CHAPTER  I

INTRODUCTION

People all over the world who are interested in Buddhism and keep in touch with its news and activities must have heard of the Buddha Jayanti celebrations held a few years ago in all Buddhist countries, including India, Thailand and Japan. It was in 1957 or, according to the reckoning of some Buddhist countries, in 1956, that Buddhism, as founded by Goutama the Buddha, had completed its 2,500th year of existence. The Buddhist tradition, especially of the Theravada or Southern School such as now prevails in Burma, Ceylon, Cambodia, Laos and Thailand, has it that on the completion of 2,500 years from its foundation, Buddhism would undergo a great revival, resulting in its all-round progress, in both the fields of study and practice. Buddhists throughout the world, therefore, commemorated the occasion in 1956-57 by various kinds of activities such as meetings, symposiums, exhibitions and the publication of Buddhist texts and literature.

As to whether or not the tradition mentioned above has nay truth behind it, the future alone will testify. However, judging from news received from all corners of the globe, it is no exaggeration to say that mankind is taking an ever-increasing interest in Buddhism. As a matter of fact, since the end of the Second World War interest in Buddhism as evinced by people in Europe, America and Australia has reached a scale unheard of before. Any casual perusal of journals on Buddhism in any of these continents will convince the readers of this statement. It is a matter worth noticing that after the end of the First World War also, Buddhism made great headway in Europe and elsewhere. This phenomenon can perhaps be best explained by the fact that mankind's spiritual thirst is more sharpened by calamities like war, and that in times of distress mankind realizes truth better.
Thailand is perhaps the only country in the world where the king is constitutionally stipulated to be a Buddhist and the upholder of the faith. For centuries Buddhism has established itself in Thailand has enriched the lives of the Thais in all their aspects. Indeed, without Buddhism, Thailand would not be what it is today. Owing to the tremendous influence Buddhism exerts on the lives of its people, Thailand is called by many foreigners “The Land of Yellow Robes”, for yellow robes are the garments of Buddhist monks. In view of the increasing interest the world is taking in Buddhism and in view of the fact that Thailand is one of the countries where Buddhism still exists as a living force it will not, perhaps, be out of place to know something of the story of how this great faith reached that country.

Different opinions exist about when, exactly, Buddhism reached that part of the world now officially known as Thailand. Some scholars say that Buddhism was introduced to Thailand during the reign of Asoka, the great Indian emperor who sent Buddhist missionaries to various parts of the then known world. Others are of the view that Thailand received Buddhism much later. Judging from archaeological finds and other historical evidence, however, it is safe to say that Buddhism first reached Thailand when the country was inhabited by a racial stock of people known as the Mon-Khmer who the had their capital, Dvaravati, at a city now know as Nakon Pathom (Sanskrit: Nagara Prathama), about 50 kilometers to the west of Bangkok. The great pagoda at Nakon Pathom, Phra Pathom Chedi (Prathama cetiya), and other historical findings in other parts of the country testify to this fact as well as to the fact that Buddhism, in its varied forms, reached Thailand at four different periods, namely:
I. Theravada or Southern Buddhism

II. Mahayana or Northern Buddhism

III. Burma (Pagan) Buddhism

IV. Ceylon (Lankavamsa) Buddhism

We shall now proceed to study Theravada or Southern Buddhism in detail.

1.1 THERAVADA OR SOUTHERN BUDDHISM

The first form of Buddhism introduced to Thailand was that of Theravada (The Doctrine of the Elders) School is proved by various archaeological remains unearthed in the excavations at Nakon Pathom, such as the Dharma Chakra (Wheel of Law), the Buddha footprints and seats, and the inscriptions in the Pali language, all of which are in rocks. Such objects of Buddhistic veneration existed in India before the introduction of the Buddha image, which appeared later as a result of Greek influence. Buddhism, therefore, must have reached Thailand during the 3rd century BC, and it must have been more or less the same form of Buddhism as was propagated by the great Buddhist Emperor Asoka. This form of Buddhism was known as Theravada or Hinayana (The Lower Vehicle) in contra distinction to the term Mahayana (The Higher Vehicle); the two schools having sprung up soon after the passing away of the Buddha. When worship of the Buddha image became popular in India, it also spread to other countries where Buddhism had already been introduced. This is born out by the fact that many Buddha images, especially those of the Gupta style, had been found in the ruins of Nakon Pathom and the neighbouring cities. Judging from the style of the Buddha images found, it can also be assumed that the early Buddhist missionaries to Thailand went from Magadha (in Bihar State, India).
To support the view that the first form of Buddhism introduced to Thailand was that of the Theravada School as propagated by Emperor Asoka, we have evidence from the Mahavamsa, the ancient chronicle of Ceylon. In one of its passages dealing with the propagation of the Dharma, the Mahavamsa records that Asoka sent missionaries headed by Buddhist elders to as many as nine territories. One of these territories was known as Suvarnabhumi where two Theras (elder monks), Sona and Uttara, were said to have proceeded.

**Buddhism in Thailand: Present Situation**

According to the census 94 per cent of Thai people are Buddhists (the rest are mostly Muslims and Christians). This fact itself demonstrates more than anything else how influential Buddhism is in Thailand. In their long history of existence the Thais seem to have been predominantly Buddhists, at least ever since they come into contact with the tenets of Buddhism. All the Thai kings in the recorded history of present day Thailand have been adherents of Buddhism. The country’s constitution specifies that the King of Thailand must be a Buddhist and the upholder of Buddhism.

The term “The Land of Yellow Robes” has not been inappropriately applied to Thailand, for two things strike most foreigners as soon as the set foot in that country. One is the Buddhist temple with its characteristic architecture, and the other is the sight of yellow-clad Buddhist monks and novices who are to be seen everywhere, especially in the early hours of dawn when they go out in great numbers for alms. The two sights inevitably remind the foreigners that here is a country where Buddhism is a dominant force in the people’s life. Indeed, to the Thai nation as a whole, Buddhism
has been the main spring from which flow its culture and philosophy, its art and literature, its ethics and morality and many of its folkways and festivals.

For clarity and convenience we shall divide the study of the present state of Buddhism in Thailand into two parts, namely the Bhikkhu Sangha or the Holy Order, and the Laity.

**The Bhikkhu Sangha or the Holy Order**

The Bhikkhu Sangha or the Holy Order of Buddhist monks has been in existence in Thailand ever since Buddhism was introduced there. According to the 1958 census there were in the whole kingdom of Thailand 159,648 monks, 73,311 novices and 20,944 monasteries or temples. These are scattered throughout the country, particularly more numerous in the thickly populated areas. The Bhikkhu Sangha of Thailand, being of Theravada or Southern School, observes the same set of discipline (Vinaya) as the Bhikkhu Sanghas in other Theravada countries such as Ceylon, Burma, Laos and Cambodia. In spite of the fact that the government allots a yearly budget for the maintenance and repair of important temples and as stipends for high ranking monks, almost the entire burden for the support of the Sangha and the upkeep of the temples rests with the public.

A survey entitled “Thailand Economic Farm Survey” made in 1953 by the Ministry of Agriculture of the Government of Thailand gives the religious cash expenses of the average Thai rural family per year as ranging from 5 to 10 per cent of its total annual cash income. It may be added here that the report concerns the average Thai rural family, and not the urban dwellers, the majority of whom, in Thailand as elsewhere, are less inclined to religion than the country folks.
Two Sects or Nikayas

There are two sects or Nikayas of the Buddhist Order in Thailand. One is the Mahanikaya, and the other is the Dharmayuttika Nikaya. The Mahanikaya is the older and by far the more numerous one, the ratio in the number of monks of the two sects being 35 to 1. The Dhammayuttika Nikaya was founded in 1833 AD by King Mongkut, the fourth ruler of the present Chakri Dynasty who ruled Thailand from 1851 to 1868 AD. Having himself spent 27 years as a Bhikkhu, the King was well versed in the Dhamma, besides many other branches of knowledge, including Pali, the canonical language of Theravada Buddhism. The express desire of the King in founding the Dhammayuttika Sect was to enable monks to lead a more disciplined and scholarly life in accordance with the pristine teachings of the Buddha. The differences between the two Nikayas are, however, not great; at most they concern only matters of discipline, and never of the Doctrine. Monks of both sects follow the same 227 Vinaya rules as laid down in the Patimokkha of the Vinaya Pitaka (the Basket of the Discipline), and both receive the same esteem from the public. In their general appearance and daily routine of life too, except for the slight difference in the manners of putting on the yellow robes, monks of the two Nikayas differ very little from one another.

Education of Monks

As is well known, the original idea of men’s entering monkhood during the Buddha’s time or shortly later, was to attain liberation from worldly existence in accordance with the teaching of the Master. Such an idea, of course, springs from
man’s feeling of aversion to things mundane. In other words, in those far-off days, men entered monkhood with the sole intention of ridding themselves of life’s miseries and of obtaining spiritual freedom or Nirvana. Instances of such self-renunciation are found in the holy books of the Buddhists. With the passage of time, as it only natural, many of the ideals and practices of the early followers of the Buddha underwent modifications. Today, over 2,500 years after the passing away of the Buddha, though the ideal of becoming a Bhikkhu still remains very lofty among Buddhists of all lands, yet in practice it must be admitted that there have been many deviations from the Master’s original admonitions with regard to the whys and wherefores of man’s entering monkhood. Generalisation of any subject matter is often dangerous but it will not be far from truth to say that today, in Thailand as in other Buddhist countries, the practice of Buddhist males entering monkhood is to a considerable extent prompted rather by the dictation of custom, the wish for education and other external considerations than by the desire to attain emancipation. Yet there are also many who join the Sangha through genuine love for a religious life and religious studies, or out of the wish to be of service to Buddhism and their country. Finally, in the Thai Sangha also those are not entirely lacking whose life is vigorously devoted to the aim of ultimate emancipation and to the guidance of others towards that goal. There have been, and still are, saintly and able meditation masters in Thailand, with a fair number of devoted disciplines in Sangha and laity. Three are also still monks – the so-called Thudong Bhikkhus – who follow the ancient way of austere living embodied in the “strict observances” or Dhutangas.
In view of the above facts, there are two categories of Buddhist monks in Thailand. One comprises those who become monks for long periods, sometimes for life, and the other those who enter the Order temporarily. To serve in the monkhood even for a short period is considered a great merit-earning attainment by the Thai Buddhists. Even kings follow this age-old custom. For instance, the present ruler, H.M. King Bhumibol Adulyadej, also observed the custom for a period of half of month some time ago. Government officials are allowed leave with full pay for a period of four months in order to serve in monkhood. The idea is to enable young men to gain knowledge of Buddhism and thereby to become good citizens. Life as a monk gives them practical experience of how an ideal Buddhist life should be. In rural districts the general tendency is still to give more difference to those who have already served in monkhood. Such people are supposed to be more “mature” than those who have not undergone the monk’s life. Moreover, in Thailand wats (monasteries and temples) used to be and are still regarded as seats of learning where all men, irrespective of life’s position, could go and avail themselves of education benefits. This is especially so in the case of economically handicapped males of the country-side. Instances are not lacking in which people have climbed high up on life’s status ladder after obtaining education while in monkhood. There are neither religious restrictions nor social disapproval against monk’s returning to lay life if and when they find themselves unable to discharge their duties as monks.

Cases exist in which, for some reason or the other, men have entered monkhood more than once, although such practice cannot be said to be in the esteem of the public. Looked at from this viewpoint, the institution of entering monkhood in
Thailand, apart from being a way of gaining moral and spiritual enlightenment, is a social uplift method by which those not so fortunately placed in life could benefit. Judged from the ideal of adopting a monk’s life as enunciated by the Buddha, whether or not such practice is commendable, is a different story. The fact is that even today when modernism has penetrated deep into Thailand, about one half of the primary schools of the country are still situated in wats. With sex and crimes on the increase in the country, the cry for living a better Buddhist life is being heard more and more distinctly in Thailand today.

The traditional education of monks and novices in Thailand centers mainly on the studies of the Buddhist Doctrine (Dharma) and Pali, the language in which the Theravada scriptures are written. Of the former, the study of the Doctrine, there are three grades with examinations open to both monks and laymen. Those passing such examinations are termed “Nak Dharma”, literally meaning one who knows the Dharma. The latter, i.e. the study of Pali, has eight grades, starting with the 1-2 and ending with the ninth grade. Students passing Pali examinations are called “Parian” (Pali: Parinna = penetrative knowledge); in the Thai language the word “Parinna” is used to mean academic degree. For example, monks and novices passing the first Pali examination are entitled to write “P.3” after their names.

Generally the Dharma and the Pali studies go hand in hand and take at least eight years to complete. The stiffness of the two courses, especially that of the Pali language, can be guessed from the fact that very few students are able to pass the highest grade, the Parian 9, in any annual examination. In the good old days when living was less competitive than now, passing of even the lower Dharma and Pali
examinations used to be of much value in securing good government posts. But now things are quite different; even those successful in the highest Pali examination, the 9\textsuperscript{th} Grade, find it difficult to get suitable employment.

Of late there has developed a new outlook in the education of monks in Thailand. With the rapid progress of science and with the shrinking of the world, Buddhist leaders of Thailand, monks as well as laymen, are awakened to the necessity of imparting broader education to members of the Sangha, if the Sangha is to serve the cause of Buddhism well, “for the gain of the many, for the welfare of the many”. As a result of the new outlook there now function in Bangkok two higher institutes of learning exclusively for monks and novices. One is the \textbf{Mahachulalongkorn Rajvidyalaya Buddhist University}, and the other is the \textbf{Mahamongkut Rajvidyalaya Buddhist University}. Both are organised on a modern university footing and both seem to be making satisfactory progress towards that direction. Inclusion in the curriculum of some secular subjects not incompatible with monk’s discipline (Vinaya) is among the notable features of these two institutes; the aim is to give an all-round education to monks in order to enable them to be of better service to the cause of Buddhism amidst modern conditions.

So much for the education of ‘long-term’ monks as for those who enter the Order temporarily, mostly for a period of three rainy months during the Vassa, or Buddhist Lent, the education is brief and devoted to the main tenets and features of Buddhism only. As pointed out above such people enter monkhood either by their own genuine desire for knowledge of the Dharma, by the dictum of custom or, as generally is the case, by the two reasons combined. Monks of this category return to
lay life again as soon as the Lent is over. This is the reason why accommodations in monasteries (wats) are usually full during the Lenten period. Nowadays, owing to the pressure of modern life, the custom of temporary entering monkhood is not so rigorously observed by people living in urban areas as by those in the country-side. The custom has its parallel in Burma, Cambodia and Laos where Theravada Buddhism prevails.

**Buddhist Education and Prapariyattitham Institutions**

In order to propagate Buddhist Education, the prapariyattitham Institutions were established. These institutions are inculcating and promoting Buddhist Education in Thailand. It is offered under two divisions, i.e. one is Dharma Division and Pali Division. Dharma division has three level which are known as First grade, Second grade and Third grade whereas Pali division has 9 grades which are known as PT1-2, PT3, PT4, PT5, PT6, PT7, PT8 and PT9. The brief description of dharma division is as follows.

**1.2 THE PRAPARIYATTITHAM IN DHARMA DIVISION**

The study of Prapariyattitham is parallel to Pali Division hold that the main composition of study of Prapariyattitham in Pali Division, is the monks who have to pass the first level of Dharma before getting through the fourth sentence, etc. or people who are not expert in Pali.

The reason in this study due to the Military Act except the general monks that never be in military in 1905 in military to protect the country. For the novices are different in each case which is uncertain in measure and standard.
This decision is from Somde Phramahasamanajao Kromphrawachiratarnwarrot who is the president and have authority to consider as the conditions (Issue of Monks, BE 2527, Authority of Religion, p. 50).

Later, there is adaptation of common education, which excepts Pali can be divided into two sentences, one is to study in the Dharma issues and needed to be passed simultaneously. There is the First Dharma level curriculum and called, Nawakaphum which for the lower 5 years monks. Two is called Machimaphum for 5-10 years monks, which is the Second Dharma level. Moreover, there is also the Third Dharma level and called Theraphum, for over 10 years monks (Manop Pholphailin, M.P.P., p. 186) that is used for curriculum of Prapariyattitham in Dharma Division.

**Since King Rama the Seventh**

King Rama the seventh enthroned in 1925. There is adaptation in study of Prapariyattitham in Dharma Division to harmony with the needs and environments. There are three levels of examination for instant. The first, second and third, all of the country with simultaneous time after 10 November annually.

In 1929, during King Rama the seventh, hold that the beginning of the study of Prapariyattitham in Dharma Division (Chamrueng Wutthijan, 1983, p. 104) which provide the chance to general people for studying and examining called Dharma education. Later, it is famous for people which have knowledge about Prapariyattitham extensively and also occupation such as teacher, polices. Therefore, the education during King Rama supported the study of Prapariyattitham in Dharma Division.

To conclude measuring and evaluation are the process in gathering the data of students as the objective for analysis to the measure and path. The result can indicate the appropriation.

**1.2.1 Development of Teacher in Prapariyattitham in Dharma Division**

Teachers are the persons who give the knowledge and contribute towards development and high performance in general manner and the relation to students and role to society.
So do the teachers in Prapariyattitham in Dharma Division, give the knowledge of dharma to develop the knowledge for goodness, besides teaching of monks and novices. The important role is to train and teach the people and also monks and novices, to declare the Dharma to general people which is the personal development and social development wholly and to make people civilized peacefulness. (Bhuddathadphikku, 1987, p. 6)

The direct role of the teacher is to teach for achievement which depend on the composition, knowledge, teaching technique, tools, material and ability and evaluation of teaching. The authority of religion, education consulate have the chance to analyse the teaching found that there are few of monks and novices who pass the examination with average less than 40% (Authority of Religious) and know that another parameter is the lack of teaching ability so that the authority of religious did the project for setting up the training school which opened since 1985, to develop the teaching of Prapariyattitham in Dharma Division both quantitatively and qualitatively. It is for developing ability in teaching and educational performance with the principle as follows.

1. Focus on the content in global conditions and Dharma that brings harmony completely and its application.

2. Teach in needs of monks in development of personality and society with the progress in education.

3. Focus on the arrangement of experience both in theory and practice in appropriate proportion.
4. Focus on students ability to express knowledge and skill in supporting of monks education.

5. Focus on resource mobilization from governmental and private agencies to develop the education.

**The objectives of establishment of training school in Prapariyattitham are as follows**

1. To build up teachers to perform the religious ritual in teaching permanently both in Dharma and Pali Divisions to have adequate knowledge in regional temple.

2. To increase the knowledge and ability in teaching and administration to monks and novices, to be effective and efficient in same standard.

3. To increase the knowledge in Dharma to lift up the moral.

4. To instill confident in manner of teachers including the worth of the study of Prapariyattitham in Dharma and Pali Division to the monks and novices.

5. To support the administration for the study of Prapariyattitham in Dharma and Pali Divisions for edification as the policy of monks troop.

6. To maintain Buddhism which is the national religion which has the king is support that is maintenance of the study of Prapariyattitham in Dharma and Pali Divisions.

**Purpose of the curriculum study of Prapariyattitham are as follows**

1. To increase the training course for appropriation in developing of teacher both qualitatively and quantitatively.

2. To obtain more knowledge on teachers, ability and teaching skills including the new theory and applied efficiency.

3. To obtain more techniques on teaching and use of appropriate tools effectively.
4. To keep the study of Prapariyattitham in Dharma for study and edification.

In the principle of objective and purpose in establishment of training school by authority of religion focus is to develop the process of teaching of Prapariyattitham. Nowadays, the teaching of Prapariyattitham never developed and is in same status. Some of teachers teach according to the example which are devoid of experience. Some of teachers do not qualify to be a teacher. Therefore there is a little development. Another reason is about the structure being not in harmony with the society and need of present day. The processes of Prapariyattitham was never changed as should it have been situation. The establishment of training school should be expedited and developed.

1.3 THE CURRICULUM OF DHARMA STUDY

Since the curriculum of Dharma study was set up in 1912, it has to be changed. All the time it has been same both in content and textbook. Phramahasamanachao Krophrawachirayanwarorot set the Dharma study as follows.

The First Dharma level, for the students in Nawagaphum, to develop themselves.

The Second Dharma Level, for the students in Machimaphum, to advice others.

The Third Dharma Level, for the students in Theraphum, to deep by involve themselves in Dharma.
When these three levels were set in this curriculum, Somdejphramahasamanachao composed the textbook on Dharma level though not complete in some of them. Although the Third Dharma Level was set after his death, they were almost complete in every subjects for every Dharma level which was finally adapted in 1926 as follows.

**The First Dharma Level**

1. Essay writing subject and proverbs in Buddhism, Vol. 1
2. Dharma, Nawakowart Textbook, Dharmawipak Division
5. Religious practices

**The Second Dharma Level**

1. Essay writing subject and proverbs in Buddhism, Vol. 2 in melodies, preaching with harmony
2. Dharma, more complicated Dharma, Dharmawipak, Vol. 2
4. Vinaya, more complicated Dharma, Nawakowart Textbook, Vol. 1-2 (should pass The First already)
5. Religious Practices
The Third Dharma Level

1. Essay writing subject and proverbs in Buddhism, Vol. 3 in melodies, Preaching with harmony 3 reference of books on proverbs
2. Dharma, more complicated Dharma, Dharmawijarn
4. Vinaya, more complicated Dharma, Vinaya bunyat, Vinaya mook, Vol. 3 (should pass The Second already)
5. Religious Practices

Until 1932, there is adaptation in part of the essay of Dharma subject again. It has two differences in The Second Dharma Level.

For the Third Dharma Level, there are three differences in melody preaching of three different subjects. It is increased the examination of National Acts of monk troops 121 which cannot be failed. The Second and Third Dharma Level which were adapted were valid up to 1932.

The Current Curriculum of Dharma and Educational Dharma nowadays

The First Dharma Level

1. Essay writing subject and proverbs in Buddhism, Vol. 1
2. Dharma, Nawakowart Textbook, Dharmawipak Division
5. Religious Practices, Vol. 1
The Second Dharma Level

1. Essay writing subject and proverbs in Buddhism, Vol. 2 in melodies, Preaching with harmony
2. Dharma, more complicated Dharma problems, Dharmawipak, Vol. 2
3. Buddhist History, Sub-Buddhism legend, disciples
4. Vinaya, more complicated Dharma, Nawakowart textbook, Vol. 1-2 (should pass The First already)

The Third Dharma Level

1. Essay writing subject and proverbs in Buddhism, Vol. 3 in melodies, preaching with harmony, for 3 reference books on proverbs
2. Dharma, more complicated Dharma, Dharmawijarn
4. Vinaya, more complicated Dharma, Vol. 3 (should pass The Second already)
5. Rule of monks

The method of National Dharma Examination

a. The duration of the course is for six months.

b. The examination is conducted by the Heads of the Monks at Buddhist Temple, Bangkok Centre every six months. That is the question papers are set by the Heads of monks at Bangkok and all the students in Thailand will answer their question paper.

c. The examination will be for five days, one subject on each day.
After the examination the answer papers are collected from each center and sent to Bangkok for correction by the faculty of Buddhist Monks Centre at Bangkok. The minimum marks required to pass the examination is 50 in each subject out of 100 marks. That is, if a student scores 250 out of 500, he is declared to have passed the examination.

The techniques to evaluate essay writing are as follows:

1. Compose as per the rule
2. Offer the subject as per the rule
3. Connect the subject elegantly
4. Explain the matching of the subjects
5. Use polite language
6. Correct spelling
7. Clean and clear

1.4 STATEMENT OF THE PROBLEM

Evaluation of Dharma Division Curriculum offered by Prapariyattitham Institutions in Thailand.

The study is focused on finding out the conditions exists in Prapariyattitham Institutions. It has focused on the evaluation of Dharma Division Curriculum of Buddhist education offered by Prapariyattitham Institutions in Thailand. It has focused on objectives, inputs provide to achieve objectives and its impact on students learning.

1.5 NEED AND IMPORTANCE OF THE STUDY
The Prapariyattitham Institute has been preparing monks and novices in Buddhism and general education since a long time. It has earned a good name as a reputed educational institution. Even then it has some problems concerning its management. The work of any educational institution such a critical evaluation helps in identifying the merits and limitations of the institution, so that the merits are commended and suggestions could be offered to overcome limitations and improve the functioning. Thus there is need to evaluate the functioning of the Prapariyattitham Institution in all its aspects like curriculum, teaching learning process, facilities provided performance of the students, etc.. With this purpose the present study is undertaken.

1.6 OBJECTIVES OF THE STUDY

The general objective of the proposed study is to evaluate the Dharma Division Curriculum offered by Prapariyattitham Institutions in Thailand. The following are the specific objectives.

1. To analyse the perception of parents, teachers and Buddhist educational experts on Prapariyattitham Curriculum of Dharma Division.

2. To find out the perception of students on various academic and auxiliary aspects of curriculum.

3. To analyse the results of the Prapariyattitham Institute for five years.

4. To measure the self concept and attitude towards Buddhist education of monks and novices.

5. To study the relationship between attitude, self concept and perception of teachers.
6. To study the influence of the various variables on perception, attitude and self concept.

1.7 HYPOTHESES OF THE STUDY

1. There is no significant difference in the mean perception of parents, teachers and educational experts belonging to various age groups.

2. There is no significant difference in the perception of parents, teachers and educational experts as per their formal education.

3. There is no significant difference in the mean scores of perception of parents, teachers and educational experts according to their Buddhist Level of Education.

4. There is no significant difference in the perception of parents, teachers and educational experts drawn from various Prapariyattitham Institutions.

5. There is no significant difference in the mean scores of perception of parents, teachers and educational experts with various years of stay/attachment with Prapariyattitham Institute.

6. There is no significant difference between self-concept and attitude towards Buddhist education among the Buddhist monks.

7. There is no significant difference in the self-concept among Buddhist monks teaching various subjects.

8. There is no significant difference in the attitude of teachers towards Buddhist Education among the teachers teaching different subjects.

9. There is no significant difference in the mean self concept score among the teachers belonging to various Prapariyattitham Institutions.
10. There is no significant difference in the attitudes of teachers towards Buddhist Education among the teachers working in different Prapariyattitham Institutions.

11. There is no significant relationship between self concept and attitude of teachers towards Buddhist education and perception of parents.

1.8 EXPLANATION OF THE KEY TERMS

1. **Dharmar division Curriculum**: It refers to Dharmar Division Curriculum offered by Prapariyattitham Institutions, which constitutes of five subjects, essay writing, Dharma, Buddhist history, the rules and regulations for the Monks (Vinaya) and religious practices.

2. **Evaluation**: The modern concept of evaluation can be stated that it is a process of determining (i) how far the objectives of education has been achieved? (ii) how far the general aims of various subjects has been achieved? (iii) how far the class teaching is effective?

   The present evaluative study consists of (i) identification/determination of the objectives of Prapariyattitham Curriculum, (ii) knowing the adequacy of academic inputs to realise the formulated/determines objectives, and (iii) finding the competence of students acquired through the existing curriculum.

3. **Achievement of Students**: Ability to apply the essential knowledge, principles and techniques in a practical situation in a particular subject matter. In the proposed study, the ability of students to apply the acquired knowledge of different subjects in Dharmar Division Curriculum offered by Prapariyattitham Institutions in practical situations.
1.9 METHODOLOGY OF THE STUDY

The proposed study aimed at finding out certain existing conditions of Dharma Division Curriculum offered by Prapariyattitham Institutions in Thailand. Therefore, it was a ‘survey type’ or ‘descriptive type’ of research. The study was focused on a systemic analysis of (i) the perception of parents on Prapariyattitham Curriculum, (ii) perception of teachers and educational experts, (iii) perception of students and (iv) measure the attitude of teachers towards Buddhist education and self concept of teachers.

1.10 SAMPLE

The number of Prapariyattitham Institutions selected for study are ten. The simple random sampling technique is used to select the institutions. The total of 149 parents, 70 teachers and 332 students randomly selected from these 10 Prapariyattitham institutions.

1.11 TOOLS IN DATA COLLECTION

Tools used in data collection consists of

1. A Schedule to collect information about the institution developed by the investigator.
2. An Interview Schedule to collect the perception of principal, parents, teachers developed by the investigator.
3. A Questionnaire for students to collect data about the effectiveness of the institution.
4. Achievement of students in different grades of Dharma Division Curriculum is obtained from the records for the year 1999 to 2003 i.e. for 5 years.

1.12 **DELIMITATIONS OF THE STUDY**

Due to limitations and time constraints, some self-imposed limitations are restored. These are:

1. Study was limited to 10 Prapariyattitham Institutions in Chiang-mai Province of Thailand.
2. The study is limited to curriculum and it is transactional approaches and implications on promoting Buddhist education.
3. The study is restricted to Monks, Novices and students who are all involved in the process of Buddhist education during 2003-2004.

1.13 **RESUME OF THE SUCCEEDING CHAPTERS**

The second chapter presents the review of related literature in the area of the study. The third chapter deals with the methodology of investigation which includes, objectives, research questions, design of the study, construction of tools, sampling procedure followed and statistical techniques used for data analysis and answering research questions. The fourth chapter consists of detailed statistical analysis, graphical representation of data and testing of hypotheses. The fifth chapter presents summary of the study, major findings, educational implications and suggestions for further research.