

Communication skills of School Administrators Based on the Four Divine States of Mind Drive Policy towards Educational Institutions in the 21st Century

Pimchanog Gatehorm

Faculty of Education, Mahachulalongkornrajavidyalaya University, Thailand

E-mail: pimchi915@gmail.com

ABSTRACT

This article aimed to integrate the development approach of communication skills of educational administrators to drive policies to educational institutions in the 21st century according to the principles of the four divine states of mind by linking to see the importance of using the principles of mind in administration to promote the development of communication skills along with morality and ethics for administrators and for the collective benefit of individuals, organizations, educational policies and educational administrators, like the captain of a ship who will lead the crew to the goals of the educational institution, there should be principles of mind to use in developing communication skills of educational administrators to drive policies to educational institutions in the 21st century. The principles of Brahmavihāra 4 (the four divine states of mind), consisting of: 1. Mettā (loving-kindness), 2. Karuṇā (compassion), Muditā (sympathetic joy), and Upekkhā (equanimity), are the key principles of communication for educational administrators effectively. Because the principles of the four divine states of mind are like the personal principles of good Buddhists, widely known, which have a positive effect on life, which educational administrators can apply appropriately to the situations within their own educational institutions in order to keep up with the changing era in order to drive policies to educational institutions in the 21st century.

Keywords: Communication skills, School Administrators, Brahmavihāra 4 (the Four Divine States of Mind), Policy Implementation

I. INTRODUCTION

In the 21st century, the role of school administrators is not limited to internal management of the organization, but also includes being a leader in changing and developing the school effectively. Communication skills are the key that allows administrators to drive policies and develop strategies for smooth school development, especially in an era where technology and innovation play a major role. Effective communication has become a tool to create understanding, motivate, and connect all sectors in the school to work together to achieve the organization's goals. In addition, in the present era, education is an important factor in the development of the country's society and economy, especially in the 21st century, which is full of technological and cultural changes. School administrators need to have effective communication skills to drive educational policies to success. Good communication not only helps the operation of the educational institution to run smoothly, but also creates a good working atmosphere in the organization, affecting the development of educational quality and student achievement (Chitpranee, 2020; Sunan Siphai, 2024) [1].

The communication skills of educational administrators should be based on morality and principles in communicating policies to practice in order to create fairness and good understanding among all personnel. One of the important

principles that can be applied in the communication process is Brahmavihāra 4 (the four divine states of mind), which are principles that will lead individuals to success effectively. They consist of four principles: 1) 1. Mettā, meaning sincere love for others; 2) Karuṇā, meaning pity and sympathy, ready to help others; 3) Muditā, meaning rejoicing when others are doing well or achieving their goals; and 4) Upekkhā, meaning indifference or letting go of things that are beyond one's ability to help. This is consistent with Phra Palat Khampa Simbida (2009), who stated that the four divine states of mind (the four divine abodes) are important principles in managing people because being able to win people's hearts will lead to effective and successful work. As an educational leader, administrators must be able to communicate creatively and express compassion to their subordinates. Communication filled with compassion will help teachers and personnel feel accepted and understood, promote teamwork, and create an atmosphere full of cooperation. In addition, compassionate administrators will help and support personnel to solve problems and develop themselves. Enable schools to effectively adapt to the challenges of the new era. Therefore, communication based on the four divine states of mind also helps administrators make ethical and fair decisions. Impartial equanimity enables administrators to listen to and consider opinions from all parties, enabling decision-making to be

careful and constructive. In addition, acceptance and support of the team's work will create a sense of commitment and trust in the organization, allowing educational institutions to effectively adapt to change, [2] in line with the concept of V. Vajiramedhi (2008) who said that "A good leader must sit in the hearts of people". A leader must have understanding and sympathy in order to sit in the hearts of subordinates". In line with Surapol Kreumanorom (2008) who said that a good administrator should use kindness more than power, or charisma more than legal authority.

Therefore, this article aims to propose guidelines for using the four divine states of mind in effective communication for school administrators in the 21st century, an era of many changes, because managing people is a good start for school administration to achieve its set goals.

II. COMMUNICATION THEORY TO DRIVE EDUCATIONAL POLICY INTO EDUCATIONAL INSTITUTIONS

To drive policies to educational institutions in the 21st century, communication theories and communication studies have been continuously spreading. Since World War II, many communication theories have been proposed. Communication theories can be divided into 4 groups as follows (Prakobkiat Imsiri, 2013: 37-39).[3] 1) Early communication theory Aristotle's early communication theory was the formative period before the study of communication science. The subject related to communication is literature or literature; it studies the methods of speaking, pronunciation, especially public speaking. Lecturers who teach this subject join together as an association, calling themselves the Rhetoric Group (Speed Communication). This group has specified the goals and scope of this field to be different from literature. It emphasizes the study of language scientifically. The main point of interest is public communication. Aristotle's concept has been revived, which wrote a textbook on rhetoric, mentioning rhetoric as a persuasive speech that can be persuasive with reason or logic, emotion, and the speaker's own identity. 2) Communication theory based on mathematical theory; Communication theory based on mathematical theory is a communication model that uses systems and mathematics as a basis of thought, viewing communication as a mechanism similar to a machine, such as the model of Norbert Wiener (1964); proposing a model of communication in a linear manner and emphasizing the effects of communication, and Norbert Wiener devised a mathematical communication model, Cybernetics, or computer communication. The word Cybernetics has Greek roots, meaning the helmsman. Academically, this word means the science of controlling or maintaining the balance of the system, emphasizing feedback as a control mechanism, comparable to the helmsman. Every system in society tends to deviate, scatter, and is not systematic. Therefore, it is necessary to adjust and correct the system all the time. Therefore, the information about the results of the system's performance is a feedback reaction that reveals the system's shortcomings and helps adjust the system back to normal. Wiener's model was not mentioned much at first, but in the 1980s, his ideas returned to interest again. 3) Communication theory based on social science theory. Communication theory based on social science theory is a communication model that

shows that in what ways does society influence the communication process of individuals? For example, the social meaning-construction communication model, which emphasizes communication as a world-building process, suggests that communication is not just something that happens between individuals, but is also something that surrounds everyone and connects the world together. Groups in society construct meaning for things at the individual, group, and global levels through the communication process. This model proposes communication as a process in which groups of people jointly construct social meaning for the reality that occurs around us. This model reflects the basic idea of cultural studies communicators who believe that reality is not something that already exists, but is something that has been constructed. The four tools for constructing meaning are: (1) Symbolic codes; (2) Learning accumulated from cognitive customs; (3) Cultural traditions; and (4) Role criteria. 4) Communication theories based on psychological theories; Communication theory based on psychological theory, is a model of communication based on psychological theory, interested in explaining what happens inside the brain of the communicator during the communication process, is a group that is interested in knowledge, understanding and behavior. The study of behavioral psychology is related to the relationship between stimuli or inputs and response behavior. The word "Knowledge, Cognition" means thinking. This group of theories focuses on studying the path that creation will affect the individual. And believe like the first group that the truth is something that can be observed and proven consistently, it sees communication as a relatively linear process, and the relationship of various elements in the process can be proven by setting hypotheses and testing. Examples of theories include the theory of message production and the theory of message reception and processing.

The Lasswell Model of Communication

Harold D. Lasswell's communication model, a professor of political science, proposed a communication model during World War II in 1948, in which Lasswell was interested in the use of media for propaganda, which is a behavioral view of communication in terms of speakers, speech, and audience. It is a study of receivers and senders, including the content of the message, types of media, and the effects of actions by answering the questions: "Who, says what, through which channel, to whom, with what effect". Therefore, the elements of communication consist of content (What is said), media (Through which media), receivers (To whom), and the effects of communication (What is the effect?) (Lasswell, D., 1948) [4].

Each element can be explained as follows:

1. Who is the person who determines and controls the content of the message.
2. What is the subject or content of the message that is communicated.
3. Which channel (In which channel) is the medium or medium through which the message is transmitted to the receiver.
4. To whom is the receiver of the message.
5. What is the effect? is what happening as a result of communication.

In summary, communication is important for driving educational policies into educational institutions in the 21st century. Educational administrators can practice communication skills through several communication theories, such as Lasswell's communication model, which has the principles of "Who says what, through which channel, to whom, with what effect", and can be applied to effectively communicate educational policies through educational personnel in the organization.

III. THE CONCEPT OF EDUCATIONAL ADMINISTRATORS BASED ON THE FOUR DIVINE STATES OF MIND

There are many principles that will promote morality and ethics in practitioners, all of which can be applied appropriately to the context or situation that the individual is facing. Here, the author would like to mention the principles of winning people's hearts in terms of communication, because everyone's daily life cannot avoid interacting with other people. And when holding an executive position, the skills of communicating educational policy into practice are considered the heart of starting a good job, as the saying goes, "Happy people, successful work". The ability to win people over is one of the qualities that an executive must have because no work can be done alone. Wishing good, sympathizing with, and being neutral are included in the principles of the four divine states of mind: loving-kindness, compassion, sympathetic joy, and equanimity. Brahnavihāra 4 (divine states of mind) are the state of being sublime, being the state of mind and acting appropriately towards fellow human beings. They consist of: 1) Mettā; loving-kindness; love, wishing well, wanting others to be happy, having a mind that spreads friendliness, and thinking of doing good for all humans and animals; 2) Karuṇā; compassion, thinking of helping to relieve suffering, striving to relieve the suffering of all beings; 3) Muditā; delight in others being well and happy, having a bright and cheerful mind, always accompanied by a cheerful and joyful attitude towards all beings who are living in normal happiness, rejoicing when they are well and happy, growing and growing more; and 4) Upekkhā; neutrality that will allow one to remain in the Dhamma as seen and seen by wisdom, that is, having a mind that is straight and fair like a scale, not biased by love or hate, considering the actions that all beings have done, which should receive good or bad results, which are appropriate for the causes that they have made, ready to judge and act according to the Dhamma, including knowing how to be indifferent and calm, observing when there is no work that should be done because he has taken responsibility for himself well, he should take responsibility for himself or he should receive results that are appropriate for his responsibilities [5].

Brahnavihāra 4 (Divine states of mind): the four principles of the noble one or the one with a great and broad mind like the Lord Brahma are as follows: 1) Mettā; love, which is the goodwill and friendliness that wants to help everyone experience benefit and happiness; 2) Karuṇā; compassion, which is the desire to help others escape from suffering and the determination to relieve the hardships and sufferings of all people and animals; 3) Muditā; the joy that rejoices when seeing others happy and well-being; when seeing them achieve greater success, one is also happy and

entertained; and 4) Upekkhā; being impartial, which is seeing things as they are with a mind that is calm, steady, steady and fair like a scale that sees whether a person will receive good or bad results in accordance with the causes that they have created, and is ready to judge, position oneself and act in accordance with righteousness [6].

Brahnavihāra 4 (Divine states of mind): The Four Divine Abodes are like the personal principles of good Buddhists, easy to remember, and can be practiced to bring good results to life, which means the Dharma of Brahma or the Great One. Many people have given the meaning of the Four Divine Abodes. From research and review, the author can summarize as follows:

1. Mettā (loving-kindness); love and compassion means wishing others happiness, both physical and mental happiness by spreading love widely, starting from loving oneself; loving parents, relatives, friends, enemies, and animals in general to create friendship and see the value of life more until not daring to do evil. There are many ways to give happiness to others, such as helping physically, such as helping the poor, helping the blind or the elderly across the road, helping verbally by speaking politely, comforting and encouraging those who are sad and grieving, helping mentally, such as wishing them well, not thinking of hatred (Pong Na Pat, 2006) [7].

2. Karuṇā (compassion); the compassion that thinks of helping others to escape suffering, the desire to relieve and relieve suffering, sympathy and the wish for others to escape suffering (Phra Maha Mongkol Sarin, 2014), [8] thinking of helping others to escape suffering, sympathy and mutual support, helping others to escape from things that oppress them and cause them physical and mental discomfort: physical assistance, helping people who are drowning, helping treat and nurse injured people to escape danger (Phong Na Pat, 2006) [9].

3. Muditā (sympathetic joy); The state of being happy when others are happy, successful or prosperous. It means expressing joy when others are successful, such as promotion, position, title, etc. Mudita is a virtue that can eliminate envy and anger, because being envious of others will only bring suffering, and the mind will not find peace and happiness. However, a person with sympathetic joy is happy in body and mind, has a cheerful face and is loved by everyone, can make friends and build friendships with others easily.

4. Upekkhā (neutrality); Indifference, not being happy, not being sad when others are in trouble, means being neutral and neutral. When following the 3 above points, it does not result in justice, not being biased by love or hate or covering up the faults of those you love and blaming those you hate. When considering according to the principle of the law of karma that "doing good will get good, doing bad will get bad", whoever does good deeds will receive good results, whoever does bad deeds will receive bad results. We should not be happy or make things worse for him. This is consistent with the royal advice of His Majesty King Bhumibol Adulyadej, the Great, at the graduation ceremony of Chulalongkorn University graduates on Friday, July 10, 1992: "The principle of morality is to think with an impartial mind. Before speaking or doing anything, you must stop and think first to gather your awareness and make your mind bright and clear. When you practice until you are familiar and skilled,

you will be able to do it fluently. It helps you to be able to present your knowledge and thoughts on various matters so that the listeners can understand easily, clearly, and without violating both academic and moral principles.”

In summary, the concept of the four divine states of mind, consisting of: 1) *Mettā* (Living kindness), 2) *Karuṇā* (Compassion), 3) *Muditā* (Sympathetic Joy), and 4) *Upekkhā* (Neutrality, Equanimity), is a principle that can be used to communicate policies into practice in educational institutions. Educational administrators are like ship captains who use the principles of the four divine states of mind in managing subordinates who are like crew members by taking care of them like family members who are ready to lead the ship to the same goal under the changes that occur in many aspects in the 21st century where today's society sees personal benefits more than the collective, causing people in society to overlook the word morality and ethics that should be accompanied by effective communication skills. Therefore, work must win the hearts of subordinates, not just work, so that subordinates are happy with their work and work to their full potential because good work must consist of 3 H: Head means thinking of improving work to make it more efficient, Hand means doing what you have thought, Heart means working with your heart. Which is the heart that must be nourished with love, that is, before working, you must love the work you do, which love will result in the work being completed efficiently.

IV. APPLICATION OF THE FOUR DIVINE STATES OF MIND TO HUMAN RESOURCE MANAGEMENT

The most important thing in school or organization management is that we want people we train to have knowledge, skills, experience and expertise to stay with us for a long time. This will make our organization stable and progressive. We have good management principles and good leaders with morale. Therefore, a good leader must have leadership qualities, which are the ability to persuade others to cooperate and be able to carry out various tasks towards the desired goal. Therefore, a leader must be knowledgeable about both people and work, which is called “good at thinking, good at people, good at work”. In addition, a leader must have morale as a guideline to perform his duties as an example for his subordinates, creating morale and encouragement in working. A leader who has a lot of power to give merit and punishment to subordinates, if the leader lacks morale, will order punishment or give benefits to a particular person. This should not be done because it destroys the morale and encouragement of subordinates who are dedicated to their work. The morale of being a leader consists of the four divine states of mind: being fair, not biased, and being fair to all subordinates equally, such as dividing work, assigning appropriately, not giving work only to those who flatter or please, being free from bias or prejudice, such as bias due to love, fear, or ignorance, having kind words; creating good feelings. To subordinates, know how to make subordinates respect and gratitude, which will create love and faith in subordinates. For those who are supervisors, something that cannot be missed is to work with subordinates, not just plan and supervise the work to achieve the goals. Supervisors must manage people, money, and work,

managing people in the organization to create a good feeling in working and create unity, including motivation to work, with the following tips: Put yourself in their shoes, what everyone says is that if a supervisor wants to manage subordinates well, they must “put themselves in their shoes.” We must understand what they are thinking and feeling, give respect and acceptance, be fair, listen with understanding, and be sincere [10].

The principles or teachings of the Buddha, although they have been around since the time of the Buddha until now, which is more than 2560 years, all principles are still current and can be applied as tools for life and guidelines for management very well. This is because these principles are truths that can be proven, called “truth”. They can be truly practiced and seen as effective. It depends on which principles we will use that are most suitable for us. For administrators, there are many principles to adhere to and practice, some of which are presented as important as follows:

The four divine states of mind are the principles of the adults (supervisors) that should be practiced regularly. There are four of them:

1. *Mettā*; love, wishing for others to be happy with a friendly mind and thinking of doing good for others and other things, which is a love that is free from lust (lust), love, goodwill, goodwill, is an expression of friendship and friendship between humans and animals and the natural environment with the desire to only hope for their happiness, not expecting any benefits in return except for making them happy. It is expressed in three ways:

a) *Mettā-kāya-kamma*; action and physical expression that is filled with *Metta*

b) *Mettā-vacī-kamma*; speaking words that are filled with *Metta*

c) *Mettā-mano-kamma*; having a mind that is well-intentioned and has good intentions towards others and other things. *Mettā* in the context of educational administrators means having goodwill towards others. Administrators with goodwill will be able to create an atmosphere conducive to learning and self-development in the organization when teachers and students feel the care and goodwill from the administrators. This will lead to better relationships, leading to effective collaboration (Mettananda, 2018) [11].

2. *Karuṇā* (compassion); pity, thinking of helping others to escape suffering, aiming to relieve the suffering and distress of all people and animals. Administrators with compassion will be able to listen to the problems of teachers and students and are ready to help solve problems or support development effectively. Having compassion also helps create a good working atmosphere and creates a feeling of being a part of the organization [12].

3. *Muditā*; rejoicing when others are doing well and are happy, having a bright and cheerful mind, always having a cheerful and happy attitude towards all beings who are living in normal life, rejoicing when they are doing well and are happy, growing and growing more and more, when seeing them doing good deeds, achieving success and progressing more and more, being happy and joyful, ready to help and support. An executive who has sympathetic joy will be able to inspire and motivate the team to be enthusiastic in working. When there is rejoicing in the success of teachers or

students, it will create motivation to develop oneself and the organization better [13].

4. Upekkhā; being neutral, not happy, not sad when others are in trouble and suffering, and also includes neutrality that will allow one to live in the Dhamma as seen and seen with wisdom, that is, having a mind that is straight and fair like a scale, not biased by love and hate, considering the actions that all beings have done that should have good or bad results that are appropriate for the causes that they have made, ready to judge and act according to the Dhamma, including knowing how to be indifferent and calm, looking when there is no work that should be done because he has taken good responsibility for himself, he should take responsibility for himself or he should receive results that are appropriate for his responsibility. Executives with equanimity will be able to make fair decisions and build trust in the organization. When executives are able to view problems and results impartially, it will help make the administration in educational institutions transparent and reliable. (Suwanna, 2017) [14].

In summary, communication skills using the four divine states of mind are the application of Buddhist principles to communication in order to make policy implementation smooth, effective, and create satisfaction for all parties, which has a positive effect on the development of educational quality in the long term.

V. COMMUNICATION FOR SCHOOL ADMINISTRATION IN THE 21ST CENTURY

Communication for school administrators in the 21st century is a critical skill that requires the ability to connect with staff, students, parents, and the community. Administrators must be able to clearly communicate the school's policies and vision to all stakeholders. In an era of rapid information flow, the use of modern tools and technologies such as social media, email, and video conferencing has made communication more effective, focusing on building a shared understanding of the school's direction and goals. In addition, school administrators need to develop innovative communication skills, which include listening with understanding, assessing situations, and resolving problems quickly. These skills allow administrators to assess situations and adapt to change in a timely manner, whether it is dealing with school conflicts or communicating to manage changes in educational policies.

In addition, emphasizing positive communication, such as praising staff and students, helps to create a good working and learning atmosphere in schools. Open and constructive communication is also an important tool in building partnerships with the community and parents. Administrators should have the skills to build good relationships through transparent and friendly communication. This will help build trust and external support, and promote the development of education that includes many sectors, which is very important in the 21st century that requires progressive and sustainable educational development.

VI. COMMUNICATION SKILLS AND IMPORTANCE TO DRIVE POLICY

Communication skills for policy advocacy are one of the most important skills that leaders need to have in order to

effectively implement policies or ideas. This skill involves the ability to clearly and concisely convey information, ideas, and visions so that listeners or recipients of information have the same understanding. Important related skills include using clear and adapted language according to the audience, using appropriate communication that reaches the target group, and dealing with doubts or resistance that may arise in the policy advocacy process [15].

Effective communication at the leadership level also requires persuasive skills and listening to stakeholders. Communication is not limited to just talking, but also includes listening with understanding so that policies and guidelines can be adjusted according to the environment or feedback received. Valuing the opinions of others creates cooperation between parties and increases the chances of policy success. This listening is part of building trust [16].

In addition, good communication skills will help with change management, which is one of the processes that often accompanies the implementation of new policies. Effective communication helps stakeholders understand the need and goals of the change, reduces concerns and resistance, and facilitates a smooth transition and success in line with the set goals [17].

In summary, communication skills to drive policy include the ability to convey information, ideas, and visions clearly and to the point so that listeners or recipients of information have the same understanding. Important skills involved include leaders who need to use persuasion skills and listening to the opinions of those involved. Communication is not limited to just speaking on one side, but also includes listening with understanding so that policies and guidelines can be adjusted according to the environment or suggestions received. Giving importance to the opinions of others leads to cooperation between different parties.

VII. A PROPOSAL ON COMMUNICATION SKILLS OF SCHOOL ADMINISTRATORS

At this stage, the author would like to summarize the proposals to drive the policy into educational institutions in the 21st century as a guideline for administrators of educational institutions or those involved to use, including:

1. Mettā (Benevolence); using open communication, emphasizing listening to the opinions of personnel at all levels, clearly communicating the vision and goals of the policy, emphasizing the benefits for students and personnel, and using modern communication technology to reach personnel comprehensively, such as internal communication applications.

2. Karuṇā (Empathetic Assistance); providing channels to listen to problems and suggestions from personnel regularly, helping and supporting the development of skills necessary for implementing the new policy, using two-way communication to understand and resolve obstacles in policy implementation.

3. Muditā (Appreciative Joy); providing a system of recognition and rewards for personnel who have outstanding performance in implementing the policy, which promotes sharing of successes and good practices between personnel and agencies, and using social media to disseminate successes and inspire.

4. Upekkhā (Unbiased Leadership); communicating policies and decisions transparently, using data and reasoning, organizing a process for listening to diverse opinions before making important decisions, and use technology to analyze data for fair and effective decision making.

5. Teamwork enhancement; using technology to enhance and improve team collaboration with an emphasis on effective communication.

6. Yoke; using communication skills that can align the organization's vision and goals with the team's performance.

These suggestions will help school administrators effectively use communication skills based on the four divine states of mind to drive school policies in the 21st century successfully.

VIII. CONCLUSION

The conclusion of communication skills of school administrators according to the four divine states of mind in driving policies towards educational institutions in the 21st century is to apply the principles of Dhamma, namely, Mettā (goodwill), Karuṇā (helping), Muditā (rejoicing in the success of others), and Upekkhā (being neutral) to effective management and communication. Administrators with communication skills according to the four divine states of mind will be able to create good relationships between teachers, students, and personnel in educational institutions, help create a friendly working atmosphere that is conducive to learning. Using the principles of Mettā and Karuṇā promotes understanding and inspiring communication, while Muditā helps accept and promote the success of others, and Upekkhā enables administrators to make fair decisions. Applying these skills to drive policies towards educational institutions in the 21st century is therefore preparing schools to adapt to changes and develop sustainably and efficiently.

IX. KNOWLEDGE FROM STUDY

From the above explanation, the author summarizes the knowledge about communication skills of school administrators to drive policies to schools according to the principles of the four divine states as a conceptual diagram as follows:

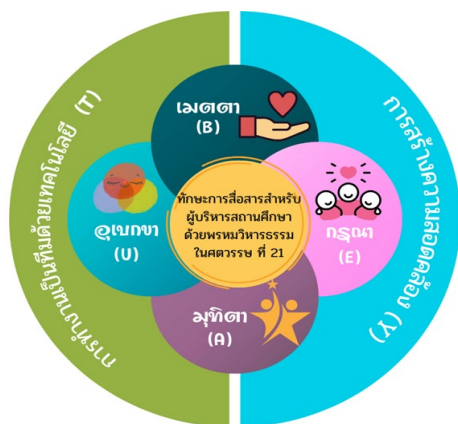


Figure 1 Model of the beauty of communication skills based on the principles of the four divine states of mind, driving the BEAUTY MODEL policy (in Thai)
(Miss Pimchanok Kethom: Author)

Benevolence: Mettā (Loving-kindness)

Empathetic Assistance: Karuṇā (Compassion)

Appreciative Joy: Muditā (Sympathetic joy)

Unbiased Leadership: Upekkhā (Equanimity)

Teamwork enhancement: Increasing teamwork efficiency with technology

Yoke: Creating harmony

It was found that educational administrators who will be able to have communication skills to drive policies to be successful, administrators should adhere to the principles of Brahmavihāra 4 (the four divine states of mind), which consist of: 1) Mettā (Loving-kindness), Karuṇā (Compassion), Muditā (Sympathetic joy), and Upekkhā (Equanimity), and integrate them into communication, namely, communicating with loving-kindness to the recipient, communicating with generosity, communicating with joy, and communicating without bias. In addition, educational administrators must always develop technology to keep up with changes, and use communication skills that can make the organization's vision and goals align with operations effectively.

REFERENCES

- [1] Chitpranee, P. (2020). The Role of Educational Administrators in Transforming Learning in the 21st Century. Educational Journal; Sunan Siphai. (2024). Professional Skills for School Administrators in the 21st Century, Journal of Education and Learning Reviews, 1 (5): (September-October 2024): 13-22.
- [2] Ibid.
- [3] Prakobkiat Imsiri. (2013). Principles of Mass Communication. Pathum Thani: Faculty of Management Science, Valaya Alongkorn Rajabhat University under Royal Patronage, p.37-39.
- [4] Lasswell, H. D. (1948). The structure and function of communication in society. In L. Bryson (Ed.). The communication of ideas (p.62). New York: Harper and Row.
- [5] Somdet Phra Buddhaghosacharya (P. A. Payutto). (2564). Dictionary of Buddhism. Nakhonpathom: Watnyanavesakavan, p.124.
- [6] Buranchai Chongkonlee. (1985). Ethics of administrators. Khon Kaen University: Faculty of Education.
- [7] Phongsak Na Pat. (2006). Dhamma around You. Bangkok: Rama Printing. Academic Promotion Center Publisher.
- [8] Phra Maha Mongkol Sarin, et al. (2013). Administration in line with Buddhism. Journal of Educational Administration, Srinakharinwirot University, pp. 84-88.
- [9] Phongsak Na Pat. (2006), Ibid.
- [10] Kit Nirantapanich. (1982). From the Heart to Teachers and General Administrators. Bangkok: Press Media Company Limited, p.96.
- [11] Mettananda, A. (2018). Metta as a Leadership Quality in Educational Administration. Educational Leadership Review.
- [12] Chaiyarak, S. (2019). The Role of Compassionate Leadership in Educational Settings. Journal of Educational Management.
- [13] Ratanakul, P. (2020). Mudita in Educational Leadership: Celebrating Successes Together. Journal of Educational Psychology.

- [14] Suwanna, K. (2017). Upekkha: Neutrality in Educational Decision-Making. *Journal of Educational Research*.
- [15] Ruben, B. D. (2019). *Communication theory and practice: Leadership, communication, and social influence in organizations*. Routledge.
- [16] Covey, S. R., & Merrill, R. R. (2020). *The speed of trust: The one thing that changes everything*. Simon and Schuster.
- [17] Kotter, J. P. (2012). *Leading change*. Harvard Business Review Press.