the staff to possess strong



interpersonal skills and provide excellent, non-discriminatory service. Moreover, the staff had to demonstrate the ability to appropriately answer inquiries and offer constructive recommendations to the participants.

The findings were presented through satisfaction evaluation results across five key dimensions: Project objectives, public relations, venue and facilities, academic activities, and staff/service provision. The analysis was based on responses from 109 participants using a five-point Likert scale. Mean scores, standard deviations, and interpretation levels were calculated to determine the overall effectiveness and quality of the intervention in supporting competency development, as shown in Table 1.

Table 1 Satisfaction Evaluation Results

No.	Evaluation Item	N	$\bar{X}$	S.D.	Interpretation
1. Project Objectives	The program enhanced monks' communication skills and promoted innovative teaching strategies for effective classroom management.	109	4.69	0.38	Highest
2. Public Relations	Activities were clearly communicated, easily accessible, and supported by convenient participation channels.	109	4.76	0.09	Highest
3. Venue and Facilities	The venue was appropriate and adequate, with a clean and safe environment, and well-prepared materials, equipment, and food.	109	4.77	0.61	Highest
4. Academic Activities	The activities were informative and beneficial, promoted moral development and confidence through practice, and were conducted within an appropriate timeframe.	109	4.57	0.90	Highest
5. Staff / Service Provision	The staff were friendly and professional, ensured safety and procedural compliance, and provided accurate and appropriate guidance.	109	4.56	0.20	Highest
All Aspects			4.67	0.18	Highest

The findings indicated a consistently high level of participant satisfaction across all evaluated dimensions, with all aspects rated at the "Highest" level. Among the five dimensions, venue and facilities received the highest mean score ($\bar{X}$ = 4.77, S.D. = 0.61), reflecting strong approval of the learning environment, safety, and logistical preparation. Public relations also received a high rating ($\bar{X}$ = 4.76, S.D. = 0.09), suggesting that communication, accessibility, and participation processes were effectively managed.

Project objectives ($\bar{X}$ = 4.69, S.D. = 0.38) were positively evaluated, indicating that participants perceived clear development in communication skills and innovative teaching strategies. Academic activities ($\bar{X}$ = 4.57, S.D. = 0.90) and staff/service provision



($\bar{x}$ = 4.56, S.D. = 0.20) were also rated at the highest level, demonstrating satisfaction with the knowledge gained, opportunities for practical application, and the professional support provided throughout the workshop.

Overall, the grand mean across all aspects was 4.67 (S.D. = 0.18), confirming a very high level of overall satisfaction. Beyond indicating positive perceptions, this result reflects meaningful shifts in practice: Participants reported increased confidence in facilitating interactive learning, greater ability to engage students through questioning and reflection, and a clearer understanding of how to apply Dhamma in real-life classroom contexts. Thus, satisfaction should be interpreted not merely as approval of the workshop, but as an indicator of perceived professional transformation. These findings suggest that the intervention was well-designed, effectively implemented, and positively received by participants across instructional, organizational, and service dimensions. However, slightly lower variation in academic activity scores (S.D. = 0.90) suggests differences in how participants experienced the depth of learning activities, indicating an area for further refinement in instructional consistency. High satisfaction levels indicate positive perceptions of the workshop's structure, content, and implementation. Participants also reported that the program enhanced their competencies in contemporary learning management and instructional practices aligned with Ministry of Education standards.

The integration of the TalentSCANN tool was recognized as a key innovation, enabling monks to understand better both their own potential and that of their students. These findings are consistent with Phramaha Noppadol Seethong (2022), who found that the CDCRC Model (Confidence Building, Wisdom Development, Coaching Practice, and Reflection to Change) significantly enhances monks' advisory competencies. The application of TalentSCANN further reinforced the principle of "Know Self, Know People, Know World," enabling monks to tailor coaching approaches to individual learner profiles.

Additionally, digital self-reflection platforms (InnerCorner and Kahoot) were employed to capture real-time pre- and post-instructional reflections, providing evidence of mindset shifts and professional growth. The transition from lecture-based instruction to active facilitation aligns with international findings by Abildinova et al. (2024), who reported that case-based, problem-based, and team-based learning, supported by digital tools, transform teachers' roles from information transmitters to facilitators, thereby enhancing learner engagement and higher-order thinking. The pedagogical shift observed in the NSW-360 model reflects broader digital-era trends in teacher education and supports the integration of active learning and digital reflection tools in monastic educational contexts.

2. Validation and Model Synthesis by Experts

Phase 2 aimed to 1) Confirm the practical effectiveness of the existing Moral Teaching Monk activity model, and 2) Gather expert recommendations to refine and develop the model into a comprehensive competency-based framework. To ensure methodological rigor, two

complementary instruments were employed: A POSDCoRB-based expert evaluation checklist assessing leadership and instructional management competencies, and semi-structured interviews designed to elicit in-depth qualitative insights. The integration of these instruments enabled quantitative-qualitative triangulation, thereby strengthening the validity and interpretive depth of findings.

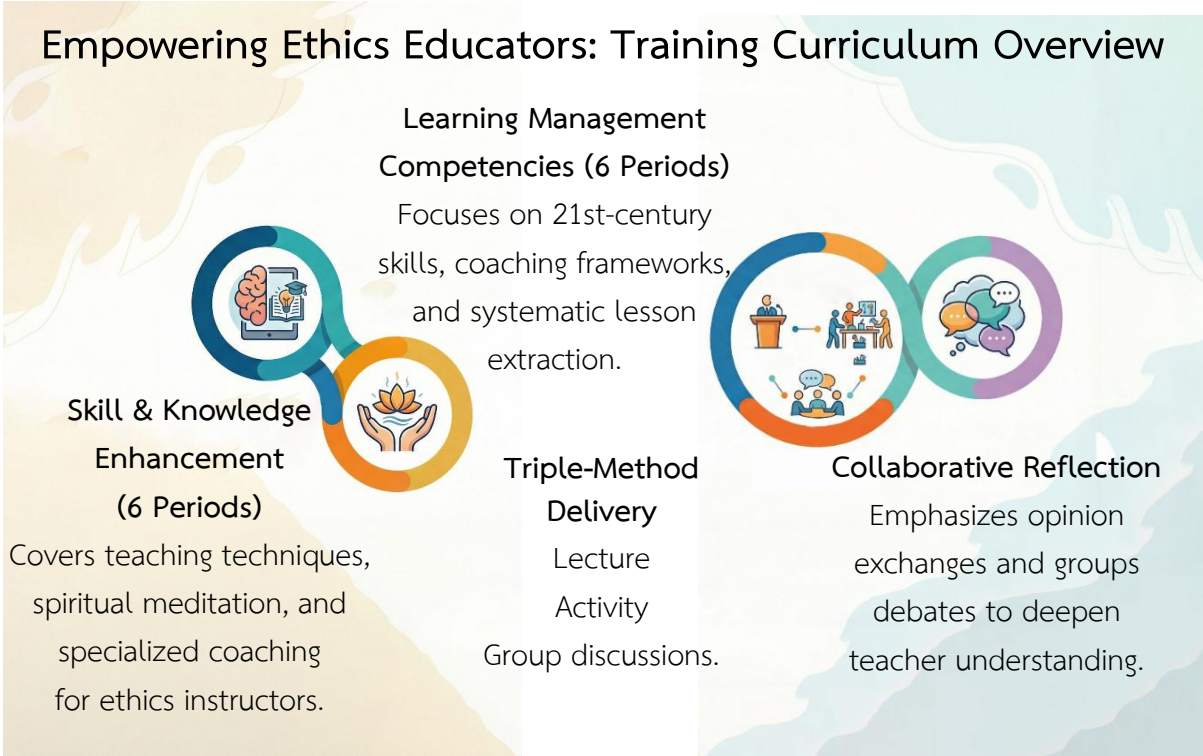


Figure 1 The Current Training Curriculum Overview of Moral Teaching Monk Activity Model

Figure 1 presents an overview of the Moral Teaching Monk Training Curriculum implemented prior to the POSDCoRB-based evaluation. It illustrates two core components: 1) Core Training Modules, and 2) Instructional Methodologies.

The Core Training Modules comprised Learning Management Competencies (6 Periods), which focused on 21st-century skills, coaching frameworks, and structured lesson design, and Skill & Knowledge Enhancement (6 Periods), which emphasized teaching techniques, spiritual practice, and ethics-focused coaching. Complementing these modules, the Instructional methodologies adopted a Triple-Method Delivery approach, namely lecture-based theory, activity-based workshops, and reflective group discussions, along with collaborative reflection processes to deepen understanding. This alignment is supported by the findings of Phramaha Kamphol Atthapalo (Chamnan) et al. (2022), which identify Bhavana 4 as a critical mediating variable influencing the development of desirable characteristics among monks. The success of the "NSW-360 Model" in Nakhon Sawan and Kamphaeng Phet can be attributed to



developing not just hard skills (Instructional Technology) but also soft skills (Compassion and Mindfulness), positioning monks as trusted role models.

Overall, the figure demonstrates the structural design of the intervention, illustrating how content, pedagogy, and reflective practice were systematically integrated prior to the program being evaluated through the POSDCoRB framework for management effectiveness.

POSDCoRB-Based Expert Evaluation of Training Management Effectiveness

The POSDCoRB framework (Planning, Organizing, Staffing, Directing, Coordinating, Reporting, and Budgeting) was employed as an expert evaluation checklist to assess the overall management effectiveness of the Competency Development Workshop. Rather than evaluating individual monks' classroom leadership, this instrument examined the quality, structure, and administrative robustness of the training program itself. Expert reviewers rated overall performance at a high level across all domains, confirming that the workshop was systematically designed and effectively implemented, thereby providing a strong organizational foundation that supports the observed improvements in instructional practice.

Planning and Organizing

Experts reported that the training program demonstrated clear objectives, structured modules, and logical sequencing of activities. The alignment between training goals, instructional content, and expected competency outcomes was particularly commendable. Workshop modules reflected coherence between conceptual frameworks (Competency-Based Education, Trisikkha, KSA) and practical application.

This indicates that the project moved beyond ad hoc training toward a strategically designed development model.

Staffing and Directing

In the Staffing dimension, experts observed that facilitators and resource persons were appropriately selected according to expertise. Roles and responsibilities were clearly defined, ensuring smooth implementation throughout the two-day intensive program.

Under Directing, the facilitation process was evaluated as participatory and learner-centered. Experts highlighted the effective integration of interactive methods, reflective activities, and digital tools. The training environment encouraged active engagement rather than passive reception.

Coordinating and Reporting

The Coordinating dimension reflected effective collaboration among organizers, facilitators, and monks, with clear communication and smooth logistics supporting learning activities. Reporting showed systematic documentation of outcomes, including satisfaction data, digital self-reflections, and structured evaluations. Reflective sessions across workshop, tryout, coaching, and reflection cycles demonstrated a continuous improvement mechanism embedded in the model.



Budgeting and Resource Utilization

Experts assessed that resources were appropriately allocated and utilized in proportion to project objectives. Materials, facilities, and digital platforms were adequately prepared and contributed to the overall quality of the training experience.

Synthesis of POSDCoRB Findings

Overall, the POSDCoRB-based evaluation confirms that the Competency Development Workshop was managed with strong administrative structure, strategic alignment, and professional coordination. The high ratings across domains indicate that the program possessed both conceptual clarity and operational effectiveness.

Importantly, these findings validate the training model at the systemic level, demonstrating that the success of Phase 1 implementation was supported by sound planning, coordination, and evaluation mechanisms. When triangulated with qualitative expert interviews, the results suggest that the workshop's effectiveness was not incidental but structurally grounded in coherent management processes. This indicates that improvements in teaching practice were structurally supported rather than dependent on individual effort alone.

Qualitative Findings: Analysis of Expert Interviews

Semi-structured interviews provided deeper insight into expert perceptions of competency development and future directions. Thematic analysis yielded six interconnected domains: Communication competency, learning management, character disposition, integration of Buddhist and secular knowledge, evaluation systems, and future-oriented leadership.

Domain 1 Deep Listening as a Foundational Competency

Experts consistently emphasized deep listening as the core of moral instruction. One expert stated, "A Moral Teaching Monk must Listen with the Heart, not Merely to Answer Correctly, but to Understand the Student's Inner Condition." A systematic review by Tao et al. (2025) on teachers' moral reasoning further supports this view, indicating that moral education interventions must move beyond cognitive transmission toward cultivating personal growth and ethical judgment through structured, reflective experiences.

This perspective reframes teaching as relational engagement rather than doctrinal transmission. It suggests that moral reasoning development in educators requires emotionally engaged pedagogical conditions, not merely content delivery. Deep listening was described as foundational for establishing trust, psychological safety, and authentic moral dialogue. The high quantitative ratings in the Directing and Coordinating dimensions further corroborate this strong relational emphasis.

Domain 2 Compassionate and Constructive Communication

Responding to challenging doctrinal questions was identified as a critical skill. An expert reflected: "When Students Question Narratives such as the Prince Vessantara Story,



the Monk must not Defend the Text Emotionally; Instead, He should Guide Reflection with Compassion and Reasoning." As noted in the study by Phramaha Narongraj Krongchuea et al. (2022), using "Ariyasacca" (The Four Noble Truths) as a basis for teaching allows monks to guide students toward systematic problem-solving and critical thinking.

These statements highlight the importance of ethical communication and intellectual openness. Compassionate response strategies were linked to credibility and moral authority, reinforcing the role-model dimension of teaching.

Domain 3 Active Learning and Coaching

Experts strongly advocated for moving beyond lecture-based instruction: "If Monks Only Lecture, Students Listen; But If Monks Coach, Students Think."

This quotation encapsulates the pedagogical shift observed during implementation. Active learning strategies (Discussion, Reflective Exercises, Case Analysis, and Coaching Dialogues) were viewed as essential for cultivating higher-order thinking and self-management skills. These qualitative findings align with high Planning and Directing scores in the POSDCoRB evaluation and are consistent with broader educational research, although the present study uniquely situates this shift within a Buddhist pedagogical context rather than a purely secular framework.

Domain 4 Integration of Buddhist Foundations and National Competencies

Participants emphasized the necessity of aligning Buddhist educational philosophy with national competency-based frameworks. As one expert noted, "Moral Education Must Speak Both Languages: The Language of Dhamma and The Language of National Competencies." The integration of Trisikkha with the six national competencies was viewed as both conceptually coherent and practically essential, with parallels identified between right view and mindset formation, ethical conduct and behavioral skills, and concentration and attitudinal stability.

This position is further supported by Wang et al (2024), whose mixed-method comparative study of national competency frameworks highlights that effective teacher education must balance ethics, adaptive teaching, and contextual responsiveness. The study demonstrates that cultural context significantly shapes how competency standards are interpreted and enacted, suggesting that Thailand requires a culturally grounded framework that bridges Dhamma principles with national education standards. Supporting this perspective, Phra Supachai Sirimangalo (Chankrathok) et al. (2025) emphasize that monks play a crucial role in integrating Buddhist principles into social studies and religious studies instruction to promote morality, concentration, and wisdom, reinforcing their role as mediators between doctrinal foundations and contemporary educational policy.

Domain 5 Sustainability as a Critical Concern

One expert observed, "Without a Clear Impact Pathway, Good Activities Remain Temporary. We must Demonstrate How They Create Social Value." This perspective led to



the integration of the Impact Pathway framework (Encompassing Input, Process, Output, Outcome, and Impact) and Social Return on Investment (SROI) into the proposed model, positioning evaluation not merely as accountability but as a mechanism for evidence-based development and long-term institutional strengthening.

This approach aligns with the "Moral Tree in Thai Society" model, which conceptualizes sustainability as a collective structure comprising supervision administration (Roots), supervising monks (Trunk), and Moral Teaching Monks (Branches/Fruit) (Phra Sridhammapani, 2022). Empirical findings further highlight the importance of a strong Home-Temple-Community (Bovorn) network in generating measurable social impact. The adoption of Impact Pathway and SROI frameworks, therefore, elevates the role of Moral Teaching Monks from volunteer instructors to professional religious educators whose contributions to youth development and risk reduction can be systematically demonstrated and valued.

Domain 6 The Future Role of Moral Teaching Monks

Experts envisioned monks as integrative agents bridging spiritual and secular domains. The role was described as dynamic and reciprocal, fostering mutual learning between monastic and lay communities. The ultimate objective was articulated as holistic youth development, cultivating both professional competence and moral wisdom.

Triangulation of Findings

The convergence of quantitative and qualitative evidence demonstrates considerable consistency across data sources, providing support for the validity of the NSW-360 model. High POSDCoRB scores in planning, directing, and reporting align with interview data emphasizing competency-based design, facilitation, coaching, and reflective cycles. By associating observable leadership performance with expert interpretation, this triangulation enhances internal validity, confirming not only operational efficacy but the mechanisms underlying success. The results confirm that the Moral Teaching Monk model is practically effective and in accordance with contemporary educational standards, with monks increasingly serving as facilitators, reflective practitioners, and instructional leaders rather than simply transmitters of doctrinal knowledge. The integration of Trisikkha with competency-based education demonstrates the balance of moral depth and measurable outcomes.

In an AI-influenced era, the model enables monks not only to use digital tools but to cultivate uniquely human capacities that AI cannot replicate, including deep listening, empathetic presence, ethical discernment, and moral role modeling. While digital tools enhance engagement, the structured cycle of workshop, tryout, coaching, and reflection, together with Impact Pathway and SROI frameworks, grounds adaptation in human-centered wisdom. Thus, Moral Teaching Monks become ethical anchors in an AI-driven society where human touch and moral clarity remain irreplaceable.

Originality and Body of Knowledge

To address contemporary educational challenges and the evolving role of Moral Teaching Monks, this study proposes the NSW-360 Model, an integrated competency framework. Rapid social change, digital transformation, and competency-based reforms require monks to shift from sermon-centered teaching to interactive, learner-centered approaches. While Buddhist doctrine remains timeless, methods must adapt to modern learners' cognitive, emotional, and social realities. The NSW-360 Model connects classical Dhamma with educational psychology, coaching science, and national competency standards.

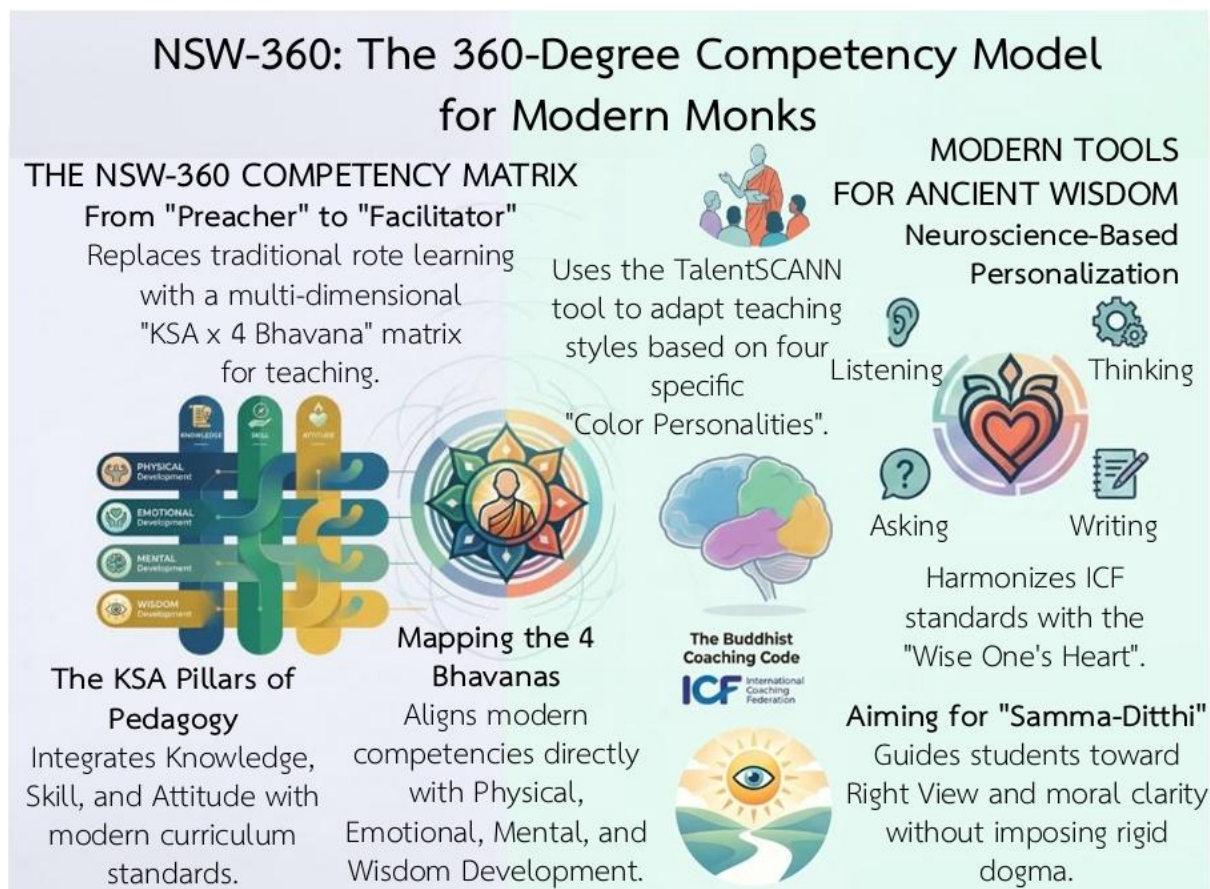


Figure 2 NSW-360: A 360-Degree Competency Model

Figure 2 represents a clear shift from a one-dimensional preaching role to a multidimensional professional identity. At its foundation is a simple but integrative structure: The combination of Knowledge, Skills, and Attitudes (KSA) with the Four Bhavana: Physical, emotional, mental, and wisdom development. This structure enables monks to function not only as transmitters of knowledge but as facilitators of learning, reflection, and moral development within school and community contexts. In contrast, incorporating modern tools such as neuroscience-informed personality assessment and coaching methodologies. By doing so, the framework positions Moral Teaching Monks as facilitators of wisdom,



reflective practitioners, and collaborative partners within school and community systems. The following figure illustrates the conceptual structure of the NSW-360 framework and its core components.

This study contributes a new body of knowledge in three ways. First, it introduces the NSW-360: A 360-Degree Competency Model, which systematically integrates the KSA framework with the Four Bhavana. At its core is the "KSA x 4 Bhavana" matrix, which integrates Knowledge (Pariyatti), Skill (Patipatti), and Attitude (Pativedha) with the Four Bhavana: Physical, emotional, mental, and wisdom development. The originality lies in showing that modern competency-based education and Buddhist principles are not separate systems but can be meaningfully aligned within a single framework. This provides both measurable learning outcomes and preservation of spiritual depth.

Second, the model integrates TalentSCANN, a Thai-developed neuroscience-based assessment tool, into monastic educational contexts. By applying the four-color personality framework (Blue, Green, Yellow, Red), monks can better understand individual differences among learners and adapt their teaching accordingly. These shifts teach from a "One-size-fits-all" sermon approach to a more responsive and personalized learning process, bridging scientific insight with Buddhist understanding of human nature.

Third, the study develops a "Buddhist Coaching" approach, which adapts International Coaching Federation (ICF) standards with core Buddhist teaching principles. Through the "Wise One's Heart" process (Listening, Thinking, Asking, and Writing), grounded in Trisikkha (Threefold Training), coaching becomes a pathway toward cultivating right view (Samma-Ditthi). Unlike conventional coaching models, this approach explicitly integrates ethical development and wisdom, while maintaining a non-impositional and reflective learning process.

In summary, the NSW-360 model offers a coherent framework for integrating modern pedagogy, psychological insight, and coaching practice while preserving the integrity of the Dhamma. Its primary contribution is the demonstration that Buddhist tradition and educational innovation can operate as a unified system rather than as separate domains.

Conclusions and Recommendations

This research proposed the NSW-360 Competency Model to transform Moral Teaching Monks into learning facilitators and coaches aligned with national education standards, and the findings confirm both empirical effectiveness and conceptual validity. While AI serves as a tool for information access, the NSW-360 model emphasizes "High Touch" competencies, specifically deep listening and compassionate communication, which remain irreplaceable human skills essential for moral guidance in the digital age. Field implementation demonstrated high participant satisfaction and observable improvements in monks' instructional practices,



particularly in dialogue facilitation, questioning techniques, and adaptive teaching. Participants also reported stronger capacity in coaching, deep listening, and the use of TalentSCANN for understanding learners, reflecting meaningful development in modern pedagogical competencies. Although student outcomes were not directly assessed, reflective data indicated increased engagement and participation during the intervention, suggesting potential for deeper moral inquiry and application. Overall, these findings indicate readiness among monks to move toward competency-based, learner-centered practices suited to contemporary educational contexts. Expert validation further confirmed that the model is practical and contextually appropriate, with the shift from "Lecturer" to "Facilitator of Wisdom" leading to stronger student engagement, deeper moral inquiry, and enhanced collaboration within the Home-Temple-Community (Bovorn) network. The NSW-360 framework integrates KSA with the Four Bhavana and national competencies across six core domains: Deep listening, compassionate communication, active learning and coaching, integration of Buddhist and national frameworks, sustainability, and the evolving professional role of monks. To ensure sustainability and scalability, impact-based evaluation systems, such as Impact Pathway and Social Return on Investment (SROI), should be adopted to measure long-term social value beyond participation metrics. In addition, establishing regional prototype hubs and professional certification pathways would support the institutionalization of competency standards. At the management level, stronger coordination systems, structured mentoring, and adequate resource support are needed to maintain quality and motivation. In contrast, at the practitioner level, monks should prioritize soft skills, such as particularly deep listening, questioning, and adaptive communication, alongside technological and curriculum literacy. Future research should include longitudinal studies (1-3 Years) to measure changes in student behavior, moral reasoning, and risk reduction, as well as the development and validation of standardized competency assessment tools and training manuals for broader implementation across different educational contexts. Overall, the NSW-360 model demonstrates that monks can integrate Buddhist wisdom with modern educational science, ensuring that while teaching methods evolve, the integrity of the Dhamma remains preserved.

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