

Cultivating Wisdom, Morality and Happiness in Thai Secondary School Students by Implementing the Novel Transforming Learning Taxonomy¹

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Abstract

This research aimed to implement the Novel Transforming Learning Taxonomy (NLT), a learning method based on Fink's Significant Learning Taxonomy that incorporates two Buddhist concepts – *trisikha* and *yoniso manasikara*. *Trisikha* refers to the three-fold training of moral conduct, concentration, and wisdom. *Yoniso manasikara*, meaning “appropriate attention” or “wise reflection” is a critical ordered thinking process. The goal of this project was to cultivate in Thai secondary school students the three characteristics that are considered the highest priority of Thai education and are known by the motto of เก่ง ดี มีสุข, “*keng dii mi suk*,” meaning intelligence, morality [and] happiness by enhancing their thinking and English reading comprehension skills. NLT is intended to serve as a useful intervention and guide to prevent delinquency and academic underachievement in youth. These problems are caused by today's society, which has become divisive, self-indulgent and materialistic. The research was undertaken during the first semester of the academic year 2019, covering 40 periods (50 minutes per

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period) within a four-month semester. Specially designed questions based on *yoniso manasikara* were followed several reading passages. The readings included five general reading passages from a commercial school textbook and another five specifically chosen passages based on students' needs analysis for reading activities in class (two periods per week) as well as an online self-study. The findings were derived predominantly from qualitative data through self-progress reports, classroom observation, feedback, and a follow-up study. They demonstrated the effectiveness of the implementation through the successful cultivation of student's wisdom, morality, and happiness as well as their improvement in higher-order thinking and reading comprehension.

Keywords: Fink's significant learning taxonomy, novel transforming learning taxonomy, wisdom, morality, happiness cultivation, *trisikha*, *yoniso manasikara*

Introduction

Scientism, specialization, and commercialization appear to have had a negative impact on Thai formal education. What was once a holistic process of human development based on Buddhist education principles has been replaced by the production of personnel to work in commerce and pursue "unintelligent consumption" (Phramaha Pongnarin Monboonliang, 2005). As a consequence, the youth suffer because they are considered the most vulnerable groups in major social transformation. The consequence is the rising deterioration of moral behavior among the youth in ways such as misconduct, crimes, compulsive buying, drug abuse, and suicide because of their loneliness, boredom, confusion, and depression (Thaiarry, 1998). Neither high education nor wealth can prevent this malady. If the cultivation of morality, which is related to wisdom and happiness in youth, fails, the problems will worsen.

Hence, several scholars in the field of education have searched for a useful intervention and guidance regarding adolescents' delinquent behaviors and academic underachievement. For instance, researchers like Branzetti et al. (2019) adopted the Significant Learning Taxonomy of Fink (2003b) to incorporate the idea that students need to move beyond course contents. This taxonomy was used as an interactive holistic learning approach for developing students' thinking, creating

significant learning experiences, fostering the necessary intrinsic development, and drawing connections between theoretical and practical knowledge and experiences.

Although Fink's Significant Learning Taxonomy is considered a holistic approach enabling learners to go beyond competence (Fink, 2003a), it covers only wisdom and morality but not happiness, which is the most desirable and important learning experience in life. Happiness is one of the ultimate goals of the Basic Education Core Curriculum of Thailand for the full development of learners in all respects: morality, wisdom, happiness (Office of the Education Council, 2008). Moreover, the United Nations includes the pursuit of happiness as a noble goal for education in the 21st century (Ross, 2019). However, apart from Lu and Gilmour (2004), there has been little research on fostering learners' happiness in relation to academic achievement and culture.

The paucity of such research gives rise to this study, which modifies Fink's Significant Learning Taxonomy. This modified version is called the Novel Transforming Learning Taxonomy (NLT). It is a holistic learning approach that applies both *trisikha*, a Buddhist principle of holistic education moral discipline, mindfulness, and wisdom; and *yoniso manasikara*, a critically-ordered thinking process. The inclusion of these two principles was aimed at enabling students to go beyond competence to achieve the ultimate goal of holistic education covering wisdom, morality, and happiness. Research on applying *trisikkha* for developing desirable characteristics, moral reasons, and academic achievement was conducted by Sikkakoson (2009).

In the present study, the NLT was implemented in an English reading course to cultivate students' wisdom, morality, and happiness through simultaneously enhancing their higher-order thinking and reading comprehension skills. It did so by adopting *yoniso manasikara* as a questioning technique because thinking and reading are intertwined as we cannot read without thinking. Reading in a foreign language, especially, is directly linked with thinking in that language (Kaya, 2015).

This research also aimed at solving the problem of Thai students' low English reading proficiency. Although English is used in Thailand as a medium of instruction, as a school subject, and as a means of communication for all Thai students with its global importance in education, as well as the official working language for ASEAN countries, Thai students generally are unable to achieve these goals. This failure is due to the lack of their higher-order thinking and reading comprehension skills in English as clearly shown both in national exams like Ordinary National Educational Test (O-NET), a Thai state-mandated test for all students at the upper secondary level (Lincharearn, Artwichai, and Junin, 2009) and in international exams such as the EF English Proficiency Index (EF EPI) and the EF English Level for Schools Index (EF Education First, 2020).

To date, no empirical research study has addressed the issue of cultivating secondary school students' wisdom, morality, and happiness in the English-language classroom. It was hoped that the NTLT would address challenges and opportunities by integrating the process of cultivation with *trisikha* and *yoniso manasikara* at a selected secondary school in Sakon Nakhon province, in northeast Thailand.

Definitions and Theoretical Framework

Definitions

The following terms are the specific definitions for this study.

First, wisdom refers to the ability to make good judgments based on what we have learned from our experience, or the knowledge and understanding that gives us this ability (Cambridge University Press, 2008). This definition is equivalent to the Thai word, "*keng*" (Office of the Royal Society, 2011). Thus, wisdom in this study refers to the ability to use knowledge and experience with moral and ethical standards to make good decisions and judgments in leading a happy and peaceful life.

Second, morality generally refers to a set of personal or social standards for good behavior and character or the quality of being right, honest, or acceptable (Cambridge University Press, 2008). This definition is equivalent to the Thai word, "*dii*" referring to desirable qualities or characteristics (Office of the Royal Society, 2011). Hence,

morality in this study refers to a set of personal or social standards for good behavior with eight basic desired qualities like diligence and honesty, according to the goal of the Office of the Education Council (2008).

Third, happiness generally refers to the feeling of being pleased or happy, showing, or causing pleasure or satisfaction (Cambridge University Press, 2008). This definition is equivalent to *suk* or *mii suk* in Thai referring to being happy, content, healthy, comfortable (Royal Institute Dictionary, 2011). Happiness specific to this study refers to a full sense of satisfaction that arises from accomplished virtues. The meaning of happiness in Buddhist concepts is also based on the Dhammapada, verse 118 (Dhammapada verse 118 Lajadevadhita Vatthu, 1986), expressing the idea that the purified mind generates happiness through the doing of good deeds repeatedly. An example is the following, "If a man does good, let him do it again and again and let him take delight in it; the accumulation of good causes happiness." Another is *Dhammo cīṇṇo sukḥāvaho*: "Virtue accomplished leads to happiness"; J. V. 123, and *Puññāni kayirātha sukḥāvāhani*: "Performing good deeds leads to happiness"; A. I. 155 (P.A. Payutto, 2018).

Fourth, *trisikha*, (a Sanskrit word, also known as *ti-sikkha* in Pali) or the threefold training, is the main principle of Buddhist holistic education, which is recognized as a pragmatic system of holistic human cultivation and development covering "three aggregates of education": virtue/moral discipline, concentration/mindfulness, and wisdom (P.A. Payutto, 2002; Bodhi Bhikkhu, 1995). Therefore, *trisikha* in this study refers to the Buddhist principle of holistic education for human cultivation and development covering morality, mindfulness, and wisdom.

Fifth, *yoniso manasikara*² refers to a critically-ordered thinking process based on three broad definitions of P.A. Payutto (2002 and 1995).

² *Yoniso manasikara* consists of the following ten ways of thinking as a questioning technique: 1) searching for causes and conditions, 2) analysis, 3) realizing and accepting the normal truth of all existing with three marks of all existence i.e., impermanence, non-self and unsatisfactoriness, 4) problem solving, 5) considering principles and intentions, 6) considering in terms of benefit and harm, 7) considering real value vs. fake value, 8) thinking in terms of raising ethical and moral awareness, 9) being aware of acting in the present moment with conscious mindfulness, 10) classifying all interrelated factors of things or phenomena by considering their casual relationships to ascertain the causes (Phra Brahmaganabhorn (P. A. Payutto), 2013).

They are: 1) attention; 2) consideration; and 3) reflection. Other definitions of *yoniso manasikara* are proper mind-work; ordered thinking; orderly reasoning; and having a thorough method in one's thinking.

Sixth, the Novel Transforming Learning Taxonomy refers to a purposively designed learning taxonomy which was modified from Fink's Significant Learning Taxonomy. In it *trisikha* and *yoniso manasikara* were applied to holistic human development with the cultivation of wisdom, morality, and happiness. The goal is to attain lasting transformation of learners' lives.

To conclude, these definitions are directly linked with the prime objective of the study, which is to cultivate target learners' wisdom (*keng*), morality (*dii*), and happiness (*mii suk*) to fit into the 12th National Economic and Social Development Plan (2017-2021) (Ministry of Social Development and Human Security of Thailand, 2018) and the vision of the Basic Education Core Curriculum B.E. 2551 (2008 C.E.). The shared goal of all for all is to the capacity of all learners to attain balanced development in all respects i.e., morality, wisdom, happiness, and potentiality for further education and livelihood (Office of the Education Council, 2008). All of these concepts are presented in the study's theoretical framework in the following section.

Theoretical Framework for the Study

Although Fink's Significant Learning Taxonomy (Fink, 2003b) is considered a holistic approach to enable learners to go beyond competence, its ultimate outcomes mainly cover only two aspects of human development: wisdom and morality. Consequently, it was modified in the NTLT by adding *trisikha* and *yoniso manasikara* to bring about all aspects of complete human development, including happiness, which is one of the most desirable lasting outcomes for all learners' lives.

The implementation of the NTLT yields the desired outcome covering wisdom, morality, and happiness above the overall goal of Fink's significant learning, as can be seen in the conceptual framework in Figure 1 below.

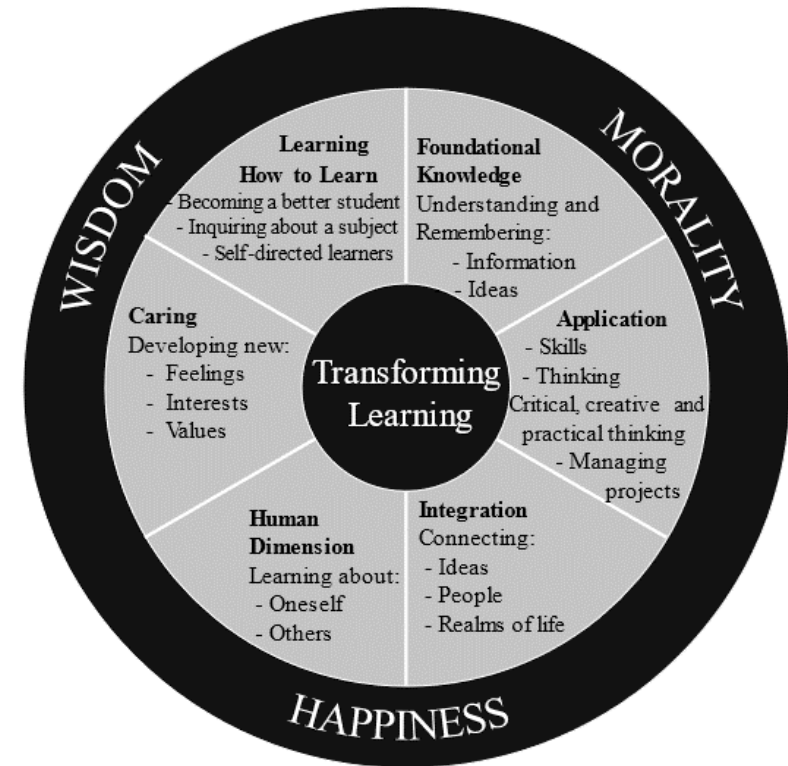


Figure 1 The Novel Transforming Learning Taxonomy (NTLT)

Trisikha and *yoniso manasikara* were integrated into teaching and learning activities to design questions for testing and developing learners' higher-order thinking and reading comprehension skills. This process contributed to transformative learning in order to achieve wisdom, morality, and happiness for complete human self-development. This process is shown in the conceptual framework in Figure 2 below.

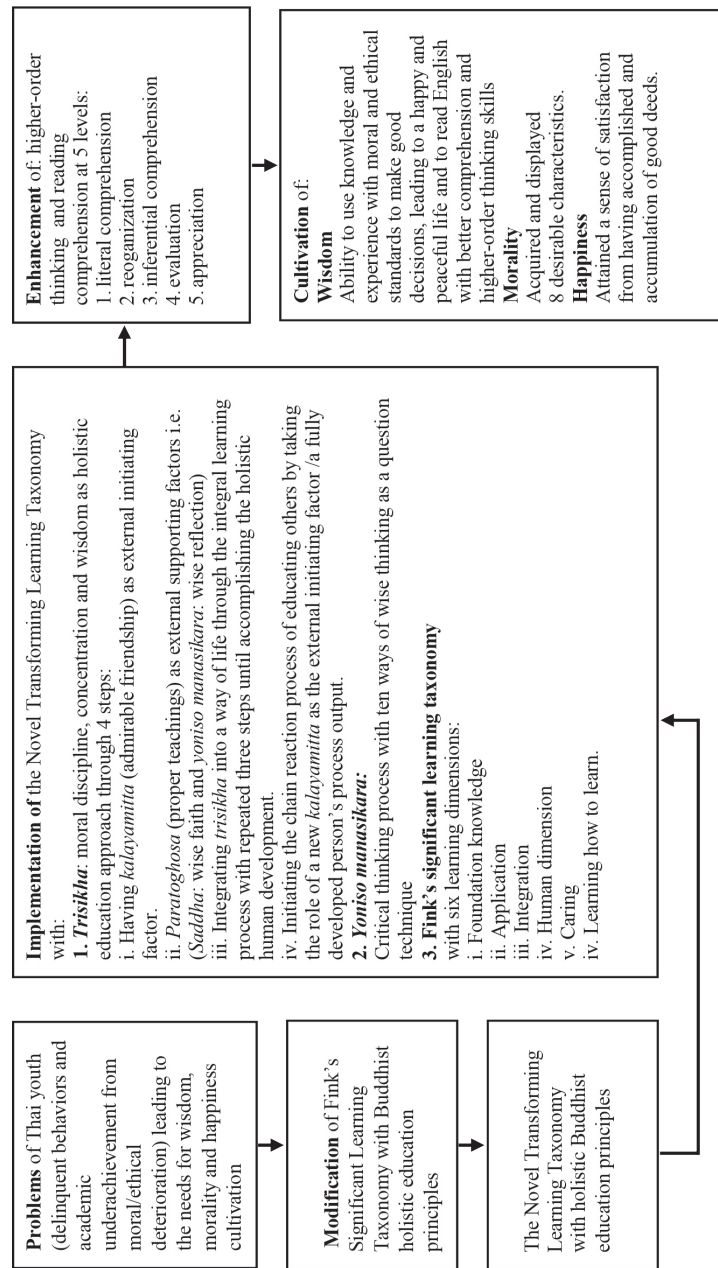


Figure 2 Conceptual framework of the study

Research Objectives and Methodology

As the research aimed to cultivate wisdom, morality, and happiness through enhancing higher-order thinking and reading comprehension skills, the NTLT was implemented within the learner-centered approach in a general English course. The course was English 5. E33101 with 1.0 credit in the first semester of the academic year 2019, covering 40 periods (50 minutes per period) throughout a four-month semester. The course covered five reading lessons with general content from the commercial coursebook Bridge 6, (Bideleux et al, 2007). Five general reading passages from this book and five other selected moral-raising reading passages based on students' needs analysis were integrated with questions utilizing *yoniso manasikara* as a framework for specifically designing questions for reading activities in class (two periods per week) and an online self-study. The design of the questions focused on facilitating reading comprehension development in all five levels of comprehension based on Bloom taxonomy.

Research participants were 30 *mathayom suksa* level-six students aged between 17 and 19 in a large co-educational school. The students had various cultural backgrounds including Thai (19), Thai-Vietnamese (5), and Thai-Chinese (6). Almost all (29) were Buddhists with one Catholic. In spite of 12 years of English learning, their proficiency was relatively low, which is common for students in the science, math, technology, and environment (SMTE) program that they were in.

All participants were given a human research ethics (HRE) form informing them of research procedures along with an informed consent form for voluntary participation to complete prior to the research commencement. During and after the study, the data collected were kept strictly private and confidential. After five years, all information will be destroyed per the institution's HRE policy.

Five reading passages were selected from various online sources based on the students' needs analysis, including another five from a current English commercial textbook with extra purposively designed questions based on *yoniso manasikara* ten ways of thinking. The results of the 40-item pre-test were used to classify the participants

into three groups with 10 students per each based on their scores ranging from high (Top set), average (Middle set) to low scores (Bottom set). Each set of the data was derived from 15 students as study samples, as well as 15 peers, 15 parents or guardians, a homeroom/discipline teacher, and a researcher/ English teacher. The data were collected through self-progress reports, classroom observation notes, satisfaction questionnaires, as well as feedback to be analyzed and presented with the mixed method of quantitative and qualitative data.

Findings

The findings were predominantly rich qualitative data with intangible benefits of human quality development reflected through the perceptions of the informants based on self-progress reports, class observation, feedback, and a follow-up study. Most of the original data were in the Thai language, so the English translation was done by the researcher and approved by two language experts both in Thai and English as presented as follows.

Findings from Self-progress Reports

The first set of findings highlighted the enhancement in terms of wisdom, morality, and happiness of the students. They were drawn from self-progress reports based on five reading passages using a Google Form. Samples of their responses were shown in Table 1 below.

Table 1 Sample findings from self-progress reports

Question number	Reading 1: A Love Letter	Reading 2: Puppies for Sale	Reading 3: The Four Wives	Reading 4: Helen Keller	Reading 5: Bad Tempered
1. What have you generally learned from your reading lesson today?	True love through perseverance	Everybody wants to be wanted.	True love with faithfulness	Perseverance, Where there is a will, there is a way.	How to control one's temper, negative effects of anger
2. Which specific morals/ values have you learned from today's lesson?	Love and care, perseverance	Sympathy, kindness	Love, care, faithfulness	Perseverance, commitment	Patience, tolerance

Table 1 Sample findings from self-progress reports (cont.)

Question number	Reading 1: A Love Letter	Reading 2: Puppies for Sale	Reading 3: The Four Wives	Reading 4: Helen Keller	Reading 5: Bad Tempered
3. What lesson of life have you learned from the main characters?	Where there is a will, there is a way.	All living beings (both humans and animals) want to be wanted.	Don't take people for granted.	Parents' unconditional love, teacher's devotion	Negative effects of anger
4. Which question do you like most and why?	Question #5 (I'm ready to get married now. What do you think will happen next?) Ming-fu's true love through perseverance really impresses me.	Question #7 (What do you think of the boy's attitude?) I admire his sympathy and empathy for a puppy.	Question #2 (Who said "I'll be with you. I'll follow you no matter where you go?) I am touched by the true, faithful love of the first wife for her husband.	Question #9 (Why do you like Helen?) It reminds me of Helen's perseverance despite her complete blindness.	Question #8 (Why was it wrong to say a thing out of anger?) It helps me to be more careful with my speech and actions.
5. Which level of questions best helps you to learn more effectively and why?	Level 4: (evaluation) It enables me to think critically.	Level 4: (evaluation) The questions improve my critical thinking.	Levels 4/5: (appreciation) They stimulate my critical thinking.	Levels 4/5: They develop my critical thinking.	Levels 4/5: They activate my critical thinking.
6. Do you think the questions have helped you improve your thinking skill?	"Yes, certainly."	"Yes, I also gained better life perspectives which help me to accept the truth in life much better."	"Yes, I can apply what I've learned in class especially, moral conduct in my daily life."	"Yes, they helped me to better understand different people's personalities."	"Yes, I can manage my anger and realize the negative effects of verbal abuse."
7. Has your reading comprehension improved?	Yes.	Yes, of course.	Yes, certainly.	Yes, definitely.	Yes, absolutely.
8. Which level of questions helps you to improve your reading comprehension the most?	Levels 1 to 3	Levels 2 to 4	Levels 2 to 5	Levels 3 to 5	Levels 3 to 5
9. Which level of happiness from not happy, happy, to very happy do you feel from a lesson?	"Very happy with inspiring true love through unflinching devotion"	"Very happy with the boy's sympathy for a handicapped puppy"	"Very happy to realize the value of true love with faithfulness"	"Very happy with Helen's great success through perseverance"	"Very happy with a father tactfully teaching his son to control his temper"
10. What makes you happy with this lesson most?	Ming- Fu's true love for Lee through perseverance	The boy's attitude that everybody wants to be wanted even a little puppy	The proof of true love, till death do us part	Unconditional love of Helen's parents and great contributions of her teacher, doctors and herself to others	A model father with a tactful method to teach his young son to effectively manage his anger

These findings show that the implementation gradually helped cultivate wisdom, morality, and happiness in the students. This is reflected in their responses with inspiring supporting reasons and the ability to use their acquired knowledge and experience in interpreting or inferring the moral lesson in each passage.

Findings from Class Observation

The teacher/researcher took the role of participant observer. That is, she participated as an insider and observed as an outsider in the teaching and learning process. Another observer was one of her colleagues who clearly understood the research objectives and methodology. The findings from classroom observation notes were finalized out of their 98 percent consensus. Extra questions based on *yoniso manasikara* were added into reading lessons within the learner-centered approach, in which the learners were empowered to make the best use of their potential in a balanced learning process and a way of life within a Thai traditional cultural ambiance of loving-kindness and wisdom-seeking. The students were allowed to freely exchange a body of knowledge through communal self-development among themselves with caring and sharing to live with others happily and harmoniously by learning to question, investigate, test, practice and find solutions. Sample findings are presented in Table 2 below.

Table 2 Samples of additional questions

No. of reading passage	Sample questions	Sample responses	Acquired morals	Levels of higher-order thinking used
Passage 1. The Intelligent Housing!	What have you learned from the passage? How do you apply it in your real life?	"We could use renewable energy like solar energy to save money and the world."	Frugality Honesty Cleanliness	levels 4/5 (evaluation/ appreciation)
Passage 2. All in a day's work!	What have you learned from the passage? How do you apply it in your ideal career?	"We should put all our efforts into our work with complete knowledge and skill."	Honesty (Professional integrity) Discipline	levels 4/5 (evaluation/ appreciation)
Passage 3. Followers of Fashion	Have you ever heard about an intelligent consumption behavior?	"Yes. Our student uniform helps us save money by not following fashions every season."	Frugality Discipline Cleanliness	levels 4/5 (evaluation/ appreciation)

Table 2 Samples of additional questions (cont.)

No. of reading passage	Sample questions	Sample responses	Acquired morals	Levels of higher-order thinking used
Passage 4. That's Entertainment!	"Why do people from different regions have different forms of entertainment according to the passage?"	"Each racial or ethnic group of people has different ways to present their unique cultural identity."	Unity Politeness Generosity	levels 4/5 (evaluation/ appreciation)
Passage 5. Where's on Earth!	If you had read this passage before that trip, what would you like to change and why?	"Yes, if only I'd listened to my parents' advice, I wouldn't have risked my life in a motor bike accident during the trip."	Discipline Honesty Unity	levels 4/5 (evaluation/ appreciation)

The findings from the class observation throughout four months indicate that the target students gradually acquired wisdom, morality, and happiness as a result of NTLT. At the beginning of the study, they were not familiar with the implementation, and the positive outcomes were not shown clearly. However, later, especially from the middle until the end of the study, their cultivated wisdom, morality, and happiness were reflected through their ideas with impressive reasons and good judgment provided for each lesson. Below is one such example:

My typical wooden house with big windows for natural air ventilation and a vegetable kitchen garden is suitable for my family's simple way of life. We don't need an air conditioning system, so we can save a lot of energy and help preserve the environment (Top set number 2 [Pseudonym], 2019).

In sum, all findings indicate that the students had acquired better insight into life with increased awareness of the natural interconnection of all humans and others in nature in order to realize how to lead a good life according to natural truth. This included valuing their own culture and the wisdom of their ancestors as well as the capability to use new technology as a result of Buddhist holistic education through *trisikha* and *yoniso manasikara* in nurturing their physical and behavioral, mental peace, and happiness.

Findings from Feedbacks

To triangulate the findings for their objectivity and reliability, at the end of the study feedback was derived from four sets of informants as inter-raters based on the school reports, as well as a semi-structured conversational interview focusing on students' cultivated wisdom, morality, and happiness. These informants were an English teacher as a researcher, students' peers, a homeroom teacher as a discipline teacher who also taught these students in another course, and students' parents or guardians. Sample findings are presented in Table 3 below.

Table 3 Sample findings from the feedback

Aspects of cultivation	Informants as inter-raters			
	English teacher/researcher	Student' peers	Homeroom teacher as a discipline and other subject teacher	Students' parents/guardians
Wisdom	He could promptly answer questions correctly and confidently with his better anger management.	He could make good judgments so he could help his peers with revision study for an exam.	He was one of the top ten students in the class so he was a role model for other students for being well-disciplined and diligent.	He became more responsible for his study due to his better time management.
Morality	He was helpful as he always helped his teacher prepare and set up learning equipment before the lesson started. (Politeness/Generosity)	He was caring and sharing as he frequently helped me solve academic problems. (Generosity/Unity)	He has never violated school rules as he is well disciplined and well mannered. (Discipline/ Honesty)	He became better disciplined as he helped cleaning and taking care of his young siblings daily. (Discipline/ Generosity/ Cleanliness)
Happiness	He always greets the teacher happily before class and enjoys learning.	He enjoys good friendship with his liveliness and friendliness.	He is proud of his educational achievement.	He enjoyed learning with the hope of furthering his study in medicine. (Diligence)

These findings represent the success of the implementation in providing holistic education for self-development of both students and their teachers as well as parents for both academic and professional/occupational excellence. The learning process was based on *tristikha*, behavior, mind, and wisdom to seek individual potential with self-esteem to be ready to choose the right livelihood based on right views.

Findings from the Follow-up Study

The findings from the follow-up study were collected six months after the study through semi-structured conversational interviews with fifteen participants (five students per group) with three questions. The questions were the following: Have you applied higher-order thinking skills in your daily life? Has this helped you gain more wisdom, morality, and happiness? Please give some examples. This process aimed at reflecting the impacts of the implementation on their life six months after the study ended. The findings are presented in Table 4 below.

Table 4 Sample findings from the follow-up study

Students' classification	Students' responses		
	Aspects of cultivation		
	Cultivated wisdom	Cultivated morality	Cultivated happiness
Top set	"The course enabled me to be well-disciplined not only in my study but in my daily life, in ways like being an intelligent consumer."	"I study hard every day especially in preparing for the university entrance exam." (Diligence/Discipline)	"I feel very happy with my academic achievement through my perseverance and unflinching family support."
Middle set	"I know how to mix with the right group of people as I know that birds of a feather flock together."	"I've learned how to act according to various circumstances with friends." (Unity/Politeness)	I feel more satisfied with myself with the ability to accept myself and others much better.
Bottom set	"I've realized through helping others that happiness does not come only from receiving but also from giving."	"I have learned how to make my life more valuable by offering help to others." (Generosity/Unity)	"I have learned how to bring satisfaction to both myself and others with small gestures like smiling and listening to others attentively."

Overall, the findings demonstrate the effectiveness of the novel taxonomy in nurturing students' physical, behavioral, and mental peace and happiness, resulting in the wisdom to achieve self-development to seek their potential to lead a good life.

Discussion

This article has laid out a sample model of the NTLT based on *tristikha* and *yoniso manasikara* to deliver holistic education for complete

self-development through the integration of desirable morals into learning activities. This method is intended to stimulate students' ability to look at situations and problems from different angles with additional life skills covering intelligence-generated questions, such as thinking by way of searching for causes and conditions.

The first proposition of this study strongly advocates the enhancement of higher-order thinking skills based on *yoniso manasikara* as a reasoned consideration before deciding on any action and reaction. In modern Thai society, there are many deceitful advertisements that overwhelm consumers. The prevalence of careless spending and borrowing often causes financial risks when people's reliance on the power of money for social status and privilege leads to bankruptcy. This unethical value is adopted by many of the young generations, leading to various social problems.

Examples of research studies aiming to solve those problems with *yoniso manasikara* include one undertaken by Pramaha Supachai Saetier (2017) and another by Thueng-prasert (2006). In addition, Paul (1993) and Paul and Elder (2008) identified the interconnection between moral integrity and responsible citizenship. The findings of the present study agree with those research findings about the positive impacts of acquiring higher-order thinking skills, resulting in students' development of wisdom, morality, and happiness.

The second proposition of this study concerns wisdom, especially in terms of educational or career achievement. This study promoted the cultivation of wisdom not only in terms of intelligence for educational achievement focusing on English reading comprehension improvement. It did so also in terms of self-development with caring and sharing to live harmoniously, leading society to the right way with right livelihood based on right views out of their acquired knowledge and experience. These qualities are vital for solving the problems of the rising number of intelligent people, who are well-educated but lack moral insight or sensitivity, and commit various kinds of misconduct.

Examples of applying Buddhist principles of holistic education in a learning approach for wholesome human development in terms of

moral behavioral discipline, mind and wisdom are the success of Thawsi School and other Buddhist-oriented schools. This idea was strongly confirmed by Buddhist monks such as Buddhadasa Bhikkhu, Phra Dhammapitaka, and Phra Ajahn Jayasaro Bhikkhu, who agreed that life and education are One. Thus, they strongly advocated Buddhist holistic education in educational institutes to integrate the teachings of the Buddha, known as the Dhamma, into learners' way of life for complete life development (Phramaha Pongnarin Monboonliang, 2005).

In sum, this concept of wisdom is based on the Thai Theravāda Buddhist idea of a wise man as one who performs good and just deeds arising from the regular practice of Dhamma to solve problems intelligently and lead a peaceful and happy life (Ven. Ratanak Keo, 2018). Hence, the findings in this current research also follow the concept of wisdom mentioned earlier.

The third proposition strongly advocates cultivating wisdom, morality, and happiness equally and simultaneously because of their interdependent and interrelated nature (P. A. Payutto, 2011). When virtue and other ethical concerns are ignored, people's lives and the entire society become commercialized, resulting in increasing corruption, violence, and delusion. Neither wealth, fame, nor high education can protect us from this malady. Evidence shows that there is no correlation between happiness in this modern world and the freedom to have whatever, whenever, or however what one wants, as the rates of depression, suicide, drug addiction, and gambling continue to increase while people struggle to be happy but are unaware of their own delusion.

This situation points to the need to cultivate wisdom, morality, and happiness simultaneously. A research study by Phramaha Pongnarin Monboonliang (2005) analyzed the holistic education system within Thai Theravada Buddhism for holistic human development. He found that *trisikha* is the main learning principle of all levels of holistic Buddhist education for complete human development to bring about serenity and happiness in oneself and in one's community.

Furthermore, Phrakru Komutsithikan (Pitak kasaro), Siriwan, and Sawetpong (2015) successfully applied *trisikha* and *yoniso manasikara* in the systematic learning process for developing moral discipline, the mind, and wisdom in relation to external and internal factors of humans and the environment. The findings show that learning from outward to inward, based on *trisikha* and *yoniso manasikara* and experience, resulted directly not only in self-development in terms of behavior, mind, and wisdom but also in an increased level of morality in society as a whole.

These findings confirm that wisdom, morality, and happiness need to be cultivated equally and simultaneously. All findings are in line with other research findings discussed above, thus clearly indicating the success of the NTLT in this study.

Conclusion and Recommendation

The results of this research reflect the effectiveness and practicality of the NTLT, particularly in relation to students' wisdom, morality, and happiness as well as higher-order thinking and reading comprehension skills. To be more precise, the top three cultivated aspects summarized from the feedback and follow-up study are the following: 1) the ability to learn how to learn, how to apply what had been learned, and how to adjust to the circumstances; 2) generosity, discipline, and cleanliness (of body, speech and mind); and 3) being satisfied with one's academic achievement, being content with one's life, and being pleased with one's relationships with families and friends.

These cultivated qualities of wisdom, morality, and happiness, based on *trisikha* and *yoniso manasikhara* are consistent with Thai tradition and with the mission of the Ministry of Social Development and Human Security of Thailand (2018). This idea is based on the Eighth National Economic and Social Development Plan (1997-2001) (National Economic and Social Development Board, 1996: 20), which adopted the sufficiency economy of the late King Rama IX who taught that moderation, reasonableness, and a good self-immunity system can protect one from negative internal and external changes.

This approach is necessary to develop human potential in all dimensions with the ultimate goal of achieving wisdom, morality, and happiness. In other words, the NTLT enabled students to be bright, good, and happy, corresponding to the Thai educational goal of *keng dii mii suk* (wisdom, morality, and happiness).

The findings suggest that the NTLT should be implemented into the national curriculum and applied at each level of education and in each subject. Such a wide-sweeping change requires systematic and effective training for teachers to implement it successfully in their teaching, and to be good role models for their students. Its implementation will result in a sustainable Thai education reform process.

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