

Title : **Wholistic Education and Human Development**<sup>1</sup>

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The purpose of this work is to analyze the process of learning according to Theravada Buddhism for providing the most excellent holistic education systematically. This work begins with a study and analysis of the Buddha's teaching from Tipitaka, commentaries and other related Pali canons. The findings reflect the unique characteristic of Buddhism or *Buddhasāsanā* as the perfect holistic education or holistic human development. The study also provides the complete picture of **Wholistic Education** (WE)<sup>2</sup> with details about the main principles of learning and the consequent learning processes both in mundane and supramundane levels. The significant core of WE is *Tisikkhā*<sup>3</sup>. *Tisikkhā* is the main learning principle of all levels.

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<sup>1</sup> This paper is adapted from the research work entitled "An Analytical Study of Process of Learning in Theravada Buddhism" Bangkok: Mahachulalongkornrajavidyalaya University, 2005.

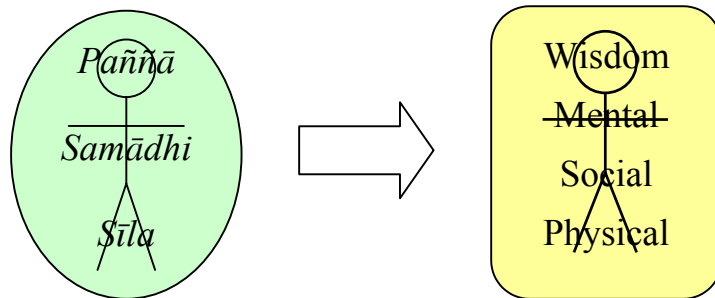
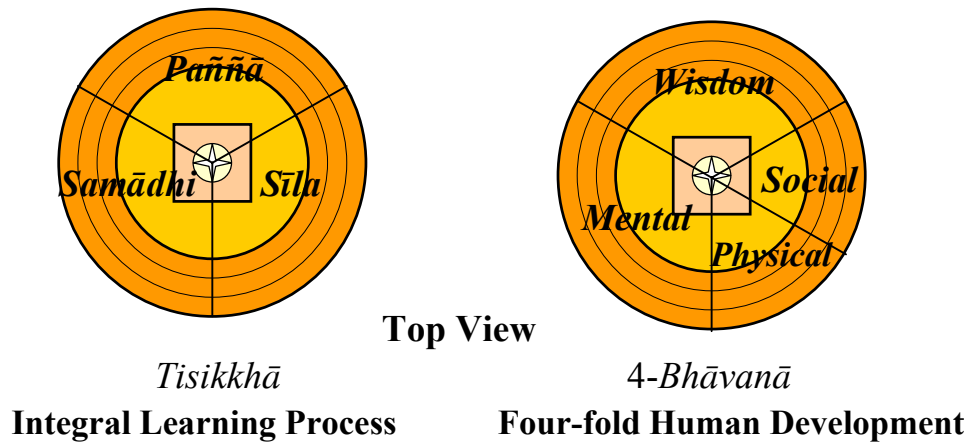
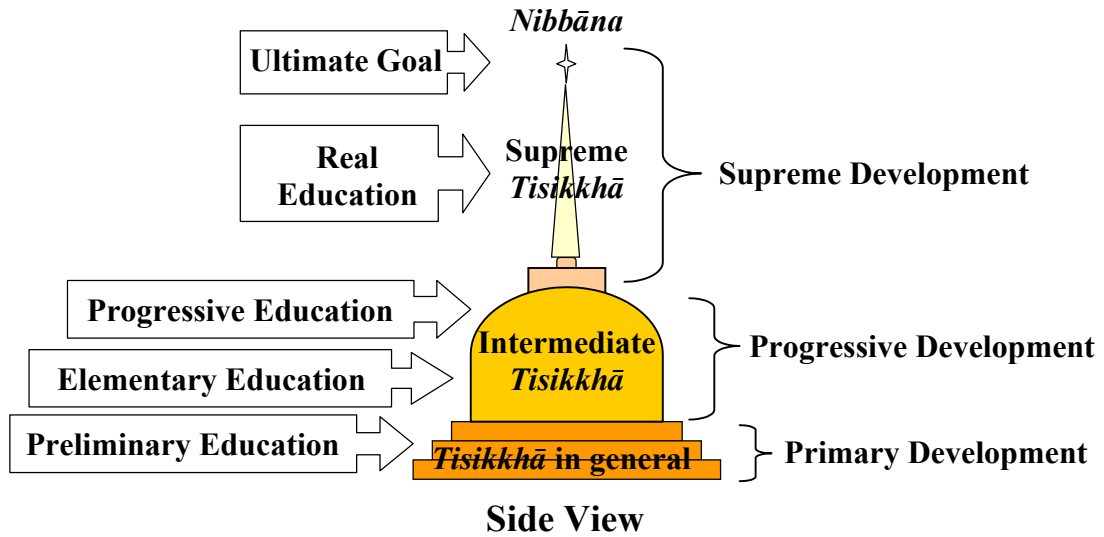
<sup>2</sup> The term "Wholistic" as used in this paper represents the "Whole of holistic" processes that consists of a holistic preliminary process, integral learning processes, and consequential processes of holistic education, holistic human development and holistic assessment from the initial step of the mundane level toward the ultimate goal of the supramundane level.

In addition, "wholistic" is a new term that is more frequently used in Western countries. Richard Crews explained "Wholistic Education" in his paper that Wholistic education means, first, developing all aspects of the human experience, but it means more than that, too. It means, second, harmonizing mental (meaning, in this case, cognitive or logical), emotional, spiritual, physical, and social skills so that they support and enhance one another. And in addition\_\_ and this is the aspect that the word "wholistic" brings for which there is no synonym\_\_ "wholistic" means that the totality is greater than the sum of the parts. ...There is a dimensional shift, a conceptual difference when the "parts" are harmonized together. Perhaps this grandeur is alluded to by such words as "persona," "ambiance," "charisma," even "soul." It is this kind of new, higher, unexpected dimension that emerges when lesser component systems are strengthened and harmonized\_\_ this is the third important aspect of the meaning of "wholism." ... Wholistic education means acknowledging the value of\_\_ and enhancing\_\_ and integrating\_\_ all aspects of a human experience, with the expectation that the unique individual's fullest self-realization and service to the human community will flow out of this in unpredictable ways." Retrieved 15 August 2005, <[http://www.distant-star.com/issue5/nov\\_97\\_feat\\_crews.htm](http://www.distant-star.com/issue5/nov_97_feat_crews.htm)>; See also "wholistic" used in various sites such as <<http://www.wholistic.net/index.htm>>; <<http://www.nycollge.edu/newlogo.html>>; <<http://www.wholisticbodyworks.com/services/index.php3>>; <<http://www.wholisticeducators.com/pages/574596/index.htm>>

<sup>3</sup> *Tisikkhā* is translated as "three aggregates of education" or "three fold training": (i) *Sīla*, the aggregate of behavioral education or moral training, (ii) *Samādhi*, the aggregate of mental and psychic education or concentration training, and (iii) *Paññā*, the aggregate of wisdom education or wisdom training.

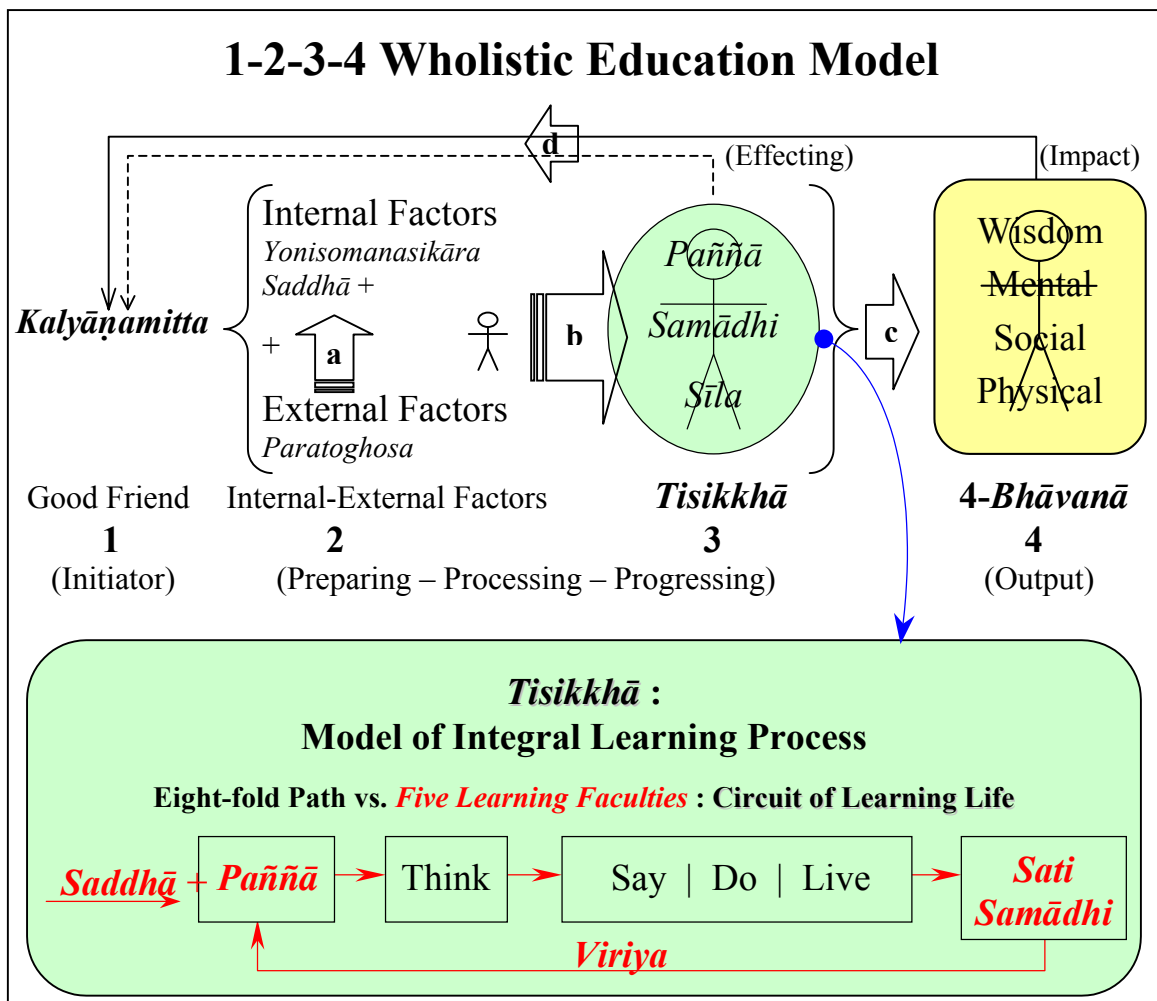
# Wholistic Education & Wholistic Human Development

Whole of Holistic Processes of Education and Human Development



**figure i** The holistic processes of human development through the integral learning processes as a learning life.

The whole picture of WE and multiple levels of *Tisikkhā* are presented graphically as *Dhamma-cetiya* (the stupa of Dhamma) shown in *figure i*. At the top of WE stupa, the **supreme *Tisikkhā*** or the Noble Eight-fold Path is analyzed as the Top Model of learning process and called “Real Education”. At the main body of WE stupa, the **intermediate *Tisikkhā*** is the prerequisite process, which is analyzed as “elementary education” and “progressive education”. The intermediate *Tisikkhā* consists of the purification of morality and consciousness and the progress of insight wisdom or *Vipassana*. At the foundation of WE stupa, the general Dhamma practices e.g. theoretical Dhamma studies, meritorious activities according to various Dhamma principles, basic disciplines such as the five precepts, and Buddhist rituals and ceremonies are grouped together and considered as ***Tisikkhā* in general** or “preliminary education”.



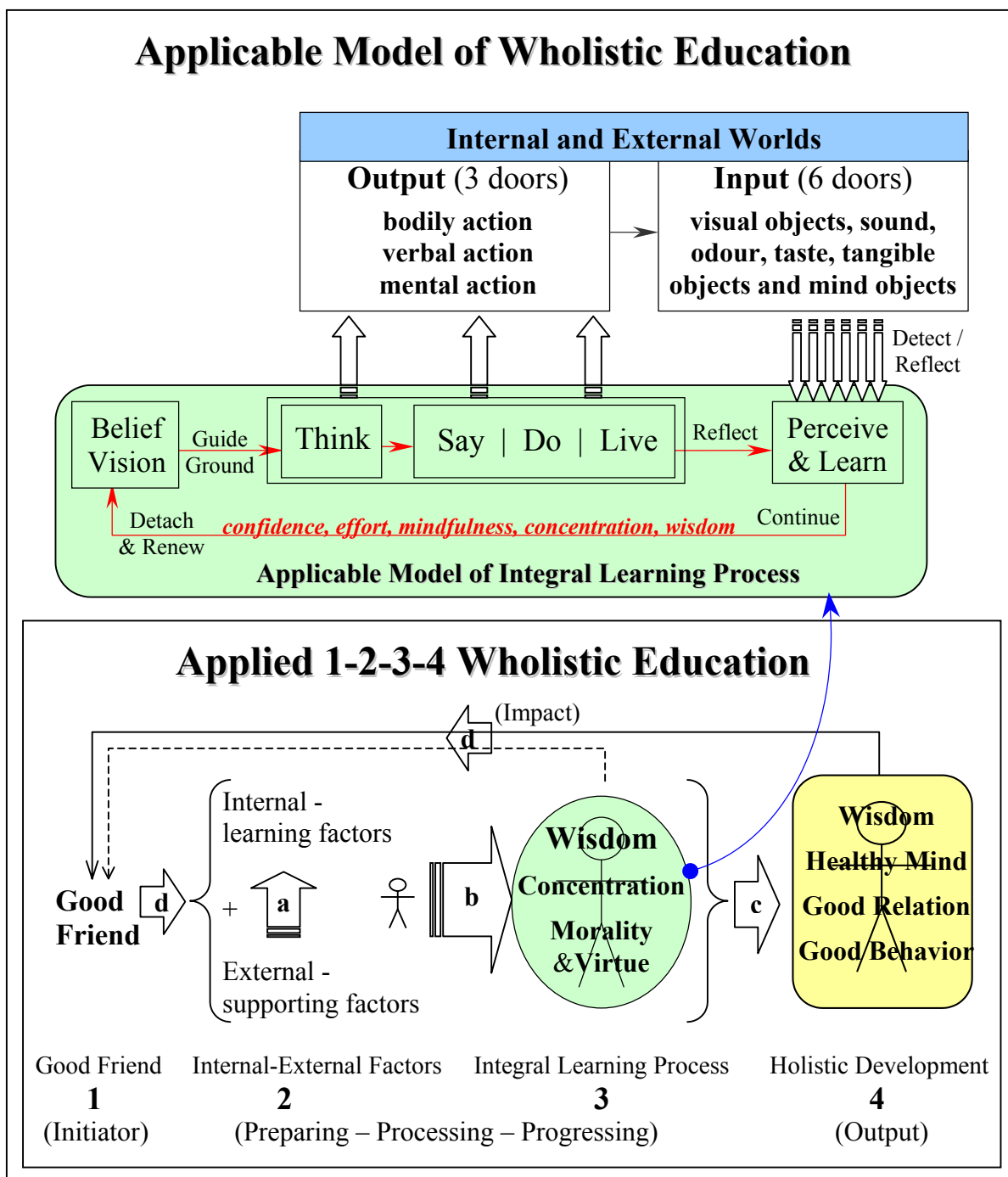
*figure ii* 1-2-3-4 Wholistic Education Model.

The compact model of WE is developed and called as “1-2-3-4 Wholistic Education Model”, which is shown in *figure ii*. It is composed of four significant steps:

- (1) *Kalyāṇamitta* or good teacher as external initiating factor
- (2) Preparing external supporting factors such as *Paratoghosa* (proper teachings or learning media), which could induce the new learner to possess the internal learning factors, *Saddhā* (wise faith) and *Yonisomanasikāra* (wise attention and reflection)
- (3) The integral learning process according to the principle of *Tisikkhā* is functioning as a way of life. These three steps are repeated as the learner progresses until the perfect holistic human development is accomplished.
- (4) The fully developed human is the output and takes the roll of the external initiating factor as a new *Kalyāṇamitta* for initiating the chain-reaction process of educating others.

The integral learning process according to the principle of *Tisikkhā* or the Noble Eight-fold Path is considered as the ideal Top Model. The learning process arises and is conducted by the five learning faculties (*5-Indriyāni*) i.e. *saddhā* (wise faith), *virīya* (effort), *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom or right view). These five learning faculties are the main learning factors running throughout the entire process both in mundane and supramundane levels. Therefore, various learning activities and practices in preliminary and elementary education cultivate and enrich these five learning factors. Whenever all five factors are strengthened and well balanced, the learner becomes the progressive learner and develops from the basic level to the higher level of WE stupa until accomplishing the zenith of the WE.

The 1-2-3-4 WE model is applied in daily life, tradition and culture, and academic education in schools. The selected Vithee-Buddha (VB) school shows that the model could be implemented and applied in schools and should be extended to the other 20,000 VB schools. These schools would lead the fundamental triad-structure of Thai society (Houses-Temples-Schools) to work, learn and develop together. They could cultivate the “Loving-kindness Culture” and “Wisdom-seeking Culture” to enable all Thai people to live together peacefully again. The model is also applied to be the principle of Moral Project, which is the national project of moral development for Thai youths.



*figure iii* The applicable model of Wholistic Education and the Integral Learning Process.

The applications of 1-2-3-4 WE model to Thai education in VB schools and to the Moral Project are not only educational innovation or intellectual progress, but also a hopeful solution for the social problems and crises at the root cause, and especially, the authentic sustainable development of Thailand.

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### International Published Researches:

- Monboonliang, P., Boonamnuywitaya, V., and Tia, S., 1995, Effect of Air Distributor Design on Oxygen Mass Transfer in Slurry Bubble Column for Microbial Coal Desulfurization." The 1995 Regional Symposium on Chemical Engineering, Chulalongkorn University, Bangkok, Thailand.
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