

## CHAPTER 4

### Results of Data Analysis

The researcher would present the results of the information analysis of the research on the development of the course – science and art for happiness creation based on complete education for bachelor degree students, Chiang Mai University, in 3 parts along the research objectives as follows:

#### 4.1 Results of the development of the course

The researcher had developed the course through the guideline for phases 1 and 2 of the research operation along the curriculum development, Taba's procedure and developed the course substances and organized the learning plans utilizing contemplative education before writing up the curriculum document along the quality assurance in higher education framework (TQF 3) processed by the Office of Educational Quality Development, Chiang Mai University. The document covered main essences of the course being developed with 6 sections as follows

##### 4.1.1 Section 1: general information composed of:

- 1) This course was a general education course (humanities and social sciences) for undergraduate students of all study programs under any institutes or faculties of Chiang Mai University, responsible by the researcher.
- 2) Title of the course: SCIENCE AND ART FOR HAPPINESS CREATION with course code 571151, for 3 credit units, composed of 2 credit units for theory and 1 credit unit for practicum, or 3(2-2-5) as represented in the syllabus format.
- 3) For the study on theory, the instruction took place in Chiang Mai University and for E-Learning, the study was done through CMU Online (KC MOODLE). The practicum took place at the selected sites. The first one would be at Wat Pha Lad (*Sakathakhami*), Muang District, Chiang Mai Province.

#### 4.1.2 Section 2: course syllabus and its operation

- 1) Course Type: This course did not require any prerequisite for the enrollment registration.
- 2) Course Description: Knowing oneself, understanding oneself and others; meaning, significance, and true essence of life and education; meaning and significance of contemplative education; essence of happiness; definition and types of happiness and self-created happiness; linkage among life essence, education, contemplative education, and happiness creation for good life quality or perfect livelihood; access to knowledge, truth, and goodness and beauty of nature and things.
- 3) Course objectives: there were 9 objectives for the course.
- 4) Course Process: composed of 30 hours on theory and 30 hours for practicum.

#### 4.1.3 Section 3: Student's learning development

This was composed of 5 domains of student desirable characteristics, namely, 1) Morality, 2) Knowledge, 3) Intellectual Skills, 4) Interpersonal Relationship Skills Responsibility, and 5) Analytical and Communicative Skills and ICT literacy. It was aimed at developing learning onto the learners in all of the 5 domains with the focus on certain characteristics of these 5 domains.

#### 4.1.4 Section 4: Instructional plan and measurement and evaluation

This section was composed of details for the learning activities under each topic of each week. The researcher had organized it under the Learning Management System: LMS, entitled KC – MOODLE of CMU Online system for measuring and evaluation for this course which was done in 3 parts:

- 1) Semester test 35 % composed of:
  - 1.1) Midterm test 15 %
  - 1.2) Final test 20 %
- 2) Self-learning activities 60 % composed of:
  - 2.1) Reflective learning diary 20 %

- 2.2) Developing and presenting happiness development project 10 %
- 2.3) Engaging in various learning Resources 30 %
  - 2.3.1) E-learning 10 %
  - 2.3.2) In class 10 %
  - 2.3.3) Outside classroom 10 %
- 3) Self-evaluation and being evaluated by classmates 5 %

#### **4.1.5 Section 5: Learning resources**

This section composed of textbook and materials, websites, and other recommended information

#### **4.1.6 Section 6: Course evaluation and improving process**

This section composed of effectiveness evaluation strategy by students, instruction evaluation strategy, instructional improvement, and the process of reviewing the standard test on student's academic achievement.

### **4.2 Results of Course Implementation**

The researcher tried the developed course curriculum with the sample of 51 Chiang Mai University undergraduate students from 4 faculties who decided to be enrolled in the course by themselves. The results of the data analysis were presented in table with description and those from the qualitative data were presented in form of picture with description and the description of the contents which had been classified into 5 parts as follows:

- 4.2.1 General information on the sample
- 4.2.2 Data gather through subject's learning reflection while implementation the course along classroom action research process
- 4.2.3 Data on happiness of the subjects
- 4.2.4 Data on subject's satisfaction with the learning

#### 4.2.5 Data on other comments of the sample subjects at the end of the instruction

#### 4.2.1 General Information on the Sample

The sample used in this study included 51 subjects whose personal information was analyzed and presented in Table 4.1

Table 4.1 Number and Percentage of the Sample by Gender, Age, Class Year, Present GPA and Reasons for Taking This Course

Personal Information	Number ( n = 51)	Percentage
Gender		
Male	6	11.76
Female	45	88.24
Age		
18-20 years	41	80.36
21-23 years	10	19.61
(Range 18-23 years Mean = 20.42 years)		
Class Year		
1 <sup>st</sup> Year	41	80.36
4 <sup>th</sup> Year	10	19.61
Grade Point Average (GPA)		
2.00-2.50	2	3.92
2.51-3.00	28	54.90
3.01-3.50	12	23.53
3.51-4.00	9	17.65
(Range 2.36- 3.65 Mean = 2.87)		

Table 4.1 (cont.)

<b>Personal Information</b>	<b>Number ( n = 51)</b>	<b>Percentage</b>
Reason for taking this course:		
1. Had not intended to be enrolled (unable to be enrolled in other courses, time conflict, or other courses were fully enrolled, and was enrolled along friend or persuaded to be enrolled by friends)	14	27.45
2. Had not intended to be enrolled (unable to be enrolled in other courses, time conflict, or other courses were fully enrolled, and was enrolled along friend or persuaded to be enrolled by friends)	17	33.33
3. Had not intended to be enrolled (unable to be enrolled in other courses, time conflict, or other courses were fully enrolled, and was enrolled along friend or persuaded to be enrolled by friends)	21	39.22

From Table 4.1, it was shown that the most of the sample subjects or 88.24% were female aging between 18-23 years old with the mean of 20.42 years, and most or 80.39% of them were first year students. The subject's average GPA was 2.81 and 33.33% of them were interested in being enrolled in the course and 39.22% of them intended to take the course considering that this course was interesting and would not be too stressful, the lecturer seemed kind, easily get A, should be applicable in everyday life, and wanted to learn about happiness.

#### **4.2.2 Information on Implementing the Course Along the Action Research Process**

In implementing the course by using the 5 techniques of contemplative education for organizing the learning activities, the researcher would like to present the results of the instructional provision in periods 1, 3, and 5, along cycle of action research (PAOR) as follows:

1) Period 1 (Week 1)

- 1.1) Plan Stage (**P**): The researcher set up the plan on the activity “Roojak-Roojai” (knowing person knowing mind) to encourage familiarity among the learners and between them and the lecturer as well as to serve as an orientation on the whole instructional system which included the learning process, instructional media, learning resources, assignments, and course assessment. Afterward, the lecturer turned on the song on contemplative education for the learners to listen to and to conclude substances from it. The individual learners had to deeply listen to the song and reflectively absorb it into mind and stay still with themselves.
- 1.2) Stage of Act out the plan (A)
- 1.3) Stage of Observation and noting down the behaviors of the learners while engaging in the instructional activities from the course introduction to the instruction using contemplative education techniques as follows:

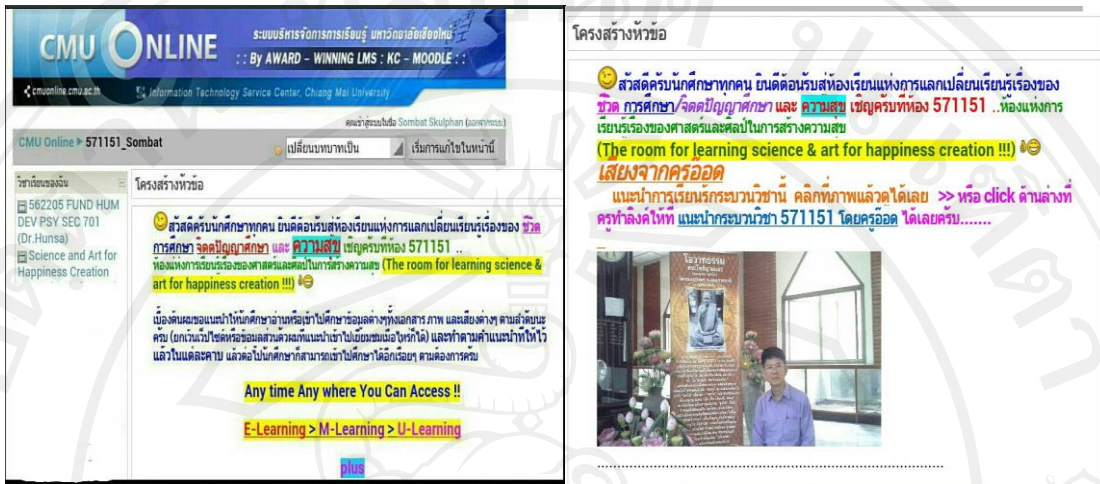
The researcher set up the orientation by summarizing the whole instructional processes set in the CMU Online system (KC-MOODLE).



**Picture 1** The Researcher Described the Whole Instructional Process

In the first period, there were only 48 students attending as some of them could not find the classroom and some others were not ready to come to the class such

as being away in other town or having been sick. The researcher as the lecturer suggested the students including the missing ones to listen to the lecture on the introduction to the course set in CMU Online system (KC - MOODLE).



**Picture 2** First page of the Course Science and Art for Happiness Creation: 571151, Developed by the Researcher and Set in the CMU Online System (KC – MOODLE)



เพลงจิตตปัญญา  
ดู 1,854 ครั้ง

Lyrics Composed by Assist.Prof.Dr. Chumpol Poolpatarachewin

**Picture 3** Contemplative Education Song the Researcher Had Linked in the CMU Online

Most learners were interested in listening to the whole introduction to the course and the contemplative education song. Some of them sang along the song words which describing the essence of the 5 contemplative education techniques. The song words had put together the essence in an aesthetic way as follows:

“Mind has softened with love. Mind is fostered with kindness, Students eager to learn, to search for, and to discover the internal values, sitting still with themselves to learn the song of mind. Aesthetics would rub on and wrap up the mind which is light and clear, To deeply listen to let it in mind, To understand ourselves, to combine and integrate, Learn with contemplation and reflection, Without hasty, Share with heart, regard with mind, Be well-informed about its origin, From little to big mind, From body to mind, accessing intelligence, Beauty and truth brightened up, Intelligence grown along.

While listening to the contemplative education song, the researcher had the learner practice the 3 contemplative education techniques in the remaining time which was about 35 minutes – deep listening, contemplating, and meditation. The results of the observation and reflection on the observation are as in the table on next page.



Table 4.2 Student's Behavior while Engaging in Learning Activities with  
Contemplative Technique in the Classroom, in Period 1

<b>Contemplative Techniques Being Practiced by the Learners</b>	<b>Observed Behaviors</b>	<b>Reflection on the Observation</b>
Deep Listening	About 50% of the learners had not had concentration on listening but chatted with during the time and some looked drowsy.	As it was the first period, the learners had not yet understood the substance of contemplative education which was the new learning issue they had not done before.
Contemplation	This was hard to observe as it was mental action but if they paid attention to the instruction, it would be inferred that they were doing well on contemplation or reflection on such matter.	This was the process continued from the deep listening which required the concentration while listening and contemplated on one's intelligence. To tell if and how much a learner contemplated, one had to review the student's learning reflection.

Table 4.2 (cont.)

Contemplative Techniques Being Practiced by the Learners	Observed Behaviors	Reflection on the Observation
Meditation	About 25% of the learners stayed still through the practicing period of 5 minutes. Most of them had not stayed still and some of them were sleepy and had to rock their body back and forth before opening their eyes.	Meditation was referred to attaching mind to the body at the present time to be aware what the person had thought, felt, or act. It was the process of completing which also needed practicing as well. This was the first practice of the learner in the class one fourth of which could do it well which was good enough. Sleepiness was nothing so serious but normal in the classroom particularly the one at the end of the day.

According to students' learning activities in period 1- the first time for them to engage in this activities with contemplative technique, so they were not clear in meaning of each technique, although those are the common techniques and skills they should have learned for example deep listening, actually most guys do not listen to things that they don't like .That's why the researcher assigned them to study the 5 essential contemplative techniques through digital files provided on KC-MOODLE

2) Period 3 (Week 3) (Period 2 of week 2 was an online learning)

The researcher had used the reflection from the observation of learning activity in period 1 to plan the learning activities for the period 2 of online learning by reminding the learners to study the substances of 5 contemplative education techniques which had been uploaded through CMU Online and also onto the Facebook as another channel to facilitate the learners. The information reflected from this period was used to plan for the 3<sup>rd</sup> period learning activities as follows:

- 2.1) Planning to organize the learning activities on meaning, significance, and essence of human life maintenance starting from having the learners to practice meditation or concentration by listening to and followed the instruction set in mp3 files entitled *enlightened meditation* through which the learners would have to practice deep listening and contemplation at the same time. After that, the learners got together to practice dialogue on the topic “*Why were we born or what were we born for?*” The dialogue required both the deep listening and the contemplation as well. Afterward, the learners would practice on reflecting on all the activities and submitted it via CMU Online on the assignment section.
- 2.2) Acted on the plans
- 2.3) Observed and noted down behaviors of the learners and reflected on learning of the learners whose results were presented in Table 4.3, and Pictures 4 and 5.

Table 4.3 Observations on the Learners While Engaging in the Learning Activities in the Classroom Along the Contemplative Education Techniques in Period 3 and the Reflection on It.

Contemplative Techniques Being Practiced by the Learners	Observed Behaviors	Reflection on the Observation
Meditation	<p>There was a learner missing and 50 attending. Among these, 42 of them (82.35%) were doing pretty well in the meditation. They could stay still for the whole period of 9 minutes and 25 seconds (basing on mp3). However, 8 learners were sleepy with the body tossing back and forth. For about 3 minutes before the end of mp3, they woke up. Obviously, they had dropped off to sleep.</p>	<p>After learners had study and made themselves understand and asked about the 5 contemplative education techniques from the materials distributed and engaged in the online conversation in period 2, most of them could do the techniques better.</p>
Deep Listening	<p>Thirty four learners (66.67%) were attentive in listening without any talk or acts of non-interesting during group's dialogue. The rest talked with another friend once in a while but turned back</p>	<p>Deep listening was the skill that needed practice Normally, people would jump to conclude or decide without listening to the end. The condition set by the researcher for the learners to practice in listening</p>

Table 4.3 (cont.)

Contemplative Techniques Being Practiced by the Learners	Observed Behaviors	Reflection on the Observation
	to pay attention later.	while heaving conversation with friends was that while a friend was saying, others had to listen solely and be attentive. If one had question or doubt, he or she could was not allowed to ask or express. This condition had made more than half of the learners do it well. However, there were some learners who could only moderately do it.
Contemplation	This was hard to observe as it was the matter of mental process but from observing the attention to listen of the learners during the dialogue practice, it could be assured that the learners had better contemplation than in period 1.	This was the 2 <sup>nd</sup> session for practicing this technique. It was found that the learners should have done better in contemplating which would have to be evaluated again on the learning reflection the learners would submit in which they would analyzed themselves how well and how they had contemplated

Table 4.3 (cont.)

Contemplative Techniques Being Practiced by the Learners	Observed Behaviors	Reflection on the Observation
Dialogue	<p>The learners were divided into 10 groups each of which had 5 members. Learners in group 2 and group 4 had minimally done. Some of the group members rushed to ask while other was saying and had not asked for the permission to speak out (as previous agreed) and about 14 of them spoke very little.</p>	<p>Dialogue had 4 main principles, namely, deep listening, paying respect to the conversation partner, holding the feeling without jumping neither to judge nor to say out his/her opinion. In this first practice, only 36 of them could do it moderately to well. This might have been because it was the first opportunity of practice such skill. The learners had to go on practicing it.</p>



**Picture 4** The Learners Practicing Meditation



**Picture 5** The learners Practicing Dialogue

### **Learning Reflection**

From having the learners practice writing to reflect their learning through the learning activities with dialogue technique on the topic “Why were we born or What were we born for” submitted via CMU Online, it could be analyzed that most of learners had deep listening and contemplation on the essence of such topic at good level, as shown in the following samples of the learner’s learning reflection.

**Learner 1 (male)** - (Wednesday, 5 December 2012, 12:43 PM): “I had learned from the dialogue in the group and further contemplated to derive the answer that we were born to learn about things in this world and perform our duties assigned by the social context that have been with us since we were born. We could not deny that fact that we were unable to choose what to be born but we could choose to be good and smart with our own conscious. For me, I was born in the rural area in Phrae Province and went a school nearby until I finished Mathayom Suka 2 before transferring to a provincial boy school. At first, I was worried that I would not be able to catch up with my classmates as I thought that I was rural person. "Luak Ban Nork Baw Taw Sork Kork Nai Wiang" is a saying told by my elderly relatives and I have remembered all along before stepping out of the house which was warm and with sincerity. I have kept this saying in my mind and have intended to learn the new things by myself. I now have no parents to take care of as I stay in the dorm. I have to learn to be away from bad things. We should not claim people are bad because of their environments. What we need is our contemplation. It is the impetuosity that led us to the wrong direction. Finally, I could pass the entrance exam to the Faculty of Nursing, Chiang Mai University. Thanks God to help this rural boy to leave the house without fail. I have felt warm and proud in this orange house with purpose fence. I am proud that I can make it though it not yet the goal of my life. My passing life was the learning, fighting, determining, trying, and doing best in our duties.”

**Learner 2 (Female)** - (Tuesday, 4 2012, 12:20 PM): “I have learned a lot from friends and seniors. What were we born for? Sometimes, we could not at all tell. In my opinion, when things are created such plastic bottle, the purpose was for containing water. For people, it is more difficult to tell. Why did they create us? For what or by whom? In science, we have learned that people evolved from monkey. In Buddhism, it has been believed that people are born to pay consequences of what we did. We then should do the good deed and develop our mind to get out of the suffering, etc. Though there are a lot of theories and concepts but the basic one is that we all are born to do the good deeds to pay back our parents and those who have done for us. I think if one could do this, he



or she has done a certain level of good deed. As having studied a Buddhist instruction which says ‘We all are born to develop ourselves and to upgrade our mind to collect more and more merit which, if accumulated to a certain point, would get rid of all of our lusts to permanently be free from the suffering and finally reach the Nivarana following the step of the Lord Buddha.’ Anyone who could actualize this instruction would be regarded as the having been born as the most perfect person.”

**Learner 3 (female)** - (Monday, 10 December 2012, 02:59 PM): Hearing others said helped me acquire some reminders and the answer to the issue why we were born. No one really knows if our life had been prescribed by someone and there is not proof on this. What everyone could do, then, is ‘To choose what to do.’ When we were born and have this world to live on, in my view, we should make this world more livable and full of good things. We should start with our self by making it valuable and little by little expand to others in the family, society, country, and world to pay back the one who allowed us to be born. We could then regard yourself as the one who are worth being born.”

**Learner 4 (female)** (Monday, 3 December 2012, 02:06 AM): Listening to them has helped me got many good ideas on the issue we have not truly cared about. Some said we were born to pay back our debt resulted from the bad deeds. Others might use other interesting terms. If we change our perspective and leave out the karma issue but took at human as an animal or a living species, we would realize that humans are born to fulfill the food chain balance of this world. Let’s imagine back to the pre-historic time when humans lived in the cave, not knowing how to build the house, had not written or even spoken language, not knowing how to cook but just picked up the fruits and vegetables to eat, hunted with simple tools, and at the same time they were killed and eaten by lions, tigers or other stronger animals. They were the hunter and the hunted and just a part of the food chain which transmitted the energy. That’s all. In fact, human would be less significant to the earth than a small plant, one could say.”

According to learning activity in period 3 the researcher could analyzed and concluded that students used most of contemplative techniques better, except dialogue around 50 % of them needed more practice. Normally persons always talk together with others freely and do not have conditions also did not be a good listener, they'd like to be a speakers not listeners. So in period 3 there were 2 groups that did not practice dialogue in a sound manner , some asked while their friends talked, some didn't show symbol before took a speech, and some talked a little. Although this period was the first time they practiced dialogue, half of them can do well, so we hope that they can improve their skills for practicing dialogue and others contemplative techniques , more practice more skills.

3) Period 5 (Week 4) (Period 4 of Week 4 on online learning)

Basing on the reflection on the observation on the organization of learning activities in period 3, the researcher had organized the learning activities in the classroom for period 5 along the 5 techniques of contemplative education. The process started with the meditation before dividing the learners into 5 groups 4 of which had 10 members and the 5<sup>th</sup> one with 11 members before engaging through PAOR cycle as follows:

3.1) The stage of planning the learning activities – The process started with the meditation practice by listening to and following the lecture in form of mp3 entitled enlightened meditation as in period 3. After that, students were divided into groups to engage in the dialogue on the topic What are the true essences of human education. The learners had to practice the deep listening and contemplation simultaneously. Afterward, the researcher would have the learners practice on learning reflection by having the group representative to present what had been exchanged in the group taking not more than 10 minutes for each group.

3.2) The stage of acting on the plans.

3.3) The stage observing by noting down, taking picture, or taking VDO of the dialogue and presentation by the group representatives as shown in Pictures 6 and 7 and samples of the essence of the dialogue presented by the group representatives as follows:



**Picture 6** The Learners Practicing Dialogue



**Picture 7** Group Representatives Presenting on the Learning Reflection

### **Learning Reflection**

Examples of the essences concerning education reflected in the group and presented by the group representative as follows:

**Representative of Group 1** concluded the essence that “Education is the search for knowledge, skills, and competence for oneself to develop knowledge, ideas, and skills. Besides, it also helps people grow in term of intelligence, mind, and everyday life maintenance not only in the classroom or textbook. Everything happening around us is worth studying to apply for the benefits and happiness in our life maintenance. In the society nowadays, education has been much developed and led to the competition to the point we have forgot the essence of ”Education” leaving only selfish competition to survive in the present society leaving out happiness for the individual or surrounding people and true benefits of education. People study just to get the

certificate to be qualified for getting a job making them happy and well doing in the future.”

**Representative of Group 2** concluded the essences that “Sometimes, education makes people selfish. At the present, we can see the competition both in studying and working among people in the same grade or class or place. This is true at the school, university, or workplace leading to the segregation in the society as they compete among one another without any concern or sharing. One might ask for help from someone who were thought to be well informed on certain issue but was refused executing that he did not know about it though in fact he did. Of course, we would no longer keep the credibility of the person. We would not know the real reason of the person to reacting so but his/her behavior was selfish. Smart people and those who have high level of education always take advantage over those with lower education. Being smart but lacking morality would always succeed. It is true that education could help us gain more knowledge but it must be done along the line of morality as in our real life we don’t use only the academic knowledge but the one on how we co-exist with other human fellows. Education is a way or mechanism to help us understand things. Some people who have minimal knowledge or education but could happily maintain their life or have high life skills. Some highly educated people, however, have found difficulty in maintaining their life in the society or have low life skills. We could not always judge people simply their educational acquisition. Education should help enhance or develop the skills humans have to upgrade continuously basing on morality to assure the person’s success not only for having knowledge but how to spend their life as well.

**Representative of Group 3** concluded that “For me, education does not mean only knowledge in the textbook to make people finish the college degree but it includes both academic theories and knowledge on life experiences. Academic knowledge must be with that of life spending. A person could be good at thinking and analyzing things along theories but in practice he or she failed. I would not think this person has the appropriate education. It is like the saying

which says with knowledge fully filled the head but fail to survive. We could do well in the exam but in real life we could not do everything by ourselves. We need to utilize the knowledge on co-existing with others to assure out happy co-existence with others and refrain from making others suffering or worried. Some might be very smart and got an undergraduate or doctoral degrees but when getting out to work they cheated making others suffering. This kind of persons should not regarded as being well educated. True education should upgrade the graduate's mind. Having high level of graduation but lacking morality should be treated as having incomplete education. He or she would differ from those with no education as his or her mind had not been high along the educational level. Consequently, for our group, education is the way to make people perfect with both academic knowledge and theory and those on life to assure the intelligence to logically solve various kinds of problems and realistically approach things without any bias.

After running the learning activities along the action research through the cycle in all 3 periods, it was found that the learners were able to engage in the learning activities along the 5 techniques of contemplative education techniques with understanding and quality acting. In each of 5 sessions of the classroom learning activities, the techniques were differentially used depending on the substance and objectives of the learning at that particular period. The meditation, however, would be done every time, particularly before the dialogue. Before every class, the lecturer would have learners contemplate by raising the questions to think and contemplate. Likewise, every time learners had to do the deep listening and do the learning reflection in every learning activity by reflecting both in the classroom and writing the reflection via online system. Besides, the researcher also had the learners toe practice outside of the classroom such as practicing meditation at Wat Pha Lad under the project entitled Practicing Conscious for Creating Happiness. After learning in the classroom which was during the 14<sup>th</sup> week of the semester, all learners had to take part in the Project for 2 days and 1 night. The researcher had carried out the whole operation with the assistance of the Temple's monks and Khun Jozho serving as the resource persons in training meditation and lectured on

Dhamma on happiness development. Moreover, learners were assigned to practice doing task with concentration and each of them was assigned to keep the temple clean in the morning of the 2<sup>nd</sup> day of the practice. From learner's reflection, it was found that they had paid attention to the practice and were satisfied with the practice out of school as shown in Pictures 8 – 10 and their reflection on learning and their feeling toward this practice as follows:



**Picture 8** The Learners Helped one Another to Clean the Temple



**Picture 9** The Learners Practicing Meditation at Wat Pha Lad Hall



**Picture 10** The Researcher and Learners Taking Photo Together After the Meditation Practice

## **Learning Reflection and Feeling Toward the Practice**

After practicing meditation at Wat Pha Lad, the researcher had the learners reflect on the learning and had it sent via online system. It was found that the learners were satisfied and had gained substantial experience from the practices as evident in the reflection sent to the researcher as follows:

**Learners 1 (female):** I felt calm after was busy with the examination. When I was about to get in the temple, I was excited to get touch of the temple atmosphere. When I was young, I often went along my grand father to the temple as he was a prime temple attendant. I then was delighted to go to the temple. When I arrived there, I walked around to have a general survey. That day was a nice and calm da. I could feel the relaxation. Most of my friends liked to water fall nearby as did I. Near the fall, there was a white Buddha statue with a bell to be rung. I felt some force coming out from it. Though sitting still, I felt good without clear reason why. I could not remember the name of the first monk I met. He was a bit fat and seemed not talk fluently but was with fun. During the evening pray which was my first experience, I thought the monk would have us sit for a long time and have to follow a strict procedure. On the contrary, the monk told us to do whatever way we are familiar with. I then decided to use the 'Nor' method. At the beginning of meditation, I was still restless. I started to feel some tense in my legs. I then began with "Do you feel a pain in your legs?" and I answered it before asking myself something else. Such questioning and answering procedure was very helpful. I felt more concentrated and could get through a substantial period of meditation time and felt proud that I could do it.

**Learner 2 (female):** Before leaving for Wat Pha Lad, I was busy with various things including studying, and clearing all the works which were plentiful discouraging me from going to the temple. I had to study for fear that I would not have time to do it and I had become very frustrated. However, when we arrived at Wat Pha Lad and got the touch of the atmosphere from walking around, I had begun to be relaxed and calmed down forgetting all the stresses

in spite of the fact that before I came I had the chemistry lab exam. We had begun the activities which include the pray, maintaining the Dhamma and listened to Dhamma instruction, etc. All these had helped me feel good. I got a lot of moral propositions. I liked the way Phra Maha was lecturing. It was very impressive. I have not had chance to listen to Dhamma in an joyful way like this for a long time. When I listened to it, I felt much better. I would like to thank you the professor to have organized this program. It has substantially benefited life of all of us.

**Learner 3 (female):** In joining the camp to practice conscious and create happiness at Wat Pha Lad on the passed February 9, there were many impressions. Firstly, the minute in stepping down the temple ground, the place was full of calm atmosphere as if it was in another world totally separated from the on down there at the foot hill of Doi Suthep. Secondly, there were many types of cooperation such as the tent setting done by the freshman students. The monk had taught us in practicing meditation by connecting mind to our body. At first I thought I would surely drop off to sleep but when we actually practice it, the result totally differed. I had not fallen off to steep at all, not even the rocking back and forth. On the contrary, I felt relaxed and concentrated without any second of dispersing thought on some extravagant stuff though there were works waited to be executed. What I felt was only that I had the conscious with me and meditation walk had made us concentrated. The practice of this time had made me calm and still. We had poured down the ceremonial water and spread out the kindness enhancing the mind fulfillment though it had not taken a very long time. We felt we had god a lot in return. Life quality increased. We came to know our own thinking system. We could more effectively attach out mind with body and be conscious of what we were doing. We should have had more time for doing all these activities and should have more time for listening to the sermon as it provided us with many ideas to be used in our life. listening to some good instruction helped change our perspective as well like in my case. Lastly, thank you very much Sir to have devoted your time for use to add some good things to our life.



**Learners 4 (female):** Engaging in the practice at Wat Pha Lad where we were taught to do the meditation both by sitting and walking and listening to the sermons from Phra Maha Sa-nga on happiness creation, I have got many good ideas such as the happiness is not something to be chased but it depends whether we could create it. The sitting and walking meditations in the peaceful and shady place without disturbances had made me concentrated with calm mind and had the bright feeling. Before coming here, we had a chemistry lab test leaving with us a great anxiety fearing that we would fail the test. After coming to the temple, we had chance to listen to the sermon, pray, meditation sit, meditation walk, and encountered with the calm and comfortable atmosphere dispersing away all the worries we had before coming here. During the stay in the temple, we had no stress. Besides, there were many resource persons such as Phi Jo Cho to give a talk on spending life, the real incidents that actually occurred through life, and Karma, the consequence of what we have done. Moreover, the temple also distributed CD on Dhamma to us to use as the reminders on our conscious to make it well function and secured. In short, coming to Wat Pha Lad this time, I have been happy and joyful, not been bored with Dhama nor the meditation, equipping me with many good principles, making me conscious on the time, calming down my mind, and changing my perspective on Dhamma. I no longer think it is a boring matter.

Besides learning and practicing 5 essential contemplative techniques through classroom action research processes along the first to the last period and practicing meditation at Wat Pha Lat, and information from students reflection the researcher could analyzed and concluded that students used contemplative techniques for learning the core contents of this course - human life, education, contemplative education, and happiness. Furthermore, consideration in learning achievement most of students had got B+ to A, only 1 student got B, the reasons for these was this course focus on authentic evaluation, skills and practice of the learners and allowed them to participate in evaluation process.

Learning outcome from writing paper and presentation the happiness development project of each group confirmed that students gained knowledge and wisdom from this course, especially how to create or develop happiness, not only the first hierarchy of happiness called Kammasuk , but upper , for example they created the happiness project for helping suffering guys such as underprivileged children and chronic illness patients ,as well.

#### 4.2.3 Information on Happiness of the Sample

Mean score on happiness of the sample in general and by item before and after using the curriculum are presented in Table 4.4 and Table 4.5

Table 4.4 Comparing the Mean Score on the Happiness in General Before and After Using the Curriculum

	Before (n=51)		After (n=51)		Dependent t-test
	Mean	SD	Mean	SD	
Learner's Happiness	114.80	10.86	115.18	12.24	0.443

$p < .05$

In Table 4.4 shows that the mean score of happiness in general of the sample before and using the curriculum did not differ. The general happiness mean score was 114.80 and, after using the curriculum, was 115.18 which was higher than before for only 0.38 which yielded no statistically significant difference.

Table 4.5 Comparing Happiness of the Sample by Item Before and After Using Curriculum (n = 51)

Item	Before		After		Dependent t-test
	Mean	SD	Mean	SD	
1. Happiness in general	5.25	0.83	5.14	0.86	0.242
2. Compared with friends, I am happier	4.41	0.92	4.51	1.24	0.325
3. I am happy with everything as do others.	4.96	0.98	5.08	0.96	0.271
4. Able to be happy with what we should have as do others.	4.53	1.23	4.75	1.08	0.175
5. Have no memory of the past happiness.	1.82	1.32	1.39	0.70	.021*
6. Feel bright and joyful.	5.08	0.78	5.14	1.06	.374
7. Satisfied with my own look.	4.84	0.93	5.06	1.17	.152
8. Have good relationship with friends.	5.63	0.95	5.53	0.98	.304
9. Be frustrated when failed to acquire the expected thing.	4.02	1.20	3.35	1.19	.003*
10. Be confident in confronting the bad thing in life.	4.61	1.25	4.43	1.23	.238
11. Be happy in helping those who have suffered.	5.29	1.03	5.59	0.85	.059
12. Be proud of myself.	5.35	0.76	5.57	0.87	.092
13. Be happy with the new initiation and determined to succeed it.	5.31	0.97	5.16	0.79	.185
14. Feel that life is worthless and not productive.	1.90	1.27	1.55	0.81	.048*
15. Feel fulfilled and have progress in life	4.84	0.83	4.86	1.05	.458
16. Do daily routines and activities by myself.	5.53	0.81	5.76	1.06	.106
17. Have friends or relatives ready to help if needed.	5.88	0.89	5.86	1.14	.461
18. Be sure to have safely.	5.82	0.74	5.66	0.82	.256
19. Have chance to relax and reduce stress.	4.92	1.11	5.24	1.16	.083
20. Have not thought that I am attractive.	3.47	1.31	3.33	1.42	.306

Table 4.5 (cont.)

Item	Before		After		Dependent t-test
	Mean	SD	Mean	SD	
21. View that human life is good and beautiful.	5.29	0.97	5.31	1.15	.463
22. View that this world is enjoyable.	4.84	1.02	4.96	1.20	.298
23. Feel warm in the midst of people.	4.75	1.29	4.84	1.34	.343
24. Always have to go to the hospital.	1.80	0.98	1.90	1.25	.331
25. Feel that life is happier than others'.	4.45	1.45	4.96	1.09	.024 *

\*  $p < .05$ 

In Table 4.5, it was shown that the mean score of happiness after using the curriculum is higher than that before using it on 18 items and slightly different mean score in 4 items. Happiness of the sample in items 5, 9, 14, and 25 is higher after using the curriculum with statistical significance ( $p < .05$ ).

#### 4.2.4 Information on the Sample's Satisfaction with the Learning

Mean, standard-deviation, and level of satisfaction with the learning of the sample in general and by item and number and percentage of the satisfaction level in each aspect are respectively presented in Table 4.6 and Table 4.7 as follows:

Table 4.6 Mean, Standard deviation, and Level of Satisfaction With the Learning of the Sample in General and By Item after Using the Curriculum (n = 51)

Satisfaction With	Mean (SD)	Satisfaction Level
Learning in General	4.22 (0.31)	High
Achievement	4.09 (0.36)	High
Recognition	3.90 (0.49)	High
Work Itself	4.07 (0.44)	High
Responsibility	4.30 (0.46)	High
Opportunity	4.52 (0.37)	Highest
Interpersonal Relationship	4.51 (0.51)	Highest

In Table 4.6, it is shown that the sample had mean score on satisfaction with the learning in general at high level. Considering by aspect of learning, the mean score on satisfaction was at high level and up. The mean score on satisfaction in the aspect of opportunity for progress and relationship with friends was at the highest level.

Table 4.7 Number and Percentage of each Aspect of the Satisfaction with Learning of the Sample After Using the Curriculum (n = 51)

Satisfaction Level	Number (Percentage)					
	High & Highest	Highest	High	Medium	Low	Lowest
Satisfaction by Aspect						
1. Achievement	49(96.08)	9(17.65)	40(78.43)	2(3.92)	0(0)	0(0)
2. Recognition	37(72.55)	7(13.73)	30(58.82)	14(27.45)	0(0)	0(0)
3. Work Itself	47(92.16)	11(21.52)	36(70.59)	4(7.84)	0(0)	0(0)
4. Responsibility	48(94.12)	19(37.26)	29(56.86)	3(5.88)	0(0)	0(0)
5. Opportunity	51 (100)	26(50.99)	25(49.01)	0(0)	0(0)	0(0)
6. Interpersonal Relation	49(96.08)	33(64.71)	16(31.37)	2(3.92)	0(0)	0(0)

Table 4.7 shows that about two thirds of the sample (64.71%) had satisfaction with the learning in the aspect of the relationship with the classmates and more than half of them (50.99%) had satisfaction with the opportunity for progress at the highest level. When considering by aspect, it was found most of the sample (72.55-100%) had satisfaction with learning at the high to the highest levels led by the satisfaction with the opportunity for progress which was at the highest level rated by all subjects in the sample (100%).

#### 4.2.5 Information Collected Through the Evaluative Form on the Learner's Learning After Using the Curriculum

From the response to the evaluative form by the learners after using the curriculum both in theory and practice outside the classroom, the researcher had classified the reflection and provide sample reflections written by the research subjects as follows:

1) Section 1 - Opinion and feeling of the sample on the content of the course (both theory and practice)

1.1) It was the course with the content that provided knowledge and experiences applicable to the real situation both in the academic aspect and in life course and both worldly and morally relevant, as shown in the following reflections.

“Have acquired a lot of knowledge both in worldly and morally aspects.....This course helped me to know myself better, have more knowledge in maintaining life, and could be applied in creating happiness in our daily life.”

“ It is the course that teaches us many aspects of things, making use aware of the reality of life maintenance and get in touch with Dhamma in a higher extent.... Enabling us to look at and understand other assuring my life in general away from suffering.....This kind of knowledge cannot be obtained from any other course and it is truly applicable to everyday life.”

“The course helped me know myself and to be more detached making myself much lighter.....I have really known myself better and had more knowledge in spending my life.”

“It helped change me in many ways making the 4<sup>th</sup> year study which would not last long happier.”

“I have learned and understood the worldly or sex-related happiness which is normally sought out in the world. I also

learned that Lokutarasook or the happiness beyond the sex-induced happiness which is the happiness within.”

“The course content is very useful.....I could use it in solving life problems...It helped me review myself helping me how to manage the confusion occurring within my mind.... So far, I have undermined and paid no attention if I would be happy or suffering. This course has made me more concerned and realizes the significance of these issues.”

- 1.2) The course content has not caused stress or boredom but would be happy when one learned. The content was not so difficult or too much as reflected as follows:

“The content is on everyday life....I was happy with the study.....It is a simply way of creating happiness by oneself.”

“The course has made the seemingly difficult and hard to understand topic to be easy and well understandable.....At first, I thought the course would be difficult or had the difficult procedure to follow. When I actually took it, it has exposed me to the new perspective. I have gained knowledge on happiness and happiness creation. For sure, I am happy with the study”

“I had no stress.....I was not bored as there were activities for me to continuously engaged....The content is different from that of other courses....We don't need to memorize.... I don't need the memorization to take the exam as I have do in other courses.”

“It is no difficult stuff....It's about everyday life....When studying it, you can get a good friendship from friends, the senior class students, and the lecturer...It has not overtly focused on academic matters. When one stressed from other courses, he or she could be relieved from studying with the course..... I feel relaxed every time I study this course. When I was in the class of this course, it



was the moment of happiness though only 2 hours....I wish the freshmen take it because they are stressed from the study in general. To study in this course, they would be stressed but happy at heart. ”

- 1.3) The course content helped learned to adjust their attitude toward the study and the profession including the change of perspective on the world and life leading to the life change in a better way, as in the following examples:

“From watching at the clip of Arjarn Wiriya in CMU Online talking about education has altered my view on learning....Learning is not a competition....If one loves or likes it, he or she could learn better.”

“I like what Ajarn Sombat said which pointed out that grade was simply a matter of Karma.....Yes, it is. If we have done the good deeds, we would get a good consequence. I meant “Dee” not “D.”....I like what he said that the one with low grade was not more stupid than those with higher grade....We should keep his comment in mind and do things better....So far, I have to admit that I have not paid attention to the study. Now I have to relook at it”

“I have got many good ideas....and the new perspective... There were many good instructions...and many good reminders” (13 students)

“ I think this course is a good elective course because all of what I have studied were all purely academic but, through this one, we could learn many new things.....I like what the lecturer told us that when one changed his/her idea, his/her life changed. Our commander is our mind. The commander of our life is our self.”

“This course has inspired me for successfully doing things.....We have got the inspiration from variety of people shown in the

video clips, what the lecturer said and posted in CMU Online. It convinced us to rethink about things and redo them.”

“What I would like to tell the lecturer of this course is that this course is a very good course.....It has made me happy every day....We could look at positive side of things and have practiced meditation enabling us to study more effectively.”

“After taking this course, I would say, we have turned to increasingly look and take care of ourselves. We have thought about ourselves more. It might sound exaggerated but that what I really feel. It makes me form better attitude toward nursing and now I have more certain on what to do.....increasing my motivation to study because I have used the principles and perspectives gained through the experiences of practice, from the clips, and others to apply in my everyday life. In short, the course has changed my perspective on things.”

2) Section 2 – thinking and feeling of the sample on the process and method of instruction (both theory and practice.)

2.1) The course instruction was new, up to date, interesting, and helpful in learning more as reflected as follows:

“Just the name of it is already interesting. When I came in, I said to myself – this is! We don’t need to sit on the chair but comfortably sit on the floor. Girls like us could wear trousers....Sometimes we could take a nap while waiting for friends before the class could start ...it was informal....We would not be too tensed by rules and regulations.....We had chance to practice meditation too.”

“The lecturer’s method of teaching is new unlike in other courses. This course required the students to learn by themselves.....There was variety of techniques and media.....We had opportunity for

engaging in the good and joyful activities which were embedded with essences.”

“There are both classroom studying and learning via online. It was a hi-tech course. ...It focused mostly on the application making me like it....I also like learning through online....There are various media and clips to supplement the study...making us understand the contents more. We can learn any time we want and could review whenever we need.”

“Besides the worldly (*Thang Lork*) and Moral (*Thang Dhamma*), I got into the computer world (*Thang Com*) too. I could access all kinds of information and news sent to the students..... Homework through the come.....saving the paper....It is the most easy going course among all of them.....It is the course without time constrain. We could learn at any time. When there are a lot of assignments, I would focus on it. The contents have not been strictly set.....It’s a good idea as the lecturer said in the KC that we could study at any time and anywhere where you can conveniently access.”

“There are new techniques and good activities preventing us from getting bored. ....The lecturer could make the study fun using variety of media making some abstract things more understandable.”

“It’s good....Besides, there are many instructional media such as Facebook, CMU Online, etc. Practically, the course has become an ICT course....I have been here for 4 years and had not known the password to access CMU Online. It is this course that I have known.....Before, I had problem in using KC until this course that I could really used it.....I think it is a good idea to make use of the social media. They are very useful for learning things.”

2.2) The course is the instructional provision that help students learn well and be motivated and chance to practice their skill and dare to express. It is the course that helps students learn the adult way with responsibility and time management, as in the following reflections:

“Having expressed opinions both in the classroom and online has equipped me with new perspectives. Friends also provide many views.... When I thought I had been in big trouble and had chance to listen to friend’s discussing theirs, my problem has become almost nothing.....All these learning and skills enable me to stand up to cope with the problem that has confronted me, unlike before.”

“Thank you Sir to help me dare to express more and more.....I had chance to practice expressing opinion both in the classroom and in the facebook.....Thanks again to let me speak for my friends, thank you Sir.”

“I have been aspired and motivated by the VDO....I felt glad to meet my lovely friends and my junior friends.... In jointly engaging in the activities outside, we have got used to and could help one and another.... We have well exchanged on perspectives about things.”

“Yes, as you have said, Sir. We have to study the mature way and have to be responsible.....Today, I haven’t logged in an online and felt bad. I have to adjust myself....It was the training on being active and maintaining discipline ....It’s good to remind us in the Facebook preventing us from forgetting to do our job and chat.”

“It was good to listen to the song happiness is here and now. This is the Thai version composed by the lecturer who kindly brought

for us to listen. It was very good and had nice melody with the deep meaning. Having listened to it makes us feel good. I wish you continuously bring this good kind of songs for us to listen to....I first, I did not have chance to listen to the clip but after being told by friends, I then logged in to listen to it.”

“Learning via online is as effective as the learners could dare to express their attitude and opinions than in the class.....They could see opinions of the others from various perspectives....Trained themselves to be responsible....To study in a higher education way.....The learners take care of themselves, no need to be strictly treated by the lecturer.”

“Studying by group dialogue made me learn to listen to the other’s opinion....could understand them....have chance to reflect on things happening around us...We increasingly used emotion, open to listen to other’s suffering, and learn better to create happiness onto one’s and other’s life....have chance to practice listening though we had thought we had good listening skills....Regarding the term dialogue, this is for the first time I have heard and truly practice it. It’s good.”

“It’s good to go out so that we would not meet only in the classroom and learn on a lot of things through many good activities...We have acquired some good moral principles.....I like the lecturer’s instruction. It was the easily accessible morality.....I had trained myself to sleep by myself. I was frightened in the beginning. We had to get up at five in the morning which is good. We have learned to be disciplined.”

3) Section 3: Opinion and Feeling of the Sample Toward the Lecturer and Resource Persons (Both Theory and Practice)

3.1) Lecturer and Resource Persons Teaching Well and Serving as Good Model as in the following reflections:

“The lecturer is very determined to teach though the process was informal. It is good to listen to his experiences.”

“The lecturer has taught very well. He is punctual and kind. I hope it would be like this all along. I did not make any mistake in taking this course. It is really a good course.”

“The lecturer was not angry though we came to class late or talked in the class....or failed to submitted the assignments in time.....The online system was first closed but he has opened it for us.... If there is something that I could do, please let me know, Sir”

“On the day we were on practicum, the lecturer walked around to take care of us. I was like a father taking care of his children. You would have been very tired, Sir. I would like to thank for your offering this course and your devotion to the teaching. Thanks a lot, Sir.”

“The lecturer has taught well and made us understand.....He provided knowledge and happiness to the students. He is a good model for us. We have chatted among us why the lecturer is very kind and takes care us well as if we were children of yours.”

“I like the attitude of the lecturer. He listened to the student and did not scold nor said any bad to the students. He always encouraged us and provided good and useful advices and took care us well.....very kind teacher.”

“Thank you Sir for offering this course... You have really devoted to teach.”

“The important thing is the your doing everything for and being concerned with the student. You have taken good care of us. I also have observed you as the model of good teacher.”

“Thank you, Sir for having trained and taught us with persistence and determination all along....You have the good wish for us... sometimes you are tired and discouraged to deal with the students of this age. I have to apologize for them too....If I have offended you, I have to beg for pardon at this time. I wish we had a lot professors of this kind.”

- 3.2) The lecturer and resource persons had sufficient knowledge and understanding on contents being taught and had experiences directly relevant to the topic being taught.

“ I was not sure how to create happiness but when I studied with you, I have understood and had knowledge from your various experiences which were very amazing.....You said who had sold all products from AMWAY, insurance, noodle, etc. except selling yourself...5555...You have plenty of knowledge and understanding, Sir....You deserve being a psychiatry profession.”

“This was abstract but you have made it easily understandable, Sir. You taught and had us actually practice making it better understandable....As you have said, happiness from giving is greater than happiness from the taking...That exactly is. When we see, touch, and do, we will feel it.....You said because you did the meditation, you then understood all these stuffs....You have done variety of things. You then learned variety of them as well. You always come up with relevant examples.”

“You have taught well about life and raised good example from the real experiences....Having heard them made me feel good and motivated. You told us that you were at the top of the class but you were diligent, did the good deed, and helped others.....I think many of us would share my thinking or feeling.....I like the true examples. Please tell them more and posted a lot of picture to sound in the Facebook.”

“Sir, you don’t have any particular thing to improve. I like you very much. You taught well and had a lot knowledge which could be 100% applicable.”

“You have taught or narrated without switching to look at the document or any materials. It was the content of our everyday life which have been ignored. When you reviewed them such as education or happiness, we were more concerned.”

“Phar Ajsrn Sa-nga is very great. I like when he could teach basic morality with good practice example such as when he told us about the happiness of Poo Yen, he explained about happiness of the people in general or worldly happiness.”

“I had done the meditation walk and listened to Phra Maha Sa-nga giving sermon on happiness creation. It made me get many good ideas such as happiness was not something one had to chase around but it was with us with our heart to create it. Phra Ajarn is very smart, taught well, and had various experiences.”

“Phra Maha Sa-nga is very keen both on the sermon and lecture. He made them joyful and hit our heart. Yet the content is still at the core of Buddhist instruction.”

“Lecture made by Phi Jo Cho who is, though not a monk, very smart, well-informed about things, sang well, etc. as his experiences are plentiful.”

“Phi Jo Cho has kept me motivated.....Next year, please invite him for the junior students of the next class.....I have logged in his web... He is every amazing....Sometimes, I disagreed with what he said but, in a way, I got another idea. It’s an opening of our perspective.”



4) Section 4: Comments and Feeling of the Sample on the Course as a Whole:

“In general, the course is useful through which we could discover ourselves, know it, and bring it to the calm.”

“I would like to tell you that this course is very good. It is applicable and makes us know ourselves in a positive sense. We had practiced meditation helping our study more effective.”

“In general, the course is good. I hope you offer it every semester. May I give you my moral support, Sir. ”

“At this every last moment, I thank Arjarn Sombat Skulphan (Khru Ood) who have provided me and my friends with good knowledge and experience from studying this course. It makes use calm, conscious, and have many good feeling within out mind.”

“This course has helped foster knowledge and taught how to create happiness making me happier and ready to apply the acquired knowledge in my life maintenance and co-exist with others in the society.”

“In general, I think the course is very good. There should a lot of this kind of courses for the students to take so that they could understand their life better, to learn more happily, and apply the things learned in their real life.”

“This is a new course which is interesting by which the students could learn the principles of happiness creation as suggested by its name. I am glad to have taken this course.”

“In general, to me the course is good. I wish the younger class students to take it in the first few years of their study so that it would serve as the base for their study and they could understand their life and education, and, most importantly, the happiness.”

“I think the course is great. It could actually create happiness onto us”

“It is a very good idea for Khru Ood to offer this course because children nowadays have to time to go to the temple to listen to the sermon. This course does not require we going to the temple but we have learned moral principles and instructions as well as the new world views from the lecturer, friends, and younger class students in the class.”

“Evaluating in general, most of the content is interesting and joyful, and relevant with the best lecturer. Everything is great including the test.”

“In this course, every student had part in the class and had exchanged idea and acquired the guideline in creating happiness differently from their own Thought and it could be sued in everyday life too.”

“Studying this course was fun and students could gain knowledge and competence for creating happiness onto themselves in more extent.....In general, I wish the course would be continuously offered.”

“I really like the process of this course. It was not to focus on giving information to be memorized and used in the exam like in other course. If it is the case here, after the exam, the students would forget them all. For this course of yours, though after the exam, knowledge is still with the students who could use it in their everyday life.”

“This course is new and non-conventional with various learning principles. Thank you Sir, for offering this good king of course. Anything we can do for you, please let us know.”

“Before I had not concentration in performing thing, particularly the exam doing. When I went to practice at the temple, however, when I studied for the exam, I could recall and maintain my conscious. I could concentrate on the study for the exam...I could say that it is not wrong idea to have taken this course as I have acquired many things to be used in maintaining my everyday life leading to happiness.”

“This course had many good activities. What I like most is the practice at Wat Pha Lad. The course helped us to know the term “*Sati*” in deeper sense. We learned that having conscious and concentration is good thing offering us with mindedly happiness, clear head, and realizing the term restrain - from negative emotion such as moodiness and anger, and reflected on what had happened. Last, the two very important things gained from studying in this course are friendship in the class and conscious thinking.”

“In general, the course is fun. The students were not stressed. There was no need to prepare oneself by reading through the thick package of sheets to take the exam time. We have acquired knowledge which could be used in real practice. In general, the course is good.”

5) Section 5: Notes and Recommendations for Organizing this Course:

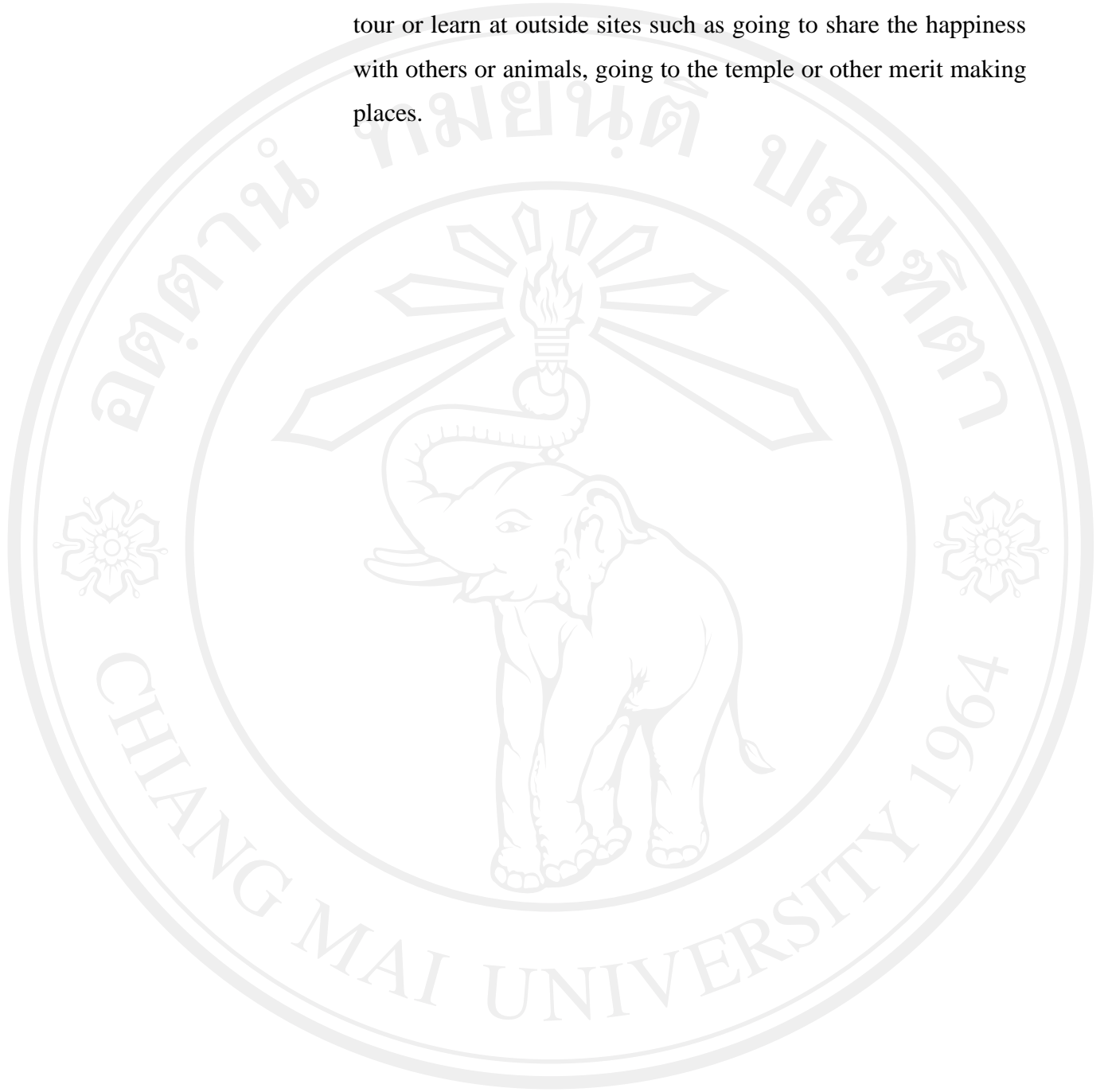
5.1) Some students did not log in the CMU Online. Most of them did it to their group’s Facebook. Some infrequently logged in both. There should be some measures or methods to encourage the students to study by themselves such as by cutting off their marks.

5.2) The study in this course is free but the students have to have responsibility to study by themselves in the system. Sometimes, some students may forget in doing so. The lecturer should pin down in the Facebook to remind them.

5.3) Study via online media at the present has gained interest but there is a need to adjust the system as students have different free times or some minor problems such as the hesitation between logging in the Facebook or KC, for example.

5.4) The site for practice is good, calm, with pure air, and *Suppaya* place but the timing must not be conflict with that of the 4<sup>th</sup> year student’s end of the semester activities who have to finish all the requirements before the graduation.

- 5.5) In lecturing periods, I wish the lecturer would bring us to study tour or learn at outside sites such as going to share the happiness with others or animals, going to the temple or other merit making places.



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