

## Research Article

# DEVELOPING A MODEL OF BUDDHIST ECONOMICS EDUCATIONAL ADMINISTRATION: CASE STUDY BUDDHIST ECONOMICS FARMER SCHOOL

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## Abstract

The objectives of this research were as follows: 1) to develop a model of education management guidelines according to Buddhist economics and 2) to evaluate the education management guidelines model according to Buddhist economics. The research process is divided into two steps. The first step is the development of an education management guidelines model in accordance with Buddhist economics. This stage is done by drafting the model of education management guidelines following Buddhist economics and examining its coverage and appropriateness through a 'focus group' discussion with eleven qualified scholars. The study issues used in this process were the 'coverage' and 'appropriateness' verifications on the model. The statistics used to analyze the data include the arithmetic mean and standard deviation. The second step is the evaluation of the education management guidelines model. At this stage, a connoisseurship was held with eight experts to evaluate the model. The variables used were the 'usefulness' and 'feasibility' evaluations of using the model. The statistics used included the arithmetic mean and standard deviation. This research has shown that the model of educational management in accordance with Buddhist economics has an appropriate approach, consisting of: 1) philosophy, 2) principles of the model, 3) purpose of the model, 4) management process, 5) applying the model, and 6) success factors.

**Keywords:** Buddhist Economics, Educational Administration Model

## Introduction

The intention of the educational provision under Section 6 of the National Education Act B.E. 2542 (1999) Amendment B.E. 2545 (2002) states that the provision of education shall be for the development of Thai people so as to be perfect human beings in terms of body, mind, intelligence, knowledge, and virtue, and to have morale and culture for living their lives and being able to live with other people happily. Moreover, in Section 8, three fundamental principles are defined when providing education: 1) Being lifelong education for people 2) Participation of the society in the provision of education, 3) Development of content and learning

process on a continuous basis. Based on these, education arrangement style is divided into three main types: formal, non-formal, and informal.

Formal education is an education with a set of standards for graduating by determining visions, teaching methods, course structures, duration of education, and evaluation. It is usually used in schools, colleges, universities, or other educational institutions. On the other hand, non-formal and informal education refers to education outside the school system. There are more flexibilities in curriculums, visions, and teaching methods, to provide knowledge in various fields for children, youth, and adults, varying according to the objectives. Alternative education is an educational provision that focuses on the learners' personal development as human beings and the community and society surrounding them. It is a way to arrange education for individuals, families, civil organizations, and social institutions following the learning ideology that it should make learners happy, help them understand nature, and meet their needs by incorporating the learning process with the content of the lessons that lead to practice in real life, which appears in Section 6, Section 8(2), Section 12, Section 22, Section 23, Section 24, and Section 38 of the National Education Act B.E. 2542 (1999), Amendments B.E. 2545 (2002). Furthermore, Article 49, Paragraph 3 of the Constitution of the Kingdom of Thailand B.E. 2550 (2007), states that education and training provided by professional or private organizations, alternative education of the public, self-learning, and lifelong learning shall receive appropriate protection and promotion from the State. The alternative education in Thailand includes alternative educations provided by families or home schools, alternative educations based on the school system, alternative education teaching local wisdom, alternative education on religions and religious practices, alternative education provided by informal institutions, alternative education through activities, and alternative education through educational media and learning centers.

Ever since the United Nations set the agenda for sustainable development from 2015 to 2030 with 17 goals, Thailand has tried to change the direction of development to center around people, as seen from the Eighth National Economic and Social Development Plan onwards. In the Eleventh Plan (2012 to 2016), the aim to enhance lifelong education for citizens was then added (Office of the National Economic and Social Development Board, 2012). This is because lifelong education creates endless learning opportunities for everyone in society since it helps develop knowledge and abilities of individuals which satisfy the needs of all target groups in a variety of fields, including employment, health, arts and culture, and safety, in order to strengthen the individual's immunity and adaptation to livelihoods to the ever-changing situation (Office of the Education Council, 2009).

In the Twelfth Plan, it continues to adhere to people as the center with the goals of improving middle income to high income, developing people's potential to support the growth of the country, creating a quality aging society, reducing social inequality, creating environmentally friendly socio-economic growth, and building the effective public administration (Office of the National Economic and Social Development Board, 2017). In addition, His Majesty the King Bhumibol Adulyadej gave a speech on the Sufficiency Economy Philosophy to Thai people in 1974. It was also mentioned on 4 December, 1997, as a way to resolve the 1997 Asian Financial Crisis so that it can sustainably sustain itself in globalization and changes. Sufficiency economy is a philosophy

that adheres to the middle path that guides the existence and conduct of people at all levels, that is, to be self-sufficient and ready to deal with the impact of change. To accomplish this, it requires knowledge and prudence in the process and planning and proceeding. The sufficiency economy is a balanced and sustainable lifestyle to survive in a highly competitive globalized world. This philosophy is based on the concept of three principles, two conditions: sufficiency, rationality, and immunity, with the conditions of knowledge and virtue on top of the middle path.

The Sufficiency Economy Philosophy is consistent with the concept of Buddhist economics, a concept that has been discussed nationally and globally by E.F. Shoemaker (1973) as an economic system that focuses on quality of life. The Buddhist Economics Farmer School is classified as non-formal and informal education and is categorized as alternative education. It was established and taught by Phra Medhivajirodom (V.Vajiramedhi) on 29 January, 2012. It was established when the University of Buddhist Economics scholars researched four main villages in Huai Sak Subdistrict, located around Rai Cherntawan International Meditation Center. They found that villagers have a total debt of 84 million Baht, with an average debt of 2 hundred thousand per household. Baht, which is considered the Dukkha-Sacca of Thai society. From the interviews with villagers in the said area, it was found that Farmers' debt problems caused by spending on the production factors such as chemical fertilizers, plant seeds, and pesticides, on average 50,000 - 100,000 baht per household in each production cycle of farming. In addition, it was spent on children's education on average of 30,000 – 50,000 Baht and motorcycles and electrical appliances for home uses on average of 100,000 – 200,000 Baht. In this regard, the Buddhist Economics Farmer School provides teachings based on the theory of Buddhist economics, with four courses: Buddhism Dharma, Buddhist Economics, Buddhist Agriculture, and Buddhist Culture. Initially, it was designed as a 3-day 2-night course but finally developed into a one-year course. It has continuously operated since 2013 by recruiting 100 farmers per generation for training, and in 2021, there is a total of 800 students.

The course of Buddhist Agriculture teaches how to use organic agriculture, which is in line with the national development strategy in the Twelfth National Economic and Social Development Plan, 2017-2021, that is, to become a source of organic agricultural products and safe agriculture. Buddhist Economics teaches basic accounting in households for calculating the costs and profits of each household when carrying out agricultural activities as well as marketing agricultural products. Buddha Dharma is an application of the teachings of Buddhism where Phra Medhivajirodom selected the basic principles of living for farmers, namely the Five Precepts and the Virtues Conductive to Benefit: Utthanasampada (being vigilant), Arakkhasampada (be cautious), Kalyanamittata (being able to have meaningful relationships), and Samajivikata (live economically), so that farmers can follow them easily. Last but not least, Buddhist Culture teaches the culture and traditions of the indigenous community and the solidarity of the community to solve poverty problems and alleviate the suffering of Thai society under the philosophy of knowing, awakening, contentment, and peacefulness.

From those mentioned above, the Buddhist Economics Farmer School has its educational planning and educational provision model based on Buddhist economics. This case study of Buddhist Economics Farmer

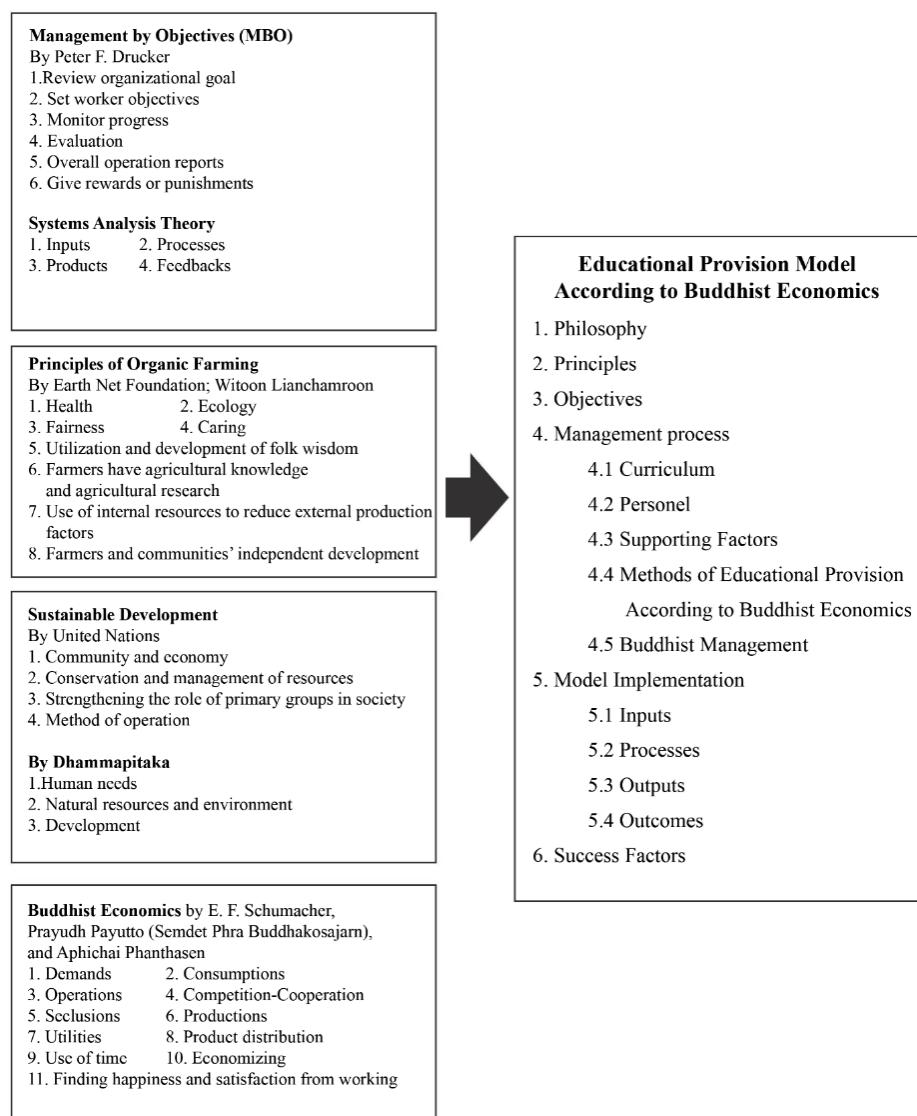
School will serve as a guideline for various agencies and organizations in implementing alternative education arrangements to facilitate farmers or the general public with the Buddhist economic approach in teaching and learning that will benefit the wider society.

## Objectives

1. To develop the model of Buddhist Economics Educational Administration Model: Case study Buddhist Economics Farmer School.
2. To assess the model of Buddhist Economics Educational Administration Model: Case study Buddhist Economics Farmer School.

## Research Conceptual Framework

The researcher has studied related documents and research to formulate a conceptual framework as follows:



**Figure 1** Conceptual Framework

## Research Methodology

The study of the Development of Buddhist Economics Educational Administration Model Case Study Buddhist Economics Farmer School is divided into two phases as follows:

The researcher organized a connoisseurship seminar and then sent the draft of A model of Buddhist Economics Educational Administration to experts in education, community development, and organic agriculture, and educational institution administrators to assess its usefulness and the possibility of applying them.

### **Phrase 1: Formulating the model of Buddhist economics educational administration model**

#### **Step 1: Drafting a model of Buddhist economics educational administration**

**Data Source:** Data on the administration of non-formal educational institutions, Buddhist Economics Theory, Sufficiency Economy Philosophy, Sustainable Development Goals.

**Step 2: Assessing the coverage and appropriateness of the draft model of A model of Buddhist Economics Educational Administration using group discussion, the arithmetic mean and standard deviation**

**Data Source:** Eleven educational experts from purposive selections. Divided into three groups: Group 1 is four experts or eminent persons; Group 2 is four educational administrators in formal and informal institutions; Group 3 is three experts on organic farming. **Tools:** Draft document of A model of Buddhist Economics Educational Administration and group discussion issues by assessing its coverage and appropriateness, and questionnaires on coverage and appropriateness of its application. **Data Collection:** Conducting a group discussion meeting on 19 October 2020, from 3 pm – 5 pm, at Rai Cherntawan International Meditation Center, Huai Sak Subdistrict, Mueang District, Chiang Rai Province. After revised the model, using questionnaires on the eleven educational experts. **Data Analysis:** Analyzing the content and developing a conclusion, and analyzing the arithmetic mean and standard deviation on questionnaires.

### **Phrase 2: The evaluation of a model of Buddhist economics educational administration**

**Step 1 Evaluating the efficacy and the potential of its application of the model using the connoisseurship seminar, the arithmetic mean and standard deviation**

**Data Source:** Eight eminent persons in the field of community development, organic agriculture education, and educational institute administration. **Tools:** Document on A model of Buddhist Economics Educational Administration and connoisseurship seminar issues by considering the efficacy and the potential of its application, Questionnaires on the efficacy and the potential of its application. **Data Collection:** Organizing a connoisseurship seminar on 6 May 2021, from 13.00 – 16.00 by using an online meeting method (Zoom Meeting), After revised the model, using questionnaires on the eight eminent persons. **Data Analysis:** Analyzing the content and developing a conclusion, and analyzing the arithmetic mean and standard deviation on questionnaires.

## Results and Discussion

### 1. The results of formulating the model of Buddhist economics educational administration

A model of Buddhist Economics Educational Administration consists of:

1) Philosophy of the model: knowing, awakening, contentment, and peacefulness.

2) Four principles: a) It is in line with the National Economic and Social Development Plan and the National Education Act, which promotes non-formal education and informal education for farmers to develop their potential to be self-reliant by having the right mindsets, promising careers, and good quality of life. b) It provides opportunities for learners regardless of age, gender, occupation, where interested learners can attend classes for free. c) It focuses primarily on improving learners' quality of life and on qualitative rather than quantitative evaluations. d) It supports cooperation in education provision between temples, government agencies, private sector agencies, networks, farmers, foundations, and non-governmental organizations.

3) Four objectives: a) To provide knowledge in production, marketing, and Buddhism for the right way of life and create livelihoods for farmers. b) To stimulate learners to develop a learning process to think critically for themselves, society, and the environment. c) To solve poverty problems with the concept of Buddhist economics. d) To expand as a model for other places.

4) Management processes: a) Curriculum consists of the lessons' content, learning and teaching methods, educational evaluation, teaching materials and equipment, and educational plans. b) Personnel consist of internal personnel such as administrators, teachers, and learners, and external personnel such as speakers from various agencies. c) Supporting factors consist of internal factors such as educational media and equipment, funding, learning site and environment, and external factors such as the network of farmers, temples, government agencies, private sector agencies, foundations, and private organizations. d) Methods of educational provision consist of: i) The development of perspectives, thinking processes, and intelligence through the training for behavioral transformations, building senses of responsibility, assigning to give comments on the books, giving consultation, and setting good examples. ii) The development of life skills through experiential training, problem-solving training, personnel development activities, and walk rally activities. iii) The development of occupational skills through field or local training, educational program arrangement, learning from various audio-visual media, internship, effective field study, personnel development through supervising, enhancing the development of experts, practical training, and on-the-job training. e) Buddhist management consists of reviewing organizational objectives, setting operational objectives, tracking progress, performance evaluation, performance reporting, and giving rewards or punishments.

5) Model Implementation: a) Inputs consist of curriculum, personnel, and supporting factors. b) Processes consist of educational provision methods based on Buddhist economics and Buddhist administration. c) Outputs consist of a certificate, which is equivalent to a diploma, and the well-being after graduation, which can be separated into three levels: i) The elementary level is barely surviving by reducing dependence on the market and becoming self-reliant. At this level, one eats what one produces and produces what one will eat. ii) The intermediate level is livable by reducing expenses and increasing revenues. iii) The advanced level is living a good life by becoming a scholar who teaches others. d) Outcomes consist of

ten characteristics of farmer students: diligence, taking good care, being a good friend, living a balanced life, being generous, sharing, not being afraid of hard work, loving, not getting involved with vices, learning from life lessons, and having filial piety.

6) Success factors: a) Curriculum factors include: i) The content of the study is up-to-date, consistent with the context of the community and learners' needs. ii) The lesson content is updated all the time. iii) The format and teaching methods are flexible. iv) Technology is being used in educational provisions, such as online teaching, educational video clips, and online media that learners can repeatedly access for understanding. v) The teaching methods stimulate learners to develop the thinking process from within. vi) The teaching methods allow learners to exchange experiences and comments to develop their intelligence. b) Personnel factors include: i) The administrators fully support the educational provision. ii) Educators have adequate knowledge of their subject and can inspire students. iii) Learners are interested and eager to learn. c) Supporting factors include: i) A variety of educational materials and equipment are used. ii) The learning site and the surrounding atmosphere are peaceful and conducive to teaching. iii) The learning site is surrounded by an educational environment that encourages students to analyze, be alert, and make changes in their own lives and communities. iv) The educational institutions receive supporting funds for continuous educational provision. d) Factors related to Buddhist management include: i) The management philosophy is straightforward. ii) There is a continuous development of personnel potential.

## 2. The results of the assessment of a model of Buddhist economics educational administration

In evaluating the use of a Buddhist Economics Educational Administration Model in terms of feasibility and efficacy, it was found that the educational management model according to Buddhist economics as a whole had the highest probability of being very feasible. The philosophy and principles of the model had the highest average, followed by the objectives and components. Next are the method management and the success factors with the same mean. In terms of efficacy, the model as a whole seems to be very effective, with philosophy having the highest average, followed by principles of the model and objectives coming second. Its components and success factors came last in terms of efficacy, the results were presented in the tables below:

**Table 1** Presents the arithmetic mean and standard deviation of coverage and appropriateness of the model

Variables	Coverage			Appropriateness		
	M	SD	Level	M	SD	Level
1. Philosophy	4.91	0.09	Highest	4.91	0.09	Highest
2. Principles	4.64	0.25	Highest	4.82	0.16	Highest
3. Objectives	4.55	0.27	Highest	4.82	0.16	Highest
4. Management processes:	4.45	0.27	High	4.73	0.22	Highest
5. Model Implementation	4.45	0.27	High	4.73	0.22	Highest
6. Success Factors	4.45	0.27	High	4.64	0.25	Highest
Overall	4.64	0.25	Highest	4.82	0.16	Highest

**Table 2** Presents the arithmetic mean and standard deviation of the efficacy and the potential of its application

Variables	Coverage			Appropriateness		
	M	SD	Level	M	SD	Level
1. Philosophy	4.88	0.13	Highest	4.88	0.13	Highest
2. Principles	4.88	0.13	Highest	4.75	0.21	Highest
3. Objectives	4.75	0.21	Highest	4.75	0.21	Highest
4. Management processes:	4.75	0.21	Highest	4.63	0.27	Highest
5. Model Implementation	4.63	0.27	Highest	4.75	0.21	Highest
6. Success Factors	4.63	0.27	Highest	4.63	0.27	Highest
<b>Overall</b>	<b>4.75</b>	<b>0.21</b>	<b>Highest</b>	<b>4.88</b>	<b>0.13</b>	<b>Highest</b>

The researcher studied A model of Buddhist Economics Educational Administration from a Buddhist Economics Farmer School case study, as shown in Figure 2.

## Discussion

From A model of Buddhist Economics Educational Administration, the researcher has found the results of the research as follows:

### 1. Development of a model of educational management according to Buddhist economics

1) The outcomes of the development of A model of Buddhist Economics Educational Administration consist of The Buddhist Economics Farmer School philosophy is knowing, awakening, contentment, and peacefulness. It is derived from the words "buddha" and "peace." The word "buddha" means a person who knows, awakens, and feels content. This means that learners will gain knowledge and be able to form their thought processes from within, analyze things, and connect the knowledge with the analysis of oneself, society, and the world (Phra Medhivajirodom, 2020). The word "peace" comes from the principle of nonviolence which is to not infringe on other people or animals and coexist peacefully, which is the philosophy of teaching and learning to produce personnel who will live happily in society without overstepping anyone.

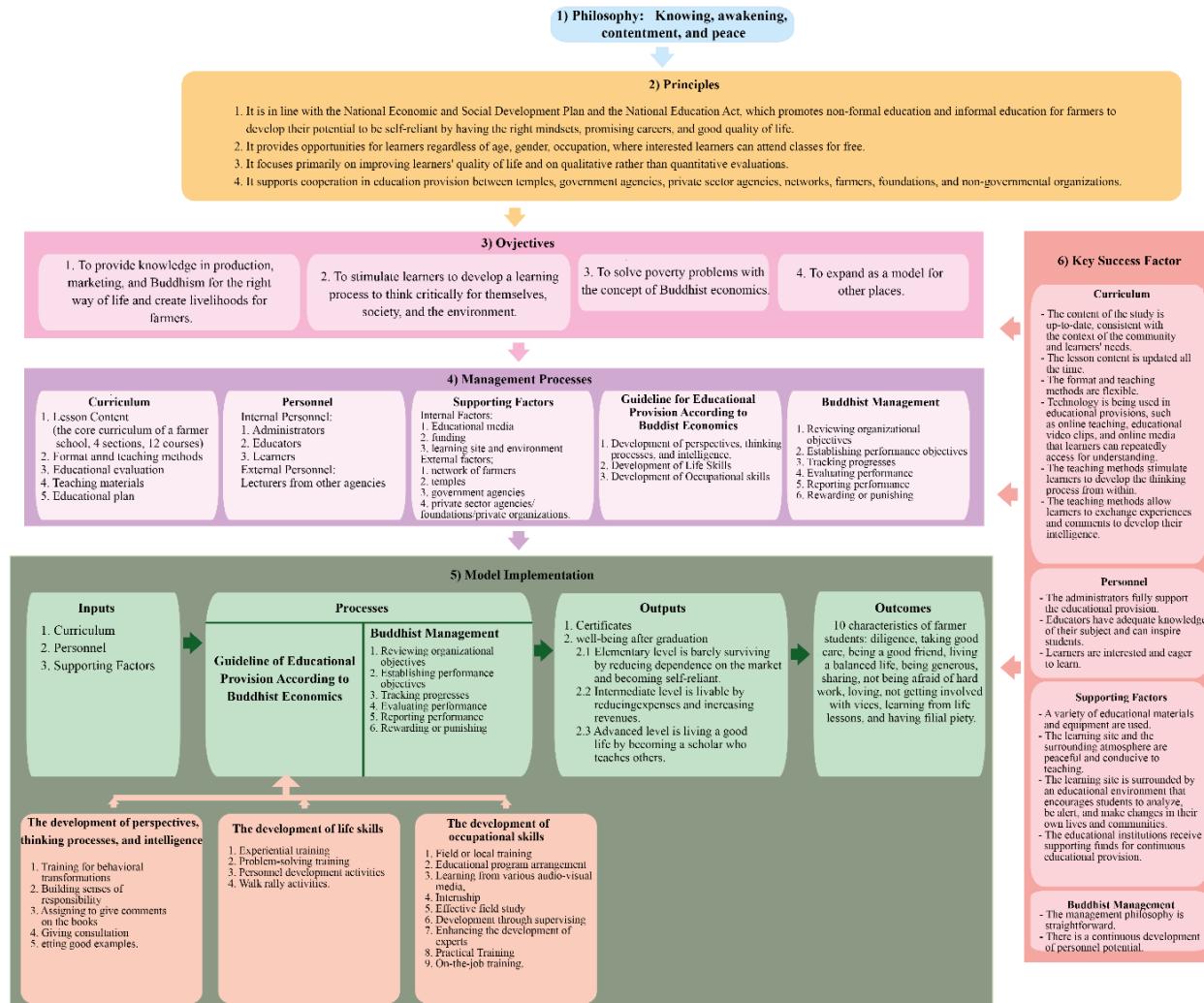


Figure 2 A model of Buddhist Economics Educational Administration

2) The principles of the model are:

a) The first principle of this model is that it is consistent with the 12th National Economic and Social Development Plan, which operates under the Sufficiency Economic Philosophy. It focuses on people's development and economic growth that reduces inequality and boosts prosperity by increasing productivity based on the use of local wisdom and innovation. The National Education Act B.E. 1999, Amendment 2002, states that citizens may arrange a variety of education. In this regard, this model aims to promote non-formal education and informal education for farmers to become self-reliant, have the right way of thinking, have a promising career, and have a good quality of life, according to the Buddhist principle of self-reliance, right-mindedness, and vocational training.

b) The second principle is to provide opportunities for learners regardless of age, gender, occupation, where interested learners can attend free of charge, in which Phra Medhivajirodom (2020) wanted everyone, regardless of occupation gender, to have access to knowledge without limitation of money. Furthermore, the knowledge gained can be used to improve their quality of life, which aligns with Barefoot College's concept (Kammitha, interview, 20 February 2020), which is open to learners to study without expenses. The courses that are open for training are related to life and careers.

c) The third principle is to focus primarily on improving the quality of life of learners and focuses on qualitative rather than quantitative evaluation. This is consistent with the indicators of the School of Buddhist Farmer Economics that primarily evaluate the livelihoods of farmers, such as reducing dependence on the market, producing what one eat and eating what one produced, reducing expenses and increasing revenue, as well as self-development as a lecturer to spread knowledge (Phra Medhivajirodom, 2020). This is also in line with the Barefoot College (Kammitha, interview, 20 February 2020). Rather than focusing on certificates or degrees, they focus on helping learners apply their knowledge in their future careers to earn money to support their families.

d) The fourth principle is to support collaboration in joint education provision between temples, government agencies, private sector farmers' networks, foundations, and non-governmental organizations. This corresponds to the educational provision of the Buddhist Economics Farmer School, which various agencies and organizations support by sending lecturers to provide knowledge and experience for learners to maximize their benefits. (Phra Medhivajirodom, 2020).

3) The objectives of the models are:

a) To provide knowledge in both production, marketing, and Buddhism for the right way of life and create livelihoods for farmers. This is in line with the objectives of the Buddhist Economics Farmer School. (Phra Medhivajirodom. 2020) that focuses on improving learners' quality of life by providing knowledge related to the way of life and occupation that does not encroach on oneself, others, and the environment through organic farming methods.

b) To encourage learners to develop an internal learning process and be able to think critically about themselves, society, and the environment. This corresponds to the Buddhist Economics Farmer School (Phra Medhivajirodom. 2020), which has a philosophy that focuses on the knowledge, awakening, and

contentment of learners. According to Buddhist teachings, the process of thinking analytically or the ability to think independently according to the principle of Yonisomanasikara and studying according to the Buddhist path with wisdom and meditation are significant intellectual developments.

c) To solve poverty through the concept of Buddhist economics. This is in line with what Phanthasen (2001), Director of the Institute of Management for Rural and Social Affairs (2001), said that the Sufficiency Economy concept is a proposal for conducting economic activities following the Buddhist teachings as the description of sufficiency economy is moderation, honesty, non-greedy and non-judgmental. It focuses on helping a person to have a sustainable career and spend the money sufficiently and economically according to what they have. If there is extra money left, it can be used to help others or other things. In addition, Phra Brahmakunaphorn (2014) said that Buddhist economics focuses on reducing artificial demand and developing genuine demand to produce consumption based on actual demand. This can lead to solving the poverty of farmer students as it focuses on the idea of living the middle path.

d) To expand as a model for other places because the miseries happening in Thai society may also occur everywhere else in the world differently, depending on society's context.

4) Management processes consist of 1) curriculum, 2) personnel, 3) supporting factors, 4) method of educational providing according to Buddhist economics, and 5) Buddhist administration.

This corresponds to several institutions: a) Belmont Ruam Pattana School (Worachakraiyanan, interview, 17 September 2019), which has a management process, including: i) Curriculum consists of the lessons' content, learning and teaching methods, educational evaluation, teaching materials and equipment, and educational plans. ii) Personnel consists of administrators and teachers. iii) Supporting factors consist of educational media and equipment, funding, learning site and environment, and the Buddhist-approached management. b) Barefoot College (Kammitha, Interview, 20 February 2020), which has a management process, including: i) Curriculum consists of the lessons' content, learning and teaching methods, educational evaluation, teaching materials and equipment, and educational plans. ii) Personnel consists of administrators and teachers. iii) Supporting factors consist of educational media and equipment, funding, learning site, and environment. iv) Educational provision methods focus on developing life skills and occupational skills. c) Yunus Business Center and Grameen Bank (Rasmithet, interview, 25 February 2020), whose management processes are: i.) Curriculum consists of the lessons' content, learning and teaching methods, educational evaluation, teaching materials and equipment, and educational plans. ii) Personnel consists of administrators and teachers. iii) Supporting factors consist of educational media and equipment, funding, learning site, and environment. iv) Educational methods focus on developing life skills, occupational skills perspectives, ways of thinking, and wisdom d) Tohoku Agricultural Center (Brown, interview, 27 February 2020), whose management process are: i) Curriculum consists of the lessons' content, learning, and teaching methods. ii) Personnel consists of administrators and teachers. iii) Supporting factors consist of educational media and equipment, funding, learning site, and environment. iv) Educational provision methods focus on developing life skills and occupational skills. e) Abhaibhubejhr College of Thai Traditional Medicine (Kwankhao, interview, 7 April 2020), whose management process are: i) Curriculum consists of the lessons' content, learning and

teaching methods, educational evaluation, teaching materials and equipment, and educational plans. ii) Personnel consists of administrators and teachers. iii) Supporting factors consist of educational media and equipment, funding, learning site, and environment. iv) Educational methods focus on developing life skills and occupational skills. It is also in line with Phra Brahmakunaphorn (2013), who said that the vital mission of education is to help individuals develop the right attitude, that is to know how to see things as they are and to deal with them as they should be for the benefit of oneself and society. That means not seeing and managing things according to the power of passion. This right attitude can only be achieved through the development of intelligence, which is the cognition that occurs within the person. Using the wisdom method, the learners must be freed in their thinking and questioning to discover the truth. Phra Dhammasakyavongvisudhi (Interview, 15 January 2020) said that in the process of teaching prisoners in prisons, questioning is used to make prisoners think critically. It is a way to make them change their old beliefs to accept new ideas. There is also the use of meditation along with the teaching. The prisoners will then analyze the causes and effects and the punishment incurred, especially the prisoners of drug trafficking. When they go through the process, they will gain awareness and a deep understanding of life and see the other choices of life better than their previous ones. This will help bring those prisoners out of the cycle and no longer have to go back to prison.

5) Guidelines for applying the model include inputs, processes, outputs, and outcomes. The inputs consist of the curriculum, personnel, and supporting factors. The process follows the guidelines for educational provision according to Buddhist economics and Buddhist administration. One of the outputs is certificates that have the same value as a certificate to be used as evidence showing graduation from Buddhist Economics Farmer School. The other is the well-being of students after graduation, which can be separated into three levels. The elementary level is barely surviving by reducing dependence on the market and becoming self-reliant by eating what one grows and growing what one will eat. The intermediate level is livable by reducing expenses and increasing revenues. The advanced level is living a good life by becoming a scholar to spread knowledge. The outcomes consisted of ten characteristics of farmer students: diligence, taking good care, being a good friend, living a balanced life, being generous, sharing, not being afraid of hard work, loving, not getting involved with vices, learning from life lessons, and having filial piety, which is consistent with system theory, namely, inputs, processes, outputs, and outcomes. When all these are connected, it can achieve the set goals and fix the incomplete operation process to have a continuous operation together. On the part of Buddhist management, it corresponds to objective-based management, namely participatory goal setting, selection of a set of actions, and decisions making. The important part is to evaluate and compare the actual performance with the established standards. Peter F. Drucker (Kongkasawasdi, 2009) views that management is a matter of human beings to adjust the differences in culture of people in the organization. It is an arrangement to bind people in the organization to the same goal. It is an activity that enhances the abilities and potential of those within the organization and itself. Thus, business ability must be viewed from outsiders as the organization's efficiency in producing or providing services in addition to profits.

Moreover, management is both a science and an art that requires knowledge, leadership, intelligence, and the application of knowledge in real work as Udomchokenamorn et al. (2018) have mentioned

three steps of Buddhist management as follows: a) The first step is that knowledge (learning) b) The second step is to take knowledge to action. c) The third step is the outcome.

6) Success factors consisted of the curriculum, personnel, supporting factors, and Buddhist management. For curriculum, the content must be up-to-date and consistent with the community context and the needs of students. The information must be updated all the time. Formats and methods of teaching and learning must be flexible. Technology should be used in learning provision, such as online teaching, video clips, social media, which learners can access anytime. The teaching method must stimulate the learners to think by themselves to develop their thinking process on their own. Lastly, the teaching methods must open opportunities for the learners to exchange experiences and opinions to develop their intelligence. This corresponds to the Abhaibhubejhr College of Thai Traditional Medicine (Kwankhao, interview, 7 April 2020), which has adjusted the curriculum constantly following the era's needs, such as the recent training on the topic of Covid-19. The goal is to give participants knowledge and understanding of the COVID-19 disease and know how to protect themselves and those around them with the methods of Thai traditional medicine. This is also consistent with what Ruanglertpanyakul (2006) said that the farmer's school curriculum must incorporate knowledge in other areas, such as how to deal with soil, nutritions, plants, pests, agricultural ecosystems, economy, and society because these problems are real problems for farmers that they must be considered these at all times in farming. For personnel, the administrators must fully support the educational provision while educators must have adequate knowledge of their subject and inspire students. On top of that, the learners must be interested and eager to learn. This is in line with the Satyasai School (Na Ayudhya, interview, 10 April 2020), which continuously organizes training for administrators and teachers to become good role models for the students.

Moreover, Ruanglertpanyakul (2006) also said that education providers must be trained in group learning skills and techniques such as communication skills/technics, problem analysis, leadership building, and group discussions encouragement. On supporting factors, various educational materials and equipment must be used. The learning site and the surrounding atmosphere should be peaceful and conducive to teaching. It should be surrounded by an educational environment that encourages students to analyze, be alert, and be impactful to both themselves and their communities. The educational institutions should also receive adequate supporting funds for continuous educational provision. This corresponds to Barefoot University (Kammitha, interview, 20 February 2020), which provides teaching and learning through various tools and equipment to allow students to practice and gain knowledge and understanding from practices. It is also in line with the Tohoku Agricultural Training Center (Brown, interview, 27 February 2020), which provides on-site learning to allow learners to learn from successful people and opens up a broader business perspective to them. The same goes to Ruanglertpanyakul (2006), who said that the basic principle of the Farmer School is that all learning takes place on a farm or plot. Farmers are organized into small groups to collect data from the farm, analyze the data, decide on the techniques to use, and present the decision-making conclusions to other members of the subgroup to ask questions, discuss and exchange ideas. Lastly, for Buddhist management, the management philosophy must be straightforward and clear to understand. There must also be a continuous

development of personnel potential. This is in line with the Belmont Joint Belmont Ruam Pattana School, which has the vision to create a good education system for children and nurture them to be healthy both physically and mentally (Worachakraiyanan, interview, 17 September 2019) and Barefoot College, which has the vision to reduce the gaps of the socially disadvantaged and improve the quality of life of the poor (Kammitha, interview, 20 February 2020). As for Yunus Business Center and Grameen Bank, they have the vision to reduce the social gap of the poor and to develop businesses that can contribute to society and have economic profits at the same time (Rasmithet, Interview, 25 February 2020). The Tohoku Agricultural Training Center has the vision to revitalize the agricultural sector of the Tohoku region affected by the tsunami and nuclear power plant explosions and narrow the gap between the elderly farmers and the newer generation (Brown, interview, 27 February 2020). Abhaibhubejhr College of Thai Traditional Medicine has the vision to spread and protect the wisdom of Thai traditional medicine (Kwankhao, Interview, 7 April 2020).

## **2. Assessment of Educational Provision Model with Buddhist Economics Approach**

From the assessment results, it was found that this model is very feasible with its practicality at the highest level. This is due to the model's flexibility that can be adapted to the context of different societies and areas and the neutrality of the curriculum as the knowledge both on organic agriculture and Buddhist economics. There is also the fact that Buddhist teachings are universal and can be applied to all religions, not just Buddhism. This is consistent with what Ruanglertpanyakul (2006) said that the process of promoting organic agriculture to be successful requires the establishment of a strategy that integrates learning about technology and management of organic production. There must also be a guarantee of economic stability and a change in attitudes and concepts about agriculture. The selection of the appropriate activities process in each component is also necessary, especially the participatory learning process at farming schools that will emphasize farmers' learning through opportunities for practicality. Phra Pattanaphisut Inthawero (2014) said that organic farming, according to the Sufficiency Economy Philosophy, is the adoption of the Sufficiency Economy Philosophy into farmers' way of life. This is done by applying His Highness's principles and methods into the daily lives, culture, society, and religion within the farmer's society. This allows them to understand the problems of chemical farming, how to coexist with nature in an inter-dependent manner, and apply the Sufficiency Economic Philosophy in their daily lives.

## **Conclusion**

This model of educational management in accordance with Buddhist economics has an appropriate approach, consisting of: 1) Philosophy, 2) Principles of the model, 3) Purpose of the model, 4) Management Process, 5) Applying the model, and 6) Success factors.

## **Suggestion**

### **1. Suggestions for applying the research results**

1.1 A model of Buddhist Economics Educational Administration can be used to create alternative schools in various regions across the country in order to solve poverty problems and improve the quality of life of farmers, in which those who may apply are school administrators or those who are interested in establishing alternative schools in each locality

1.2 Agricultural sector agencies can formulate policies related to solving poverty problems and improving farmers' quality of life at the local level by using the model mentioned above as a policy drive.

1.3 Policy-level agencies can apply A model of Buddhist Economics Educational Administration to facilitate farmers at the local level, for example, promoting farmer schools at the local level by encouraging local communities to establish farmer schools following this model.

### **2. Suggestions for Future Research**

2.1 Should study about case study of adoption of model in real life of graduated farmer.

2.2 Should study the educational provision model based on other concepts, such as sustainable development or sufficiency economy, to address poverty and social inequality better.

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