

CHAPTER 2

Related Literature Review

In this study, the researcher had reviewed the literatures and researches related to the study topic to gain understanding of the essences related to the study. The review was done on the following concepts and principles.

2.1 Concepts on Curriculum Development

2.1.1 Definition of Curriculum

2.1.2 Guideline for Curriculum Development

2.2 Concepts on Happiness

2.2.1 Definition of Happiness

2.2.2 Types and Hierarchies of Happiness

2.2.3 Happiness Assessment

2.2.4 Happiness Development

2.3 Concepts on Contemplative Education

2.3.1 Meaning and Significance of contemplative education

2.3.2 Principles or Concepts of Contemplative Education

2.3.2 Practical Guideline for Contemplative Education

2.3.3 Contemplative Education and Thai Higher Education Provision

2.4 Linkage to Human's Life, Education, Contemplative Education, and Happiness Development

2.4.1 Essence and Significance of Human Life and Education

2.4.2 Contemplative Education and Human Happiness Development

2.5 Action Research

2.6 Satisfaction with Learning

2.7 Related Researches

2.8 Research Conceptual Framework

2.1 Concepts on Curriculum development

2.1.1 Definition of Curriculum

Many educators or academics had defined the term curriculum in variety ways. The Thai term was translated from the English term curriculum which evolved from the Latin term currere which was referred to the course to run (Chaijirachayakul, 1986). Another educator, Uttaranan, (1989) had noted that, in English, there were 2 terms, Syllabus and curriculum. Syllabus was referred to an outline and summary of the topics to be covered by the instruction. The term Curriculum was referred to all the courses set up by the educational institution. Moreover, there were many other people who attempted to define the term curriculum. These definitions included curriculum were the courses to learn, the expected results of the learning, expected opportunity for engaging in the activities, learning opportunity set, learner's authentic actions, or learner's authentic experiences, etc. Lewis & Miel (cited in Chanpan, 1999) defined curriculum as a set of intentions related to the opportunity in co-engaging in the activities with others along with other activities. The intention covered essences, information, process, techniques, and values of the individuals who would take the education during a certain period of time in a certain place. Ornstein & Hunkins (2009) had defined curriculum in 5 aspects as follows:

- 1) Curriculum was the plan to achieve the goals of success. This definition was based on the concepts proposed by Tyler and Taba who had been widely known.
- 2) Curriculum had been widely defined to cover all experiences of the learner gained from both outside of and inside the school.
- 3) Curriculum was the educative system used with the individuals both directly and indirectly.

- 4) Curriculum was referred to the space for knowledge searching covering the foundations, knowledge, principles, theories, and researches.
- 5) Curriculum was referred to all the courses such as mathematics, English, history, and science, for example.

Two more senior educators had defined the term curriculum in an interesting way. The first one was Hilda Taba, a curriculum specialist who had pushed forward for the curriculum reform and who was the lecturer on education and was doctoral student under the supervision of the widely known John Dewey. Taba conducted his doctoral dissertation titling *Dynamics of Education: A Methodology of Progressive Educational Thought* and later on wrote a book titling *Curriculum Development: Theory and Practice*. In such book, the author defined curriculum as the set of various experiences provided by the school and teachers to have the learners changed along the set goals (Taba,1962). Another was Carter V. Good, the former Dean of Teacher College of Cincinnati University, who had defined curriculum in 3 ways as follows (Good, 1973):

- 1) Curriculum was the system or sequence of courses to learn to finish the study on such curriculum.
- 2) Curriculum was the whole project covering the course content and instructional equipment set by the school to assure the learner fulfilling all the requirements of such curriculum to get the certificate or degree before entering the profession.
- 3) Curriculum was the sets of courses and experiences in which the learners could actually learn or all the experiences organized by the school along the societal changes, academic progress, the learner's needs, etc. all of which serving as the framework for identifying content and experiences along the set goals.

Posner (1992) defined curriculum in six common concepts as follows:

- 1) Curriculum was the scope and sequence of the contents to be learned by the learners including the instructional and evaluative guidelines.

- 2) Curriculum was the instructional or course organization or the syllabus which included goals, principle and rationales of the curriculum, and all the contents to be taught as well as other components appeared in the general instructional plans covering all the instructional plans for such course.
- 3) Curriculum was the outline of all the contents to teach or to have the learners learn which had been organized in sequence.
- 4) Curriculum was referred to the textbooks used by the instructor in teaching or having the learners learn. It was the guideline for day-to-day teaching and all the instructional materials.
- 5) Curriculum was the course of study all of which was to be learned by the learners.
- 6) Curriculum was the planned experience set by school to occur to the learners covering academic, sport, emotional, and social aspects.

From the definition provided for curriculum by the academics mentioned above, it could be concluded that curriculum was the set of experiences systematically organized with sequence and goals for developing the learners towards the set goals. In this research, the researcher had to develop the syllabus for the course on science and art of building up happiness as a general education course in the undergraduate study program of all the faculties or institutes under Chiang Mai University. The course was a general education course from humanities and social sciences to help develop the students to achieve the goal set the details of which would be later taken care of.

2.1.2 Guideline for Curriculum Development

Curriculum development was the attempt to make the existing curriculum better or to organize a new curriculum basing on the old ones. Curriculum development was regularly carried on by educators or teachers becoming their habit. It would take place when there had been some societal changes to assure the learners enhance their experiences through it and to apply such experience and knowledge in developing themselves and the society. The curriculum

development no matter was the new or old one would occur when there were some changes in various aspects as follows (Suwannachot, 2001).

- 1) When there were academic changes at the societal or global levels.
- 2) When educational policy, philosophy, and development scheme had changed.
- 3) When the users and clients of the curriculum which included the administrators, teachers, students, and parents had called for it.
- 4) When basic information of the community and society indicated they had changed.

Tyler (1949), a widely accepted educator, had proposed the concept of curriculum development in an interesting way. He suggested the curriculum development should start from the following 4 main questions:

- 1) What were the goals aimed at by the school, university, or curriculum developers in implanting onto the learners?
- 2) Which set of experiences able to satisfy the needs of the learners and at the same time relevant to the goals of education and the curriculum set ?
- 3) How to effectively provide such experiences?
- 4) How to measure and evaluate if the curriculum had achieved the goals set?

Taba (1962) had recognized the significance of the curriculum development. It had to be conducted through the clear steps and process. He recommended that the curriculum development had to follow the 7 steps as follows:

- 1) It started with the need assessment or surveying the needs of the society and the learners.
- 2) Clearly identifying the objectives of the curriculum to be developed after the assessment of the the learner's needs.
- 3) Selecting all contents of the curriculum basing on the identified objectives. Besides being relevant to the objectives, the contents had to be reliable and significant to the learner's learning as well.

- 4) Organizing the contents to assure their continuity and linkage and suitable to the maturity, ability, and interest of the learners.
- 5) Analyzing all of the learning experiences and processes to assure their relevancy to the objectives and contents of the curriculum.
- 6) Setting the learning experiences considering the nature of the contents to assure the the learner's learning or experiences and the sequence of the contents.
- 7) Identifying the things to be evaluated and how to evaluate them. Decision had to be made on what to evaluate to check the achievement of the goals set in the curriculum. Besides how to evaluate, the evaluative instruments had to be identified as well.

In this research, the researcher had carried out the curriculum development basing on Taba's curriculum development principles as they had clear and concrete procedures whose details would be mentioned in chapter 3 on the 3 phases of research procedure.

2.2 Concepts on Happiness

2.2.1 Definition of Happiness

From the literature review on happiness, it was found that there were many who had defined the term happiness in an interesting, understandable, and considerable ways. Each of them who had defined the term had relevant knowledge and life experiences. The researcher would like to present them beginning from the eastern philosophy particularly that of Buddhism which included Theravada, Mahayana, or Wacharayana sects. In the researcher's view, the eastern science and philosophy were clear and relevant to the contemplative education concept. In looking through the history of the contemplative education which would be analyzed in detail later on, it was found that the initiators and initial developers of the contemplative education had cited the principles from Watcharayan School of Buddhism from Tibet. The researcher had reviewed the conceptual development as follows:

Matthieu-Ricard (2009) had defined happiness in the book entitled *Happiness: A Guide to Developing Life's Most Important Skill*. The author defined happiness as the time of being pleasant with the growth on working and the alleviation of suffering. When this was the case, the experience on the other end was the happiness which would peak in but was an illusory one. Matthieu had also defined happiness as the please truth.

Another western thinker, Richard Layard (2007) had concluded the meaning of happiness in a short statement in the book entitled *Variety of Findings by the New Science of Happiness*, and contended that happiness was a good feeling and the wish to maintain such feeling.

Mongkol, Apichai, et al. (2001), had concluded the definition of happiness as the one similar to that of mental health. They said that in the present Thai societal context, mental health and happiness were of the same issue. Happiness was the state of happy life resulted from the ability to solve the problems occurred in during the life maintenance. The individual had the capacity on self-development to maintain the good life covering the good things within the mind, under changed social conditions and environments. It is evident that the main framework for the study and defining happiness was adopted from that on mental health proposed by the World Health Organization, a western academic concept.

Moreover, there had been some definitions provided by many European and American thinkers and academics such as Aristotle, an ancient philosopher, who shortly defined the term happiness as the meaning and goals of human life. All goals of human life or meaningful life maintenance was for happiness. Ketchain, Lionel, had defined happiness as the state of having good health within mind or spirit which was he condition within each individual. Another thinker, Spock, Benjamin Spock, defined happiness as the product of the individual's action that made him/her self-fulfilled (Lyubomirsky, 2008; Leonhardt, 2011).

The above mentioned definitions of happiness were cited from the concepts or perspectives of western thinkers which were various and some of which were clear while the others were not. Some seemingly focused more on the goals or factors of happiness. However, there were many happiness definers studied and attempted to understand by the researcher. From the analysis, most of the perspectives or assumptions of all these thinkers fell upon those of Buddhism either of Theravada, Mahayana, or Wacharayana sects. All these thoughts were synthesized by the thinkers both of the West and the East and integrated with their original thinking and came up with the perspectives on happiness along with its definition. These perspectives or definitions could be summarized as follows:

Thich Nhat Hahn (2012), a Vietnamese Buddhist monk in Mahayana, Zen sect, who had mobilized the Buddhist people to relevantly and integrally apply Buddhism in their everyday life had defined happiness in a short phase as the happiness was here and now.

Matthieu-Ricad, who was once a geneticist but later turned to become a priest and travelled to study Buddhism in Himalaya mountain areas for almost forty years, had concluded happiness along the eastern perspective in an in-depth way. He defined happiness as in-depth pleasure stemmed from a good mental health. This was not just a contemporary pleasant or emotional rise but the maintenance of the best condition. Besides, he also noted that happiness was a worldly way of interpreting things. To him, it was hard for us to change the world but the way to view the world could be changed at any time (Matthieu-Ricad, 2009)

Phra Brahmaganabhorn (2010) had defined happiness in concise and understandable way linking to many other aspects of happiness. He defined happiness as the actualization of the needs such as the need to take a bath. After taking a bath, the person could obtain the happiness. When one wanted to eat something, when he/she did, the happiness occurred. Whatever an individual had wanted, after he or she got it,

happiness would be resulted. It could be said that happiness was the feeling of glad or satisfaction. When one had seen, heard, listened, smelt, tasted, or thought about, he or she would derive happiness. It could be concluded that happiness was the glad or satisfaction when the 6 sensing organs – eyes, ears, nose, tongue, body, and heart had been satisfied with what he or she had wanted. Phra Brahmaganabhorn regarded this kind of happiness as the basic level of happiness. It was a worldly or materialistic or sexual happiness. He had cited many instructions of the Lord Buddha and suggested that happiness had many levels and types. Happiness could be developed. In conclusion, it could be said that Buddhism had taken that happiness had variety and happiness was the condition to be developed. Developing happiness then had become an issue to be well thought about. In general, it could be said that Buddhism was the system of happiness development.

Moreover, there were many more thinkers who were Buddhist philosophers in either Theravada, Mahayana, and Wacharayana sects, who had defined happiness in a clear and understandable though some interpretation was needed. Some defined the term implying the goals of human life in general. After reviewing all these, the researcher had found that all the definitions shared similar essences but with different wording or focuses. The 14th Dalai Lama, for example, had stated under the topic on the rights to have happiness in the book entitled *The Art of Happiness* which was the book to tell stories and organize variety of essences concerning human's life, happiness, and suffering, deducted from the conversation with Dr. Howard C. Cutler, a psychiatrist of Phoenix, Arizona, and His Holiness The 14th Dalai Lama . Dalai Lama said that “I believe that the real goal of human beings is to search for happiness was clearly the case, no matter the individual has believed in any religion or not, or if does, in any religion, we all have wanted to find the better things for life. Hence, I believe that every human wants to approach happiness which is the goal of everyone's life.” The true or supreme happiness according to Dalai Lama was not the pleasure gained from

owning consumable objects or things as held by most people as happiness. Dalai Lama contended that this type of happiness generated only the worldly or sexual pleasures which were not certain. It exists today but might be away the next day causing the people to continue searching for it. His Holiness continued insisting that the supreme happiness could be the case only when the individual had reached the detachment condition which had no more suffering. That was the true and sustainable happiness. This kind of happiness could be derived through mind practice (Lama 14th & Howard C., 2004). This view was along a Buddhist proverb “Nivarana Parama Sook” or Nivarana Ultimate Happiness. This detachment state mentioned by His Holiness Dalai Lama was the Nivarana. Many Buddhist thinkers similarly said that the worldly happiness or sex-driven happiness was the result of satisfaction from owning or consuming things or satisfying sexual drive which was not a true, certain, sustainable, nor reachable happiness. Every of us liked to go for it. Such life was happy at all time as did the individuals. Nonetheless, there were some signs of suffering on their face. If we had burned down the desire, we could then achieve the real happiness. If such desire had burned down us, we would be all gone. He used the similarly pronounced term “Sook” which could mean happiness or suffering at the same time. Similar note was also done by Phra Dhammapitaka who stated in a Buddhist teaching book on the topic on how life should be. Phra Dhammapitaka said that the term happiness was the same with “Boon” which could be regarded as the nick name of happiness. In the meditation, the wish to have happiness was a prime factor to help one concentrate to reach the ultimate goal of Buddhism or Nivarana which was the supreme happiness. In general, it could be concluded that the happiness, in the Buddhist view, was not a worldly or sex-driven happiness but the Logutara Sook or Dhamma Sook. Regarding this, Phra Phrommgalajaraya (Ven Pannananda Bhikkhu), had concisely concluded that such kind of happiness was the peacefulness or calm mind. He insisted that the true happiness was the

calm mind. The ultimate happiness was when one had detached in the selfless condition – no ours no theirs. It was a non-self-existence with no cycle of birth and death but to reach the Nivarana – the supreme happiness. (Phra Dharma Kosajan - Buddhadasa Bhikkhu, no date; Phra Dhammapitaka, 2004).

Many Buddhist thinkers had discussed the term happiness and defined it in an understandable way linking to the present situations such as Phra Maha Wutthichai Wachirametee happiness who defined the term as the physical and mental balances – with disease-free body and worry-freed mind. Happiness would occur to anyone who were fulfilled with these two states. The Honorable monk, however, focused more on the mind side by concluding that happiness was the state in which the individual had not no worrying mind (WWM, 2010a). Meanwhile, Phra Paisal Visalo (2010) had stated in the book entitling True Happiness Through Wisdom saying that happiness was the healthy condition of both body, mind, and society. He further stressed that the mind could be further divided into 2 aspects – mental and intellectual aspects. He also emphasized the intellectual happiness which included having the right knowledge and thoughts. Though one had healthy state covering that of body, mind, and society, he or she would not be able to happily maintain life if intellectual happiness was absent. This was because intellectual happiness would help the person maintain life through the use of thought and reasoning to solve the confronting problems or be free from the suffering as well as know how to do achieve the success by intellectual and self-reliant approaches. It could be said that the physical, social, and mental happiness required the intellectual happiness as the base as intelligence facilitated people with good and correct thinking, and valid perception leading to a pleasant, joyful, and clam minds without anxiety and had motivation and internal security assuring good physical health, strong body, without sickness, leading to the social happiness in that the person could spend life to co-exist with the others in a smooth and unifying ways through friendly mind. All these were the true happiness

in the life maintenance under the existent social and environmental conditions. Phra Kanchit Kunavaro, another Buddhist thinker, had defined the term happiness as the comfort, joy, and pleasant body and mind. Happiness could range from the sex-related happiness to the Sanyawethayitnirotha Samapattisook which was the ultimate level of happiness at Sanya and Wethana states (CE Center, 2010). The state mentioned by the above thinkers, in fact, was of the detachment or Nivarana.

From reviewing the literatures on definition of happiness, it was found that the definitions of happiness were various. Some of them were simple and concrete while the others were profound and abstract to fit the type of happiness being defined. In this research, the researcher had scoped the essence and meaning of happiness limiting to the happiness at the sex-driven happiness or basic happiness of all common people. It was the happiness by which the students learners who were ordinary people should obtain or develop for themselves under the conditions and context of life spending on the campus and everyday life maintenance. The researcher had concluded the meaning of happiness from reviewing the literatures concerning definitions of happiness as well as the levels or types of happiness from the conception of western and eastern thinkers as follows. Happiness was the condition of the learners who felt pleasant, joyful, fulfilled, and calm. They were proud of themselves and had ability to build up relationship with others, solve the problems in their everyday life both in adjusting themselves to the university study and to other conditions. They also had the capacity to develop themselves to have good life quality, be able to learn things with critical mind, acquire internal growth within their mind, with mental competency and quality.

2.2.2 Types and Hierarchies of Happiness

Type of happiness was partly mentioned in the above section on defining the term happiness. Western conception, however, had not explicitly classified it. From the analysis on the western-defined happiness, it was found that it

involved mostly with the worldly happiness. It was the happiness gained from the satisfaction of one's needs. Phra Brahmaganabhorn regarded this type of happiness as the happiness gained from the need satisfaction. Buddhism had clearly classified the types of happiness and provided details at the levels of happiness. As having been given sermon by the Buddhist monks, happiness had 2 types – the worldly happiness or body-satisfying happiness and the morality-driven happiness or Lokuttarasook. This was once described by the Lord Buddha and was evident in every section of Anguttara-Nikaya scripture. The Lord Buddha had classified happiness as type and level of dichotomies such as ordinary people's happiness vs monk's happiness, Kama Sook vs Nekhamma Sook, and Lokeya Sook vs Lokuttara Sook. The type also included Lokeya Sook vs Lokuttara Sook as well as Airya happiness vs common people's happiness, for example (Phra Dhammapitaka, 2004). In general, happiness could be classified in 2 types, and 3 understandable hierarchies (Phra Brahmaganabhorn, 2010) as follows:

Type 1: Happiness as a consequence of desire gained – this type of happiness could be further classified into 2 hierarchies :

- 1) Happiness after desire gained: Hierarchy 1: It was the happiness from the common desires which were the needs to take or to own, to be, or to destroy, which were – on the bad side as the they were the selfish desire – the need to be pleased, to take, to win, to be or not to be, etc. This kind of needs was not for good purposes but the bad ones.
- 2) Happiness as the consequence of desire gained: Hierarchy 2: It was the happiness from desire of the good or constructive needs or good wish such as the need to learn, the need to do the good things, the need to manage, the need construct, for example. This kind of need was to look for the good conditions for good, beautiful, and the perfect things to follow. It was then the needs for good things.

Type 2: Happiness without desire gained: Hierarchy 3: This level was the highest level of needs. This kind of happiness could be the happiness at all the time. It could be classified as Lokuttara Sook or morality-driven happiness. Phra Brahmaganabhorn had compared both levels of happiness as the true happiness as it was a scratch at the right spot. The 3rd level of happiness was also the true happiness as there was no spot to be scratched. This could be further interpreted that happiness at level 3 would occur to those with minimal desire, those who could reduce the desire or turn away or attempted to get rid of the desire to the point there was no desire left becoming the person who did not want to get, or did not want to be. Though having got or not got those things, they would not be suffering. They had no self and no theirs. For them, there was not ours or theirs. If one could become such, he or she could access the ultimate happiness which was the detachment or accessing the *Nivarana*. The question was, however, in reality of the present human world, how many people could come up at that level. Hence, only when individuals could reduce their desire or Sakkaya Thiti – the sense of ours or theirs, as much as possible, they would easily access the 3rd level of happiness and be developed to go higher and higher which would not be beyond the people's capacity nor beyond the reality. In the recent past and present, there had been some though quite a few who could put into practice such good and moral things or those who had woken up and served as the models not only the monks but some were of ordinary people.

Besides, Buddhism had clearly classified happiness in 10 hierarchies along its sophistication. (Phra Dhammapitaka, 2004; CE Center, 2010) as follows:

- 1) Kama Sook – This was the happiness driven by 5 sensual drives which made the person feel want to try. It dealt with the sensual pleasures and sensual objects, regarded as Watthu Kama leading to 5 kinds including form, sound, smell, taste, and touch.
- 2) Prathammayan Sook – This was the happiness created by Yanna or Smabut. It was the induced through the concentration.

When mind was trained, the preliminary concentration or Khanika Samathi would be resulted. When concentration was more, the emotion would be visual leading the Uppajaraya Samathi level which was not yet the Chana. When the training had reached the level where emotion was free from sex or other kinds of sin to reach the preliminary level Chana called Pathom Chana which was the preliminary level of Chana happiness of – the happiness without dependence on the five kinds of Kama Khun. This was the time when mind was free from the 5 kinds of worries. Pathomma Yana was composed of Witok, Wicharn, Piti, and Akakkhata. At this stage, the person would be with conscious mind or concentrating emotion which included having worry and reviewing it to see if all constitutes of the concentration were all there or valid called Wicharn. This state of mind was full of pleasance called Piti and the happiness through body and mind which had not occurred before. It was the fine happiness and Akakkhata or unified mind. That is the emotion fallen exclusively on worry, thinking, glad, or happiness without intrusion of any other kind of emotion. However, though it was Yana Sook, happiness or Chana at this level was not sustainable but depreciated as it had been intruded by the 5 types of Nivorana. This Nivorana or the 5 kinds of emotion had been with our mind for a long time to the point regarded as close companion – the sin attached with us for thousands of lives. These included 1) Kama Chantha – the satisfaction with form, taste, smell, sound, and touch which were typical features of emotion; 2) Phayabath – the anger and the forever need to fight back; 3) Thinmeetha – the sleepiness occurred during the concentration maintenance; 4) Uthajjakukkujja – distraction and annoyance; and 5) Wijikittcha – the hesitation and doubt on the result of the concentration mind training if it would yield the expected outcome. Thus the person had to train his/her mind to

reach higher level of Chana meaning the higher level of happiness.

At this point, there should be further consideration to what extent the ordinary people or students of this age would believe in or understand about happiness which was non-sexual as the Yana Sook was seemingly beyond their access. Nonetheless, as mentioned above, the fine or non-sexual happiness could be accessed by ordinary people should they have faith, belief, comprehension, and training along the appropriate approach no matter it was the mind calming down or concentration. Though ordinary people could access the happiness beyond the sexual level, only few of them could. Though sex-related happiness would have adverse result or suffering later, if the individual could know how control his/her mind to modestly and appropriately acquire the happiness, it would be good enough. The detail on this would be more discussed later. For happiness at the hierarchies higher than Paramacharn, there were 8 hierarchies which would be briefed from 3) – 10) as follows:

- 3) Thutiyacharna Sook – This was the happiness created by Thutiyacharn which was composed of Piti, Sook, and Akakkhata.
- 4) Tatiyane Sook – This was the happiness generated by Tatiyacharn which was composed of Sook and Akakkhata.
- 5) Chatutathacharn Sook – It was the happiness generated by Chatutathacharn which was composed of Ubegkha and Akakkhata. The happiness from levels 2-5 was Pathommacharn Sook up to Chattunacharn Sook as Ruppacharn which was the Charn that still depended on form or the happiness from 4 Rupacharn forms.
- 6) Arkasanaijayatanasamapatti Sook – This was the happiness generated by Arkasanaijayatanasamapatti which was totally beyond the form attachment.
- 7) Winyananjayatanasamapatti Sook – This was the happiness generated by Winyananjayatanasamapatti which was concerned

with the indefinite spiritual entity.

- 8) Arkinyajanyatanasamapatti Sook – This was happiness generated by Arkinyajanyatanasamapatti which focused on nothingness condition.
- 9) Newasanyanasanyayatanasamapatti Sook – This was the happiness generated by Newasanyanasanyayatanasamapatti which was either of Sanya-required nor non-Sanya-required condition.

The happiness from level 6– Arkasananjayatanasamapatti Sook up to level 9 – Newasanyayatanasamapatti Sook was happiness basing on Charn but it was not the Charn that did not required form. That was why it was called Arruppacharn happiness. Regarding Ruppacharn and Arruppacharn, a brief explanation was that Ruppacharn was the charn which still required the form and the base of emotion concentration. Meanwhile, for Arruppacharn, the mind directing or concentration did not require form but the non-form as the point for concentration.

- 10) Sanyawethayitanirothasamapatti Sook – This was the happiness generated by Sanyawethayitanirothasamapatti which was the condition of closing down all the Sanya and Wethana.

Besides classifying happiness in such types and levels, Phra Kanchit Kunavaro (CE Center, 2010) had reclassified happiness into new types and levels which were not so plentiful relating to the person who consumed happiness. This classification set the happiness into 3 types and hierarchies as follows:

- 1) Kama Sook – the happiness type and level was consumed by various people from ordinary one to the Arriya person at Sodaban and Sakathakhami levels.
- 2) Yanna Sook – This type and level of happiness was consumed by ordinary people to Arriya person of all levels from Sodaban upto Orrahan ones. Each of them could consume any level of happiness depending on the Charn they had obtained. Ordinary

people could only consume up to Pathommacharn Sook while Ariya person at Orrahan level could consume the happiness up to Newasanyanasanyayatanasamapatti Sook and could consume the highest level of happiness.

- 3) Nipphanna Sook – The ones who could consume this type of happiness were all the Arriya persons depending on their level of Samabatti obtainment. At Nirothasamapattiphol level which opened for one to obtain Sanyawethayitnirothasamapatti Sook could be accessed only by Phra Arnakhami and Phra Orahan who had reached Samabattiti or level 8 Charn which was the highest Arropacharn level or had to pass this level of Charn.

As mentioned above, ordinary people could develop their mind to access the happiness at the levels beyond sex-related happiness level though only few could do so and such happiness would not yield only negative consequence or suffering later on. If the individual could control his or her mind to have happiness from consuming the initial level of happiness in a sufficient or neat ways, there would not be any bad consequence on either him/herself or others. It would be a good idea to discuss on the *Kama Sook* in detail. Phra Dhammapitaka (2004) had interestingly noted that all the 10 levels of happiness mentioned above were all happiness but was more discriminatingly discussed of its better, finer, and neater forms along the levels. The initial levels of happiness were sex-related or attached also with some sufferings. At higher level, the happiness was finer and purer and its bad side or suffering relatively decreased. It was necessary to view or attempt to understand such happiness in realistic sense and look at both good and bad things about it. This included its benefits or *Assatha* and costs or *Teenwa*. The individual should know how to find the way out or the escape from it or a freer or better way which was not totally constrained by its good or bad sides known as *Nissarana*. Having realized the adverse consequence or bad side of the initial level of happiness or rough happiness which was not so fine, the individual could feel bored of or cease to be attached to such level of happiness before turning his or her mind to find the

happiness at higher or finer level of happiness. However, regarding the ordinary people, most of them were still attached to the sex-related happiness. Even the Sodaban monks might still be attached to the sex-drive or sexuality or were still fascinated with the form, sound, odor, taste, and touch – one of the five *Niworana* as mentioned above which would hold him or her back from realizing the *Charnna Sook* at *Pathommacharn* or the attachment with the *Kammacharnttha* which as the obstacle to the *Pathommacharn* as regarded by Ven Luangpor Lursi Lingdam.

Considering happiness basing on *Kama Sook*, Phra Dhammapitaka (2004) had stated that in Buddhism there were views concerning the consumption of sex-related happiness that the consumption of the sex-related happiness could be done on the worst to the best bases as follows:

- 1) The worst consumption of sex-related happiness – This was the consumption in an immersing way focusing on the searching for the thing and pleasing oneself with various kinds of consumption such as spending most time of the day for finding things to eat to please the mind without concerning with natural laws or body's needs. Another extreme was immerse in sex by finding the new ways of sexual satisfaction and had never reached its sufficiency. The individuals would try to search for or arouse him/herself to be sexually active at all time. It was not eating to feed the body or sexual engagement for reproducing children or for basic need satisfaction to the point of being abnormal.
- 2) The good level of consumption of sex-related happiness – This was the consumption of sex-related happiness basing on certain level of morality though still had a far way to go to finely realize happiness. It was the normal sexual satisfaction by accepting and realizing the fact that this sex-related happiness would always be with some suffering. That is he or she could see both the good and bad consequences of such happiness consumption before trying to maintain one's life or have the least happiness to get the

least bad consequence or problem from sexuality. He or she should be too much attached to it but be sufficient. They still lacked of fine happiness consumption to be alternative to the consumption of rough happiness from sexuality such as eating or having sex or consuming other kinds of sex-related happiness through eyes, ears, tongue, and body, opening the chance for them to fall down to the worst level of the sex-related happiness.

- 3) The best consumption of sex-related happiness – At this level, one could know how consume sexual happiness and at the same time know how to finely consume such happiness. This was the level of happiness that was higher than that of sex-related happiness. The fine happiness would be the protector and assurance of sexual satisfaction within moral framework to have sex with morality not to cause the problems for one's self or others, realize the disadvantages of such sexual happiness, be sufficient in consuming it, and not to be too obsessed with it, etc. The person should find happiness from having sex with his or her sex partner and try to gain the best satisfaction from it. Similar pattern should also be carried out in consuming other kinds of sex-related happiness. Maintaining one's life along these principles, the individual would progress in life and continuously try to find a finer type of happiness. Persons with this level of sex-related happiness consumption would have the opportunity to develop oneself to become a civilized person or Ariya Bukkhol or at least could access or get in touch with Charnna Sook from Pathommacharnna Sook and up. The chance to fall down to consume the worst level of sex-related happiness consumption would become very minimal if the person was not too careless.

In summary, in classifying type and hierarchies of happiness in an understandable way and linking to the happiness consumers, there were 3 types of happiness which could imply its level as well. This conception should be more understood by the people in general. What was important was that this

research was aimed at developing the learners to access the happiness at Kama Sook level and could consume the happiness at the best level. If all these aims were achieved, it would be regarded the highest level of effectiveness. However, there is still the need to have the learners know, understand, and get in touch with the finer happiness which is higher than that of the sex-related happiness. This would require the learning and practicing approaches which would be in more details on the section on happiness development.

2.2.3 Happiness Assessment

Happiness is an abstract construct and could not touched, measured, or evaluated with any scientific instrument available at the present, unlike the heat or temperature which is concrete. Looking at human parts, we see their body which covers from head to toes and their mind – the internal thinking and feeling mechanism. From all these discussions on the essence, significance, definition, and types and levels of happiness, it was apparent that happiness was difficult to assess as it was abstract and dynamic along the changes like other abstract things or variables such as tension, anxiety, hope, satisfaction, for example. However, there were attempts to construction the instruments in terms of test, evaluative or assessment forms, to concretely measure all these variables and came up with some psychological tests whose validity or reliability depended on various factors such as the quality of the instruments and, most importantly, the understanding and cooperation on parts of the ones who were being assessed. This was also the case for happiness. From the literature review, there had been some attempts to assess it in a concrete term. The result of such measuring instruments came up in scores ranging from the lowest to the highest with the different scales set by the instrument developer.

Some of these instruments are as follows:

- 1) Subjective Happiness Scale: SHS – This scale was developed by Lyubomirsky (2008) a professor specializing on psychology of University of California, USA. The scale was composed of only 4 questions each of which got the score from 1 to 7 where 1 meant the respondent evaluated him/herself on the question at the least

level, and meant the respondent's situation was as in such question 7 at the most level. These 4 questions were:

- 1.1) In general, I think I am the person who is with happiness;
 - 1.2) Comparing to most of my friends, I think I have happiness,
 - 1.3) People in general who have happiness would enjoy their everyday life maintenance and are happy with every thing encountered. When thinking about yourself, at what level you are like this.
 - 1.4) People in general who have no happiness, though they are not in sad moment, they could not be happy with whatever that should make them happy. Considering yourself and judge to what extent you are like this.
- 2) The Oxford Happiness Questionnaire: OHQ – This questionnaire on happiness was composed on 29 items 17 of which were of positive statement and the rest was of negative ones. Respondent was to look at each statement and judge if he or she agree with it and put down the number to represent his or her agreement from 1 to 6 covering totally disagree (1) moderately disagree (2), fairly disagree (3), fairly agree (4), moderately agree (5), and, totally agree(6). The statement in the items were, for example, “I feel warm in the midst of people,” “Life is good thing,” “I have not realized this world would have been this pleasant,” “I have not thought I had any attraction,” and, “I have a lot of happiness.”
- 3) The Thai Happiness Indicators: THI – This form for evaluating happiness was developed by Mongkol, Apichai, Hathaphanom, Watcharee, Chetchotisak, Passara, Chalawkul, Wannaphapha, Panyoyai, La-iat, and, Suwannacheep, Sucharit, (2001).

It was the happiness self-evaluative form constructed along the WHO's mental health framework which had defined mental health similarly to that of happiness. According to WHO, mental health was the happy life condition resulted from the competence in managing problems in maintaining life, had capacity to develop oneself to have good life quality. These definition set the framework for Department of Mental Health for setting up the indicators for the happiness of Thai people. At the present, such evaluative form had been developed and revised to by reducing the items down to only 15. In each of these items, the respondent had to choose the answer choice that best represented himself or herself. Each item had 4 answer choices: 1) Not at all, 2) Little, 3) Much, and, 4) Most, to mean the respondent had no, little, much, or most situation, syndrome, feeling, or disagreement with such issue, respectively. Examples of the statement were, for example, "You have felt that your life is full of happiness," "You feel proud of yourself," "You are satisfied with your look," "You have good relationship with your neighbors." "You feel happy in helping the others to overcome their problems," and, "You have time to relax."

Besides the assessment of happiness by using the instruments as mentioned, there were some comparison or assessing other variables which were opposite of happiness such as tension, depression, anxiety, etc. If the individual had high level of all these emotional conditions which were on suffering side, it could imply that his or her happiness would not be much or not at all which could be of a serious case of psychiatric sickness. The depressive syndrome assessment form created by the Center for Epidemiologic Studies Depression Scale: CES-D, for example, was composed of 20 questions on emotion, feeling, and depression, with four answer choice each. The form was to evaluate the frequency of having the feeling and behavior in certain way in the past week. In each of the questions, there would be choices basing on frequency starting from Not at all or less than 1 day (0 point), 1-2 days (1 point), 3-4 days (2

points), and 5- 7 days in the week (3 points). Examples of statements in such questionnaire were “I am annoyed by certain thing on which I was not before”, “I feel depressed,” “I feel afraid,” and “I feel lonely” (Lyubomirsky, 2008).

There were the evaluations on other feelings or emotional conditions which were similar to happiness which could be used to infer if and how the person had happiness, such as those on mental health, life quality, satisfaction with the study or work, hope, self-esteem. emotional quotient (EQ), and resilience quotient (RQ), for examples.

In this research, the researcher would assess happiness of the students using the evaluative form developed by the researcher through reviewing the literatures related to happiness and operational definition of this research. The assessment employed Likert Scale composing 25 items with 7 answer choices. The details were on the section on research instruments in Chapter 3.

2.4 Happiness Development

There were many levels of happiness. As mentioned, it was the happiness at the level of Kama Sook, Yanna Sook, and Nivarana Sook, along Buddhist concepts. The contemplative education movement had guideline for developing happiness at each level in a clear way (Phra Dhammapitaka, 2004; CE Center, 2010). The happiness development is as follows:

- 1) Development of happiness caused by or related to objects, environments, and society – This happiness is Kama Sook which was derived through the precept maintenance. Precepts were the guideline for living things to co-exist happily. Kama Sook was the cause of people’s rival for the objects or consuming things. By nature, human’s needs were not limited while the objects of their needs were limited. When the world population increased, completion for things had become serious and through various tricks such as lying, deceiving, stealing, taking exploiting, taking alcohol or narcotic drugs to relieve the sufferings or derive

contemporary happiness to compensate the lost or missing happiness, and worst of all the killing due to anger or revenge to steal away the people or things, for example. The basic precepts for regulating *Kama Sook* consumption without bad consequence for the individual or other were the 5 sila composed of 5 precepts as follows:

- 1.1) Precept 1: Refrain from killing (Panatipata Weramane) – This precept seemed to be easily actualized for those who had nothing to do with or had not career concerning animal killing. However, everyone should keep it in mind and be careful to not slip over to harm or kill other people. This also included the killing or harming people through actions and verbal expression as well.
- 1.2) Precept 2: Refrain from stealing (Anthinathana Weramane) – This precept was very significant as in the saying honesty provided forever consumption while corruption provided a short time one. Many people liked to exploit others and wanted to take over other people's belonging and engaging in the obvious stealing or taking advantages of the others. Though the stolen things might make the person richer, it would not stay with him/her for a long time at all. It came and went leaving only suffering with the person who had committed the stealing.
- 1.3) Precept 3 : Refrain from sexual exploitation (Kamesumitchajara Weramane) – People should constraint themselves from having sex with the ineligible person and not to cheat on wife or husband, nor being over preoccupied by sexuality or to satisfy sexual drive in evil way. The maintenance of this precept would prevent one from losing work, money, people, family, and the beloved ones. This precept had always been overlook.

One could easily get oneself to feel attached to the ineligible person such as the married person or the one with girlfriend or boyfriend. The person lost his or her control and let his or her desire to lead to the problem. Through such evil action, one might get a certain touch on happiness which would not stay long but disappear before being visited by suffering.

1.4) Precept 4: Refrain from lying (Musawatha Weramane) – This precept would help one to not feel guilty against anyone and, most important, the against oneself. Truth or fact would not be anything else but truth or fact. Following this precept would make the person's surrounding people trust and respect him or her providing happiness in his or her mind. Besides, it was the happiness beyond Kama Sook.

1.5) Precept 5: Refrain from taking alcohol (*Suramerayamutchapamathathana Werramane*) – This precept, however, covered every kind of narcotic substances be it the alcohol, beers, cigarettes, or other kinds of narcotic substances. The precept would equip the person with the conscious and control himself or herself in not committing the wrong doing nor being too preoccupied by certain things to not damage one's job. Taking it the easy way, the precept would help us to not be careless in consuming happiness. For example, the one with HIV had got it from having sex without any protection such as wearing condom. This would be the case if the person was being drunk.

Observing the 5 precepts would encourage the person to behave oneself and maintain conscious, not to be careless in maintain life, consume the *Kama Sook* at good or excellent levels and not to get the adverse result

or danger from it, as well as not to leave the bad consequence or to the others in the society from his or her sex-related happiness consumption.

2) Developing the internal happiness or the happiness higher than Kama Sook level, particularly Channa Sook or Samathi Sook – This principle should be actualized by the people in general by training their mind. Obviously, there were the clear ways to develop this kind of happiness. The principle could be actualized by Buddhists or believers of any other religions. The guideline included the giving away, observing precepts, and practicing concentration. This guideline should help the individual to consume the sex-related happiness in a fine way and not through the evil method. The development could be further extended to the happiness at higher level than Kama Sook to the point of accessing *Nivarana* happiness. The mind developing techniques had 3 main objectives.

2.1) Developing the mind to be do the goodness or to have better mind quality – This action started using the environments and social conditions to develop one's mind to have happiness without depending on external factors for later consuming various kinds of happiness.

2.2) Developing mind to have good mental health to develop the mind to have *Thammasamathi 5* which included:

2.2.1) *Pramoth* – Pleasance and joyfulness

2.2.2) *Piti* – Fulfillment and satisfaction

2.2.3) *Passasthi* – the calm, relaxation, and comfort.

2.2.4) *Sook* – the happiness without frustration.

2.2.5) *Samathi* – the calm and mental settlement without any disturbances.

2.3) Developing mind to have competency through having persistence, strength, patience, conscious, and calm and concentrated mind – This level of mental development was every important. There was a way for mind training

familiar to all of us. That was the meditation. There were many ways for practicing it such as *Samatha Kammathan* with which variety of practicing for the practitioner to choose to fit his/her style. In this practice, the trainee had to begin from the initial level of minimal level of concentration (*Khanikka Samathi*) up to the Level 8 – *Charn*. However, the practice of *Samatha Kammathan* could not assure the practitioner's highest intellectual capacity leading the highest level of happiness or reaching the detachment or *Nivarana* level. The person needed *Wipassana Kammathan*.

- 3) Developing happiness at *Nippannasook* through intellectual development. This guideline for developing happiness at this level was mentioned in Buddhist instruction known as *Wipassana Kammathan* as mentioned above. This was a principle in *Mahasatipattathannasuta* which was part of the *Mahatheekhanikaya* Scripture which was important to the practice of *Wipassana Kammathan*. It could be treated as a theory of *Wipassana Kammathan* discovered by the Lord Buddha who once said that it was the only way to the detachment known as the *Wipassana Kammathan* along *Satipatthathan*
- 4) The development of happiness mentioned above was done along the conceptual framework of contemplative education which would be discussed in detail. The concept was congruent with the Buddhist principle of suffering termination or happiness development which had laid out the concrete guideline that could be actualized by ordinary people. This research has employed such approach for developing happiness though was still in the initial or at *Kama Sook* level but it could be expected further that the fine consumption of such sex-related happiness could follow. It should not a devil way of consuming which would yield the adverse impact on the person or others. It would also be expected

that students who were enrolled in the course developed by the researcher would be attentive to their study and had sufficient intellectual foundation and merit to develop the happiness beyond the sex-related level along the approach mentioned above.

2.3 Concepts on Contemplative Education

2.3.1 Meaning and Significance of Contemplative Education

Contemplative education was an educational philosophy initiated for educational provision at Naropa University, Colorado, USA, since 1974. The term Naropa was the name of a well-known great Yogi of India who lived during 1543-1643. Naropa University was established by His Honorable Chogyam Trungpa Rinpoche, a Buddhist instructor who had transmitted Buddhism along Tibetan Kagyu and Nyingma. The scholar had travelled to diffuse Buddhism in the United State since 1970 and had set up many concentrating centers in the US and Europe. In his vision, Naropa University was to be a place of include and integrate the mental aspects, meditation, and other disciplines including the western education (Vangvinyu, Nattharos, 2006). The educational provision basing on contemplative education of Naropa University was outstanding and differed from the main-stream educational provision. Naropa was an alternative university which had chosen different path totally apart from that of Cornell, Yale, Harvard or Oxford. This was because Naropa University had not focused on materials but spirit. It had not tried to catch up with the Globalization but the meditation, nor the business administration but various arts disciplines, nor discrete division of learning but holistic one, nor exclusive classroom learning but outside and interaction with the people's surrounding environments, nor expecting the students to learn about the world and utilizing it but to learn about it to constructively respond to it, and, most important, not to expect humans to learn about nature and put it under control but to learn about it and respect it. From all these philosophical principle of contemplative education as cited, it is evident that if contemplative education has been used to provide education on

wide and conclusive bases, it should yield benefit and play important role in helping all mankind to happily co-exist in this world.

Contemplative education was the educational philosophy differing from that of the main stream education. In Thailand, the Thai term for it, “*Jittapanyasueksa*” was coined collectively by many Thai spiritual revolutionists. The term was originally coined by Professor Sumon Amornvivat. Later the term was widely adopted and agreed that the Thai term had represented the meaning of the English term “Contemplative Education.” In the English phrase, there were two terms – contemplative and education. Contemplative was an English word adopted from the Latin term “*Contemplari*” which meant observation, consideration, or attentively focus. Haynes (2005), and Panich, Vichak, (2008) had similarly concluded the meaning of the term to refer to the manner of being reflective, thoughtful, and tactically thinking about. The meaning of the phrase then was similar to that of the term “*Yoniso-manasikara*” which was a Pali term meaning tactical consideration. The second term was “education” which was the term “*Sikkha*” in Buddhism. It was referred to the learning process basing on Sila, Samathi, and Panya. These 3 terms could not be separated. Contemplative education then was used to refer to the learning with critical mind reflecting the process of learning which was never be static but dynamic and was based on the belief that every human had capacity to learn with critical mind in the environments facilitating learning. The environments included also human factors led by the teacher and the learners who had to be trained to be generous to his or her surrounding people who, in turn, realized the learner’s internal state to facilitate his or her learning at all the time.

Moreover, there had been many other spiritual revolutionists and educators who had been concerned with these issues, such as Wasi, Prawase (2007) who noted that contemplative education was referred to one knowing his/her own mind and formed the intelligence to access the ultimate truth. He concluded that, in fact, knowing one’s own mind leading to intellectual growth was the conscious maintenance. When mind was it calm away from the making up imagination, the individual could get the touch of the reality as it was without his/her self

intruding to alter the reality. If one could come in such situation, he or she would experience the ultimate beauty. In reality, there were goodness and beauty. In the goodness, there were fact and beauty. In the beauty, there were fact and goodness. The great love and kind were the goodness as the results of accessing the truth of our mankind. Another spirit revolutionist, Srisakulchairak, Thip (2010), had defined contemplative education as the learning with critical mind and knowing one's own mind increasing intelligence which led one to access the ultimate truth. It could be precisely concluded that contemplative education was a way to learn about one's own mind increasing intelligence. Contemplative education was the learning that was full of *Sila* and *Samathi* which were the foundations of *Panya* which was the knowledge enabling us to see things as they were, see their interrelationship, and the dynamic change without staying still, see uncertainty of life, and enabling us or the learners return to see the value of being alive at the present basing on the conscious that directed one to always study with modest attitude and fresh vision. Through such process, knowledge could grow within without rush resulting the ripe knowledge leading to constructive action benefiting him or her and his or her surrounding people in the society.

Hence, contemplative education was significant and suited the world situation and Thai society in which most people had searched for things to consume and stressed on external knowledge to gain the social acceptance leading to the fierce competition. People had been conditioned to reach the standard of success set by the society without realizing their own need or their own defined happiness. All these were the sources of sufferings, confusion, and self-destruction both of the environment and personal internal feeling. Contemplative education could then be the key to help people to learn to know their own self, with the eyes to see reality, beauty, and goodness of things assuring self-changing and balancing external world and person's internal state increasing the human capacity in accessing the ultimate truth. (Srisakulchairak, 2010).

Asdornnithee, Somsit (2009) stated that contemplative education was the well-rounded process of mental and intellectual development to make human

balanced and perfect. The process could link to and construct the society to reach peace and equality. Jeerapattanatom, (2009) had concluded the significance of contemplative education in the abstract of the research on Contemplative Education: the New Paradigm for Studying that the educational institutions were being faced with the challenge to organize a more quality instruction to produce the graduates with high morality and intelligence. So far, such vision had not been actualized. Those who were responsible to educational provision had to adopt the contemplative education leading to the new paradigm of instructional provision assuring the students good person with happiness and competence as aimed by the 1999 National Education Act.

Regarding the significance of contemplative education, the education had enjoyed popularity particularly in the education circle. Wasi, Prawase (2007) recommended that educational system should be composed of 3 components or in his wording “Triyang of Education”. The 3 components included cultural base, scientific process, and contemplative education insisting that contemplative education was necessary to help develop the human potential in accessing the ultimate reality as contemplative education helped one to know his or her own mind leading to intelligence and ability to access the reality, goodness, and beauty. Besides, from reviewing the related literatures, it was found that contemplative education was significant for human development leading to the educational provision that facilitated the learners to become perfect human being. The significance of contemplative education could be summarized as follows:

- 1) Contemplative education was aimed at building up the learning or educative processes from the previous ones that stressed on consuming than constructing to the ones upgrading one’s own mind as the foundation for developing his or her capacity in learning on academic and professional knowledge along the learning about oneself which would the process within with reflective thinking. It could also be said that contemplative education was the process of quality transforming from the traditional one which totally focused on academic or professional

techniques and skills to the new educative process aiming ultimately at developing the learners in all dimensions to become the perfect human being with both the smartness in academic and professional senses and goodness to spend life with happiness both during the study and afterward professional maintenance.

- 2) Contemplative education could enhance the process of the individual's knowledge construction from tacit knowledge to the utilization of the knowledge, knowledge exchange and share, topping up on the knowledge, applying the knowledge in various contexts, as well as compiling and synthesizing new knowledge including creating innovations by themselves.
- 3) Contemplative education encouraged the interaction between the learners and the teacher and among the learners on facilitative basis. The teacher was not the knowledge feeder nor supplier but the facilitator. She could also learn along. The learners among themselves were friendly and understood one another. They helped one another in the process of learning things. Teacher and students shared the attitudes that all humans were equal and kin of the same family. All these attitude could be implanted and enhanced through the process utilizing techniques and methods from the contemplative education the details of which would be mentioned in the section that follows.
- 4) Contemplative education facilitated the learners to realize the value of things without bias but with modest attitude toward nature and kindness to the living things. They should adjust themselves well to fit the social changes and environment in an informed way. The learners would not let themselves to totally attached with the social trends, particularly the consumerism by which most people used to satisfy their needs presumed to bring them the happiness.
- 5) Contemplative education helped the learners to learn on integrative or interdisciplinary bases and could combine all the

disciplines to form body of knowledge to perfectly answer the questions or explain the phenomena. They were expected to see things in holistic way and could trace down to their origin. Contemplative education helped individuals look at things in a reflective way to understand and learn about them.

Moreover, contemplative education had trusted and respected the direct experiences of the learners than the written words or theory and encouraged the learners not to jump to believe that the teacher was always right and knew the best. They should believe also that both the teacher and students could learn together and exchange their learning. In addition, one of the alternative approach pushed forward by Naropa University was the use of contemplative education to not increase the student's ego but taught them to how to kill it off. The University had not aimed at producing the graduates to be successful in the business world but making them grow or develop from within which was at their mind. This university had not taught or aimed at making the graduates to go out and create ahead of the time innovation but to appreciate and transmit the wisdom passed on by the ancestors. Naropa had not taught the students to stick with the textbook knowledge but taught them to take the taught knowledge to wisely criticize or as known in Buddhism as *Yonisomanassikara* – the criticism to link the cause and effect. Last but not least, Naropa had not expected the people to focus only on keeping with the world but with themselves at the present time which was the heart of contemplative education (Vangvinyu, 2008; Panich, 2008).

From reviewing the related literatures, it could be concluded that contemplative education was the educational philosophy which was both the science – the concept, and art – the practice to apply it in providing education. It could serve as the alternative and the way out for Thai education, particularly at the higher education level. This was because contemplative education would help develop the learners to their full human capacity – being good, clever, and happy in maintaining life. The meaning and significance of contemplative education could be summarized as it was an educational concept or philosophy that aimed

at developing the learners from their mind through the learning with critical mind resulting the learner's self-awareness and intelligence extracted from the experiences and practice through the learning process that integrated various sciences concerning life, education, and happiness, to derive the intelligence that helped the learners to access the knowledge, truth, and goodness of life, to develop their mind to be full human with freedom and independence from the external stimulants or materialist values, to be able to learn and happily maintain their everyday life.

2.3.2 Principles or Concepts of Contemplative Education

Contemplative education was laid on 4 main assumptions or principles which had to be truly held by the teacher or the instructional organizer

(Poolpatarachewin, 2011) as follows:

- 1) Having faith and respecting human dignity believing that all humans had honor and dignity and could learn, practice, and develop to become a civilized person.
- 2) Truly accepting and respecting dissimilarity and difference.
- 3) Believing in the holistic of humans and things – they were not simply the heap of desegregated parts.
- 4) Believing that true learning occur within the learners who could not be simply taught but needed the learning process that fitted their learning styles and the learning substances.

Moreover, contemplative education believed also that the learners could learn through the 3 learning bases, namely, 1) Body base (sensation) - Contemplative education activities would go through the 5 sensing organs – hearing through the ears, seeing through the eyes, smelling through the nose, tasting through the tongue, and touching through the body; 2) Head base (cognition) – This was the criticize and reflection on things during and after the activity engagement leading to knowledge and facts; 3) Heart base (feeling) – This was the compilation of the knowledge and facts in the substance through the body and head and had emotional experience leading to the insightful intelligence accessing the goodness and beauty assuring the permanent internal change.

Basing on the 4 learning principles and 3 learning base as above, the teacher had to organize the learning facilitating environments which were comfortable, friendly, caring, and supportive, all regarded as *Suppaya* factor, to facilitate the learning from within (Panich, 2008). Besides the *Suppaya* environments above, contemplative education had the prime principle for the learners to follow along the following procedural processes. The first one was their regular reflection on the happenings or practices by which they could realize what they were, how they had happened, and how they felt about them. The questioning was to take the matters into their mind before reflectively thinking about them – what they were, what they meant, how significant they were, what were their consequences, etc. The students would also think what to do next to yield the good outcomes or to develop themselves to become better. These principles were congruent and similar to a principle of the *Dhamma* labeled *Yonisomanasikara* which was composed of 2 terms – *Yoniso* which meant cause, origin, wisdom, strategy, method, and way, and *Namasikara* which meant mental processing, thinking, considering, reminding, paying attention, analyzing, for example. Hence, *Yonisomanasikara* then was referred to the careful mental processing or considering. The person should be wise in thinking to assure the right and relevant thinking to get back to the cause or origin of the matter being thought about (Phra Dhammapitaka, 2004).

In regard to the instructional process, Nilchaikovit, Thana and Chansook, Adisorn (2009) had proposed the basic principle for organizing the learning process to change or develop the learners to achieve the goals of contemplative education. These were the 6 changes, namely, 1) Having conscious in everyday life maintenance, 2) Having self-understanding and self-acceptance, 3) Having understanding on and kindness to others, 4) Having understanding on and acceptance of nature, and self-balance, 5) Having variety of methods for self-development, and 6) Having supporters or community of contemplative education. Besides all these basic principles, there were some guidelines for organizing the learning process along contemplative education coming up in 7 Cs - 1) Contemplation, 2) Compassion, 3) Connectedness, 4) Confronting Reality, 5) Continuity, 6) Commitment, and, 7) Learning Community. The way

to organize the learning process along contemplative education was not fixed but adjustable along the contents and processes. However, the main principle was to follow guidelines and 7 principles mentioned above.

2.3.3 Practical Guideline for Contemplative Education

From reviewing the related literatures, it was found that here were some conclusions on the guideline for contemplative education which showed the techniques of organizing the contemplative education learning activities in variety of ways to be chosen to fit the context of the learners and environments which were the crucial factors of learning from which the teachers or educational providers could choose to fit their contexts. The contemplative education activities could be classified in 6 groups (Pongpakatien, 2007) as follows:

- 1) Contemplative Relation – This involved the interaction among the people in a reflective way which was composed of 4 activities, including, Dialogue, Deep listening, Journaling, and, Story telling.
- 2) Contemplative General Practice - This was the activity for training mind and reflection along general belief of religious followers of every religion such as praying, compassionating, wishing, lamard, kindness expanding, etc.
- 3) Meditation - This kind of activities included sitting Meditation which was a way to for training mind to have true concentration without swinging back and forth or muddle but concentrating on certain thing , quieting and mind clearing, deep relaxation and awakening mind, and insight meditation. All these activities were to train the mind to see things as they actually were. Lord Buddha had suggested that there was only one way to reach this mental goal which was through the *Satipattithan 4* which included the 4 bases – *Kaya, Wethana, Jitta, and Dhamma*.
- 4) Contemplative Movement Practice – This activities included the Chinese boxing dance -Tai Chi Chuan, Qi Gong, Tai Chi or Thai

boxing dance, other dances in general, walking meditation, and bush walk.

- 5) Contemplative Arts – The activities include drawing, painting, molding, and other kinds of art work along one's preference or styles and culture.
- 6) Contemplative Work – This group of activities included the work done along volunteer-mindedness such as taking part in the traditional and local rites and ceremonies, religious rites, and practicing on working with conscious.

Poolpatarachewin, Chumpol (2011), had concluded that the approach for organizing contemplative education which could facilitate the student's learning and true internal change were: 1) Deep Listening, 2) Dialogue, and., 3) Learning Reflection. Other techniques could be used but had to be relevant to the the learners and the learning substance being taught.

In this research, the researcher had considered that besides these 3 major techniques, there were two more contemplative education techniques to be used as the main approaches for organizing instruction for the courses on science and art of learning to be further developed by the researcher. These techniques included the taking in the heart with reflection which could be used along with other techniques mentioned above such as the deep listening and dialogue. Another technique which was also very crucial was the technique of watching up or reflecting on things along the reality. Being quiet with oneself was another basic technique before pursuing any activity. This technique required the person to be quiet and stay with his or her present as much as possible which was important for learning. However, these 6 techniques were all useful and the teacher could choose any of them to fit the learning objective and learning strands through which the learners would learn.

2.3.4 Contemplative Education and Thai Higher Education Provision

Contemplative education had been regarded as a concept and practical guideline which enjoyed popularity at the present. It had been widely diffused and applied in the educational institutions and various professional groups with the expanded networks. Nonetheless, there were only few institutions that adopted contemplative education to be concretely continuously used. Some of these were Arsom Silp Institute of Arts and Contemplative Education Center, Mahidol University. Besides these, there were some networks to apply the concept and guideline, particularly for the instructional purpose and learning exchange such as the Northern Ideal Graduate Network of 17 northern higher education institutions and the network of 25 faculties of education which had applied the contemplative education into the instructional provision. The Chiang Mai University Faculty of Education was one of them. It was apparent that contemplative education had become a concept and practical guideline serving as an alternative and survival Thai educational provision particularly at the higher education level. Dr. Sumeth Yamnun, the Secretary-General of the Commission on Higher Education, had expressed the concern in the opening speech for the 3rd annual symposium on contemplative education, held during December 1-3, 2010. The Secretary General also express similar concern in the preface of the symposium report that “I have recently begun to recognize the conceptual framework of the contemplative education and learning toward the changes. At first, I thought it was an alternative education. After following on the issue and listened to many presentations on the topic, I have realized that it was the way out for our nation’s education. It was not just the alternative education. I have high expectation that this kind of learning process would be the crucial foundation for developing the country’s higher education and shed the light to guide the reform on Thai higher education to come” (Niyom, 2010).

In applying the contemplative education into providing education at higher education level, it could be used at the level of curriculum development of the institution, of the course category, course, and down to the instructional level.

This was because contemplative education had both the concepts and the practical guideline as discussed. There were some cases at higher education level that had adopted contemplative education in developing the curriculum which had been operated and interested the students and educators. One of these was the Contemplative Education Center, Mahidol University, which had utilized the concept of contemplative education in forming the philosophy of the curriculum part of which had stated that the institution had wanted to produce the graduates who trust the humanity, continuously eager to learn, and were well balanced on body, mind, and spirit. Another institution was Arsom Silp Institute of Arts which had a unique philosophy. The Institute was established on the vision that it would be the place where students had to study and practice the crucial essence of life maintenance basing on truth, beauty, and goodness through the instruction basing on the 3 main principles – *Soontheeyatham*, *Monkolatham*, and *Wattanatham*. The philosophy clearly reflected the essence of contemplative education. The philosophy that was used to base the curriculum served as the main framework to providing education – the preparation of the contents, learning process, and evaluation all of which had linked to one another in the holistic way.

So far, contemplative education had been implemented in some other higher institutions as well such as Prince of Songkla University, where 3 courses under the name contemplative education 1-3 were organized and set up in general education (GE) group. However, the course started was still an elective course chosen by some students (Prawatrungruang, 2008). at Srimahasarakham Nursing College, there was a curriculum development on contemplative education of the nursing students. Such course was composed of 12 hours on theory and 18 hours on practice aiming at facilitating the students to realize the value of humanity and be able to carry out the nursing mission in the holistic way. The content was about concept and significance of contemplative education, method to promote contemplative education using dialogue and take it to heart on reflective and creative bases or *Yonisomanasikara* and holistic action. The result of the curriculum had achieved its objectives (Anekwit, 2008). Other higher education institutions, particularly the one with faculty of education, had applied

contemplative education in the courses taught by the faculty. The process was recognized by Thailand Education Deans Council which had provided cooperation for the initiative. Associate Professor Dr. Pruet Siribanpitak, Chairperson of the Council had mentioned this in meeting of the Contemplative Education Network hosted by the National Education Council (Siribanpitak, 2008).

As said above, contemplative education was both the concept and practice which could be used with every instruction and curriculum. This was also noted by Niyom, Prapapat, who insisted that contemplative education was not exclusively in any course or program but in any learning situation. Interpreting from the term, contemplative education was the process of learning through reflective mind to acquire intelligence. If one wished only for knowledge, he might have missed the intelligence which always came with morality. The known gained through it covered all kinds of knowledge including the one on oneself. The spiritual revolutionists explained contemplative education as the process of learning one's own mind which would lead to intelligence which, in turn, would lead further to the highest level of truth, goodness, and beauty (Wasi, 2007; Niyom, and Phuangsamlee, 2008). However, as contemplative education is new to Thai education including the higher one, there is a need to make ourselves understand and try it with variety of contexts of the universities more. This could be done by adopting the recommendations made by Thai educators and experiences which exist to a certain extent and those of other countries. These included not only at higher education but also at the school levels down to the course level or insertion in the existing courses. The concepts, guidelines, or techniques could be applied to design the instruction or learning process for the learners.

For this research, the researcher had take the contemplative education as the main framework for curriculum development of the course on science and art of happiness creation as well as integrating concept on happiness in general and the relevant Buddhist principles in the process of curriculum development to assure the course content compatible with the philosophy and objectives of the

curriculum. All these concepts and principles were used to identify the content of the course curriculum. The focus was later on contemplative education which could facilitate the process of designing and organizing the learning process by selecting the 5 techniques which were relevant as observed by Poolpatarachewin, Chumpol (2011) who had proposed that these 5 techniques were crucial and appropriate for designing and organizing the learning. These 5 techniques are as follows:

- 1) Deep Listening – This is inferred the listening with attention, with heart not just with ears, helping the listeners to perceive both the contents being delivered and emotion of the speaker. It is the listening that touched details in every context in various forms – sound, scene, and every other things sensed by the sensory motors of the listener. What important is it must be the listening without jumping to judge or conclude from the sound or picture seen.
- 2) Contemplation – This is referred to the review of things with intelligence. It is connected to the deep listening which required the calm of mind while listening and contemplate by using one’s intelligence to consider or carefully think. This is similar to the Buddhist principle of “Yonisomanasikar” which was explained by Phra Dhammapitaka (2000) that it was referred to the ability to think in a systematic way with the right approach to consider things with reasoning, inquiring into their origins, and differentiating them to realize their reality along the original causes and their beings without imposing their presupposition. If he or she wanted to express the feeling or act toward the thing, he or she had to do it without the 4 biases, namely, love, lust, hate, or fear. Otherwise, the person might be at risk of thinking, speaking, or doing things in a bad ways creating sins for themselves.
- 3) Meditation – This is referred to the attempt to bring back the mind to be attached to the body at the present. It helps one to realize what he or she is actually thinking or doing to build up meditation and conscious of what was being thinking or doing. It occurs at the same time with the contemplation. The process could be engaged before of after the

contemplation and supports one another to emerge intelligence known as Pawanamayapanya.

- 4) Dialogue – This is the process of dialogue which is based on 4 principles as follows:
 - 4.1) Deep listening as mentioned above
 - 4.2) Respecting the dialogue partners or others in the dialogue group. One should share the space both of the time and opportunity for the dialogue without interfering or dominating but respecting and trust the ability or goodness of the partners or other group members.
 - 4.3) Suspending – One should not jump to judge by suspending his or her thinking and feeling to go through the whole expression of the others. This is to open for the unconstrained possibility of dialogue for everyone. Dialogue members have to suspend themselves from jumping to judge but consider things in an analytical and critical ways through their intelligence.
 - 4.4) Voicing – This is the sound or voice of the ones who had gone through the deep listening with respects to the partners or other group members and suspending their feeling to not jump to conclude but to express the internal feeling with verbal power and merit-seeking mind in a powerful and fluent ways through one's view.
- 5) Learning Reflection - Reflective learning requires reflection of thinking and feeling on the situations or the encountered or interacted things leading to learning. It is the good way of thinking assuring the consideration on things an a careful or critical way basing on intelligence before believing in, accepting, and concluding the things. Learning reflection is the process by which individual could construct new knowledge. It helps enhance consciousness and extracting the experiences for the new learning, increasing the self-realization, and the intellectual skills, change ways of thinking from the old one to the self-directed learning which would impose one to variety of meaningful

learning experience. It could help one to review his/her or the group's own experiences. Atkins & Murphy (1993, cited in Wiwatkunupakan, & Kunaviktiku, 2005) had divided this in 3 steps as follows:

- 5.1) Being aware or having conscious to keep oneself up to the thinking and feeling toward situations or things encountered or interacted with.
- 5.2) Analyzing the situations or things encountered or interacted with in a critical way. It is the constructive thinking about the situation basing on one's knowledge and understanding through criticism without the 4 biases of love, hate, fear, or lust on such things or situations. Through this process, one could analyze and access reality of the things.
- 5.3) New perspective – This is the consequence of new learning from the reflection along the awareness to the situational analysis leading the person to gain new attitude, value, belief, and action to assure his/her constructive and sustainable problem solving.

2 . 4 Linkage to Human's Life, Education, Contemplative education, and Happiness Development

2.4.1 Essence and Significance of Human's Life and Education

Humans are born to learn and develop themselves. They have to get education or learning to successfully maintain their life to survive. This is because humans could not survive if not been fostered or taken care of by others unlike animals who could use their instincts to survive though without any care taking. Human's education starts from birth until death. Education is regarded by people as the thing to know and understand. It is the necessity or basic for every human to have or to acquire both in formal or informal forms. The meaning of education given by educators or concerned agencies is mostly referred to the learning process or constructing body of knowledge or thinking or managerial skills training. Pokaeo, Soree (2007) had translated and summarize the lecture delivered by Krishnamurti on the essence of education

in the book entitled *Of the True Understanding Life and Education*. To the author, the education would become meaningless if it could not help people understand the great kingdom of life which was full of delicacy, beauty, sorrow, and delight. You might have a good career but it would not be any meaningful should mind be vague, weak, and stupid. Hence, while you are in young age would not you try to find the true meaning of life? Only education could implant you with the intelligence that would search for variety of answers of life. Intelligence is the ability to think with the feeling of freedom without fearing the formula or regulation to lead you to discover the reality or life truth by yourself. Such lecture had described part of the true essence of education in a very interesting way. It had linked education to life which is very important for the learners who have to make themselves understand or link it. They have to know and understand what and what for we study and ultimately what we need in life. There are many more knowledgeable persons and academics who discussed on education and mentioned the significant persons in educational provision which was the teacher. The meaning or essence of the term education and teacher was explained by them as follows:

Phra Brahmaganabhorn (P.A.Payutto) stated that education was the mechanism to help humans who had wanted to develop themselves to intellectually grow as intelligence was the tool to access the reality and, in the reality, one had to see the relationship among things. Phra Paisal Visalo, meanwhile, noted the education provision at the present that, reality had not divide things into subjects. It was the knowledge that had been divided. Every subject and action were linked with the past, environments, science, and psychology. Those who could access the true essence of any subject would love the subject and pursue it further asking what it was about. The education provided at the present, however, would separate the academic subjects from life subject or minimally link the academic or professional subjects with life. In some subject, some teachers had not connected the course to anything at all. Buddhadasa Bhikkhu had once said that Thai education was like the dog without tail. Education focused on academic but lacked of life subject or if any would be very

minimal. It had lacked of integration and linkage to everyday life maintenance of the learners (Niyom, 2008).

This observation is similar to the finding derived by the Office of the Education Council which revealed that Thai education at higher education level had focused on theory than the practice and lacked of the teaching on or inserting of morality for the learners (OOEC, 2009c). In a way, these are the contents of life subject. When there was no or weakness on it, though the students were provided by a whole lot of academic knowledge for profession engagement, they would not be able to make use of it in an appropriate way nor to maintain their life in a happy way. This is as old saying which says though with knowledge fully filled in head, one could still not be able to survive. These phenomena have been well realized and the concerned people have also realized and tried to improve or correct it. This is evident in the 1999 National Education Act, in Section 1, Article 6, and Article 7, which state that education provision has to be for developing Thai people to become full humanity both body, mind, intelligence, knowledge, and morality to assure their ethics and culture for maintaining life and happily co-existing with others. The prescription coincided with the view of Wasi, Prawase (2005) who contended that concerning the educational provision of various study programs at higher education level, it was found that every program had the instructional provision that solely focused on creating knowledge, skills, or academic and professional skills but the skills on creating happiness were not clearly mentioned both at the course curriculum or the process of providing learning for the learners. Naturally, every human loves happiness and hates suffering. Considering the general picture of the student's learning at every educational level, the question is if he or she is happy or suffering from the study. Such suffering came in form of stress, anxiety, or other negative feeling that occurred to the students.

From the work experience and related literature reviewing, the research would like to conclude that the present Thai education which had been directly adopted from other countries particularly those western ones has mainly

focused on academic not life. When one were about to study, he or she would ask what the course was, which textbooks were used, which textbooks to be memorized, what to be on the test, what degree they would get if finishing all the courses, etc. They were not concerned with their life but let it go the way it had. They were concerned mostly with the academic stuffs. This is the biggest problem of the present Thai education which could result with the learners lacking of happiness in their learning. More important is that besides having no happiness, they have suffering, deviating from the norm of all humans who love or desire happiness and hate or not desire suffering. It is apparent that the educational provision or system presently used by our educational system has had certain weakness or mistake to have made the learners suffering as mentioned. Would there be any other kinds of educational provision that could resolve such problem or help the learners learn with happiness? It must not be a segregated education to single out the academic subject from the life subject nor the dog without tail as The Honorable Buddhadasa noted for many decades. From the literature review, it was found that there were some principles that have attracted the interests and could be used in providing education both at the study program or course levels including the linkage inserted in variety of courses. Such educational principle is that of contemplative education whose details had been mentioned above.

2.4.2 Contemplative Education and Human Happiness Creation

Contemplative education is the education utilizing the contemplation which is the process for human to learn to access the truth, goodness, and beauty, and could actually access the real happiness or calm as mentioned. The contemplative education had grown from Mahayana Sect of Buddhism. Other Buddhist sects also had similar principles. In the view of Phra Brahmaganabhorn (2010), a Theravada Sect Buddhist philosopher who cited the Lord Buddha's instruction which insisted that happiness had variety of levels and types. It could be developed as it was opposed to suffering. Naturally, no one would exclusively be with either suffering or happiness. It is apparent that nature had prescribed happiness to be with us humans and we

humans could have happiness from the minimal level up to the highest one. Happiness could really be created and developed and had clear definition along its levels such happiness at basic level or sex-related happiness – kamasook or Lokiya sook which was the happiness from the needs having been satisfied. The creation or development of happiness was the reduction of the suffering or the attempt to make suffering harder to emerge, or if it did, it would not last long, or to totally eradicate it. There is a Buddhist principle concerning this. That is the Eight Marks which is also known as Trisika. Sika is the term referring to education. It is the process for one to study and develop him/herself to be free from suffering or have happiness and continue to develop him/herself to become a perfect human. The principle for practice to eventually acquire happiness included 4 levels of happiness consumption as follows:

- 1) Not giving up the legitimate happiness – This was referred to the maintenance of the interest with or still consuming happiness at the sex-related level or the happiness from consuming through the 5 senses which was the happiness one should get as a normal individual. All these included the satisfaction of the human basic needs which included the happiness from getting the 4 necessities such as food, water, accommodation, and disease healing drugs including other sex-related happiness in a sufficient and appropriate ways.
- 2) Not be too attached with such happiness though it is a legitimate one such as all kinds of sex-driven happiness. Though it was the legitimate happiness like those of sex-related happiness, one should not consume it in a bad way. He or she should not be too overwhelmed by the sex-driven happiness such as eating, entertainment, or sexual discourse, for example.
- 3) Building up or creating happiness accumulatively but on reasonable and sufficient and trying to decrease the causes of suffering to finally be all gone.
- 4) Consistently training one's self in physical, verbal, and intellectual bases to be able to develop the happiness to become neater to assure being above sex-driven happiness but approaching the mediating happiness, or

Yana Sook. It would be great if one could access the *Nivarana*. All these ideals assumed that human could develop their happiness to the highest level. Though not in this life, he or she could accumulate the merit for the betterment in the lives to come.

2.5. Action Research

This research had utilized the research and development approach to develop the course curriculum. It was apparent that the operation research principles could be used for the purpose to assure the ultimate benefits to the research. Operation research was a research that focused on using the findings of basic or applied research already conducted to solve the problem, and improving and developing the work being done to reach its highest effectiveness (Srisuk, 2006). This was a strategy for personnel development. There had been some studies whose finding had contended the use of operation research in education would help improve and develop the instructional system to become more effective and satisfying from the basic education level up to the higher education one.

2.5.1 Definition of Action Research

Many researchers and educators had proposed the definition of action research and their definitions were as follows:

- 1) Dick (2001) defined action research by focusing on the 2 words used, namely, *Action* which was referred to the action or operation leading to the changes in the classroom, school, or community, and, *Research* referring to the search for new knowledge or guideline including the explanation on the purpose of the research aiming at improving or developing the work to become of more quality along the clear and systematic procedural process.
- 2) Kemmis and McTaggart (1988), Australian educators, stated that the action research was a process of the collection and examination of the information to be acted. The authors also proposed the action research spiral composing 4 steps, namely, plan, act, observe, and reflect. When

a cycle was completed, there would be a re- planning to re-act in the next operational cycle.

- 3) McCutcheon and Jurg (1990) stated that the action research was a systematic study methodology including the information collection, collaboration, self-reflection, critical analysis, and operation on part of the person who had studied his or her own operation.
- 4) Zuber-Skerritt (1996) stated that action research was the process with the continuous cycle beginning with the strategic planning, acting or implementing the strategic plans, observing, and reflecting on the results of the act, including the critical observation of the researcher and his or her colleagues before putting the results into planning and acting in the next operational cycle leading to further improvement and development.

From the literature review above, it could be concluded that the action research is the systematic study through the operation to develop it and become of better quality. It is the method for improving the operation with systematic procedural steps along the developmental cycle beginning with planning, acting, observing, and reflecting on the operational results before using the results to plan in the next operational cycle which would continue until the work has the needed quality.

2.5.2 Steps of the Action Research

In regard to the procedural steps of the action research, there were many who had provided suggestions such as Pongboriboon, Yajai (2007), who had summarized the main procedure of the action research in 6 steps as follows:

- 1) Identifying the problems to be studied by going through its details to clearly understand them
- 2) Selecting the problem which was the essence deserving being studied utilizing the concerned theories to screen out the problems to be studied
- 3) Choosing appropriate research instruments to derive the answers to the problem

- 4) Recording the information in detail on each of research procedural steps from the plan, act, observe, and reflect on the operation to use the results for improving the next cycle of operation
- 5) Analyzing aspects of the relationship of the compiled information which was mostly the qualitative one and checking its detail and validity, providing details to describe the situation, classifying and categorizing the information along the appropriate topics, comparing differences and similarities of the data of each type through the critical process by the researcher along with other concerned individuals
- 6) Revalidating the information before concluding the answers to the research problem along the research objectives by concluding the principles and patterns of the operation and theoretical propositions along the inductive process and theoretical knowledge on part of the researcher

Punyapinyophol, Kittiporn (2006) had proposed the procedure steps or cycle of the action research in 4 steps as follows:

- 1) Plan – the guideline for the operation by setting the expectation or looking into the future what to be done and how. The plan had to be flexible to fit the changes that might come up. The activities or acting had to be well selected.
- 2) Act – putting the plan into practice on reasonable basis with the regulation and control to assure the perfect operation though could still be adjusted to fit the situations that might change
- 3) Observe – the step of collecting information from the results of the operation in a systematic, careful, and complete basing on the thorough observation
- 4) Reflect – the step to facilitate the researcher to look back at what had been done or operated to realize its outcomes basing on the information collected through the 3rd step. This step is a kind of evaluation through which the researcher had to decide basing on his or her experiences if the outcome of the operation had satisfied the objectives. The derived information could be used for planning and acting in the following operational cycle of until the objectives were all fulfilled.

Basing on the literature reviews on the procedural steps of the action research, the researcher decided to choose the one suggested by Punyapinyophol, Kittiporn (2006) to be used in this research in organizing the learning in each period. The procedure is composed of 4 steps as follows:

- 1) Plan – the development of the plan or in the case of instruction is the learning plan leading next to the action.
- 2) Act - act on the set plans to put them into practice.
- 3) Observe – observe the results of the act through collecting information observation or surveying what had been acted on.
- 4) Reflect – reflect on the act using the results gained and reflected on to obtain the information for planning the operation of the next operational cycle.

2.6 Learning Satisfaction

2.6.1 Definition of Satisfaction

Satisfaction is the feeling at mind which could be expressed through behavior perceivable to the surrounding individuals. Satisfaction is the positive or good feeling toward things making the individual's personal needs satisfied in physical, mental, emotional, and social forms.

Satisfaction with the work, study or any others would be important for such thing. If it was with the study, it would be good for the learner's learning as it would help them being attentive and lending cooperation to the study to assure the more effective and efficient learning outcomes. Satisfaction is then the positive attitude of the individual toward his or her performance on the study or work and at the same time being satisfied with it. Those who were satisfied with the work would not distance themselves from it but would be responsible for it making them happy and proud with the work or duty performed. In the process of learning by oneself, each learner would be assigned to be responsible for his or her task and continuously pursue the knowledge through the exchange of opinions among the learners and between the learners and the teacher. If the learners are satisfied with the learning process, they would be

responsible for it. Their satisfaction would make them happy with their performance.

Satisfaction is closely linked to motivation theory. When people are satisfied with a work, they would be more motivated to continue engaging with the work. This is true when an individual is motivated to engage in the activity and when the job was successful, the person would be satisfied with the work and continue doing the work. This contention is congruent with that made by Good (1973) who noted that the level of satisfaction was the result of the individual's interest and attitude toward the work.

Herzberg, Mausner & Snyderman (1969) had studied the factors affecting the motivation to work and found both the extrinsic and intrinsic factors that determined the motivation whose details are as follows:

- 1) Extrinsic factors included:
 - 1.1) Wage and salary
 - 1.2) Work conditions
 - 1.3) Job security
 - 1.4) Company policies and administration
 - 1.5) Interpersonal relationship
 - 1.6) Supervision and control
- 2) Intrinsic factors included:
 - 2.1) Recognition
 - 2.2) Opportunity for advancement
 - 2.3) Responsibility
 - 2.4) Work itself
 - 2.5) Achievement

From the study conducted by Herzberg, Mausner, Peterson, & Capwell (1957) and that by Herzberg, et al. (1969) interviewed the engineers and accountants and found that such factors had impact on satisfaction with the job. The extrinsic or supporting factors had no direct effect on satisfaction but if missing would lead to the dissatisfaction. The intrinsic factors or motive would have direct effect on the individual's satisfaction with the work.

The intrinsic factors according to Herzberg (1964) were composed of 6 components as follows:

- 1) Achievement – the need for achievement is the thing the individual had when performing on the assigned task or duty by him/herself.
- 2) Recognition – the need for being recognized, praised, and accepted. It is the thing existing in each individual no matter what status he or she is in. The recognition from the classmates, colleagues, teacher, or superordinate, on the person's ability or performance that achieved the expected goal and such recognition or praise was sincerely made would lead to the his or her satisfaction with the job or duty.
- 3) Responsibility – the need to be responsible is the need of the individual or performer who has been assigned the task suitable to their property on knowledge, skills, and competence. Their participation in setting the goal and operational procedure would be the positive reinforcement on the satisfaction.
- 4) The work itself – This is the nature of work that would please the performers. It is the work directly interesting to the performers and would not much physically exhaust and pay back with the reward relevant to the individual's need, the work conditions suit the people's physical needs reinforcing the self-esteem of the performer, and the organization's good supports.
- 5) Opportunity – This is the individual's need for progress which is the case for everyone. When the task has been performed and the progress occurs and such progress is relevant to the position and duty, timing, and opportunity. The need for opportunity would differ from one person to another.
- 6) Interpersonal relation – This is the perception of the colleagues' atmosphere which leads to the satisfaction of the people in having unity, cooperation, heart pool, supports for another other, and collaboratively construct personal life and work, creating the sense of community.

2.6.2 Evaluation on the Satisfaction

The individual's satisfaction is assessed from the his or her feeling on the perception and decision about things. The evaluation could be done in 3 modes as follows (Stromborg, 1989):

- 1) Evaluation via Narration coming up in scores
- 2) Evaluation via narration coming up in the statement describing feature of feeling on the situation
- 3) Evaluation via observation by others coming up in scores

2.6.3 Method of Assessing Satisfaction

- 1) Interview – With this method, the researcher has to raise the questions which that passed the criterion of validation and reliability to interview the sample subject using open-ended questions. The information gained through it is qualitative.
- 2) Questionnaire – This method is popular for assessing the individual's satisfaction with whatever. The results come in term of scores using Likert scale.
- 3) Satisfaction Rating Scales – This method is used to measure satisfaction by comparing the visual scale or level of satisfaction using percentages from 0-100 to represent satisfaction from the least to the most (Sommers, 1982).

In this research, the researcher assessed the satisfaction of the learners by using the questionnaire asking about their satisfaction with the learning. The questionnaire was adopted and revised from the one to evaluation the satisfaction with self-learning developed by Skulphan, Sombat, et al. (2005) which was constructed through the conceptual framework on satisfaction proposed by Herzberg (1964). The questionnaire was in the 5 level evaluative scales from the least to the most satisfaction levels composing of 40 items covering 6 aspects of satisfaction, namely, 1) Achievement for 8 items, 2) Recognition for 5 items, 3) Responsibility for 7 items, 4) Work Itself for 5 items, 5) Opportunity for 5 items, and, 6) Interpersonal relation, for 6 items.

2.7 Related Researches

Having reviewed the related literatures, the researcher had not found any research conducted directly on developing the course curriculum or study program on happiness creation basing on contemplative education or other concepts as the philosophy or principle for the curriculum development. However, it was found that there was the curriculum development on the course relating to happiness or emphasizing the happiness development along with the focus on professional development such as that at Naropa University, the United States, Contemplative Education Center, Mahidol University, Arsom Silp Institute of the Art, Kwan Muang Institute, and Sathya Sai School, for example. These institutions have recognized the significance and necessity of constructing knowledge, skills, and experiences or expertise on happiness creation onto the learners as mentioned in the section on the origin and significance of the research problem for this research. It was also found that at Chiang Mai University, there was a course on life – “Art of Being Valuable Human” which was a course in general education offered by the Faculty of Humanities. Moreover, Faculty of Associated Medical Sciences had also developed and offered the course entitled “Wellness” which was the core courses for the students in the Faculty of Associated Medical Sciences which is one the courses related to happiness. When the course description and the instructional provision were concerned, however, the courses have not emphasized the issue of happiness or the development of happiness but about the life quality in general.

Besides, it was also found that there were some who were interested in study on happiness creation but not about the curriculum development for the institution. They were interested in happiness of the people in general. They had studied and developed the happiness creating manual at the provincial level as the guideline for Thai people to create happiness in form of handbook. This was studied and developed by Tantipiwatanaskul, Prawate and Seetalapinan, Akeanong (2011) using the indicators on happiness for Thai people and came up with the Thai Happiness Indicators: THI-15 which served as the instrument to survey the happiness level of Thai people and concluded the happiness of Thai people by the following equation.

Happiness = *Satisfaction* + *Mental Competency* (referring to the competence on building up relationship and life problem management) + *Mental Quality* (using the Buddhist instructions to guide the life maintenance, donating, forgiving, and sincerely forgiving the penitent, and participating in the community-benefiting activities.) + *Supporting Factors* (Having the family in which everyone sufficiently spending time for one another, with no divorce, having no informal debt, secure job, land owning).

From the studies on happiness of Thai people, it was found that in general Thai people had increasing happiness since the end of 2008 up to 2010. When getting down to the details, however, there was some difference between their happiness between provinces. The province whose residents had the highest level of continuously for 2 years during 2009 – 2010 was Pang Nga. The provinces in Bangkok Metropolitan Region which included Samutprakarn and Samutsongkhram were the ones whose residents had low level of happiness. In 2010 Samutsongkhram was the province whose residents had the least happiness, for example. Moreover, the author of the study had concluded the factors influencing and determining happiness that 50% of our happiness was determined by genetic factors, 35-40% by our way of thinking and acting, and the rest 10-15% by the situations in our everyday life.

Regarding the researches done on contemplative education curriculum development, from the literature review, it was found that Anekwit, Narumon (2009) had developed the contemplative education curriculum for nursing students to be used with them at Srimahasarakham Nursing College as a partial work for the doctoral study on curriculum and instruction, Khon Kaen University. The course content was on the contemplative education, the methods to promote contemplative education by using dialogue, contemplation or *Yonisomanasikara*, and the holistic nursing practice. The course curriculum was to have the learners realize the value of his or her humanity, acquire understand humanity of others, leading to the actualization of the holistic nursing. The curriculum was divided into theoretical part for 30 hours and practical part for 18 hours. The practical part was engaged in the clinic. It was found that the students in the experimental group had the highest level of satisfaction with the curriculum and

had realized more in their humanity after the use of the curriculum than before and that of the control group subjects at .05 level of statistical significance.

In conclusion, it was found that the research on curriculum development to promote happiness both at core curriculum and course curriculum had still minimal, particularly in providing the formal education. There had not been any curriculum development basing on contemplative education. This was the case only in some alternative education institutions as mentioned in the literature reviews included in chapters 1 and 2

2.8 The Research Conceptual Framework

The researcher had developed the curriculum along the procedures of curriculum development used by Taba (1962). The process began with the construction of the course contents through literature review. It was also based on contemplative education which was based on the 4 assumptions on providing education and learning to humans. Contemplative education had the main goals to develop the learners to have transformative learning, self-study, and experiential learning all through contemplative process. There were 5 techniques for providing learning activities, namely, 1) deep listening, 2) contemplation, 3) meditation, 4) dialogue, and 5) learning reflection. The process also included operation research as a guideline for organizing learning activities aiming at equipping the learners with happiness and satisfaction with the learning and ability to use the 5 contemplative education techniques and to implement the knowledge and experiences gained through this course in their everyday life. The conceptual framework is as in Figure 2.1 that posted on next page.

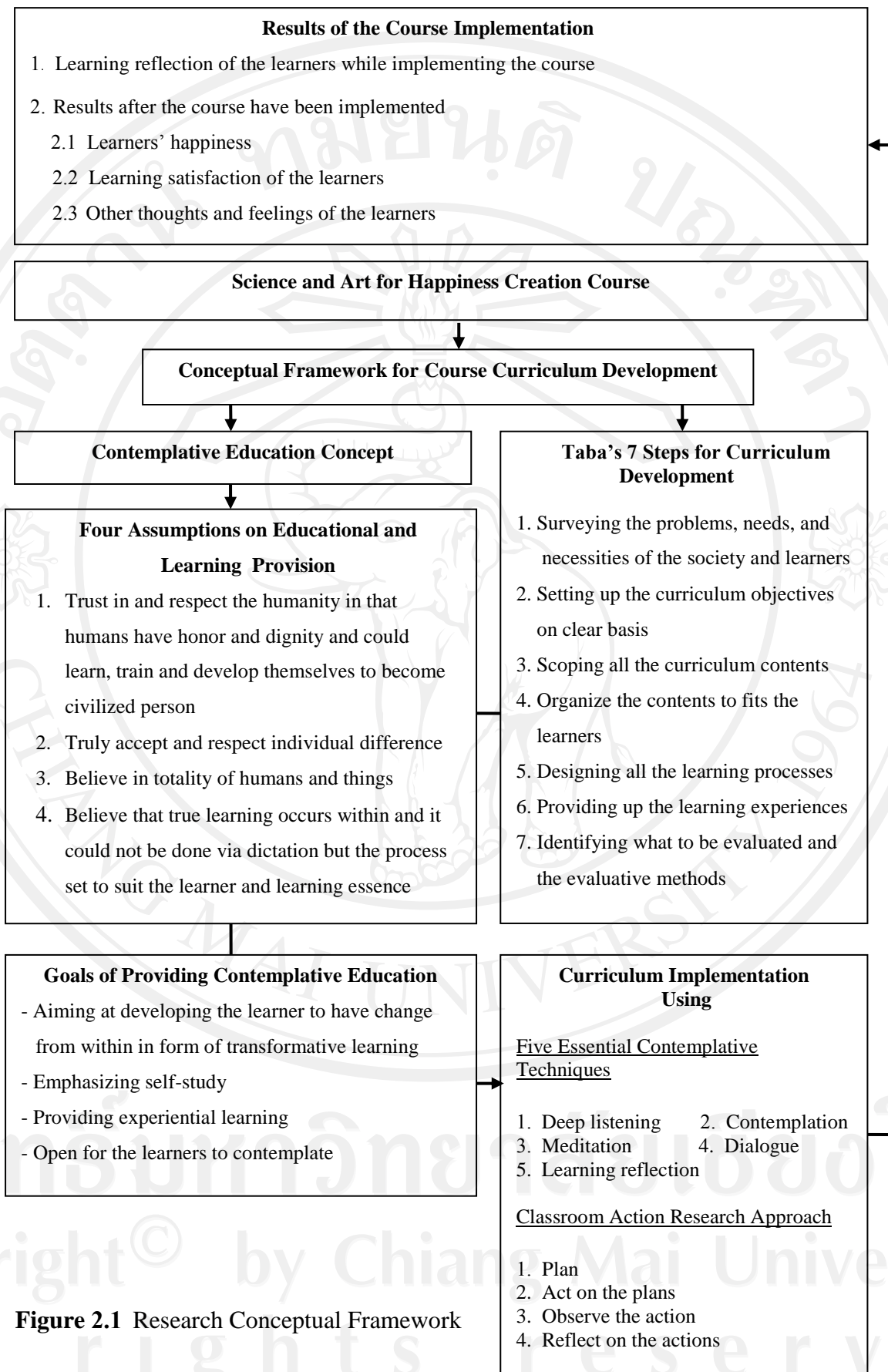


Figure 2.1 Research Conceptual Framework