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Buddhadasa Concept in Action: Guidelines for Instructional to Promoting Peace Education Competencies of Higher Education Students in Thailand

Korravit Jitviboon[1,*], Charin Mangkhang[1], Jarunee Dibyamandala[1] & Sawaeng Saenbutr[2]

[1]Faculty of Education, Department of Curriculum, Instruction & Learning, Chiang Mai University, Thailand

[2]Faculty of Humanities, Department of Philosophy, Chiang Mai University, Thailand

*Correspondence: Korravit Jitviboon, Faculty of Education, Chiang Mai University 239 Huay Kaew Road, Suthep Sub-district, Muang District, Chiang Mai 50200, Thailand. Tel: 66-834-852-754. E-mail: korravit2017cmu@gmail.com

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Abstract

This article aims to present guidelines for instructional management to promote Peace Education Competencies of Higher Education Students according to Buddhadāsa Bhikkhu's concept. The objective of this research was to make professors or higher education instructors able to implement instructional guidelines in their courses. It is also like opening a new window that brings Buddhist concepts as an alternative to promoting Peace Education Competencies to Higher Education Students. Instructional management regarding Peace Education is organizing instructional activities to provide knowledge to students so that they will understand human beings more in terms of the fact that society consists of both individual existence and social existence. Students should have environmental adaptabilities, and skills of conflict management based on negotiations and understanding towards development changing according to age and environmental factors. Design the content which promotes peace education for students by promoting creative ideas to students and stimulating students to learn by themselves. In terms of instructional design, the designing educational activities must take into consideration the span of age and different contexts of students. Lastly, it is expected that both teachers and students will understand themselves and other people, accept differences, have morals and virtues, as well as know-how to apply peaceful education in living and becoming good citizens in Thai society and the world society.

Keywords: education concepts of buddhadasa, guidelines for instructional, peace education competencies, higher education students, social studies classroom

1. Introduction

The objective of education is to develop students to be good people with intellect, happiness, and potential to further study and have occupations. Therefore, there are goals determined to make students have virtues and morals, and desired values. Moreover, they should see their values, have discipline and behave themselves according to the dharmic principle of Buddhism or the religion which they have. They should hold on to the philosophy of a sufficiency economy, have universal knowledge and abilities to communicate, think, solve problems, use technology, and have life skills. This also includes loving the nation, having a conscience of being a Thai citizen and a world citizen, holding on to the way of life and administration according to the democracy under the King as the head of the state, and having a public mind focusing on doing benefits and building good things in the society, and living together in the society happily (Ministry of Education, 2008). However, currently, there is still a lack of serious management measures which can be practical. There are several agencies interested in solving violence problems in children and the youth, but violence in schools is still a matter which needs correction a lot. At present, society has changed a lot. Problems regarding an act of violence in schools occur frequently from both students with students and teachers with students. Violence can come in a variety of forms, namely physical violence, psychological violence, and sexual violence. Results from violence can cause losses in terms of the body and mind. For example,

violence which is often found in Thai society consists of getting together to fight with one another among student groups, imitating behaviors originating from violent games, reproaching, blaming other people, unreasonable punishment, taunting, and looking down on other people including imitation of violent behaviors from media. As a result, children's rights tend to be violated. Children are likely to make mistakes from acting violently, causing violence in schools and social problems so many that they can commit crimes or become hoodlums (Sukkarinkul & Watcharasindhu, 2014: 1). However, currently, conflicts are happening continuously. It is not a matter of avoiding or rejecting conflicts that keep the peace but rather the way to confront conflicts that occur and correct them creatively. The method of building and keeping the peace can be categorized in the dimension which determines at one end and voluntary order at the other end (Clark, 2001; Johnson & Johnson, 2006). In general, the main idea behind this intuitiveness is a part of peace education is regarded as an important component of the 20th and 21st centuries to educational development in many countries. Peace education including programs has become a part of school curriculum focusing on reinforcing positive relationships among conflicting groups (Yablon, 2009: 1). In fact, peace education is particularly determined to be a process that promotes knowledge, skills, attitudes, and essential values affecting children, the youth and adults to successfully change their behaviors to be able to prevent violence openly and structurally during having conflicts. The objective is to promote conflict problem solving peacefully and building conditions favorable for peace in individuals, relationships between individuals, and between groups at the national level or the international level (Fountain, 1999: 6). As mentioned Buddhadāsa Bhikkhu, states that human beings' education must provide people with the best thing which they deserve to get. The purpose of education is to instruct people about Dharma. It is not for survival, occupation, or democracy. On the contrary, it should be conducted for correctness and meritocracy so that Dharma will rule the world. Moreover, education should be conducted to get rid of animal instincts but not for survival (Buddhadasa Bhikkhu, 1978: 65).

Regarding Sustainable Development Goals of the United Nations, Goal 16 is to promote peaceful, fair, and inclusive societies, human rights, and efficient government based on the legal principle. This is an important combination for sustainable development. We live in a world that is divided more. Some regions are privileged in terms of order and safety and progress fully and continuously while other regions are in the circle of conflicts and violence which seem to be endless. All of these things can be avoided and should be corrected (United Nations - Thailand Global Goals for Sustainable Development, 2015). Peace studies have become an important issue currently and are also an important issue for researchers and educators all over the world. Peace education is implemented in several educational institutions in the form of either separated or integrated programs in subject matters in the hope of bringing about positive changes (Oueijan, 2018). Peace studies aim to prepare students for democracy, and participation inside and outside schools. However, in the age of violence and conflicts, a requirement for peace education and peace has become an important issue in a lot of countries if not all. This violence and conflicts originate in a lot of countries from within the society for cultural, political, social, ethnic, and religious reasons or outside the society in terms of politics, stability, cultural tolerance, and economics (Mohammad Sayel Al-Zyoud, Eleanor J. Brown, W. John Morgan, 2013: 214). Peace studies are regarded as an effort in promoting peace-building through the educational process focusing on understanding conflicts, and violence. They bring about attitudes aiming at peace resulting in living together peacefully. Peace education can be used as an instrument in building taking interest in peace, and being able to manage occurring conflicts. This is possible due to the fact that educational management is an instrument in passing on power concretely with the best results (Phumpakdeepan, 2004: 13). Moreover, it is obvious that the complex system requires analysis skills which are the main components of the basis of the sustainable development principle (from individuals to the global levels). Recognition of a variety of these analysis skills can bring about awareness of the importance of the global level for oneself and other people. The objective is to be aware of the necessity of determining the form of the globalization process as well as working on the future situation and possible solutions. Students can help build knowledge, understanding, and skills required for future operations. Necessary skills are abilities in analyzing the perception system and evaluating historical dimensions and the future of the basic operation principle. Analysis skills are necessary as well to perceive conflicts between the development dimension in order to understand different interests and needs. The purpose is also to differentiate important things from less concernment to propose solutions with a good foundation for the problem (Wahyudin, 2018: 30-31).

The goal of instructional management regarding peace studies is to ingrain attitudes on taking interest in peace to learners or at least there is an assumption that when learners acknowledge problems and causes of creating violence, they can implement the knowledge to build peace. This can make learners love peace in their minds and able to live together with other people smoothly. They will not use violence as means to solve problems. Therefore, peace education in the form of peace studies is not only learning about peace but also learning about how to use peaceful means (Sinlarat, 1990: 4-9). Organizing educational activities is a part of promoting students to have universal

potential including having thinking skills at a high level, having reasons, knowing analytical thinking, introspecting, making comments, and evaluating. Students are also encouraged to present creative and different ideas and to be able to adapt themselves to situations well. Students solve problems with peaceful means including understanding between cultures and being able to handle complexity (Jitviboon, Mangkhang & Dibyamandala, 2021: 2817). However, religions can be used to lead instructional management. Activities of peace studies can be conducted through religions compatible with the community and social context where the school is located at. For example, the Islamic school where there are Muslim students can organize activities in which peace studies use Islam as a form in conducting activities. Likewise, the school which is located in the area where people are Buddhists uses a form of Buddhism activities to lead the organization of activities related to peace studies in the school. This is done due to the belief that religious activities can promote students in the school to understand one another and become harmonized, including applying the religious principle such as 5 precepts to be used as guidelines in organizing activities for students to hold on to religions. Training regarding virtues and ethics to students is an activity that the school uses in peace education instructional management with differences according to the school, community, and social context. The form of religious activities that the school uses is a traditional form that has been used for a long time. However, certain activities cannot convey peace studies as they should. It is a matter of organizing an activity with presenting a variety of activity results. Characteristics of activities which the school chooses are still holding on to the organization of religious activities in a traditional way whereby the school provides them to students such as participation in camp training, attending virtue and ethical training, etc. (Suepheng & Pakdeewong, 2019: 233-234). Promoting the peace studies program for changing behaviors in controlling aggression, violence and conflicts cannot be too underestimated among different challenges. This starts from cultural background up to political tension. Therefore, such conflicts are very interesting matters to handle these challenges during the beginning period of development through promoting guidelines for managing peace studies instruction. At the beginning of learning, the peace principle can instill in learners and prevent them from having aggression characteristics leading to conflicts to avoid violence. Students will behave themselves well for the benefit of society (Uko, Igbineweka, Odigwe, 2015). Harris proposes the concept of peace studies instruction stating that "being curriculum in the school which teaches students about peace, obstacles and methods of achievement in terms of peace based on inserting in the instructional curriculum by including techniques such as non-violence skill development and supporting students to have attitudes in using peace methods as the core of the thinking process " (Harris, 2004: 6).

Therefore, regarding national education, educational management for peace studies can be conducted in educational institutions immediately with reasons and points worth considering for certain principles as follows: Firstly, people in Thailand are characterized as pluralistic consisting of various indigenous people, languages, and cultures different in each region, including diversities in terms of belief due to diverse religions and beliefs. As a country built from diversity, Thailand should be proud of this because reinforce identity with each other. However, there are still risks usually occurring among diversities. In other words, chances are fact that occurring conflicts will be prolonged. Therefore, peace studies are one of the methods to solve problems urgently for students systematically. This will go on at the higher education level. It is necessary that the government should determine peace education as part of the curriculum at the basic educational level of schools in Thailand even though it does not mean that peace education has become a matter of a particular person. Secondly, in some aspects, peace education can be the most efficient alternative for the rehabilitation of the wound. In peace studies, the issue of conflicts can be brought to the negotiation table for discussion and understanding of the fact that it is the thing that human beings have to go through and experience conflicts both on purpose and not on purpose to make them happen. This can cause injuries and trauma but it is teaching which conveys expenses and possible impact while such conflicts still continue. Thirdly, peace studies are important to students' learning process. Part of it is because students are invited to participate in the discussion and they understand strategies in management and even how to fix conflicts and solve problems that may happen to result from conflicts. The conflicts may be conflicts with themselves, between themselves and other people, or between one community and another community. The negotiation system, building trust between each other, cooperation/ integration, and victory are promoted and transferred through thinking to be used in everyday life. Lastly, peace studies are important for the propagation of the thinking system of the new-generation youth among Thai students. People of the new generation are the core of building peace sustainably. Therefore, understanding the importance of peace education is like the united love of people in the nation. People of the new generation must be prepared sufficiently in all peace topics in order to make characteristics and identity of students as peacebuilders and holders of virtues become an important turning point in developing the country to be prosperous further.

2. Method

This study was qualitative research by studying documents from primary data and secondary data. After that, the collected data were analyzed, synthesized, and distinguished by criticizing and interpreting the content through content analysis. Then, summarization was conducted based on qualitative synthesis as follows:

1) The primary data, namely books, documents, textbooks, and other writings in the education of Buddhadāsa Bhikkhu promoting peace education competencies;

2) The secondary data, namely research works or articles related to educational management according to the concept of Buddhadāsa Bhikkhu promoting peace education in higher education;

3) Results obtained from studying guidelines of instructional management promoting peace education competencies in higher education according to the concept of Buddhadāsa Bhikkhu were summarized based on content analysis.

2.1 Research Tools

Regarding building instruments and validating them to be used in data collection in the research, the researcher used the following methods:

1) Content analysis forms concerning the concept of Buddhadāsa Bhikkhu education promoting peace education competencies were checked by 5 experts in terms of content accuracy, language, and validity of the questionnaire by finding an IOC validity level of 0.60-1.00.

2) Synthesis forms of educational management according to the concept of Buddhadāsa Bhikkhu's studies promoting peace education competencies in higher education were checked by 5 experts in terms of content accuracy, languages, and validity of the questionnaire by finding an IOC validity level of 0.60-1.00 (Wannapaisan, C., 2020).

2.2 Data Collection

The Data were collected from content analysis forms regarding the concept of Buddhadāsa Bhikkhu's studies promoting peace education competencies and synthesis forms of educational management according to the concept of Buddhadāsa Bhikkhu's studies promoting peace education competencies in higher education from the writings of Buddhadāsa Bhikkhu by summarizing the data obtained from content analysis based on qualitative synthesis (Wannapaisan, C., 2020).

2.3 Data Analysis

The data were analyzed with the qualitative synthesis in the form of explanatory research, and they were concluded according to the objectives. After that, an explanation and summarizing interpretation were conducted (Phothisita, 2007; Chantavanich, 2007; Gilson, 2014).

3. Buddhist Principles and Educational Management Approaches for Enhancing Peace Education Competencies in Higher Education

For the past two decades, there has been increasing interest in the aspect of education and conflicts (Novelli and Cardozo, 2008; Pherali, 2019; Davies, 2010; Mundy and Dryden-Peterson, 2011; Novelli and Smith, 2011). However, education in the system and child pedagogy is focused on. Only in the past decade has the role of higher education in the socialization process and reconstruction related to conflicts that head toward literature characteristics (Milton and Barakat, 2016; Millican, 2017; Pacheco and Johnson, 2017; Milton, 2018). This uses the concept of managing competence-based education which is innovation focusing on developing students' potentials (Ralf A.L.F. van Griethuijsen, Kunst E. M., van Woerkom M., Wesselink R. & Poell R. F., 2020). Based on the mentioned reason, Buddhist principles are important due to the fact that Buddhism consists of 5 elements, namely the transcendental experience of human beings. It is a philosophy that gives knowledge about the truth of life and the universe. It is a morality system that should be practiced in everyday life. It is the thing that builds relationships between human beings and sacred things one or the other and it is an institute in the society that human beings have built to complement the mentioned 4 elements. Therefore, Buddhism does not only mean Dharma principles regarding Buddha's teachings but also means the truth principle for both noble truths and conventional truths including what Buddha taught and did not teach. The ideology behind this is to make doers live in society happily and survive by themselves safely. Therefore, Buddhism is the religion that most Thai people respect. It has been an important foundation of Thai culture since ancient times. Dharma doctrine in Buddhism has infiltrated the mind of the Thai people for a long time in terms of traditions and cultures. It can be regarded to be the soul of people in the Thai nation. Therefore, it can be seen that Buddhism and Buddhist moral codes have been related to the life of the Thai

people since ancient times (Chancharoen, 1998: 5).

The Buddhist doctrine always plays an important role in solving national problems because Buddhism focuses on intellect and reasons which are the core and the highest ideology. This is not holding on to anything and if all dharma is gathered together to remain only one is to have watchfulness and earnestness. However, currently, the spirit of the Thai nation is being intervened by values and technology from foreign countries. As a result, training regarding good deeds, acceptance and respecting dharma, and teaching according to the Buddhism line has been weakened. Every Buddhist has a duty to follow dharmic principles and teaching in order to keep Buddhism remaining and to study Buddhist moral codes based on intellect so that they can solve everyday-life problems with reasons or so-called dharmic intellect. If Buddhism still exists, people in the society, the country as well as in the world can live together happily. Things which are important are always beneficial. Like Buddhism, when importance is mentioned, the benefits of Buddhism must be mentioned also. From Buddhist moral codes, they can be summarized into several aspects as follows: 1) They make doers have a good and stable status by holding on to virtues conducive to benefits which are 4 current benefits, namely having diligence, knowing how to save money, or being frugal, having good friends and making a proper living; 2) They make observing families prosper whereby there is a lot of dharma for families such as virtues for lay people, the happiness of householders, reasons for making the family deteriorate, all vices, etc.; 3) They make doers live in the society happily because Buddhism has taught regarding duties of people to perform towards one another called 6 directions consisting of parents, children, teachers-students, husband, friends or companions, master-servants, monks and Brahmins. Moreover, there is dharma which supports practices to be complete, namely, True friend 4, Sanghahavatthu 4, and seven Suppurisa-dhamma (virtues of a gentleman) as well; 4) They make countries with leaders and people who follow Buddhist moral codes have peace because the ruler is in the dharma of rulers called virtues of the king; 5) They make those who understand the principle of Buddhism to be a person with freedom, democratization, who forgets oneself, sacrifices oneself, knows oneself, knowledge society, respect dharma with faith. The main Dharma which is held on is conscience, internal and external patience, four principles of virtuous existence, roots of good actions, Sappurisapannatti (things established by righteous people), dharmic resolution, four foundations for accomplishment, etc. (Chancharoen, 1998: 6-7).

Thongchai Somboon and Tani et al., explain the educational approach that UNESCO uses to promote peace which is Education for Global Understanding or Education for International Understanding and Multicultural Education by trying to build a conceptual framework that is under the assumption "Reduction of Differences and Fulfillment of Similarities". This consists of the concept of aspects such as human rights and equitable education, educational development, cultural education, peace education and safety, communication and media education, and environmental education due to the fact that regarding the current world society, each community, as well as each society, has differences in all dimensions, namely traditional differences, cultures, existing cultural way, norm belief including basic conditions of economy and political science. Regarding all of these things, if the community understands each other, the world society will be at peace (Somboon, 2020; Tani, Houtsonen & Särkelä, 2018). Therefore, basically, world peace originates from 3 components, namely 1) peaceful means, 2) harmony and 3) justice as in the following figure:



Figure 1. Higher-Education 3 Basic Components of Peace

Source: Korravit Jitviboon, Charin Mangkhang, Jarunee Dibyamandala & Sawaeng Saenbutr, (2022)

1) Peaceful Means
   - Completely refuse to use violence
   - Build cooperation and accept differences
   - Mediation by a mediator
   - Non-Cooperation

2) Harmony
   - Meet the needs of all parties without prejudice and hatred
   - Build friendly relations
   - Dare to negotiate constructively
   - Friendly cooperation

3) Justice
   - Seeing everyone as being equally human
   - Emphasis on both reason and feelings

- Legislative process
- Cross-cultural mediation

According to Gothom Arya, the importance of peace is mentioned. It can be used to manage conflicts in 3 ways as follows:

1) To prevent conflicts from happening, build peace in everyone's mind, namely promoting cultural peace, toleration, leniency, bias reduction, respecting human dignity and human rights, etc.;

2) To resolve conflicts when conflicts occur. The parties always think that they are right and the other party is wrong, in this case, justice means to prove which side is wrong and which side is right by relying on the court of justice or other courts or relying on mediation by courts or relying on arbitrators or relying on mediation by authorities whom the parties accept. However, certain parties may accept that no one is right and no one is wrong completely. In such a case, conflicts can be eased up to win-win together for both sides. The method of easing up can be direct negotiation or the third party coming to help get the two parties out of the position or the standing point to a new perception area where reciprocal negotiation can be done lastly;

3) To remedy or monitor conflict results, to treat the loser generously from being the winner or remedy with each other to bring about reconciliation or return peace to mind so that bad results will be removed after resolving the results. Moreover, complying with the agreement and mitigating conflicts or removing the conflicts are required (Arya, 2003: 23-25).

However, the mentioned approach can be used with other particular fields which help students to understand work or their professions more widely. Using memory, art, and emotional description is valuable not only in teaching virtues but also can be controlled effectively in social science, international relationships, languages, medicine, or science to survey questions regarding being a professional. In general, the mentioned method uses the attitude of making comments or striking back to help stimulate students to have conversations with one another and posing questions to themselves, to add meanings and association with the conversation and acceptance. This is done while indoctrinating democratic relationships and equality in the classroom promotes respect and unity together. Lastly, the institute approach in which students receive opportunities in the aspect of supervision and combining as one together will increase the completeness of the relationship crossing institutes between universities and regions in a wide circle (Millican, J., Kasumagić-Kafedžić, L., Masabo, F., et al., 2021: 584-586).

While changes leading to sustainability in the educational sector at the higher education level require systematic guidelines in every duty and the educational ecosystem (Cai, Ma, Chen, 2020), this article will expand to the aspect of the trend to bring about effects. That is to say, education especially for Education for Sustainable Development (ESD) is preparation education (or underprepared) for students of today to be decision-makers to handle challenges in terms of sustainability in the meantime and the future because experiences can make a connection to new knowledge unlimitedly based on the systematic learning process (Saenbutr, 2016).

Therefore, if Buddhist principles with educational management guidelines to promote peace education at the higher education level are to be explained to general people to understand more for the fact that they can be implemented, it can be summarized that the dharma of the Thai society which is the main concept helping the Thai nation have the identity of the nation stably and permanently are relationships as if being relatives, helping one another, voluntary participation in social activities of the public. respecting each other, respecting the elderly, and having faith in venerable people. There are more to say about this which are a compromise, loving one's homeland, and helping fellowmen on occasions in living together peacefully students in the Thai society and the world society according to the goal of education for sustainable development further.

4. Instructional Management Promoting Peace Education Competencies in Higher Education to the Concept of Buddhadasa Bhikkhu

Buddhadāsa Bhikkhu is esteemed to be an important person in the world. He has been accepted by UNESCO. It has the resolution to list Buddhadāsa Bhikkhu in the item of celebrating important people or people who have outstanding work and important historic events of UNESCO for the year 2006-2007 as being a person with benefaction to the Thai society and the world society. He is outstanding in terms of Buddhism succession, being a greatly intellectual lamp, devoting himself to teaching dharma to remain dharmic peace and justice so that human beings can live with the environment harmoniously. Buddhadāsa Bhikkhu has a lot of work. He sets a good example of being children, students, friends, citizens, and as being religious followers. This chapter collects his background and achievement to show the diligence of a person done to Buddhism for the benefit of the world including studying

factors bringing about Buddhadāsa to inspire readers to see them working hard of a person who is determined to devote himself to things that he loves until being accepted at the world eventually (Subcommittee for the Memorial Book of the 100th Anniversary of the Buddhadasa Bhikkhu, 2006: 11). There are theories and philosophy consistent with the concept of Buddhadasa Bhikkhu, namely Non-Ego Theory in the work of Arpapirom, 2010: 200; Suzuki, D.T., 2014: 1-17 and Mangkhang, 2016: 46-47. They propose the non-ego theory that which is a Buddhist principle. Inherently, it is a religion that does not worship gods and belongs to Atheism to eradicate suffering completely. Therefore, as mentioned by Phra Dhamma Kosajan (Ngueam Inhtapanyo), atheism has importance of 2 aspects consisting of 1) All things happen in the world, exist, and perish based on their causes. There are no makers or the ones who determine destiny and 2) Human beings have the potential to free themselves. In other words, no one can free human beings except themselves for eradicating suffering. Therefore, Buddhism is the original fact and the original problem that human beings must understand (illusion and lust are the cause of suffering) which can be truly resolved (liberation) (Phra Dhamma Kosajan (Ngueam Inthapanyo), 1993; Urbaniak, J., 2014). Existentialism of Friedrich Nietzsche is the concept leading to being a perfect human being. That is to say, a will to power is the energy to push people to develop themselves to move forward to progress because people cannot be in the same place. All actions originate from will to power. Evil power is the power to possess while good power is the power yearning for nothing, which is not clinging to anything (Nietzsche, 2012).

Buddhadāsa Bhikkhu views education as the current education system that has a lot of problems. That is to say, education promotes selfishness. There are only universities that teach to be good at knowledge and occupations to serve the economy, health, and sanitation and to serve lustful desires mostly. There are hardly any universities that teach children to know the true goal of being born as human beings. There is no educational management focusing on peace which is morality. There is no curriculum set up for destroying selfishness whereby selfishness causes a lot of troubles and bad things socially, economically, and politically. The main cause of making education troublesome is the education system with a lack of dharma. This system is the education system with textbook knowledge and occupation knowledge but without dharma to provide being correct human beings. There are no morals. There is only cleverness in books and occupation. That is why taking advantage occurs and so does cheating with one another. This has become a situation like this: Economists cheat politicians; politicians cheat administrators. Education without dharma causes bad things to happen. A crisis occurs in the world. That is to say, this is graduation without being a gentleman, morals making the world become a world without morals. There are crises. There are crimes everywhere (Buddhadasa Bhikkhu, 2005: 132). This is so because there are no education plans using dharma as a leader but lustful desires and erroneous opinions are used instead. or education is managed according to the popularity of the world population. This causes a lot of problems and makes people become slaves to materialism more and more. The cognitive study which is the matter of the highest intellect has become the slave of materialism. Moral education is only for recitation in the book not the matter of behaviors and practices in terms of body, speech, and mind. In terms of physical education, it has become a matter of practice or expression of selfishness. Handcraft education has become a matter of eating and a matter of destiny (Buddhadasa Bhikkhu, 1978: 56-59). According to the statement of Buddhadāsa Bhikkhu referring to the environment of the education system and not receiving cooperation and opportunities, he, therefore, proposes principles and suggestions in solving problems that the youth must be instilled with the right view. There are 5 Gs (good), namely good children, good students, good friends, good citizens, and good Buddhists. He proposes guidelines for solving youth problems for 2 items which are the return of the religion, namely giving up materialism and giving up respecting materialism. The mentioned problem can be solved only when the youth receive the right education both in the system and religious morals (Sattayavongtip, 2015: 85).

Therefore, Buddhadāsa Bhikkhu proposes guidelines for educational management. In other words, the true education of human beings is to provide human beings with the best thing which they deserve to get. Education is for dharma training and not for survival, education is not for occupations, education is not for democracy but should be for correctness, for meritocracy so that Dharma will rule the world. Moreover, education should be for getting rid of animal instincts - not for only survival.

Therefore, Buddhadāsa Bhikkhu suggests the education plan for 4 items in order to be consistent with the trace of supreme dharma as follows:

1) Cognitive education is the fact that after learning, there must be knowledge about what is the most important thing of life throughout one's life - in other words, knowing why we are born and from what we are born anywise. Then, give knowledge correctly in the form of philosophy in morality or religions;

2) Moral education is the fact that after learning, one must become a correct Brahmacari, which means that one

must control oneself to be in order, and correct meticulously. Controlling oneself to be correctly disciplined, in order and beautiful meticulously is therefore moral education;

3) Physical education is to have power in terms of conscience whereby students do not have this power but only have physical power making them become a devil easily. Therefore, students must have the power of 2 sides which are physical power and mind power. Having sufficient mind power will force oneself to walk on the right path. Mind power in Buddhism is concentration. In summary, the word "physical education" should be correct mind power which will pull physical power to the right path.;

4) Handicraft education is to have skills to survive with having academic and practical occupations in the subject all. That is using the character part and the practical part all in handicraft education. The reason is for occupations only. This should be deemed as a cognitive study. It is not to forget the fact that people are not born for occupations but are born for the supreme which humans deserve to get. The occupation is only minor equipment for survival so that people keep doing the best thing which humans deserve to get. Therefore, what is called occupation is not everything, every matter of people (Buddhadasa Bhikkhu, 1978: 65; 2525: 57-65).

The concept of peace is currently mentioned widely in many aspects according to the viewpoint of people who conduct the study on it in the small community from families to the world society. However, in those viewpoints, Buddhadāsa Bhikkhu views that peace in Buddhist philosophy is not only limited to no need for trouble, unrest of human beings in general. That is to say, peace according to the viewpoint of the world population is therefore not true peace. There are things deeper than the understanding of normal people, which can be seen in the need for peace for people at the moment. However, this has not brought about true peacefulness. There is still exploitation causing suffering towards each other all the time. Therefore, the mentioned understanding and viewpoint of peace is an important problem to be learned and studied in order to bring about correct viewpoints according to the fact that primary needs for peace of human beings do not bring about peace to oneself or the society truly such as the current world society (Buddhadasa Bhikkhu, 1988: 52). Peace is the human himself. When human beings gather together to be members of society, they are naturally able to promote society publicly to have peace. Therefore, we should rely on religious dharma as a foundation to discipline the mind to have peace constantly (referred by Buddhadāsa Bhikkhu in Donald K. Swearer, 1989: 204). Moreover, this is the guideline to promote rights and responsibilities which are responsibilities to oneself and the society as well as the impact of taking legal actions in exercising rights and freedom without violating the law, ethics, and morals in the society. This is the first basic item of the requirement to live together peacefully in world society (Mangkhang, Jitviboon & Kaewpanya, 2022).

5. Results

5.1 The Concept in Terms of Education of Buddhadāsa Bhikkhu Promoting Peace Education Competencies

The study results revealed that Buddhadāsa Bhikkhu has viewpoints and concepts regarding peace promotion. Although this starts to happen from the individual level, there is energy that helps promote the social level to bring about peace. He gives his opinions regarding peace in the book of world peace stating that peace has importance in itself and is necessary for life. Every life needs peace, namely, namely individual peace, peace of society, and organization. When there is peace in the organization, people live happily. It is the peace of everyone and the world (Buddhadasa Bhikkhu, 1988: 1-2). The above-mentioned concept makes Buddhadasa Bhikkhu have strong determination and resolution in propagating dharma through the dimension of dharma education which he has summarized from the way of learning and taking his actions in practices, studying, and experimenting. This is summarized into the resolution principle for 3 items which are regarded as the concept and the practice method leading the world society to bring about peace truly and people can live together with fellowmen who have different religious beliefs peacefully without destroying one another. If people in the society comply with the resolution principle for 3 items, namely: 1) trying to reach the religious core of oneself because each religion has the core which is an important goal. This is the same for all religions in terms of world peace through the instrument of not being selfish. Every religion intends to get rid of selfishness (Buddhadasa Bhikkhu, 2006: 15-16); 2) understanding between religions to solve problems of conflicting with one another (Buddhadasa Bhikkhu, 2006: 100-101); 3) taking the world out of materialism to discipline humans' mind out of materialism (Buddhadasa Bhikkhu, 2006: 152-153).

5.2 Guidelines for Instructional Management Promoting Peace Education Competencies in Higher Education According to the Concept of Buddhadasa Bhikkhu

The study result reveals that regarding guidelines for instructional management promoting peace education

competency in higher education according to the concept of Buddhadasa Bhikkhu, teachers are very important in designing the content and learning activities. This must take into consideration the following components:

5.2.1 Content Design

1) Design the content which promotes peace education for students by promoting creative ideas to students and stimulating students to learn by themselves. Sharing knowledge is also focused as well as exchanging learning with one another to bring about understanding between cultures and religions which is cross-cultural learning;

2) Use the content to match the current age. Regarding the issue of learning promoting peace education competency, modernity updated all the time is required so that students will be filled with and keep up with new knowledge including responding to occurring situations resulting in increasing understanding of students;

3) Dividing the period of using the content should take into consideration the organization of dividing the period of using the content to be suitable with the span of age, gender, and status which are in line with promoting peace education competency of students;

4) Regarding communication, content, and languages or texts easy to understand and suitable for promoting peace education competency should be used whereby there is suitability, easy understanding, and not dragging along;

5) Regarding flexibility of the content, suitable content with no tension for promoting peace education competency should be used. Alternatives should be added for students to enquire or express opinions. There should be pictures to make things more interesting;

6) Regarding evaluation, learning should be evaluated realistically, which corresponds to the context of students.

5.2.2 Instructional Design

1) Behaviorist Learning- Designing educational activities must take into consideration the span of age and different contexts of students whereby this is important in expressing the procedure of conducting activities;

2) Constructivist Learning- Designing educational activities should be conducted creatively, stimulating students to think and have responsibilities to themselves and the public more. Moreover, designing activities should focus on making students practice training in terms of the body, speech, and mind according to the three studies principle which is a precept, concentration, and intellect and trying to understand other people as well as solving problems based on non-violence such as finding conclusion by holding group meetings based on receiving mutual benefits of every side.

6. Discussion

Education on Buddhadasa concept in action: guidelines for instructional to promoting peace education competencies of higher education students in Thailand, it was found that there are basic components for 3 items of peace in higher education, namely peaceful means, harmony, and justice. Buddhadasa Bhikkhu has a concept of education promoting peace which is the resolution principle for 3 items, namely: 1) trying to reach the religious core of oneself; 2) understanding between religions; and the last one 3) taking the world out of materialism. This is consistent with Tassanee Choikittipan who has studied the resolution principle for 3 items regarded as a frame leading the society to bring about peace and peacefulness truly. People can live together with fellowmen with different religious beliefs peacefully without bearing ill will if people in the society conduct the resolution principle for 3 items, namely: 1) allowing Buddhists or religions of any religion to reach the deepest meaning of their religions; 2) good understanding between religions; 3) and polling fellowmen out of materialism (Choikittipan, 2016: 164). This is consistent with the concept of Nietzsche stating that Superman is the one who has a thorough knowledge or understanding that "will to power" is the essence of life and is behind everything in nature. Power in the idea of Nietzsche is not the power to rule and oppress other people but it is the power to create whereby creative power means using power justifiably, holding on to reasons mainly, holding abilities of individuals mainly as the main practice principle and leading to harmony, having loving-kindness, (Lertamornchaikit, 2018: 14). And consistent with Monisha Bajaj work on empathy and harmony is to cultivate an understanding of the mental and emotional impact of violence. And view the injustices facing others as a limitation on the freedom of all (Bajaj, 2015). Therefore, it can be said that the concept of education of Buddhadasa Bhikkhu promoting peace education competency is the concept focusing on ethics and goes to the same direction with Existentialism.

Moreover, regarding guidelines for instructional management to promote peace education competencies in higher education according to the concept of Buddhadasa Bhikkhu, it was found that teachers should design content that

promotes peace education competency. Sharing knowledge should be focused on as well as exchanging learning with one another. The content corresponding with the current age should be used. Organization of dividing the period of using the content to be suitable should be taken into consideration. Content and languages or texts which are easy to understand and suitable for promoting peace education competency should be used. The content should be suitable with no tension. Actual learning results consistent with students' contexts should be evaluated. On top of that, designing educational activities must take into consideration the span of age and different contexts of students and be conducted creatively by stimulating students to think and have responsibilities to themselves and the public. This is in line with Kasama Jitpiromsri stating that peace education instruction in the education curriculum in schools or universities is the method to build the process of exchanging learning to the youth to reinforce skills so that the youth will know sympathy and understand differences between each other of the people living together in the society, including knowing skills of living together with other people with respecting differences in the multicultural society. This is also the way to support the peace process in case the school is in a conflicting area. This is in line with Charin Mangkhang stating that instructional management with the significance of managing learning experiences to develop citizens to be strong according to desired characteristics of the society with goals and to promote knowledge, skills, and affective domain benefiting agreement building and living together peacefully (Mangkhang, 2018). Therefore, analyzing guidelines for instructional management to promote peace education competencies of higher education students according to the concept of Buddhadasa Bhikkhu is the way to increase knowledge and propagate the concept of educational philosophy in the viewpoint of academicians of Thailand so that people around the world will acknowledge it and understand guidelines of educational development of Thailand from the past to the present time as well as developing peace education competency in the future further.

7. Conclusion

From the study on Buddhadasa concept in action: guidelines for instructional to promoting peace education competencies of higher education students in Thailand. It was found that there are basic components for 3 items of peace in higher education, namely Peaceful Means 1) Completely refuse to use violence, 2) Build cooperation and accept differences, 3) Mediation by a mediator, 4) Non-Cooperation. Harmony 1) Meet the needs of all parties without prejudice and hatred, 2) Build friendly relations, 3) Dare to negotiate constructively, 4) Friendly cooperation. And Justice 1) Seeing everyone as being equally human, 2) Emphasis on both reason and feelings, 3) Legislative process, 4) Cross-cultural mediation. However, the concept of education promoting peace which is the resolution principle for 3 items, namely: 1) trying to reach the religious core of oneself; 2) understanding between religions; and the last one 3) taking the world out of materialism. In terms of teaching methods, instructors should design content that promotes peace studies competencies, emphasize knowledge sharing and mutual learning, use relevant and contemporary content, and assess learning authentically in a way that aligns with the students' context. Finally, the design of learning activities must take into account the different ages and contexts of students, and be creative, stimulating students to think and take responsibility for themselves and the community.

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Author Statements

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Author Contributions

Conceptualization: Prof. Dr. Charin Mangkhang, https://orcid.org/0000-0002-5295-8777

Methodology: Prof. Dr. Charin Mangkhang, https://orcid.org/0000-0002-5295-8777

Formal analysis: Dr. Korravit Jitviboon, Asst. Prof. Dr. Sawaeng Saenbutr.

Investigation: Assoc. Prof. Dr. Jarunee Dibyamandala, https://orcid.org/0000-0002-3866-3382

Writing – original draft: Dr. Korravit Jitviboon.

Writing – review & editing: Dr. Korravit Jitviboon.

Supervision: Prof. Dr. Charin Mangkhang, Assoc. Prof. Dr. Jarunee Dibyamandala and Asst. Prof. Dr. Sawaeng Saenbutr.

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