



A Model of Inner Peace Development through the Art of Literature (MIPDAL) in Thai social context

**Poldham Sianmekhun Chancome^{a,*}, Praphaphan Un-ob^b, Gothom Arya^c, Dhanate Vespara^d,
Jirattakarn Pongpakatiene^e**

^a Population Education Program, Faculty of Social Sciences and Humanities, Mahidol University, Nakhon Prathom 73170, Thailand

^b Department of Education, Faculty of Social Sciences and Humanities, Mahidol University, Nakhon Prathom 73170, Thailand

^c Institute of Human Rights and Peace Studies, Mahidol University, Nakhon Prathom 73170, Thailand

^d Vespara Group Company Limited, Bangkok 10400, Thailand

^e The Contemplative Education Center, Mahidol University, Nakhon Prathom 73170, Thailand

Article Info

Article history:

Received 17 May 2022

Revised 3 October 2022

Accepted 22 December 2022

Available online 17 November 2023

Keywords:

art of literature,
inner peace,
inner peace development

Abstract

This research aims to create a model of inner peace development through the Art of Literature in Thai society context for population quality development. This is descriptive and analytical-qualitative research. This research studied three Thai poets who had inner peace and were screened by highly qualified experts. There is a 1st -3rd person approach to study. The results showed that MIPDAL has four components: (1) Suitable persons; (1.1) one who is interested in expressing himself in writing or literature, (1.2) one who is interested in inner dimension or peace, (1.3) one who is open to learning for change; (2) The goal is Happiness. (3) Seven promoting factors of inner peace development, consisting of fundamentals; (3.1) Morale Instinct, (3.2) Love of Learning, (3.3) Refinement, and (3.4) Concentration, and the Art of Literature, (3.5) Words and Meanings, (3.6) Creativity, and (3.7) Rhythm; and (4) Seven phases of inner peace development: (4.1) Inspiration, (4.2) Mindfulness, (4.3) Concentration, (4.4) Awareness, (4.5) Planning, (4.6) Trial, and (4.7) Integration. This research has three recommendations: (1) literary enthusiasts can use MIPDAL to develop inner peace through seven factors, and those who dislike writing can develop inner peace through fundamental factors; (2) MIPDAL can be applied as a course; and (3) The model should be researched and experimented again.

© 2023 Kasetsart University.

Introduction

The global trend focuses on population quality, which greatly affects lifestyle and the environment. Population

quality is related to morality, health, occupation, and education. (Leoprapai, 2014). There are three blind spots that humans have: (1) The ecological divide, (2) The social divide, and (3) The spiritual divide (Scharmer, 2018). Likewise, Thailand's imbalance between population change and population quality has long been understood to cause problems in all areas (Mesincee, 2015) including economic, social, political, natural resources, and

* Corresponding author.

E-mail address: poldham.chn@mahidol.edu (P. S. Chancome).

the environment. Therefore, efforts have been made to focus on the development of population quality in all problematic dimensions (Mahatnirunkul, 2000).

The aforementioned phenomenon is necessary for the “Revolution of consciousness” by changing the self-centered paradigm (Krishnamurti, 2006) along with the restoration of subtlety to understand the interrelated system of things. This is not looking at things with a benefit frame (Krishnamurti, 2000; Wasi, 2007).

The change in population quality has the theory of Transformative Learning. Mezirow and Taylor (2009) discuss semantic processes leading to the understanding and transformation of reference frames. Numerous studies have reflected an awareness of the application of this concept to conflict resolution. It is worth noting that in each method, there is always some kind of art as an element of the learning process (Chantarasuk, 2009).

A preliminary review of the literature found that art can be used to improve the quality of the population in both the outer and inner dimensions. This is in line with the need to promote the learning process to develop inner peace for peace workers (Achawa-amrung, 1987; Dhammadhoso, 2004; Fleischman & Radice, 2004; Galtung & Ikeda, 1997).

However, the process of learning art in Thai society has been studied in every field. In literature, it was found that the learning process was still deeply embedded in the creator (Tacit knowledge) and gave importance to the interpretation of the text to create an understanding of the poet's worldview and literary abilities. There are gaps in the poet's process of learning as a process of developing inner peace: goals, promoting factors, and phases of development. This is the conceptual basis of Transformative Learning that is used to study the inner peace development process from successful case studies.

Thai society has poets who have long tried to cultivate inner peace but lack a systematic education to clearly understand the process of improving internal quality. What is that process? This will help respond to efforts to resolve violent conflicts, hate speech, and help create an inner peace development process that is in line with the needs of Thai society and the international community. This research is useful for creating a learning process for self-improvement for peace workers and linking it to improving the quality of the population for peaceful coexistence. With such importance, the research question arises as to what is the model for the development of inner peace through the Art of Literature in the Thai social context.

Literature Review

This research reviewed a large amount of literature, divided into four areas:

The concepts of poetry and Art of Literature, give an understanding of the definition of “poetry” and “Art of Literature”. Both concepts can be synthesized into the fundamental process and concept of the Art of Literature: (1) Inspiration, (2) Morality, (3) Concentration, (4) Wisdom, (5) Words and Meanings, (6) Creativity, (7) Rhythm, and (8) Refinement (Buddhadasa Bhikkhu, 2001; Chitchamnong, 1998; Sajjapun, 2001; Sathirakoses, 2003; Vespa, 2000). They are useful for analyzing poets and the Art of Literature, which is influenced by Buddhism and aimed at both Mundane and Supermundane. At the same time, it is understood that the Art of Literature contributes to the promotion of inner peace development through healing (Khayankij, 2008), self-improvement (Menrum, 2016; Visalo, 2006), and the relationship between poets and the Art of Literature (Jongsathitwattana, 2000; Vespa, 2000), reflecting on goals and reality (Jongsathitwattana, 2000; Fussell, 2000; Jinaphan, 2003; Vespa, 2000).

The theory of peace sheds light on inner peace that relates to access to Truth, Goodness, Beauty, and Happiness (Buddhadasa Phikku, 2001; Dhammadhoso, 2004; Fleischman & Radice, 2004; Krishnamurti, 2006; McConnell, 2009).

The concepts of inner peace development consist of a Trisikkha learning process approach (Phra Phromkunaporn, 2003), a learning process based on Contemplative Education (Pongpakati, 2010; Thongthavee, 2008), Transformative Learning (Mezirow & Taylor, 2009).

The concepts of the model understand the meaning and process of model development as there are no fixed requirements. The formulation of model elements depends on the phenomenon, its objectives, and the variables used to describe the phenomenon (Bardo & Hartman, 1982; Pengsawat, 2010; Sueb-gasae, 2009; Tosi & Carroll, 1982).

This research establishes a temporary research conceptual framework synthesized from the concepts. [Figure 1](#), shows that the poet's inner peace development is a looping process. The looping process means that no matter what factors affect the onset of the development phase, it will cause the development phase to be a dynamic process. There are six core elements contributing to the development of inner peace: (1) experience, (2) promoting critical reflection (content, process: Art of Literature; Contemplative Education; peaceful means (Trisikkha), premise),

(3) Dialogue, (4) imagination, (5) context, and (6) authentic relationship. It can explain the changes in the ten phases of inner peace development: (1) dilemma, (2) self-examination, (3) a critical assessment of assumptions, (4) recognition, (5) exploration of options, (6) planning, (7) acquiring knowledge and skills, (8) trial, (9) building competence and confidence, and (10) integration. Such a process nurtures the poet into contemplation to reach the goal.

The poet's inner peace development process is then understood. Therefore, that understanding is synthesized to develop a model for the development of inner peace through the Art of Literature in the context of Thai society, as shown in [Figure 1](#).

Methodology

The research is descriptive and analytical-qualitative. The research used three approaches, namely, the first-person approach in which the researcher studied the practice of the case study and applied the case study approach to practice to understand the impact. The second person approach is to stay with the case study to listen

and understand opinions. That is an *Emic* approach or description of a particular language or culture. The third-party approach is that the researcher studies documents and secondary data related to case studies and modeling.

Participants

The target group was purposive selection. There were three data groups: three poets as a case study, five experts who screened the case studies, and nine experts who assessed the model. Criteria on research participants selection are as follows: (1) poets as a case study had six qualities: analyzing their work as an expression of inner peace, being recognized by society as a poet who promotes peace; continuity of literary works, interconnected relations showing support for all things, contemplative practice and having a learning community; (2) experts who screened the case studies, who have a deep understanding of poetry or peace with at least 30 years of experience in poetry or peace; and (3) experts who assessed the model, who are peace workers and experts on inner peace.

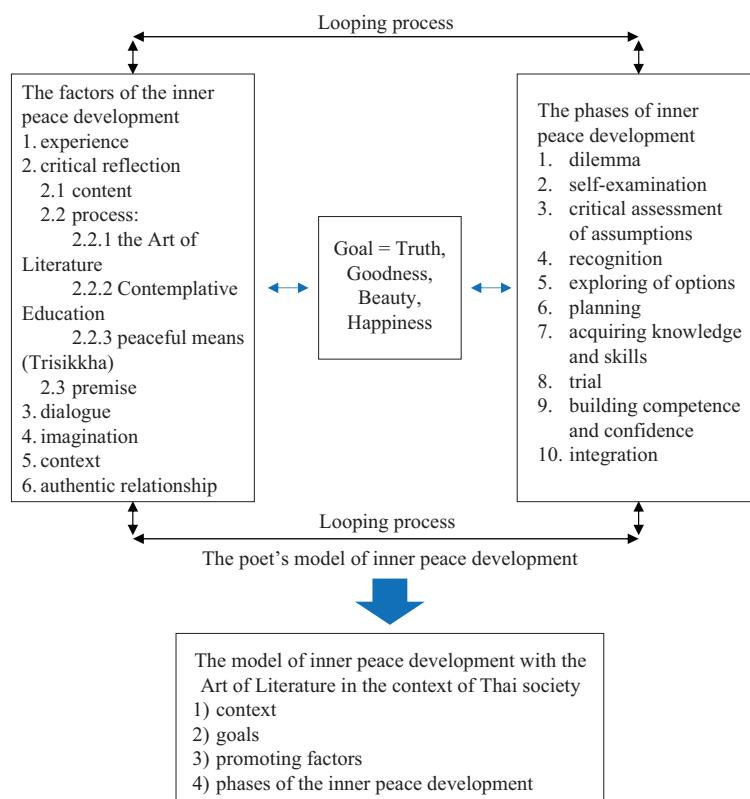


Figure 1 A temporary research conceptual framework

Data Collection

The method of collecting information is collecting information from poets and experts as follows.

1. Collecting information from the poet; the researcher stayed with the poet for a short time to learn about the poet's way of life and practice the poet's practices. Then several in-depth interviews were conducted until enough information was obtained. At the same time, the researcher searched for a large number of documents related to the poet.

2. Collecting information from experts; experts wrote assessments based on four standards: feasibility of practice, usefulness, suitability, and comprehensiveness. Then the researcher did an in-depth interview.

All tools went through the process of content validity by experts and were approved by the Committee for Research Ethics (Social Science), Faculty of Social Sciences and Humanities, Mahidol University, on April 2, 2019, and renewed on April 2, 2020. Project ID 2019/073 (B2) No. 2019/078.0204.

Data Analysis and Synthesis

Data analysis and synthesis involve two steps: analysis, where all the data is understood to interpret the data and briefly summarize the differences and similarities of the data. Then such is synthesized by bringing the same information together and separating the different parts. However, the research uses a triangular data validation method.

Results

A model of inner peace development through the Art of Literature (MIPDAL) in the Thai society context has been evaluated by experts and researchers have revised the model again. This results in four details: suitable person, goal, promoting factors, and phases.

Suitable Person

This model is suitable for three groups of people: (1) those interested in expressing themselves in writing or literature; (2) those interested in inner peace; and (3) those who are open to learning for change. All three case studies had a love of writing, an interest in cultivating inner peace, and a love of learning. So, they always have an open heart.

Goal

The goal is Happiness, which refers to the relief of present suffering or to coexist creatively with suffering.

A case study of all three experiencing extreme suffering. Case study 1: Suffering from anger, lust, and work. Case study 2: Suffering from dilemma and suffering from failure. Case study 3: A person born with domestic violence and growing up in a community of violence. However, they both have Morale Instincts and love to write. A love of writing has allowed them to alleviate the sorrows and confusion of life.

Promoting Factors

Promoting factors arise in the context of Thai society where Buddhism influences knowledge and understanding to reach the Truth. This is a practice that is not related to religious rituals. The promoting factors are Transdisciplinary, which integrates Social Sciences (Peace Studies, Anthropology, Contemplative Education, and Population Education) and Humanities (Art of Literature and Religion). The factors are divided into two groups, which are Fundamentals and Art of Literature as follows.

Fundamentals

Fundamentals are the four factors that directly contribute to the peaceful expression of the Art of Literature.

1. Morale Instinct refers to sentimentality, optimism, encouragement, or moral courage. In case study 1, when he wanted to leave, he was dismayed by a secular life full of suffering. Thus, he was able to live in the world of monks until now and make great benefits. In case study 2, when he was young he met a crippled girl on his way to school. He was embarrassed to let her get in the car together. But he learned from his elder relatives how far the handicapped girl had to walk to reach the school. Every time he thought of this incident, it always made him love people. In case study 3, he was born into a violent family. He loved and felt sorry for his mother who was hurt by his father. Literature made him learn that each character has their reasons and backgrounds that force him to be cruel.

Morale Instinct produces phases of Inspiration, Mindfulness, Awareness, and Integration, but Morale Instinct has a direct supportive relationship with all factors, thus occurs in phases as a looping process.

2. Love of Learning means curiosity that has been trained into a habit. It is lifelong learning, daring to face life deeply in the pursuit of new experiences. It leads to understanding the Truth or inspiration. In case study 1, he loves to read, write, and do social activities. In case study 2, he immersed himself in nature, obsessed with reading, writing, drawing, and traveling in places he had never been to. In case study 3, he immersed himself in the whirlpool of writing to escape the suffering of family violence and traveled to various places to learn all the time.

Love of Learning produces phases of Inspiration, Awareness, and Integration, but the Love of Learning has a direct supportive relationship with all factors, thus occurs in phases as a looping process.

3. Commitment refers to the manifestation of perseverance with honesty towards the goals set. In case study 1, he is faithful to the development of inner peace. Despite his defeat, he always persevered until he succeeded. In case study 2–3, they were determined to continually support the literary process despite many failures until he was almost discouraged.

Commitment produces phases of Planning and Trial, but the Commitment has a direct relationship with the Fundamentals, thus occurs in phases as a looping process.

4. Refinement means Contemplation. This is to follow one's own emotions and thoughts and things in the present. This process gives the mind strength, concentration, and awareness. In case study 1, he is always conscious. He found a mental defect and wanted to cultivate mental stability. In case study 2, he often considers himself with an obsession with nature. He could feel that nature was beautiful and gently seduced him to tenderness. In case study 3, he contemplated writing and reading literature. He writes literature and talks with characters. This made him understand his cruel father. He understood the farmer and himself as one.

Refinement produces phases of Mindfulness, Concentration, Awareness, and Integration, but Refinement has a direct supportive relationship with all factors, and thus occurs in phases as a looping process.

The Art of Literature makes writing complete, that is, clarity and refinement, which are essential attributes of literary art. There are three important elements as follows:

1. Words and Meanings mean seeing the relationship between words and the body, without elaboration, having a meaning that matches the current mood of the practitioner. The process of choosing words produces a sharp thought to the Morale Instincts that arise. In case study 1, he made it clear that writing sharpened his thinking. In case study 2, he said, that sharp thinking comes from complete reflection. Writing is just one skill. In case study 3, he grew out of informal education. He practiced writing by reading the prototype and then imitating it. He practiced hard to choose words to communicate.

Words and Meanings produce phases of Mindfulness, Concentration, and Awareness, but the Words and Meanings have a direct supportive relationship with all factors, thus occurs in phases as a looping process.

2. Creativity means one-of-a-kind initiatives. It can be both a product, a process, and an idea. In case study 1, he reviews the literature extensively to find knowledge

gaps and create new knowledge. In case studies 2–3, they grew up creating art and writing. Being a reader allows him to constantly examine the knowledge of others and create new things. Even in his work, he tried to escape the past to create something new for the literary world.

Creativity produces phases of Inspiration, Mindfulness, Concentration, and Awareness, but creativity has a direct supportive relationship with Fundamentals, thus occurs in phases as a looping process.

3. Rhythm refers to the elaborate selection of words to express the relationship of words that reinforce the text's majesty and concentration, which creates a touch of emotion. Rhythm produces intonation, short-long, musically organized tones. It is often evident in the patterns of Thai prosody such as Klong, Chan, Kap, Klon, etc. for example:

Do not underestimate the Goodness,
Even a little,
Which is also great merit,
In such a manner,
Do not underestimate the slightest evil,
Which can still have great consequences (Case study 1).

Rhythm produces phases of Mindfulness, Concentration, and Awareness, but Rhythm has a direct relationship with the Fundamentals, thus, occurs in phases as a looping process.

These three factors of the Art of Literature, which is always intertwined with Fundamentals, enable them not only to create a refined aesthetic but also to develop the quality of the population during the phases of Mindfulness, Concentration, and Awareness.

The Phases of Inner Peace Development through the Art of Literature

These are the seven phases that represent the transformation towards inner peace aimed at reaching Happiness. These are the phases of development that arise from the promoting factors for the development of inner peace as follows:

1. Inspiration is the emotional impact of experiences such as suffering, dilemma, reading, nature, super-nature, meditation, etc., which often drive one of the other phases to unwind or express a creative state or awaken Morale Instinct. Inspiration arises from Morale Instinct, Love of Learning, and Creativity, which are directly related to all factors.

As a result of such factors, the development phase is a looping process, and that is when the Inspiration phase occurs. The contributions of both direct and indirect factors lead to the next phases, namely Mindfulness, Concentration, Awareness, Planning, Trial, and Integration.

2. Mindfulness means watching the emotions and thoughts in the present moment as it is. Mindfulness arises from Morale Instinct, Refinement, Words and Meanings, Rhythm, and Creativity which have a direct supportive relationship with all factors.

From these factors, the development phase is a looping process, namely Mindfulness, Inspiration, Concentration, Awareness, Planning, Trial, and Integration, that is when the phase of Mindfulness has occurred. The last phase, such as Inspiration, can still be minded and such factors are also directly supported through all factors. It leads to the next phases, namely, Concentration, Awareness, Planning, Trial, and Integration.

3. Concentration means a state of calm, a state of creativity, self-organization, no confusion, fineness, gentleness, and sensitivity. Concentration arises from Refinement, Words and Meanings, Rhythm, and Creativity, which have a direct supportive relationship with all factors.

From these factors, the development phase is a looping process, namely Concentration, Inspiration, Mindfulness, Awareness, Planning, Trial, and Integration, that is when the phase of Concentration has occurred. In the last phase, Inspiration and Mindfulness still exist and are ready to give rise to Concentration, and such factors are directly contributing to all the factors that contribute to the next phases, namely Awareness, Planning, Trial, and Integration.

4. Awareness means contemplation of information, being knowledgeable, seeing according to the condition, knowing the purpose-benefit-harm-suitability-activity-content-not getting lost in the issue. There is an understanding of Truth, Goodness, Beauty, and Happiness. Awareness arises from all factors except Commitment and is directly related to all factors.

From such factors, the development phase is a looping process, namely Awareness, Inspiration, Mindfulness, Concentration, Planning, Trial, and Integration, that is, when the phase of Awareness has occurred. The past phases, such as Inspiration, Mindfulness, and Concentration, still exist with awareness. The aforementioned factors are also directly contributing to all factors which contribute to the next phases, including Planning, Trial, and Integration.

5. Planning means organizing for oneself how to act. Planning takes place only when the practitioner has a strong commitment to the goals they are going to achieve. Planning arises from Commitment which has a direct supportive relationship with all factors.

From such factors, the development phase is a looping process, namely, Planning, Inspiration, Mindfulness, Concentration, Awareness, Trial, and Integration, that is, when the phase of Planning has occurred. The past phases, such as Inspiration, Mindfulness, Concentration, and Awareness still exist with awareness. The aforementioned

factors are also directly contributing to all factors which contribute to the next phases, including Trial and Integration.

6. Trial means trying to follow the chosen path that can alleviate suffering. If practiced until it can be seen, it will lead to the ability and confidence that it is the way that corresponds to life. Trials arise from Commitment that has a direct correlation with all factors.

From such factors, the development phase is a looping process, namely, Trial, Inspiration, Mindfulness, Concentration, Awareness, Planning, and Integration, that is, when the phase of Trial has occurred. The past phases, such as Inspiration, Mindfulness, Concentration, Awareness, and Planning still exist with awareness. The aforementioned factors are also directly contributing to all factors which contribute to the next phase, including Integration.

7. Integration means coordinating knowledge and understanding of life holistically. It is often the last step of the inner peace development phase. Because the practitioner has the knowledge and understanding to access the Truth, Goodness, Beauty, and Happiness in the present that can relieve suffering or coexist creatively with suffering. Practitioners express inner peace through the Art of Literature and may express it in other ways that are consistent with the peaceful means of their way of life.

Integration arises from the factors of Morale Instinct, Love of Learning, and Refinement, which are directly related to all factors, thus resulting in the development phase that is a looping process, namely, Integration, Inspiration, Mindfulness, Concentration, Awareness, Planning, Trial, that is, when the Integration phase occurs. The past phases, such as Inspiration, Mindfulness, Concentration, Awareness, Planning, and Trial still exist with awareness. The aforementioned factors are also directly contributing to all factors. Therefore, it not only results in the integration phase, but the direct relationship that these factors have with each other is also a dynamic phase, that is when the phase of Integration has occurred. The past phases have not disappeared, but have been accumulated and multiplied to lead to Integration. Even after being integrated, the phases still function as a way of life. This is the process of improving the inner quality of life for accessing Happiness by eliminating suffering or coexisting creatively with suffering in the present.

In conclusion, the phases of development often occur at the same time in several phases. Therefore, they make the other phases of development possible until integration.

This is the dynamics of the seven factors, resulting in every phase being a phase of Truth, Goodness, and Beauty that can reach Happiness or alleviate suffering, or coexist creatively with suffering. All the above explanations can be summarized in [Figure 2](#).

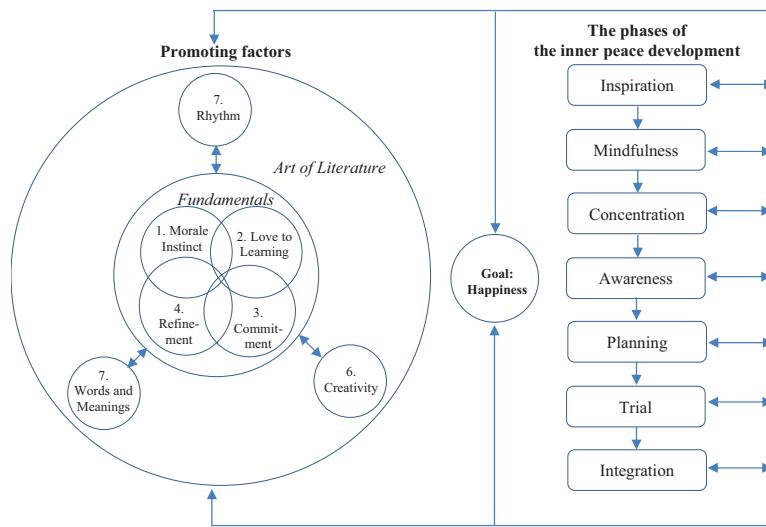


Figure 2 A model of inner peace development through the Art of Literature (MIPDAL) in Thai social context

Discussion

The MIPDAL is an extension of the Art of Literature to integrate with the Thai social context. This model is therefore an integration between the factors of the Art of Literature, Contemplative Education, and peaceful means according to the Trisikkha approach, and the common factors such as Dialogue, authentic relationships, and imagination. The results showed that MIPDAL has seven promoting factors, which can be divided into four fundamentals and three factors of the Art of Literature. However, despite the main components being consistent with the original research framework, the factors and their phases were of different quantities and sequences. The results will be discussed further in the three main components as follows.

Goal

The goal is Happiness or creative coexistence with suffering. It is consistent with the original research framework that inner peace means access to Truth, Goodness, Beauty, and Happiness. Even with different words, they have the same meaning. That is, to be able to constructively coexist with suffering, the practitioner must comprehend the Truth that pertains to Goodness, Beauty, and Happiness. Once the Truth is understood, it will lead the practitioner to constructively integrate life with reality, that is, the Awareness that life is naturally suffering. When the Truth is reached, it will bring peace or Happiness. It is consistent with the concept of Cooper (1995); Kraft (1992); Krishnamurti (2006); McConnell

(2009); and Shankar (2020), that each focused on the relief of suffering or being able to coexist with suffering.

Promoting Factors

Fundamentals

1. Morale Instinct is an experience that fosters change. In addition to being consistent with Jack Mezirow's concept that experience promotes transformative learning, it is also consistent with Buddhadasa Bhikkhu (2001), who said that artists need to have precepts or basic ethics. This relates to the definition of Inner Peace from the original research framework that referred to Goodness as having basic morality. Because instinct can have good will, it needs basic ethics to govern behavior. Therefore, the Morale Instinct is the application of precepts to control behavior for good intentions. Even though life experiences suffering, depression, defeat, discouragement, despair, lack of opportunity, experiencing happiness such as peace of mind, inspiration from the role model, nature, the supernatural, love, etc. is possible. It does not lead to sorrow or immersion in happiness. The Morale Instinct is also consistent with the literary process that often begins with inspiration. This is because the Morale Instinct is a motivating factor for the development of inner peace. This is different from the original research framework which did not mention the emergence of the inspiration phase. The Morale Instincts are consistent with both Contemplative Education that uses thoughtful consideration, which is the development of Mindfulness, Concentration, and Wisdom, while also being consistent with the peaceful means,

which is the Trisikkha (Morality, Concentration, and Wisdom). Morality is the basic ethics. Concentration is the creation of a state of mind that creates a stand and sensitivity to perception. Wisdom is the use of knowledge to discern reason to comprehend the Truth. The Morale Instinct is the factor that leads to access to Truth, Goodness, and Beauty that leads to Happiness.

2. The Love of Learning is a fundamental feature of the poet. The factor of love for learning is therefore consistent with Siricharoen (1982), who said the poet is a student by doing self-training. Self-cultivation requires careful consideration. It is directly related to the factor of Refinement in which the practitioner has to follow his own emotions and thoughts in the present until the mind becomes aware of the Truth. The Love of Learning is therefore consistent with research by Jongsathitwattana (2000), that a poet as a practitioner must also be mentally clear during practice and study. It is also consistent with the Haiku poet's approach to learning, who constantly cultivates one's mind by pursuing his mind while observing nature, known as the "Haiku moment" (Yasuda, 2000). It is also consistent with Phra Phromkunaporn (2003) who emphasizes the love of learning, which is a practice according to the Trisikkha and is consistent with Menrum (2016); Thanawut (2013), who practiced and learned until they understood themselves deeply. The Love of Learning is a factor taken from the common context of poets who are always lovers of learning, which allows practitioners to access Truth, Goodness, Beauty, and experience Happiness.

3. Refinement is consistent with the original literary research framework that emphasized sharpening and filtering out powerful words to enhance the elegance. There is a word of concentration which is impact and emphasizes the relationship of the arrangement, the arrangement of the text must be in no particular order (Vespada, 2000). It is in line with Vespada (2000) who said that the refinement of the text is important to contemplate the language as having the nature and power to weave the text beautifully. Refinement is therefore essential in the literary process, in line with studies of the master poet's work demonstrating the correct use of language by Walt Whitman, Mahatma Gandhi, Rabindranath Tagore, Henry David Thoreau, Socrates, Buddha, and the Prophets. Those we can call "poets" go through cultivating the way of peace and understanding the power of language that impresses the listener's heart (Fleischman & Radice, 2004). What is different is that the Refinement focuses not only on the literary text but also on the life of the practitioner. We can make the text of literature and life homogenous. Refinement is therefore

a reflection on life in the present. It gives the practitioners a sense of Mindfulness, Concentration, and Awareness as Enlightenment until the integration of life. This is the factor that promotes access to Truth, Goodness, Beauty, and Happiness.

4. Commitment is consistent with the original research framework which is one of the factors in Transformative Learning according to Contemplative Education. Nilchaikowit and Chantarasuk (2009) discuss the conditions for practitioners to be committed to changing themselves and to bring the learning that occurs in the process back into life integration so that the development and change within oneself are continuous and sustainable. Consequently, Commitment plays an important role in making the literary process feasible. This reinforces the inner peace development process. This Commitment is reflected in persistence, truthfulness, rigor, and earnestness in learning to truly understand. So, Commitment is directly related to the Love of Learning. As a result, the Commitment is still consistent with the original research framework that referred to the poet as an expert student born from practicing the art of writing by following the teacher's footsteps (Siricharoen, 1982). This shows determination, perseverance, and earnestness in learning to gain access to Truth, Goodness, and Beauty that will lead to Happiness.

Art of literature

The Art of Literature is consistent with the original research framework. The results can be discussed as follows:

1. Words and Meanings are consistent with Thai Writing Science, which emphasizes that words and texts must be clear, accurate, factual, understand the author's wishes, avoid words that abound - not refined, giving importance to rhetoric that creates a clear understanding and flavor in communicating the text (Vespada, 2000). It is a refined aesthetic that is commonly seen in the poet's work. This is consistent with numerous pieces of research on poetry's literary art that uses language appropriately and reflects an understanding of life, nature, and being of the world (Fleischman & Radice, 2004; Jongsathitwattana, 2000; Limplertsathien, 2006; Vespada, 2000). The selection of Words and Meanings is one of the mechanisms for accessing Truth, Goodness, Beauty, and Happiness.

2. Creativity is another fundamental attribute of a poet. Creativity is consistent with Siricharoen (1982), who described the poet as being creative, as Vespada (2000) said that creativity is important for poets to create innovations in the Art of Literary. Creativity is directly related to Morale Instinct, Love of Learning, and

Refinement. It brings about phases of Mindfulness, Concentration, and Awareness. It is in line with Krishnamurti (2006), who speaks of the need to create an atmosphere of beauty in which there is no confusion, order, gentleness, and perceptual sensitivity. It arises from observing and will bring about the peace that is not something that the mind creates from thought but it's a creative state. The creative state is one of the main goals of resolving conflicts. This is consistent with what Lederach (2011) said about Conflict Transformation. It is a process that must be done continuously and gradually. This is to resolve the conflict constructively without violence. Creativity is in line with the original research framework of Concentration. It is also in line with the concept of Bang (2016), which emphasizes creativity in opening up new perspectives on conflict, changing minds, healing, and growing up to coexistence with constructive conflict. Creativity is one of the mechanisms for reaching Truth, Goodness, Beauty, and Happiness.

3. Rhythm corresponds to Khayankij (2008), who said that art enhances the learner's awareness. The art related to the Art of Literature is Eurythmy, the art of movements that correspond to speech, music, as well as the mood of poetry and melody. Movements reflect feelings that are contained within words or music. The practice of Eurythmy can develop a profound understanding of poetry and songs. Eurythmy fosters self-awareness and relationships with others. This thus shows that the melodies born out of the Art of Literature can create Mindfulness, Concentration, and Awareness. It is one of the mechanisms for reaching Truth, Goodness, Beauty, and Happiness.

The Phases of Inner Peace Development

The results showed that these seven phases were different from the original conceptual frameworks which had ten phases. This is because it is phases formed by factors synthesized from the poet's common factor as a case study. Then it is integrated between the factors of the Art of Literature, Contemplative Education, and peaceful means according to the Trisikkha and Context. This is the origin of the aforementioned fundamental and literary factors. That is to say, the phases of Inspiration, Mindfulness, Concentration, and Awareness are important phases that differ from the original research framework. The missing phases in the original research framework were dilemma, self-examination, a critical assessment of assumptions, recognition, exploration of options, acquiring knowledge and skills, and building competence and self-confidence. They are phases that

overlap with more comprehensive emerging phases. That is to say, Inspiration covers dilemmas, Mindfulness covers self-examination, Awareness covers exploration of options, acquiring knowledge and skills, and building competence and self-confidence while the Concentration differs from the original research framework that was not mentioned. It is worth noting that MIPDAL has made a significant Concentration. It is consistent with the research by Chongstivatana (1984) on the mind during the poet's training and study, and Yasuda's research on the "Haiku moment" as a confrontation with Beauty by observing one's surroundings by revealing the haiku (Yasuda, 2000). It is also consistent with the concept of Contemplative Education that emphasizes mindfulness, that is, the practice of meditation and a peaceful means where mindfulness is the key element.

Conclusion and Recommendation

This research is an analytical descriptive qualitative research with a 1st-3rd person approach. From the results of the research, it can be concluded that MIPDAL is a Transdisciplinary between Social Sciences (Peace Studies, Anthropology, Contemplative Education, and Population Education) and Humanities (Art of Literature and Religion). They are integrated into four components.

1. Suitable person: (1) one who is interested in expressing himself in writing or literature; (2) one who is interested in inner dimension or peace; and (3) one who is open to learning for change.

2. Goal is Happiness.

3. Promoting factor is a factor that integrates Transformative Learning, Art of Literature, Contemplative Education, and peaceful means (Trisikkha) into one, divided into two parts. The first part, Fundamentals, is a factor that controls the Art of Literary to be expressed peacefully: namely, (1) Morale Instinct, (2) Love of Learning, (3) Refinement, and (4) Commitment. The second part is the Art of Literature: (1) Words and Meanings, (2) Creativity, and (3) Rhythm.

4. The seven phases of inner peace development are: (1) Inspiration, (2) Mindfulness, (3) Concentration, (4) Awareness, (5) Planning, (6) Trial, and (7) Integration.

There are three main recommendations that MIPDAL can use to improve population quality.

1. Using MIPDAL to improve yourself. That is to say, common people can use fundamentals to promote the development of inner peace for themselves. Writers can carry out their writing with the fundamentals of control to

produce writings that promote the development of one's inner peace. Priests are directly responsible for the development of inner peace. At the same time, they play a role in spreading peace to others. In addition, peace activists are directly peace workers. They can use this MIPDAL to practice to support themselves creatively.

2. Policy recommendations, peace agencies can use this model to create learning for the development of population quality by using it to develop or apply it as a training course or as content to promote the teaching in peace education.

3. Recommendations for future research: although the researcher has put into practice the poet's approach, it still lacks comprehensive testing. If the model is experimented with at least three different audience groups, the model can be better adapted to suit.

Conflict of Interest

The authors declare that there is no conflict of interest.

References

Achawa-amrung, P. (1987). *Anthology on peace*. Ministry of University Affairs. [in Thai]

Bang, A. H. (2016). The restorative and transformative power of the arts in conflict resolution. *Journal of Transformative Education*, 14(4), 355–376. <https://doi.org/10.1177/1541344616655886>

Bardo, J. W., & Hartman, J. J. (1982). *Urban society: A systematic introduction*. F. E. Peacock.

Buddhadasa Bhikkhu. (2001). *Thesis of Buddhadasa Bhikkhu on the arts and spiritual aesthetics*. Sukhaphap Jai. [in Thai]

Chantarasuk, A. (2009). *Streams of theory and practice of transformative learning, international academic papers between 1996–2008*. Contemplative Education Center, Mahidol University. [in Thai]

Chitechamnong, D. (1998). *Aesthetics in Thai*. Siam. [in Thai]

Dhammadhaso, H. (2004). *A model of conflict management by Buddhist peaceful means: An analysis of the Mae Ta Chang River Basin, Chiang Mai Province*. Mahachulalongkornrajavidyalaya University. [in Thai]

Cooper, D. (1995). *The power of inner peace*. Judy Piatkus.

Fleischman, P. R. & Radice, W. (2004). *Cultivating inner peace: Exploring the psychology, wisdom and poetry of Gandhi, Thoreau, the Buddha, and others*. Independent Publishers Group.

Fussell, P. (2000). *The great war and modern memory*. Oxford University Press.

Galtung, J. & Ikeda, D. (1997). *Choose peace a dialogue between Johan Galtung and Daisaku Ikeda*. Kled Thai [in Thai]

Jinaphan, T. (2003). *Analysis of concepts and values in Thai poetry that won the Southeast Asian Writers Award (S.E.A. Write)*. Silpakorn University. [in Thai]

Jongsathitwattana, S. (2000). *Buddha dharma in modern Thai poetry*. Chulalongkorn University. [in Thai]

Khayankij, S. (2008). *Arts for self-development: A qualitative study, the learning experience of students in early childhood education*. Chulalongkorn University. [in Thai]

Kraft, K. (1992). *Inner peace, world peace: Essays on Buddhism and nonviolence*. State University of New York Press.

Krishnamurti, J. (2006). *A new educational dimension for the perfect human being*. Anveeksana Foundation. [in Thai]

Krishnamurti, J. (2000). *On nature and the environment*. Komol Keemthong Foundation. [in Thai]

Lederach, J. P. (Eds.). (2011). Essays on exploring a global dream. *In The poetic unfolding of the human spirit*. PB Printing.

Leoprapai, B. (2014). *Thai population, past-present-future*. Institute for Population and Social Research, Mahidol University. [in Thai]

Limplertsathien, P. (1996). *Poems by Nawarat Pongpaiboon: Vocabulary style and poet's thoughts*. Chulalongkorn University. [in Thai]

Mahatirunkul, S. (2000). Quality of life of Thai people in economic crisis. *Journal of Mental Health of Thailand*, 8(2), 110–123. <https://he01.tci-thaijo.org/index.php/jmht/article/view/51766/46541> [in Thai]

McConnell, J. (2009). *Relieve stress with breathing, relieve stress with the Buddhist way*. Center for Peace Studies and Development, Mahidol University. [in Thai]

Menrum, A. (2016). *Writing to heal life (short version), Left and right handbook, Note on your heart and your destiny*. Institute of Dhamma Literary. [in Thai]

Mesincee, S. (2015). *The concept of Thailand 4.0*. https://planning2.mju.ac.th/goverment/20111119104835_planning/Doc_25590823143652_358135.pdf [in Thai]

Meziro, J., & Taylor, E. W. (2009). *Transformative learning in practice: Insights from community, workplace, and higher education*. Jossey-Bass.

Nilchaikowit, T., & Chantarasuk, A. (2009). *The art of transformative learning process management: A manual for contemplative education*. Contemplative Education Center, Mahidol University.

Pengsawat, V. (2010). Research and development of model. *Journal of Sakon Nakhon Rajabhat University*, 1(2), 1–15. https://ph01.tci-thaijo.org/index.php/snru_journal/article/download/10186/9199 [in Thai]

Pongpakati, J. (2010). *Contemplative education: Learning to a new consciousness*. Suan Ngen Mee Ma. [in Thai]

Phra Phromkunaporn. (2003). *Buddhist dictionary, vocabulary edition* (32nd ed.). Taksinianupadana merit-making ceremony. [in Thai]

Sajjapun, R. (2001). *Science and art of literature*. Praphansarn. [in Thai]

Sathirakoses. (2003). *Literature studies in art of literature terms*. Kledthai. [in Thai]

Scharmer, C. O. (2018). *The essentials of theory u core principles and application*. Berrett-Koehler.

Shankar, G. R. (2010). *Inner peace is the key to world peace*. <https://www.linkedin.com/pulse/inner-peace-key-world-gurudev-sri-sri-ravi-shankar>

Siricharoen, L. (1982). *Magnificence in Mahachat Kham Luang*. Chulalongkorn University. [in Thai]

Sueb-gasae, M. (2009). *Learning organization model development of educational service area office*. Siam University. [in Thai]

Thanawut, W. (2013). *The miracle of writing 2*. Siam. [in Thai]

Thongthavee, C. (2008). *Jittapanya Pruska: Survey and synthesis of preliminary knowledge of intellectual studies*. Contemplative Education Center, Mahidol University. [in Thai]

Tosi, H. L., & Carroll, S. J. (1982). *Management*. John Wiley & Sons.

Vespada, D. (2000). *Textbook of Thai literature: Concepts and relationships with Thai literary traditions*. Chulalongkorn University. [in Thai]

Visalo. (2006). *Peaceful means: The civilized way*. Komol Keem Thong Foundation. [in Thai]

Wasi, P. (2007). *Universities and intellectual education and the triad of education*. Office of the Publishing Director. [in Thai]

Yasuda, K. (2000). *The Japanese Haiku*. Tuttle.