

## Model of Buddhism-Based Learning to Enhance the Compassionate Mind of Higher Education Students

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### Abstract

The purposes of this research were: to synthesize elements and indicators of the compassionate mind of higher education students, to develop a model of Buddhism-based learning to enhance the compassionate mind of higher education students; and to study the implementation results of a model of Buddhism-based learning to enhance the compassionate mind of higher education students. Key informants were selected by purposive sampling. The instruments used were: a semi-structured interview form which data were analyzed through content analysis and summarized into issues, a model verifying form which the data were analyzed using frequency and percentage; and a satisfaction form and model evaluation form which the data were analyzed by mean and standard deviation. The research results showed that the results of synthesizing elements and indicators of the compassionate mind of higher education students consisted of five preliminary elements and twenty-one indicators, a complete model of Buddhism-based learning to enhance the compassionate mind of higher education students was POO(LLOTUSS)D, the accuracy and suitability of this model were at the highest level; and results of studying the implementation results of a model of Buddhism-based learning to enhance the compassionate mind of higher education students were overall at the highest level.

**Keywords:** Learning, Buddhism-based learning, Enhance the compassionate mind, Higher education students, Students activities

## Introduction

Trends of change in the global society and Thai society cause problems of inequality and a moral crisis, especially a lack of compassion. This could be reflected in the investigated results of Thai people's behavior in various sectors. Watanachai (2016, p.19–20) found that not only standing in a queue when buying or receiving a service, offering a bribe to the procurement committee or corrupt officials but also government officials and business personnel used to embezzle office property, going out on personal business without permission. People from corrupt agencies were also seen in the promotion exams, and students were seen copying friends' homework and reports, as well as secretly looking at the answers in the examination room. In line with Thairath Online author (2018), he repeated borrowing money from the Student Loan Fund (SLF), which was one of the policies to reduce inequality in education, nearly 70,000 million baht of bad debt was found among 5.4 million borrowers, 2.1 million of whom defaulted on debt repayment. It may affect the educational opportunities of new borrowers. The burden on the government's budget has been increased. Borrowers from the NGO return the money to the fund at a much lower rate than in other countries. Due to the non-payment of almost 50 percent of the total debt, SLF had a very low payback rate, and some students borrowed money and did not pay the debt until the guarantor teacher was responsible for it and was prosecuted. While, the World Health Organization (WHO) (2021) revealed the key facts were international, one in seven 10 to 19-year-olds worldwide suffered from a mental illness, which accounted for 13% of the disease burden in this age group: the main causes of sickness and impairment among teenagers were behavioral problems, sadness, and anxiety, suicide was the fourth most common cause of death among those aged 15 to 29, and failure to address adolescent mental health issues had long-term effects that affected adult opportunities for satisfying lives as well as physical and mental health.

It could be seen that when people did not have concrete well-being, it inevitably resulted in the development of morality, ethics, or the creation of a good culture, loving honor and fame were difficult.

Another point of view, Gilbert & Procter (2006, p.361-362) who firstly studied the following compassionate mind focus: 1) Be aware of the emotions connected to memories, which could have sensory and traumatizing features; 2) Recognize how safety strategies were created as both conditioned emotional reactions and deliberate coping mechanisms to counter external threats from others; 3) Have a sympathetic acceptance and tolerance for the historical context and application of safety measures; 4) Understand that there are various subsystems within our body, each of which can influence our actions and priorities in different ways; and 5) Create compassionate mental images and compassionate, mindful responses to anxieties and safety measures that can serve as the emotional foundation for new ways of paying attention, thinking, acting, and feeling. In addition, Gilbert (2010) outlined the compassionate mind theory that had three inbuilt regulation systems that maintained balance to keep our emotions on control; When we perceived a sense of threat or danger, our fight-or-flight responses were determined by our threat and self-protection system. The system of rewards and resources sought encourages and drives us to look for things that would keep us alive and gave us joy. This promotes competition and made us feel thrilled and satisfied. Humans were driven to seek security, love, and happiness by the soothing and satisfaction system, which also helped us feel at ease and comfort ourselves. Besides, Kassor (2018) shared the study in Mahayana Buddhist traditions, compassion (Karuṇā) was one of the most important traits a practitioner should

develop. This is a prerequisite for moving forward on the bodhisattva path, which aspired to free all sentient beings, coupled with wisdom. Numerous Buddhist teachers had illustrated the impacts of compassion, praised its virtues, and outlined the ways in which it might result in both one's own and others' long-lasting happiness. Yet, compassion was unquestionably not a joyful emotion in and of itself.

According to the announcement of Thailand's 20-Year National Strategy (2018-2037) (Royal Thai Government Gazette, 2023, p.9) on developing and strengthening human capital stated that aimed at developing Thai citizens of all generations in a multifaceted approach to become good, skillful, and excellent citizens. It would be promoted civic responsibility and public mindedness while also fostering the development of physical, mental, and intellectual qualities, proper multidimensional growth, and sustainable well-being at all phases of life. Increasing general awareness meant teaching people about their obligations, discipline, being on time, accepting of others, and being decent citizens, especially empowering them by the academic activities.

In the empowering youth through Buddhist education, Thero (2018, p.393-399) believed that Buddhist teachings were used to help our people develop as citizens who could contribute positively to society and to modify their attitudes and negative actions. Buddhism could be viewed as a way of life as opposed to a belief system based on doctrine and written texts. As a result, the wisdom was got from practicing Buddhism could easily be applied to our daily activities. In addition, Singh (2018, p.302-303) explained the following were some methods the Buddha advised for overcoming disengagement (desires): 1. Practice of right discipline (*Sīla*): referred refraining from all antisocial behavior, 2. Concentration (*Samādhi*): It was a sophisticated endeavor that killed the roots of every desire (*kleśas*), 3. Wisdom (*Prajñā*): *Sīla* and *Samādhi* deliver genuine wisdom immediately. Buddhists outlined five qualities that can be extremely helpful in guiding young people toward the right path. These qualities are as follows.: 1. Faith, 2. Vigor, 3. Mindfulness, 4. Concentration, and 5. Wisdom. From five faculties, people attained a state of four-fold meditation of *Maitri* (universal friendship), *Karuṇā* (universal compassion), *Muditā* (happiness at the prosperity of all) and *Upekkhā* (non-preferment of oneself from one's friend or enemy) which was collectively known as Brahma *Vihāra* (Four Sublime States). Buddhist teaching presented above could be applied to empower young people today. These were the most effective Buddhist techniques for empowering the young people of today.

As has already been mentioned, intelligence and compassion both come from one another. If you are not feeling particularly wise or sympathetic, you could think the entire endeavor is futile. The eight components of the Eightfold Way should all be pursued at the same time because they all assist one another. Each stage merges the preceding steps. Normally, people start to develop this awareness through mindfulness exercises like meditation. We become more compassionate for the pain of others as our self-delusions go away. Our self-delusions are further dispelled as we become more sensitive to the pain of others. Therefore, higher education institutions should emphasize the principles of morality, ethics, and discipline in Buddhism or a part of Buddhist approaches to all students to practice and know what was more important to use in education effectively and lived happily. More importantly, the higher education institutes should have clear policies and a strong determination to integrate Buddha's teachings with the compassionate mind activities to enhance the compassionate mind of higher education students.

### Research objective

- 1.To synthesize elements and indicators of the compassionate mind of higher education students.
- 2.To develop a model of Buddhism-based learning to enhance the compassionate mind of higher education students.
- 3.To study the implementation results of a model of Buddhism-based learning to enhance the compassionate mind of higher education students.

### Methodology

The methodology of this research was determined into three phases. The details as shown in table 1.

**Table 1** Steps of research methodology

Steps of research methodology	Population and Samples/ Data Resources	Research Instruments/ Data Analysis	Expected outcomes
<b>Objective 1: To synthesize elements and indicators of the compassionate mind of higher education students.</b> This phase was divided into two steps as follows:			
<b>Step 1.1:</b> To synthesize the elements and indicators of the compassionate mind of higher education students.	The researcher synthesized thirty relevant documents, concepts, theoretical papers, and related research that were published via electronic media concerning concepts of psychotherapy, clinical psychology, social psychology, educational psychology, guidance, social studies, desirable graduate qualifications, and sustainable development goals to find the elements and indicators of Buddhism-based learning to enhance the compassionate mind of higher education students.	<ul style="list-style-type: none"> <li>- A synthesis table of thirty relevant documents, concepts, theoretical papers, and related research.</li> <li>- Frequency</li> </ul>	<ul style="list-style-type: none"> <li>- Five elements and indicators of Buddhism-based learning to enhance the compassionate mind of higher education students.</li> </ul>
<b>Step 1.2:</b> To examine and confirm the elements and indicators of the compassionate mind of higher education students.	Key Informants consisted of nine specialists selected from the purposive sampling to examine the quality of elements and indicators, according to the following qualifications: <ol style="list-style-type: none"> <li>2.1 Three experts in psychology.</li> <li>2.2 Three specialists in teaching and learning social studies at the higher education level.</li> <li>2.3 Three experts in measurement and evaluation.</li> </ol>	<ul style="list-style-type: none"> <li>- An in-depth interview by a semi-structured interview form to examine and confirm the correction, suitability, and explanation of the elements and indicators of Buddhism-based learning to enhance the compassionate mind of higher education students.</li> <li>- Confirmative summary.</li> </ul>	<ul style="list-style-type: none"> <li>- The explanation of the elements and indicators of Buddhism-based learning to enhance the compassionate mind of higher education students.</li> </ul>

Steps of research methodology	Population and Samples/ Data Resources	Research Instruments/ Data Analysis	Expected outcomes
<b>Objective 2: To develop a model of Buddhism-based learning to enhance the compassionate mind of higher education students.</b> This phase was divided into two steps as follows:			
<b>Step 2.1:</b> Draft a model of Buddhism-based learning to enhance the compassionate mind of higher education students.	<ul style="list-style-type: none"> <li>- The researcher drafted a model of Buddhism-based learning to enhance the compassionate mind of higher education students consisting of four elements as follows: principles (P), objectives (O), operational procedures (O), and determinants of achievement (D).</li> <li>- A draft model was proposed to three dissertation advisors to check and give recommendations covering the key issues of a model of Buddhism-based learning to enhance the compassionate mind of higher education students.</li> </ul>	<ul style="list-style-type: none"> <li>- Summarize the selection issues from Step 1.1: The elements and indicators Step 1.2: The explanation of the elements of Buddhism-based learning to enhance the compassionate mind of higher education students involved with the draft of a management model.</li> <li>- Draft a model.</li> </ul>	- A draft model of Buddhism-based learning to enhance the compassionate mind of higher education students consisted of four elements: principles (P), objectives (O), operational procedures (O), and determinants of achievement (D).
<b>Step 2.2:</b> Verify the accuracy and suitability of a draft model of Buddhism-based learning to enhance the compassionate mind of higher education students.	- The key informants are qualified persons with expertise and academic knowledge to verify the model of Buddhism-based learning to enhance the compassionate mind of higher education students. Thirty informants were selected by setting the criteria for selecting relevant informants with qualifications that were accepted by those involved as being compassionate the following qualifications, consisting of student parents and neighbors living in the same community, were selected by purposive sampling. The selection criteria were based on qualifications of willingness to provide unbiased information, optimism, and having a public mind, for a total of nine informants.	<ul style="list-style-type: none"> <li>- A verification form of accuracy and suitability of a model of Buddhism-based learning to enhance the compassionate mind of higher education students consisted of principles (P), objectives (O), operational procedures (O), and determinants of achievement (D).</li> <li>- Percentage.</li> </ul>	- Verification results of accuracy and suitability of a model of Buddhism-based learning to enhance the compassionate mind of higher education students.

Steps of research methodology	Population and Samples/ Data Resources	Research Instruments/ Data Analysis	Expected outcomes
<b>Objective 3: To study the implementation results of a model of Buddhism-based learning to enhance the compassionate mind of higher education students.</b> This phase was divided into two steps as follows:			
<b>Step 3.1:</b> Provide counseling activities for emphasizing students who are in the project of Financial Aid Service and scholarship to enhance student quality in terms of desired graduates' characteristics in accordance with the Thai qualifications' framework for higher education.	Twenty-four higher students of the Faculty of Education, Chiang Mai University were divided into six groups according to six lesson plans of counseling activities.	<ul style="list-style-type: none"> <li>- Two counseling activities are as follows: 1) Enhance faith and commitment activities as well as love for the teaching profession, and 2) Volunteer or public mind activities to serve the community and society.</li> <li>- Student satisfaction of counseling activities for the developed model of Buddhism-based learning to enhance the compassionate mind of higher education students.</li> <li>- Mean and standard deviation.</li> </ul>	-Satisfaction results of counseling activities for the developed model of Buddhism-based learning to enhance the compassionate mind of higher education students.
<b>Step 3.2:</b> Evaluate the feasibility and benefit of the model of Buddhism-based learning to enhance the compassionate mind of higher education students.	- Key informants consisted of students with Higher Education Royal Award, student leaders, and students with the public mind. They were assessed from the overall view of life as being satisfied with life, selecting purposive sampling as a selection for research suitability at the initial stage, then using the continuous referral method by snowball sampling technique, relying on advice from experts to select students who had a compassionate mind, create benefits to educational institutes, communities, and society at the national level, for a total of eleven informants.	<ul style="list-style-type: none"> <li>- An evaluation form of feasibility and benefit of a model for evaluating consisted of four elements: principles (P), objectives (O), operational procedures (O), and determinants of achievement (D).</li> <li>- Mean and standard deviation.</li> </ul>	-Evaluation results of the feasibility and benefit of the model of Buddhism-based learning to enhance the compassionate mind of higher education students.



## Results

**1. Results of synthesizing elements and indicators of the compassionate mind of higher education students** consisted of five preliminary elements and thirty-eight indicators, but the author selected the important elements by using the frequency criteria, not less than fifty percent of the synthesis table comprising, and results of examining and confirming the correction, suitability, and explanation of the elements and indicators by nine specialists of five preliminary elements as follows: 1) Human problems consisted of 5 indicators: 1.1) Shame and self-Criticism, 1.2) Compassionate attention, 1.3) Compassionate thinking reasoning, 1.4) Common humanity, and 1.5) Compassionate behavior. 2) Human disposition consisted of 3 indicators: 2.1) Displays ethical behavior, 2.2) Motivations to care, and 2.3) Be responsive to being cared for and about (feeling safe and soothed). 3) Human potentials consisted of 5 indicators: 3.1) Loving-kindness, 3.2) Altruism, 3.3) Sympathy, 3.4) Empathy, and 3.5) Compassion. 4) Human minds consisted of 5 indicators: 4.1) Soothing, 4.2) Forgiveness, 4.3) Sensitivity, 4.4) Powerful passions, and 4.5) Emotions. 5) Human compassion consisted of 3 indicators: 5.1) Facilitate problem-solving, 5.2) Understanding the efforts of another person, and 5.3) Wanting to help others free from suffering. (Muangkaew., 2023).

**2. Results of model of Buddhism-based learning to enhance the compassionate mind of higher education students** concerning through an in-depth interview of nine specialists were summarized as follows;

**The first element: Principles (P);** Be a developed model of Buddhism-based learning and based on the principles of Buddhism-based learning to enhance the compassionate mind of higher education students. Adhere to the theoretical concepts of psychotherapy, clinical psychology, social psychology, educational psychology, guidance, social studies, desirable graduate qualifications, and sustainable development goals. Build a model to promote Buddhism-based learning to enhance the compassionate mind of higher education students and build good relationships among the universities and communities.

**The second element: Objectives (O);** To study a developed model of Buddhism-based learning to enhance the compassionate mind of higher education students emphasizing students who are in the project of Financial Aid Service and scholarship to enhance student quality. To provide a guidance service project for counseling activities; 1) Enhance faith and commitment activities as well as love for the teaching profession, and 2) Volunteer or public mind activities to serve the community and society.

**The third element: Operational procedures (O);** Listen to know the requirement and the context of the freshmen students, (L). Learn by collaborating with student leaders and representatives from all relevant sectors, (L). Operate a strategic plan and an action plan with relevant sectors moving on a process of consulting, sharing ideas, working together, and co-developing in designing a guidance service project for counseling activities with an emphasis on participation in setting objectives and expected outcomes with the network partners, (O). Take part in a meeting with relevant sectors to encourage participation in learning activities, (T). Useful way to enhance teamwork consisting of peers, student leaders, advisors, parents, faculty administrators, etc., (U). Support the development process and activity management by applying technology and innovation to increase student potential, (S). Sustainability Curiosity, (S).

**The fourth element: Determinants for achievement (D);** The assistance of network partners from all sectors, as well as student parents and relevant communities. The

compulsory activities that are consistent with TQF-based higher education students by providing a process of making an understanding with the network partners by proposing a guidance service project for counseling activities to the higher students and all relevant sectors to participate equally according to the appropriate roles and potential of each different sector within the determined time in order for that activity to achieve its goals. Provide a guidance service project for counseling activities based on the student quality that is beneficial to the higher students without creating more problems and having an impact on future learning. It could lead to success, understanding, worthiness, sharing responsibility, trust in each other with faith, and satisfaction in all relevant sectors until the quality of the higher students emerges as sustainability. There are a continuous monitoring and evaluation system by discussing the operational procedures of the guidance service project for counseling activities by reflecting among the participants and all stakeholders with creativity covering atmosphere, conditions, and findings to further improve the guidance service project for counseling activities by applying the findings, etc., in order to summarize the results of the activities.

The results of drafting a developed model of Buddhism-based learning to enhance the compassionate mind of higher education students consisted of **POO(LLOTUSS)D**. Then, the researcher organized a workshop of nine experts to verify the accuracy and suitability of the model, results of verifying the accuracy and suitability of a draft model of Buddhism-based learning to enhance the compassionate mind of higher education students as shown in table 2.

**Table 2** Verifying results of the accuracy and suitability of the developed model of Buddhism-based learning to enhance the compassionate mind of higher education students

Model elements	Verifying results			
	Accuracy		Suitability	
	Percentage	Meaning	Percentage	Meaning
1. Principles (P).	91.67	Highest	91.67	Highest
2. Objectives (O).	83.33	Highest	83.33	Highest
3. Operational procedures (O).	87.30	Highest	85.71	Highest
4. Determinants for achievement (D).	86.11	Highest	83.33	Highest
<b>Total average</b>	<b>83.37</b>	<b>Highest</b>	<b>82.22</b>	<b>Highest</b>

From Table 2, the verifying results of the accuracy and suitability were overall at the highest. In terms of accuracy, results were overall at the highest (83.37). When considering by each aspect arranged from the highest to the lowest, it was found that the principles (P) were at the highest (91.67), followed by the operational procedures (O) at the highest (87.30), the determinants for achievement (D) were at the highest (86.11), and the objectives (O) were at the highest level (83.33). And in terms of suitability, results were overall at the highest (82.22). When considering by each aspect arranged from the highest to the lowest, it was found that the principles (P) were at the highest (91.67), followed by the operational procedures (O) at the highest (85.71), and the objectives (O) and the determinants for achievement (D) were equally at the highest (83.33).

**3. Results of studying the implementation results of a model of Buddhism-based learning to enhance the compassionate mind of higher education students** as shown in table 3.1, 3.2, and 3.3.



**Table 3.1** Evaluation results of implementing Buddhism-based learning to enhance the compassionate mind of higher education students as a target group

Elements of compassionate mind	Lesson plan activities.						Mean	S.D.	Interpret
	1	2	3	4	5	6			
1. Human problems.	4.83	4.48	4.67	4.63	4.83	4.73	4.75	0.22	Very good
2. Human disposition.	4.61	4.60	4.67	4.67	4.44	4.56	4.60	0.20	Very good
3. Human potential.	4.70	4.64	4.77	4.63	4.83	4.73	4.71	0.26	Very good
4. Human minds.	4.72	4.6	4.53	4.63	4.47	4.60	4.64	0.21	Very good
5. Human compassion.	4.58	4.53	4.56	4.61	4.56	4.56	4.59	0.26	Very good
<b>Mean</b>	4.69	4.57	4.64	4.64	4.63	4.6	4.68	0.14	Very good
<b>S.D.</b>	0.09	0.07	0.10	0.23	0.06	0.17	0.18	0.08	
<b>Interpret</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>		

From Table 3.1, it was found that the evaluation results of implementing Buddhism-based learning to enhance the compassionate mind of higher education students as a target group were overall at the highest level in each aspect (Mean = 4.68, S.D. = 0.14),. When considering by each aspect arranged from the highest to the lowest, human problems were at the highest level (Mean = 4.75, S.D. = 0.22), followed by human potential (Mean = 4.71, S.D. = 0.20), human minds were at the highest level (Mean = 4.64, S.D. = 0.21), human disposition was at the highest level (Mean = 4.64, S.D. = 0.21), and human compassion was at the highest level (Mean = 4.59, S.D. = 0.26), respectively.

**Table 3.2** Satisfaction results of a guidance service project for counseling activities for the developed model of Buddhism-based learning to enhance the compassionate mind of higher education students

Satisfaction results of a guidance service project for counseling activities	Student's Groups						Mean	S.D.	Meaning
	1	2	3	4	5	6			
1. Counseling activities are appropriate.	4.73	4.48	4.57	4.67	4.65	4.67	4.63	0.09	Very good
2. Activity manager personalities are appropriate.	4.67	4.42	4.75	4.78	4.77	4.33	4.62	0.20	Very good
3. Learning activity methods are appropriate.	4.68	4.54	4.78	4.78	4.78	5.00	4.76	0.15	Very good
4. Learning activity contents are appropriate.	4.68	4.53	4.65	4.79	4.78	5.00	4.74	0.16	Very good
5. Learning media is appropriate.	4.62	4.59	4.56	4.72	4.85	4.67	4.67	0.11	Very good
<b>Mean</b>	<b>4.68</b>	<b>4.51</b>	<b>4.66</b>	<b>4.75</b>	<b>4.77</b>	<b>4.73</b>	<b>4.68</b>	<b>0.14</b>	<b>Very good</b>
<b>Standard Deviation</b>	<b>0.03</b>	<b>0.06</b>	<b>0.09</b>	<b>0.05</b>	<b>0.06</b>	<b>0.25</b>	<b>0.06</b>	<b>0.08</b>	
<b>Meaning</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>	<b>Very good</b>			

From Table 3.2, the satisfaction results of a guidance service project for counseling activities for the developed model of Buddhism-based learning to enhance the compassionate mind of higher education students were overall at the highest level (Mean = 4.68, S.D. = 0.14), when considering by each aspect arranged from the highest to the lowest, it was found that learning activity methods are appropriate at the highest level (Mean = 4.76, S.D. = 0.15),

followed by learning activity contents are appropriate at the highest level (Mean = 4.74, S.D. = 0.16), learning media is appropriate at the highest level (Mean = 4.67, S.D. = 0.11), and counseling activities are appropriate at the highest level (Mean = 4.63, S.D. = 0.09), and the lowest satisfaction of activity manager personalities is appropriate at the highest level (Mean = 4.62, S.D. = 0.12), respectively.

**Table 3.3** Evaluation results of the possibility and utility of the model of Buddhism-based learning to enhance the compassionate mind of higher education students

Model elements for Buddhism-based learning to enhance the compassionate mind of higher education students	Evaluation results (n=11)					
	Possibility			Utility		
	Mean	S.D.	Meaning	Mean	S.D.	Meaning
1. Model of principles (P).	4.66	0.48	Highest	4.64	0.48	Highest
2. Model of objectives (O).	4.64	0.48	Highest	4.73	0.43	Highest
3. Model of operational procedures (O).	4.51	0.41	Highest	4.51	0.46	Highest
4. Model of determinants for achievement (D)	4.68	0.21	Highest	4.68	0.46	Highest
<b>Total Average</b>	<b>4.62</b>	<b>0.45</b>	<b>Highest</b>	<b>4.68</b>	<b>0.52</b>	<b>Highest</b>

From Table 3.3, the evaluation results of the possibility and utility of the model of Buddhism-based learning to enhance the compassionate mind of higher education students.

In terms of the possibility was overall at the highest level (Mean = 4.62, S.D. = 0.45). When considering by each aspect arranged from the highest to the lowest, it was found that model determinants for achievement (D) were at the highest level (Mean = 4.68, S.D. = 0.21), followed by model principles (P) were at the highest level (Mean = 4.66, S.D. = 0.48), model objectives (O) were at the highest level (Mean = 4.64, S.D. = 0.48), and model operational procedures (O) were at the highest level (Mean = 4.51, S.D. = 0.41), respectively.

In terms of the utility was overall at the highest level (Mean = 4.68, S.D. = 0.52). When considering by each aspect arranged from the highest to the lowest, it was found that Model objectives (O) were at the highest level (Mean = 4.73, S.D. = 0.43), followed by Model of determinants for achievement (D) were at the highest level (Mean = 4.68, S.D. = 0.46), Model of principles (P) were at the highest level (Mean = 4.64, S.D. = 0.48), and Model of operational procedures (O) were at the highest level (Mean = 4.51, S.D. = 0.46), respectively.

## Discussions

In the research entitled “Model of Buddhism-based Learning to Enhance the Compassionate Mind of Higher Education Students”, the important issue for discussion was as follows:

1. Concerning the results of synthesizing elements and indicators of the compassionate mind of higher education

1.1 Concerning human problems consisted of shame and self-criticism, compassionate thinking reasoning, compassionate attention, compassionate behavior, and common humanity. It can be concluded that the human problems of society's fast-paced goals and focus on personal growth can negatively impact college students' academic and social progress. Self-criticism negatively impacts progress, while self-compassion is associated with success, resilience, and less procrastination. Early relationships with parents, peer relationships, and support from parents significantly impact self-criticism and self-compassion. Compassionate attention involves directing attention to helpful aspects of ourselves and others,

including painful experiences. The crisis of morality is a significant issue, and temporary solutions can lead to long-term problems. To reduce violent behaviors, Buddhist principles and active learning methods can be used. Self-compassion is linked to various mental disorders, such as depression, eating disorders, stress, alcohol and marijuana problems, body shame, psychological distress, and job burnout. Showing compassion through kindness, apologies, listening, encouragement, and patience can improve overall well-being. According to Cherry (2021) suggested that there were a number of different steps you could take to show compassion to others: 1) Speak with kindness, 2) Apologize when you've made a mistake, 3) Listen carefully and without judgment, 4) Encourage other people, 5) Offer to help someone with a task, 6) Be happy for someone else's success, 7) Accept people for who they are, 8) Forgive people for making mistakes, 9) Show respect, 10) Express gratitude and appreciation, and 11) Be patient.

1.2 Concerning human disposition consisted of motivations to care, be responsive to being cared for and about (feeling safe and soothed), and displays ethical behavior. It can be concluded that the human disposition encompasses motivations to care, be responsive, and display ethical behavior. Situations can represent incentives for affiliation and power motives, influencing individuals' reactions to pressure manipulations. Compassion, a disposition to experience concern for others' suffering and a desire to alleviate perceived suffering, has been shown to predict higher well-being, lower perceived stress, and higher social support. Compassion can also be beneficial for individuals themselves, reducing depressive and anxiety symptoms. Public Service Motivation (PSM) is strongly influenced by core personality traits, with more effective facets of PSM, compassion, and self-sacrifice positively associated with personality traits of honesty, humility, emotionality, agreeableness, and conscientiousness. Non-affective facets of PSM, attraction to policymaking, and commitment to the public interest positively correlate with openness to experience. As Tolonen et al. (2021, p.1-2) explained that dispositional compassion had been shown to predict higher well-being and to be associated with lower perceived stress and higher social support. Thus, compassion might be a potential individual factor protecting against job strain. Whether dispositional compassion predicted relationships running from job strain to dispositional compassion and the effect of dispositional compassion on the developmental trajectory of job strain over an 11-year follow-up. Compassion was an effect on the job with multilevel models. Moreover, dispositional compassion could be defined as a disposition to experience concern for others' suffering and a subsequent desire to alleviate the perceived suffering. For the past 20 years, an increasing knowledge had emerged of the benefits of compassion. Recently, compassion had been found to be beneficial for the compassionate individuals themselves, for example, in reducing depressive and anxiety symptoms.

1.3 Concerning human potential consisted of loving-kindness, altruism, compassion, sympathy, and empathy. It can be concluded that human potential is a concept that emphasizes personal development and maximizing growth. It is unclear whether this is inherent in our nature or learned, and whether it is rooted in our makeup. Buddhist teachings emphasize mindfulness and compassion, which are seen as two aspects of the same thing. Compassion is a firm commitment based on reason, and genuine compassion is based on the needs of others, regardless of their relationship. Buddhist practitioners aim to develop genuine compassion for others' well-being, and the Buddha's spirit was of great loving-kindness and compassion. Humans have capacities to develop states of mind, which include compassion, tenderness, gladness, and equanimity. Buddhism believes that human life is miserable due to ignorance, and promoting Buddha's nature leads to a peaceful and happy life. Buddhism advocates for trust and encourages people to improve their minds and virtues to reach a cessation of suffering.

Likewise, Lama as cited in BBC (2022) believed that at every level of society, the key to a happier world was the growth of compassion. Compassion was a feeling of concern for others who were suffering and therefore made a person want to do something to help. In Buddhism, compassion is called *karuna*. The Buddha taught that showing compassion to others is something all people could do, even if they found other parts of his teaching difficult to follow.

1.4 Concerning human minds consisted of powerful passions, emotions, forgiveness, soothing, and sensitivity. It can be concluded that the human mind as Buddhist mindfulness, a widely-known teaching by the Buddha, is a mental development tool that helps practitioners gain peace of mind and enlightenment. It is the basis of human ability and allows the mind to fully attend to present events. Mindfulness is considered insight meditation, as it brings full attention to the body and mind without altering our manipulation of the experience. By practicing mindfulness, practitioners can discover the cause of their own suffering and find the pathway to greater freedom, deepening their understanding of stress and suffering, leading to greater balance and peace. As Khanh & Thi Thuy (2020, p.17-18) explained mindfulness as a Buddhist technique for preventing stress: Buddhist mindfulness, widely-known teaching by the Buddha, was a mental development tool that helped practitioners gain peace of mind and enlightenment. It was the basis of human ability and allows the mind to fully attend to present events. Mindfulness was considered insight meditation, as it brings full attention to the body and mind without altering our manipulation of the experience. By practicing mindfulness, practitioners could discover the cause of their own suffering and found the pathway to greater freedom, deepening their understanding of stress and suffering, leading to greater balance and peace.

1.5 Concerning human compassion consisted of facilitating problem-solving, understanding the efforts of another person, and wanting to help others free from suffering and the causes of suffering. It can be concluded that human compassion is essential for understanding our shared humanity, which is relational and imperfect. It acknowledges our inadequacies and helps us feel less judgmental about them. Compassion can reduce depression and anxiety symptoms. There are three types of compassion: common compassion focused on sentient beings, compassion focused on phenomena and compassion without focus. Living a life of wisdom and mindfulness can relieve suffering and gain happiness. This research shows that self-compassion can buffer academic stress, as self-compassionate students pursue mastery approach goals and show greater engagement. Likewise, Gilbert et al. (2017) discussed that human compassion developed from the urge to care, and it was linked to a variety of social intelligence skills. An important area of inquiry was how these competencies might be fostered and impeded. These brand-new scales were created to rate these skills. It could be concluded that our new compassion measures also pointed to significant and intricate connections between various potential of compassion, well-being, and susceptibility to psychopathologies. However, Tolonen et al. (2021, p.1-2) believed that compassion was an effect on the job with multilevel models.

Strauss et al. (2016, p.15) highlighted that several facets of society acknowledge the value of compassion. There was no universally accepted definition, and there were not many self- or observer-rated measures. After gathering the definitions already in existence, five components of compassion were suggested. Measures' usefulness might be constrained by the potential for improving their psychometric characteristics. It was necessary to develop a new, reliable psychometric measure of compassion. The value of compassion was widely acknowledged, and more study were being done on it. Yet, there was no widely accepted description of this construct, and there were few psychometrically reliable measurements of it without a consensus definition and sufficient safeguards. However, Gilbert (2017, p.4-5)

defined compassion as one origin of the word compassion is from the Latin *compati*, meaning 'to suffer with'. However, words change their meanings over time, across cultures and this was certainly the case for the word compassion. Compassion, a concept influenced by Buddhist thought, was a strong feeling of sympathy and sadness for the suffering or misfortunes of others. It was a feeling that arose in witnessing another's suffering and motivates a subsequent desire to help. This definition conceptualizes compassion as an affective state defined by a specific subjective feeling, and it differed from treatments of compassion as an attitude. The confusion of concepts between compassion and pity could lead to heated debates and confusion. The concept of sympathy or natural sympathy was prevalent in early philosophical texts and was a central aspect of compassion.

2. The ideology concerning Buddhism-based learning to enhance the compassionate mind of higher education students.

It can be concluded that a model of Buddhism-based learning to enhance the compassionate mind of higher education students consists of four elements: Principles (P), Objectives (O), Operational Procedures (LLOTUSS), and Determinants for Achievement (D). The first element focuses on Buddhism-based learning principles to improve the compassionate mind of higher education students. The second element, Objectives, focuses on financial aid, scholarship, counseling, and volunteering. The third element, Operational Procedures, investigates first-year student requirements and contexts at Chiang Mai University, emphasizing collaboration, strategic planning, and evaluation. The fourth element, Determinants for Achievement, involves network partners, student parents, and communities, proposing guidance service projects, and providing guidance services based on student quality. The model emphasizes psychotherapy, clinical psychology, social psychology, educational psychology, guidance, social studies, graduate qualifications, and sustainable development goals. It also emphasizes financial aid, scholarship, counseling, and volunteering. The model aims to enhance student quality, foster a sustainable future, and involve network partners, student parents, and communities in promoting guidance service projects and student quality.

A good teacher should possess seven qualities: endearing, kindness, compassion, rapport, and a sense of reassurance, refuge, and safety. They should be truly learned, wise, and exemplary, able to explain complex subjects clearly and teach profound subjects without leading in wrongful ways. The Buddhist teachings were a "positive ethic" focusing on well-being, with society as a medium for all people to maximize self-development and well-being. These teachings were based on timeless principles such as compassion, goodwill, harmony, cooperation, and wisdom. The social benefactor was a constructive member of society who possessed the four mentalities of a being: *Mettā*, *Karuṇā*, *Muditā*, and *Upekkhā*. Compassionate attention involves consciously directing our attention to notice and focus on helpful aspects of ourselves and others, including painful aspects. Compassion, influenced by Buddhist thought, is a strong feeling of sympathy and sadness for the suffering or misfortunes of others, which arises in witnessing another's suffering and motivates a subsequent desire to help. This concept differs from compassion as an attitude, as it is an affective state defined by a specific subjective feeling. Lai & Pham (2019, p.17-18) explained that Buddhist Loving-kindness and Compassion expressed human tolerance and generosity. In the Buddha's teachings, all things and phenomena appear, endure, develop, and vanish for a cause, just like people do. Buddhism explained that physical and mental components make up all living things, including people. Mental element was called *Nama* (Name) while the material element was called *Rupa* (Form). On the one hand, the man was made up of five factors (so-called five Aggregates). They were Form (material), Sensations (feelings), Perceptions (impression, imagination), Mental activities (will), and Consciousness. In other words, Buddhist teachings hold that there was



neither an eternal self nor a self at all. Thus, whether they succeeded or fail, people should not be driven by avarice or consumed with chasing fame. According to Buddhism, those who were consumed with the pursuit of fame and wealth may momentarily achieve, but they were suffering from ignorance, delusion, unhappiness, and the need to show mercy. If one truly comprehends this fact, one would live a life of selflessness, kindness, and great empathy for the sufferings of others, feeling those pains as if they were their own, and then seek out ways to alleviate those pains.

In terms of Areekul (2020, p.43-44), indicated that the model of being a professional teacher in the 21st Century based on the ethics of the profession with Buddhism integration consisted of 1) the instruction: the 21st-century educational philosophy, the curriculum design skill, the educational innovation skill in the classroom, the learning activity management skill, the learning evaluation skill, and the classroom action research skill; 2) the ethics of profession: professional ethics of a person, professional ethics of a profession, professional ethics of clients, professional ethics of co-professionals, and professional ethics of social; 3) the thinking skills: analytical thinking skill, synthesis thinking skill, critical thinking skill, comparative thinking skill, problem-solving thinking skill, and creative thinking skill; and 4) the Buddhist principles.

On the other hand, in Thailand, Yeamyuan & Uansa-ard (2022, p.79) analyzed the causal factor of psychological characteristics and situation of volunteer behavior of Thai youth, explained the volunteer behavior that related to livelihood behavior according to the Philosophy of Sufficiency Economy on social issues. The basis of Thai society was a society that helped each other and makes sacrifices, was generous to each other moral and knowledgeable to sacrifice. Therefore, for Thai youth to be good, smart, and happy people. In terms of a model of Buddhism-based learning to enhance the compassionate mind of higher education students, it was similar to the findings of Adams & Kecskes (2020, p.140), who studied the Buddhist educational strategies to strengthen students' resilience for lifelong personal transformation and positive community change found that to our knowledge, no research had looked at the idea of creating integrated curricula to consciously foster students' personal-spiritual growth within the context of Buddhist higher education community engagement. In fact, neither that goal nor the study's initial objectives were in mind. Instead, our goal was to conduct an exploratory study utilizing a case study technique to examine the reasons behind and strategies for the implementation of academic service-learning programs for students at a Buddhist higher education institution in North America.

Moreover, Sangsri (2019, p.2) who studied unity in Buddhism, found that The Buddha's teachings outline a step-by-step procedure for altering one's state of mind in order to experience lasting bliss. It cultivated a more optimistic, constructive mindset that will make life more satisfying and beneficial for others. Because of this, Buddhism gave a moral code for everyone, regardless of gender, caste, religion, area, etc., and was founded on compassion, nonviolence, and self-understanding. Buddhism demonstrates a method for using meditation to gain a greater understanding of human nature and life's realities. Finally, social cohesion and mental peace could be achieved for all of humanity. It is crucial to look for the path of social growth by comprehending the unity principle and approaches to attain oneness.

However, higher education students always be aware of volunteer behavior, that was, the readiness to sacrifice their time, energy, and intelligence for the public good. Being happy when doing good deeds that were born from the basics of thinking by cooperating for community development in collaboration events, helping develop the community to make the community strong was a sacrifice for the community, and sacrificing one's physical, mental, or material strength, primarily for the sake of the public mind. Helping friends by caring about



friends more than themselves in different ways. The elements of the Buddhism-based learning activity model will be promoted a compassionate mind for higher education students appropriately in order to have an improvement in knowledge, skills, and attitude more than before participating in activities.

### Conclusion and suggestions

In summary, by using compassionate mind training techniques, mental health professionals aim to help individuals learn how to offer compassion-focused therapy, develop compassion motivation and practice compassionate behaviors. The goal is to help individuals increase their level of self-compassion and empathy, while also having greater compassion for others. This type of emotional healing helps individuals learn how to treat other people with respect and kindness. To effectively apply compassionate mind training techniques in practice, mental health. Developing compassionate attributes is an essential aspect of understanding compassion and addressing mental suffering. This requires addressing psychotherapy, social mentality, and cultivating motives to understand the emotions of both self and others. Affection is also an important part of emotional response which can have a huge impact on well-being. The model elements of Buddhism-based learning to enhance the compassionate mind focused on various attributes and competencies that are fundamental for positively influencing regulation and improving motives competencies.

#### Recommendations from the research results.

1. The model of Buddhism-based learning to enhance the compassionate mind of higher education students must be adapted to the context of each university.
2. There should be an understanding of the elements and indicators of Buddhism-based learning to enhance the compassionate mind of higher education students, including human problems, human disposition, human potential, human minds, and human compassion, as basic principles of the compassionate mind and Buddhist practices.
3. There should be a necessity to develop the compassionate mind of higher education students by pursuing students' participation in a guidance service project for counseling activities that are valuable to seek ways to develop student quality in terms of desired graduates' characteristics in accordance with the Thai qualifications' framework for higher education.

#### Recommendations for further research.

1. The developed model of Buddhism-based learning to enhance the compassionate mind of higher education students should be used for implementation in other educational institutions in order to study the results of the development of higher education students in terms of desired graduates' characteristics in accordance with the Thai qualifications' framework for higher education.
2. This development model should be applied to develop higher education students in different samples from both Thai and foreign universities under different conditions in order to study the effectiveness of the model as well as generalize the results.

### **New knowledge and the effects on society and communities**

The practice of cultivating a compassionate mind by higher local students within the university has gained traction in recent years. One approach involves training individuals to recognize and respond to the suffering of others, which can be extended to the wider community through a ripple effect. The use of a Buddhism-based learning approach can help individuals develop qualities such as empathy, kindness, and generosity toward others. This approach can be used to cultivate a compassionate mind of higher education students, as demonstrated in the case studies involving higher education students and local villagers. Moreover, the Buddhist practice of mindfulness can also be beneficial in developing greater awareness and sensitivity to the needs and experiences of others. The spiritual of active higher education students can be enabled through King Bhumiphol Adulyadej's principle of "sufficient economy, in which Thai society inherits the consciousness of using Buddhism-based learning to cultivate a compassionate mind within local communities, and also include sharing with communities around Thailand beneficial social engagement experiences, as well as the many viewpoints of engaged citizens from a Buddhist perspective are highlighting the importance of community engagement in fostering a compassionate mind. So, thanks to its emphasis on loving-kindness and compassion, Buddhism is widely adopted and played a significant role in fostering a sense of community and a prosperous society.

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