

# Buddhism and Thai Education

**Phramaha Werawich Sattaram**

Faculty of Education, Mahachulalongkornrajavidyalaya University, Thailand

E-mail: Satta198023@gmail.com

## ABSTRACT

*Thai society today are facing problems in morality, ethics and desirable values, which are extremely important factors for living in a society together to bring peace and tranquility but from the condition of Thai economy and society facing change both from globalization. The advancement of technology, especially in communication causing the Thai society to not stand still change all the time, resulting in the values of the people in society to change in a more materialistic way Thai people have competitive values, changing from simple social conditions with understanding, sympathy, generosity, becoming a society with unwelcome behavior desire to compete for good and to be unkind and result in moral and ethical deterioration. As a result, it is a social problem, including poverty family problems difference of thought political problems, economic problems, crime, as they appear in the media until it may make Thai people, especially Buddhists, keep away from the temple, forget about the culture, traditions and way of life that have long been associated with temples and Buddhism. A variety of knowledge and intellects born from temples or people who have been ordained in temples. It can be said that the Thai people and the temple are so bound together that it is difficult to separate them. Like the words "Boworn", "houses, temples, schools", learning, culture and traditions from birth to death. All of them are related to each other until they become like the same thing or something that is inevitably close to Thai life.*

## Keywords

Buddhism, Thai Education, Culture and Traditions

## INTRODUCTION

Since the tertiary council where Phra Moggalli son of Thera was the chairman with King Asoka the Great as a Buddhist. They were patronized by false blessings and were ordained in religion so much that the diocese caused chaos. After completing the payment Ashoka the Great had an order according to the request of Phra Moggalli, the Thera's son, to send monks to propagate Buddhism in all 9 different territories together, and line 8 Bring Buddhism to propagate to the land of Suvarnabhumi which is believed to be a river basin in the south central region of Thailand (Sathien Phothinandha, 183). After Thailand has acquired the culture of Buddhism in addition to learning both Thai and Pali languages to inherit the teachings of the Buddhism. The invented Thai alphabet also references vowels, consonants and orthography based on the Pali language, Sanskrit and Khmer languages are based. However, the study in the ancient times because the country has not yet developed much material and transportation. Most of the people who will have knowledge of the language must be the children of her grandchildren or courtiers in the palace fence only. A rural villager can obtain knowledge only by being a man and having been ordained in a Buddhist temple only. It can be seen that the sages in the old age of Thailand all studied from temples. The first royal school that was a school for the people was a temple school. That is Wat Mahanaparam School. Until now, there is still a famous temple school as a source of youth production of the nation to have knowledge and ability to develop the country a lot including Sunday Buddhist schools in various temples. It is an indication that Buddhism and Thai education are closely related to the culture and traditions of Thai people.

## II. HISTORY OF BUDDHISM

After completing the Tertiary Council (Sathien Bodhinanda, 183), the Thera Moggalliputta knew in the future that in the future, Buddhism will not flourish in the Indian subcontinent, but will settle in other countries. Therefore, asked the royal power of King Asoka to send the monks to bring Buddhism to shake and teach in other countries and regions. The names of the ambassadors appearing in the Pakorn Pali are as follows: [1]

1. Phra Massachtika group went to propagate the religion in Kashmir and Gandhara. Today is the territory of northwestern India, up to parts of Afghanistan.

2. The Maha Deva group went to propagate the religion at Mahisanamonthon. Today is the region of Mysore and the territories of Khotawaree River in the south of India

3. Phra Dhammarakkhita group to propagate religion at Vanavasi country, namely the northern Kanara region in the southwestern part of India in the palace. At that time, 500 Buddhist temples arose in that land.

4. Phra Dhammarakhit group, this person is a Greek national and seems to be the first foreigner to be ordained in Buddhism has gone to propagate the religion in the countryside, it is assumed that it is in the north sea of Bombay in the present.

5. Phra Maha Dhammarakhit group propagating religion in Maharat. It is now a territory in the northeast, away from Bombay.

6. Phra Maharakkit group to propagate religion at the Ionian country, including the region of the Western Greek nations in Central Asia over Iran, continuing up to Turkistan.

7. Phra Majjhima and other 4 Maha Thera, namely Phra Kassapa Kottara, Phra Munkadeva, Thandphissara Buddha

Statue, and Phra Theva, totaled 5 monks to propagate the religion in the region, Himalayan mountains.

8. Phra Sona and Phra Uttara group to propagate religion in the land of Suvarnabhumi. For this Suvarnabhumi archaeologists have divided the consensus into 4 groups, one of which is a small province in southeast India. One of them is the islands of Java, Sumatra. One of them is the southern part of Burma, and one of them is the land of the south Chao Phraya River basin of Thailand. The latter two's resolutions are more for but now the weight seems to be leaning towards Suvarnabhumi is the southern part of the Chao Phraya River basin.

9. Phra Mahindra group went to propagate religion at Lanka Island during the reign of King Devanampiyatissa, the ruler of the land of Lakka And Phra Mahindra led Phrachao Devanampiyatissa to believe in Buddhism, successfully settling in the religion firmly in that country until today.

After Thailand has received a culture of Buddhism, in addition to learning both Thai and Pali languages to inherit the principles of Buddhism. The invented Thai alphabet also references vowels, consonants and orthography based on the Pali language. Sanskrit and Khmer languages are based. But the study in the ancient times because the country has not yet developed much material and transportation. Most of the people who will have knowledge of the language must be the children of her grandchildren or courtiers in the palace fence only. A rural villager can obtain knowledge only by being a man and having been ordained in a Buddhist temple only. It can be seen that the sages in the old age of Thailand all studied from temples. Thai people, we study at the temple is the teacher teaching the disciples of the temple by starting to teach with Namō Kor Khor Kor Ka, teaching numbers, learning to count, learning to add, subtract, multiply, divide, and then teach them to pray. When he was ordained, he taught the Khmer language, Pali language, and religious Dharma, teach sermons depending on how much the monks of the temple have knowledge teaching has no time for sure. Depending on the mood of the teacher, sometimes they teach after in the morning. Sometimes he taught after he had remembered the temple during the day that night teach only to pray or recite the subjects learned during the day in general no teaching write a book together because in ancient times no electricity as in the present. Some days they teach, some days they don't, because the teacher was addicted to some invitations or go on some places.

Because of the teaching only at the temple, for this reason, the students and the students who study there are all males. The girls did not go to school. I can only stay at home, help my parents, take care of my sister, cook rice, traditional food. As for learning equipment in ancient times, there were blackboards, white pencils and rulers. The blackboard was a wooden board with a width of more than 2 cubits long, and a thickness of 2, more compact than the front side used for writing, planing the frog until clean and then smeared with soot, boiled with rice water or cooked rice. The stone pencil used to write on the blackboard is white clay with yellow from Kanchanaburi a long wooden ruler the size of a blackboard.

There are 5 books to read, namely Kor Ka Subintha Kuman Elementary, Mala Elementary, Chinda Manee Elementary, Volume 1, Jinda Manee Elementary, Volume 2.

There are also many books that are used to read and play to be different. Mongkut, Sangthong, Khaki, Phraya Chattan, Sawatdiraksa and Prapamat, etc.

I can read and write fluently. I learned to do numbers take a slate written with chalk, slate, such as a wooden board that is lovingly mixed with konjac is the ashes from dried banana leaves or the ashes of cloth. The chalk used for writing. It is a puffed pencil that dissolves in water and then forms it into a stick thumb size. This is the first grade of learning. As for the higher class, they use Thai notebooks and ink pens as learning tools. Thai book is a book made of Khoi paper which we have used in Thailand since ancient times, hundreds of years ago. The pen is made of bamboo, sharpened to round resembling a pencil or porcupine. Then, cut the ends into joints, make a chute for the ink to flow. Sometimes they use a horseshoe crab tail or feathers and feathers to make a pen ink using black ink. The same way that Jake ink is used to write lottery tickets. Learning this book, it is a study to be able to read and write only when able to read and write [2].

### III. THAILAND FIRST TEMPLE SCHOOL

During the reign of King Chulalongkorn, his Majesty had a request to establish several schools, but most of them were schools for royal families or children of government officials. Therefore, he has graciously give the Lord your medicine Prince Disvara Kumar set up a royal school in order for the children of the people to study in the year 1884, a school was set up to study Pratumnak Suankularb, the Royal School for the people, in many temples in Bangkok. In important cities, therefore, the first royal school for the people was born in Bangkok, this is at Mahahannaparam Temple, Tanao Road, Sao Chingcha Sub-district, Phra Nakhon District, the first royal school for the people, which is "Wat Mahannapharam School" or "Wat Mahan School" by teaching in kindergarten to co-educational level. (Thai tradition like to send children to be disciples of monks at the temple setting up a school in the temple. Therefore, instilling in the people to send their children come to study without disdain for school).

### IV. HISTORY OF WAT MAHANNAPARAM SCHOOL

During the reign of King Chulalongkorn has a royal wish to establish several schools, but most of them are schools for royals or children of government officials. Therefore, His Highness Give the Lord your medicine Prince Disvara Kumar set up a royal school for the children of the people to study in the year 1884, the royal school for the people to study first established in Mahanparam Temple located in the temple because living at a temple or a temple pavilion in order to save the state budget. It's been a long time since the tradition of Thai people to have their children go to school in temples.

When the first school for citizens was established Rumors appearing that the authorities wanted children to join the military caused fear among the people that they did not dare to send their children to school. Such rumors led His Majesty King Chulalongkorn to have a royal command that it was not true. If the government wants soldiers, there is no need to set up a school because people can already be recruited to become soldiers.

Wat Mahan School, the former place of study, gave the prayer hall, Faculty 1 of the temple as the place of study.

Later moved to the building next to the bell tower on the side of the chapel. This building has deteriorated. Phra Wisut Sophon (Bodhi), the abbot at the time, moved to the front of the vihar in the south of the pavilion into a single-storey building with a raised platform, galvanized roof.

On November 27, 1937, Phra Nakhon Province was transferred to be under the Bangkok Metropolitan Administration and changed its name to Municipal School 22 (Wat Mahan).

In 1940, a new school building was built by demolishing the old building and expanding to a medium-sized school with a total of 8 classrooms.

Year 1964, the Bangkok municipality had to demolish the old building and build a new one and used until now

Year 1974, the 3-storey building was expanded to the east side.

In 1983, the 3-storey building was expanded to the west side. It's the way you see it today.

Year 2013 Her Royal Highness Princess Maha Chakri Sirindhorn His Highness accepted the Wat Mahan School. under the royal patronage and has a current order to change the name of Wat Mahan School to "Wat Mahanparam School" as originally on July 5, 2013, Bangkok was announced regarding the division of government within the agency and the determination of the authority of the Bangkok Metropolitan Administration (No. 84) to announce the name of the school from the original Wat Mahan School is a "Wat Mahanparam School" [3].

## VI. HOUSE-TEMPLE-SCHOOL

The way of life of Thai people is related to the main institutions in Thai society such as houses, temples, schools, which are related to people. Thailand from birth to death and had a great influence on the concepts, beliefs, and values of Thai people, thus resulting in the concept of participation in houses, temples, schools, which are the main institutions in Thai society. To solve problems in the community by mobilizing all 3 institutions as civil society processes that have the power to develop sustainable communities. Therefore, houses, temples, and schools are important mechanisms for development and build a strong community as both spiritual capital and cultural capital in the community. The research found that participation of houses, temples, schools can build immunity for children and youth in the community. Like the "Bowon Santisuk" [4] project, it is a project initiated by Wat Sawang Banthoeng and the monks in Mae Sa Sub-district based on the desired idea to build connections in the community not cause conflict to have peace in the community which has research that found that the method of applying the Dharma principles in Buddhism (Buddhist peaceful means) will make the community understand. By relying on good wishes for each other, both physically, verbally, mentally, and well-behaved have the same opinion and support what is scarce. They can live together happily. There is also a research finding that houses, temples, and schools play an important role in solving youth problems in the community, such as drug problems, behavior problems, and game addiction, pray, practicing meditation, preaching on Dharma, discussing Dharma, answering Dharma problems by changing the venue from the temple to the house of Faith Kin Yom in Mae Sa Sub-district, who are ready to

host each time. From the past performance, there are more worshipers and youngsters participating in the activities a lot every year by participation of both the public and private sectors, agencies, communities, houses, temples, schools (Baworn) and the results are clearly visible to the public. It is also an important part to increase the potential of personnel, both monks and lay people to create more volunteers in the work, emphasizing coordination between houses, temples and communities. [5]

## CONCLUSION

Education of Thailand is closely related to Buddhism that is in the system in the form of schools. In ancient times, schools were popularly named by the name of the temple in the preceding name, such as Wat Mahanparam School, Wat Rakhang Kositaram School, Wat Phra Chetuphon School, etc., including learning through various cultural traditions. All are related to Buddhism, such as Loi Krathong tradition, Devorohana offering ceremony, housewarming ceremony, Songkran tradition, because these are considered as inheriting local knowledge and wisdom as a form of education until becoming "Boworn" houses, temples, schools have long been the way of life of Thai people. It cannot be denied that education and Buddhism have been synonymous with Thais since ancient times and it will be like this for generations to come.

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