



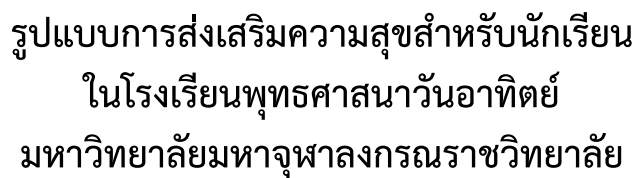
**A MODEL FOR ENHANCING THE HAPPINESS OF STUDENTS  
IN BUDDHIST SUNDAY SCHOOL,  
MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY**

รูปแบบการส่งเสริมความสุขสำหรับนักเรียน  
ในโรงเรียนพุทธศาสนาวันอาทิตย์  
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

**Miss Urairat Thongpinit**

**A Dissertation Submitted in Partial Fulfillment  
of the Requirement for the Degree of Doctor of Philosophy  
(Buddhist Educational Administration)**

**Graduate School  
Mahachulalongkornrajavidyalaya University,  
C.E. 2017**



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ดุขฉนินพนธน์เป็นส่วนหนึ่งของการศีกษา  
ตามหลักสูตรปริญญาพุทธศาสตรดุขฉบัณทิต  
สาขาวิชาพุทธบริหารการศีกษา

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(ลิขสิทธิ์เป็นของมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย)



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Graduate School Mahachulalongkornrajavidyalaya University  
approved this dissertation "Model Enhanced Happiness for Students in  
Buddhist Sunday School, Mahachulalongkornrajavidyalaya University"  
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**Abstract**

Purposes for the dissertation entitled “A Model for Enhancing the Happiness of Students in Buddhist Sunday School, Mahachulalongkorn-rajavidyalaya University are: 1) to study a model for happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, 2) to develop a model for enhancing the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, 3) to publicize the model for enhancing the happiness of students in Buddhist Sunday School. This research is qualitative. The research methodology is comprised of 1) document analysis, 2) in-depth interview of twenty-seven informants. 3) data is analyzed by content analysis.

Research findings reveal:

1. The current model for happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, demonstrates that opportunities in choosing what students are interested in learning leads them to happier learning in a satisfactory atmosphere.

2. The development of a model for enhancing happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University is comprised of three strands with the same five elements: well-being, pleasant mindedness, and community strength. Each of the strands is comprised of five elements: loving kindness (Metta), self-training (Kāya Bhāvanā), positive emotion, relationship, and local wisdom.

3. The model for enhancing happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University is dependent upon the support of practicing Buddhist monks and the community working with the students of Buddhist Sunday School, MCU., to follow Buddha Dhamma. The element practiced is based on the loving kindness (Metta), and self-training (Kāya Bhāvanā) in order to reach the wisdom of Buddha Dhamma.

Through the first self-training, the Kāya Bhāvanā, volunteer teachers and students gradually develop their inner physical training by controlling the consumption of modern technology. They can make reasonable decisions about their consumption. Gradually this could have a positive impact on the community.

**ชื่อคุณูปนิพนธ์** : รูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต  
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

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### บทคัดย่อ

วัตถุประสงค์การศึกษาหัวข้อคุณูปนิพนธ์ “รูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” คือ ๑) เพื่อศึกษารูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ๒) เพื่อพัฒนารูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ๓) เพื่อเผยแพร่รูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต การวิจัยนี้เป็นการวิจัยเชิงคุณภาพ มีระเบียบวิธีวิจัยเชิงคุณภาพที่ประกอบด้วย ๑) การศึกษาเอกสาร ๒) การสัมภาษณ์ผู้ให้ข้อมูลสำคัญจำนวน ๕ รูป ๒๒ คน ๓) การสนทนากลุ่มโดยผู้เชี่ยวชาญเฉพาะทาง ๖ รูป/คน ๔) การวิเคราะห์ข้อมูลโดยวิธีวิเคราะห์เนื้อหา

### ผลการวิจัย

๑) รูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ที่ใช้อยู่ในปัจจุบัน เป็นรูปแบบที่ส่งเสริม และให้โอกาสแก่นักเรียนในการเลือกเรียนรู้ ตามความสนใจของนักเรียนแต่ละคน รูปแบบนี้สร้างบรรยากาศแห่งความพึงพอใจในการเรียนรู้ ทำให้นักเรียนมีความสุขเพิ่มขึ้น

๒) การพัฒนารูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ประกอบด้วย สารสำคัญ ๓ ประการ ได้แก่ ความเป็นอยู่ที่ดี จิตใจดี และชุมชนมีความเข้มแข็ง ทั้งนี้ แต่ละสารมี ๕ องค์ประกอบ คือ ความเมตตากรุณา การฝึกตนให้รู้จักกับสิ่งทั้งหลายภายนอกทางอินทรีย์ทั้งห้าด้วยดี (กายภาวนา) อารมณ์เชิงบวก ความสัมพันธ์ระหว่างบุคคล และ ภูมิปัญญาท้องถิ่น

๓) รูปแบบการส่งเสริมความสุขสำหรับนักเรียนในโรงเรียนพุทธศาสนาวินวาทิต เป็นรูปแบบความสุขตามหลักพุทธธรรม โดยมีพระสงฆ์ให้การส่งเสริมและสนับสนุน ร่วมกับชุมชนที่มี

ความเข้มแข็ง ให้ความร่วมมือและสนับสนุนด้วย สารสำคัญพื้นฐานที่ปฏิบัติคือ ใช้เมตตากรุณา และ กายภาวนา เป็นการปฏิบัติเพื่อการเข้าถึงพุทธศาสนา

การฝึกตนแบบกายภาวนาอย่างต่อเนื่องสม่ำเสมอ นั้น ช่วยให้ครูอาสาสมัครและนักเรียนมี การพัฒนาทางกายดีขึ้นอย่างเห็นได้ชัด คือสามารถควบคุมการบริโภคเทคโนโลยีสมัยใหม่ และมีความสามารถ ในการตัดสินใจอย่างมีเหตุผล เช่นในเรื่องการเลือกบริโภคเทคโนโลยีสมัยใหม่ การฝึกตนแบบกายภาวนาอย่างต่อเนื่องสม่ำเสมอ นี้ จะสามารถช่วยให้ชุมชนพัฒนา เป็นชุมชนที่มีความเข้มแข็งทางความคิดเพิ่มมากขึ้น



## **ACKNOWLEDGEMENT**

I extend my gratitude to Assoc. Prof. Sin Ngamprakhon, Ph.D., and Capt. Naputr Kawnak, Ph.D., my supervisors, for their continuous encouragement and constructive supervision on my research project, and to, Assoc. Prof Somsak Boonpoo, Ph.D., Director of the Buddhist Educational Administration, for suggestion that I conduct this research.

I am thankful to the research informants for their contribution in responding to all my questions and kindly contributed their time to my interview. Special thanks to Focus Group discussion specialists, Phramaha Yannawat Thitavaḍḍhano, Ph.D., Dr. Amnat Buasiri, Ph.D., and Assoc. Prof. Intha Siriwan, Ph.D., who kindly give necessary suggestions on this research. I am thankful to examining committee, Assoc. Prof. Wichai Vanpetch, Ph.D., and Assist. Prof. Uthai Satiman, Ph.D., without their continuous guidance, this research would not be in this form. I am also thankful to Dr. Kasem Seangnont, Ph.D., Dr. Thongdee Sritragarn, Ph.D., and M. A. Scott, for final editing to complete this research.

I am deeply in debt to His Venerable Pharajmethee (Vicha Abhipañño), Ph.D., who has guided me to study for my doctoral degree at Mahachulalongkornrajavidyalaya University. Sincere thanks to Ms. Bangchaiyaphoom, W., Ph.D., my colleagues, and the staff of the Buddhist Educational Administration office, MCU., who give necessity support.

My gratitude also goes to my father, my sisters and their family who always inspire me to gain the highest possible education. Many thanks to all of them.

Urairat Thongpinit

2017

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## LIST OF ABBRIVIATION

Abbreviation of Scriptures refers to Phra Brahmagunabhorn,  
(17<sup>th</sup> ed.) Dictionary of Buddhism, Mahachulalongkornrajavidyalaya  
Publication, 2008.

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A.I.229     Aṅguttaranikāya Volume I. Number 229. (5 volumes)	7
A.III.226     Aṅguttaranikāya Volume III. Number 226. (5 volumes)	7
D.III.202     Dīghanikāya Volume III. Number 202. (3 volumes)	7
Dhs.262     Dhammasaṅgānī (Abhidhamma) Number 262.	7
S.V.421     Saṃyuttanikāya Number 421. (5 volumes)	7
Vbh.99     Vibhaṅga (Abhidhamma) Number 99.	7
Vin.I.9     Vinaya Piṇaka Volume I. Number 9 (5 volumes.)	7
Vism.320     Visuddhimagga, Number 320.	7
M.III. 289     Majjhimanikāya Volume III. Number 289 (3 volumes)	10
MCU.     Mahachulalongkornrajavidyalaya University	10
GNH     Gross National Happiness of Bhutan	14



## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Rational and Significant of the Problems**

Most countries around the world make education a priority for their children. Some countries may achieve highly in education. Results can be seen from the growth national product of that country. For example; one of the top three countries in education is Finland, second is Japan and third is Singapore's education system.<sup>1</sup>

Education is important for a country's development. It plays a dynamic role in the growth of economics and social factors. Education helps people become better citizens. In addition, educated people are aware of the socio-economic situation of the country, and can help in the progress of the country. The educated person knows how to contribute towards the country's well-being<sup>2</sup>.

Education in Thailand, due to scoring of basic knowledge in the country annual test: Ordinary National Educational Test (O-Net), the OECD's, and the PISA tests (Organization for Economic Co-operation and Development, Program for International Student Assessment test) of its 2015 global rankings on Thai student performance in science, reading, and mathematics is under standard. Thailand ranks No. 55 out of a total

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<sup>1</sup><https://borgenproject.org/5-successful-education-systems/2014>  
& The education group, Pearson, [http://www.pearsoned.co.uk/\[02-02-2015\]](http://www.pearsoned.co.uk/[02-02-2015])

<sup>2</sup><http://www.howtolearn.com/2013/03/importance-of-education-in-a-country-progress/> [19-07-2016].

of 72 countries in Program for International Student Assessment test (PISA). Unpleasantly, the PISA 2015 results of Thai students is lower than the results in 2014 for all subjects. While, Singapore ranks No 1, scoring 556, 535 and 564.

In solving problem of children's low academic performance, Government focus on both budget and time provided for studying and learning. Thirty-six point four percent of the 2017 total budget of financial support is allocated. A policy of student's learning interest and time allotment in school called "Moderate Class, More Knowledge" is also launched in 2015. That means time studied in a classroom is reduced, but extra time is provided for studying and learning, according to student's interests.

The policy of "Moderate Class, More Knowledge" is expected by school, educator and parent that it supports student in learning successfully. Learning evaluation is expected a better result either on the basic knowledge test, O-Net, or, the PISA. Ministry of Education has put effort that Thai students would have ability in applying knowledge to practice. Ministry of Education hopes education would solved problem.

His Majesty King Bhumibol Adulyadej<sup>3</sup> views on education, that, "In order to develop the nation, one should have not only knowledge but also other necessary qualifications". HM. King Bhumibol Adulyadej also gives examples that one should: "--- be ashamed to commit a sin, be honest in thought and action, be grateful to the country and benefactors,

---

<sup>3</sup>King Bhumibol Adulyadej, in Wedel, P., (translated by author). Royal Speech to Board of Youth Buddhism. July, 25th 1973: p.4. Citation: [http://www.academia.edu/3527539/King\\_Bhumibol\\_Adulyadej\\_Learning\\_for\\_Life](http://www.academia.edu/3527539/King_Bhumibol_Adulyadej_Learning_for_Life). [20-03-2016].

be unselfish, and be good hearted and kind to others.” His Majesty King Bhumibol Adulyadej remarks on education is as quoted in the following:-

*“Education can be divided into two kinds. One is academic education, which will be useful to the country after [you] graduate. The other is the knowledge of dharma [Buddhist ethics]. [That] is how to think and behave in order to benefit oneself. One who has both academic and dharma education will have wisdom. But those who have only knowledge but lack of dharma cannot be called intellectuals”.*<sup>4</sup>

Moreover, His Majesty King Bhumibol Adulyadej stated key element on education and approaches to life that it is to understand Buddhism<sup>5</sup>. He explained the connection between religion and education that: “One needs a religion, that is, a line of thought, as the principle governing one’s actions; and one needs education for knowledge, spiritual and material, so that life can be sustained”. Religion and education are both important, and cannot be separated.

Office of the National Economic and Social Development Board, Office of the Prime Minister, Bangkok, declares the overall objectives and development targets of the Twelfth Plan (2017-2021) follows the main targets that Thai people should have a good value-system, possess discipline, attitudes and manners according to the norms of society. Thai people should also be receptive to learning, practical, well-informed, responsible, physically and mentally healthy, spiritually refined, self-

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<sup>4</sup>King Bhumibol Adulyadej, in Wedel, P.. King Royal Speech-A Life’s Work: Learning for Life. June, 8<sup>th</sup> 1979: p. 3. Citation: [http://www.academia.edu/3527539/King\\_Bhumibol\\_Adulyadej\\_Learning\\_for\\_Life](http://www.academia.edu/3527539/King_Bhumibol_Adulyadej_Learning_for_Life). [20-03-2016].

<sup>5</sup>King Bhumibol Adulyadej, in Wedel, P., Ibid.

sufficient and able to represent Thainess. The Thainess is the Thai culture and tradition and many more.<sup>6</sup>

In addition, the National Education Act of 2017-2021 have set the goals for achievement upon completing basic education. Parts of those focus on students' ability of critical thinking and problem solving, creativity and innovation, cross-cultural understanding, collaboration, teamwork and leadership, communications, information and media literacy, computing and ICT literacy, career and learning skills, and compassion.<sup>7</sup>

Necessities in learning social studies, religion and culture that religion and culture is stated to enables learners to acquire knowledge and understand the lives of human beings as both individuals and as coexisting members of a society. The learning area of social studies addresses student self-adjustment in harmony with environmental situations. Students are capable with morality and the ability to adjust knowledge gained for application in leading their lives as good citizens of the country and desirable members of the world community.<sup>8</sup>

In the same way, Doctor of Philosophy Program, in Buddhist Studies (International Program), of the 2015 Academic Year, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, stated that curriculum development is necessary to be revised

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<sup>6</sup>Office of the National Economic and Social Development Board. the Twelfth National Economic and Social Development Plan (2017-2021). Office of the Prime Minister, Bangkok, Thailand, 2017: p.77-78.

<sup>7</sup>The Office of National Education Commission (ONEC). Ministry of Education. National Education Act of 2017-2021. Citation: <http://www.onec.go.th>. p.i.

<sup>8</sup>Ministry of Education, the, Basic Education Core Curriculum, Thailand, B.E. 2551 (A.D. 2008) pp. 151-152.

according to effects from outside situations. They are related to economic situation, social and cultural development, and the MCU's mission.<sup>9</sup>

Research carried by Ryan Hanlon Bremner on theories of happiness on the origins of happiness and our contemporary conception revealed that lives is best characterized by external events and the mental states with which they interact. The mental states is concentrated by the term "internal".<sup>10</sup>

Uthaipayuck, D. presents the results of supplementary manual used for the Buddhist Instructional Model and lesson plan. Consideration is for qualifications of the Buddhist Instructional Model in the area of the environmental conservational behavior of young children. Findings reveal that Buddhist Instructional Model provides and encourages young children with knowledge, attitude, and practice of environmental conservation at significantly high level.<sup>11</sup>

Based upon rational and significant of the problems in support student's happy learning, Buddhist Sunday school is a special school operarted only on Sundays focuses upon for a research entitled "Model Enhanced Happiness of Students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University". Purposes of the study are as follows:

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<sup>9</sup>Revision of curriculum for 2015 academic year, Doctor of Philosophy Program in Buddhist Studies (International Program), Faculty of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. pp. 5-6. Online doc: [www.mcu.ac.th/09PhDBuddhistStudiesfinalInter/PhDBuddhistStudies/finalInter.pdf](http://www.mcu.ac.th/09PhDBuddhistStudiesfinalInter/PhDBuddhistStudies/finalInter.pdf). [21-08-2017].

<sup>10</sup>Bremner, R. H. Theories of Happiness on the Origins of Happiness and Our Contemporary Conception, Ph.D. Faculty of Philosophy, Rheinische Friedrich-Wilhelms University of Bonn, 2011: pp 16-17.

<sup>11</sup>Uthaipayuck, Dararat. The Development of the Buddhist Instructional Model for Enhancing Environmental Conservational Behavior of Young Children, Ph.D. (Early Childhood Education). Bangkok. Srinakharinwirot University. 2005.

## **1.2 Purposes of the Study**

Three purposes for the research of model enhanced happiness for student in Buddhist Sunday school, Mahachulalongkornrajavidyalaya University are as follows:

1.2.1 To study a model of happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

1.2.2 To develop a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

1.2.3 To publicize a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

## **1.3 Research Questions**

1.3.1 What model of learning is used for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University should be.

1.3.2 How a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University should be developed.

1.3.3 Which model enhanced happiness in learning should be publicized for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

## **1.4 Scope of the Study**

In this section, description will be on document study, scope of population and research site. They are as shown:

**1.4.1 Scope of the content:** Content studied are happiness in Buddhism, happiness in western theory, concept of Buddhist Sunday School under the patronage of Mahachulalongkornrajavidyalaya University (MCU).

1. Happiness in Buddhism:

- 1) Four Noble Truth [204-Vin.I.9; S.V.421; Vbh.99]
- 2) Threefold Training [124- D.III. 202; A.I.229.]
- 3) Metta [161-AIII.226; Dhs.262; Vism.320.],
- and 4) Bhavana 4 [37-AIII.106.].<sup>12</sup>

2. Happiness in western theory: 1) Basic needs theory of Maslow's physical survival needs, 2) Seligman's five core element of psychological well-being called PERMA model, and 3) Carl Jung's unconsciousness in relation to personality.

3. Concept of Mahachulalongkornrajavidyalaya University: Thai Sangha University established by His Majesty King Chulalongkorn, Rama V, as a Tipitaka-study institute, and higher education for Buddhist monks, novices and laypeople.

4. Concept of Buddhist Sunday school, under the patronage of Mahachulalongkornrajavidyalaya University (MCU): 1) establishment of Buddhist Sunday school, 2) administration, 3) instructional system, 4) school schedule, and 5). qualification of a student

**1.4.2 Scope of Population:** Data resource is provided by research informant. They are chosen on purposive sampling<sup>13</sup>. Chosen informants concern on stakeholders of Buddhist Sunday School,

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<sup>12</sup>Phra Brahmaganabhorn, (17<sup>th</sup> ed.)Dictionary of Buddhism, Mahachulalongkornrajavidyalaya, 2008. pp. [155], [107], [124-127], & [70, 71].

<sup>13</sup>Palys, T. In L. M. Given (Ed.) Purposive sampling. The Sage Encyclopedia of Qualitative Research Methods. (Vol.2). Sage: Los Angeles, (2008). 697-698.

Mahachulalongkornrajavidyalaya University and those whose knowledge and practice are in the area of local wisdom<sup>14</sup>. They are listed for interviewing as follows:

1. Three administrators according to administrative structure of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

2. Three volunteers of Buddhist monks, one is as a teacher of a compulsory subject, the other two as elective teachers of English subject.

3. Eight lay persons volunteer as teachers of elective subject. They are Classical Thai Martial Arts, Classical Thai Mask Dance, Classical Thai Basic Dance, Local Thai Music, Crafting & Arts, and English.

4. Three parents or guardians of students attending at Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

5. Ten students of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

Total number of population is twenty-seven. This will be under confirmation of three connoisseurs. (Appendix B: Name List)

**Table 1.1:** Number of informant:

Summarized number of population in the table form

No.	Informant	No. of informant
1.	<i>Administrator according to administrative structure of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University</i>	3

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<sup>14</sup>Dolores, Ma. & Tongco, C. Ethnobotany Research & Applications: Purposive Sampling as a Tool for Informant Selection. p. 148. Citation: <http://scholarspace.manoa.hawaii.edu/bitstream/handle/10125/227/11547-3465-05-p.147.pdf>



2.	<i>Three volunteers of Buddhist monks, one is as a teacher of a compulsory subject, the other two as elective teachers of English subject.</i>	3
3.	<i>Eight lay persons volunteer as teachers of elective subject. They are Classical Thai Martial Arts, Classical Thai Mask Dance, Classical Thai Basic Dance, Local Thai Music, Crafting &amp; Arts, and English.</i>	8
4.	<i>Three parents or guardians of students attending at Buddhist Sunday School, Mahachulalongkornrajavidyalaya University</i>	3
5.	<i>Ten students of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.</i>	10
<b><i>Total number of population</i></b>		<b><i>27</i></b>

#### **1.4.3 Research Site:**

Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, WangNoi District, PhraNakhon Si Ayutthaya Province.

**1.4.4 Time Allotment:** Duration is from March, 2016 to March, 2017, for research device preparation, data collection and data analysis.

### **1.5 Definition of the Terms:**

**1.5.1 Model enhanced happiness** means lessons provided by Buddhist Sunday School, Mahachulalongkornrajavidyalaya University (MCU), Wang Noi, campus, to students in the elective subject enhanced happiness in leaning to students. It is a set of learning emphasizes the state of being happy, and healthy to educate young people in community from real experiences and values morals more than material things.

**1.5.2 Happiness in Buddhism** means happiness resulting from mental development and knowledge from regular practice in beliefs, attitudes and behavior. Happiness in Buddhism is described in two types.

They are the super-mundane happiness (lokuṭtara sukka) and mundane happiness (lokiya sukka). Super-mundane happiness (lokuṭtara sukka) is the description of the Four Noble Truths, the Noble Eightfold Path, and Bhāvanā-maya-Paññā, and Bhāvetabba-dhamma. D.III. 219; Vbh.324. [93]; M.III.289; S.V.52; A. 2.246 [206]<sup>15</sup>.

**1.5.3 Happiness in western theory means** happiness mentioned in: 1) Basic needs theory of Maslow's physical survival needs, 2) Seligman's five core element of psychological well-being called PERMA model, and 3) Carl Jung's unconsciousness in relation to personality.

**1.5.4 Mahachulalongkornrajavidyalaya University (MCU)** means Mahachulalongkornrajavidyalaya University (MCU) main campus at Wang Noi district, Phra Nakhon Si Ayutthaya Province, Thailand.

**1.5.5 Buddhist Sunday school under the patronage of Mahachulalongkornrajavidyalaya University (MCU)** means a Buddhist Sunday school, under the patronage of Mahachulalongkornrajavidyalaya University (MCU). It is located at Wang Noi campus, Wang Noi district, Phra Nakhon Si Ayutthaya Province, Thailand.

**1.5.6 Subjects provided in Buddhist Sunday school, Mahachulalongkornrajavidyalaya University (MCU)** means subjects taught in Buddhist Sunday school, MCU, Wang Noi campus. The subjects are Buddha Dharma taught by volunteer Buddhist monks in the morning. Later in the afternoon session, elective subjects are taught by volunteers lay persons. Volunteers lay persons are specialist in local wisdom and crafting arts.

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<sup>15</sup>Phra Brahmaganabhorn (P. A. Payutto). Dictionary of Buddhism.17th ed.,Maha Chulalongkorn Ratchawittayalai Printing House. Bangkok. 2008: p.96,157.

## 1.6 Related Literature

Literature is reviewed in two main areas. They are in related document and related research to Model Enhanced Happiness for Students in Buddhist Sunday school, Mahachulalongkornrajavidyalaya University. Description are in three topics. They are concept of model, concept of happiness, and, concept of happiness in western theory. Details are as follows:

**1.6.1 Related Document:** Document related to the research will be elaborated in topics of: concept of model, concept of happiness, and concept of happiness in western theory.

**1. Concept of Model:** The titled described in three topics. They are: meaning of model, types of model, and component of model. Details are as follows:

### 1) Meaning of Model:

There are different meanings for the word model. **Oxford Advanced Learner's Dictionary** defines the word “model” as a noun. Model is a small copy of something as in a scale model, a design as in a particular design, or type of product, a simple description of a system as used for explaining how something works or calculating what might happen.<sup>16</sup>

In addition, **the Advance Learner's Dictionary of English** stated ‘model’ with 11 definitions. Two are chosen according to the context of this research. First, ‘model’ is the way in which something is done perfectly, another is a representation of something or structure

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<sup>16</sup>Hornby, A.S.et.al. (7th ed.). Oxford Advance Learner's Dictionary, English Language Book Society and Oxford University Press. Great Britain. 1972. pp. 629-630

done in a perfect physical system. And that deserves to be imitated or continue practicing it.<sup>17</sup>

Furthermore, **H. James Nelson et al** states that conceptual models are often abstractions of things in the real world whether physical or social. The term conceptual model may be used to refer to models which are formed after a conceptualization or generalization process. Semantics studies are relevant to various stages of concept formation. The use of semantics is basically about concepts, the meaning that thinking is being given to various elements of their experience.<sup>18</sup>

**Joyce et al** suggests that the learning model is a conceptual framework that describes a systematic procedure in organizing learning experiences to achieve specific learning objectives and serves as a guide for learning and the founder announced and teachers implement the learning activities.<sup>19</sup>

**Smith, R.H. and others** state that a model is used to describe the experimental observations of something special. A model is presented as a first step in understanding behaviors or phenomenon.<sup>20</sup>

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<sup>17</sup>Hornby, A.S.et.al. (7th ed.). The Advance Learner's Dictionary of English, English Language Book Society and Oxford University Press. Great Britain. 1972. pp. 629-630.

<sup>18</sup>H. James Nelson, Geert Poels, Marcela Genero and Mario Piattini, (Eds.) Data & Knowledge Engineering, (e-journal.) Volume 55, Issue 3, Pages 237-368 (December 2005). <http://www.sciencedirect.com/science/journal/0169023X/55/3/> 12-12-2016.

<sup>19</sup>Bruce Joyce and Emily Calhoun. Educational-Leadership.(e-journal) April 1995 | Volume 52 | Number 7 (Self-Renewing Schools: pp. 51-55). <http://www.ascd.org/publications/educational-leadership/apr95/vol52/num07/School-Renewal@-An-Inquiry,-Not-a-Formula.aspx>

<sup>20</sup>Smith, R.H. and Others. (1980). Management: Making organizations perform. New York: Macmillan. Cited in: Wilaiwan Jaruanan. The Development of a Change Management Model to Drive the Knowledge Management for Rajabhat Universities. PhD. in Education Administration, Faculty of Education. Chulalongkorn University 2010. pp. 131-135.

2) Types of Model: There are different types of models in accordance of activities or works that people focus on. There are model types that used in the classroom and example activities. In practice, a well-developed model of a real-world system will contain aspects of each individual model type. Ford, A. describes that a model system contains aspects of each individual model type. Four types of model structure are Conceptual, physical demonstrations, mathematical and statistical, and visualization. They are described in the following<sup>21</sup>:

(1) Conceptual Models are qualitative models that help highlight important connections in real world systems and processes. It is used as a first step in the development of more complex models. It is a representation of a system, made of the composition of concepts. It used to help people know, understand, or simulate a subject that the model represents. Some models are physical objects. For example, a toy model may be collected, and made to work like the object it represents.

(2) Physical Models are; for example systems of interactive lecture demonstrations that can be easily observed and operated. The characteristics are similar to key features of systems in the real world. These models can help bridge the gap between conceptual models and models of more complex real world systems.

(3) Mathematical and Statistical Models involve solving appropriate balances of a system or characterizing a system based upon its statistical parameters such as mean, mode, variance or regression coefficient. Mathematical models include Analytical models and Numerical

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<sup>21</sup>Ford, A. 2009 (2nd edition): Modeling the Environment. Island Press, Washington D.C. Citation: <http://serc.carleton.edu/introgeo/models/Def.html> [12-03-2016], and, <http://serc.carleton.edu/introgeo/models/WhatIsAModel.html> [01-04-2017].

Models. Mathematical and Statistical models are useful in helping identify patterns and underlying relationships between data sets.

(4) Visualization Models help in teaching with visualizations. This is meant that anything that one visualize how a system works. A visualization model can be a direct link between data and some graphic or image output or can be linked in series with some other type of model so to convert its output into a visually useful format. Examples include 1-, 2-, and 3-D graphics packages, map connections, animations, image operation, and image exploration.

One of a models that is best known at present is ‘Happiness Model’ represents and practice in the Kingdom of Bhutan. Detail will be illustrated as follows:

### 3) Component of a model:

Brown and Moberg cited in Jaruanyanon, W., proposed component of a model as organizational system thinking. There are environment, technology, structure, administration and management, and good decision making<sup>22</sup>. For example, the happiness model practiced in the Kingdom of Bhutan, answers the question of ‘World Happiness’ and other indicators of subjective well-being. The study carried by Helliwell, J., Layard, R., and Sachs, J. The study reveals nine domains and 33 Indicators of Gross National Happiness (GNH) of the Kingdom of Bhutan.

1) A person has the chance to report on the quality of their own lives,

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<sup>22</sup>Jaruanyanon, W. The Development of a Change Management Model to Drive the Knowledge Management for Rajabhat Universities. PhD. in Education Administration, Faculty of Education. Chulalongkorn University 2010. pp. 132-134.

- 2) A person reflects their own histories, personalities and preferences,
- 3) A person represents a direct personal judgment,
- and 4) A person sees his happiness as a strength rather than a weakness.

The most fundamental indicator of a person's happiness is how happy the person feels, not whether others see his/her smiling, not how the family thinks the person is happy, or that person was recognized of material advantages of a good life. The Royal Government of Bhutan follows the model that is called 33 “Gross National Happiness (GNH) of Bhutan”<sup>23</sup>. The nine domains and 33 Indicators of GNH of the Kingdom of Bhutan are as displayed:

- (1) Education: Literacy, Educational Level, Knowledge, Values,
- (2) Health: Mental Health, Self-reported Health, Healthy Days, Disability,
- (3) Ecological diversity and Resilience: Ecological Issue, Responsibility towards Environment, Wild life Damage (rural),
- (4) Good Governance: Government Performance, Fundamental Right, Service, Political Participation,
- (5) Time use: Work, Sleep,
- (6) Cultural Diversity and Resilience: Native Language, Cultural Participation, Artisan Skill,

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<sup>23</sup>Helliwell, J., Layard, R., and Sachs, J. (eds.) World happiness report. The Earth Institute, Columbia University, New York, USA.  
Citation: <http://eprints.lse.ac.uk/47487/> 12-11-2016. Originally available from The Earth Institute. Available in LSE Research, Online: Nov 2012 © 2012 The Earth Institute, Columbia University. 2012. p. 115.

(7) Community Vitality: Donation (time and money), Community Relationship, Family, Safety,

(8) Psychological Well-being: Life Satisfaction, Positive Emotion, Negative Emotion, Spirituality,

(9) Living Standards: Assets, Housing, Household per capita income,

In conclusion, a model is a graphic or symbol or simplified version of a concept or a characteristic of the real world. There are four types of models: conceptual, physical, mathematical and statistical, and visualization model. Each of them may be used to support one another. Good example of an active model practiced at present is a model of Happiness practiced in the Kingdom of Bhutan.

Next, the topic is happiness. It is described on meaning of happiness, type of happiness, and model of happiness, respectively. Types of happiness describe mundane happiness (lokiya sukka) and super-mundane happiness (lokutrara sukka)<sup>24</sup>. The mundane happiness (lokiya sukka) explains in the area of Maslow's basic needs theory, Seligman's proposition model, and Carl Jung's theory. The super-mundane (lokutrara sukka) explains happiness in Buddhism.

**2. Concept of Happiness:** Happiness can occur in many ways according to researches and articles. If a person is happy, he presents positive benefits and can perform his tasks better in many ways. They are meaning of happiness, type of happiness, and model of happiness, respectively.

#### 1) Meaning of Happiness:

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<sup>24</sup>Bhikkhu P. A. Payutto. Buddha-Dharma (Extended Edition). Bangkok: Sahathammik Co., Ltd. July, 2002. p.565.



**His Holiness the 14th Dalai Lama** forwards the message, from the official website of the Office of the 14th Dalai Lama, in the topic of how to achieve happiness on “Compassion and the Individual. The message stated that, the more we care for happiness of others, the greater our own sense of well-being becomes. His Holiness divided happiness and suffering into two main categories. They are mental happiness and physical happiness.<sup>25</sup>

**Phra Braomagunabhorn (P.A. Prayutto)** described Happiness in Buddhism that “Buddhism teaches one to see suffering, yet to practice with happiness”. In characteristic number 14, Characteristic of Buddhism, happiness is a key factor to various stages of jhāna<sup>26</sup> which is meditation; search; and analysis the principle of the right practice. His Venerable Phra Braomagunabhorn added that in term of the Four Noble Truths, the first truth is suffering; following the fourth, is happiness.<sup>27</sup>

**Aristotle** concludes the nature of happiness is to live well. He pointed out that one concept of happiness must have with virtue not that happiness is virtue, but that it is virtuous activity<sup>28</sup>.

**Dictionary of Longman Group & Oxford University Press** defines happiness as the state of feeling happy, or showing pleasure and contentment, satisfaction, pleased to do something.<sup>[29][30]</sup>

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<sup>25</sup>Compassion and the Individual; How to achieve happiness. Citation: [http://www.dalailama.com/messages/compassion\[02-04-2017\]](http://www.dalailama.com/messages/compassion[02-04-2017]).

<sup>26</sup>Bhramagunabhorn, Phra. (P.A. Payutto). Dictionary of Buddhism. Bangkok: Mahachulalongkornrajavidyalaya University Publication, 2008: AA. II. 41; PsA.281; DhsA., [8] [9] [10] p.61.

<sup>27</sup>Phra Braomagunabhorn (P.A. Prayutto), Characteristic of Buddhism, translated by Prof. Dr. Pongsri Lekawattana, (1st ed.) Bangkok: Chareondee Munkhong Pub., 2015, pp. 60-62.

<sup>28</sup>Zalta, E.N., (Ed.). The Stanford Encyclopedia of Philosophy; Aristotle's Ethics., (substantive revision May, 2001-Apr, 2014). Citation: [https://plato.stanford.edu/entries/aristotle-ethics/\(1098b30-1\)](https://plato.stanford.edu/entries/aristotle-ethics/(1098b30-1)).

**Louv, R.** the author of a book “Last Child in the Woods,” illustrates that happiness comes from relationship between people and their environment. The author, mentioned a child who was encouraged the natural play, will be declined in the mental illness and disorders.<sup>31</sup>

In short, happiness means the state of feeling happy that comes from relationship between people and their environment. Happiness is a righteous activity and caring for happiness of others. Buddhism teaches us to see suffering as the first, in term of the Four Noble Truths following the fourth, is happiness.

## 2) Type of happiness:

According to Buddhism, there are two types of happiness. They are mundane happiness (lokiya sukka) and super-mundane happiness (lokutrara sukka). Explanation on the topic of mundane happiness (lokiya sukka) is on theory of Maslow’s basic needs, Seligman’s Seligman PERMA propositional Model and Jung’s theory of the Unconscious.<sup>32</sup>

In Buddhism, the Super-Mundane Happiness (Lokutrara Sukka) is the description of happiness. Learning and practicing for happiness, elaboration of this section is on the Four Noble Truths:

**Buddhadasa Bhikkhu** pointed out that happiness in Buddhism is the typical understanding of happiness is when a particular hunger or want is satisfied. It is the usual happiness, which common

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<sup>29</sup>Dictionnary of Contemporary English, New Edition, Longman Group UK Limited, Ltd., England. 1978: p. 476.

<sup>30</sup>Hornby, A.S. Oxford Advanced Learner's Dictionary, New Edition. England Oxford University Press: 1990. p.567.

<sup>31</sup>Louv, R. Last Child in the Woods. New York City. USA. Algonquin Books: 2006. Citation: <http://richardlouv.com/books/last-child/resource-guide/>[2016].

<sup>32</sup>Bhikkhu P. A. Payutto. ob. cit., p.565.

people are interested in. In the Dharma sense, however, happiness is when there is no hunger or want at all. It is when we're completely free of all hunger, desire, and want. The distinction between the happiness of hunger and the happiness of no hunger is on the opposite side of each other.<sup>[33][34]</sup>

**Phra Bhramagunabhorn** (P.A. Payutto) explains the meaning of “happiness”, in a Dictionary of Buddhism, happiness is; 1) ease, joy, comfort, pleasure, and 2) physical or bodily happiness or ease. Whereas, it is called Sukha in Pali. It can be both noun and adjective.

His Venerable also explains happiness of a layperson in Buddhism –Gihisukha: house life happiness, deserved bliss of a layperson. 1) Atthisukha is bliss of ownership, happiness resulting from economic security. 2) Bhogasukha is pleasure of enjoyment and enjoyment of wealth. 3) Ananasukha is happiness on account of freedom from debt. 4) Anavajjasukha is happiness on account of leading a faultless life.<sup>[35][36]</sup>

### 3) Model of Happiness:

The World Happiness Report on the Growth National Happiness (GNH) of the Kingdom of Bhutan reported in 2014, by Helliwell, John, and Layard, Richard and Sachs, and Jeffrey, revealed the concept of sustainable development. The concept takes a holistic approach towards notions of progress and give equal importance to non-

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<sup>33</sup>Buddhadasa Bhikkhu, (translated by Santikaro Bhikkhu.), Happiness & Hunger. 1986; cited: <http://www.suanmokkh.org/06-03-2016>.

<sup>34</sup>Bhante Gunaratana. Buddhist Concept of Happiness. Bhavana Society. West Virginia: U.S.A. Citation: [http://www.bhavanasociety.org/resource/buddhist\\_concept\\_of\\_happiness/02-03-2016](http://www.bhavanasociety.org/resource/buddhist_concept_of_happiness/02-03-2016).

<sup>35</sup>Bhikkhu P. A. Payutto. Buddha-Dharma (extended ed.). Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014: p.742.

<sup>36</sup>Phra Bhramagunabhorn (P.A. Payutto), op. cit., p.147 [192].

economic aspects of wellbeing. The concept of GNH of Bhutan with nine domains and 33 indicators is a popular model of happiness in this era. Description is in the following:

#### Bhutan Growth National Happiness (GNH) Index<sup>37</sup>

Gross National Happiness is a term coined by His Majesty the Fourth King of Bhutan Jigme Singye Wangchuck in the 1970s. The concept implies sustainable development. It is often explained by its four pillars: good governance, sustainable socio-economic development, cultural preservation, and environmental conservation.

Later the four pillars have been further classified into nine domains in order to create widespread understanding of GNH and to reflect the holistic range of GNH values. The nine domains are: psychological wellbeing, health, education, time use, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standards. The domains represents each of the components of wellbeing of the Bhutanese people, and the term ‘wellbeing’ here refers to fulfilling conditions of a ‘good life’ as per the values and principles laid down by the concept of Gross National Happiness. The model is illustrated below:-

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<sup>37</sup>Op-cit., Helliwell, John and Layard, Richard and Sachs, Jeffrey (eds.) p. 110-120.



**Figure 1.1:** Bhutan Gross National Happiness (GNH) Index<sup>38</sup>

Following is the “*Gross National Happiness (GNH) Indicators of Bhutan*” in a form of table for a better view.

**Table 1.2:** The nine domains and thirty-three indicators of Growth National Happiness (GNH) of Bhutan (*Repetition of original figure 3 for clearer view*)

<sup>38</sup>Jeffrey D. Sachs, the UN Sustainable Development Solutions, 2016: Happiness and Sustainable, Development: Concepts and Evidence, Network, Special Advisor to United Nations Secretary-General Ban Ki-moon on the Sustainable DevelopmentGoals.Citation:<http://worldhappiness.report/ed/2016>[12-11-2016] p.115.

<b>33 Gross National Happiness (GNH) Indicators of Bhutan</b>	
<b>Education</b>	<ul style="list-style-type: none"> <li>○ Literacy</li> <li>○ Educational level</li> <li>○ Knowledge</li> <li>○ Values</li> </ul>
<b>Health</b>	<ul style="list-style-type: none"> <li>○ Mental health</li> <li>○ Self-reported health</li> <li>○ Healthy days</li> <li>○ Disability</li> </ul>
<b>Ecological diversity and Resilience</b>	<ul style="list-style-type: none"> <li>○ Ecological issue</li> <li>○ Responsibility towards environment</li> <li>○ Wild life damage (rural)</li> <li>○ Urbanization Issue</li> </ul>
<b>Good Governance</b>	<ul style="list-style-type: none"> <li>○ Govt. Performance</li> <li>○ Fundamental Right</li> <li>○ Service</li> <li>○ Political Participation</li> </ul>
<b>Time use</b>	<ul style="list-style-type: none"> <li>○ Work</li> <li>○ Sleep</li> </ul>
<b>Cultural Diversity and Resilience</b>	<ul style="list-style-type: none"> <li>○ Native Language</li> <li>○ Cultural Participation</li> <li>○ Artisan Skill</li> <li>○ Conduct</li> </ul>
<b>Community Vitality</b>	<ul style="list-style-type: none"> <li>○ Donation (time and money)</li> <li>○ Community Relationship</li> <li>○ Family</li> <li>○ Safety</li> </ul>
<b>Psychological Well-being</b>	<ul style="list-style-type: none"> <li>○ Life Satisfaction</li> <li>○ Positive Emotion</li> <li>○ Negative Emotion</li> <li>○ Spirituality</li> </ul>
<b>Living Standards</b>	<ul style="list-style-type: none"> <li>○ Assets</li> <li>○ Housing</li> <li>○ Household per capita income</li> </ul>

better. Later, resulting from concentration practice, it is possible that they may reach higher stages in Buddhist meditation practice.

**3. Concept of Happiness in Western Theory:** Mundane Happiness (Lokiya Sukka) or Happiness in Basic Needs Theory: The

basic needs theory presents here are three theories. First is Maslow's basic needs theory, next, Seligman's PERMA model called scientific theory of happiness and Jung's theory of the Unconscious.

**1) Maslow's basic needs theory:** Maslow classifies the basic needs into five grades. He believes that people possess a set of motivation systems. That motivation systems do not related to rewards or unconscious desires.

Maslow states that people are motivated to achieve certain needs and that some needs take priority over others. Once the certain level is fulfilled, the next level up is what motivates us, and so on. He lists that every person is capable and has the desire to move up the hierarchy towards a level of self-actualization. Some people's progress is often disturbed by a failure to meet lower level needs. Life experiences, including divorce and loss of a job may cause an individual to vary between levels of the hierarchy. Therefore, not everyone will move through the hierarchy in a unidirectional manner but may move back and forth between the different types of needs.

Maslow also indicates that a person is happy if he is fulfilled by the five stages. The five stages are elaborated below:

First, biological and physiological needs, that is air, food, drink, shelter, warmth, sex, and sleep.

Second, it is safety needs. The needs for safety is in the areas of protection from essentials, security, order, law, stability, and freedom from fear.

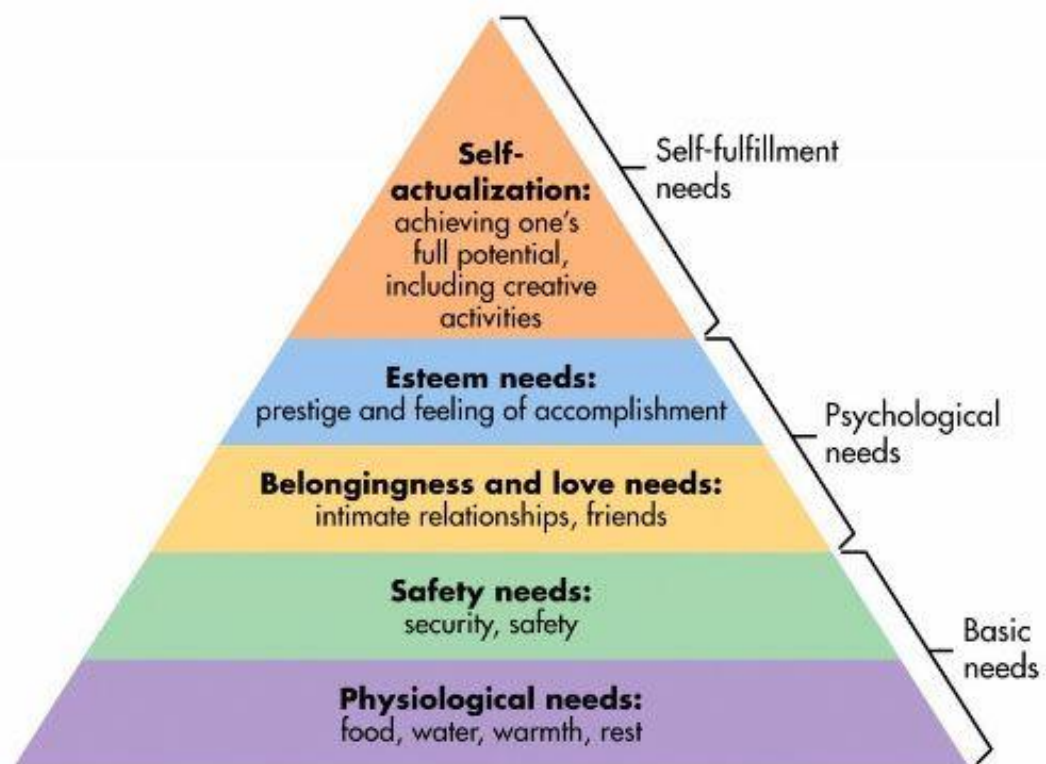
The third needs is for love and belongingness. People need friendship, intimacy, trust and acceptance, receiving and giving affection

and love. They need to be connected and being part of a group e.g. family, friends, and work.

The fourth one is the esteem needs. It is about achievement, mastery, independence, status, dominance, prestige, self-respect, and respect from others.

The last needs is self-actualization. This needs focuses on self-realizing, personal potential, self-fulfillment, self-seeking, personal growth, and peak experiences.

The figure below shows that the most important needs to a person is physical needs, according to Maslow's basic needs Theory<sup>39</sup>. This needs is called universal human needs. They are explained through physiological, safety, belongingness and love, esteem, and, self-actualization.



<sup>39</sup>Maslow, A. H. (1970b). *Religions, values, and peak experiences*. New York: Penguin. (Original work published 1964).



**Figure 1.2: Maslow's Basic Needs:**

Type of happiness, according to Maslow Theory

In conclusion, from the figure above, Maslow elaborates that one must satisfy with first, lower level insufficiency needs before progressing on, to meet higher level growth needs. When an insufficiency need has been satisfied, that need will go away, and our activities become habitually directed towards meeting the next set of needs that we want to satisfy. These... become our significant needs. However, growth needs continue to be felt and may even become stronger, once they have been engaged. After these growth needs have been reasonably satisfied, one may be able to reach the highest level called self-actualization.

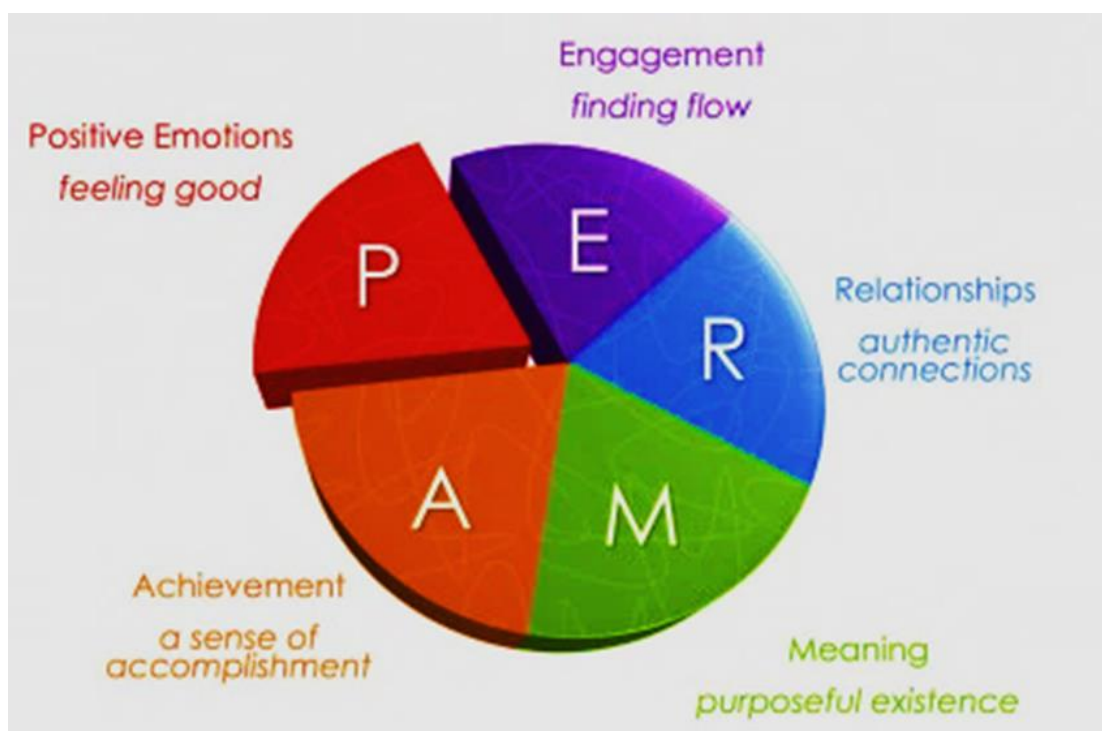
**2) Seligman, Martin E. P., “PERMA model”.** Seligman, Martin E. P., is a professor of psychology in the Penn Department of Psychology, the University of Pennsylvania recently succeeded in experiment “Positive Psychology Progress: Empirical Validation of interventions”. The reviewed and discussion presented some cross-cultural findings that suggest a surprising universality of strengths and virtues. This model is called the PERMA model<sup>40</sup>.

The PERMA model was designed with five core element of psychological well-being and happiness. Seligman believes that these five elements can help people reach a life of fulfillment, happiness, and meaning. He added that, it can be applied to institutions to develop programs in helping people develop new cognitive and emotional tools.

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<sup>40</sup>Seligman, M., Steen. E. P.; Park, T. A.; et al. American Psychologist, Vol 60 (5), Jul-Aug 2005, pp. 410-421. Citation: <http://dx.doi.org/10.1037/0003-066X.60.5.410>.

Seligman's experiment team proposed on psychological interferences that increase individual happiness<sup>41</sup>. The sampling was a 6-group, random-assignment studied. Experiment found that 3 of the interventions lastingly increased happiness and decreased depressive symptoms. Positive interventions can supplement traditional interferences that relieve suffering and may someday be the practical legacy of positive psychology. The figure PERMA model is shown below:



**Figure 1.3:** Seligman's well-being and happiness model called PERMA Model.

The five core element of Seligman's PERMA model, can be described in P as positive emotion, E as engagement, R as relationships, M as meaning, and A as accomplishments.

Detail are as follows:

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<sup>41</sup>Seligman, M., Steen. E. P.; Park, T. A.; et al. American Psychiatric Association: 1994. (PsycINFO Database Record (c) 2016 APA, all rights reserved).

P - Positive Emotion: This element of the model is one of the most observable connections to happiness. Seligman mentioned that is the ability to be optimistic and view the past, present, and future in a positive viewpoint. He viewed that the positive view of life can help a person in interactions, work, and inspiration to be more creative and take more chances. He presented that one should focus on the high and positive aspects of life. He also stated that pleasure is connected to satisfying bodily needs for survival; such as thirst, hunger, and sleep.

E - Engagement: Seligman showed that engagement in activities in our lives is important for us to learn, grow and nurture our personal happiness. He said the engagement does not base only on finding something for enjoyment, e.g. playing an instrument, playing a sport, working on an interesting project at work and etc., but it also is something we need in our lives that entirely engages us into the present moment. It creates a continuum of peaceful involvement into the task or activity.

R- Relationships: Seligman expressed that relationships and social connections are one of the most important aspect of life. He conveyed that building positive and strong relationships gives a person support in difficult times. Printein, Mitch, the Distinguished Professor of Clinical Psychology, Department of Psychology, the University of North Carolina at Chapel Hill<sup>42</sup>, pointed out on a research that the brain of a person become activated when he is at risk of being isolated.

M - Meaning: Seligman purposed that this earth is important to living a life of happiness and fulfillment, rather than to search for pleasure and material wealth. He mentioned that understanding

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<sup>42</sup><http://clinicalpsych.unc.edu/faculty>. (article). [12-03-2017]

the greater impact of the work and why one chose to the search that work will help the person enjoy the tasks more and become more satisfied and happier.

A - Accomplishments: Achievement in work or life can give us a sense of accomplishment. A person should make realistic goals that can be met. They should put in the effort to achieving those goals. A sense of satisfaction when one finally achieve those goals is a sense of reaching pride and fulfillment.

**3) Carl Jung:** Jung (1875-1961) is an early supporter of Freud, regarded the psyche as made up of a number of separate but interacting systems. The three main ones were the ego, the personal unconscious, and the collective unconscious. Jung explains Theory of the Unconscious with basic factors for happiness in the human mind.

Jung's five factors for happiness are as explained:

- a) Good physical and mental health.
- b) Good personal and intimate relationships.
- c) The ability for perceiving beauty in art and nature.
- d) Reasonable standards of living and satisfactory work.
- e) A philosophic or religious point of view capable of coping successfully with the changes of life.

Comparison of the three theories is shown in the table below:

**Table 1.3:** Comparison of Maslow's Basic Needs Theory, Seligman's PERMA Proposition Model and Karl Jung's Theory of the Unconscious

<i>Maslow Basic Needs</i>	<i>Seligman PERMA Propositional Model</i>	<i>Carl Jung Theory of the Unconscious</i>
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<i>Stages</i>	<i>Description</i>	<i>Stages</i>	<i>Description</i>	<i>Stages</i>	<i>Description</i>
<b><i>Biological and Physiological</i></b>	-air, -food, -drink, -shelter, -warmth, -sex, & -sleep.	<b><i>P-Positive emotion</i></b>	-bodily needs - thirst, -hunger, & -sleep.	<b><i>1</i></b>	<i>Good physical &amp; mental health.</i>
<b><i>Safety</i></b>	-protection from essentials	<b><i>E-Engagement</i></b>	present moment -continuum of peaceful involvement into the task or activity	<b><i>2</i></b>	<i>Good personal and intimate relationships.</i>
<b><i>Maslow Basic Needs</i></b>		<b><i>Seligman PERMA Propositional Model</i></b>		<b><i>Carl Jung Theory of the Unconscious</i></b>	
<i>Stages</i>	<i>Description</i>	<i>Stages</i>	<i>Description</i>	<i>Stages</i>	<i>Description</i>
<b><i>Love and Belongingness</i></b>	-friendship, -intimacy, -trust & -acceptance	<b><i>R-Relationships</i></b>	relationships and social connections	<b><i>3</i></b>	<i>The ability for perceiving beauty in art and nature</i>
<b><i>Esteem Needs</i></b>	-achievement, -mastery, independence , -status, -dominance, -prestige, -self-respect, & - respect from others	<b><i>M – Meaning</i></b>	understanding the greater impact of the work -enjoy the tasks more & satisfied more & happy learning.	<b><i>4</i></b>	<i>Reasonable standards of living and satisfactory work.</i>
<b><i>Self-Actualization</i></b>	-self-realizing, -personal potential, -self-fulfillment, - self-seeking, & -personal	<b><i>A-Accomplishments</i></b>	-achieve realistic goals -sense of fulfillment is created	<b><i>5</i></b>	<i>A philosophic or religious point of view capable of coping successfully with the changes of life.</i>

	<i>growth</i>				
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In conclusion, in mundane happiness (Lokutrara Sukka), there is similarity between the three theories:- -Maslow's basic needs theory, Seligman's PERMA model -a well-being and happiness model, and Carl Jung's basic factors for happiness. The similarity found in mundane happiness is on peaceful involvement of the task or activity, enjoyment, satisfaction and happiness in the tasks.

### 1.6.2 Related Research

Review related research to the research entitled “Model Enhanced Happiness for Students in Buddhist Sunday School, Mahachulalong-kornrajavidyalaya University”, is model of happiness, Buddhist wisdom and, local wisdom. Details are as illustrated in the following paragraphs:-

**PhrakhrupaladPrakobThanavuddho** revealed the results of a research entitled, “Buddhist Based Happy Learning of Students in Buddhist Sunday School of MCU that students are happy in learning using learning method integrated with Buddha-dhamma. The learning meets requirements of students, their guardians and community. The learning plan is based on the Threefold Training principles. Findings shows that students were happy in learning.”<sup>43</sup>

**Phra Thataroth Adipanyo (Silasila)** confirmed the research entitled Development of Buddhist Sunday School Model Based on

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<sup>43</sup>Prakob Thanavuddho, Phrakhrupalad. “Buddhist Based Happy Learning of Students in Buddhist Sunday School”. Ph.D. (Buddhist Studies). Bangkok: Graduate School. Mahachulalongkornrajavidyalaya University. 2015.

Virtues Conducive to Growth (Vuddhi Dhamma) that apart from the compulsory subject, the elective subject of local wisdom took part in relieving social problems caused by youth. Buddhist Sunday school of Wat Gounchorn-wanaram, Ban Nongkuanchang, Tanbon Nongsongkorn, Muaeng District, Mahasarakam Province provides local wisdom class in elective subject. Local wisdom taught in this school was preservation of food called Jaew Bong, the popular northeastern spicy fish paste. Students also learn how to pleat, drape or smock the fabric for decoration of the podium, welcoming table, information board or platform.<sup>44</sup>

**Uthaipayuck, D.** presents the results of supplementary manual used for the Buddhist instructional model and lesson plan. Consideration is for qualifications of the Buddhist Instructional Model in environmental conservational behavior of young children. Findings reveal that Buddhist Instructional Model provides and encourages young children with knowledge, attitude, and practice of environmental conservation.<sup>45</sup>

As a consequence, **Kosolchuenvijit, J.** developed an instructional model called “A Development of the Instructional Model through Integrating Buddhist Concepts to Nurture Caring Behaviors in Nursing Students”. Finding revealed that following Buddhist wisdom of the Four Noble Truths supports and encourages Nursing students on concepts in nurture caring behaviors.<sup>46</sup>

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<sup>44</sup>Thataroth Adipanyo, Phra. (Silasila). “Development of Buddhist Sunday School Model Based on Virtues Conducive to Growth (Vuddhi Dhamma)”. Ph.D. (Innovation for Development). Rajabhat Mahasarakam University. 2017.

<sup>45</sup>Uthaipayuck, Dararat. “The Development of the Buddhist Instructional Model for Enhancing Environmental Conservational Behavior of Young Children”. Ph.D. (Early Childhood Education). Bangkok: Srinakharinwirot University. 2005.

<sup>46</sup>Kosolchuenvijit, J. “A Development of the Instructional Model Through Integrating Buddhist Concepts to Nurture Caring Behaviors in Nursing Students”. Ph.D. (Ed.D). Curriculum Research and Development. Bangkok: Graduate School. Srinakharinwirot University. 2008. Abstract.

**Tongchai, T.** conducted a research on an instructional model according to principle of knowledge management, on local wisdom for secondary school students called PHOSAI Model. Research findings concluded teacher's opinion regarding ways of applying local wisdom to teaching and learning. Social studies teacher relates the teaching of local wisdom in connection with man and his natural environment.<sup>47</sup>

**Wangkaewhiran, T.** studied types of worldly wisdom in a case study of local wisdom in Thailand called, the Development of Local Wisdom Learning Management Model of ASEAN Focus School. The study presents 10 types of local wisdom. They are, religion and belief, tradition and rituals, folk art, food and vegetables, folk dance, cultural arts, folk songs, herbs and medicine, fabrication, and living under natural conditions.<sup>48</sup>

**Chimplee, K.** reveals, in “Knowledge Management Models for Local Wisdom in Wickerwork Handicrafts: A Case Study of Local Community Enterprises in Nakhon Ratchasima Province” that local wisdom regarding wickerwork relates to the knowledge, abilities and experience, which the elders have helped to create and transferred from generation to generation. The local knowledge is part of the social learning, influencing the way the younger generations think and live their daily lives. Local knowledge identifies knowledge through a collective

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<sup>47</sup>Thongchai, Tatsanee. The Development of the Instructional Model According to the Principle of the Knowledge Management on Local Wisdom for Secondary School Students. Ph.D. Thesis, in Curriculum and Instruction, Graduate School, Silpakorn University. 2013. pp. 135-220.

<sup>48</sup>Wangkaewhiran, T. “Development of Local Wisdom Learning Management Model of ASEAN Focus School: A Case Study in Thailand”. The Asian Conference on Education 2012. October 24-30 2012, Japan: Osaka, pp. 119-129.



thinking and decision-making process. It acquires and captures knowledge both within community and the neighbor.<sup>49</sup>

**Kongprasertamorn, K.** carried an actual research on ‘The Community Learning Process on Sustainable Mangrove Forest Development: A Case Study in Tambon Bangkhunsai, Amphur Banlaem, Phetchaburi Province. The method generates a local wisdom to learning process for the community in order to contribute local sustainable resource management. Research results of difficulty for the public to learn and use the knowledge of local wisdom that usually is not officially promoted. Moreover, villagers concern more on wealth. The competition of individual leads to conflict and wasting limited resources.<sup>50</sup>

**Mungmachon, R.** mentioned about local wisdom in Knowledge and Local Wisdom: Community Treasure” that it is a are very complicated issue. Research finding discovered that deeply rooted knowledge and local wisdom can support communities well. Local wisdom offers reasonable solutions for development. One possibility is to restore and adapt traditional wisdom to current situations, consult with wise local elders who can see through capitalism, and encourage group participation.<sup>51</sup>

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<sup>49</sup>Chimlee, K. “Knowledge Management Models for Local Wisdom in Wickerwork Handicrafts: A Case Study of Local Community Enterprises in Nakhon Ratchasima Province”. Ph.D. Thesis, Social Development and Environmental Management. National Institute of Development Administration (NIDA). Thailand. 2012. pp.5-6.

<sup>50</sup>Kongprasertamorn, K. ‘The Community Learning Process on Sustainable Mangrove Forest Development: A Case Study in Tambon Bangkhunsai, Amphur Banlaem, Phetchaburi Province,” Ph.D. under the Royal Golden Jubilee Project of the Thailand Research Fund. MANUSYA: Journal of Humanities 10.01.2007.

<sup>51</sup>Mungmachon, R. “Knowledge and Local Wisdom: Community Treasure”. Ph.D. in Integral Development Studies. Graduate School, Ubon Ratchathani University, Thailand. 2012. pp.175-176.

**Phongphit and Nantasuwana** has described local wisdom as knowledge based on the experiences of people that is handed down over the generations, sometimes by those who may be seen as village philosophers. Local wisdom refers to the knowledge that comes from the community's experiences and the accumulation of local knowledge. Local wisdom is found in societies, communities, and individuals. This knowledge is used as a guideline for people's daily activities in relations with their families, their neighbors, and other people in the village and with their surroundings.<sup>52</sup>

Further argument on the central idea by Phongphit and Nantasuwana presents that villagers respect their ancestors, spiritual practices, and nature. Researchers conclude that the characteristics of local wisdom can be explained as: a) local wisdom must incorporate knowledge of virtue that teaches people about ethics and moral values; b) local wisdom must teach people to love nature, not to destroy it; and c) local wisdom must come from the older members of the community. They also explain that local wisdom is presented in many forms, through people's thoughts, occupations, ways of living, and social values. The problem is that local wisdom usually is not officially published and promoted.

Summary of related research is presented in a table below:

**Table 1.4:** Summary of Related Research

<b><i>RELATED RESEARCH</i></b>
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<sup>52</sup>Phongphit and Nantasuwana in Kongprasertamorn, K. "Local Wisdom, Environmental Protection and Community Development". MANUSYA: Journal of Humanities. 10-1-2007.pp.1-3.[02-07-2015].  
Citation:<http://www.manusya.journals.chula.ac.th/files/essay/LocalWisdom.pdf>

<b>TOPIC</b>	<b>RESEARCHER</b>	<b>SUMMARIZED</b>
<b>1) Happiness in Buddhism</b>	<b>PhrakhrupaladPra-kob Thanavuddho (2015)</b> “Buddhist Based Happy Learning of Students in Buddhist Sunday School.”	Students were happy learning on provided topics. The method is learning & practicing of integrated Buddha Dhamma, in friendly environmental planning.
	<b>Phra Thataroth Adipanyo (Silasila) (2017)</b> “Development of Buddhist Sunday School Model Based on Virtues Conducive to Growth (Vuddhi Dhamma)”	Local wisdom classes in a Buddhist Sunday School motivated and encouraged students in learning, be proud of themselves and their community.
	<b>Uthaipayuck, D. (2005)</b> “The Development of the Buddhist Instructional Model for Enhancing Environmental Conservational Behavior of Young Children.”	Qualified Buddhist instructional model in the area of the environmental conservation provides knowledge, and encourages young children with attitude, and practice of environmental conservation
	<b>Kosolchuenvijit, J.(2008)</b> “A Development of the Instructional Model Through Integrating Buddhist Concepts to Nurture Caring Behaviors in Nursing Students”	integrating Buddhist concepts helps to nurture caring behaviors in Nursing Students
<b>RELATED RESEARCH ( cont. from p35 )</b>		
<b>TOPIC</b>	<b>RESEARCHER</b>	<b>SUMMARIZED</b>
<b>2) Model According to the Principle of the Knowledge Management on Local Wisdom</b>	<b>Tongchai, T. (2013)</b> -The Development of the Instructional Model According to the Principle of the Knowledge Management on Local Wisdom for Secondary	<b>PHOSAI Model-</b> Local wisdom is a connection of man and his natural environment.

	<i>School Students. Ph.D</i>	
<b>3) Wisdom Learning Management Model of ASEAN Focus School</b>	<b>Wangkaewhiran, T. (2012)</b> <i>The Development of Local Wisdom Learning Management Model of ASEAN Focus School. Ph.D</i>	<i>Ten types of Local Wisdom Learning:</i> 1. religion and belief, 2. tradition and rituals, 3. food and vegetables 4. folk art, 5. folk dance, 6. folk songs, 7. cultural arts, 8. herbs and medicine, - 9. fabrication, 10. living under natural conditions.
<b>RELATED RESEARCH ( cont. from p36 )</b>		
<b>TOPIC</b>	<b>TOPIC</b>	<b>TOPIC</b>
<b>4) Management Models for Local Wisdom</b>	<b>Chimplee, K. (2012)</b> <i>Knowledge Management Models for Local Wisdom in Wickerwork Handicrafts: A Case Study of Local Community Enterprises in Nakhon Ratchasima Province. Ph. D</i>	<i>Local wisdom transferred from generation to generation, part of social learning, influencing the way of thinking and living. Knowledge is identified through a collective thinking &amp; decision-making process</i>
<b>5) Local wisdom</b>	<b>Kongprasertamorn, K.(2007)</b> <i>Local Wisdom, Environmental Protection and Community Development.</i>	<i>People in community involved in a number of activities</i>
<b>5) Local wisdom (cont.)</b>	<b>Mungmachon, R. (2012)</b> <i>Knowledge and Local Wisdom: Community Treasure. Ph. D</i>	<i>Deeply rooted knowledge and local wisdom can support communities well, &amp; offers reasonable solutions for development</i>

	<i><b>Phongphit and Nantasuwan</b> in Kongprasertamorn, K. “Local Wisdom, Environmental Protection and Community Development</i>	<i>Local wisdom is knowledge based on the experiences of people that is handed down over the generations,</i>
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## 1.7 Research Methodology

Research methodology is quality research for a model enhanced happiness for student in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, follows the research proposes: 1) to study model enhanced happiness for students in Buddhist Sunday School, MCU, 2) to develop a model enhanced happiness for students in Buddhist Sunday School, MCU, and, 3) to publicize a model enhanced happiness for students in Buddhist Sunday School, MCU.

1.7.1 Study article, document, documentary, and research related to happiness, local wisdom, Buddhist Sunday School, and Buddhist Sunday School under the patronage of Mahachulalongkornrajavidyalaya University (MCU), WangNoi District, PhraNakhon Si Ayutthaya Province. Topics studied are as follows:-

1. Source of information: They are articles, documents, documentaries, online media and researches related to happiness, local wisdom, and Buddhist Sunday School under the patronage of MCU.

2. Research devices: They are interview guideline form, and participant-observation form. (Appendix A.)

3. Data collection: Data is collected from in-depth interview and observation of twenty-seven informants.

4. Data analysis: Data analysis is carried by examining document, interview information, and observation data gained.

1.7.2 Development of model enhanced happiness for students in Buddhist Sunday School under the patronage of MCU.

1. Source of information: Information of local wisdom, Buddhist wisdom and local wisdom studied in Buddhist Sunday School, under the patronage of MCU, WangNoi District, PhraNakhon Si Ayutthaya Province.

2. Research devices: Interview topics is related to local wisdom. They are knowledge and understanding, skills, attitude and values of happiness enhanced by local wisdom learned in Buddhist Sunday School MCU.

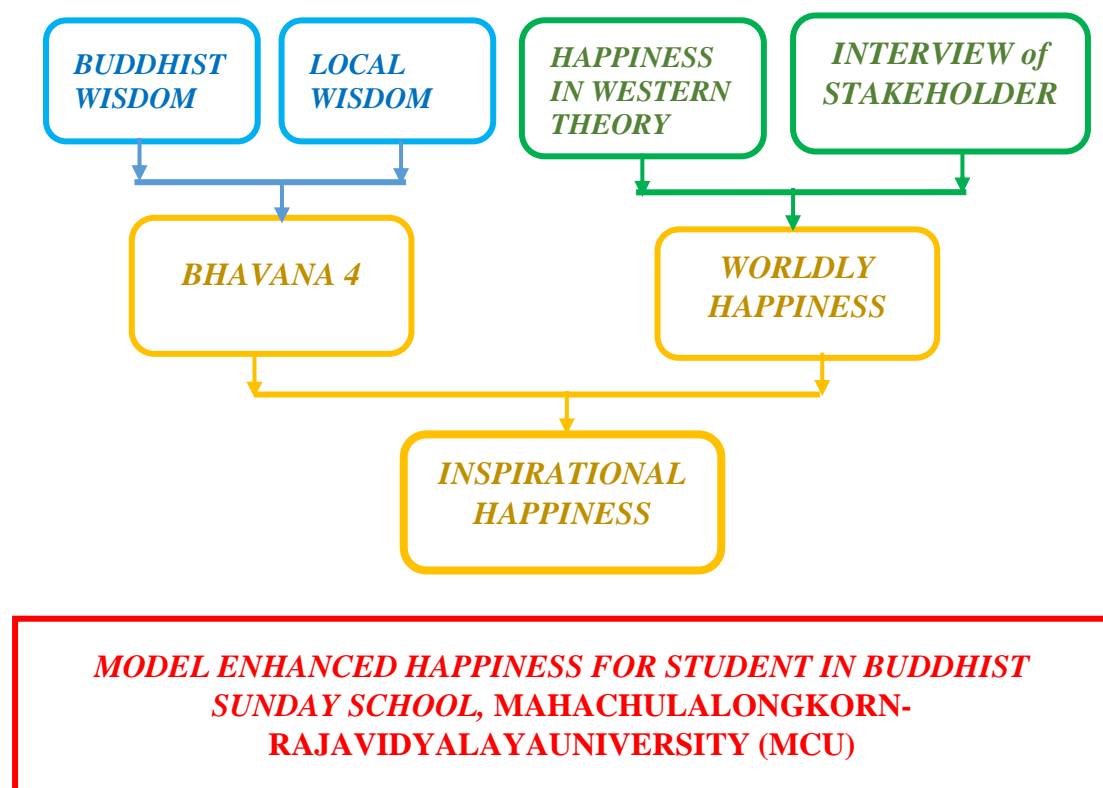
3. Data collection: Data is collected through in-depth interview of twenty-seven stakeholders: They are administrators and office assistant of Buddhist Sunday School, MCU., teachers both Buddhist monks and volunteers of lay persons, students and guardians of Buddhist Sunday School MCU., WangNoi District, PhraNakhon Si Ayutthaya Province.

4. Data analysis: Data is analyzed through content analysis.

1.7.3 Publicize a model enhanced happiness for students in Buddhist Sunday School, MCU., WangNoi District, Phra Nakhon Si Ayutthaya Province, by confirming analysis of documentary studied and in depth-interviewed data, using Focus Group Discussion.

## **1.8 Research Framework**

The review of articles and researches, provide information for framework for “A Model Enhanced Happiness for Student in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University”. The framework is based on four areas. They are Buddhist wisdom, local wisdom, happiness in western theory-called Seligman’s PERMA Model, and lessons provided by Buddhist Sunday School, under the patronage of MCU. The research frame work is as shown below:



**Figure 1.4:** Framework for a model enhanced happiness for student in Buddhist Sunday School, under the patronage of the MCU.

## 1.9 Expected Application

1.9.1 Model of local wisdom is brought up to active practice in Buddhist Sunday School, MCU.

1.9.2 Publication of a model enhanced happiness for students in Buddhist Sunday school, under the patronage of MCU.



## **CHAPTER II**

### **CONCEPT OF HAPPINESS IN BUDDHISM**

Literature for A Model Enhanced Happiness for Students in Buddhist Sunday school, Mahachulalongkornrajavidyalaya University is reviewed in Buddhism area of meaning of happiness, type of happiness, concept of education and development of happiness, concept of local wisdom, principle of Buddhism enhanced happiness and conclusion of happiness in Buddhism, respectively. List of reviewed literature are as shown below:

- 2.1      Meaning of happiness
- 2.2      Type of happiness
- 2.3      Development of happiness in learning
- 2.4      Concept of happiness in local wisdom
- 2.5      Happiness enhanced by principle of Buddhism
- 2.6      Conclusion of happiness in Buddhism

#### **2.1.      Meaning of Happiness**

**His Holiness the 14th Dalai Lama** forwards the message, from the official website of the Office of the 14th Dalai Lama, in the topic of how to achieve happiness on “Compassion and the Individual. The message stated that, the more we care for happiness of others, the greater our own sense of well-being becomes . His Holiness divided happiness

and suffering into two main categories. They are mental happiness and physical happiness.<sup>53</sup>

**Phra Braomagunabhorn (P.A. Prayutto)** described Happiness in Buddhism that “Buddhism teaches one to see suffering, yet to practice with happiness” . In characteristic number 14, Characteristic of Buddhism, happiness is a key factor to various stages of jhāna which is meditation; search; and analysis the principle of the right practice. His Venerable Phra Braomagunabhorn added that in term of the Four Noble Truths, the first truth is suffering; following the fourth, is happiness.<sup>54</sup>

Moreover, Phra Bhramagunabhorn (P.A. Payutto) also explains the meaning of “happiness”, in Dictionary of Buddhism that happiness is; 1) ease, joy, comfort, pleasure, and 2) physical or bodily happiness or ease. Whereas, it is called Sukha in Pali. It can be both noun and adjective.

In the same way, **The Bhavana Society, West Virginia**, also states happiness in the way of physical or bodily happiness or ease as mentioned in number 2 earlier.<sup>55</sup>

**Dictionary of Longman Group & Oxford University Press** defines happiness as the state of feeling happy, or showing pleasure and contentment, satisfaction, pleased to do something.<sup>[56][57]</sup>

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<sup>53</sup><https://www.dalailama.com/messages/compassion-and-humanvalues/compassion> [19-07-2016].

<sup>54</sup>Phra Bhramagunabhorn (P.A. Payutto), (17<sup>th</sup> ed.), Dictionary of Buddhism, (Bangkok: Mahachulalongkornrajavidyalaya University Pub. 2008), pp. 354, 358, 383.

<sup>55</sup>Bhante Gunaratana. Buddhist Concept of Happiness, West Virginia: Bhavana Society. Citation: [http://www.bhavanasociety.org/resource/buddhist\\_concept\\_of\\_happiness/02-03-2016](http://www.bhavanasociety.org/resource/buddhist_concept_of_happiness/02-03-2016).

<sup>56</sup>Dictionary of Contemporary English. New Edition, (England: Longman Group Limited, 1978), p. 476.

<sup>57</sup>A.S. Hornby, Oxford Advanced Learner's Dictionary, New Edition,

**Aristotle** concludes the nature of happiness is to live well. He pointed out that one concept of happiness must have with virtue not that happiness is virtue, but that it is virtuous activity. He stated that, in the case of humans, "... a person can only be happy by using all his capabilities in the pursuit of virtue-the highest form of which is wisdom."<sup>58</sup>

**Louv, R.** the author of a book "Last Child in the Woods," illustrates that happiness comes from relationship between people and their environment. The author, mentioned a child who was encouraged the natural play, will be declined in the mental illness and disorders.<sup>59</sup>

In summary, happiness in Buddhism does not mention on material. Buddhism stated that the world is a place of suffering. But the message of the Lord Buddha is that each person has the ability to overcome this suffering. People have to develop the mental ability to understand the suffering. And, eventually, one may rise above the suffering.

## 2.2 Type of Happiness:

This section presents two types of happiness. They are physical happiness, worldly happiness, "Lokiya-sukha" and mental happiness, transcendental happiness, "Lokuttrara-sukha.

The physical happiness, or another word is worldly happiness called "Lokiya-sukha" is the physical and sensual pleasures from material

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(England: Oxford University Press, 1990), p. 567.

<sup>58</sup>Zalta, E.N., (ed.). The Stanford Encyclopedia of Philosophy; Aristotle's Ethics., (substantive revision May, 2001-Apr, 2014),  
Citation: <https://plato.stanford.edu/entries/aristotle-ethics/>[02-07-2016].

<sup>59</sup>Louv, R. Last Child in the Woods, [online], New York City. USA.: Algonquin Books: 2006. citation: <http://richardlouv.com/books/last-child/resource-guide/>[2016].

acquisition. This kind of happiness is unstable. It depends on external factors that people search for. It is driven by craving to meet desire for oneself. It can, sooner or later, cause troubles to individual and society. But it can be controlled by *sīla* or morality.<sup>60</sup>

The mental happiness, or transcendental happiness called “Lokuttrara-sukha” connects to mind development. This type of happiness can be generated inside one’s own mind. It is driven by good desire. The desire to do good deed for others without selfishness. It is the devotion to learn and develop oneself for the benefit of the public without craving for the rewards or payment.

In conclusion, there are two types of happiness, one is the happy physical and the other is the happy mind.

## **2.3 Development of Happiness in Learning**

2.3.1 Concept of Education: Meaning of education in the broader sense is not limited to a classroom or a school only. It is considered to be a lifelong process. Education is all the experiences, knowledge and wisdom that an individual acquires at different stages of their life through different channels. In national development, education is considered a lifelong process. The individual gradually adapts.<sup>61</sup>

His Majesty King Jigme Kasar Namgyel Wangchuck, 2014, in Bhutan Ministry of Education, Royal Government of Bhutan 2014,

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<sup>60</sup>Phra Dhamapida (P.A. Payutto), Buddhaddhamma (Extended Ed.), (Bangkok: Sahadhamik Pub., 2003), pp. 542, 902-905.

<sup>61</sup>Srivastava, Ashok K. (ed.), Basics in Education Textbook for B. Ed. Course, Division of Educational Research, National Council of Educational Research and Training, Karan Press. New Delhi: 2014.

announced that, “ ... Education is empowering- it is a social equalizer and it facilitates self-discovery, which leads to realizing one’s full potential. Good education gives you confidence, good judgement virtuous dis position, and the tools to achieve happiness successfully. ....”<sup>62</sup>

2.3.2 Development of Happiness: According to the United Nation Development Program, there are three main types of happiness development. They developed from positive emotions or positive affect, negative emotions or negative affect, and evaluated of life as a whole. Happiness is usually used to describe two different things, the growth of net momentary pleasures versus a life full of meaning and good purpose.<sup>63</sup>

### 2.3.3 Type of happiness in learning

#### 1. Happiness in learning for General Students

**Sadeghi (2006)**, in Talebzadeha, F., and Samkanb, M. (2011), finds seventeen factors in creating happy schools. The seventeen factors mentioned are: reducing courses, training life skills, performing happily activities, suitable transfer of information, making a beauty environment, nurturing talents and curiosity of students, providing welfare facilities and school equipment, employing teachers with competency, prevention from any discrimination and persuasion, proper educational planning for better understanding of principles, providing laboratory & workshop facilities participation of students in performance of works, making a healthy environment, promoting creativity and

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<sup>62</sup>Bhutan Ministry of Education, Royal Government of Bhutan 2014. Education Blueprint 2014-2024: Rethinking Education. Ministry of Education Published by Royal Government of Bhutan, Thimphu, Bhutan: 2014. p.3.

<sup>63</sup>UNDP Human Development Report Office. Happiness and Human Development. UN Plaza, New York, USA: 2014. pp. 3-7.

innovation in students, performing group work, compliance of exam with course content, and reducing any anxieties of students.<sup>64</sup>

In addition, Talebzadeha, F., and Samkanb, M. (2011), stated in “Happiness for Our Kids in Schools: A Conceptual Model”, that happy schools provide a suitable space into a happy condition.

## 2. Happiness in learning for Students of Buddhist Sunday School

In Buddhism, happiness development is the process of reducing suffering from the original cause with true understanding of natural right views and clear mind. In order to deal rightly and successfully over the suffering, a person has to understand the suffering he has. Buddhism explains developing happiness to overcoming the suffering. The Four Noble Truths answer the progress of having natural right views, causes, and how to eliminate suffering.<sup>65</sup>

For example, when a person trains and learns ways in solving problems, that person uses knowledge he has to solve certain problems. To perform and justify the matter in the righteous way, one must be a learner or a practitioner towards the four Noble Truths. Thus, the meaning is that, first, a person knows the suffering, Dukkha, as it truly is. Next, the person investigates cause or causes of suffering, the Samudaya. After knowing the cause or causes of suffering, then, he studies and

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<sup>64</sup>Talebzadeha, F., & Samkanb, M., **Happiness for our kids in schools: A conceptual model**. Ph.D. in Educational Administration, Islamic Azad University, Islamshahr Branch, Tehran, IRAN. In *Procedia for Social and Behavioral Sciences* 29th (2011) International Conference on Education and Educational Psychology (ICEEPSY 2011) *Procedia - Social and Behavioral Sciences* 29 (2011) pp. 1467-1468.

<sup>65</sup>Phra Dhamapadha (P.A. Payutto), *Buddhadhamma* (Extended Ed.), (Bangkok: Sahadhamik Pub. 2003), pp. 682-683.

researches how to relieve or reduce the suffering to the Cessation or Extinction of Suffering., Nirodha.<sup>66</sup>

Buddhism educates people by having a person trained and developed himself to happiness of self-governing. The educational trainings focuses more on the “within” for the continuously moral development. The training is called the Threefold Training. They are, first, morality “Sila”, second, concentration “Samadhi” and, third, the training in insight “Panna”.<sup>67</sup> This section describes the concept of education in Buddhism and development of happiness in Buddhism

### **1. Concept of education in Buddhism:**

In the Lord Buddha era, all of Buddhist senior monks were specialized in teaching. They talked to people and show them ways to lead their life truly according to nature. For example, while those who were specialists in teaching travelled, big group of Buddhist monks followed them. It signifies that those Buddhist senior monks educated people on the way they travelled through villages, towns, and cities. Those specific group wanted to study and learn, so they followed those Buddhist senior monks.

Another example of education is educating and training young children. When Little Prince Rahula was ordained, the Lord Buddha let His Venerable PraSariputta be the teacher of Little Prince Rahula.

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<sup>66</sup>Phra Dhamapidha (P.A. Payutto). *Buddhadhamma* (Extended Ed.). Sahadhamik Pub. Bangkok. 2003: pp. 542, 902-905.  
and, P.A. Payutto (Phra Brahmaganabhorn). *Dictionary of Buddhism*. Mahachulalongkornrajavidyalaya Publishing. 2008: pp.332-333.

<sup>67</sup>Phra Dhamapidha (P.A. Payutto). *Buddhadhamma* (Extended Ed.) Bangkok. Sahadhamik Pub..2003: (translated by researcher). pp. 603-604, 617.

Moreover, His Venerable PraSariputta not only was a teacher to the Little Prince Rahula, but also supported many children who were in need.<sup>68</sup>

In addition, more and more people joined the study and it became a big crowd. Living together in big crowd peacefully, management or government is needed. This part referred that management or government started from educating.

Buddhism teaches the basic needs for living the noble livelihood. That is the Four Noble Truths. According to Buddhism, “One is to see suffering, yet to be happy,” or “Suffering is for one to see, but happy is for one to be.” Buddhism teaches us to recognize the world and life as they truly are. They come into being from various components that are all *impermanent*. Buddhism teaches people to look at life and the world as they truly are. Since there really is suffering, Buddhism teaches us to face up to it, not to avoid it but to look at it with full comprehension and set himself free with wisdom. Thus, he is not distressed by suffering.<sup>69</sup>

Besides, Buddhism encourages the basic level on moral practice for daily living. That is to further onwards to the higher level called the practice of *Yonisomanasikāra*. Those who practice *Yonisomanasikāra* practice reasoned attention; systemic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of casual relations or by way of problem solving. The “Yonisomanasikāra” is the practice of internal factor; personal factor and

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<sup>68</sup>Ibid., pp.256-257, 521.

<sup>69</sup>Phra Brahmaganabhorn (P.A. Payutto). Characteristic of Buddhism. (Prof. Dr. Ponsri Lekawattana: translated, Prof. Dr. Somseen Channawangsa: ed.). Bangkok. Chareondeemunkong Publication. 2015: pp. 60-62. & Phra Dhammapida. Method in Buddhist Teaching. NakornPathum: Dhammasapha & Bunluedharm Inst. pp. 13-15.



a factor belonging to the category of insight or wisdom. [2] S.V.2-30; A.I.11-31; It.9.<sup>70</sup>

## **2. Development of happiness:**

Development of happiness in Buddhism is considered as a process of human development. However, in the process, physical happiness from basic needs is required. For example, to be free from suffering of hunger and poverty, is a “necessary condition” for a development of a person. Therefore, the first level of Buddhist happiness may go along with the first need in Maslow's hierarchy.

Happiness in Buddhism develops by training. The aim is to reduce suffering in the righteous way. The first one is under the Threefold Training. The Threefold Training is the practice on the three combinations of morality “Sila”, concentration “Samadhi”, and Insight “Panna”.<sup>71</sup> Description is in the following.

1) The first training is morality “Sila”. “Sila” is implied in the form of Five Moral Precepts, Eight, Ten, or Two-hundred and twenty-seven. In general, “Sila” is a suitable behavior that conforms to the generally accepted standards and causes no suffering to other people or to oneself. Morality “Sila” is directed by body and speech that aimed at peace. It has to do with people and materials necessary to living.

2) The second piece of the threefold training is concentration “Samadhi”. The mentioned “Samadhi” controls the mind to remain in the condition helpful to success. The mind controlled by concentration

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<sup>70</sup>Phra Brahmagunabhorn, [2] S.V.2-30; A.I.11-31; It.9. *op. cit.*, p.58. & Buddhadharma. Bangkok. Mahachulalongkornrajavidyalaya Publishing. 2003: pp. 521, 670-672.

<sup>71</sup>Buddhadāsa Bhikkhu. (Santikaro Bhikkhu. trans.) Handbook for Mankind. Dhammadāna Foundation. Chiya, Thailand. 1988: pp.66-67.

“Samadhi” is condition for the establishment of virtues and can be used for reflection, investigation, and contemplation through wisdom. This is the characteristic of mind having concentration “samādhi”. When mind is developed to higher level with higher quality, it leads the way to the wisdom.

When concentration “samādhi” has gone and people return to their original situation, they may feel suffering again. Even though people attach to goodness and good behavior.

3) The third in the training is “Insight-Panna”. The training in insight increases right knowledge and understanding of the true nature of all things. It does not relate to someone’s ideas or go with popular opinion. It is the full understanding of the true nature of things.

**Phra Dhamapida (P. A. Payutto) in Phramaha Yannawat Thitavaddhano (Buddawong)** summarized education in Buddhism as development of human being to a better behavior, mindfulness, and with wisdom. According to His Majesty King Rama V of Thailand’s point of view in Education, H.M. King Rama V realized that Buddhism must support education. His Majesty learned that Buddhism can develop good quality people for society at large. According to the point mentioned at the beginning, educational reform for Thai society is to integrate the Buddhist’s true concept with the process of national education. Education in Buddhism is the practice of the following:-

First, the practice to develop Paññā - wisdom, or insight, including Mettā -loving kindness to understand the true world and life.

Second, the process of education in Buddhism is to overcome Avijjā-ignorance or delusion, or Taṇhā-craving, desire or thirst. In this process, the study and practice is on the Eightfold Path or the Threefold

Training. Supported factor are external and internal ones. The external factor is environment, parents, teachers and friends. In addition, the internal factor is called Yonisomanasikāra-individual factor.

Third, education integrates with Threefold Training leads to educational development called Bhāvanā. Then, the practice of Threefold Training leads towards Bhāvanā 4. They are 4 developments of physical, moral, emotional, and wisdom. Thoroughly integrated education is the true system in solving problem.<sup>72</sup>

Phra Dhammapitaka in Phramaha Yannawat Thitavaḍḍhano (Buddawong) explained more on righteousness education that it cultivates happiness, nurtures people to be happy, and encourages people to seek for righteousness happiness. Particularly, for young students, happiness can be cultivated as soon as righteousness education is offered. Then, opportunity of happiness increases. At the same time, when happiness increased within oneself, there is no need for the person to depend on happiness from material. Two main objectives of education are first, encourage a person to provide material for their happiness. Second, nurture a person to learn for happiness which comprised of happiness within, happiness of being free from depending on materials or people, and, happiness of being free from worries. Neither conflicts nor problems can disturb that independent happy person.<sup>73</sup>

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<sup>72</sup>Phra Brahmaganabhorn. (P.A. Payutto ) “Knowing the Main Point, then, research and Educate Effectively”. Bangkok. pp. 152-153. in Phramaha Yannawat Thitavaḍḍhano (Buddawong). An Analysis of the Educational Concept of Phra-brahmagunabhorn (P.A. Payutto). Ph.D. (Buddhist Educational Administration). Mahachulalongkornrajavidyalaya University. 2015: pp. 194-201.

<sup>73</sup>Phra Dhammapitaka (PA Payutto), Buddha Dharma and Philosophy of Thai Education in Globalization Era. in Phramaha Yannawat Thitavaḍḍhano (Buddawong).pp 172-173.

**Professor Dr. Prawase Wasi** describes that happiness developed in a healthy body, healthy mind, and healthy society. He believes, that all mentioned earlier, lead a person towards peaceful mind and spirit<sup>74</sup>.

**Kristbjörg T. Haraldsdóttir** carried a research on learning happiness entitled *Determinants of Happiness among Secondary school Students in Iceland*. A sample of 2070 Icelandic secondary school students aged 16 to 23 years was analyzed. The results focused more on subjective

happiness than objective happiness. The majority of Icelandic secondary school students described themselves as happy. Strong predictors are of financial status at home, physical health, emotional support from parents, and emotional support from friends. Strong predictors- factors of happiness among secondary school students in Iceland, are of financial status at home and so on with subjective happiness.<sup>75</sup>

Moreover, after the basic material needs are met, human beings should be trained for moving up to higher levels of inner happiness. This is another step of an effort for human development, which is considered in development of happiness in Buddhism.<sup>76</sup>

In conclusion, education in Buddhism is on a training called “Threefold Training”. It is important to put the “Threefold Training” into practice of morality “Sila”, concentration “Samadhi” and, the training in

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<sup>74</sup>Prawase Wasi, Professor Dr., *Mo Chaw-Ban Magazine*: Vol. 268. Pimdee Co. Ltd. Bangkok. Aug. 2001. Editorial.

<sup>75</sup>Kristbjörg T. Haraldsdóttir. “Determinants of Happiness among Secondary school students in Iceland”. Reykjavík University, BSc in Psychology. School of Business. Iceland: 2015.

<sup>76</sup>Phra Bhramagunabhorn in Sauwalak Kittiprapasbuddhist. “Approach and Happiness for Sustainable Development”. *The Journal of International Buddhist Studies College (Jibsc)*. Vol.1, No.1. 2015 pp.107-145

insight “Panna”. At last, when a person practices and trains oneself up to the insight “Panna”, then a person can relax - -be happy, because he recognizes and understands the world and life as they truly are.

## 2.4 Concept of Happiness in Local Wisdom

Topics of local wisdom is respectively described in the area of meaning of local wisdom, type of local wisdom, and development of local wisdom.

### 1) Meaning of local wisdom

**ASEAN Community Vision 2025** acknowledged that local wisdom could be a set of learning to educate young people in community of a rules-based and people-oriented<sup>77</sup>.

Stein, J. (ed.) **The Random House Dictionary of the English Language**, and the Oxford Advanced Learner’s Dictionary, Oxford University Press defined ‘local’ as characteristic of, or restrict to or belonging to a particular place or district, affecting a particular place.<sup>78 79</sup>,

‘Learning English through Newspaper’ according to with **the Bangkok Post Thailand’s English leading newspaper**, explains local wisdom as a noun. Local wisdom means knowledge that has been discovered or acquired by local people through long experience’.<sup>80</sup>

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<sup>77</sup><http://www.asean.org/storage/images/2015/November/aec-page/ASEAN-Community-Vision-2025.pdf>. [11-02-2016].

<sup>78</sup>Stein, J.,(ed.). *The Random House Dictionary*. Ballantine Book. New York: 1980. p. 527.

<sup>79</sup>Cowie, A.P., (ed.). *Oxford Advanced Learner’s Dictionary*, Oxford University Press, England, 1990: p. 731.

<sup>80</sup><http://www.bangkokpost.com/learning/meaning/local+wisdom>. [05-032017].

**Sternberg, R.J.**, a professor of Human Development and a member of the Graduate Field in Psychology at Cornell University, defines wisdom in “the Balance Theory of Wisdom” that wisdom is the use of one’s intelligence creativity, common sense, and knowledge and is refereed by positive ethical values toward the achievement of a common good through a balance among the factors of; a) intrapersonal, b) interpersonal, and c) extra-personal interests. The period of time is different. It can be over the short and long terms to achieve a balance among the adaptation to existing environments, shaping of existing environments, selection of new environments, and, knowledge gained from living in balance with nature.<sup>81</sup>

In addition, Sternberg, R.J. explained wisdom in relation to culture in the community which is collected and passed on. He mentioned that the wisdom can be both abstract and concrete. The important characteristics of wisdom are from experiences or truth gained from life. In addition, Sternberg, R.J. illustrated that wisdom is integrating of real experiences with the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things.<sup>82</sup>

Philosophers, psychologists, spiritual leaders, thinkers, of **Plato Society at Stanford University**, provide a brief and general overview, and analysis of, several philosophical views on the topic of wisdom. In particular, it focuses on five general approaches to understanding what it

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<sup>81</sup>Sternberg, R.J. A Balance Theory of Wisdom. Review of General Psychology, 2, 1998. pp. 347-365.

<sup>82</sup>Mungmachon, R. “Knowledge and Local Wisdom: Community Treasure”. Ph. D. in Integral Development Studies. Ubon Ratchathani University, Thailand. 2012. pp.175-176. Citation: International Journal of Humanities and Social Science Vol.2 No.13; July2012 © Centre for Promoting Ideas, USA. [http://www.ijhssnet.com/journals/Vol\\_2\\_No\\_13\\_July\\_2012/18.pdf](http://www.ijhssnet.com/journals/Vol_2_No_13_July_2012/18.pdf).

takes to be wise: (1) wisdom as epistemic humility, (2) wisdom as epistemic accuracy, (3) wisdom as knowledge, (4) a hybrid theory of wisdom, and (5) wisdom as rationality.<sup>83</sup>

## 2) Type of local wisdom:

Contemporary research by **Louis Tay, & Ed Diener**, University of Illinois at Urbana-Champaign (2011) has tested Maslow's theory by analyzing the data of 60,865 participants from 123 countries, representing every major region of the world. The survey was conducted from 2005 to 2010. Respondents answered questions about six needs that closely resemble those in Maslow's model: basic needs (food, shelter); safety; social needs (love, support); respect; mastery; and self-sufficiency.<sup>84</sup>

The results of the study support the view that universal human needs appear to exist regardless of cultural differences. Model of the mentioned study is very much the same as Maslow's basic needs. They are the needs for food and shelter, safety and security, social support and love, feeling respected and pride in activities, mastery, self-direction and autonomy.<sup>85</sup>

**Suttisa, Ch., & Ratanaphet, W.** conducted a research called "Community Learning Center on Local Culture and Local Wisdom". The paper presents the cultural knowledge of local wisdom, the promotion processes of local wisdom on the learning source of cultural and local wisdom, through interview with the official and unofficial leaders. The observation and participation in cultural activities of the community

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<sup>83</sup>[https://plato.stanford.edu/entries/wisdom/\[05-066-16\]](https://plato.stanford.edu/entries/wisdom/[05-066-16]).

<sup>84</sup>Tay & Diener, Needs and Subjective Well-Being Around the World 2011, *Journal of Personality and Social Psychology*, Vol. 101, No. 2, 354 –365 © 2011 American Psychological Association.

<sup>85</sup>McLeod, S. A. (2016). Maslow's Hierarchy of Needs. Retrieved from [www.simplypsychology.org/maslow.html/6/11/2016](http://www.simplypsychology.org/maslow.html/6/11/2016).

through cooperation and development of learning resources. Target area is Kamphi Sub-district, Borabue District, Mahasarakham Province

The above study revealed that the community knowledge and local wisdom have been transmitted from their ancestor and became the local knowledge in the community, through the process of cultivating the life style of the people of the coming generations. There are eight learning bases on knowledge of community knowledge. They are : a) culture and religious beliefs, traditions, principle and rituals, b) ancient history, c) local arts and crafts, d) sufficient economy, e) Thai boxing, f) folk wisdom on Northeastern food and processing, g) local wisdom in health care and, h) local wisdom of herbs and traditional plant.<sup>86</sup>

### 3) Development of Local Wisdom

**The United Nations Educational, Scientific and Cultural Organization (UNESCO)** publicized a research on ‘intercultural competences: conceptual and operational framework that the future of our social world in cultural diversity respectful of human rights depends upon our ability to gain and demonstrate intercultural competences today. Individuals are not born inter-culturally competent; they become competent through education and life experiences. The research implied the critical importance of offering sufficient quality, formal and non-formal learning opportunities for everyone to acquire. The intercultural

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<sup>86</sup>Suttisa, Choopug & Ratanaphet, Wiyada. Community Learning Center on Local Culture and Local Wisdom. Research Institute of Northeastern Art and Culture, Mahasarakham University, Thailand. Citation:<http://www.localinfonet.msu.ac.th/2013/LearningCenter2ch.pdf>



competences required for successful living in the modern complexity of the diverse world.<sup>87</sup>

**Prayong Ronnarong**, Master of local wisdom at Mai Rieng community, Chwang district, Nakhon Si Thammarat province, is a model on leading Thai wisdom to achieve maximum performance in developing quality of life for locals in the community, through a lifetime learning process. His achievement is in bringing the wisdom to develop National Education, community life, and well-being of the people toward the sustainable accomplishment. Master Prayong Ronnarong is the first Thai Wisdom Teacher who won the Magsaysay Award for Community Leadership in 2004.<sup>88</sup>

**Singrueang, 2008, Sangsee, 2008; Asoktrakul, 2006, and Mungmachon, R., 2013**, explained how development of local wisdom start, in a Ph.D. research titled “Knowledge and Local Wisdom: Community Treasure”, that successful community in developing local wisdom carried five important factors. They are as follows: (1) Locals must be continually involved. (2) There must be a shared learning in ways that help people to understand the problems and look for solutions based on local knowledge and wisdom. (3) Study and practice must be guided by leaders in such a way so as to integrate different ideas and drive them in the same direction. (4) There must be both spiritual and

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<sup>87</sup>The United Nations Educational, Scientific and Cultural Organization (UNESCO). *Intercultural Competences: Conceptual and Operational Framework*. UNESCO, France. 2013. pp.37-40.

<sup>88</sup>Office of the Education Council. *Prayong Ronnarong: Thai Wisdom Teacher “Wisdom Gem of ASEAN”*. Institute of Promotion and Thai Wisdom Development. Ministry of Education. Bangkok: Printing Federation of Agricultural Cooperatives of Thailand Ltd. 2012. pp. 136-160.

material development with equal attention paid to each. (5) The members must be satisfied with the results.<sup>[89]</sup><sup>[90]</sup>

In short, local wisdom is communities with sufficient knowledge depends on their own selves. Community's living states on relative relationships, respect for seniors, and helpfulness even among strangers. The operation of local wisdom can be seen in their daily activities, such as work and festivals. People should integrate new ideas and new ways that do not destroy their traditions.

Summarized of local wisdom is shown in the table below:

**Table 2.3:** Summarized of local wisdom

<i>LOCAL WISDOM</i>		
<i>TOPIC</i>	<i>SOURCE</i>	<i>SUMMARIZED</i>
<i>1) Meaning of local wisdom</i>	<i>ASEAN Community Vision 2025</i>	<i>-a set of learning in community used rules-based &amp; people-oriented.</i>
	<i>The Random House Dictionary of the English Language, and the Oxford Advanced Learner's Dictionary, Oxford University Press</i>	<i>- 'local' is characteristic of, or restrict to or belonging to a particular place or district, affecting a particular place.</i>
	<i>The Bangkok Post Thailand's English leading newspaper,</i>	<i>-Local wisdom means knowledge that has been discovered or acquired by local people through long experience'</i>
	<i>Sternberg, R.J., at Cornell University, "the Balance Theory of Wisdom"</i>	<i>-wisdom is the use of one's intelligence creativity, common sense, and knowledge - values toward the achievement of a common good through a balance among</i>

<sup>89</sup>Op. cit., Mungmachon, R. p.4

<sup>90</sup>Singrueang, 2008; Sangsee, 2008; Asoktrakul, 2006; Sufficiency Economy Practice Community, Faculty of Management Science Ubon Ratchathani University, 2008. Citation: "Knowledge and Local Wisdom: Community Treasure". p. 3.

		<i>five factors</i>
	<b><i>Plato Society at Stanford University</i></b>	<ul style="list-style-type: none"> <li>- wisdom as epistemic humility,</li> <li>- wisdom as epistemic accuracy,</li> <li>- wisdom as knowledge,</li> <li>- a hybrid theory of wisdom, and</li> <li>- a wisdom as rationality.</li> </ul>

<b><i>LOCAL WISDOM (cont.)</i></b>		
<b><i>TOPIC</i></b>	<b><i>SOURCE</i></b>	<b><i>SUMMARIZED</i></b>
<b><i>2) Types</i></b>	<b><i>Buddhism</i></b>	<ul style="list-style-type: none"> <li>-worldly happiness, ordinary (<i>lokiya sukka</i>)</li> <li>-super-mundane (<i>lokutrara sukka</i>),</li> </ul>
	<b><i>Maslow's theory in Louis Tay, &amp; Ed Diener, University of Illinois at Urbana-Champaign (2011)</i></b>	<i>Maslow's model: basic needs (food, shelter);</i>
	<b><i>Suttisa, Ch., &amp; Ratanaphet, W. "Community Learning Center on Local Culture and Local Wisdom"</i></b>  <i>Research Institute of Northeastern Art and Culture, Mahasarakham University Mahasarakham University, Thailand</i>	<i>Local wisdom is transmitted from ancestor and became the local knowledge in the community, through the process of cultivating the life style of the people of the coming generations.</i>
<b><i>3) Development</i></b>	<b><i>The United Nations Educational, Scientific and Cultural Organization (UNESCO).</i></b>	<i>-the future of cultural diversity depends upon intercultural competences today</i>

	<b><i>Prayong Ronnarong,</i></b> <i>Master of local wisdom at Mai Rieng community, Chwang district, Nakhon Si Tham-marat province</i>	<i>Thai Wisdom is performance in developing quality of life for locals through a lifetime learning process. The wisdom is to develop community life, and well-being of the people toward the sustainable accomplishment.</i>
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<b><i>LOCAL WISDOM (cont.)</i></b>		
<b><i>TOPIC</i></b>	<b><i>SOURCE</i></b>	<b><i>SUMMARIZED</i></b>
	<b><i>Singrueang, 2008, Sangsee, 2008; Asoktrakul, 2006, in Mungmachon, R., 2013. Ph.D. “Knowledge and Local Wisdom: Community Treasure”, Ubon Ratchathani University,</i></b>	<i>Important factors on local wisdom development: Locals must be:</i> -continually involved, -a shared learning in ways that help people to understand the problems and look for solutions based on local knowledge and wisdom, -study and practice is guided by leaders to integrate ideas and -both spiritual and material be developed -be satisfied with the results

The above table, table 2.3, presented that local wisdom is one of occupation learnings. The learning enables young learner efficiently to see the prospects of their future careers and further education. Learner recognizes the importance of morality, ethics, and favorable attitude towards occupations. Their ability in using technologies is appropriate. Learner values honest occupations.

## **2.5 Happiness Enhanced by Principle of Buddhism**

Buddhism mentions that the world is a place of suffering. Being born in this world, humans encounter suffering. Happiness is the conquest

of suffering by the human mind. People have to develop the mental ability to understand the suffering. And, eventually, one may rise above the suffering. This has to be done by oneself. There is no outside help that offers a short cut. This section is the description of:-

1. the Four Noble Truth [204-Vin.I.9; S.V.421; Vbh.99]
2. the Threefold Training [124- D.III. 202; A.I.229.]
3. Metta [161-AIII.226; Dhs.262; Vism.320.],
4. Bhavana 4 [37-A.III.106.].<sup>91</sup>

**Buddhadasa Bhikkhu** underlines that the typical understanding of happiness is when a particular hunger or want is satisfied. It is the usual happiness, which common people are interested in. In the Dharma sense, however, happiness is when there is no hunger or want at all. It is when we're completely free of all hunger, desire, and want. The distinction between the happiness of hunger and the happiness of no hunger is on the opposite side of each other.<sup>92</sup>

**1. The Four Noble Truths** [204-Vin.I.9; S.V.421; Vbh.99]: The Lord Buddha's teachings, stated that the foundation of being is suffering, the Four Noble Truth.

The first Noble Truth is Dukkha sacca. Buddha teaches us to recognize that suffering is a fact of life and that no one can avoid it.

The second Noble Truth is Samudaya sacca. This one mentions causes of suffering. There are three cravings. They are sensual craving, craving for existence, craving for non-existence based on greed and selfishness.

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<sup>91</sup>Phra Brahmagunabhorn, (17<sup>th</sup> ed.)Dictionary of Buddhism. Mahachulalongkornrajavidyalaya, 2008. pp.115, 107, 124, &70.

<sup>92</sup>Buddhadasa Bhikkhu, Santikaro Bhikkhu. (translated). Happiness & Hunger. 1986. Citation: <http://www.suanmokkh.org/06-03-2016>.

The third Noble Truth is Nirodha sacca. The Nirodha sacca means having no craving caused suffering. If all of the three kinds of craving in Samudaya sacca are removed, that is called Nirodha sacca. Buddhist calls the state without suffering and having only peace with happiness called is Nibbāna (Nirvana). It is an everlasting state of great joy and peace.

Last, the fourth Noble Truth is Magga sacca. Magga sacca means the path leading to the end of suffering or the way to the cessation of the suffering. The way to the cessation of the suffering is called Noble Eight Fold Path or Middle Ways<sup>93</sup>.

Summarized of the Four Noble Truths, the meaning, and the application is Table 2.1, as follows:

**Table 2.1:** The Four Noble Truths, the meaning, and the application<sup>94</sup>

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<sup>93</sup>Phra Dhamapidha (P.A. Payutto). Buddhaddhamma (Extended Ed.). Bangkok. Sahadhamik Pub. 2003: pp. 905-909, 920.

<sup>94</sup>Phra Dhamapidha (P.A. Payutto), Buddhaddhamma in Sauwalak Kittiprapasbuddhist. “Approach and Happiness for Sustainable Development”, The Journal of International Buddhist Studies College, (Jibsc). Vol.1, No.1. 2015: pp.14.

<i><b>Four Noble Truth</b></i>	<i><b>Meaning</b></i>	<i><b>Application</b></i>
<i><b>1. DUKKHA</b></i>	<i>Suffering, dissatisfaction</i>	<i>To comprehension of suffering. To know location of the problem</i>
<i><b>2. SAMUDAYA</b></i>	<i>The cause or origin of unhappiness or suffering</i>	<i>To remove the cause of suffering. To diagnose of the origin</i>
<i><b>3. NIRODHA</b></i>	<i>The cessation or extinction of suffering</i>	<i>To realize the cessation of suffering. To envision the solution</i>
<i><b>4. MAGGA</b></i>	<i>The path leading to the ending of dissatisfaction or suffering</i>	<i>To follow the right path through actual practices</i>

2) **The Threefold Training** [124- D.III. 202; A.I.229.] The Lord Buddha outlines the way to the path of happiness in Threefold Partition. He called it the Noble Eightfold Path. The Noble Eightfold Path is the path that leads to the ultimate happiness. Besides, being a path, the Noble Eightfold Path is also a state--a state of mind, a state of happiness, something which is universal, ongoing, consistent, and enduring. It's the practice of happiness in our daily existence.<sup>95</sup>

**Bhikkhu P. A. Payutto** delivered explanation on the Noble Eightfold path in terms of each of its elements that each step is interconnected with all the other steps. They are; 1) Right Understanding 2) Right Intention, 3) Right Speech, 4) Right Action, 5) Right Livelihood, 6) Right Effort, 7) Right Mindfulness, and, 8) Right Concentration.<sup>96</sup>

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<sup>95</sup>Phra Brahmaganabhorn, (17<sup>th</sup> ed.) Dictionary of Buddhism, (Bangkok: Mahachulalongkornrajavidyalaya, 2008), p.107.  
&, Phra Dhamapida (P.A. Payutto), Buddhaddhamma, Extended Ed., (Bangkok: Sahadhamik Pub., 2003), pp. 602-606.

<sup>96</sup>Phra Bhramaganabhorn (P.A. Payutto). 17<sup>th</sup> ed. ob.cit., p.618.

Conclusion of the threefold training, the Noble Eightfold Path and the method of practice is in the table below:

**Table 2.2:** Type of happiness in Buddhism

<i><b>THREEFOLD TRAINING</b></i>	<i><b>NOBLE EIGHTFOLD PATH</b></i>	<i><b>METHOD OF PRACTICE</b></i>
<i><b>VIRTUE</b></i>	<i>Right Speech</i>	<i>five precepts for layperson</i>
	<i>Right action</i>	
	<i>Right livelihood</i>	
<i><b>MIND</b></i>	<i>Right Effort</i>	<i>Practice a meditation &amp; concentration</i>
	<i>Right mindfulness</i>	
	<i>Right concentration</i>	
<i><b>WISDOM</b></i>	<i>Right View</i>	<i>Knowing Four Noble Truth</i>
	<i>Right Intention</i>	

**3. Metta [161-AIII.226; Dhs.262; Vism.320.] or Loving Kindness:** Metta or Loving Kindness in the Tipitaka (Buddhist Pali Canon), means the good will towards oneself and others. Metta is the wish to people's happiness with neither boundaries, nor relation to worldly desire.<sup>97</sup>

Metta-Loving kindness is defined in English dictionaries as a feeling of benevolent affection. But in Buddhism, loving kindness (in Pali, Metta; in Sanskrit, Maitri) is thought of as a mental state or attitude,

<sup>97</sup>Phra Bhramagunabhorn (P.A. Payutto). 17<sup>th</sup> ed. Ob.cit., pp124-127.



cultivated and maintained by practice. This cultivation of loving kindness is an essential part of Buddhism.

According to the passage mentioned above, simple example found of Metta-loving kindness, is the love of mother and child. The sharing and caring towards oneself, family, colleagues, and community. Individual in society who practices Metta regularly can bring the happiness and peacefulness up in their society.

In addition, Metta is like a vehicle that brings peace to a person who practices it in all situation. Aṅguttaranikāya, Book of the Elevens stated that *“If, O Bhikkhus, the liberation of the mind through loving-kindness is practiced, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated, and thoroughly undertaken, eleven benefits are to be expected.”*<sup>98</sup>

There are eleven benefits to those who practice loving-kindness. They are described as: sleeps in comfort, wakes in comfort, has no bad dreams, is dear to human beings, is dear to non-human beings, is protected by deities, is neither harmed by fire, poison nor weapon, can concentrate to goodness easily, have calm and serene facial complexion, easily concentrate through difficulties, be reborn in a better place, the Brahma world, after death.

**Somdet Pra Maha Samanajow Krompraya Vajirayanavarorasa (Supreme Patriarch Vajirayanavarorasa of Thai Buddhism)**

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<sup>98</sup>Tipitaka25.txt. Suttantapitaka17.txt. [Mahachulalongkornrajavidyalaya Version] Kuddakanikāya -Kuddakapāṭha-Dhammapada- Udāna-It. Ittivuttaka-Suttanipāṭa (AA. Aṅguttaranikāya Aṭṭhakathā 3/1/213) Citation: Pitaka-Thai Version. e-program. Mahachulalongkornrajavidyalaya Book 25. p. 373.  
[http://84000.org/tipitaka/pitaka2/m\\_siri.php?B=25&siri=252](http://84000.org/tipitaka/pitaka2/m_siri.php?B=25&siri=252)

expressed that Metta is the world supporter. It is meant that forwarding loving-kindness wishing people's happiness are advantages.<sup>99</sup>

**The Chanting Book**, in Buddhist everyday-chanting, the reflections on universal well-being is chanted to end the entire chant. The purpose is to share happiness and Metta to others. It starts with ... *“May I abide in well-being, in freedom from affliction, in freedom from hostility, In freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself. May everyone abide in well-being, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may they maintain well-being in themselves”*.<sup>100</sup>

*“May all beings be released from all suffering and may they not be parted from the good fortune they have attained. When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their Home. All actions with intention, be they skillful or harmful of such acts they will be the heirs.”*<sup>101</sup>

**4. Bhāvanā 4**, [37-A.III.106.]: Development of happiness in Buddhism focuses on Paññā Bhāvanā, one of the Four Bhāvanā. The word Bhāvanā referring to prosperity or training for better achievement. The first one is development of physical training called Kāya Bhāvanā. That is the training and learning through the body organs. They are eyes, ears, nose, tongue and the physical body. Kāya Bhāvanā is a practice of

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<sup>99</sup>Somdet Pra Maha Samanajow Krompraya Vajirayanavarorasa, (translated by researcher). Buddha Proverb Book 1. Bangkok: Religious Department Publication. 1994. p. 52.

<sup>100</sup>Ajahn Amaro, Ajahn Gavesako (Ed.) Chanting Book: Morning and Evening Chanting (Pūjā) and Reflections. Vol. 1. Amaravati Publications. 2015 © Amaravati Buddhist Monastery. Printed in Malaysia: pp. 36-37.

Citation: [www.forestsanghapublications.org](http://www.forestsanghapublications.org)

<sup>101</sup>Ajahn Amaro, Ajahn Gavesako. *ibid.* pp.36-37

living friendly in the environment with caring and sharing. For example, first, the eyes and the ears are for watching and listening to the benefit of concentration towards the path of wisdom. Second, consumption through eyes, ears, nose, tongue, must be carefully concentrate, if we really want those things.

The second Bhāvanā is development of a being in morality and integrity called Sila Bhāvanā. Sila Bhāvanā is the training and practicing a moral conduct, observing precepts with regulation and social rules. The person is said to know how to earn a living with honest efforts, and performs his economic duties properly. A person with Sila Bhāvanā also associates with learned people that are helpful to the livelihood.<sup>102</sup>

In addition, the third one is the development of mind called Citta Bhāvanā. It is the training of the state of consciousness. It is the cultivation of the heart and mind towards integrity and morality. The heart and mind is perfectly fulfilled with quality and competency. With the Citta Bhāvanā, the person enjoy his good health, and confident in conducting his life and duty with wisdom.

The last Bhāvanā is called Paññā Bhāvanā. After self-training and learning of the three Bhāvanā mentioned earlier, those who have practiced so, gain the wisdom-Paññā.<sup>103</sup> One who has the wisdom-Paññā can gradually cut through the illusory processes that create the deep sense of self. The sense of self are, for example: I, mine, me, my and that of constancy, agency, continuity, solidity in objects and relationships, etc.

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<sup>102</sup>P.A. Payutto, (Evan, B. Trans.) A Constitution for Living. Sahadhammika Co., Ltd. Bangkok: 1998. pp. 38-39.

<sup>103</sup>Phra Bhrommagunabhorn in Phramaha Phakhasit Mahaviriyo Sukhjaroechaowarit. "Improving the Quality of Life by Bhavana 4". Journal of Graduate MCU KhonKaen Campus, Vol 4, No 1 (2017); (January- June 2017).

Cutting through these illusory processes is not easy. From the Buddhist point of view, meditation can help with emotional regulation in several ways.

## **2.6 Conclusion of Happiness in Buddhism**

There are two types of happiness in Buddhism, one is the happy body and the other is the happy mind. Happiness in Buddhism does not mention on material. A message of Buddhism presents that people have to develop the mental ability to understand the suffering. And, eventually, one may rise above the suffering. This has to be done by oneself. There is no outside help that offers a short cut.

Buddhism gives importance to internal and internal factors. Education in Buddhism contributes to right view which is the first element of the Path, the starting point of right education. Two factors that leads to right view are, first, influence from outside, called, ‘Paratoghosa’, and, second, the wise reaction or the knowing how to think, and, knowing how to solve problem, called, ‘*Yonisomanasikāra*’.

## **CHAPTER III**

### **MODEL ENHANCED HAPPINESS FOR STUDENTS OF BUDDHIST SUNDAY SCHOOL, MAHACHULALONG- KORNRAJAVIDYALAYA UNIVERSITY**

This research is conducted in a qualitative method. This chapter emphasizes and decides on the following topics:

3.1 Concept of National Education system of Thailand

3.2 Background of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University

3.3 Establishment of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University

3.4 Educational management system of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University

3.5 Research result of a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University

3.6 Conclusion of research studied

#### **3.1 Concept of National Education System of Thailand**

According to the National Education Act of 1999 modification of 2002, through 2017-2021, education in Thailand is still decentralized. Compulsory education has been extended from six to nine years. The beginning of enrolment in the basic education system is at the age of six.

The system of education provides 9 years of compulsory education and a total of 12 years basic education. This is guaranteed free by the Constitution<sup>102</sup>. There are three types of educational systems. They are formal, non-formal and informal education.

The Basic Education Core Curriculum stated the goal of the core curriculum that the full development of learners will be in; morality, wisdom, happiness, and potentiality for further education and livelihood. The following goals have consequently been set for achievement upon completing basic education.<sup>103</sup>

The five areas of national education goals are; 1) morality, ethics, desirable values, self-esteem, self-discipline, observance of Buddhist teachings or those of one's faith, and guiding principles of Sufficiency Economy; 2) knowledge and skills for communication, thinking, problem-solving, technological know-how, and life skills; 3) good physical and mental health, hygiene, and preference for physical exercise; 4) patriotism, awareness of responsibilities and commitment as Thai citizens and members of the world community, and adherence to a democratic way of life and form of government under constitutional monarchy; and 5) awareness of the need to preserve all aspects of Thai culture and Thai wisdom, protection and conservation of the environment, and public-mindedness with dedication to public service for peaceful and harmonious co-existence.

Office of the National Education Commission of Thailand explained happiness in learning that learners are expected to be good,

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<sup>102</sup>Office of the National Economic and Social Development Board. **National Economic and Social Development Plan Twelfth Issue, (2017-2021)**. Office of the Prime Minister, Bangkok, Thailand, 2017: p.77-78.

<sup>103</sup>Office of National Education Commission (ONEC). Ministry of Education. **National Education Act of 2017-2021**. Citation: <http://www.onec.go.th>.

intelligent and happy. Therefore, a happy person will have a healthy body and mind, pleasant personality, and good human relationship. Learning happiness behaviors are explained in section number 6th and 23rd of National Education Act 1999, through 2017-2021.<sup>104</sup> More details are as below:

1. Learner is accepted as a person.
2. Learner can feel loving-kindness from teacher.
3. Learner values what was learned and can practice the knowledge.
4. Learner appreciates with learning.
5. Learner desires for knowledge and learning.
6. Learner is studious, and eager to learn all the time.
7. Learner is enthusiastic to research for answer from various sources.

In summary, the Basic Education Core Curriculum for students' happiness in learning are morality, ethics, desirable values, self-esteem, self-discipline, observance of Buddhist.

### **3.2 Background of Buddhist Sunday School, Mahachula-longkornrajavidyalaya University**

Buddhist Sunday School of Mahachulalongkornrajavidyalaya University, other Buddhist Sunday Schools all over the Kingdom of Thailand, and also Buddhist Sunday School in Buddhist Thai temples in foreign countries, is the result of establishment of Mahachulalongkornrajavidyalaya University. The University has a strong commitment as the

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<sup>104</sup>Office of the Permanent Secretary, Ministry of Education: Ibid., p. 34.:

leading center of knowledge in Buddhism and aims to integrate the knowledge with various sciences for human beings with the concentration to educate people, conduct excellent academic research for the development of university's academic studies and for the benefit of happy society.

This section explains establishment of Mahachulalongkornrajavidyalaya University prior to establishment of Buddhist Sunday School of Mahachulalongkornrajavidyalaya University. Topics are on-promotion of Buddhism, the Sangha Administration Act, and Mahachulalongkornrajavidyalaya University's establishment.<sup>105</sup> They are as respectively described in the following:

3.2.1 Promotion of Buddhism: Promotion of Buddhism: His Majesty King Chulalongkorn saw that Buddhism is necessary for security, prosperity and peace in the country. So he support monks and their education. He gave the statement that during His Reign, HM intended to consistently support Buddhism and monks. His commitments was that will always support Buddhism.

3.2.2 The Sangha Administration Act: The Administration Act of the Sangha was issued in B.E. 2445 (1902) by His Majesty King Rama V, King Chulalongkorn. The 1902 Sangha Administration Act systemized the Sangha administration across the country. According to the Act, the Sangha Supreme Council was granted authority to settle all the disputes and conflicts of the Sangha. The Sangha was divided into hierarchical levels of regional, provincial, district and sub-districts respectively. Besides, the Sangha Administration Act explained King Rama V's vision of equality educational opportunity for all, both laymen and monks.

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<sup>105</sup> Mahachulalongkornrajavidyalaya University. February 9, 2012. Citation: <http://www.mcu.ac.th/En/history.php> [03-09-2017]



The Act states that abbots and higher-ranking monks are responsible for supporting education. This 1902 Act also matches with King Rama V's announcement of the formal education for children in up-country in 1898. It requires that education be started at various temples and monks were to be in charge of teaching. School textbooks were also printed on Dharma along with other subjects.

3.2.3 Establishment of Mahachulalongkornrajavidyalaya University: Establishment of the university can be divided into seven periods. They are: establishment period, educational management period, planning period, rights and privileges to Bachelor degrees awarded, a legal entity under the supervision of the state, International Buddhist Studies College, and the University at present. The seven periods are respectively shown in the following:

1. Establishment period: In the year of 1887, His Majesty King Chulalongkorn (King Rama V) had the Dharma classes moved from Wat Phrasirattana Sasadaram (Wat Phra Kaeo) to Wat Mahathat Yuwarat-rangsarit on Maharaja Road, which is about seven hundred meters away from Wat Phrasirattana Sasadaram. The school was called Mahathat Witthayalai.

2. Educational management period: On September, 13<sup>th</sup>, 1896, His Majesty King Chulalongkorn, King Rama V the Great, promoted Mahathat Witthahayalai to be the Royal College titled Mahachulalong-kornrajavidyalaya ( Mahachulalongkorn Royal College ). The aim is to provide Tipitaka studies, and higher education, not only for monks and novices, but also for laypeople.

3. Planning period: In 1966, the Sangha had a training course at Wat Bovornniwet Temple, Bangkok, for the monks to perform the duty

aboard. The training was highly successful by management of Mahamakut-rayavidyalaya and Mahachulalongkornrajavidyalaya. Then, there was a plan to establish Graduate school in the field of Buddhist Studies.

4. Rights and privileges to Bachelor degrees awarded: In September 1984, a royal decree issued Bachelor degrees awarded by Mahachulalongkornrajavidyalaya under the royal patronage is “with all the rights and privileges pertaining thereto”.

5. A legal entity under the supervision of the state: On September 21<sup>st</sup>, 1997, the National Assembly of Thailand enacted a royal Act of Mahachulalongkornrajavidyalaya University to the effect that the University become a legal entity under the supervision of the state.

6. International Buddhist Studies College: On 23<sup>rd</sup> February, 2001, Mahachulalongkornrajavidyalaya University formed affiliation with several institutes, starting the Buddhist Dongguk Chonbob College in South Korea. At present, Mahachulalongkornrajavidyalaya has six overseas Affiliated Institutes in other countries.

7. Mahachulalongkornrajavidyalaya University at present: On 1<sup>st</sup>, October, 2008, the University relocated from Wat Mahathat and Wat Si Sudaram to the new main campus at Lam Sai sub-district, Wang Noi district, Ayutthaya province. His Royal Highness Crown Prince MahaVajiralongkorn, then, presided over opening ceremony of the University main campus. Some of the university plans and activities are: getting ready for International Buddhist Studies College, having connection with institutions overseas, language institute, the Union Catalog of Buddhist Text, International Council for the Day of Vesak, and many more.

Philosophy, Commitment, Vision, Mission of Mahachulalongkornrajavidyalaya University:

The Philosophy: Philosophy of Mahachulalongkornrajavidyalaya University is to be the leading center of Buddhist education integrating Buddhism with modern sciences for greater mental and social development.

The Commitment: Commitment of Mahachulalongkornrajavidyalaya University is to work as an institute for Tipitaka studies that includes higher education for Buddhist monks, novices and laypeople. The university provides Buddhist academic services in both theory and practice that shall lead to the balanced and sustainable development of human beings, societies and environment.

The Vision: Vision of Mahachulalongkornrajavidyalaya University is to have a strong intention to work as an international center of Buddhist philosophical education and research. The university also aims to produce graduates with Buddhist academic excellence and abilities to apply knowledge of Buddhism into various sciences for the good benefit of community at large.

The Mission: Mission of Mahachulalongkornrajavidyalaya University is shown as follows:

1. To produce and develop its graduates with nine desirable characteristics called MAHACHULA.
2. To conduct research that develops the body of knowledge emphasized the development of interdisciplinary means through the Tipitaka knowledge.
3. To promote Buddhism and academic service for society and

serve the work of the Sangha for cultivating a greater practice of moral responsibility.

4. To promote and develop learning resources in arts and culture preservation in according to raise awareness and support local wisdom to serve as the basis of community development.<sup>106</sup>

In conclusion, the result of the 1902 Sangha Administration Act issued by His Majesty King Chulalongkorn's vision is to provide equality in educational opportunity to public. His Majesty King Rama V stated that abbots and higher-ranking monks are responsible for supporting education.

### **3.3 Establishment of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University**

In consequence, the 1902 Act also supported the announcement of the formal education for children in up-country issued in 1898. It required that education be started at various temples and monks were to be in charge of teaching. School textbooks were also printed on Dhamma as well as other subjects.<sup>107</sup>

The founding of the Mahachulalongkornrajavidyalaya University, was in September 1896. His Majesty King Chulalongkorn, King Rama V, promoted Mahathat Witthahayalai to the college under the King patronage. Later, the name "Mahathat Witthahayalai" was changed into Mahachula-longkornrajavidyalaya (Mahachulalongkorn Royal College).

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<sup>106</sup>Mahachulalongkornrajavidyalaya University. February 9, 2012  
<http://www.mcu.ac.th/En/history.php> [03-09-2017].

<sup>107</sup>Mahachulalongkornrajavidyalaya University. February 9, 2012  
<http://www.mcu.ac.th/En/history.php> [03-09-2017]

In 1953, a Buddhist Sunday school in Bangkok was founded by His Venerable Phra Pimondhamma (Ard Asabha Thera). His Venerable Phra Pimondhamma paid an official visit to the Buddhist temples in the country of then, called, Burma and Sri Langa. The idea was that His Venerable observed that there was a Dhamma class for young children and for those who are needy. When His Venerable came back from the visit, he proposed the idea of establishing the Buddhist Sunday school to administrators of Sangha and the monk-students of Mahachulalongkornrajavidyalaya University.<sup>108</sup>

Later, in 1958, the Buddhist Sunday school in Bangkok was first formally introduced at Wat Mahathat Yuwarajangsarit in Bangkok. His Venerable Phra Pimon-Dhamma founded the first Buddhist Sunday school in Thailand. Since then, Buddhist Sunday classes spread quickly to other monasteries throughout the country. School facilities are usually funded by private donors. According to the Department of Religious Affairs information in May 2008 up to the present, there are 3694 Buddhist Sunday schools all over the countries. This does not yet include those in other countries.<sup>109</sup>

Mahachulalongkornrajavidyalaya University is the key supporter to Buddhist Sunday school in Thailand. That is a great number of monks and lay-people volunteer teachers. Many of them are former students of Mahachulalongkornrajavidyalaya University.

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<sup>108</sup>[sys.dra.go.th/module/attach\\_media/sheet8120110708024531.pdf](http://sys.dra.go.th/module/attach_media/sheet8120110708024531.pdf). [03-09-2017].

<sup>109</sup>Berkwitz, Stephen C. (ed.). **Buddhism in World Cultures: Comparative Perspectives**. ABC-CLIO INC. California. USA. 2006. pp. 121-122. & Daniel, Justin. **Buddhism in Thailand: Negotiating the Modern Age**. Citation: ABC-CLIO .Com. pp. 101-102.

In addition, the mission of the University is to nurture young children to opportunity in learning. This specific reason leads to the establishment and management of Buddhist Sunday schools. Topics in this section describes first, the establishment and management of Buddhist Sunday school under the patronage of the MCU. Following respectively is educational management system of Buddhist Sunday school under the patronage of Mahachulalongkornrajavidyalaya University.

### **3.4 Educational Management System of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University**

The Sangha Administration Act explained King Rama V's vision in equality educational opportunity for all, both laymen and monks. The Act states that abbots and higher-ranking monks are responsible for supporting education. This also synchronizes with the announcement of the formal education for children in up-country in 1898. It requires that education be started at various temples and monks were to be in charge of teaching. School textbooks were also printed on Dhamma and subjects.

In September 1896, His Majesty King Chulalongkorn, King Rama V, promoted Mahathat Witthahayalai to the college under the King patronage. The name "Mahathat Witthahayalai" was changed into Mahachulalongkornrajavidyalaya (Mahachulalongkorn Royal College). The aim is to provide Tipitaka studies, and higher education, not only for monks and novices, but also for laypeople.

**1. Campus:** There are four campuses of Buddhist Sunday schools under the patronage of Mahachulalongkornrajavidyalaya University (MCU). They are as follows:

1) Buddhist Sunday School, MCU, first and main campus, is located in Wat Mahathat Yuwaratrangsarit, Thanon Maharat, Phra Nakhon District, Bangkok. Classes are officially operated since 13th July, 1958.

2) Buddhist Sunday School, MCU, Suansom school campus, Somrongtai Sub-dist., Phrapradang Dist., Samutprakarn province. Classes founded in 29 June, 1985.

3) Buddhist Sunday School, MCU, WatTri Samakkee School campus, Bang Muang Mai Sub-dist., Mueang Dist., Samut Prakan Province. Buddhist Sunday classes founded in 8th June, 1995.

4) Buddhist Sunday School, MCU, WangNoi campus is located at Lam Sai sub-district, Wang Noi district, Ayutthaya province. It is an expansion of Wat Mahathat and Wat Si Sudaram. The preparation of campus started in October 1, 2008. His Royal Highness Crown Prince Maha Vajiralongkorn, then, presided over opening ceremony in December 3<sup>rd</sup>, 2010. Buddhist Sunday School of MCU campus starts in 12<sup>th</sup> June, 2011.

**2. School instructional system, school fee, and school administrator:**

School instructional system: The school instructional system of Buddhist Sunday school in Thailand and also in Thai Buddhist temples in other countries is under supervision of Department of Religious Affairs, Ministry of Culture. Financial and necessity is supported by Department of Religious Affairs, group of Buddhist followers, and four campuses are

under the patronage of Mahachulalongkornrajavidyalaya University. In addition, a large sum of budget is donated to the benefit of Buddhist Sunday school by Buddhist supporters. Supports are in the form of volunteers as teachers. There are Buddhist monks and laypersons who are professionals in specific career.

**School Fee:** The school is free of charge, resulting from the statement above, that school is supported by Department of Religious Affairs, group of Buddhist supporters, and Mahachulalongkornrajavidyalaya University foundation. On the other hand, every applicant in the school is required on taking Buddhism and History of Buddhism as compulsory subject. There are three main compulsory subjects and some elective subjects provided. The compulsory subjects are Buddhism and History of Buddhism, the Buddha's teaching-‘Dharma’, integrity and morality including Philosophy of Buddhism and other beliefs.<sup>110</sup> The elective subjects are local handcraft, classical and local Thai arts and music. The elective subjects are offered in accordance to the volunteers at certain school.

However, there are Buddhist Sunday schools in other countries that support themselves, for example a Buddhist Sunday School at Dharma Gate Buddhist College, Budapest, Hungary. Children who go to school pay for the school fee, but it is in a small sum<sup>111</sup>.

**School administrator:** School administrator is elected and promoted by the Sangha authority. School President, Vice president and the key management personnel are Buddhist monks in a high rank. Laypeople also have opportunity to work for other positions in the school

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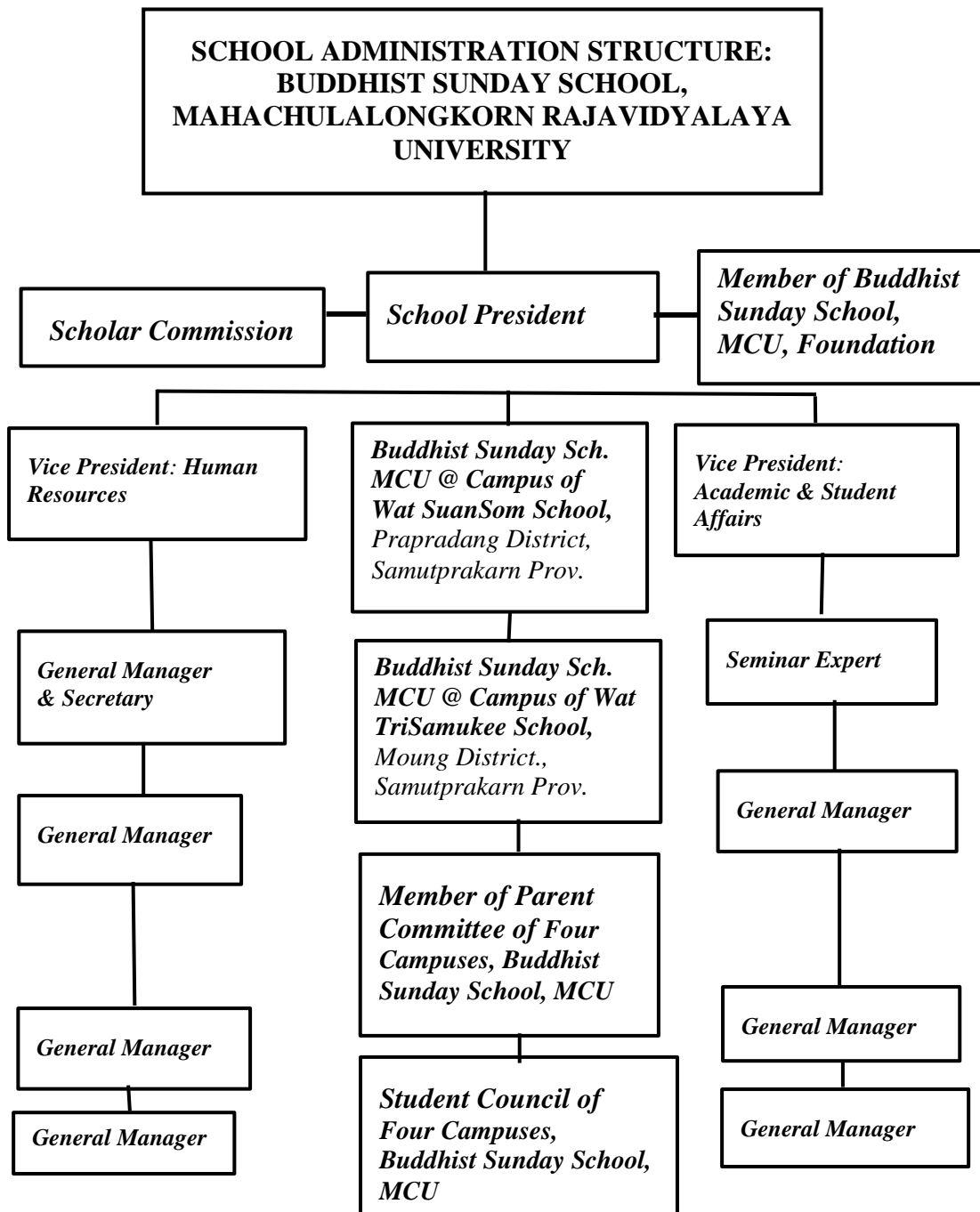
<sup>110</sup>ibid.

<sup>111</sup><http://www.tkbh.hu/en>[12-05-2015]



administration. A table in the following shows the school administration structure.

**Table 3.1:** School Administration Structure of a Buddhist Sunday School, Mahachulalongkornrajavidyalaya University<sup>112</sup>



<sup>112</sup>[sys.dra.go.th/module/attach\\_media/sheet8120110708024531.pdf](http://sys.dra.go.th/module/attach_media/sheet8120110708024531.pdf). [03-09-2017].

2. Curriculum and subject: Curriculum and subject is graded in three levels, beginners, intermediate and advance. Subjects taught are in three categories. They are compulsory, elective and supported learning activities.

The compulsory subjects are History of Buddhism, Dhamma and integrity and morality, including with, Philosophy of Buddhism and other beliefs. The electives are general subjects as in schools of formal education. Elective subjects are crafting and arts, local Thai music and dance performance of local wisdom. Detail of curriculum structure is as shown in the table below:

Many activities are similar to the process of general public schools in the country. By the way, differences from other schools are compulsory subject. Buddhist Sunday school provides compulsory subjects on Pali study, Buddhist Chanting Practice, Meditation session, and Leading of Buddhist Ceremony Practice.

**Table 3.2:** Curriculum Structure of Buddhist Sunday Sch. in Thailand<sup>113</sup>

<b><i>CURRICULUM STRUCTURE OF A BUDDHIST SUNDAY SCHOOL IN THAILAND</i></b>		
<b><i>BEGINNER</i></b>	<b><i>INTERMEDIATE</i></b>	<b><i>ADVANCE</i></b>
<i>compulsory</i>	<i>compulsory</i>	<i>compulsory</i>
<i>elective</i>	<i>elective</i>	<i>elective</i>
<i>learning supported activity</i>	<i>learning supported activity</i>	<i>learning supported activity</i>

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<sup>113</sup>Op. Cit. Department of Religious Affairs, Ministry of Culture Thailand. p34.

3. Schedule for courses or subjects: Schedule for courses or subjects at the Buddhist Sunday school MCU. is divided into two sections of three categories. Subjects are provided in compulsory and elective subject. The compulsory subject is in Buddhist Dhamma. The session is in the morning. Teachers are Buddhist monks. In addition, elective classes, like, English, French, Thai classical dance, and local art and wisdom etc. are in afternoon session. Elective classes are supported by volunteers who are expert in the specific field. Some elective subjects require 300 baht fee per course at certain campuses, for example, language classes of Japanese and Korean, at the campus of Wat Mahathat Yuwaratrangsarit campus.<sup>114</sup>

Subjects for each grade level composed of compulsory, elective and learning supported activity. Details of subjects are very much the same as general government schools in the same grad levels. Elaboration are shown below:

1) Compulsory subjects start at 08:30. They are Buddhist history, Dharma in Thai, Dharma in English and Thai Traditional Manners. There are 2 sessions, lecture classes and practical classes. The practical classes are Chanting Practice, Meditation session, and Buddhist Ceremony Leading Practice.

2) Elective subjects require 300 baht per course. Classes start at 13:00-16:00. The subjects are: Thai classical dance, Thai classical music, English, Japanese, and Chinese, and Pali Studies. Special Elective subject is Dharma Studies and Speech-making practice (Oratory).

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<sup>114</sup>[http://sys.dra.go.th/module/attach\\_media/](http://sys.dra.go.th/module/attach_media/) op., cit.

3) Learning supported activity is activity people in Thailand celebrate. They are dated in the school calendar. Students and guardians participate in the activity.

Details of schedule and subjects are as shown in the table below:

**Table 3.3:** Schedule and subjects of Buddhist Sunday School, MCU<sup>[115][116][117]</sup>

<i><b>SUBJECT PROVIDED S IN A BUDDHIST SUNDAY SCHOOL</b></i>		
<i><b>TIME</b></i>	<i><b>SUBJECT</b></i>	<i><b>SUBJECT IN DETAIL</b></i>
08:00-11:10	<b>Compulsory</b>	1. History of Buddhism 2. Buddhist Dharma 3. Buddhist Dharma in English 4. Thai etiquette
11:10-13:00	<b>FREE LUNCH IS PROVIDED</b>	
13:00-16:00	<b>Buddhist Training</b>	1. Chanting 2. Meditation 3. Buddhist ceremony
	<b>Elective</b>	<b>Basic subject</b> 1. Thai Classical dance 2. Thai Music 3. languages: -English, -Chinese, -Japanese
		<b>Special Training in Buddhism</b> 1. Dharma Studies 2. Speech-making (Oratory)

4. Class grade level: Class grade level for students of Buddhist Sunday School MCU is classified into six group-level of: pre-school, beginner, intermediate, advance, and, college and university. Each group

<sup>115</sup>[http://sys.dra.go.th/module/attach\\_media/op.-cit](http://sys.dra.go.th/module/attach_media/op.-cit).

<sup>116</sup>[http://sunday2.mcu.ac.th/?page\\_id=7](http://sunday2.mcu.ac.th/?page_id=7)[10-02-2017]

<sup>117</sup><http://gds.mcu.ac.th/BO/Files/Doc/Curriculum/curFile36.htm>[01-11-2016]

level are divided into 3 class-level. This can be explained that the school provides eighteen class-level to community. Detail is presented in the table below:

**Table 3.4:** Class level of Buddhist Sunday School, MCU.

<b><i>CLASS LEVEL OF BUDDHIST SUNDAY SCHOOL</i></b>		
<b><i>LEVEL</i></b>	<b><i>GRADE: 1-2-3</i></b>	<b><i>YEARS STUDY</i></b>
<i>Pre-school</i>	<i>kindergarten:</i>	<i>3</i>
<i>Beginner</i>	<i>primary</i>	<i>3</i>
<i>Intermediate</i>	<i>secondary</i>	<i>3</i>
<i>Advance</i>	<i>high school</i>	<i>3</i>
<i>Collage</i>	<i>undergraduate</i>	<i>3</i>
<i>University</i>	<i>graduate</i>	<i>3</i>

5. School Schedule: School schedules every Sunday, semester starts from June to February every year. In addition, schedule for annual supported activity of Buddhist Sunday School is displayed in the table below:

**Table 3.5:** Annual Schedule of Buddhist Sunday School, MCU.

<b><i>SCHOOL SUPPORTED ACTIVITY: YEAR ROUBD SCHEDULE</i></b>	
<b><i>February-May</i></b>	-Teachers Recruitment -New Admission for students -Registration of present students
<b><i>June</i></b>	- First semester orientation - Ceremony of Being a Buddhist
<b><i>July</i></b>	- Candle procession to enter the first day of Lent months - Buddhist Sunday school Foundation Celebration Day

<b>August</b>	- <i>National Mother Day</i>
<b>September</b>	- <i>Final Examination</i>
<b>October</b>	- <i>King Rama IV memorial day</i>
<b>November</b>	- <i>Somdet PhraKromprarajawongborvon MahaSurasinghanat Memorial Day</i>
<b>December</b>	<i>National Father Day</i>
<b>January</b>	- <i>New Year Celebration</i> - <i>Children Day</i>
<b>February</b>	<i>Second Semester Final Examination</i>
<b>March</b>	- <i>End of Academic year</i> - <i>Graduation ceremony</i> - <i>Scholarship</i> - <i>Final Orientation</i>
<b>April</b>	<i>Songkran Festival</i>

6. School Philosophy: The school philosophy of Buddhist Sunday school is “Wisdom is the light of the world”. It is the same one as the Mahachulalongkornrajavidyalaya University’s.

7. Requirement of applicant at a Buddhist Sunday School: Qualification of applicant is as shown below:

- Student herself/himself is willing to take the course
- Student is allowed by parent or guardian.
- Application is free of charge.
- A photo copy of house registration is required.
- Two photos of 1 inch size of individual student.
- Text book is required to taken care of.
- Buddhist Sunday school-uniform is required when attend classes.

-Elective subject is required to pay 300 baht per course per semester. That is only for certain subject at a specific campus.

### **3.5 Research result of a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University**

This section is the synthesis of two items, first, result of document, documentary and research analysis, and, second, result of interpretation analysis of in depth interview: of twenty-seven informants. Content analysis and interview interpretation is reached for qualitative data in order to answer the questions of the research project. Analysis of document, documentary and research is illustrated first, follows with analysis of in-depth interview interpretation. They are as shown below:

**3.5.1. Result of document, documentary and research analysis:** Result of document studied for development of the model enhanced happiness for students of Buddhist Sunday School Mahachulalongkornrajavidyalaya University (MCU) is shown in topics of instruction, grade levels and school environment. They are described in the following:

1. Instruction: Instruction of Buddhist Sunday schools in Thailand is supported by the non-formal education, the Ministry of Education. Teachers are Buddhist monks and volunteer laypersons. The instruction is consisted of three parts. They are; Buddhism, general subjects as in schools of formal education, and local handicraft and arts of local wisdom. The subject in Buddhism are history of Buddhism, the Buddha's teaching, 'Dharma' including Philosophy of Buddhism.

General subject is, for example, English. Local handcraft and arts of local wisdom are for examples, Thai classical dance and music, and Thai classical martial arts.

2. Grade levels: Buddhist Sunday School, MCU., provides six grade levels. They are pre-school, beginner, intermediate, advance, high school, and higher education levels. Each level divided into three stages, one, two, and three. Curriculum structure is narrated in the following table with explanations.

Curriculum structure are divided into three levels: beginner, intermediate and advance. Subjects for each grade level are composed of compulsory, elective and learning supported activity. Details of subjects are very much the same as general government schools in the same grade levels. More explanation is as follows:

1) Compulsory subjects start at 08:30. There are Buddhist history, Dhamma in Thai, Dhamma in English and Thai Traditional Manners. Classes are divided into two sessions: lecture classes, and practical classes. The practical classes are Chanting Practice, Meditation session, and Buddhist Ceremony Leading Practice.

2) Elective subjects require 300 baht per course. Classes start at 13:00-16:00. The subjects are: Thai classical dance, Thai classical music, English, Japanese, and Chinese, and Pali Studies. Elective subject fees depend on regulation of specific campus.

3) Learning supported activity is provided according to public celebration, School ceremony, and Buddhist holiday. They are dated in the school calendar all year round.

3. School environment: From researcher's observation, school environment of Buddhist Sunday School, MCU. is divided into



two areas. They are, first learning environment and second environment of the school campus.

First, environment in learning of every class is in a relaxing atmosphere. Classes support Thai traditional value. School provides activities that support natural conservation and sufficiently economy. For example, students plant trees at a certain area annually. Nutritious lunch is provided for free of charge to students, that is one of the ways students learn how to care and share with other people.

Second, environment of the school campus is in the large greenery area. That is the main facilities for both students and teachers. The reason is during work days, they are in schools with many buildings but less natural space. Incidentally, the school provides other facilities, for example, student desks, books, and other learning devices for students. Students, parents and teachers are in a peaceful surroundings.

Information from observation and data gained from document studied shows similarity to the process of general public schools in the country. Differences from other schools are that the Buddhist Sunday school provides compulsory subject in Buddhism. They are Pali study, Buddhist Chanting Practice, Meditation session, and Leading of Buddhist Ceremony Practice.

### **3.5.2 Result of interpretation analysis of in depth interview:**

The total number of informants is twenty-seven. They are categorized into five groups as follows:

- Two administrators including a general office manager, altogether is three, according to administrative structure of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

- Three Buddhist-monk volunteers are students of Bachelor of Arts and Master of Arts students at Mahachulalongkornrajavidyalaya University.

- Eight lay persons volunteers

- Three parents or guardians of students attending at Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

- Ten students of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

Interpretation of interview is described in category of five groups as follows:

Administrators: Two administrators including a general office manager, altogether is three, according to administrative structure of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University: First, His Venerable Principal of Buddhist Sunday School, MCU,, mentioned that school helps community in many ways. That is, first, showing students the etiquette manner in living peaceful lives in a community of a classroom. Second, it was fun for students to learn with someone else from other school. Third, the school help parents to look after their children. School also provide free of charge lunch of average tasty and nutritious.

Second, His Venerable, Vice Principal of Buddhist Sunday school, MCU, added that there is no problem in school management at the Buddhist Sunday School under the patronage of MCU. That is because the school is supported by the MCU, at a large enough sum of money. Main support is donation by parents and people in general who see educating through Buddhism is very effective to living. Many of them

believe that making merit by supporting education is the best way at present world.

Third, a general office manager, mentioned that His Venerable Principal, His Venerable Vice-Principal and the rest of the administrators have a lot of work to be done each day. The GM herself works six days a week but she is very happy to work for this office. She stresses that everybody here is very kind to her. Their assistance encourages her to work hard and her work is of good quality. She also describes that her boss and his team express their endless loving-kindness, Metta, towards her. She expresses that guardians and students are nice and she enjoys to meet them.

. Three Buddhist monk-teachers: The first one leads the practice of meditation group of 15 young children age 9-11. The monk-teachers explained the benefit of practice meditation the students gained from attending Buddhist Sunday school. Students are more concentrate in what they are doing and have improved learning in their usual school with a higher scores. Attending Buddhist Sunday School is different from students' actual school, students are in different environment from home and the practical school. Students study by observing the monk-teachers. They are encouraged to practice analytical thinking "Yonosomanasikāra" automatically. They slowly developed practicing the virtues for a good household life, or virtues for lay people-Gharāvāsa-Dharma. Those are Sacca, Dama, Khanti and Cāga.

The other two volunteer-monks teach English. They are Buddhist monks from the Kingdom of Bhutan attending MCU classes for their Master of Arts, in Buddhist Studies Program. Both of them agree

that students at MCU Buddhist Sunday School learn the language by listening more than speaking.

Eight layperson-volunteers: The first two lay person-volunteers teach English. The first one is a retired teacher of English. His lessons is derived from environment and atmosphere of MCU, WangNoi campus.

The second teacher is an instructor at Faculty of Buddhist Studies at MCU. Her lessons are from her own study and experiment. They are situational application based on the Jataka-stories of the former incarnations of the Lord Buddha.

The third volunteer teacher, an expert in Thai traditional martial arts, explained that it is good to introduce active activity to young children. It is a way children do physical exercise with concentration movement. The volunteer himself is happy to share Thai traditional arts with community. This teacher also invites his former students, who become professional in Thai martial arts, assist him, in the teaching. He explained more on giving opportunities and encouraging young people to share and help other people.

The fourth volunteer teacher is professional in Thai traditional dance. She also was a former student of MCU.

The fifth one teaches Khon-Thai classical mask dance. Her idea is helping others is to keep herself busy. Sharing knowledge of Thai traditional arts is her favorite.

Both teachers of traditional Thai dance added that sharing knowledges with others is also a way of making merit. Many people donate money, but they share the knowledge. They added that volunteering is another kind of sharing with community.

The sixth volunteer teacher is an expert in local Thai traditional music. He is a friend of a volunteer who teaches dancing. He said it is fun and also a challenge to him in teaching music to young children. He also mentioned that, it is the true happiness he has found both for himself to give without payment back in money, but uniquely happiness in return. When there is performance, he and his students would not miss the event.

The seventh and eighth volunteer-teacher are two specialists in crafting arts and many other artistic work. They are co-working. The number of students presented in their classes are a lot more, than the numbers registered. From three times observation, their class look much a bigger group than other classes. Their class has different ages of students. There are both boys and girls. The teachers mentioned that crafting arts lead young people into deep concentration easier, while they were working. They can do their work at any places. It is as if children are practicing moving meditation. Both teachers also see that students make their craft as gift and for trading too. Students made a lot of ribbon bows for people who express themselves at the mourning time for the Late King Rama IX. Students also made some amount of money from their work, and they were proud of their product. More important is that students increasingly and steadily develop themselves to be the gentler person than when they first arrived.

Parents or guardians: Three parents or guardians of students attending at Buddhist Sunday School, MCU: Two of the parents are in their early thirties and the third is in her late sixties. All three of them have the similar idea that they would like their children to be in the environment that children practice morality and integrity. They have

another opinion that Buddhist Sunday School decrease their work of looking for activities for their children on weekend. In addition, two younger guardians see that having their children in relaxing classes with teachers of morality and integrity, is a sign of cultivating a better behavior in their children.

Ten students: Ten students of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University: Five students tell and show enthusiastically how they made the craft and toys using ribbon, buttons and tiny plastic balls, into different shapes. For example, ribbon bow for King Rama IX's royal funeral ceremony. They also offered the researcher to make the ribbon bow with them. After producing some bows and key chains, they offered them to the researcher to take some of their work home. In addition, they also saved their special product, the hand-garland made of dried flowers, to offer to His Venerable the Principal of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University. The other four are students who practice the origami. They learn how to fold used paper into a star shape.

In conclusion, students' performance of behavior and their learning outcome confirmed that they are happy learning in the school environment. Total number of informants is twenty-seven. All of the students mentioned they like their classes, their teachers and friends. They are happy to be with their teachers. They mentioned that all of the teachers are kind and they enjoy being with them.

Teachers stress that sharing and caring for students this way is a part of Bhāvanā 4 that is Kāya-bhāvanā. Teachers help students learning through physical development, first. Next, while students are in the process of the training for physical development, they are continuing onto

the cultivation of the heart. At the same time, the Sila-bhāvanā, is developed too. At the end, Paññā-bhāvanā: intellectual development of individual would be in progress. Then, happiness would be increased individually.

### **3.6 Conclusion of Research Studied**

There are two areas in the conclusion. They are analysis of document, interview, and observation, and what students learned in Buddhist Sunday School at Mahachulalongkornrajavidyalaya University. Followings are descriptions of the two.

Analysis of document, interview, and observation of Buddhist Sunday School at Mahachulalongkornrajavidyalaya University can be concluded that students are well provided by the non-formal classroom. Students take some subjects as provided in schools of formal education. Apart from that, students take Buddhism as compulsory. Students practice meditation and study history of Buddhism, the Buddha's teaching-‘Dharma’ and Philosophy of Buddhism. Local handicraft and arts of local wisdom are added to the classes by laypersons as volunteers.

School divides grade level into six, with three stages for each level. Curriculum structure is in three parts of compulsory subjects, elective subjects, and learning supported activities. Activity is comprised of school annual activity, Buddhist holiday, and nationwide holiday.

Apart from the class and activity, the school provides good free of charge lunch to every students. In addition, the campus is in a good environment of a large and greenery area. It creates a peaceful atmosphere to students and people who work there.

From the interview, students mentioned that practicing meditation encourage them to learn more about themselves. Students mentioned that practicing meditation, sometimes help them to understand their attitude and temper easily. Local handicraft and arts of local wisdom inspires them in learning to work by themselves.

Result of interview and observation stated that Buddhist Sunday School, MCU., provides a place and creates environment of learning and sharing for community. The young ones come to learn from wise people who are willing to share and help the community.



## **CHAPTER IV**

### **A MODEL ENHANCED HAPPINESS FOR STUDENTS IN BUDDHIST SUNDAY SCHOOL MAHACHULALONG- KORNRAJAVIDYALAYA UNIVERSITY**

This chapter is the synthesis of knowledge studied in Chapter 1, Chapter 2, and Chapter 3. Synthesized data is for development of model enhanced happiness for students in Buddhist Sunday School of Mahachulalongkornrajavidyalaya University. Synthesized result, according to purposes of the research, is respectively presented below:

- 4.1 A model for the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University
- 4.2 Development of a model enhancing for happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University
- 4.3 Publicize of a model enhancing for the happiness of students  
in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University
- 4.4 Body of the Research

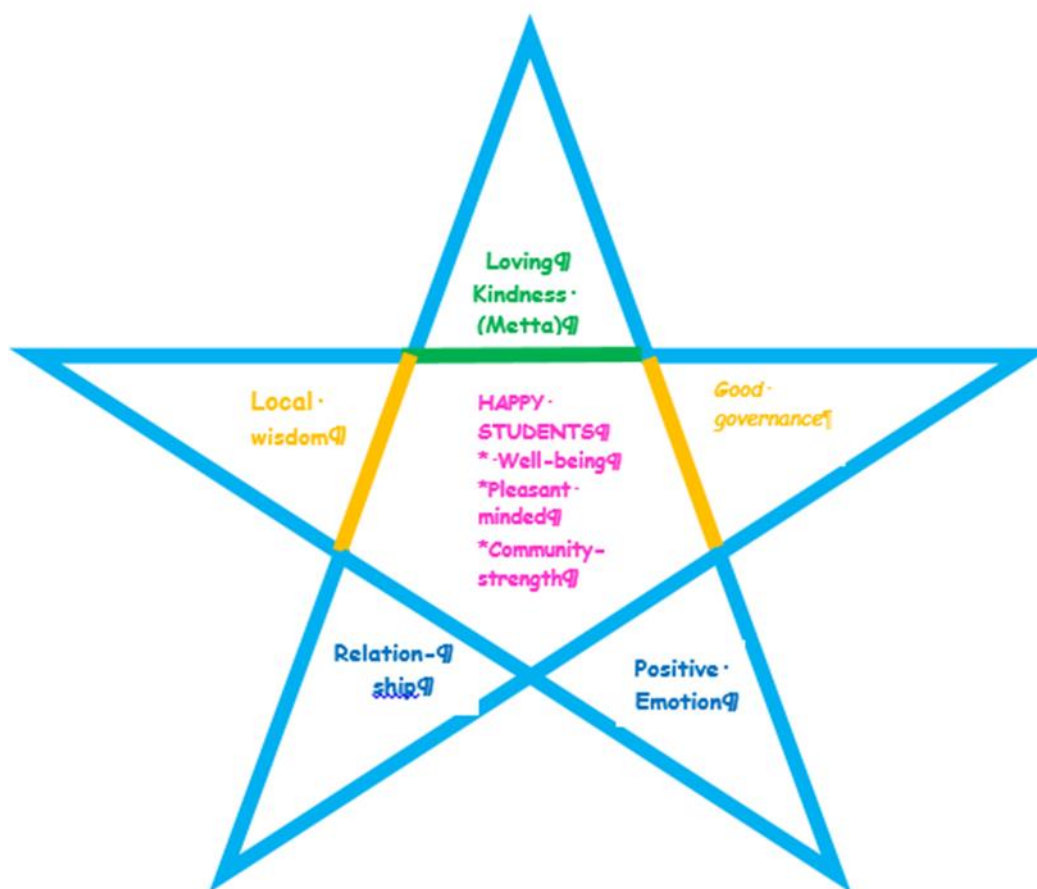
- 4.1 A model for the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University**

A model for the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University revealed in the research, document and analysis of in-depth interview is described in three areas. They are school grounds and atmosphere, courses and additional activities Description is as follows:

The school is located in the large and green area. There are spaces and shades from trees for students to enjoy. Administrators and volunteer teachers are people who practice Metta-Loving kindness. The practice nurtures school into a friendly and peaceful atmosphere. In addition, the courses and additional activities for students are fun to learn. Students take Buddhism as compulsory. They practice meditation and study history of Buddhism, the Buddha's teaching-‘Dharma’ and Philosophy of Buddhism. These courses offer opportunity to students in practicing towards the peaceful mind and manners. Local handicraft and arts of local wisdom are added to the classes by laypersons as volunteers. This is the model of happiness for students, that Buddhist Sunday School, Mahachulalongkorn-rajavidyalaya University has offered to students for years.

#### **4.2 Development of a model enhancing for the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University**

Conclusion of data analysis of document, documentary and research, and interpretation of the in-depth interview, and observation, carried by researcher is completed for “development of a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkorn-rajavidyalaya University”. Illustration is as shown in the following:



**Figure 4.1:** First draft of a Model Enhanced Happiness for Students in Buddhist Sunday school of Mahachulalongkornrajavidyalaya University

Researcher: Urairat Thongpinit, 2017

Referring to figure 4.1, a Model Enhanced Happiness for Students in Buddhist Sunday School of Mahachulalongkornrajavidyalaya University is drafted. Detail in description is in the following:

There are five components presented in the draft of a Model Enhanced Happiness for Students in Buddhist Sunday school of Mahachulalongkornrajavidyalaya University. The five components are loving kindness (Metta), good governance, positive emotion, relationship, and local wisdom. They are listed respectively below:

**First Component: Loving Kindness (Metta).** Loving kindness (Metta). is a traditional Buddhist concept. It indicates acting with compassion toward all feeling beings. The acting is an awareness and appreciation of the natural world. Offering the Metta, is like offering an important part of Buddhist medicine. There is possibility to enhance modern primary health care by using Metta. Metta is given with selflessness (dana), compassion (karuna), and sympathetic joy (mudita). For the believer, Gautama Siddhartha, the Buddha, is the Supreme Healer. His ancient but timeless message of Metta is alive and well.

**1. Well-being:** Buddhist perspective in the nature of reality is in the three important elements of all dependent existence. They are unsatisfactoriness (dukkha), impermanence (anicca) and insubstantiality or non-self (anatta). Children and young people and their teachers – know a lot about unsatisfactoriness and impermanence understanding insubstantiality. From a Buddhist viewpoint, this is not merely sensitive; it is a deepening understanding of one's own mental formations that comes through the practice of meditation.

**2. Pleasant minded:** Societies comprised of individuals who feel mostly powerless to bring about true change. A person with Metta would have present mind and that person could bring other in a state of empowerment, and increasing our ability to live effective and satisfying lives. Pleasant mind makes changes and contributes to the benefit of all.

The pleasant mind is the key concept of 'mental cultivation' Bhavana. Buddhism is quite clear that for all human beings, there is the possibility of self-changed through mental development and that vibrates clearly and greatly. At the same time, educators believe that, it is about the power and significance of the learning process.

**3. Community strength:** Community power is part of the social change. Loving Kindness have broken free of internalized cruelty and become part of the solution. Through loving-kindness, a generous, global culture of benefit to all is created. This is the proof that we humans are completely noble, kind and powerful.” Practicing loving kindness towards others entails behaving morally and the five precepts of Buddhism give simple guidance on what how this can be done.

**Second Component: Good Governance** is considered a pillar for happiness. Policies and programs are developed generally in line with the values of the happiness of the nation. The good governance is enhanced by greater efficiency, transparency and responsibility.

**1. Well-being** Happiness in this context refers not only to the individual, but also to the nation and to society, as well as to the happiness of future generations. The range of dimensions of human well-being include social concerns (living standards, health, and education); softer measures relating to psychological well-being (time use, emotional well-being); and also cultural values such as, community vitality and environmental diversity.

To measure the true costs of economic activity, happy people aims to record and report the country’s natural, social, cultural and human capital resources instead of focusing only on financial and manufactured wealth alone. In this case, human capital includes the health and education of the populace, while cultural capital includes the knowledge and practice of the country’s arts, languages, culture, and traditions.

**2. Pleasant minded:** Good Governance practices helpfulness without corruption in business and government. Good Governance plans for the benefit of happiness for majority. For example, caring for climate

change which is the big issue of the global community toward substitute development approaches.

**3. Community strength:** Indicators related to good governance are particularly relevant in different contexts and cultures. Good governance is key to economic success, it is also key to creating an environment for happiness. It is normal to see students in Thimphu, Bhutan, in traditional dress school uniform on their way to school.

Other indicators of characteristics of the good governance process, is freedom of speech and opinion, equal pay for work of equal value, freedom from discrimination, access to health care, and quality of water supply. More indicators of good governance is critical needs such as creating jobs, reducing the income gap, fighting corruption, protecting the environment, providing for educational needs, and improving health services. These indicators address challenges are unique to Bhutan.

### **Third Component: Positive Emotion**

**1. Well-being:** Positive emotion of the well-being commonly refers to the importance of income with its limited influence to well-being. There seems to be an increasing between the expected value of money and its real return. Unawareness of the differences continue to encourage widespread misuse of time and resources to gather money and rush growth.

**2. Community strength:** The Buddhist model for helpfulness is based on a more holistic understanding of well-being. It integrates not only to the individual, but also to the nation and to society. It is also the happiness of future generations. The measurements of human well-being include social concerns which is living standards, health, and education. Quality of happiness relates to responsive well-

being which is time use, In addition, happiness is cultural values such as, community strength and environmental variety.

#### **Fourth Component: Relationship**

**1. Well-being:** Traditionally, a citizen had certain responsibilities and rights in relationship to a political body, such as a city, state, or country. But today, in keeping with the shrinking world, and understanding of universality, a new form of intercultural citizenship becomes relevant.

**2. Pleasant minded:** Experienced citizens involve in activities that help their own cities, states, and countries. Citizens must take into intercultural account. People shall show respect for geopolitical and sociocultural context for their words, manners, and beliefs.

**3. Community strength:** Intercultural citizenship relies upon pacifying multiple identities and contexts. People accept the ability to engage in intercultural dialogues respecting the rights of other culture. People who live in other cities, and countries, have become an important element of behaving responsibly in the modern world.

**Fifth Component: Local Wisdom:** Local wisdom suggests cultural identity in the local as well as knowledge of local constructive party ideas to take advantage of people to sustain their livelihood in the society blessed. Local wisdom is the knowledge that appropriate to be used in the development of countries to ensure national development to be more efficiently.

**1. Well-being:** Local wisdom used in teaching and learning should relate to the community. The community should be involved with the school to solve the problem by applying wisdom and experience to solve the accumulated problems of teaching and learning.

A person needs to know their own communities by being a part of the community and part of the community as part of a class. Instruction to educate the youth to love and commit oneself with the local is important. Encouraging young people to recognize and take pride in their local wisdom, and participate in the conservation of local knowledge is part of a well-being person.

**2. Pleasant minded:** Pleasant mind can develop the appropriate prosperity corresponding with local requirements. Local wisdom is important to stay close to the school and interacted engages with of most learners. Local wisdom may be ignored because of the advances in the industry and new technologies are required. To gather information about local wisdom, school should be encourage to develop learning process using local resources and knowledge.

**3. Community strength:** Unique cultural and traditional values valued in themselves by all the population in community. Culture and tradition is an important personification of the nation's identity. In a small country, cultural identity is seen as an important means for its survival as an independent. It was this identity that has protected, sustained, and also provided the foundation for its major policies.

#### **4.3 Publicized of a model enhancing for the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University**

A model enhancing for the happiness of students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University was publized for a Focus Group Discussion. The meeting was on September 28<sup>th</sup> 2015, at 09:00 o'clock onwards at the Lecture-Building, Zone C, on



the fifth floor. The meeting is at room number 510, in the Office of Buddhist Philosophy, Faculty of Education, MCU, WangNoi District, Phra Nakhon Si Aytthaya Province. Six experts for Focus Group Discussion are specialized in various fields. They are specialist in education, educational administrators, Buddha-Dhamma, and specialist in the field of Buddhist Sunday School of Mahachulalongkornrajavidyalaya University.

Focus Group specialists discussed on the topic of a model enhanced happiness for students in Buddhist Sunday School, MCU, WangNoi campus, are respectively listed below:

- |   |                    |
|---|--------------------|
| 1. Assoc. Prof. Dr. Wichai Weanpetr     | Chairperson        |
| 2. Dr, Amnat Buasiri                    | Member             |
| 3. Phramaha Yannawat Thitavaddhano, Dr. | Member             |
| 4. Assoc. Prof. Dr. Intha Siriwan       | Member             |
| 5. Assoc. Prof. Dr. Somsak Boonpoo      | Member & Secretary |

Discussion and suggestion of Focus Group Discussion is summarized in table 4.1 below:

**Table 4.1:** Result of discussion and suggestion by experts from Focus Group Discussion.

<b><i>SUGGESTION BY EXPERTS FROM FOCUS GROUP DISCUSSION.</i></b>	
<b><i>TOPIC</i></b>	<b><i>DISCUSSION AND SUGGESTION</i></b>
<b><i>-First draft of Model Enhanced Happiness for Students in Buddhist Sunday School.</i></b>	<i>-Detail of illustration is required. -Section of figure should be related, e.g. the figure of the star.</i>
<b><i>- Five elements used in development of the first draft of a Model Enhanced Happiness for Students of Buddhist Sunday School were: 1. loving kindness (Metta),</i></b>	<i>Approved.</i>

2. Good governance 3. Positive emotion, 4. Relationship, and 5. Local wisdom.	
<b>1<sup>st</sup> Component: Loving Kindness (Metta)</b>	<i>Recheck on language accuracy and appropriate words used.</i>
<b>2<sup>nd</sup> Component: Good Governance</b>	<i>Recheck on language accuracy and appropriate words and sentences used.</i>
<b>3<sup>rd</sup> Component: Positive Emotion</b>	<i>-Recheck on language accuracy and appropriate words used. - Fill in missing information: Pleasant minded in Positive emotion.</i>
<b>4<sup>th</sup> Component: Relationship</b>	<i>Recheck on language accuracy and appropriate words used.</i>
<b>5<sup>th</sup>: Component Local Wisdom</b>	<i>Recheck on language accuracy and appropriate words used.</i>

Discussion and suggestion by experts from Focus Group Discussion is studied, re-corrected and re-developed by researcher for a Model Enhanced Happiness for Students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University. Correction and development is illustrated below:



**Figure 4.2:** An adjusting and developed model suggested by experts for “Model Enhanced Happiness for Students in Buddhist Sunday school, Mahachulalongkornrajavidyalaya University”

Researcher: Urairat Thongpinit, 2017

Referring to figure 4.2, Model Enhanced Happiness for Students of Buddhist Sunday School under the Patronage of Mahachulalongkornrajavidyalaya University (MCU) is illustrated in detail in the following:

Model Enhanced Happiness for Students of Buddhist Sunday School under the Patronage of Mahachulalongkornrajavidyalaya University is presented in five elements: loving kindness (Metta), positive

emotion, good governance, relationship, and local wisdom. They are respectively described below:

**First Component: Loving Kindness (Metta).** Loving kindness (Metta). is a traditional Buddhist concept. It indicates acting with compassion toward all feeling beings. The acting is an awareness and appreciation of the natural world. Offering the Metta, is like offering an important part of Buddhist medicine. There is possibility to enhance modern primary health care by using Metta. Metta is given with selflessness (dana), compassion (karuna), and sympathetic joy (mudita). For the believer, Gautama Siddhartha, the Buddha, is the Supreme Healer. His ancient but timeless message of Metta is alive and well.

**1. Well-being:** Buddhist perspective in the nature of reality is in the three important elements of all dependent existence. They are un-satisfactoriness (dukkha), impermanence (anicca) and insubstantiality or non-self (anatta). Children and young people and their teachers – know a lot about un-satisfactoriness and impermanence, and understanding insubstantiality. From a Buddhist viewpoint, this is not simply sensitive; it is a deepening understanding of one's own mental developments that comes through the practice of meditation.

**2. Pleasant minded:** Societies comprised of individuals who feel mostly powerless to bring about true change. A person with Metta would have present mind and that person could bring other in a state of empowerment, and increasing our ability to live effective and satisfying lives. Pleasant mind makes changes and contributes to the benefit of all.

The pleasant mind is the key concept of 'mental cultivation' Bhāvanā. Buddhism is clear that for all human beings, there is the possibility of self-changed through mental development and that vibrates

clearly and greatly. At the same time, educators believe that, it is about the power and significance of the learning process.

**3. Community strength:** Community power is part of the social change. Loving Kindness have broken free of internalized cruelty and become part of the solution. Through loving-kindness, a generous, global culture of benefit to all is created. This is the proof that we humans are completely noble, kind and powerful.” Practicing loving kindness towards others entails behaving morally and the five precepts of Buddhism give simple guidance on what how this can be done:

### **Second Component: Positive Emotion**

**1. Well-being:** Positive emotion of the well-being commonly refers to the importance of income with its limited influence to well-being. There seems to be an increasing between the expected value of money and its real return. Unawareness of the differences continue to encourage widespread misuse of time and resources to gather money and rush growth.

**2. Pleasant minded:** In term of positive emotion to everyone, there are days when we are in a good mood, and days when we are in difficulties or having bad news. We can emerge to difficulties and troubles easily if our mind is already upset, frustrated or troubled. Even the slightest event might cause us to burst out with negative emotions. If we make a habit of being overseen by the negative emotions, we will lose our routine practice, e.g. appetite, sleep badly, and can become ill easily, both physical and mental. Practice of positive emotion can lead a person into the calmness state in everyday living which is very important."

**3. Community strength:** The Buddhist model for helpfulness is based on a more holistic understanding of well-being. It

integrates not only to the individual, but also to the nation and to society. It is also the happiness of future generations. The measurements of human well-being include social concerns which is living standards, health, and education. Quality of happiness relates to responsive well-being which is time use, In addition, happiness is cultural values such as, community strength and environmental variety.

**Third Component: Good Governance** is considered a pillar for happiness. Policies and programs are developed generally in line with the values of the happiness of the nation. The good governance is enhanced by greater efficiency, transparency and responsibility.

**1. Well-being** Happiness in this context refers not only to the individual, but also to the nation and to society, as well as to the happiness of future generations. The range of dimensions of human well-being include social concerns (living standards, health, and education); softer measures relating to psychological well-being (time use, emotional well-being); and also cultural values such as, community vitality and environmental diversity.

To measure the true costs of economic activity, happy people aims to record and report the country's natural, social, cultural and human capital resources instead of focusing only on financial and manufactured wealth alone. In this case, human capital includes the health and education of the populace, while cultural capital includes the knowledge and practice of the country's arts, languages, culture, and traditions.

**2. Pleasant minded:** Good Governance practices helpfulness without corruption in business and government. Good Governance plans for the benefit of happiness for majority. For example, caring for climate

change which is the big issue of the global community toward substitute development approaches.

**3. Community strength:** Indicators related to good governance are particularly relevant in different contexts and cultures. Good governance is key to economic success, it is also key to creating an environment for happiness. It is normal to see students in Thimphu, Bhutan, in traditional dress school uniform on their way to school.

Other indicators of characteristics of the good governance process, is freedom of speech and opinion, equal pay for work of equal value, freedom from discrimination, access to health care, and quality of water supply. More indicators of good governance is critical needs such as creating jobs, reducing the income gap, fighting corruption, protecting the environment, providing for educational needs, and improving health services. These indicators address challenges are unique to Bhutan.

#### **Fourth Component: Relationship**

**1. Well-being:** Traditionally, a citizen had certain responsibilities and rights in relationship to a political body, such as a city, state, or country. But today, in keeping with the shrinking world, and understanding of universality, a new form of intercultural citizenship becomes relevant.

**2. Pleasant minded:** Experienced citizens involve in activities that help their own cities, states, and countries. Citizens must take into intercultural account. People shall show respect for geopolitical and sociocultural context for their words, manners, and beliefs.

**3. Community strength:** Intercultural citizenship relies upon pacifying multiple identities and contexts. People accept the ability to engage in intercultural dialogues respecting the rights of other culture.

People who live in other cities, and countries, have become an important element of behaving responsibly in the modern world.

**Fifth Component: Local Wisdom:** Local wisdom suggests cultural identity in the local as well as knowledge of local constructive party ideas to take advantage of people to sustain their livelihood in the society blessed. Local wisdom is the knowledge that appropriate to be used in the development of countries to ensure national development to be more efficiently.

**1. Well-being:** Local wisdom used in teaching and learning should relate to the community. The community should be involved with the school to solve the problem by applying wisdom and experience to solve the accumulated problems of teaching and learning.

A person needs to know their own communities by being a part of the community and part of the community as part of a class. Instruction to educate the youth to love and commit oneself with the local is important. Encouraging young people to recognize and take pride in their local wisdom, and participate in the conservation of local knowledge is part of a well-being person.

**2. Pleasant minded:** Pleasant mind can develop the appropriate prosperity corresponding with local requirements. Local wisdom is important to stay close to the school and interacted engages with of most learners. Local wisdom may be ignored because of the advances in the industry and new technologies are required. To gather information about local wisdom, school should be encourage to develop learning process using local resources and knowledge.

**3. Community strength:** Unique cultural and traditional values valued in themselves by all the population in community. Culture



and tradition is an important personification of the nation's identity. In a small country, cultural identity is seen as an important means for its survival as an independent. It was this identity that has protected, sustained, and also provided the foundation for its major policies.

#### **4.4 Body of the Knowledge**

Body of the knowledge of the research entitled Model Enhanced Happiness for Students of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University (MCU) is mainly on happiness in learning. It was found that loving kindness (Metta), good governance, positive emotion, relationship, and local wisdom. Loving-kindness nurtures mind and body to become a healthy one. Healthy mind and healthy body persons are those who can perform good governance. Performance of good governance leads a community into a healthy one. People with pleasant minded create happiness and community strength. As mentioned, the cycle starts with loving kindness (Metta) enhanced happiness for students of Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, and also those who are in that specific atmosphere.

The innovation of the star: The star refers to travelers in old days travelling at night before compass or modern electronics devices was invented. How the ship in the oceans travelled safely. Sailors in ancient times used the stars to help guide them direction while they were at sea. Early astronomers realized that some groups of stars, were only seen in the northern part of the sky, for example, North Star. Polaris sits above

the northern planetary pole without moving too much, making it an excellent navigational tool.<sup>118</sup>

Subject learned from a star is that twinkling of a star refers to a happy person with right knowledge, resulting to be able to guide to right destination for others.

Bhāvanā 4 [37-A.III.106.]: Development of happiness in Buddhism focuses on Kāya Bhāvanā, Sila Bhāvanā, Citta Bhāvanā, and Paññā Bhāvanā. The Kāya Bhāvanā is development of inner physical training. It is the development based on intention of consumption, seeing, or feeling. For example, when it is time to eat, one must take the food at the adequate amount and quality. The consumption must not be paid on the amount of food or taste, or other extravaganza. The other Kāya Bhāvanā, is in reaction or treat on the environment, e.g. land, forest, water, water ways in a developing way. That will support our physical body and mind in the right way, not the way that will hurt ourselves and communities.<sup>119</sup>

The Kāya Bhāvanā, the first practice in Bhāvanā 4, represents the body of research as a model enhanced happiness for students in Buddhist Sunday School, MCU. The Karavika bird, or birds-of-paradise, a mythical bird in Buddhism is used here to imply Kāya Bhāvanā in Bhāvanā 4. It was mentioned whenever that bird sings, her voice can stop every living to listen to her. That refers to the happy and peaceful voice, the voice of Buddhadharma. The top part of the bird, head, eyes, beak,

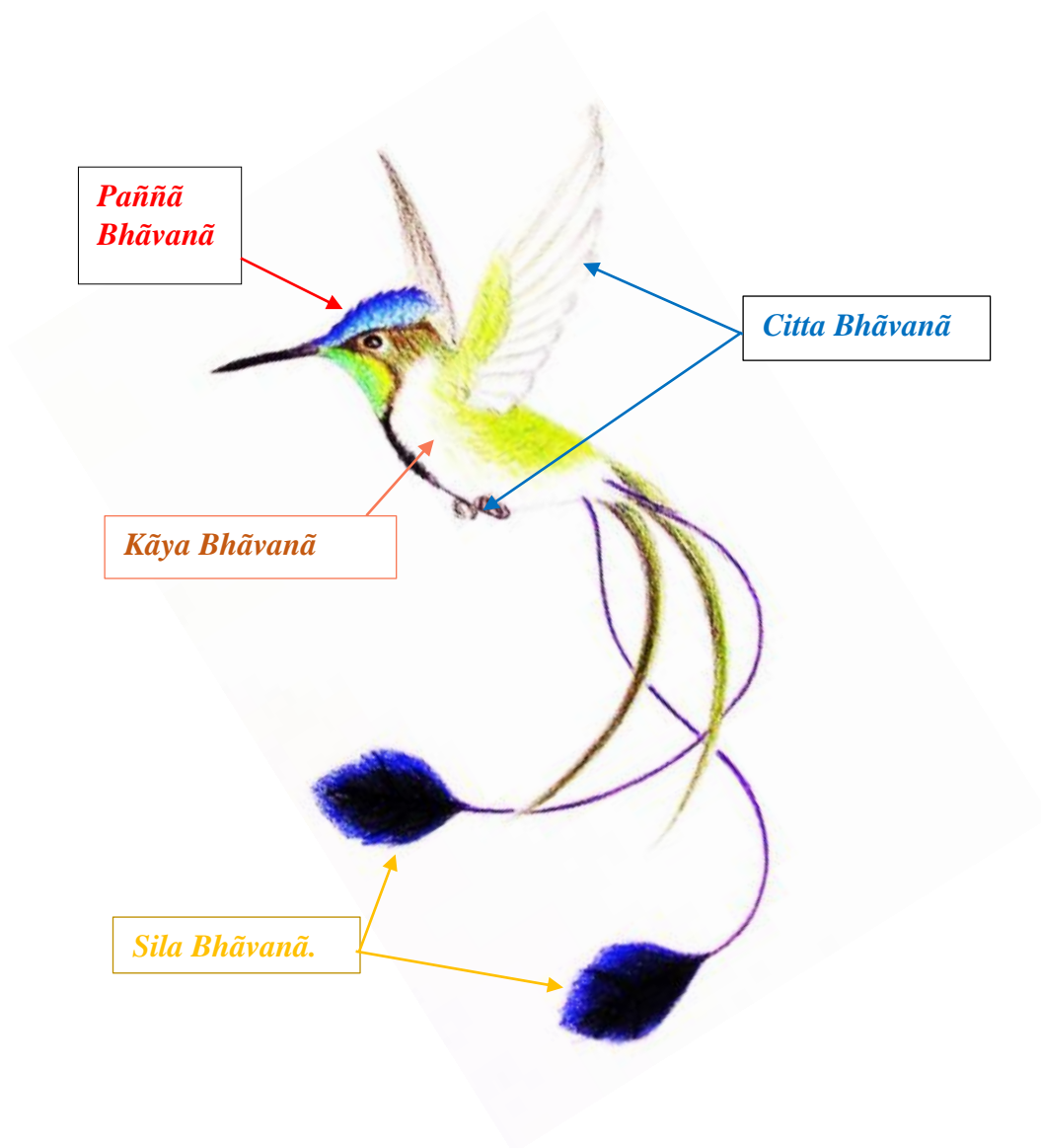
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<sup>118</sup>The Institute for the Promotion of Teaching Science and Technology. Astronomy. Science around Us. Citation: [http://www.ipst.ac.th/\[14-12-2017\]](http://www.ipst.ac.th/[14-12-2017]). & <https://sciencing.com/did-people-use-stars-planets-8675019.html> [14-12-2017].

<sup>119</sup>SomdetPraBuddhaghosajarana, (P.A. Payutto), Introduction to Buddhadhamma. S. Paiboon Karnphim, Bangkok. 2017:pp32-49.

and neck represent Paññā Bhāvanā. The wings and legs symbolize Citta Bhāvanā, and the body is the practice of Kāya Bhāvanā. Last, the Sila Bhāvanā is the tail that controls the mind to be in the state of healthy and peaceful mind.

The following figure is Karavika Bird represents the first practice of Bhāvanā 4 in first stage of development to enhance happiness for students in Buddhist Sunday School, MCU.



**Figure 4.2 :** Symbol of Karavika Bird in Bhāvanā 4:

Kāya Bhāvanā in Bhāvanā 4, the first stage of development to enhance happiness for students in Buddhist Sunday School, MCU.

## **CHAPTER V**

### **CONCLUSION, DISCUSSION, AND SUGGESTION**

The research entitled “Model Enhanced Happiness for Students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University is a qualitative research. Research methodology follows three purposes of the study. They are as follows:

First Objective: To study a model enhance happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, by analyzed document and in-depth interviewed. Data was examined by content analysis.

Second Objective: To develop a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University, by analyzed document and in-depth interviewed. Data was examined by content analysis.

Third Objective: To publicize a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University by Focus Group discussion with six experts. Data was examined by content analysis.

This chapter is description of the research result. They comprise of conclusion of the research, discussion of research result, and recommendation. They are described respectively in the following:,

## **5.1 Conclusion of the Research**

Conclusion of the research follows the purposes of the study. They are as presented:

### **5.1.1 A model of happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University (MCU)**

Conclusion of research result reveals according to the school's philosophy that is "Wisdom is the light of the world". In addition, there is no light equate with the wisdom. Following school's philosophy, Buddhist Sunday School, MCU provides various classes for elective course. Students have opportunities choosing what they are interested and motivated to learn. Opportunities in choosing what students are interested to learn leads them to happy learning with satisfactory knowledge.

Data analysis for the research is divided into two parts, first the messages from document analysis and second, data collected from interviews. After the data was collected for this research project, first it was in raw form. Then, the analysis and interpretation has been reached for qualitative data.

### **5.1.2 Development of a model enhanced happiness for students in Buddhist Sunday School, Mahachulalongkornrajavidyalaya University( MCU)**

Conclusion of research result presents that a model enhanced happiness for students in Buddhist Sunday School, MCU is to practice five elements developed for a model. The five elements are 1), loving kindness (Metta), 2) positive emotion, 3) good governance, 4) relationship, and 5) local wisdom. These elements support students' happiness in learning in three fields. They are well-being, pleasant

minded, and community strength. The elements mentioned enhanced happiness in learning for students in Buddhist Sunday School, MCU.

### **5.1.3 Publication of a model enhanced happiness for students in Buddhist Sunday School (MCU)**

Conclusion of research result found that a model enhanced happiness for students in Buddhist Sunday School, MCU is to practice five elements developed for a model to support students' happiness in learning in three fields. They are 1) well-being, 2) pleasant minded, and 3) community strength. Description of five elements are comprised of: 1) loving kindness (Metta), 2) positive emotion, 3) good governance, 4) relationship, 5).local wisdom. The five elements mentioned is to enhanced happiness in learning for students in Buddhist Sunday School, MCU. Elaboration is respectively presented below:

**First Element** is loving kindness (Metta). Loving kindness (Metta) is a traditional Buddhist concept. It indicates acting with compassion toward all feeling beings. Offering the Metta, is like offering an important part of Buddhist medicine. Metta is given with selflessness (dana), compassion (karuna), and sympathetic joy (mudita). Buddhist believes that the Lord Buddha is the Supreme Healer. His ancient but timeless message of Metta is alive.

**Second Element** is Self-Training (*Bhāvanā*). Self-Training (Bhāvanā) is considered a pillar for happiness. Policies and programs are developed generally in line with the values of the happiness of individual, family, community and the nation. The Self-Training (Bhāvanā) enhances by greater efficiency, transparency and responsibility.

**Third Element** Positive emotion refers not only to the individual, but also to the nation and to society. It is also the happiness of future generations. The measurements of human well-being include social concerns which is living standards, health, and education. Quality of happiness relates to responsive well-being which is time use, In addition, happiness is cultural values such as, community strength and environmental variety.

**Fourth Element** is relationship. Relationship and social connections are one of the most important aspect of life. Building positive and strong relationships gives a person support in difficult times. A research points out that the brain of a person become activated when he is at risk of being isolated.

**Fifth element** is local wisdom. The local wisdom is the use of one's intelligence creativity, common sense, and knowledge by positive principled values toward the achievement of a common good through a balance among: a) intrapersonal, b) interpersonal, and c) extra-personal interests. The period of time is different. It can be over the short and long terms to achieve a balance among: a) adaptation to existing environments, b) shaping of existing environments, and, c) selection of new environments.

## **5.2 Discussion**

Research entitled A Model Enhanced Happiness for Students in Buddhist Sunday School, MCU, reveals main findings for discussion as follows:

A Model Enhanced Happiness for Students in Buddhist Sunday School, MCU strengthens happiness of students in learning in Buddhist



Sunday School, MCU. Students learn etiquette manner in living peaceful lives in a community of a classroom. The less formal school atmosphere encourage students' happy learning. Studying in a relaxing atmosphere, students automatically practice the virtues for a good household life. The good household life are Sacca, Dama, Khanti and Cāga. These would lead students to true happiness.

**First Element** is loving kindness (Metta). Loving kindness (Metta) is a traditional Buddhist concept. It indicates acting with compassion toward all feeling beings. Offering the Metta, is like offering an important part of Buddhist medicine. Metta is given with selflessness (dana), compassion (karuna), and sympathetic joy (mudita). Buddhist believes that the Lord Buddha is the Supreme Healer. His ancient but timeless message of Metta is alive. This description refers to the practice in Buddhism called Bhavana Four.<sup>119</sup> Practice of Metta is the practice of good physical development, and moral development, which relate to the cultivation of the heart and intellectual development.

**First Element: the Loving-kindness (Mettā):** The loving-kindness (Metta) is a traditional Buddhist concept. Phra Dhammapitaka (P.A. Payutto) explains in a Constitution for Living that Mettā, Mettā-kāyakamma shows friendliness and goodwill to their colleagues and fellow community members.<sup>120</sup> Offering the Metta, is like the person is developing kindness and thoughtfulness within himself too.

**Second Element** is Self-Training (Bhāvanā). Policies and programs are developed generally in line with the values of the happiness of individual, family, community and the nation. This element relates to

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<sup>119</sup>Ibid. A.III.106

<sup>120</sup>Phra Dhammapitaka (P.A. Payutto). (Bruce Evan, translated)

**Constitution for Living.** Bangkok. Sahadhammika. Co., Ltd., 2002. pp. 20, 23.

the speech declared by King Rama IX of Thailand, First Royal speech, “We shall reign in righteousness for the benefit of the Siamese” and one of the nine domains of the Growth National Happiness (GNH) of the kingdom of Bhutan. They are government performance, fundamental right, service, and political participation. Good governance must enhanced by greater efficiency, transparency and responsibility.

**Third Element** is positive emotion. Positive emotion refers not only to the individual, but also to the nation and to society. It is also the happiness of future generations. The measurements of human well-being include social concerns which is living standards, health, and education. Quality of happiness relates to responsive well-being which is time use, In addition, happiness is cultural values such as, community strength and environmental variety. This description refers to the positive psychology progress called the PERMA model by Seligman. There are some research reveal that people who display positive emotions increased mindfulness, have purpose in life, gain social support, and illness symptoms is decreased.

**Fourth Element** is relationship. Relationship and social connections are one of the most important aspect of life. Building positive and strong relationships gives a person support in difficult times. This relates to Seligman’s PERMA model. It is presented that relationships and social connections are one of the most important aspect of life.

**Fifth element** is local wisdom. The local wisdom is the use of one’s intelligence creativity, common sense, and knowledge by positive principled values toward the achievement of a common good through a balance among: a) intrapersonal, b) interpersonal, and c) extra-personal interests. The period of time is different. It can be over the short and long

terms to achieve a balance among: a) adaptation to existing environments, b) shaping of existing environments, and, c) selection of new environments.

This element relates to concept of happiness in Buddhist wisdom. It can be found in every local area of Thailand. It is knowledge and experience related to day to day living, occupations and culture. Buddhist wisdom has been passed on from generations to generations. Moreover, Buddhist wisdom plays an important role in local wisdom of Thai people. It promotes lifelong learning.

### **5.3 Suggestions**

The importance of this research is to encourage the government policies of education that encourages children learning informal education and learning of Buddhist wisdom. Buddhist wisdom leads a person who practice it to ultimate goal. There are three ideas of the research recommendation: on policy, on active practice and on further research.

#### **5.3.1 Suggestions on Policy**

1. Government and related sectors should extend the Model Enhanced Happiness for Students in Buddhist Sunday School, MCU. into active practice. Study for development into manual of development happiness for students in the country.

2. Ministry of Education should study a model enhanced happiness for students in Buddhist Sunday School, to see possibility on further development into a manual of a model enhanced happiness for students in the country.

#### **5.3.2 Suggestions on Active Practice**

1. To keep active practice on the model enhanced happiness for students in Buddhist Sunday School, MCU, a manual should be developed in more detail.

2. To keep active practice on the model enhanced happiness for students in Buddhist Sunday School, MCU, time allotment should be considered. Suggestion of duration should be at least six to nine years at the most, that is continuum of development according to the grade level in Thai school system.

3. To keep active practice on the model enhanced happiness for students in Buddhist Sunday School, MCU, limitation of schools and offices should be considered for model enhanced true happiness for students.

### **5.3.3 Suggestions on Further Study**

1. Due to the fact that the research entitled Model Enhanced Happiness for Students in Buddhist Sunday School, MCU., is carried by the qualitative methodology, the quantitative and/ or mix methodology should be experimented in consideration for further study.

2. Experimental research should be considered for further study on the research entitled Model Enhanced Happiness for Students in Buddhist Sunday School, MCU.

3. Study well-known stories from Buddhist Jataka that relate to people's very day life and the way people lead their living. Add the stories chosen into the lessons of various subjects, Math, language classes, Agriculture, Art, Trading, and etc. For example the story of Mahajanaka and the perseverance, the story of Angkulimala and the change of his practice and many more.

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## **APPENDIX B**

- 1. Focus Group Specialist**
- 2. Informant Name List**
- 3. Picture of informant**
- 4. Picture of School Activity at the Buddhist Sunday School,  
Mahachulalongkornrajavidyalaya University, WangNoi  
District, PhraNakhon Si Ayutthaya Province**

## **FOCUS GROUP SPECIALIST**

Model Enhancing Happiness for Students of Buddhist Sunday school under the Patronage of Mahachulalongkornrajavidyalaya University (MCU) is proposed for Focus Group Discussion. Meeting for discussion was on September 28<sup>th</sup> 2015, 09:00 o' clock onwards at the Lecture-Building, Zone C, on the fifth floor, at the Office of Buddhist Philosophy, room number 510, Faculty of Education, MCU, WangNoi District, Phra Nakhon Si Aythaya Province.

The five specialists of Focus Group technique are listed in the following:

- |   |                    |
|---|--------------------|
| 1) Assoc. Prof. Wichai Weanpech, Ph.D.    | Chairperson        |
| 2) Master Amnat Buasiri, Ph.D.            | Member             |
| 3) Phramaha Yannawat Thitavaddhano, Ph.D. | Member             |
| 4) Assoc. Prof. Intha Siriwan, Ph.D.      | Member             |
| 5) Assoc. Prof. Somsak Boonpoo, Ph.D.     | Member & Secretary |



**Administrator:**

- General Office Manager:**

- 1) Ms Supavadee Naiyasiri                      Office Manager**

Three Buddhist monks volunteer as teachers of compulsory subject.

- |                                    |                     |
|------------------------------------|---------------------|
| 1) PhraJetsada Jittacaro           | volunteered teacher |
| 2) Ven. Ugyen Tshering (Bhutanese) | volunteered teacher |
| 3) Ven. Lodey Jamtshu (Bhutanese)  | volunteered teacher |

Eight lay persons volunteer as teachers of elective subject.

- |                                    |                             |
|------------------------------------|-----------------------------|
| 1) Khun Aroon Karaket              | Classical Thai Martial Arts |
| 2) Ms Patcharapon Poomnue          | Classical Thai Mask dance   |
| 3) Ms. Khuansa Eakjit              | Classical Thai dance        |
| 4) Khun Eak                        | Local Thai Music            |
| 5) Mrs Nittaya Wachirabunchong     | Crafting & Arts             |
| 6) Pannut Saithong                 | Arts                        |
| 7) Mr Pairat Insuwan               | English                     |
| 8) Ms. Tippakarn Prapararat, Ph.D. | English                     |

**Parents or Guardians:**

Three parents or guardians of students attending at Buddhist Sunday School, Mahachulalongkornrajavidyalaya University.

- 1) Ms. Jintana Rakmitr
- 2) Ms. Aree Nonseub
- 3) Ms. Wannimon Sisunina

**Student:**

Ten students including of the President of Student Council of Buddhist Sunday School, Mahachulalongkorn-rajavidya University.

- |                                |          |
|--------------------------------|----------|
| 1) Master Anawatr Bhodirom     | Grade 2  |
| 2) Master Supakrit Nonseub     | Grade 3  |
| 3) Ms Varitsara Rakmitr        | Grade 3  |
| 4) Master Supasih Inpoung      | Grade 3  |
| 5) Master Nontakon Naiyajareon | Grade 3  |
| 6) Master Thanakrit Nonseub    | Grade 4  |
| 7) Ms. Prewpan Kaewsongnoen    | Grade 5  |
| 8) Ms. Siriluk Pongpamon       | Grade 7  |
| 9) Master Ajirawit Rakmitr     | Grade 9  |
| 10) Ms. Pansa Hongsa           | Grade 10 |
| (President of Student Council) |          |

## PICTURE OF INFORMANT

**Table 1:** Informant, Buddhist Sunday School, MCU

<i><b>INFORMANT: BUDDHIST SUNDAY SCHOOL, MCU</b></i>	
	<p><i><b>School President:</b></i></p> <p><i>1. Venerable PhraMaha Supachai Piyadhammachayo</i></p>
	<p><i><b>Vice President:</b></i> <i>Human Resources</i></p> <p><i>2. Venerable PhraMaha Somkeit Yuttiko</i></p>
	<p><i><b>Buddhist Monk as Volunteer:</b></i> <i>Buddhism studies &amp; Meditation class</i></p> <p><i>3. Ven. PhraJetsada Jittacaro</i></p>

<b>INFORMANT: BUDDHIST SUNDAY SCHOOL, MCU (cont.)</b>	
	<p><b><i>Buddhist Monk as Volunteer: English class</i></b></p> <p>4. Ven. Ugyen Tshering Drametse Theogchong Namdrol Mougar City, Bhutan</p> <p>5. Ven. Lodey Jamtshu Thimpu Trashi ChoeDzong Thempu City, Bhutan</p>
	<p><b><i>General Office Manager</i></b></p> <p>6. Ms Supavadee Naiyasiri</p>
	<p><b><i>Volunteer: Thai Classical Martial Arts, e.g., Muay Thai.</i></b></p> <p>7. Master Aroon Karaket and Team: A.K. ACTING AND ARTS CO.,LTD., Pranakhorn SiAyutthaya</p>
	<p><b><i>Volunteer: Thai Classical Mask Dance:</i></b></p> <p>8. Ms Patcharapon Poomnue</p>

**INFORMANT: BUDDHIST SUNDAY SCHOOL, MCU (cont.)**



**Volunteer: Thai Classical dance**

9. Ms. Khuansa Eakajit



**Volunteer: Thai Local Music**

10. Khun Eak



**Volunteer: Crafting & Arts**

11) Mrs Nittaya achirabunchong  
teacher

12 Master Supakrit Nonseub  
Grade 3



**Students in Crafting & Arts Class**

From Right:

13. Ms. Prewpan Kaewsongnoe  
Grade 5

14. Ms. Siriluk Pongpamon  
Grade 7



**INFORMANT: BUDDHIST SUNDAY SCHOOL, MCU (cont.)**



**Volunteer: Crafting & Arts**

*from left, teacher:*

- 15. Ms. Punyanutch Saithong,
- 16. Master Anawatr Bhodirom  
Grade 2
- 17. Master Supakrit Nonseub  
Grade 3



**Volunteer: English Class**

- 18. Mr Pairat Insuwan



**Volunteer: English Class**

- 19. Ms. Tippakarn Praparat,  
Ph.D.



**Student in Crafting & Arts class**

*From left*

- 20. Master Supasihn Inpoung, Grade 3
- 21. Master Nontakon Naiyajareon,  
Grade 3
- 22. Master Anawatr Bhodirom, Grade 2

<b>INFORMANT: BUDDHIST SUNDAY SCHOOL, MCU (cont.)</b>	
	<p><b><i>Student in Craft Arts, &amp; in Khon-Thai Classical Mask dance:</i></b></p> <p><i>23. Master Thanakrit Nonseub Grade 4</i></p>
	<p><b><i>President of Student Council</i></b></p> <p><i>24. Ms. Pansa Hongsaeng , Grade 10</i></p>
	<p><b><i>Parent &amp; her daughter:</i></b></p> <p><i>25. Ms. Jintana Rakmitr &amp; Ms. Varitsara Rakmitr Grade 3</i></p>
	<p><b><i>Parent:</i></b></p> <p><i>26. Ms. Wannimon Sisunina</i></p>





**BUDDHIST SUNDAY SCHOOL,  
AHACHULALONGKORNRAJAVIDYALAYA  
UNIVERSITY, WANGNOI DISTRICT, PHRANAKHON  
SI AYUTTHAYA PROVINCE**

**1. Class Activity**

**2. School Annual Activity**

**Table 1:** Class Activity: Morning and Afternoon Session



**CLASS ACTIVITY: I: Buddhist Sunday School: Morning Session**



**MORNING  
SESSION:  
Compulsory  
Class: 1**

*Buddhist studies  
and meditation  
practice*

**Volunteer:**  
PhraJetsada  
Jittacar

**CLASS ACTIVITY : II: Buddhist Sunday School: Afternoon Session**



**AFTERNOON  
SESSION:  
Elective Class: 1  
Classical Thai  
Martial Arts &  
Classical Thai  
Sword Fighting**

**Volunteer:**  
Khru Aroon  
Karaket  
& Team



**AFTERNOON  
SESSION:  
Elective Class  
Muay-Thai-  
Thai Traditional  
Boxing  
and other Thai  
martial Arts**

**Volunteer:**  
Khru Aroon  
Karaket and Team

**CLASS ACTIVITY : II: Buddhist Sunday School: Afternoon Session (cont.)**



**AFTERNOON  
SESSION:**

**Elective Class: 3**  
**Khon:-**Thai classical  
mask dance

**Volunteer:**  
Ms Patcharapon  
Poomnue & team



**AFTERNOON  
SESSION:**

**Elective Class: 4**  
**Basic:-**Thai classical  
dance

**Volunteer:**  
Ms. Khuansa Eakjit



**AFTERNOON  
SESSION:**

**Elective Class: 5**  
**Phong-Lang;-**  
Northeastern music

**Volunteer:**  
Khru Eke



**CLASS ACTIVITY : II: Buddhist Sunday School: Afternoon Session (cont.)**



**AFTERNOON SESSION:**

**Elective Class: 6**  
Crafting Arts-beads & ribbon

**Volunteer:**

Khru Nittaya  
Wachirabunchong



**AFTERNOON SESSION:**

**Elective Class: 6**  
Crafting Arts- origami

**Volunteer:**

Khru Pannutch Saithong



**AFTERNOON SESSION:**

**Elective Class: 7**  
**Thai Traditional Snack**  
**Cooking Class: "Sa-kue-Sai-mue" - tapioca balls with pork filling**

**Volunteer: Parent Team**

**Table 2: School Annual Activity: Buddhist Sunday School, MCU.**

<b>2. SCHOOL ANNUAL ACTIVITY: Buddhist Sunday School, MCU.</b>	
	<p><b>No.1: Paying Homage to the President of the School:</b></p> <p><i>PhraMaha Supachai Piyadhammachayo kindly received a gratitude bead garland students made in their arts class.</i></p>
	<p><b>No.2: Annual Ceremony of semester ending-March 2017.</b></p> <p><i>Group picture of teachers, students, and parents.</i></p>
	<p><b>No.3: Annual Ceremony of semester ending-March 2017.</b></p> <p><i>Students paying homage and thankfulness to teachers, and at the same time, asking for forgiveness for whatever they might have done wrong during school year.</i></p>



## 2. SCHOOL ANNUAL ACTIVITY: Buddhist Sunday School, MCU. (cont.)



**No.4: Annual Ceremony of semester ending-March 2017.**

*A long line of students getting ready for a reward.*



**No 5: Annual Ceremony of semester ending-March 2017.**

*Performance of school song*



**N0.6: Annual Ceremony of semester ending-March 2017.**

*Students performed on stage, what have learned in classes.*

**Table 3:** Behind the scene: Illustration of teachers, parents and students enjoy working together.

<p><b><i>BEHIND THE SCENE: BUDDHIST SUNDAY SCHOOL, MCU.</i></b></p> <p><b><i>Pictures illustrated how teachers, parents, and students enjoy working together at the school annual activity</i></b></p>	
	<p><b><i>No.1: Behind the scene of Annual Ceremony of semester ending-March 2017.</i></b></p> <p><i>Illustration how teachers and students worked together.</i></p> <p><i>The picture explains their final rehearsal for chanting competition.</i></p>
	<p><b><i>No.2: Behind the scene of Annual Ceremony of semester ending-March 2017.</i></b></p> <p><i>Teacher final checked with students before going on stage.</i></p> <p><b><i>Volunteer: Ms. Tippakarn Praparat, Ph.D.</i></b></p>
	<p><b><i>No. 3: Behind the scene of Annual Ceremony of semester ending-March 2017.</i></b></p> <p><i>A mother of a student helped out with school activity.</i></p> <p><b><i>Volunteer: Parent-Guardian Ms. Jintana Rakmitr</i></b></p>

## **APPENDIX C**

- A Sample of Translated Letter to Informant for Interview**
- Original Letter to Informants for Interview**



## A Sample of Translated letter to Informants for Interview



**Office:** Buddhist Educational Administration, Faculty of Education, MCU.

tel.09 3030 5038

**No:** MOU. 6103.3/c.176

**Date:** 27 November 2016

**Subject:** Interview for a research data

**To:** *Director of Buddhist Sunday School, Mahachulalongkornrajawityalaya University,*

Miss Urairat Thongpinit, a Ph.D. student, of Buddhist Educational Administration Program, Faculty of Education, Mahachulalongkornrajawityalaya University, student ID., 5701502037, is approved to do the research entitled “A Model Enhanced Happiness for Students of Buddhist Sunday School, Mahachulalongkornrajawityalaya University, in partial fulfillment of the requirement for the degree of Doctor of Philosophy.

According to the research study, you are considered a well-known specialist in the area of Buddhist Sunday school. As the reason, the Buddhist Educational Administration Program would like to ask for an interview with you on the topic mentioned. Should you be kindly confirm the place, date and time at your convenience. Data gained will be benefit to academic field.

Thank you very much for your kind concern in this matter.

.....  
(Associate Professor Sonsak Boonpoo, Ph.D)

Vice Dean of Faculty of Education

Director of Buddhist Educational Administration  
Program

## Original Letter to Informants for Interview



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๓๐๓๓/ว ๑๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอบความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

นมัสการ ผู้อำนวยการ โรงเรียนพุทธศาสนาวินวาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง "รูปแบบการส่งเสริมความซื่อสัตย์ด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินวาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญป)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๘ ๗๙๐๑ ๘๘๙๐

เจ้าหน้าที่ > น.ส.ณิชา อาภากุล

โทร ๐๘ ๐๐๗๓ ๕๑๘๖

- ขวาม  
- จิตต์ไมตรีจิตต์  
น.ส. จิตต์ไมตรีจิตต์  
(พระมหาสุภชัย ปิณฑะโช)

ผู้อำนวยการโรงเรียนพุทธศาสนาวินวาทิตย์  
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย  
๒๕.๕.๕๕



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๙ ๓๐๓๐ ๕๐๘๘

ที่ ศอ.๖๒๐๓.๗/๑๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

นมัสการ รองผู้อำนวยการฝ่ายบริหาร โรงเรียนพุทธศาสนาวินสวดีศรีมณฑลวิมลพัฒนคุณากรราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองทิพย์ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาลงกรณ์ราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินสวดีศรีมณฑลวิมลพัฒนคุณากรราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาด้านหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแท้แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการ ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญใจ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๘ ๙๗๕๐๒ ๘๔๙๐

เจ้าหน้าที่ > น.ส.ณิชา อากาศ

โทร ๐๘ ๐๐๓๐๒ ๙๑๘๖

ยินดีให้สัมภาษณ์แก่ผู้ขอ  
งานวิจัยตามความประสงค์

พระพนม สมศักดิ์ ยอดรัก

๒๕ ธ.ค. ๒๕๕๙

Vice - Administration



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๔

ที่ ศธ. ๖๔๐๓๖/ว ๕๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน ปภัสร์การงานทั่วไป โรงเรียนพุทธศาสนาวินาศิษฐ์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๔๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินาศิษฐ์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแท้แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญบุญ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

อึ้งฉวี นิลสีลาภรณ์

นางสาว ศุภรัตน์ นิลสีลาภรณ์

นักคิด ตร วาฬ พจ ๒๕

๒๗-๑๒-๒๐๑๖

ติดต่อประสานงาน :-

นิสิตผู้วิจัย > โทร ๐๔ ๓๐๓๐ ๕๐๓๐

เจ้าหน้าที่ฯ > น.สมณีย์ อธิราชกุล

โทร ๐๔ ๐๐๓๓ ๕๐๓๖



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๘

ที่ ศร.๒๕๐๓๗/๑๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๔

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

ณัฏฐการ พระสุวรรณรัตน์ ศึกษานิเทศก์โรงเรียนพุทธศาสนาวินวดีชัย มหาวชิราวุธวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณ์ราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินวดีชัย มหาวชิราวุธวิทยาลัย จุฬาลงกรณ์ราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาค้นคว้าเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อนเก็บข้อมูลการวิจัย ซึ่งจะประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงน้อมส่งมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญปู้)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๘ ๙๙๖๐๖ ๘๔๐๐

เจ้าหน้าที่ > น.ส.ณิชา อาลากุล

โทร ๐๘ ๐๐๙๖๖ ๔๑๘๐

ดร.สมศักดิ์ บุญปู้

รองคณบดีคณะครุศาสตร์  
มหาวิทยาลัยราชภัฏวชิราวุธวิทยาลัย



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๑๐๓๓.ว/๑๗๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

นมัสการ

*Lodey Jamtsho*

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินวาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญใจ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

*Interview and pictures  
are allowed to put in the research*

ติดต่อประสานงาน :-

นิสิตผู้วิจัย > โทร ๐๘ ๙๙๙๐๑ ๘๘๘๐

เจ้าหน้าที่ฯ :- น.ส.ณัฏฐา ชลากุล

โทร ๐๘ ๐๐๙๓ ๕๑๘๖

26/2/2017

*Name of the Temple - Drametse Theogchog Name  
Ugyen Choling.  
City - Hongar Bhutan.*





ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๓๐๓๓/ว ๓๓๖

วันที่ ๒๗ พฤษภาคม ๒๕๕๙

เรื่อง ขออนุญาตเผยแพร่สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

นมัสการ *Ugyen Tshering*

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๔๕๐๓๐๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำคหุขุฎิพนธ์ เรื่อง "รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนานานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขออนุญาตเผยแพร่ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงนมัสการมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญป)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๘ ๙๙๙๐๖ ๘๔๙๐

เจ้าหน้าที่ > น.ส.สมณี อากกุล

โทร ๐๘ ๐๐๙๐๖ ๕๗๖๖

*Interview and pictures are  
allowed to put in the research.*

*26/6/2017  
Name of the temple - Thimphu Trashi Choe  
City - Thimphu Bhutan.*



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๘ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๑๐๓.๓/ว ๑๙๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อบันทึกข้อมูลการวิจัย

เรียน คุณครูฝ่ายปฏิบัติการสอนโรงเรียนพุทธศาสนาวันอาทิตย์-มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำวิทยานิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อบันทึกข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(อ.ดร. ทวี : ๑๕๖)

อ.ดร. ทวี : ๑๕๖

อ.ดร. ทวี : ๑๕๖

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญป)

รองคณบดีคณะครุศาสตร์

หน่วยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน :-

นิสิตผู้วิจัย :- โทร ๐๘ ๙๗๕๐๓ ๘๔๓๐

เจ้าหน้าที่ :- น.ส.ณัฏฐา อธิภาณุ

โทร ๐๘ ๐๐๓๓ ๕๗๕๖

27 Dec 59





ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โหร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๓๐๓๓๗/ว ๓๙๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน คุณครูปฏิบัติการสอนวิชาเลือกเสรี โรงเรียนพุทธศาสนาวินเวกขันธ์.

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง "รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินเวกขันธ์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่เห็นสมควรจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญปู)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน :-

นิสิตผู้วิจัย :- โหร. ๐๙ ๓๐๓๓ ๕๐๓๐

เจ้าหน้าที่ :- น.ส.ณิชา อธิกุล

โทร ๐๙ ๐๐๓๓ ๕๐๓๐

พ.ศ. ๖๓๐๓๓๗  
๐๙๓๓๓๗/ว ๓๙๖  
๒๗ พฤศจิกายน ๒๕๕๙  
๐ ๕๗๐๑๕๐๒๐๓๖



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โท. ๐๘ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๓๐๓.๓/ว ๑๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อบันทึกข้อมูลการวิจัย

เรียน คุณครูฝ่ายปฏิบัติการสอน โรงเรียนพุทธศาสนาวินยาศรี มหาวชิราลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาลาภราชวิทยาลัย ได้รับอนุมัติให้ทำวิทยานิพนธ์ เรื่อง "รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินยาศรี มหาวชิราลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อบันทึกข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

ฉันนี้ในสัมภาษณ์  
(พระพรหมมุนีฯ เกจิวิมล)  
ครูผู้สอน

  
(รองศาสตราจารย์ ดร.สมศักดิ์ บุญบุญ)  
รองคณบดีคณะครุศาสตร์  
ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต  
สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน :-

นิสิตผู้วิจัย :- โทร ๐๘ ๙๓๒๒๔ ๘๕๓๐

เจ้าหน้าที่ :- น.ส.ณิชา อธิภาส

โทร ๐๘ ๐๐๗๒๒ ๕๓๘๖

27 Dec 2016



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โพร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๑๐๓.๓๖ ๓๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

**เรียน** คุณครูสายปัดโพธิ์กรสอน โรงเรียนพุทธศาสนาวินวาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินวาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแท้แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงน้อมกราบมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญป)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๙ ๕๗๒๕ ๘๔๒๐

เจ้าหน้าที่ > น.ส.ณัฏฐา อลากุล

โทร ๐๘ ๐๐๓๕ ๕๑๘๖

ศ. นิตยา น

(นางนิตยา นธิง ม่วงงาม).

Art & Crafting ๒7 Dec ๒๐



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๓๐๓๗/ว ๓๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๗

เรื่อง ขออนุญาตประชาสัมพันธ์เพื่อเก็บข้อมูลการวิจัย

เรียน คุณครูปฏิบัติการสอนวิชาเลือกเสรี...โรงเรียนพุทธศาสนวินสวณิก

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณ รหัสนักศึกษาคณะครุศาสตร์ ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง "รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขออนุญาตให้ท่านได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ยินดีให้สัมภาษณ์แก่นักเรียน

ไปลงประกอบในงานวิจัย

ติดต่อประสานงาน :-

นิสิตผู้วิจัย :- โทร ๐๘ ๕๗๖๑๑ ๘๘๓๐

เจ้าหน้าที่ :- น.ส.ณิชา อธิภาส

โทร ๐๘ ๐๐๓๒ ๕๐๘๖

ปลัดเอก อธิการบดี

คุณครูผู้สอนวิชาเลือกเสรี

(ทางฝ่ายวิชาการ)

๕ ธ.ค. ๒๕๕๗



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๑๔

ที่ ศธ. ๖๑๐๘๗/ว ๓๗๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน คุณครูผู้ฝึกสอนโรงเรียนวัดเสด็จ, โรงเรียนพุทธศาสนาวินวินนิต.....

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองทิพย์ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ นุญปุ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

อิน ๑/พรอมุค รม

พรอมุค อินทรสุวรรณ,

5 กุมภาพันธ์ ๒๕๖๐

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๔ ๓๗๐๑ ๕๔๓๐

เจ้าหน้าที่ > น.ส.ณัฏฐา อากกุล

โทร ๐๔ ๐๐๓๒ ๕๔๘๖

ครูพี่โสมสอน น.ม.อ.เกตุ ม.ร.ร. พุทธศร  
จ.น.อ.พ.๕





ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศอ.๖๓๐๓.๙/ว ๑๙๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เกี่ยวกับข้อมูลการวิจัย

เรียน นักเรียน โรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๙๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแท้แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ ปุณฺณ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต  
สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๘ ๙๙๙๐๑ ๘๘๙๐

เจ้าหน้าที่ยื่น > น.ส.มณี อากูส

โทร ๐๘ ๐๐๙๓ ๕๑๘๖

ดร.จ.ฉนรรักษ์ โฟล์คส์

๑.๒/๗

(สีกาษา)

ร.ร. หักโง่ ทบ. ๑

๕.๕๕๕

๕ ก.พ. ๒๕๖๗





ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๘

ที่ ศธ.๖๑๐๗๗/ว ๑๗๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน นักเรียนโรงเรียนพุทธศาสนาวินาลัย มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำศึกษานิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินาลัย มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรราชวังเป็นอย่างไรบ้างจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญบุญ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

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นิสิตผู้วิจัย > โทร ๐๘ ๙๙๖๑๑ ๘๘๒๐

เจ้าหน้าที่ > น.ส.ณัฏฐา อธิราชกุล

โทร ๐๘ ๐๐๓๑ ๕๑๘๖

๔๖๔ ทปส นามะ รัตน ๒/๓/๑

๔ น.ค.

๔.๕. (จิราพร)

กึ่งวัน

๕ ก.พ ๖๐๕๙





ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๖๓๐๓.๓/ว ๓๗๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขออนุญาตประชาสัมพันธ์เพื่อเก็บข้อมูลการวิจัย

เรียน บัณฑิต โรงเรียนพุทธศาสนาวินิจฉัย นววิทยาสถาบันมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินิจฉัย นววิทยาสถาบันมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขออนุญาตประชาสัมพันธ์ได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแท้แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญบุ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

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นิสิตผู้วิจัย > โทร ๐๘ ๙๙๙๑๑ ๘๕๓๐

เจ้าหน้าที่ > น.ส.ณัฏฐา งามกุล

โทร ๐๘ ๐๐๗๓ ๕๑๘๖

(ศษ.ศุภสิน จินฉิ่ง ป.๓/๑)  
(วิฟส)  
(วิธ)  
สิงห์  
ศธ๑๗๐๑

Cnw ๒๐๑๗



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศอ.๖๑๐๗๙/๑๙๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อกำหนดข้อมูลการวิจัย

**ผู้รับทราบ** อาจารย์ ปกเรือน ไธเกษมพุทธศาสนาวินิจฉัย มหาวชิราวุธวิทยาลัยมหาดมราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๑๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำวิทยานิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินิจฉัย มหาวชิราวุธวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อกำหนดข้อมูลการวิจัย ซึ่งเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงขอส่งมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญป)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

อ.ญ. แหวงพรวิน กอสูงเนิน ป.๕ โรงเรียนวัดกุฎีประสิทธิ์

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นิสิตผู้วิจัย > โทร ๐๙ ๙๗๑๑ ๘๔๓๐

เจ้าหน้าที่ > น.ส.มณี อากุล

โทร ๐๘ ๐๐๗๒ ๔๑๘๖

Art & Craft

๒๗ Dec ๒๐๑๖



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๘

ที่ ศอ.๖๓๐๓.๗/ว ๓๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๘

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

๑.เรียน นิกเร็น.โรงเรียนพุทธศาสนาวันอาทิตย์,มหาวิทยาลัยมหามกุฏราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหามกุฏราชวิทยาลัย ได้รับอนุมัติให้ทำวิทยานิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหามกุฏราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สอดคล้องตามที่ท่านจะกำหนด หลักสูตรฯหวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงน้อมส่งมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

  
(รองศาสตราจารย์ ศ.สมศักดิ์ ปงปิติ)  
รองคณบดีคณะครุศาสตร์  
ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต  
สาขาวิชาพุทธบริหารการศึกษา

ผ.ญ.ศิริลักษณ์ อภิชาติกุล

โรงเรียนวันอาทิตย์

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นิสิตผู้วิจัย > โทร ๐๔ ๓๗๒๓ ๘๕๓๐

เจ้าหน้าที่ > น.ส.ณัฏฐา อภิชาติกุล

โทร ๐๔ ๐๐๓๖ ๕๓๘๖

Art & Craft

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ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โพร. ๐๙ ๓๐๓๐ ๕๐๓๘

ที่ ศธ. ๒๓๐๓.๓๗/๑๓๑๐

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน นักเรียนโรงเรียนพุทธศาสนวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพินิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง "รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่แต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ ปองปาน)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ยินดีให้สัมภาษณ์และให้หนังสือรับรองไว้  
ท่านวิจัยท่าน

ผ.ศ. จ.พรอณา นามธำ

ติดต่อประสานงาน :-

นิสิตผู้วิจัย :- โทร ๐๘ ๙๓๒๑ ๘๘๑๐

เจ้าหน้าที่ :- น.ส.ณัฏฐา อากุล

โทร ๐๘ ๐๐๓๒ ๕๑๔๖

ร.ร. นร.อินทร์ ๒๐4.

โรงเรียนอ. - โรงเรียนกม.มจร.วัดเรณู



ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๓๘

ที่ ศอ.๒๕๐๓๓/ว ๓๓๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๗

เรื่อง ขออนุญาตเผยแพร่สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน **นักเรียนโรงเรียนพุทธศาสนาวินาศวิทย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย**

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำคหุขงูนิพนธ์ เรื่อง "รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวินาศวิทย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย" เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขออนุญาตเผยแพร่ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สดแต่ท่านจะกำหนด หลักสูตรฯหวังเป็นอย่างยิ่งว่าจะได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาส นี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

อิมฉัฒน์ สัมภาษณ์

อิมฉัฒน์ สัมภาษณ์

ผู้ปกครอง ๑. น. ๐๔ ๓๐๓๐ ๕๐๓๘  
๑. ๐๔ ๓๐๓๐ ๕๐๓๘

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญ)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต  
สาขาวิชาพุทธบริหารการศึกษา

ติดต่อประสานงาน >

นิสิตผู้วิจัย > โทร ๐๔ ๓๐๓๐ ๕๐๓๘

เจ้าหน้าที่ > น.สมณี อธิราชกุล

โทร ๐๔ ๓๐๓๐ ๕๐๓๘







ส่วนงาน ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มจร โทร. ๐๔ ๓๐๓๐ ๕๐๑๘

ที่ ศธ. ๖๓๐๓.๗/๓๗๖

วันที่ ๒๗ พฤศจิกายน ๒๕๕๙

เรื่อง ขอความอนุเคราะห์สัมภาษณ์เพื่อเก็บข้อมูลการวิจัย

เรียน ผู้ปกครองนักเรียน โรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ด้วย นางสาวอุไรรัตน์ นามสกุล ทองพิณิจ รหัสประจำตัวนิสิต ๕๗๐๑๕๐๒๐๓๖ นิสิตระดับบัณฑิตศึกษา หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา ภาควิชาบริหารการศึกษา คณะครุศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ได้รับอนุมัติให้ทำดุษฎีนิพนธ์ เรื่อง “รูปแบบการส่งเสริมความสุขด้วยภูมิปัญญาท้องถิ่นสำหรับนักเรียนโรงเรียนพุทธศาสนาวันอาทิตย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย” เพื่อเป็นส่วนหนึ่งของการศึกษาค้นคว้าตามหลักสูตรดังกล่าว

ในการศึกษาวิจัยเกี่ยวกับเรื่องนี้ หลักสูตรพุทธศาสตรดุษฎีบัณฑิต สาขาวิชาพุทธบริหารการศึกษา พิจารณาแล้วเห็นว่าท่านเป็นผู้มีความรู้ความเชี่ยวชาญในเรื่องนี้เป็นอย่างดี จึงขอความอนุเคราะห์ให้นิสิตได้ดำเนินการสัมภาษณ์เพื่อเก็บข้อมูลการวิจัย ซึ่งจะเป็นประโยชน์ทางวิชาการต่อไป รายละเอียดปรากฏตามเอกสารที่ได้แนบมาพร้อมแล้วนี้ส่วนวัน เวลา และสถานที่ที่จะให้สัมภาษณ์ สุดแต่ท่านจะกำหนด หลักสูตรฯ หวังเป็นอย่างยิ่งว่าจักได้รับความอนุเคราะห์ด้วยดี และขอขอบคุณในความเอื้อเฟื้อทางวิชาการมา ณ โอกาสนี้

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป

(รองศาสตราจารย์ ดร.สมศักดิ์ บุญป)

รองคณบดีคณะครุศาสตร์

ผู้อำนวยการหลักสูตรพุทธศาสตรดุษฎีบัณฑิต

สาขาวิชาพุทธบริหารการศึกษา

ขอเชิญให้ท่านมาพบที่สถานและสภาพที่

เพื่อไปประกอบงานวิจัย

ติดต่อประสานงาน :-

นิสิตผู้วิจัย :- โทร ๐๔ ๓๗๖๓ ๘๔๓๐

เจ้าหน้าที่ :- น.ส.ณัฏฐา อาภากุล

โทร ๐๔ ๐๐๗๖ ๕๑๘๖

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ผู้อำนวยการหลักสูตร

สาขาวิชาพุทธบริหารการศึกษา

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- 2004** Developing the Learning Process and the Associated Skills of Teachers to Promote Tourism: A Case Study of Schools in Tha-li District, Loei Province
- 2007** Developing the Lesson Plan Writing Process to Support the Teacher in Promoting Tourism Lesson Plans: A Case Study of a School in Tha-li District, Loei Province
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