

A TRANSFORMATIVE LEARNING MODEL TOWARDS A PEACEFUL DEATH PREPARATION THROUGH BUDDHIST PEACEFUL MEANS FOR THAI BUDDHIST ADULTS

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ABSTRACT

No one indeed escapes death. To acquire valuable knowledge and enhance a peaceful death for a decent quality of life, it is essential to comprehend the quality of death and dying. Regarding this, it is crucial to prepare for a peaceful death through transformative learning. Therefore, this research aims to 1) study the concept of dying and peaceful death in general understanding and Theravāda Buddhist Teachings; 2) explore the theory of transformative learning; and 3) propose a model as a guideline to support peaceful death preparation. The research employs a qualitative methodology, and the data were compiled through documentary analysis, synthesis, and in-depth interviews with twenty-two key informants from five stakeholder groups. Based on the research objectives, the results were separated into three main categories and revealed that individuals desire both a decent life and a peaceful death. Knowledge and attitudes about death can have a significant impact on a person's way of life. Whereas in Buddhism, the five aggregates dissolve upon death and are significantly influenced by kamma, non-self, impermanence, and suffering. Constantly contemplating death liberates an individual from attachment to both pleasant and unpleasant and enables one to confront death intelligently and peacefully. To enable peaceful death preparation in the cultural context of Thai Buddhism, the research contributes to the PSIAM model, which specifies the crucial elements and processes of transformative learning. This model offers Thai Buddhist adults an invaluable framework for comprehending and encouraging peaceful death preparation practices, and it may have implications for other cultural and religious contexts.

Introduction

Although death is an inevitable part of the human condition and one of the factors that determine conditions by the cycle of causes and effects that defines human existence, very few people like to discuss it. No one indeed escapes death. The questions regarding how to prepare for the body's inevitable aging, illness, and death are usually ignored. Due to beliefs and attitudes, death has always been feared, disregarded, and misunderstood. As a result, individuals passed away without comprehending the meaning of life. These actions have an impact on people's physical, emotional, and social well-being.¹ However, an individual who has an optimistic perspective on death and is aware of the laws of life will be able to accept death critically.² Besides, Individuals could better deal with death and dying if they comprehended the five stages of grief.³ Therefore, the challenge is to enable individuals to die peacefully on an individual level, which also enhances harmony in society

Buddhism is a path of approaching personal and spiritual transformation. Thus, human potential development in numerous domains benefits from self-transformation through the implementation of Buddha's teachings in daily life. Utilizing Jack Mezirow's theory of transformative learning, this research explores and employs the Buddha's teachings to enhance life quality appropriately. To provide a clear and continuous overview of the research circumstances besides the aforementioned concepts, the author consequently took into consideration and broadened the conceptual framework of research to embrace additional significant issues, such as Good health and Well-being (SDG 3), Quality Education (SDG 4), Peace, Justice, and Strong Institutions (SDG 16), and Partnerships for the goals (SDG 17) of Sustainable Development Goals to effectively and concretely push social transformation. Transformative learning, besides, plays an essential part in peace education. Peace education for a peaceful society is a crucial and transforming process that provides individuals with the knowledge, abilities, attitudes, and values required to promote peace, resolve conflicts peacefully, and foster inclusive, just, and sustainable societies.

¹ Ratchaneekorn Upasen et al., "Death Acceptance Process in Thai Buddhist Patients With Life-Limiting Cancer: A Grounded Theory," *Global Qualitative Nursing Research* 9 (2022).

² Varithta Charuchinda, "Decreasing the Death Anxiety Using Buddhist Psychology," *Journal of Buddhist Psychology* 3 (2018): 1-10.

³ Elisabeth K. Ross, *On Death and Dying*, (Oxford: Routledge, 2009), 1-10.

Currently, Thailand is facing many sustainability complex challenges and other rapid changes. All these factors have generated challenges in terms of national security and economic, social, and environmental aspects of national development.⁴ Regarding medical futility, patients and families may request physicians to prolong treatments in end-of-life situations due to advancements in medical technology and the rapidly aging population. It is now a significant problem in ICUs. Conflicts frequently occur and have an impact on everyone who is involved, including patients, families, healthcare professionals, the community, and economic conditions. Understanding how healthcare professionals, patients, and families as well as those concerned perceive medical futility may help resolve these conflicts.⁵

Comprehending the quality of death is crucial to building knowledge and enhancing a peaceful death for a good quality of life. Individual death can exacerbate economic and social problems. Preparation of an inevitable arrival as a peaceful death by transformative learning is very important in human mortality and also a key concept in Buddhism. Nevertheless, transformational learning has been claimed to have a significant impact on an individual's perspective of life and behavior of being. People are motivated to fulfill their own needs and desires since they feel empowered and hopeful.^{6,7}

For the aforementioned reasons, the researcher is interested in exploring how the *Theravāda* Buddhist Peaceful Means can be employed in collaboration with the concept of transformative learning to prepare for a peaceful death, which promotes and serves as a tool for enhancing the quality of life. Regarding the researcher, the model may be planned to be beneficial for the community and society in the Thai social context, and it is an effective practice for individuals and all organizations in encouraging transformation through learning.

Objectives of the Research

The general objective of this research is to study the transformative learning model towards a peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist adults. There are three specific objectives:

⁴ National Strategy Secretariat Office, *Office of the National Economic and Social Development Board. National Strategy 2018-2037 (Summary)*, (Bangkok: National Strategy Secretariat Office, 2017), 1.

⁵ Regina Müller and Stephanie Kaiser, "Perceptions of Medical Futility in Clinical Practice – A Qualitative Systematic Review," *Journal of Critical Care* 48 (2018): 78-84.

⁶ Andrea L. Mulkins and Marja J. Verhoef, "Supporting the Transformative Process: Experiences of Cancer Patients Receiving Integrative Care," *Integrative Cancer Therapies* 3 (2004): 230-237.

⁷ Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide to Theory and Practice*, (Virginia: Stylus Publishing, LLC, 2016), 3-4.

1) to study the concept of dying and peaceful death in general understanding and *Theravāda* Buddhist Teachings;

2) to explore the theory of transformative learning towards a peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist adults;

3) to propose a transformative learning model towards a peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist adults

Research Methodology

Interview research and documentary research are both components of this qualitative research study. To synthesize the content, which is divided into 5 phases, the research approach is to analyze documents, theories, and related primary and secondary sources. The first phase includes the development of a research model, collecting data, and information gathered from a review of relevant literature and research works on concerns such as peace education, the Buddhist principles of world peace and salvation for all beings, the concept of dying peacefully, and other reliable sources in the fields of peace studies and Buddhist studies. All of them are connected to the issues researched and the planning of research.

The second phase, Plan and Design, entails developing skills and expertise relevant to the problem, determining the objectives to be achieved at each stage, and conducting a limited feasibility assessment. Additionally, at this phase, a conceptual framework of models and learning resources, such as drafting interview guidelines, must be created. This phase is a systematic procedure that begins with designing the research's concepts and content. Each content has a specific design. Currently only conceptual, the research design will direct the next phase of development.

The third phase is validation, which includes interviewing guidelines for expert interviews, interviews. In the previous stage, a conceptual framework has been developed. The conceptual framework is subsequently adapted into a fulfilled, usable result. The unstructured interview schedule was developed for data collection with a balanced combination of closed and open-ended questions under specific themes regarded as interview guidelines. Participants' questions and the order in which they were asked were not addressed. Instead, the interview can proceed more spontaneously, based on the previous answers. As a result, in-depth interviews were conducted to gain contemporary perspectives for deeper understanding and to increase the richness and validity of the documentary data, specifically identifying the characterization of peaceful death, asking about their experiences with the issue of death, death

contemplation meditation, and reflecting the crucial factors facilitating to a peaceful death, as well as conflict resolution.

Twenty-two key informants or experts who represented the various professions were interviewed in five groups consisting of 4 participants each: prominent Buddhists, Peace Studies, and Transformative Learning scholars; healthcare professionals: bereaved family members; mindfulness instructors and practitioners; and legal and dispute resolution professionals. Interviews were conducted throughout the research design, gathering in-depth knowledge as well as fresh and relevant details in both Thai and English. Words, phrases, and whole sentences were all written down as they were stated. Data collected from sources were analyzed inductively with the idea that the results could be used to better understand a specific event or scenario in the form of written field notes.

Interviews endured approximately thirty to forty-five minutes, depending on the comfort and convenience of the informants. During the interview, informants' behaviors including gestures, tone of voice, and facial expressions were observed and encoded. Audio-visual equipment was used to record the interviews, which were then transcribed.

The fourth phase is the analysis and conclusion. The researcher selected the content to be examined and categorized, as well as made utilization of coding and memo writing under the research questions and objectives, to interpret the data acquired through open-ended interviews, literature reviews, and other sources. Units and categories of analysis had been defined, and a set of code guidelines had been created to ensure that all texts were coded consistently. In other words, the researcher's thoughts, suggested information, codes, categories, and ideas about relationships among categories were recorded at each stage of the analysis in the form of memos, which were essential not only for the data collection and analysis but also for the formulation of the research's final draft. The generated model was examined by experts using empirical data. To identify patterns and draw conclusions regarding the research topics, analysis is performed.

The summary and presentation of the research results is the final phase. The emerging model provides insightful information into the interconnections among the five key elements of peace, sustainability, integrity, altruism, and mastery. It draws upon the synthesis of a new body of knowledge employing academic integration principles. All of these elements are intricately interconnected with one another and contribute to developing a holistic understanding of peaceful death preparation. The results of the research provide individuals,

practitioners, and decision-makers with a comprehensive framework for comprehending and promoting practices for peaceful death preparation within the *Theravāda* Buddhist tradition's cultural and spiritual context. The model also has the potential to enhance one's comprehension of transformative learning for peaceful death preparation by motivating and directing actions in a variety of cultural and religious contexts.

Research Results

The results of the research in order of research objectives are summarized as follows:

The first objective is to study the concept of dying and peaceful death in general understanding and *Theravāda* Buddhist Teachings. From the research result, it was indicated that life and death are two opposite but related stages of the same life process. Individuals who comprehend one end of the process also comprehend the other end, as a result, through comprehending the meaning of death, they also comprehend the meaning of life as well. The concept of life and death has many dimensions, particularly, from medical, scientific, psychological, social and cultural, legal, and religious perspectives. Besides, it was also revealed that the current medical paradigm is more flexible with patients, ensuring that patients' desires for a variety of end-of-life treatments are identified and respected, considering human rights. Calming the mind to death through mindfulness improves a dying person's intellectual well-being.

The Buddha considered that life is suffering and that the occurrences of birth, age, disease, and death comprise the life cycle. Everyone experiences suffering, particularly the suffering caused by a person's illness with various aspects, such as the loss of a loved one and challenges with daily life in a changing society. The Buddha also instructed everyone to cultivate mindfulness of death (*Marananussati Bhavana*) and to realize the truth of existence's nature. The Buddha additionally explained "The Four Noble Truths," which exclusively discuss cause and effect as interactions between the mind and body: *dukkha* (suffering), *samudaya* (the cause of suffering), *nirhodha* (the end of suffering), and *magga* (the path out of suffering). Reflecting on the Noble Truths enables individuals to understand this particular problem that confronts human existence consciously.⁸

⁸ Sumedho, *The Four Noble Truths*, (Hertfordshire: Amaravati Publications, 2020), 66-70.

It can therefore be assumed that living a decent life also implies a peaceful death. Understanding the perspective of a peaceful death is critical in preparing to realize the actual meaning of life and inner peace in the situation of suffering and death.

The second objective is to explore the theory of transformative learning towards a peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist adults. Regarding to the second objective of the research provides some insight into the Threefold Training for human potential development, and individual transformation through transformative learning, including transformative learning to enhance peace culture.

The research result revealed that all aspects of Buddhist practices are included in the Threefold Training that allows humans to develop holistically and in equilibrium.⁹ Whereas, transformative learning has the potential to produce effective learning, particularly adult learning in various dimensions, including the relationship learning process through dialogue, self-reflection, direct experience, and the exchange of ideas through deep listening. Furthermore, learning to transform an individual's lifestyle enhances one's potential through mindful awareness at the core and fosters a thought process that leads to intellectual freedom or wisdom, by adopting the Buddhist Dhamma (*Ti-sikkhā*) and integrating the three elements of the 3H Model in transformative learning as illustrated in Figure 1 and Figure 2 below.

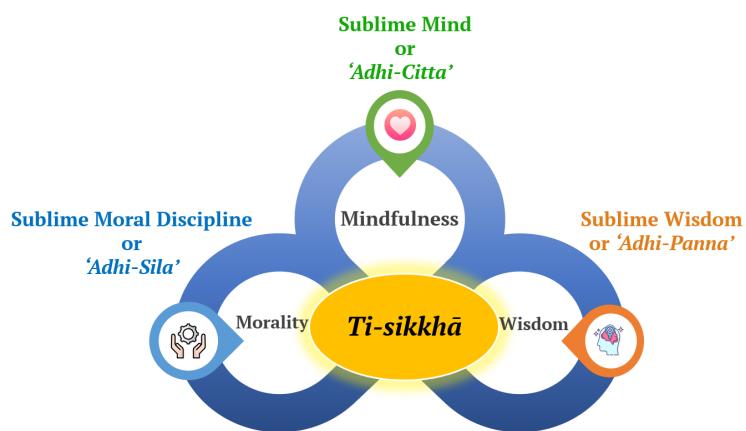


Figure 1 The Correlation between the Threefold Training and the Three Sublime Training in Buddhism

When individuals encounter suffering, they acknowledge it, develop problem-solving skills, and then search for solutions. The systematic integration of the Threefold Training principle and transformative learning has propelled progress in preparing for a peaceful death

⁹ Somdetphrabuddhaghosacariya (P.A. Payutto), *Buddhadhamma: The Laws of Nature and Their Benefits to Life*, tr. By Robin P. Moore, (Bangkok: Buddhadhamma Foundation, 2017), 98.

and enhancing understanding of the issue, as well as applying the knowledge learned to transform attitudes and positive behaviors to make life more valuable and meaningful today.¹⁰ Additionally, including Buddhist practices such as chanting, listening to dhamma that focuses on comprehending death and dying, and cultivating mindfulness of death into daily life may encourage individuals to be more conscious in all situations. People may be able to employ the three 21st-century skills that are vital to human development and essential in a world that is uncertain and changing rapidly.¹¹

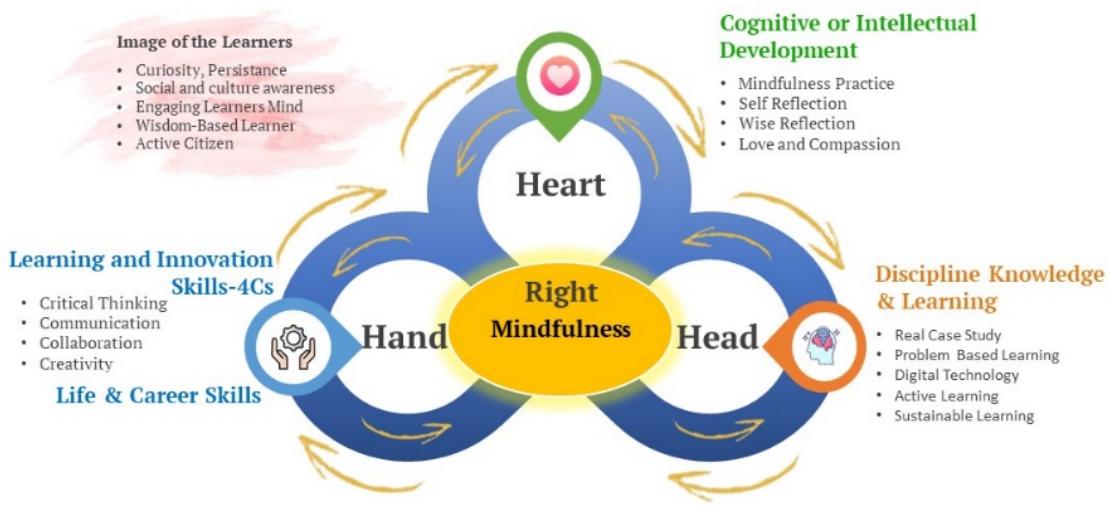


Figure 2 The 3H Principles of Transformative Learning for the 21st Century

In terms of fostering a culture of peace, the process of fostering a culture of peace is based on the core structure of the Four Elements of Holistic Well-being: Physical, Moral, Mental, and Wisdom. As illustrated in Figure 3 below, it effectively utilizes all essential elements in the process of fostering a culture of peace. As was previously mentioned, individuals should prepare for and contemplate a peaceful death through critical reflection, which once it becomes a habit, learning to transform will occur continuously throughout life, to properly confront suffering and death, adapt to a shifting society, be able to live happily and be aware of the transformations within oneself and the external environment.

¹⁰ Jack M. Ezirow, *An Overview of Transformative Learning, Contemporary Theories of Learning*, (New York: Routledge, 2019), 90.

¹¹ Samuel K. Wahchu et al., *21st Century Skills Development Through Inquiry-Based Learning*, (Singapore: Springer Nature, 2017), 21-23.



Figure 3 The Process of Fostering a Culture of Inner Peace

The third objective is to propose a transformative learning model towards a peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist adults. As evidenced by the fact that life and death are opposite but related stages of the same life process, the results of this research can be applied in the real world. Individuals who understand one end of the process also understand the other: as a result, by understand the meaning of death. Individuals also understand the meaning of life as well as beneficial for individuals interested in a peaceful death preparation from various perspectives and promote health at the end of one's life. By ensuring that everything is in order, death preparation makes it possible to comfort both the deceased person and those who will be affected by the death. That is a significant turning point, to occur with quality along the desired path, including other domains of learning that are intimately linked to humans and can contribute to oneself, mutual and societal understanding.

The emerging model emphasizes this connection between need-based learning and need-based care, as well as the context and mechanisms as a cohesive base that shows how the various mechanisms investigated are related logically. This increases the probability that adult Buddhists will achieve the desired outcomes for peaceful death preparation through Buddhist Peaceful Means. Overall, these results indicate that the transformative learning model can enhance people's lives and society, including additional learning areas that are closely related to humans and can promote individual, interpersonal, and societal comprehension.

The New Body of Knowledge

The aforementioned research results have contributed to the intriguing implementation of the “PSIAM Model” by Thai Buddhist adults to prepare for a peaceful death through Buddhist Peaceful Means, as shown in Figure 4 below. This emerging model combines

transformative learning theory with Threefold Training. With the application of the PSIAM model, individuals can go through a significant process of personal development, self-discovery, and holistic preparation for a peaceful death while also enhancing a decent life.



Figure 4 The PSIAM Model, the Emerging Model

The PSIAM model, 5 Key Elements Transformative Learning towards Peaceful Death Preparation, which stands for Peace, Sustainability, Integrity, Altruism, and Mastery, can be significantly beneficial for facilitating a meaningful and conscious end-of-life experience as well as living a decent life. In a *Theravāda* Buddhist context, the emerging model includes fundamental concepts and values that collaborate and support encouraging a peaceful transformation, enabling individuals to confront death with calm, fulfillment, and acceptance, as well as enhancing life quality.

Discussion of the Research Results

This discussion section presents an in-depth analysis of the research findings, emphasizing the primary themes that follow the research objectives while also providing relevant references and citations to support the findings.

An initial objective of the research is to study the concept of dying and peaceful death in general understanding and *Theravāda* Buddhist Teachings. Concerning the first objective, it was found that the concept of life and death has many dimensions, particularly, medical,

scientific, psychological, social and cultural, legal, and religious perspectives as well as good quality of death. In addition, Buddhism has consistently concentrated on comprehending and dealing with death and dying. The results of this research show that comprehension and becoming conscious of life's truth can be achieved through cultivating wisdom to the point an individual accepts death as a regular part of life.

Another important finding is that living a decent life also implies a good death. Understanding the perspective of a peaceful death is critical in preparing to realize the actual meaning of life and inner peace in the situation of suffering and death. This is because of perception and comprehension of life following reality, a wise death-contemplation practice that preserves the mind free of discomfort and cognizant of life's inevitable changes. A person who engages in such practice will undoubtedly experience internal peace as well as accept death as natural. This finding is consistent with those of PhrakruVithuthamwimol (Thanes Amlo) and Phrakru Phiphitcharutham, whose research entitled “A Study of Maranasati for Development in Life”¹² discovered that death is the extinction of the five aggregates and that death develops by being constantly acknowledged. Consider the reality of life with mindfulness. calms the mind, which is beneficial for the development of the mind.

Additionally, it is consistent with the research, “Mindfulness of Death’s Cultivation”¹³ by Pramaha Boonpasid Nathapunyo (Karat) and Phrasutthisanmethi, which stated the cultivation of mindfulness and wisdom to arrive at an accurate comprehension, which is crucial. To live in the present carelessly and without the anxiety of death, it is extremely essential to understand death.

Regarding, the second objective of the research sought to explore the theory of transformative learning towards a peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist Adults. The findings indicate that transformative learning is crucial for facilitating Thai Buddhist adults' preparation for a peaceful death, practicing mindfulness, and experiential learning, which is an aspect of deep transformation through self-reflection and engaging with Buddhist teachings. This is because humans suffer when confronted with mortality, including their beloved and even themselves. People realize that learning to change their attitudes and behaviors is important and valuable in life to improve their quality of life,

¹² Phrakruvithuthamwimol and Phrakruphiphitcharutham, “A Study of Maranasati for Development in Life,” *Journal of Graduate Review Nakhon Sawan Buddhist College* 7 (2019): 1-10.

¹³ Phramahaboonpasid Nathapunyo and Phrasutthisanmethi, “Mindfulness of Death’s Cultivation,” *Journal of Dhamma for Life* 29 (2023): 62-75.

especially when the problem persists until the turning point in life. Learning to prepare for a peaceful death has several benefits and is crucial for communities, societies, and the nation as a whole.

This finding is also in line with that of Thomas Howard Morris, who argued that, by Jack Mezirow's transformative learning theory, an adult should be critically aware of and analyze the assumptions that underlie the causes of their experiences.¹⁴ To support people in recognizing who they are, where they are now, where they want to go, and how they can get there—including understanding how their lives are going and understanding others—transformative learning encourages people to reflect on their reality. It may also contribute to enhancing both of the five aspects of health, which are necessary for developing human potential and encouraging peaceful coexistence, as well as acquiring transferrable skills.

In addition, transformative learning is described as education that profoundly values both the internal and external worlds to the point that it leads to the development of a self-understanding that is interconnected with society and the environment. Additionally, it is a learning process that encourages people to interact with others, understand their potential, and recognize the differences between themselves and others to discover a way to live in true harmony. Hence, to cultivate awareness, spirituality, and inner peace, mindfulness through meditation is a critical element in boosting individuals' emotional and mental immunity.

However, according to the Dhamma “*Ti-sikkhā*”, a comprehensive examination of virtues, concentration, and wisdom, the development of human potential results in learning how to live a virtuous life through the Noble Eightfold Path. It begins with possessing the right view, which is recognizing that everything occurs for a reason and serves as a crucial educational cornerstone that will encourage continued development. Nevertheless, two factors determine the right view: 1) *Paratoghosa*, which means “external influences,” here alludes to good instructions, comprehension, and advice from virtuous companions, and 2) *Yoniso-manasikāra*, which is systematic or rational attention, analytical perceptive reflection.

The findings of this research are consistent with the research work of Phrakhusangkharuk Kittiphong Siriwathano (Darak) et al., “Learning Management to Raise the Citizenship Consciousness Based on Buddhism in Thailand”. It was discovered that the Threefold Training, which emphasizes learning that focuses on human development in terms

¹⁴ Thomas H. Morris, “Transformative Learning Through Mindfulness: Exploring the Mechanism of Change,” *Australian Journal of Adult Learning* 60 (2020): 44-65.

of behavior development (precepts), mental development (concentration), and intellectual development (wisdom) to foster a consciousness of good citizenship in accordance with Buddhist teachings, is the basis of developing learning management.¹⁵

Furthermore, the findings are remarkably consistent with those of the research entitled “Model Development of Buddhist Transformative Learning Process Management.” The research team developed a Buddhist learning process management model by integrating “Mindfulness on Death” into the learning process to recognize the value of life and to realize the negligence in living through self-reflection and cause internal changes until the learning process that creates a new assumption to change the perspective on the world and life.¹⁶

The Threefold Training, or “*Ti-sikkhā*,” is a system of education and science for developing the life path through the process of human development with rules and practices to enable humans to transcend all suffering, according to Phrakhubaideeka Hasadee Kitinandro’s research, “The Threefold Training: The Science of Life for the Path Development.”¹⁷

One interesting finding is the understanding of life and death in *Theravāda* Buddhism. The core principle of Buddhism is known as *Patīcasmuppāda* or the Law of Dependent Origination. It shows how everything is connected through cause and effect and how suffering and the natural trinity—*anicca*, *dukkha*, and *anatta*—appear and disappear. Humans can live carelessly if they are aware of how life is constantly changing, including birth, aging, illness, and death, from the correct perspective that humans learn to prepare themselves for various situations. Humans must therefore be aware of the realities of life and death, especially in terms of preparing for a dignified and peaceful death.

Another important finding is that human learning crystallizes into different experiences under the impact of families, educational institutions, communities, and societies; however, one thing that all people have in common is potential. Individuals desire to be accepted, loved, and like members of society. For these reasons, behavior may be influenced by prior knowledge and experience, interpretation of discretion and contemplation derived from life experience, cumulative reflections, and conclusions drawn from limited understanding. Furthermore, the process of social formation affects both individual and

¹⁵ Phrakhusangkharukkittiphong Siriwathano and Mai Boonmee, *Learning Management to Raise the Citizenship Consciousness Based on Buddhism in Thailand*, (Ayutthaya: Buddhist Research Institute Mahachulalongkornrajavidyalaya University, 2016), 224-227.

¹⁶ Phrarajaparayattimuni et al., “Model Development of Buddhist Transformative Learning Process Management,” *Journal of Palisueksabuddhaghosa Review* 7 (2021): 1-11.

¹⁷ Phrakhubaideeka Hasadee Kitinandro, “The Threefold Training: The Science of Life for the Path Development,” *Journal of MCU Ubon Review* 7 (2022): 105 -110.

collective life and also reflects inequity and violence in conduct, as well as maturity, family values, and norms. Hence, humans will also be inspired to realize their potential and be ready to make changes for a better quality of life if they believe in human potential.

The research's final objective is to propose a transformative learning model towards peaceful death preparation through Buddhist Peaceful Means for Thai Buddhist adults. The findings of the research reveal significant new knowledge about the connection between peace, integrity, altruism, mastery, and sustainability. It emphasizes the importance of peace which highlights the enormous value of cultivating inner peace through mindfulness and self-reflection according to the truth of life.

This is probably because the transformative learning model, based on Buddhist Peaceful Means, can effectively facilitate peaceful death preparation among Thai Buddhist adults. By engaging in this model, individuals experience transformative shifts in their perspectives on death. The model holds significant potential for supporting individuals in embracing death with equanimity and cultivating a peaceful transition towards the end of life as well as living a decent life.

In keeping with the research of Phra Sitthichai Rinrit, et al., "The Application of Dhamma Principle in Daily Life," which examined morality, principles of behavior, and truths that serve as standards for right behavior. The researchers emphasized one virtue as a standard for proper behavior in human society, namely "Integrity," which should behave in accordance with Buddhist principles and manifest from an individual's physical, verbal, and mental actions toward oneself and others in society. The several virtues included in the ethical conceptual framework are adapted from Buddhist teachings, they stated.¹⁸

The enhancement of social-emotional skills and 21st-century learning requires mindfulness. The transformation learning model emphasizes the significant value of cultivating inner peace through meditation. The findings are following those of the research titled "Developing Mind by Using Mindfulness as a Base in the 21st Century". The research team discovered that practicing mindfulness and meditation in the 21st century can assist in making individuals feel calm, peaceful, and in balance.¹⁹

¹⁸ Phrasitthichai Rinrit et al., "The Application of Dhamma Principle in Daily Life," *Academic Journal of Mahamakut Buddhist University Roi Et Campus* 10 (2021): 891-901.

¹⁹ Phramahasomphong Khunakaro et al., "Developing Mind by Using Mindfulness as a Base in the 21st Century," *Journal of Positive School Psychology* 6 (2022): 8895-8901.

Besides, potential development and preparation in various dimensions are to be used as a tool for those who are interested in preparing to die gracefully and peacefully. To realize by emphasizing basic knowledge and comprehension of a good death, the value of a meaningful life to society, including guidelines for practical implementation in real situations by seamlessly integrating knowledge and skills, is an important body of knowledge to develop the potential of those who are interested in transformative learning for peaceful death preparation through Buddhist Peaceful Means, which is an alternative option motivates positive change in attitudes and behaviors.

Thus, individuals should be mentally and physically prepared, which means they should be able to recognize and understand their body and mind's changes in near-death conditions, their rights to medical treatment, and the significance of good death planning, which calls for both preparation and doing everything before passing away. Preparation for a peaceful death necessitates a great deal of spiritual care regarding consciousness as well. Due to this, everyone should learn to embrace transformation through mindfulness and acceptance of reality in preparation for a peaceful death. It encourages humans to live carelessly and improves the quality of individual lives.

Conclusion

This research is a conceptual research study to create “A Transformative Learning Model towards a Peaceful Death Preparation through Buddhist Peaceful Means for Thai Buddhist Adults”, based on the study of related documents and research through synthetic analysis of expert insights.

The concept of life and death has many dimensions. All those holistic perspective has propelled the growth of preparing for a peaceful death and enhancing understanding of the subject, as well as implementing the knowledge learned to transform the attitude and positive behaviors to make life more valuable and meaningful today. Human beings may use their comprehension experiences to cultivate wisdom. Furthermore, until an individual embraces death as a regular part of life, a peaceful death can be accomplished by comprehension and knowledge of life's truth. It can therefore be assumed that living a decent life also implies a peaceful death. Understanding the perspective of a peaceful death is critical in preparing to realize the actual meaning of life and inner peace in the situation of suffering and death.

Good death and dying numerous dimensions have been studied, and it is crucial to expand the concept of death so that it involves more than only medical professionals. A rapidly

changing context inevitably has an impact on people. Furthermore, to drive transformation and promote intellectually comprehensive public policies, the power of knowledge, policy, and society must propel the transformation of perception into action.

To sum up, as Thai society is moving towards a fully aging society, more individuals will live longer in morbid conditions such as greater incidences of chronic illnesses, disability, and chronic disease incidence, as well as behavioral diseases, which have impacted how Thais define the end of life in a particularly different way. Therefore, future policies for the development of late-term health promotion will also advocate for the power of the healthcare system as well as the various social mechanisms that must be strongly incorporated and integrated to promote good death, whether the concept of natural death, palliative care, end-of-life care, as well as the quality of life.

Suggestions

This research provides recommendations for enhancing and directing policies with an emphasis on the high efficiency of equal public perception by considering the target groups, decision-makers, or stakeholders. It is economically feasible and benefits society at the individual, community, and national levels. The findings of this research have several practical implications. The following systems for development, promotion, and improvement should be organized with the collaboration of network partners to ensure that management in various relevant domains is carried out successfully and effectively for the benefit of society. Educational possibilities should be improved by collaborating with educational institutions to transmit conceptual knowledge from models. Research findings should be implemented applied, and developed in communities as well as public institutions such as healthcare and education systems to keep up with contemporary social transformations.

This research study deals with both Buddhism and modern science, particularly in Peace Studies. However, due to research scope limitations, in-depth studies of numerous dimensions are not available. Another possible area of future research would be to investigate the implementation of knowledge from research that still needs to be developed further to produce a complete body of knowledge before applying it. Besides, it is important to look into the development of a model to use research findings to develop an integrated work plan between the government, private sector, non-profit organizations, and stakeholders. However, to develop human resources in the context of a multicultural society in Thailand, a specific research study based on the specific Dhamma Principles and contemporary science should be

adopted. Furthermore, where possible, strive to increase the diversity of the participants to get a more comprehensive perspective from various demographics, cultural backgrounds, or geographic areas. These are critical issues for future research.

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