

# AUM: Buddhist Teaching Methods of Moral Teachers in the VUCA World

Phramaha Worawut Thitsilo

Faculty of Education, Mahachulalongkornrajavidyalaya University, Thailand

E-mail: drummer428ru@hotmail.com

## ABSTRACT

*This academic article is about Buddhist Teaching Methods of Moral Teachers in the VUCA World. There are many ethical problems that arise with both adults and children. Problems related to children or youth of the nation, which is a problem with behavior is declining morals and ethics and under the changing situation of the world society, VUCA World (short for V: Volatility, U: Uncertainty, C: Complexity, and A: Ambiguity) is a volatile, uncertain, complex change. No one could predict what would happen as well as changes in various conditions in the development of Thailand. As a result, the country's development needs to review the context and various factors. Buddhist Teaching Methods of Moral Teachers in the VUCA World is one of the tools for improving the quality of education. The role of the monks, in addition to being a moral and ethical educator, a spiritual leader, which is generally a missionary, the main mission that the monks must do is educational management and educational services for the villagers, both for the education of monks and novices for the children of the villagers who came to study and general villagers too education management must be in order to develop Thai people to be human beings who are complete in terms of body, mind, intellect, knowledge and morality, ethics and culture of life, able to live happily with others is "AUM" consisting of A = Active Learning Active, Learning process is used to manage learning, U = Upgrade; it must be upgraded. There is an improvement in teaching and learning to keep up with the modern world in the era of VUCA World and M= Moral, inserting morality in learning management.*

## Keywords

Buddhist Teaching Method, Moral Teachers, VUCA world

## I. INTRODUCTION

In Thai society in modern times, there are many ethical problems that arise with both adults and children. Problems related to children or youth of the nation, which is a problem with behaviour is declining morals and ethics being an obstacle to progress, obstructing any development that should occur. For one thing, society, economy and other environments change very quickly causing many problems. The problems mentioned above are of interest. Problems with "adolescents" or "youths" because youths are an important source of power for the nation and adolescents themselves increasingly abandon morals and cultures. Their behaviour and expressions are contrary to the morals and ethics of the nation as well as misbehaviour and violation of school discipline. In general, the behaviour of adolescence is of great interest to parents, teachers and those involved in upbringing. In terms of growth both physically, mentally, emotionally, socially and intellectually, children of this age have problems with adjustment more than other children. [1]

Developing students and youths to have knowledge and ethics starting from their youth give importance to create a suitable environment, a warm family and an educational institution that cares for children close by cultivating up-to-the-world knowledge and good values of Thai culture promoting the role of Sangha to participate in education management. Schools and families must work closely together as well as supporting the practice of dharma and peace of mind coupled with the acceleration of reform Education and learning processes in all forms and directions will sway young minds away from the temptation avoid pornography premature sexual masturbation. The dangers and

dangers of drugs must be developed according to the nature of the student age and mental readiness by teaching Buddhist principles that can be applied in daily life without against nature. [2]

Phra Ratchavaramuni (Prayut Payutto) said that the role of the monks, in addition to being a moral and ethical educator, a spiritual leader, which is generally a missionary, the main mission that the monks must do is educational management and educational services for the villagers, both in terms of the education of monks and novices for the children of villagers who come to study and general villagers too, a monk besides having to do his duty of studying and gaining knowledge, at the same time teaches others as well. In other words, they are both learners and teachers or educators and recipients' study at the same time. The temple is a place for studying with the monks as the person who transfers arts and sciences according to what he has studied to the villagers and according to the necessities of people in the society at that time, it can be said that it is a real welfare education, not focusing on profits. It is a free education management. [3]

This article will present Buddhist Teaching Methods of Moral Monks in the VUCA World to guide the roles of moral monks in developing morality, ethics, and involved people in further teaching and learning. The topics consisted of: 1) Buddhist Teaching Methods of Moral Monk Teachers 2) Teaching Management of Moral Monk Teachers in Schools 3) Buddhist Teaching Methods of Moral Monk Teachers in the VUCA World.

## II. BUDDHIST TEACHING METHODS OF MONKS TEACH MORALITY

Phramaha Adisorn Thirasilo mentioned the principles that the Buddha attained enlightenment as teachings, indeed, which exists in nature. He is only the discoverer. Then bring it to reveal that the principle is that these truths may exist naturally, not disappear anywhere, they are true all the time. All of these truths, this is the true truth because there are 3 objectives in teaching as follows: 1) to teach the listeners what they should know and see, meaning what he knew and saw when he saw that it was not necessary for the person listener or learner. He would not teach that, but would teach only as needed, like parents, even with great wealth, but will give wealth to the child accordingly, appropriate to age and necessity only; 2) His Highness showed reasons that the listeners would be able to follow and see for themselves. Teaching that is not too difficult and not too easy that you don't have to think about it; 3) He taught the listeners to receive the results of teaching in practice, able to make the practitioner as appropriate to the power of their practice, emphasizing the practice of his teachings. The benefit of the practitioner is to worship him greatly as who said to Ananda that "Sacrificing the Tathāgata with fragrant flowers is not worship at all," but whoever practices the Dhamma is fit for the Dhamma that person is known as worshipping the Tathāgata. In teaching the Dhamma for the Buddha, he had seen the level human intelligence that there are 4 therefore, they must teach the Dhamma as appropriate to each person's intellect, with the listener's consideration in mind. There are generally two teaching principles: 3.1) Regarding the learners, the king would teach the Dhamma that was suitable for the person's morals or type of person. In addition, he took into account the readiness that there was a degree of maturity of organic knowledge. This will be considered on a case-by-case basis. When the time is right, what manner should be taught? 3.2) Regarding teaching in this regard, he would first create persuasions and then draw them into. Later, His Highness would begin a conversation with the visitor on the subject he already understood or was interested in. At that time, he also taught the monks who practiced the Dhamma that: 1) should set in mind before preaching the Dhammakathā, etc., not cut in order, not cut short, to cut off the facts, 2) Teacher will teach the Dhamma by referring to the cause, meaning to clarify by giving reasons to show understanding. Examples are given for comparison, 3) Teacher will teach the Dhamma based on compassion, aiming to teach the Dhamma with a compassionate mind, hoping to be kind to others, 4) Teacher will not teach the Dhamma because he sees a mischief, and 5) Teacher will not show the Dhamma that affects oneself and others. [4]

Did Buddha's teaching his own characteristics preach Dhamma? He's teaching in the midst of the growth of many other religions in those days. The methods are as follows: 1) Teaching by the Ekaṇsa Method, i.e. His Highness unilaterally affirmed such that good deeds result in happiness; evil deeds result in suffering. Unwholesome things should be discarded, 2) He teaches in the manner of the patrician, that is, he first asks questions and then teaches, 3) He teaches in the virtuous manner by separating the issues clearly, for example, the story that he showed to Abhaya Rajakumara; will put the problem on hold. He didn't prophesy. He still

hasn't answered that matter because he saw that it was useless or that it was not yet time. [5]

Phra Dhammapitaka (P.A. Payutto) got these stories; the Buddhist way of teaching of the Buddha is as follows: 1. Method of teaching in metaphor means a method of teaching by describing content in comparison with people, animals or things for students to understand and visualize, conceptualization is simple, clear and realistic, using descriptive methods to explain abstract content or difficult-to-understand topics, comparing with what students will understand and can be seen as concrete in the comparison of metaphors, must select examples of objects to be brought, comparing metaphors that are clear and match the content; 2) Question and answer (Pujja-Visajjana) teaching means a teaching method that uses questions and answers between teachers and students, with teachers asking questions students answer or students ask questions. The students responded because in this Q&A, the instructor will not answer the questions himself; 3) Dhammasākacchā teaching method means a teaching method in which the teacher presents a problematic situation, of the practice of precepts or lack of principles having students discuss until they come to a conclusion about Dhamma knowledge with the nature of the conversation is as follows:

3.1 Discussion on Dhamma topics among students until the students can summarize the principles.

3.2 Questioning between students and students, students and teachers. The students are the questioning party or the answering party alternately or students and teachers take turns asking and answering until the students can summarize the doctrine.

3.3 Set up representatives to ask questions between the two students until the principles can be summarized. [6]

It was found that it was a result of the emphasis on Buddhist teaching methods of monks teaching moral content. It can be concluded that Buddhist teaching methods is the teaching principle of the Buddha that he had thought. There are 2 things related to teaching: 1) To teach enlightenment on what one should know and see; 2) Teach the listeners to receive the results of teaching in practice, in which these three principles of teaching were merciful to teach the disciples to enlighten and follow in order for these disciples to continue to practice and apply.

## III. TEACHING MANAGEMENT OF MORAL TEACHERS IN EDUCATIONAL INSTITUTIONS

In teaching and learning management for students in schools absolutely, necessary emphasis must be placed on both knowledge and practice for students to be able to apply in their daily lives.

The Religious Affairs Department has proposed guidelines for teaching and learning at the secondary level as follows: 1) The essence of learning must be age-appropriate and use appropriate teaching methods; 2) Teaching must be reasonable, support for the benefit or harm of the practice. 3. Regular practice is essential. The teacher is a good example and an ethical leader must be done at all times. [7]

Phra Dhammapitaka (P.A. Payutto) mentioned the Buddhist way of teaching of the Buddha that teaching to learners. If analysing according to the teaching methods of the Buddha, there are many ways, but it can be observed.

There are 4 types that he uses on a regular basis: 1) Dhammasākacchā or conversation; this method was applied to those who did not believe, don't believe in Buddhism before the Buddha will ask questions leading the conversation to an understanding of the Dhamma and gaining faith in the Dhamma, and also encouraged the disciples to pay attention to this method, that is, to have a conversation. 2) Descriptive style; this type of teaching method is broad that His Highness will use with many people who have a basic knowledge and understanding of the Dhamma principles, and veneration is already the basis and this is the way. It's amazing that listeners of the Buddha's Dhamma will feel like he's speaking directly to them or those who inquire to compare with the teachings of the people or ask to repress and suppress poverty. This method of teaching is a method that is popular with Buddhist companies for the clergy, namely, monks, nuns and novices. A novice by reason of misconduct amongst the Saṅgha when the Buddha knowing this, told a meeting of the Saṅgha to clarify the damage, bad consequences describe the benefits of good behaviour and then preached a sermon suitable for that subject Then the precepts were established by the opinion of the monks and accepted that it was good. [8].

Boonchom Srisa-at mentioned about the guideline for choosing teaching methods that there are various elements that should be considered as follows: 1) The selection of teaching methods must be consistent with the purpose of the lesson; 2) The selection of teaching methods must be consistent with the nature of content to be taught; 3) Some teaching methods are not applicable to all levels of learners. Some teaching methods can be used only for children of one age but cannot be used for children of another age; 4) In each method, Teacher must be given enough time for the content, the number of times, and for how long, whether the time period is sufficient for teaching in that way or not must be carefully considered; 5) Location is one element that needs special consideration, some teaching methods is necessary to arrange the classroom conditions, tables and chairs appropriately, for example, learning-centered method, group discussion method, pair learning method, etc. Each method must have a different classroom arrangement. Do you want it? 6) How many students are there?, and whether the number of students is suitable for the method used or not.

It can be concluded that teaching and learning in Buddhism aims to make learners aware, see truth in that lesson and be able to build faith to be satisfied to follow without compulsion, that is, it is a form of teaching as follows: 1) Demonstrating, 2) Leading, 3) Teaching, and 4) evaluation summary.

#### **IV. BUDDHIST TEACHING METHODS OF BUDDHIST MONKS TEACH MORALITY IN THE WORLD OF THE VUCA ERA**

In Buddhism, human life of us have to face suffering in various problems and the solution is to know how to develop intelligence to lead to solving that problem. Wisdom training is required. When wisdom knows what it really is Phra Thepvedi summarized the Buddha's teaching techniques concerning teaching to the solution as follows: 1. Wisdom is something created within the learner's body. 2. The teacher acts as an ally helping guide learning. 3. Methods of teaching, tricks and methods as a medium or as an instrument for

teaching and learning. 4. Freedom of thought is an important tool in building intelligence. [10]

Metaphor teaching method refers to a method of teaching by describe content compared to people, animals or objects for students to understand and visualize, create concepts more easily and clearly, methods of describing abstract or difficult-to-understand contents, compared with what students will understand and see in concrete comparisons, metaphors must select examples of objects to be compared, metaphors that are clear and consistent with the content and meet the objectives of the exam in that subject as much as possible. [11]

Question and answer (Pujja-Visajjana) teaching method refers to a teaching method that uses question-answer between teachers and students by the teacher students answer or students ask questions. Students are the answer because in this Q&A, the teacher will not answer the question himself but to provoke or encourage having students help each other to answer is a way for students to develop wisdom in themselves, to think, to act, to solve problems. [12]

Dhamma teaching methods; in the 30<sup>th</sup> auspicious Sutta, it is said that "Kalena Dhammasākacchā" means discussing the Dhamma at an extremely auspicious time. Discussion of problems; searching for reasons, inventing, opposing or conforming to catechism. Academic debate; interrogation and problem solving are explained as follows: Dhammasākacchā teaching method refers to a teaching method in which the teacher presents the problematic situation of the practice of precepts or lack of principles having the students discuss until they reach a conclusion about Dhamma knowledge in a conversational manner, of discussions on Dhamma topics among students until the students can summarize the principles questioning between students and students and teachers in which students ask questions or answer alternately, or students and teachers take turns asking and answering until the students can conclude the principles. Representatives are set up to interrogate between the two students until the principles are summarized. This method of teaching is suitable for students with the floor, some knowledge in the content, and want to find more clarity in the content. This method works well with small number of students and have the ability to use language, asking questions, responding, expressing opinions, discussing, explaining reasonably well. [13]

The Four Noble Truths Teaching Method means there are steps in organizing activities. There are 4 steps to teaching and learning as follows: 1) Dukkha; Problem determination step or at the point of suffering, the teacher helps the students to look at the problem themselves, carefully trying to determine the scope of the problem and the students must be able to think and solve; 2) The hypothesis stage or at the Samudaya level, teachers help students to consider themselves the cause of the problem raised in the step. What's that? Teachers help students understand that to solve any problem, it must be eliminated or extinguished at the source or solve those problems, and the teacher helped the students think about what could be done to solve the cause, that is, define what you have done one item at a time; 3) Nirodha; the experimental and data collection stage or Nirodha stage, the stage of making it known; Teachers must teach students have done or conducted self-experimentation on various topics which was set forth in step 2, item c., and

when experimenting with any results, the results of each experiment must be recorded, also known as information for consideration in the next step; 4) Magga; Data analysis and conclusion stage or the path. From many experiments, there will be obvious results. Some results indicate and saw that solving some problems but not so clear. The correct result indicated that problem solved for sure, and has reached its goal having obtained the guidelines or practices that we need, these mean that we must analyse and compare the information recorded in step 3 some item until it becomes clear, how to solve the problem given in step: (1) was successful, and (2) from the said analysis, will show that what can actually solve the problem, then summarize the action that results in items or systematically or as a guideline for action and action or comply fully with that guideline generally. [14]

Pañcakhanda teaching method means using the principle of clinging and clinging to the five aggregates, which are form, feeling, perception, formation and consciousness, which have 5 stages: (1) Rupa; the determination and presentation stage of stimuli (form stage), where the teacher defines the stimuli as being perceived; then the emotion is a situation in many situations; (2) Vedanā; Perception (Development stage); the teacher controls the touch so that the students can experience it through the six senses so that they are truly touched by the channels of perception and using cognitive teaching questions; (3) Saññā; Reasoning analysis and sentiment synthesis stage (Contract stage). Teacher asks questions to make students think differently “What happened?” who did what, where, when, and what was the result?, using questions so that students can sum up the basic feelings that arise in their minds, goodness, evil, decency, what should be done and what should not be done; to induce goodness or righteous feelings into one’s heart. It is a question for students to answer by take into account the eyes themselves as the location. [15]

The teachings of the monks teach morality in the world of the VUCA era need to develop education with goals to create educational opportunities by giving everyone the opportunity to access education, all genders, ages, groups, and occupations, all levels of education in many forms, both in the education system and outside the educational system as education grows, so does economic growth develop society to progress the country moves towards sustainability developing human resources to have the quality of knowledge, virtue, and life skills. The country’s population needs quality education to support social changes and respond to the needs of the development of Thailand, education and human capital building.

The development of teaching and learning amid the global trend of the VUCA era because it will help fill the loopholes from the effects that may occur in the movement of the VUCA current as follows: V (Volatility) is a volatility, a rapid change, unpredictable vulnerabilities from this effect can be prevented by knowing how to follow the news, media literacy and knowing how to adapt, U (Uncertainty) is uncertainty, difficult to decide vulnerabilities from this effect can be filled with critical thinking, C (Complexity) is the growing complexity of the system. Vulnerabilities from this effect can be addressed by leveraging innovation and technology to make work easier being unclear ambiguity. The

outcome cannot be clearly predicted. We can bridge these gaps by knowing how to communicate, being smart at communication, and knowing how to work collaboratively. [16]

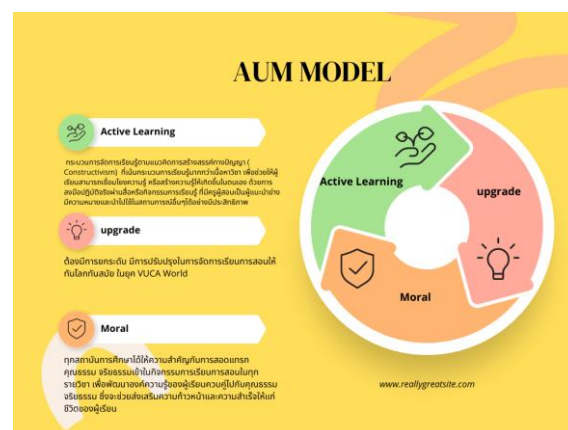
## CONCLUSION

In the Buddhist teaching methods of the monks teaching morality in the world of the VUCA world, teachers must have knowledge, understanding and can keep up with the ever-changing world situation, see the world up to date Especially in the VUCA World era, teachers must know the integration of Buddhist principles, to be applied in accordance with the context of the educational institution to refine the mind and change behaviour, cultivate human actions in a good way. The components can be summarized as follows: “AUM MODEL” as follows:

A = Active Learning; use the Active Learning process to manage learning.

U = Upgrade; needs to be upgraded. There is an improvement in teaching and learning to keep up with the modern world in the VUCA World era.

M = Moral incorporate morality in learning management as in Figure 1.



**Figure 1** AUM Buddhist teaching methods of moral preachers in the VUCA World.

**Source:** Phramaha Worawut Thitasilo

## REFERENCES

- [1] Duangduean Panthumawin, Ethics of Thai Youth, (Bangkok: National Research Council of Thailand, 1977), page 1.
- [2] Phra Manit Chotidhammo (Akkachat), a study of problems and methods for solving operational problems of monks teaching morality, (Office of Mahachulalongkornrajavidyalaya University, 2009), page 3.
- [3] Rajavaramuni (Prayut Payutto), Education of the Sangha: Problems Awaiting Solution, (Bangkok: Komolkeemthong Foundation Publishing House, 1986), page 2.
- [4] A.III. (Eng)184.
- [5] Dhi.III (Thai) 11/312/291.
- [6] Phra Dhammapitaka (P.A. Payutto), Buddhist teachings of the Buddha, (Bangkok: Dhammasapa, 2003), pp. 35-50.



- [7] Religious Affairs Department, principles and methods of organizing ethical education and ethical topics for use in training Students, (Bangkok: Religious Printing House, 1998), page 20.
- [8] Phra Dhammapitaka (P.A. Payutto), Buddhist methods of teaching, (Bangkok: Buddhaddhamma Foundation, 1998), page 13.
- [9] Boonchom Srisa-at, Teaching Development, (Bangkok: Suweeriyasan Printing House, 2004), page 4.
- [10] Phra Thepvedi (Wanna Sutiwichit), "Buddhist Teaching Methods", (Nakhon Pathom: Promotion and Training Center National Agriculture, 1997), page 37.
- [11] Sukon Sinthaphanon, The Ultimate Method of Teaching Social Studies, Religion and Culture, Leading to the Chapter of Learning Management for New Era Teachers, 2007, page 192.
- [12] Phra Dhammapitaka (P.A. Payutto). "Buddhist teachings". (Bangkok: Dhammasapa Printing House, 2003), page 35.
- [13] Ramsamorn Yusathaporn, Teaching Techniques and Methods in Elementary Level, (Bangkok: Chulalongkorn University Printing Press, 1995), page 50.
- [14] Dhi.III (Thai) 11/354/278
- [15] Naowanit Chaiman, Buddhism for Student Development, (Bangkok: Chulalongkorn University Press, 2005), page 35.
- [16] Plook Teacher. (2019, 15 October). "Promotion of Thai Education to Cope with the VUCA World" Retrieved on 15 April 2020 from [www.trueplookpanya.com/blog/content/76134/-blog-teaartedu-teaart.\(2003\),page 35](http://www.trueplookpanya.com/blog/content/76134/-blog-teaartedu-teaart.(2003),page 35).