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**An Application of Mindfulness Practices in Thai Buddhist
Schools: The crucial factors to enhance learning capacities
of teachers and students**

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An Application of Mindfulness Practices in Thai Buddhist Schools: The crucial factors to enhance learning capacities of teachers and students

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Abstract:

According to Buddha's teaching, the most powerful of human values is the learning capacity through the proper mindfulness practices. Through the process of Sila-Smadhi-Panna, the Noble Eightfold Path, one can practice by themselves to enlarge and deepen their capacity of detachment from the causes of dukkha (grievances, uncontrolled likes and dislikes). However, among the necessary ways of practices, the most important foundation everyone should follow; the only direct path, is the satipatthana, mindfulness practices which focus on four major elements; the human body, senses, mind and Dhamma. Undoubtedly, this is the only advantage and opportunity specifically for human beings, whether they realize it or not, they still own this grant.

The best moment or the birth of true learning happens when one's mindfulness is fully cultivated. Depending on two major factors, Kalayanamitre (wise spiritual friend) and Yonisomanasikara (wise reflection), one is able to have right practices and achieve the corresponding results. This constructive understanding of learning how to learn could probably best be applied to the school learning system. In which manner can we apply and integrate the concept of mindfulness practices into the school settings? Despite some past experiences from Thai schools, both private and government public schools called 'Buddhist Schools' have been experimenting, reviewing, and reporting their more or less satisfactory performances through much research, many articles and some reflective activities. However, it can scarcely be found that those reports reflect directly to the effectiveness of implementing mindfulness practice methods in the schools. Moreover, the Thai Buddhist Approach schools, following the government policy of school reform from 2003 onward, which at its peak had 24,212 schools in 2011, currently has been decreasing to less than 1,000 schools, even though they have been developing through the conceptual framework and precise direction derived from the recommendations of the renowned monk scholar, Phra Dhamma Pitaka, together with the specific guidelines which were helped in formulation by the Mahachulalongkornrajavidyalaya (monk) University.

The private Buddhist schools, like Roong Aroon has put a lot of effort in restructuring its school system to emphasize a value learning community, in order to provide the platforms and systems available for the integration of mindfulness practices into every aspects of the school setting, in addition to formal mindfulness meditation. In terms of academic involvement, the value oriented curriculum and lesson plan design process as well as the embedded formative assessment have been managed to enhance the teachers' capacities to handle their classrooms with caring value objectives. Along with the prior input process, the output results were also arranged in After-Action-Review (A-A-R) and Before-Action-Review (B-A-R) platforms to provide the teachers' team the opportunity to practice wise reflection which require mindfulness in a broader sense. On the other hand, the interconnectedness relationship among school, parents and Buddhist temples or monks and other contemplative trainers has been encouraged to build up the Family-Temple-School as a value learning community. In doing so, many different spaces and activities were created to help ease the mindfulness and wise reflection practices for sharing and learning Kalayanamitre, or contemplative Community of practice.

This article intends to present two major parts; the first part will elaborate on the above decoding experiences of Roong Aroon School in analyzing, organizing and establishing those operating systems in its school culture. Depending on the process of decoding Roong Aroon 's experiences, it was found that the school's original practicums participated in by all partners required the mindfulness practices which were certainly well appreciated by all.

The second part will be the recommended implication of the value systems initiated for those 27 Buddhist schools. These most recent schools awarded 'Best Buddhist Approach Schools' were invited to join as the target population in the research project: "The Transforming of Buddhist Approach Schools to the Basic Buddhist Community, the Tripart of Family-Temple-School" funded by Thailand Research Fund as a 3 year action research. This action research will recommend and experiment the application of essential value systems, platforms and activities which could be established in the regular operation of the school system. These platforms will provide the available partners to gradually get used to the mindful self-reflection system among their teamwork in both the classroom and routine life activities. After two years, each role model school could encourage 3 other schools to develop and construct the strong foundation of a value learning community within the school as a focal point. They should be able to provide the opportunity for those partners; the school directors, teachers, parents and students to have regular practice, either in classroom activities or outside classroom activities and finally have their own F-T-S communities.

On behalf of the Roong Aroon research team, the writer has been working with them in decoding, analyzing and structuring the findings of major value oriented operating systems which will be presented here in this article. We have just realized with pleasure that writing this article was the complement to our continued research.

Key words:

1. Mindfulness Practices
2. Thai Buddhist Schools
3. Kalayanamitre
4. Yonisomanasikara
5. The Value Oriented Operating Systems
6. Value Learning Community

1. Mindfulness practices; Referring to Satipatthana Sutta, the Buddha mentioned that "this is the one direct pathway in contemplating towards enlightenment". The word "Sati" in Pali language has been translated to the word "mindfulness," which basically means moment-to-moment awareness or knowing what you are doing in the moment. However, it should be noted that, in that Sutta, the word "Sati" has been used in the compound "sati-sampajanna" which means "clear comprehension" or "wisdom in action." This article preferably uses the broader combined meanings of sati-sampajanna rather than only "Sati" whenever the words 'mindfulness practices' are applied.

Following the Buddha's teaching of Satipatthanan , there are four major elements;

- 1) Gaya nupassana Satipatthan, mindfulness on body and physical movement
- 2) Vedhdhana nupassana Satipatthan, mindfulness on senses emerging in both physical body and mind
- 3) Citta nupassana Satipatthan, mindfulness on behavior of mind and its response to the six senses
- 4) Dharma nupassana Satipatthan, mindfulness on the knowing of the four noble truths and self-actualization

2. Thai Buddhist approach schools; There were both the private autonomous schools and government public schools. This concept of a 'Buddhist Approach School' was initiated in 2003 as 1 out of 5 innovations in order to help the education reform. It particularly concentrated on the promotion of morality and wisdom. Roong Aroon School has played its role as joining the consultancy team and continuously training in some necessary purposes such as "Coaching Team as Core Leaders of Buddhist Approach Schools: contemplative practices for new understanding." Last year, Roong

Aroon School launched the research on "The Transforming of Buddhist Approach Schools to The Basic Buddhist Community", in which 27 schools were awarded 'best practice' of the government public schools as a pilot representative population of the Buddhist Approach Schools. Sharing experiences both from the private and public schools should be encouraged to develop the betterment and sustainability of Buddhist Approach Schools.

3. "Kalayanamitre" wise spiritual friend and guide (an ultimate teacher's spirituality) comprised of 7 characteristics,

1) Piyo means lovable, endearing,

2) Guru means being respectable, esteemed, venerable, (being admired),

3) Bhavaniyo means adorable, cultured (able to be emulated),

4) Vatta means being a counselor,

5) Vacanakkhamo means being a patient listener,

6) Gambhiranca katham katta means able to deliver deep discourses

7) Nocatthane niyojaye means never exporting groundlessly, not leading onto a useless end.

This research would likely use the meaning of Kalayanamitre in many different roles which should have great impact to the children, especially to their self-directed learning.

4. "Yonisomanasikara"; According to the explanation from Steve Weissman, 2011, the Pali "Yonisomanasikara" was decoded as "Wise reflection helps us integrate the concentration and mindfulness developed during formal meditation into everyday life, and develop right view and right intention, which is described by the Buddha as thoughts directed towards renunciation, free from ill will and cruelty. This is the basis for developing right speech, right action and right livelihood." He referred to Phra Prayut Payutto's writing "Yonisomanasikara is a mental factor that assists in the birth of wisdom and is consequently of great importance in Vipassana....and Yonisomanasikara acts as a link between Sati- mindfulness, and Panna-wisdom. It is that which guides the stream of thought in such a way that wisdom is able to get down to work and achieve results. It is that which provides wisdom with its method. It is the skillful means employed in the efficacious use of wisdom. As the term is commonly used, it implies both reflection and wisdom. In other words 'wise reflection.'" Phra Prayut Payutto also explained in his book "Roong Aroon (The Dawn) of Education" that "When the right combination of Kalayanamitre and Yonisomanasikara are provided, the birth of education promptly begins to emerge." Roong Aroon school

has given importance to these two Dharmas as both important out-side and in-side factors which are essential for core value learning in humans.

5. The Value Oriented Operating System; Although the typical pattern of mindfulness practices following the four elements of Sati Patthan were very well appreciated by Thai people on an individual basis, this seemed to be overlooked by the Buddhist School personnel. The rational was there was a limitation of school hours. As the school missions were already overloaded, they didn't have enough time to practice. Considering the Buddha's teaching of the four elements of Sati Patthan, in addition to having typical formal mindfulness meditation like a week retreat or more, it's necessary to practice in real time and life situations. The ongoing continuous process of self-learning or self-awareness should be at each and every moment as much as every single breath in and out. Should we move our attitude of mindfulness practice from solely the block typical formal meditation retreat to the more real time basis, we certainly will have all of the time to practice. However, in the case of applying mindfulness practice into the school system, it is possible to provide some common activities for the school leaders, teachers, parents and students to earn opportunity to share this mindfulness practice together in different platforms. Even more, would it be better if the selected or designed mindful activities could be merged into the important school academic missions which will have great impact to the quality of teaching and learning as well as cultivating the good mind and good relationship among them? This research tried to decode those mindful activities and platforms from Roong Aroon's experiences which could be developed to be the varying factors to experiment in the target Buddhist schools. They were defined as the Value Oriented Operating Systems.

6. Value Learning Community; Actually, this terminology was derived from the original meaning of "Sankha" in Pali which means the sublime community where the priests have to maintain their self-discipline or respect to each other under the agreeable precepts. In the case of the Buddhist schools, this concept of building the community of Kalayanamitre can be applied to use in the similar aspect of Family-Temple-School relationship. In order to help support the Buddhist Approach Schools to play their role of providing holistic learning, they need good partnership to help cultivate the true learning culture and share the engagement contribution among each other and even the broader society.

Background and Rationales:

Even though the first Thai schooling system in the past had long been grounded from the Buddhist temples and monks, situated in each sub-district throughout the country, before the Ministry of Education launched the conventional school system in

1897. Unfortunately, those advantages of temple teaching and learning were not transferred or integrated into the conventional one; the western standard curriculum and pedagogy. Only moral and ethics subjects were left to be taught by the classroom teachers. Moreover, subsequently some of the temples and monks had to adopt the conventional schooling system into their management since poor families preferred to send their sons to be ordained as the novice monks, to allow them to have a fully supported conventional education as well as Buddhist study. These types of temple schools were defined as Phrapariyatidham Schools. Increasingly, the essence of Buddhism has been limited or confined within either the traditional practices or the conventional learning which preferred the one way out-side-in rather than the in-side-out process of learning as it should be.

However, after the national education reform had been implemented in the year 1999 in order to solve the problem of low quality results of learners and to move onward to reach the new global standard, the Buddhist Approach School was one out of the 5 identified innovations proposed to school based development throughout the country. In the first year, 2003, there were only a hundred schools which enrolled in this program. But unexpectedly, 4 years later in 2007 the numbers were increased to 21,764 of the government public schools which had enrolled in the Buddhist Approach School program. The office of education innovation and development was the focal point of the mission together with the main support from Mahachulalongkorn Rajavidyalalai (monk) University and a few private Buddhist schools; Tawsri, Noonoi (Siam Sam Tri) and Roong Aroon schools as consultancy partners. Considering that this mission was a special opportunity for trying out the new model of Buddhist principles application to the conventional school setting, Roong Aroon School Foundation was involved in providing the special training to the school's core leader teams from September 2007 to March 2008. It was called the "Coaching team as Core leaders of Buddhist Approach Schools": contemplative practices for building new understanding into the school operation through mindful consideration. With 174 trainee teams, each team was comprised of the school directors or vice directors, monks and core teachers. Altogether there were 1,359 key personnel. Afterward, the second round of training was to monitor and evaluate through the share and learn of a buddy schools symposium by using the review - reflection process, called "Pair Participatory Learning Assessment" (Pair-PLA). In the following years until now, we still encourage those schools, even though much decreased in numbers, to share their good/best practices by joining their story telling in the journal of "Roo-Tuen-Bergban" (Knowing-Awakening-Joyful.)

In addition, while assisting the Buddhist approach schools in many different training programs and activities, lessons learned reflected the crucial key factors for challenging the Buddhist Approach Schools' successes and failures. Apparently, it was found from the report of the Office of Education Innovation and Development in the

year 2014, the numbers of BAS had been decreasing to less than 17,000 schools as well as the amount of budgeting from over 150 to 10 million baht. The decline of BAS reflected the threats and the challenges affecting the development of these schools of which the impact should be investigated. Some research reported the interesting factors, such as Patcharaporn Terdthumpaisal and Suchinda Bowarnkitiwong in 2009, "Factors Affecting the Effectiveness of the Buddhist School: Quantitative and Qualitative Analyses". They presented either the high achievement or the lack of development referring to four significant factors: 1. The physical environment, 2. The administrator's leadership, system of administration and organizational culture, 3. Personnel factor; knowledge and ability about teaching and activity provision, morale and motivation including personal relationship, 4. External factor, coordination and support from community. The other research which was the review of each single school's performance also revealed similar findings. Looking from the holistic perspective, those indicated factors should be interrelated and a realization of their impact to each other. In such a view point, one can notice one missing link or factor which could probably help prevent the weak-point in each factor. Instead it could generate the strong faith and the power of reaching achievement. That is the 4 elements of Bhavana : the development of body, sila, citta and panna, which actually are the process of the four elements Satipatthana. In the case of Roong Aroon and a few private Buddhist or religious school networks, we found the apparent practices among the school leaders and personnel. Relatively, this characteristic enhances the ability to learn, starting from self-awareness, self-actualization and wise reflection or consideration in all occurring situations.

Without hesitation, Roong Aroon School took this opportunity to reflect on itself in many different applications of mindfulness practices in every possible dimension including the low sustainability or maintaining of the Buddhist Approach Schools, the more we realize the importance of developing structural value oriented operating systems for supporting the participatory practice. To a certain extent, the definite value oriented operating systems were established and built into the continuing cycle of routine school schedules and academic management, in order to enhance teachers and school staff of self-awareness and break through their unconsciousness by self-discipline. Some satisfactory results were achieved and spirally recycled for the gradual betterment of each practitioner.

Contrarily, to convey the above advantages from Roong Aroon's experiences back to the Buddhist approach schools again may not be quite as easy. This year Roong Aroon School foundation was granted, by the Office of Thailand Research Fund, for the 3 year action research project "The Transforming of Buddhist Approach Schools to the basic Buddhist Community", the Tripart of Family-Temple-Schools model of sustainable Buddhist learning community was proposed to the 27 top ranking Buddhist schools of the country. Most of the research tools will be derived from those previous

achievements and findings experimented in Roong Aroon school which will be reviewed and elaborated on in this article.

Methodological Contexts :

In reviewing and exploring previous texts and research with similar topics as this one, Application of Mindfulness Practices in Thai Buddhist Schools, there were two categories of information roughly examined. The first one was of "prior application" and the second was of "subsequent application" of the Buddhist concepts into the school. This article will present those two categories from the opposite direction. The "subsequent application" will be elaborated on first in terms of "decoding Roong Aroon School's (RAS) 20 years of experience in applying Mindfulness Practices in school", while the next one will be the "prior application" in the other Buddhist schools in terms of " Implementing the mindful F-T-S school system" in Thai Buddhist schools. They will be explained in the following passages:

Decoding Roong Aroon School's Experiences in Applying Mindfulness in the school;

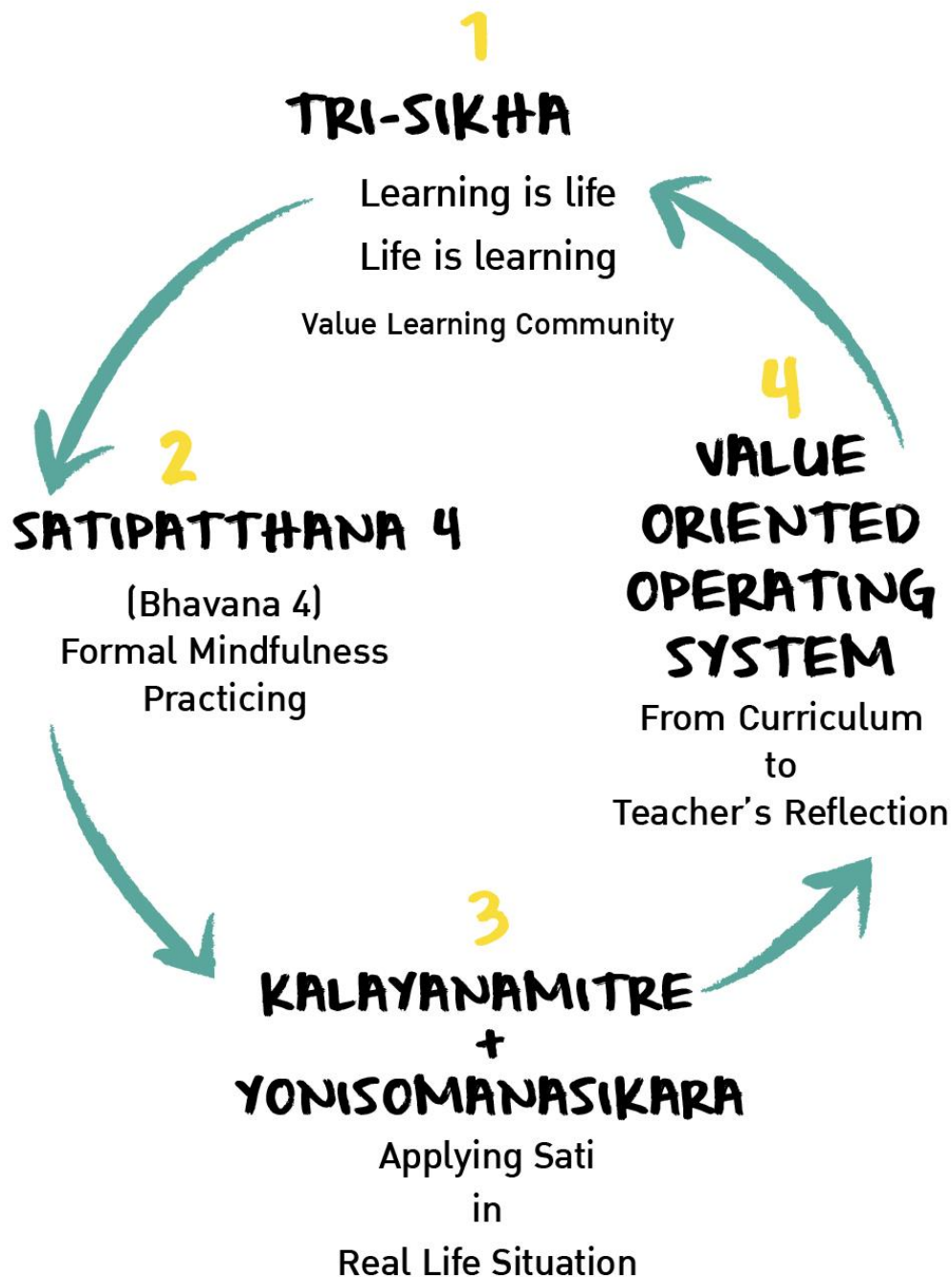
In applying mindfulness practices into the school operating system, RAS has been experiencing through the 4 main core values along with its yearly continuous development. These 4 core values have been installed to exist in all parts of the school, like its body, heart, breath and head. They have been organized in an interconnected cycle as shown in the following graphic 1: Decoding Roong Aroon School's experiences in applying and integrating Buddhadhamma into the school system which will be elaborated in the following paragraphs.

The 1st Core Value: The holistic learning or Tri-Sikha community is Roong Aroon's body,

The 2nd Core Value: The practice of Dhamma, Satipatthana 4 to Noble Eightfold Path is Roong Aroon's heart,

The 3rd Core Value: Kalayanamitre with Yonisomanasikara is Roong Aroon's breath,

The 4th Core Value: Value Oriented Operating Systems, value oriented curriculum, lesson plan, formative assessment and teachers' reflection, is Roong Aroon's head.



Graphic 1 : DECODING Roong Aroon School's Experiences in APPLYING + INTEGRATION BUDDHADHAMMA into school system

1) The 1st Core Value in RAS: Tri-Sikha, Holistic Learning. The very first conceptual framework applied from Buddhist principles in RAS or even in the other Buddhist schools was Tri-Sikha, the "right view" of education. Actually, Tri-Sikha or the "Sila-Samadhi-Panna" are the 3 brief categories derived from the Noble Eightfold

Path, indicated in the "Buddha Dhamma" of Phra Bhramagunabhorn (P.A. Payutto) 2007. The Noble Eightfold Path was well known as the major learning by practicing to achieve either the ultimate truth or nurture the best quality of life. Through these elements of the Eightfold Path, the sequencing practices should follow from Sila, right speech, right action and right livelihood to Samadhi, right effort, right mindfulness and right concentration and then Panna, right view and right intention.

The Buddha suggests this Dhamma as a middle path in order to reach Niravan. According to that most meaningful of human life, we should deliberately realize that we deserve to live and learn of our ultimate "self." Everyone who is practicing along this path will be called a "Sekha Person" or a self-(directed) learner. Once one finishes the whole path and reaches to Niravan, they become an "Asekha Person." According to this original Pali terminology of Sikha when it was translated to Sansakrit language to be Seuksa, this word was used for the meaning of education in Thai. Roong Aroon School has been trying to trace back the meaning of education to its originality of Sikha in order to take advantage in transferring the holistic way of learning to the schooling system. This means that the role of education should be more enlarged and deepened into the "Life is Learning" or "Learning is Life" than the classroom teaching of limited content subjects.

According to the strong belief in the "Tri-Sikkha" Buddhist principle of Learning, RAS interpreted the meaning of education as "Learning is Life or Life is Learning." At the beginning years this concept was the school's 1st Core Value: Holistic Learning System. Together with that core value, 2 major factors, the combination of exterior and interior factors "Kalayanamitre and Yonisomanasikara," for the "Emergence of Learning" were also included to create the Holistic Learning Community for the school's direction of its learning culture. In addition, this concept was interpreted to understand the basic nature of true human life learning which was analytical stated by Phra Dharma Pitaka in his book, "The Dawn of Education,2002." Phra Dharma Pitaka mentioned that ones true learning could possibly happen when they are able to manage the right relationship between themselves and others and also to the surrounding environments which required learning skills, such as scientific skills, literacy skills, life skills etc., which should be most adapted for their reactions with more understanding. More than those skills, the expected value outcomes such as self-discipline or management, team management, sharing and giving, environmental friendliness, sustainable and sufficient living etc., could be nurtured if activities of merit were selected and provided for them as the learning by doing exercises.

Following this perspective, RAS preferred to use the word "Holistic Education" as the main direction of its schooling system. Certainly, we adapted the standard curriculum to our value oriented school-based curriculum, following the holistic

perspective. In doing so, some difficulties were found in the beginning years. It was not so surprising to face the response "difficult to understand" either from parents or the school academic teams and management staff. RAS' leaders chose the simplest way in communicating with those targets by exposing them to direct and critical learning experiences. The model of demonstration classrooms was created as a focal experiment where all the identified target groups were able to participate, in different activities. The school leaders and the teachers needed to share in the drafting of the holistic or value integrated lesson plan which later on would be developed to be our typical template for their use in enabling them in their lesson plan design. The parents also have been invited to join the activities in the classroom model of holistic learning as if they were students in the real situation. Moreover, this kind of classroom has been experimented with in one of the Bangkok Metropolitan Administration, BMA's schools with the existing students, which was videotaped to become material needed for the After Action Review or reflection. Through those experimental processes we came to realize that the critical part of the most powerful implementation of the valuable Buddhist principles was the self-directed learning experiences; the more they were involved by themselves, the more they actually understood the holistic learning. Later on, these self-learning or team practicing behaviors became our school culture. Most everyone has been involved in this spirit of learning which created the learning community.

However, in preparing the proper holistic classroom was not so easy. Most difficulties were found among the lesson plan design activities and classroom management that the more holistic perspective we required, the less capacity the teachers realized of themselves. It was not the matter of the lack of content knowledge but the limitation of the inner capacity to learn with the value integrated. They could hardly imagine what was going to happen in the classroom even though they already had the well prepared lesson plan. Another example was whenever they applied those lesson plans in each classroom they kept their eyes only on running activities or processes instead of on the students learning performances, which were stated as the objectives in their lesson plan. They felt that those lesson plans were not effective enough but couldn't see the missing link between themselves and the all-round real situation. The same such problems also happened in the family setting. The parents had misunderstandings of what expected results they wanted to see from their children instead of the available moment to share and learn with them. This trouble was investigated and recognized from the first year which we considered to be our school opportunity to let them understand further about the Tri-Sikha, by self-directed practicing. With the intention that if we could help our teachers and parents to develop their capacity in self-awareness and actualization, they would be able to handle the holistic classroom or family learning with more faith and a better relationship with their kids.

That was the reason why RAS had to encourage its teachers, core team leaders and parents to practice contemplative meditation from the first year onward. The core teachers' team believed that to realize this concept of learning will help move to the deeper and delicate quality of learning and give a clearer direction to respond to the inner function of mind. To realize this holistic dimension will help the school leaders and all teachers integrate all learning activities with value development instead of separating them out of curriculum and assessment task.

As well, the parents' role in value development should be highlighted to the family to encourage the self learning habits. Having the clear vision or the basic understanding of the principles of Tri-Sikha will enhance the school leaders, teachers and parents to set the further achievement goal of learning of their children than only test scores or the certificate and play the right role in mainly supporting the children through their direct relationship. Recently, the holistic approach of RAS resulted in the Value Learning Community.

2) The 2nd Core Value: Satipatthana 4; This Pali terminology is the combination of Sati, meaning mindfulness and patthana meaning foundation. The whole word means 4 foundations for mindfulness cultivation. This is the key Principles of mindfulness practices following the Buddha's teaching that RAS preferred to apply into its holistic learning community.

The 4 foundations of Satipatthana in Maha Satipatthana Sutta are the most crucial practices necessary for each practitioner who starts to follow the Noble Eightfold Path. Satipatthana 4: The Discourse of Four Foundations of Mindfulness or The fourfold establishment of mindfulness are comprised of:

1. "Gayanupassana Satipatthana" mindfulness practice on physical body and its movement,
2. "Vedananupassana Satipatthana," mindfulness practice on feelings or sensations,
3. "Cittanupassana Satipatthana," mindfulness on mind and consciousness and
4. "Dhammanupassana Satipatthana," mindfulness on natural truths either positive or negative.

According to Buddha's teaching, Satipatthana is the direct or one-way path for mind contemplation to nivarana. The mindful practice certainly is the initial foundation of all other mind practices.

Mindfulness practices in RAS

Several techniques or methods of practice have been used in Thailand for a long time. RAS' personnel have also been trained from different spiritual trainers depending on their choice. However, it should be of concern that, according to the Buddha's teaching, the mindfulness in practicing always combined with "Sampajanna" which means clear comprehension or wisdom in action. In following this combination of practices, RAS introduced both the formal contemplative practices and in the routine or daily life activities practices. Since the Buddha taught in the Satipatthana that even in each action or movement of our body and mind is of the object of exercising mindfulness. Each breathing in or out, each chewing, drinking, brushing teeth, taking each step, each time of sitting, laying down, moving ones hand and so on, can be used for continuous practicing in order to get used to mindful behavior. In addition to these practices, Sampajanna will be a navigator for investigating and moving out from attachment according to likes or dislikes with this knowledge. The formal practice such as 5, 7, 9 or more continuous days is necessary for sharpening the basic skill of awareness while the casual one is necessary for applying being self-aware in real life. Mindfulness practices in both platforms in RAS have become the direct way to develop our Kalayanamitre with Yonisomanasikara which were concerned as the most powerful roles to enhance the holistic learning community, as explained in the following paragraph.

3) The 3rd Core Value in RAS: Kalayanamitre and Yonisomanasikara; The two factors necessary for the Satipatthana practicing and progressing to Tri-Sikha. The formal meaning of Kalayanamitre, according to Phra Bhramagunabhorn (Payutto) in Buddha Dhamma Being "Kalayanamitr" is a good companion (wise spiritual teacher) comprised of 7 characteristics,

- 1) Piyo means lovable, endearing,
- 2) Guru means being respectable, esteemable, venerable, (being admired),
- 3) Bhavaniyo means adorable, cultured, emulable,
- 4) Vatta means being a counselor,
- 5) Vacanakkhamo means being a patient listener,
- 6) Gambhiranca katham katta means able to deliver deep discourses
- 7) Nocatthane niyojaye means never exporting groundlessly, not leading onto a useless end.

The Yonisomanasikara: the wise reflection or the 10 deliberate thinking systems. Phra Bhramagunabhorn (Payutto), the venerable Buddhist scholar also mentioned in his book, Buddha Dhamma, 2007, Yonisomanasikara is a thinking framework that was described in the Buddhist Tripitaka more than 2,500 years ago. It contains 10 thinking elements, including 1. Good Inner Values Application thinking, 2. True State Awareness Thinking, 3. Present Situation Focus Thinking, 4. Four Noble Truths Problem Solving Thinking, 5. Fact Based Explanation Thinking, 6. Element Stratification Thinking, 7. Cause-Effect Finding Thinking, 8. Concept-Objective Connection Thinking, 9. True-Artificial Values Judgment Thinking, and 10. Advantage-Disadvantage Comparison Thinking. Studying from this well structural framework in interpreting Yonisomanasikara, one could imagine how significant this Dhamma enhances and supports the progress of Satipatthana or formal mindfulness practices. In multiplying this inside power with the Kalayanamitre outside characters no doubt that the practitioners could pave their way to the right mind contemplation and be in the same track of the Noble Eightfold Path.

Referring to the keywords explanation at the beginning of this article, the meaning of this pair Dhamma has been clarified to a certain extent. The important perspective was that this pair Dhamma is the dynamic spiral cycle of practice. Looking from their functions of being both exterior and interior factors to the contemplative practices, it means that one person can be both a wise spiritual friend to other and to oneself at the same time. Once that one person was able to assist or advice or just presently exist to one's self of being self-disciplined, self-aware and self-reflective wisely, one could become Kalayanamitre to the others either intentionally or unintentionally. Noticing this dual effect, should the school leaders, teachers and parents start from themselves first, in order to be and to have enough character from inside for the purpose of self kalayanamitre? At that, being presence of Kalayanamitre, they will have varying degrees of impact on the others close to them. For example, one mother of a RAS student, who had been annoyed by her big family, her kids, her husband and grandmother, was so stressed and anxious that she couldn't get over those troubles. After she had been joining with the parents Bhavana group and practicing mindfulness contemplation, she found herself being more self-aware and observing her mind reactions to the outside situation. This ability to self-reflect gradually increased until it was accountable for just wisely knowing and not following those incoming touch feelings. She was satisfied with this new attitude of being mindful and easily coping with those same kinds of situations she had once been annoyed by. It seemed that her family also noticed this changed character and reacted and started to look at their behaviors. This phenomenon has clearly shown the becoming of dynamic spiral cycle of mindful Kalayanamitre which is able to apply the mindfulness practice within the real time, life situation. It also represents how one Kalayanamitre can bring in the

involvement of the people around into the daily life mindfulness practicing automatically.

Since we noticed the special functions of them, RAS decided to bring these principles into regular process of mindfulness, actually practicing Satipatthana in the school by providing regular platforms of mindfulness practicing. In another purpose, RAS preferred to prepare its personnel for handling the holistic learning in the school. All personnel, involved with every activity in school were provided the opportunity to practice in several platforms, activities and even in structural systems. Before moving to the more detailed descriptions of the organized platforms of mindfulness practicing in RAS there is another important Dharma, the interior factor, Yonisomanasikara should be clarified for its significant role as much as the Kalayanamitre, exterior factor function to the mindfulness practices.

Another interpretation of Yonisomanasikara, according to the explanation from Steve Weissman, 2011, the Pali "Yonisomanasikara" was coded as "wise reflection" helps us integrate the concentration and mindfulness developed during formal meditation into everyday life, and develop right view and right intention, which is described by the Buddha as thoughts directed towards renunciation, free from ill will and cruelty. This is the basis for developing right speech, right action and right livelihood. This explanation was considered the further step for practitioners to use this skill of thinking in their daily life or work. Here we come to the point of how RAS interprets and applies this factor into the school system. Fortunately, there was a report in the research "Integration of the Buddhist Yonisomanasikara Thinking Framework with the Problem Solving Cycle: Phenomenological Research at Roong Aroon School" by Anotai Mohjhaw and team in 2013. It focused on the use of this thinking element together with the other Buddhist principles in the school's daily work. Through the interviewing of the school director and teachers they found the strong evidence that the school has unique leadership, culture, policies, and procedures that follow Buddhist principles, including the Yonisomanasikara framework, while the RAS teachers know, practice, and apply those principles in their daily work. The researchers described that the school director applied key Buddhist principles in the school, including the teacher development plans, organization culture, and school curriculum design. In addition, the school leadership team always act as the role model and coach other teachers to use and apply Buddhist concepts, including the Yonisomanasikara framework. The research also mentioned that the school director embedded the Buddhist principles in many circumstances. For example, she let teachers practice thinking using Yonisomanasikara in the meeting circle, training, teaching plan presentations, and so on. Sending all teachers to practice with the well-known Dhamma teacher outside the school is another example of integrating the Buddhist concept into the teacher development program. For the school curriculum design, the school director not only integrated

the Yonisomanasikara framework into the designing template, but also, during the teaching plan presentation, she always asks the teachers to think and link teaching objectives to outcomes. (Niyom, P. "Roong Aroon School, Working is Dhamma practicing", 2011). In conclusion, while the school leadership team have intentionally played the role of Kalayanamitre and brought in every interaction with Yonisomanasikara thinking skills, the complete cycle of working as Dhamma in practice will be dynamically embedded in the school mission. As a result, the school mission needs to be designed to create the right activities, platforms and systems according to each purpose of each group which will be presented in the following paragraphs.

Above all, the result of real self-practicing, whether more or less, only the practitioners will be able to realize its achievement at each accountable moment by themselves (Paccattang). The best moment of learning and achievement could happen when ones' mindfulness is fully cultivated. Undoubtedly, this is the only advantage and opportunity specific for all human beings, whoever owns this grant, depending on how much their efforts are labored.

Contemplative Activities:

Referring to the previous paragraph, it was explained how RAS has put a lot of effort to make a clear agreeable direction of the holistic learning community, on the basis of Tri-Sikha. The school has been searching for the practical and appropriate way of earning it in our school context. Two critical points were suggested by Phra Bhramagunabhorn (Payutto) in his book Buddha Dhamma and other books, such as The Dawn of Education. Firstly, his venerable pointed out that among eight elements of the Noble Eightfold Path, the "right view" comes first. The second one was that the birth of wisdom happens when the 2 major key factors were completely combined; the Kalayanamitre and the yonisomanasikara. Looking from the school management, these 2 suggestions were remarkable which will be explained later.

The 3 major school roles, leaders, teachers and parents could generate the most powerful and positive impact to all children if they carefully led their children with an attitude of Kalayanamitre and positive encouragement. In any kind of learning space or platform, Kalayanamitre could facilitate the learners to utmost encouragement. As we may realize that there's no short cut or any instant practices to make ones being Kalayanamitre. However, the school leader, principals, parents and teachers could always have every existing moment in front of their teachers or students who will challenge their mind behaviors of self-awareness and value actualization. Depending on how they take those moments being mindful exercised.

From the starting year in 1997, Roong Aroon school leaders and teachers team have been trained to cultivate self-awareness in several different contemplative practices, depending on ones own choice. Particularly the core team leaders preferred to have a 7-10 days self-mindful practice at least once in a year in the remote forest temples. The more they developed the quality of self-awareness and discipline they found less burden in their hard work and simply had a happy life. During each school term vacation, groups of teachers who had their own motivations also preferred to spend a week for the mindful meditation courses in the recommended centers or temples.

In order to provide the convenient place for regular contemplative practices, a few years ago, my family and I decided to build the retreat center at a site nearby the school. The "Kuru-Sati Sathan" place was settled in memorial of Phra Khamkhien Suwanno Bhikku, one of our most admired Kuru who had passed away that year. This center can accommodate 60 trainees at a time with full facilities and well-arranged meditation areas, both for an individual and a group. The regular schedules were set for activities each month and opened to either our own staff and outsiders. It should be noted here that this center was able to operate because of the kind monks who volunteered and have been our Kalayanamitre and helped lead and guide the right practices for the trainees. These connections were gradually settling while our mindfulness practicing activities had been proposed and we reached out for exactly the specific trainers. Fortunately, there were many well experienced teachers and monks whom we had been training with who were willing to support us at the center.

Kalayanamitre Community:

At present, to a certain extent, our school's connections both inside the school and the outside networking have been structured to be a mindful Kalayanamitre community. We can say that the result of our F-T-S community was mainly based on the determined and continuous contemplative practicing activities with their application to all sectors, students, parents, teachers, school staff, and school leaders. Based on this preparation of Kalayanamitre, the possibility for implementing the proper speech, action and thought could benefit to every learning activity and learner. Many different examples of activities to promote the Kalayanamitre and Yonisomanasikara can be described as follows.

Firstly, the "*Mindful Parents Classroom*": the application for parent's participation activities. In Roong Aroon school, the 30 hours of Parents Classroom training workshops are a prerequisite to every new parent during the 9 continuous weekends before the beginning of the first academic year. Would it be wiser if those training workshops were integrated with the mindfulness practicing? For example, the basic relationship between parents and children should be a strong trust. Let's have some simple activities to challenge parent's self-awareness. For example, in the case

they are having lunch together in a limited time, how can parents manage themselves, neither being over directing nor less disciplined with their children? In another case of playing sports in the field with teamwork regulations, could parents recognize themselves of destroying a child's motivation by either over deciding or stealing the child's opportunity to do it by him/ herself. The mindful reflection discussion in AAR would help remind them of their mind's behaviors, such as how they feel when they see their children being unable to manage their lunch as much as their expectation and what their reaction was to that kind of feeling. The following questions are necessary to open up their mindful consideration, for example, if they could play the film back to the beginning, what would they like to do or not to do? We can imagine how the parents would love to be more mindful. Any kind of activity could be exercised in the parent's classroom or teacher's classroom as long as the AAR session was concerned in being an important part, for everyone to be able to mindfully share and learn deeper into the most valuable of self-awareness or actualization. Then they would be ready to be Kalayanamitre to the children or students. At present, the parents self-organized group of Buddhist training and studying activities are regularly arranged in the special events in the school. They always invite the famous and renowned guests or monks to present the essence of Buddha's teaching or lead the contemplative practices in daily life. Every 2 years, they have been arranging the male students' ordination to become novice monks and travel to India. These activities helped inspire and encourage the strong attentiveness to their self-awareness development which resulted in the improvement of their behavior and relationship in the family.

Secondly, "*Mindful Teachers*", 1) "Shared Vision Kalayanamitre Talk": application for school leaders, core team teachers, teachers and staff. In nurturing the Kalayanamitre to each other, the regular group discussions or meetings were applied to several occasions and different teamwork. These were ranging from the yearly "Shared Vision" meeting early on before the start of each academic year. This get together meeting was remarkable in encouraging everyone in the school for their meaningful values to not only the school, but to bringing up our humanity for the sake of sustainable living for all. That helped clarify the role of Not for Profit Organization of our school and each individual's role to be a promising and contributing partner. Listening to the inspiring stories from some among us always encouraged each ones' inner motivation. The music and movement activities as well as the spiritual arts and crafts also helped refine the proper and valid mind.

"Mindful Teachers", 2) The Kalayanamitre teachers had the most impact on the students, not only their proficiency in learning, but the so called 21st Century Learning Skills and most importantly the moral and ethics foundation. It has been mentioned on the previous paragraph that Roong Aroon school has provided the contemplative practice courses for every teacher from the first year, including some additional

meditation retreats of their choices. However, the daily routine work was interpreted as the more real mind practice exercises to them. Each present moment of relationship between teachers and students was the precious time of practices which they should be grateful for and carefully manage. The three principals of the school from kindergarten, primary to secondary, all agreed to set up the reflection platforms inside the weekly work schedule, on the basis of "Value Oriented Before and After Action Review" for their teachers' practicing of self-awareness and self-value actualization. Through the guidance of the principals they played the role of a coach and facilitator for the purposeful dialogue. Recently, this process has been permanently established in the school system. However, to maintain the balance of the two purposes of the classroom management together with the self-management has always been the challenging issue of the principals.

Thirdly, "*Teachers and Parents Mindful Dialogue*"; this platform was provided and settled in the appointment basis as the right view and trust between teachers and parents is very important. Otherwise, the students could possibly be in the middle of an invisible conflict which would discourage them from being self-disciplined and self-actualizing. In nurturing the good relationship and communication with each other, the teachers should be guided and trained to apply dialogue skills. Certainly, during the face to face conversation, mindful listening and speaking with Kalayanamitre and Yonisomanasikara are badly needed. Those teachers who have been practicing enough are able to take the most advantage from this platform and benefit all partners. In the opposite way, those who had less skills would find it the terrible moment or even more misunderstand or lose their self-confidence. Actually, this platform should be the good opportunity for teachers and parents to practice mindfulness and mature their relationship to help support the children in the same skills.

Fourthly, "*Inspiring Kalayanamitre*"; Besides those different meetings and dialogue activities among classroom and subject teachers, there were the extra subjects group of teachers who could have more inspiring impact on students, such as the "More than Arts," "More than Sports" and "Music for Play" classes. These extra class teachers were also needed for the regular development of self-awareness and value actualization through their arts, sports and music. Once these teachers realized those value aspects and their impacts to the teachers and learners, they could be more inspiring teachers or change agents than only the content or knowledge transmitting messengers. From Roong Aroon's experiences, the development of the true Kalayanamitre who were able to awake the students' secret power of learning from inside, could be possible depending on the regular contemplative dialogues and sharing those arts, sports and music activities, side by side with their students or challenging the students with more difficult or complicated exercises than they ever thought of.

4) The 4th Core Value in RAS: Value Oriented Operating System, This academic operating system was developed to be value integrated curriculum and pedagogy in order to be systematic guidelines in the main mission of the school. It was strongly recommended for the 27 Buddhist schools to apply into their school operating system for this variation will help move them to prove the results of being Buddhist practitioners. Actually, this core value was the outputs and outcomes from the initial 3 core values. Since its specific and concrete elements or the subset systems needed the essential support from the other 3 core values. There were 5 sub-systems comprised of;

VOS1) Value Oriented Curriculum system. This task was the first necessary outlook policy of the school from the beginning. It was the key performance indicator of how far the school leaders concern of having the Buddhist principles' essences within the really core mission of the school and how much they impact the teachers and students.

This system was needed to be selected as one of the major variations to shift the teachers' quality and their students' development. To understand more in depth this academic system, it could be more benefit to our research team together with the target schools to see the linkage between the standard curriculum and the core value implementation into the schools.

Certainly, Roong Aroon School has also been challenged from this weak point of invalidity of curriculum and pedagogy since its starting year. Noticing that gap between the curriculum and the actual implementation in classroom teaching and learning, Roong Aroon school decided to fill this gap by setting the process of "value oriented curriculum and lesson plan design" before the beginning of each semester to be one of its regular academic operating systems. This mission required every school teacher to participate in team work so that they could be trained on how to apply the basic standard curriculum to the school based value oriented curriculum or actually to the classroom implementation lesson plan

Generally speaking, the basic standard curriculum could be the basic guideline or minimum standard not the instant lesson for classroom implementation. The school director is the only person who should take this in his or her consideration and direct the teachers to overview the basic standard curriculum. In order for teachers to understand enough and note the objective of guidelines for their own lesson plan design. Even though this academic process is the reasonable systematic thinking, it can rarely be found operating in conventional schools. Should the Buddhist schools understand this cause and effect thinking system in the Yonisomanasikara, they would shift their quality to a higher standard than previously expected.

VOS2) *Value Oriented Lesson Plan Design System*. Another performance indicator was that how far the teachers understand the core values related to the Buddhist Principles. Its implication should be available for their earlier acknowledgement prior to the class teaching. They should be the most important person who decide what is needed to be handling with their students in each classroom. In preparing the teachers to be ready for their classroom teaching why don't we have them design each lesson plan by themselves with the recognition of the values behind that subject content of learning and of the value building characters established within their students through that specific learning activities. These issues the teachers should consider and systematically identify as the objectives in every lesson plan. Although this mission seemed to be difficult for the teachers, on the other hand, they could have the special opportunity to practice mindful thinking or Yonisomanasikara, the wise reflection as much as they could. In the practical method, the school principal needed to coach and organize the team work platform in order for them to help each other in the lesson plan design mission. The Kalayanamitre role of the principal was the crucial factor for both success of the value lesson plan and the mindfulness of the teachers.

Fortunately, through this operation, the special capacity of teachers was gradually nurtured with the value oriented lesson plan design. They were guided by using the template called "one-page lesson plan" which definitely followed the O-L-E (Objective-Learning-Evaluation) process in which the required outputs and value outcomes needed to be defined clearly as well as the other items of the learning process together with the proper materials and activities. Both inside and outside the school, and the assessment and evaluation plan and its instruments responded to the stated objectives. The example of the template shown below in graphic 2, was one which RAS has been using from an early year.

Road Map : Integrated Subject (Social Study-Thai Class)
Theme: The Northeast "Changing of folk people's way of living"
Grade 9 Roong Aroon School Term 1/2015

Scope of content	Objectives			Process of learning	Evaluation
Field Study of North-Eastern provinces of Thailand 1.The way of living 2. Current situation	Knowledge	Learning Skills	Value	Learning by Doing & Reflective Share & Learn	Process / Tools Formative Assessment & Summative Evaluation

Graphic 2 : An example of a template for a learning unit's lesson plan design, Integrated with value objective

Road Map : Integrated Subject (Social Study-Thai Class)
Theme: The Northeast "Changing of folk people's way of living"
Grade 9 Roong Aroon School Term 1/2015

OBJECTIVES		
Knowledge	Learning Skills	Value
<ol style="list-style-type: none"> 1. Understand the topography and natural resource that influence the way of living and character of the people. 2. Aware of the changing situation affected the fertility, diversity of nature and people way of living forcing them to migrate to big cities. 3. Food preservation (i.e. bamboo shoot, fermented fish, dried fish and Amtrak mushrooms) 4. The changing condition from the government and capitalists. The changes are both advantageous and disadvantageous to the area, resource, way of living and community 	<ol style="list-style-type: none"> 1. Social skill: adaptability to live with local people. 2. Team working skill. <ul style="list-style-type: none"> - Working together to find /search information necessary to understand dairy life, culture, housing diagram, geography, occupations, and so on. 3. Thinking skill: <ul style="list-style-type: none"> Analyzing related factor that cause the change; the advantage and disadvantage, leading to the topic of the project. 4. Communication skill: <ul style="list-style-type: none"> - Interview, collect information. - Organize information. - Present and share idea with local community. 	<ol style="list-style-type: none"> 1. Able to live a simple life and having good relation with local community. 2. Able to acknowledge the value of the fertile land and the diversity of its resource. 3. Appreciate the value of simple life, self-reliance and conduct one's life in accordance with season and natural resource. 4. Have the feeling of gratitude toward people and nature. 5. Acknowledge the advantage and disadvantage of changing situation affected the Isan community. 6. Able to realize and set up the topic for their project.

Graphic 3 : Focusing the detail of Learning Objectives integrated with value aspects

This second Value Oriented Lesson Plan System was considered as the most straight-forward to the value integration learning for the learning objectives in each lesson plan which covered the three major attainment targets. Besides the cognitive domain and the 21st century learning skills, the most important attainment was defined as the self-value achievements. Through this template, the teachers needed to identify and integrate the value aspect into each every single lesson plans as well as the formative assessment or evaluation system which could reflect both the outputs and outcomes of the students.

It could be stated that this value oriented template was the first provided main frame for the systematic value integrated learning activities in classroom teaching. All Roong Aroon teachers were trained to design their own lesson plans on the basis of the

value oriented theme, regularly at the beginning of each semester. Every lesson plan was presented in the main meeting of each school for them to be able to share and learn in this Before Action Review platform. It was found that the most difficult for the teachers in designing the Value Oriented Lesson Plan was that they didn't have enough attentive consideration to find the meaningful aspects behind the content knowledge, and probably lacked system thinking skills. While in the case of some mindful teachers, they were able to analyze and decode the critical point out of any issues that possibly encouraged meaningful lessons for students to learn. It was observed that the brain's function to bridge and plug in the value interpretation could possibly happen when ones' mindfulness was well settled.

Getting through this lesson plan design operation, some teachers realized their limitation of ability of meaningful interpretation. They became more and more eager to have mindfulness practices for they could cope with this task easier. These learned experiences helped confirm the school of the value integrated learning and also the important power of mindfulness. Recently, the research team would like to establish this framework as one of the major variation factors called the value integrated curriculum system and lesson plan design operation.

Besides the school based curriculum being designed to accommodate all dimensions of learning, not only the content subjects, but the routine life activities were also defined and integrated by the somehow conscious awareness practices; including the field learning activities, the project-based or problem-based social learning units and any other innovations which were able to apply for accommodating prosperous learning activities as long as they were well prepared by the systematic "Value Oriented Lesson Plan."

VOS3) Mindful Classroom Teaching and Learning System. This system was another step for teachers of mindfulness practicing to apply their efficient role in the real time situation. A theoretical saying is that the main academic systems in school should mainly rely on the curriculum and pedagogy. Somehow the conventional school system preferred to be directly based on the standard curriculum and those instant texts or exercise books. Such approach led to the ignorance of the existing or simultaneous situation happening in the classrooms. This mass teaching, unconsciously hides the students out of the teachers' eyes. No matter how perfect the curriculum has been prepared, teachers scarcely find the advantages from it since they can't see each individual learner. Even though different innovations have been introduced and applied into most schools, they are found to be ad hoc and not sustainable enough to attain the result, especially the quality of learning. It was understandable that the impact of this academic system in school couldn't solely stand on its own content without teachers' wise attention and application it to the classrooms.

Most of the teachers always face the difficulty of losing their lesson plan objectives at the moment they stand in front of the class. Although they have a well prepared lesson plan, they still need a special skill of class management which most educators should know. Anyway, the best success of class management depends on how the teachers depend less on those outside factors, the content matters and teaching materials and the limited time they can finish each lesson than the inside factors of self-awareness to see and recognize each student's presence. That is why we needed mindful teachers who were able to cope with the learning objectives of contents, skills and values as much as the students' learning availability. It has been experimented in RAS for a long time to have mindful classroom management. The most trustworthy teacher was the one who mindfully handled the teaching and learning successfully. The mindful teacher with the well prepared lesson plan was able to facilitate all students in the classroom through the proper learning activities and lead them to the attainment targets of learning, especially to the value outcomes on the individual basis. Through this mindful classroom, the students could learn to cultivate their self-actualization and right attention characteristics. The skillful teachers could provide more and different spaces and learning activities in which students would be able to share their creativities and purposeful attention by themselves. This is the crucial opportunity of mind practicing with "right view comes first." The "right view comes first" was mentioned before in the previous paragraph, referring to Phra Bhrammagunabhorn's suggestion for the wise practicing. That was the reason why RAS selected this system of mindful classroom with the Kalayanamitre and Yonisomanasikara to obtain the more mindfulness practices in the real situation. Then everyone came to realize how the mindfulness practicing was able to be applied in the classroom by mindful teachers, and how much great impact resulted in the students' right view character cultivating.

VOS4) Embedded Formative Assessment System. This mission was realized to be the appropriate way of helping students to develop their learning in each learning activity, either inside or outside the classroom. The well-planned assessment should be within the lesson plan design as well as the identified learning activities in each class. Such a complete loop of the lesson plan, was actually the systematic thinking method applied into the practical class management. Since the better results were related to the right learning activities which the teachers should select in advance and organize them in the proper manner. Then they were able to expect the outputs and the outcomes right after each class. Through this system thinking, the teachers learned to be aware of the relative cause and effect, certainly they needed a lot of skill in wise reflection. Without mindfulness practicing, they scarcely come to this ability of Yonisomanasikara.

The embedded formative assessment was suggested by Professor Vijarn Panich in his book "The Evaluation for Restoring of Learning Power: Embedded Formative Assessment, 2014" in which RAS found the constructive way of learning evaluation

corresponded to its mindful classroom teaching and learning, where the learning objectives were more concentrated on the students' outcomes than the standard one. At the beginning, RAS had been using after class records by teachers' notes, depending on their observation of the individual students' performances. However, these observation notes required the structured guidelines which followed the learning objectives stated in the lesson plan. So, it was easier for the RAS teachers to follow the more attentive assessment introduced by Prof. Vijarn Panich. Since the teachers have already prepared the "value" integrated learning objectives within their lesson plan before. They could easily adjust their observation notes to be more focused on "students' ability to learn." By this better instrument of a more constructive note, it was the teachers who developed more wise reflection and ability to share in the After Action Review meeting because the constructive observation notes could reflect the teachers' role in their classroom activities and even more to their lesson plan design. It should be noted here that on the basis of mindful listening and speaking, the teachers could easily share their experiences and the results of the students' ability to learn in the AAR dialogue. Certainly, it helped support the more effective way of both teachers and students' development through their regular classroom work.

VOS5) the Value Oriented Reflection System ; Teachers' wise reflection dialogue in BAR-AAR meeting have been, to a certain extent, discussed in the above paragraph. This system was prepared for the supportive factors for the teachers development in-service process.

The 4 value oriented systems presented above could be viewed as the "input" factors in the teaching and learning process which naturally need the "output" factors in balancing the system. The Value Oriented Reflection or evaluation system was necessary to install to cover the complete cycle of PDCA (Plan Do Check Act). It was just another right opportunity of mind practicing to be applied in order to be able to refine this process to be a proper platform of "Formative Assessment" share and learn. At the same time, the team teaching could be strengthened through this platform. By setting the regular continuous BAR-AAR meeting in the routine work schedule, such as weekly, could possibly result in both better classroom' quality of teaching and learning and the mindful teachers' practicing.

Moreover, this BAR-AAR platform guided by Kalayanamitre principals provided the open and secure platform of sharing and learning from each other's own results of classroom teaching and learning. Either success or failure were honestly reflected and respected as their lesson learned experiences. Certainly, the mindful speaking and deep listening were essential. Sometimes, some teachers felt that they required the supervisor to help observe their classroom teaching and learning, especially in specific difficulties, which were doubtful to reflect on. In those cases the "Peer

Coach" operation is provided into this system. For example, one peer coach was assigned to assist each 4 classroom group of kindergarten. Once the value aspects like mindful speaking and deep listening were applied into those regular reflection activities, all the participants could earn tremendous outcomes; not only the correction on their classroom performances, but better self-awareness and value actualization. As well as the mentioned examples, other activities were carefully designed to promote and positively encourage the value aspect into them.

Implementing The Mindful F-T-S Model in Thai Buddhist Schools: an Application of Buddhist Principles and Mindfulness Practices into the school system,

The school system is a specific and complicated organization; the different age groups of people involved, different roles of learning, including the relationship both inside and outside the school, the expected students' quality of output and outcome. In the opposite view point, those difficult circumstances even more require the development of schools with value based culture to cope with them. In the condition of having the clear school vision and its strategic plan of implementation could provide the possibility for the school to be the focal point which could generate the strong motivation to the all dimensions of its connections for building the mindful learning culture organization. As much as Roong Aroon, some other schools, they have been trying to develop their own value based communities and networks being called "F-T-S" community. Therefore, the designs of core values integrated systems to result in this specific purpose needs to be carefully analyzed and deeply basing on understanding those Buddhist principles. Certainly, these purposeful indicators could be the research variations as well as the school's key performances.

In decoding Roong Aroon school's experiences, one of the "Buddhist Approach school" and "Not for Profit Organization," the significance of its core value culture was elaborated and could be synthesized into a practical implication for the 27 Thai Buddhist schools, the target group in the research. In starting this process, the target schools used these three sets of questions to help consider and organize those decoding substances from RAS's experiences to settle their own objectives, as follows;

1st Q: How did Roong Aroon school develop the interpretations from the Buddhist principles and make easy conceptual frameworks suitable for all major partner groups to visualize and agree with? What were those core values? The answer to this question could easily be found from the rationale and background section.

2nd Q: Which kind of processes or platforms could accommodate the value aspects and be applied into the regular operating systems of the school which all

partners could participate with? Which one was the most essential entry or key foundation which impacted all other mode of practices? To answer the first part of this question, it's also easily traced back to see the structured graphic and its detailed explanation. But the second part of the question should be ones' own decision made according to each school context.

3rd Q: What were the most difficult challenges for Roong Aroon school? and How did the school deal with them? This will be discussed in the last paragraph of this article.

However, in answering the above questions, two purposive impacts to the implementation of the Buddhist Principles in Thai Buddhist schools should be kept in mind. The first one is the clear understanding of the forerunners of Buddhist principles in order to realize the values which can benefit every partner not only children in the school. The second one should be the ease and possible practicing method such as the concrete systems, platforms or activities proposed to the research of the target groups; 27 Thai Buddhist schools. That means the schools could interpret their own core concepts and core values and be encouraged to design those possible methods by themselves.

According to the two purposive impacts, the design of conceptual framework for implementing Mindful F-T-S concept in the Thai Buddhist school system was proposed in one model, shown in the graphic below. This model has been categorized and selectively organized from the most essential core values and platforms applied and experimented in Roong Aroon school for almost 20 years.

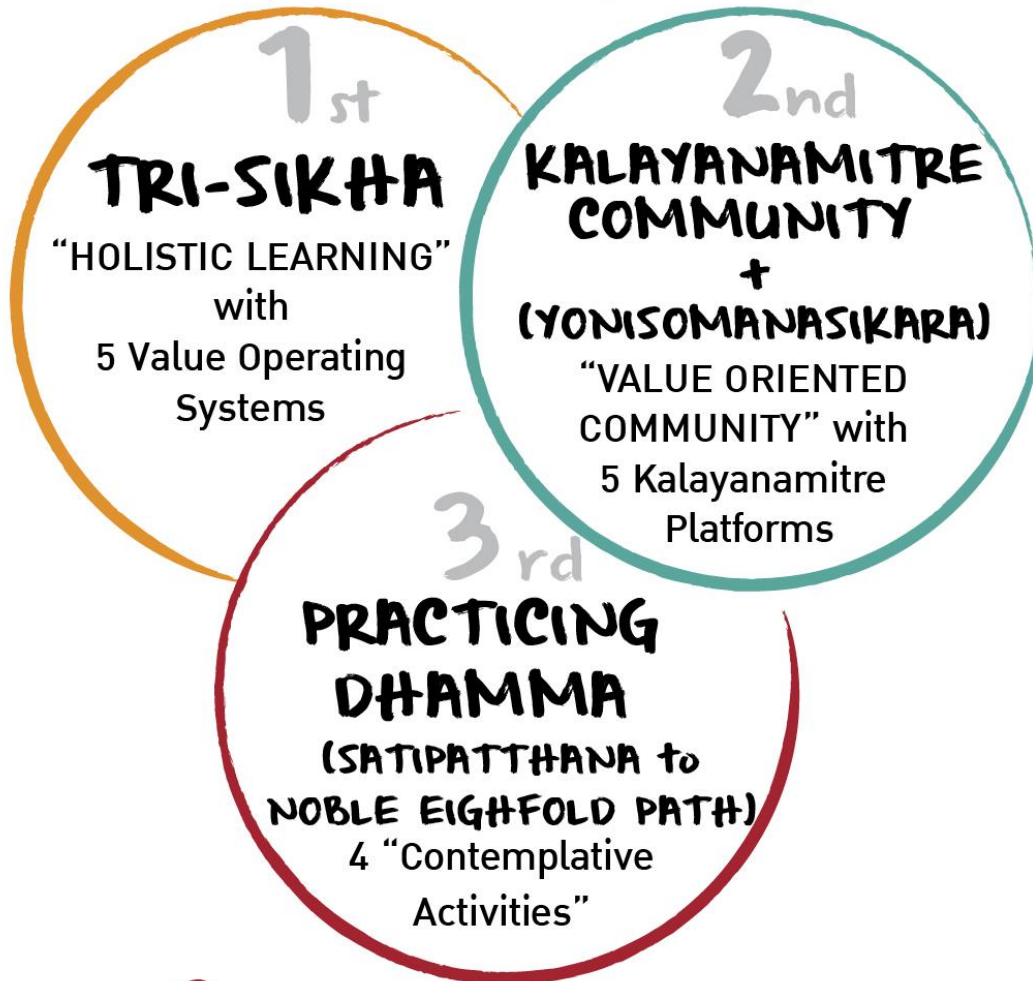
Certainly these items could be the necessary variable factors to the research process which focused on the implementation of Buddhist principles to the school quality development. This Conceptual Framework will consist of 3 Core Value Systems along with their subsets, as shown in graphic and legends below;

1

- VOS 1. Value Oriented Curriculum Des.
 - VOS 2. Value Integrated Lesson Plan Des.
 - VOS 3. Mindful Class Teaching & Learning
 - VOS 4. Embedded Formative Assessment
 - VOS 5. Teachers' wise Reflection Dialogue
- BAR-AAR, KM

2

- KP 1. Mindful Parents Classroom
- KP 2. Mindful Teachers
- KP 3. Teachers - Parents Mindful Dialogue
- KP 4. Inspiring Contemplative Arts
- KP 5. Voluntary Services



3

- CA 1. Formal Mindfulness Meditation
- CA 2. Daily Praying & Morning Assembly
- CA 3. Classroom Contemplative Practices
- CA 4. Buddhist Traditional Activities

Graphic 4 : Proposed CONCEPTUAL FRAMEWORK in Implementing Mindful F-T-S Model in Thai Buddhist Schools

1st Core Value System: Holistic Learning consists of 5 Value Operating Systems, VOS1) Value oriented Curriculum System, VOS2) Value integrated Lesson Plan, VOS3) Mindful Class Teaching and Learning, VOS4) Embedded Formative Assessment, and VOS5) Teachers' s Wise Reflection Dialogue.

2nd Core Value System: Kalayanamitre (and Yonisomanasikara) Community consists of 5 Kalayanamitre Platforms, KP1) Mindful Parents Classroom, KP2) Mindful Teachers, KP3) Teacher- parents Dialogue, KP4) Inspiring Contemplative Arts, and KP5) Voluntary Services.

3rd Core Value System: Practicing Dhamma consists of 4 Contemplative Activities, CA1) Formal Mindfulness Meditation, CA2) Daily Praying and Morning Dhamma Talk, CA3) Classroom Contemplative Practices, and CA4) Buddhist Traditional Activities.

The above suggested conceptual framework with the structure of 3 core value systems has been grouped more simply than the original core values of RAS, in order that the 27 target schools could easily study and relate to their own school context. These variation factors were sequentially organized for the easy beginning.

The first core value system here was proposed the Tri-Sikha as a holistic learning mode which most Buddhist schools are familiar with and already understand well. By the way, the 5 subsystems also were clearly the heart of key performances most schools should achieve. In addition, some detailed templates may be provided on their request, while some schools could design them by themselves. Also the detailed explanation of each VOS 1-5, which were elaborated on in the previous chapter.

The second and the third proposed core values were the Kalayanamitre community together with the 5 KP subsystems and the Practicing Dhamma, together with 4 CA activities. These proposed platforms and activities were rather unfamiliar to some Buddhist schools, but they were the most important keys to success. The first one seemed to be more explicit output but the last two were the practical processes. Without the last 2 processes, the school could hardly achieve their Buddhist principles' objectives.

In addition to the proposed conceptual framework, during the action research process, the research team will arrange the activity workshops for the school leaders to have more insight meaning and to clarify the detailed guidelines of those core values. However, they should not be the instant 3 in one coffee bag. Only some examples may be presented in the workshops or some extra experiences will be arranged for the share and learn of direct experiences. That means the above 3 sequential categories of systems, platforms and activities, should be carefully considered corresponding to each school context then selected and applied to some or all items from each core value into their schools. The condition they should be regulated will be that the selected items need to come from each of 3 categories. Since this set of three Core Values were interconnected to each other and needed to be implemented in the same dynamic cycle for the results to be achieved.

The last paragraph will take a look at the 3 questions mentioned before. The 1st and the 2nd have been clarified enough, only the last question was left to answer. From our experiences in RAS, this is an intangible issue but a very important one in challenging which every Buddhist school even RAS have to bare in mind. Generally speaking, most of the personnel involved in the Buddhist schools, especially teachers and school leaders always have very good intention and work hard to create a good school for their whole student development. Along with high and good intentions, comes the high expectation for success. Most of the time they unintentionally play the role of successors or achievers which in turn bring them to more suffering and being easily burned out. In such circumstances the success of the Buddhist school might be more difficult than the other schools. This weak point just simply happens mostly in the less mindful mind than the in-merit or aggressive mind. This phenomenon reflects how much the mindfulness Kalayanamitre when practiced with fully cultivated Yonisomanasikara plays the most important role to help turn around troublesomeness into a mindfulness practicing object. Final words of conclusion in this article should be "keep on practicing in every moment as much as breathing" until you are able to be the Kalayanamitre of yourself.

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