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The objective of this study of the Philosophy of education of Buddhadasa is to seek an understanding of the organizational aspects of education as proposed by Buddhadasa, using Buddhism as foundation.

The scope of this study is to pinpoint the objectives of educational practice, the meaning of education in general as well as its methods, in order to gain insight into this subjectmatter and related topics, s.a. the role of teacher/student.

It was found that Buddhadasa sees the current Thai educational system as one copied from the West resulting in an imperfect (defective) educational system, which Buddhadasa calls "Tail-less dog education system" because this educational system makes man forget real humanness, and re-enforces a sense of selfishness in man, and is oriented towards materialism. The present educational system installs a curiosity for material things, competition, inducing a kind of behavior which does not differ essentially from that of animals.

As a result of this man leads a life without happiness, while society is in a confused and critical state.

Selfishness is an important factor which causes restlessness in man's life, and problems in society. To eliminate or reduce this selfishness is precisely the task of correct educational practice. Therefore, Buddhadasa proposed a plan for the re-engineering of educational process which will make complete human beings.

Buddhadasa, defined the meaning of “Kansueksa” literally as derived from a pali word “Sikkha”, which can be separated as “Sa” and “Ikkha”. “Sa” means self while “Ikkha” means see or sight and when recombined means the state of causing the learner to see, to know and to understand deeply within self. The word “Kansueksa” as Buddhadasa mentioned, could be understood only if the learners behaved, practiced and trained on their own selves until finally “Panya” occurs. “Panya” is enlightenment within oneself, not just only an education or learning in classrooms or the educational system practiced in the present day.

The primary purpose of education as proposed by Buddhadasa is to teach human beings to gain knowledge, ability, wisdom together with the ability to work effectively. Moreover, higher level purpose or the main purpose that Buddhadasa gave

more importance to is that education should help human beings eliminate the mis-understanding of having “self” which leads to the feelings of selfishness. Selfishness is the main cause of many other problems, therefore, if education can help human beings abolish selfishness, the problems created by human beings’ selfishness will reach an end, also human beings will become a complete human. The complete human will be well-behaved and well-practiced thus producing a peaceful life in the society.

Buddhadasa proposes approaches and ways of educational system process as follows.

#### **Educational Management approaches**

- “Yathabhuta-Sammappanna” approach is an educational approach which makes the learners knowledgeable by self-acquisition or cognition; the approach teaches to see everything in the way it is, seeing the actual thing such as seeing that “life is suffering”, should come from the real feeling occurred, not just only from the knowledge learned, understood, remembered or reciteable.

- Trisikkha approach is an educational approach in which the learners will have to practice and trained on Sila, Samadhi and Panya. (Paññā) Sila is the training, behaving, or the practice that bothers no one or oneself. Samadhi is the training to calm the mind so that it could be purified and stable and ready to get to work. Panya is having knowledge and understanding of the actual truth of every living being so that finally the thought of self-belonging will be abolished.

- Patikkasamuppada approach. The approach shows the characteristics of things as having continuity, relativity to one another especially life as having phassa and has to have relationship with external things that cause the feelings of self-belonging. Patikkasamuppada teaches human beings to know and understand the relationship that causes the mis-understanding that results in the feelings of self-belonging.

#### **Pattern of educational Management.**

- Co-operating knowledge system means the combining of all knowledge such as engineering, medicine, law, and economics, etc. But all this knowledge should contain the basic knowledge i.e. the knowledge of Dhamma because the science of Dhamma helps bring out the knowledge from other sciences in order to make the full and proper use of it.

- Educational Plan: Buddhadasa proposes a plan for educational management which consists of 4 elements: Buddhisiiksa - a training and practice of human beings leading to Panya (Paññā) and seeing things as the way they are naturally; Cariyasiiksa - the learners should obey rules and regulations of the culture; Balasiiksa - the training and practice leading to strength of mind and body which should be well balanced; and Hatthasiiksa - having knowledge and ability to work honestly.

#### **Educational Management**

- In the matter of abolishing selfishness.

- In building the feelings for humanity meaning, to build love, respectability in family, teachers and Sangha institutions.

- To adapt for Thailand educational approaches used in foreign countries. However, they should be adapted suitably to the lifestyles of the Thai people otherwise they could cause problems.

#### **Ideas on Teacher**

Teachers are considered very important people because they are the ones who teach and guide people to live a proper life. According to Buddhadasa, teachers can be anyone, from any place but have to be well behaved. Teachers should set a good example for their students and others, in living with right knowledge and full understanding of things as they really are. Most important of all, teachers should be able to guide their students to attain the same knowledge and understanding so that the students may succeed in eradicating their selfishness and their belief in having and being a permanent self.