

Chulchomkloa Academy, Royal Navy Academy and Royal Air Force Academy, selected by stratified random sampling.

The collected data are analyzed through the application of percentage, mean and standard deviation. The T-test is administered to test the hypothesis of the attitudes towards Buddhism.

The findings can be summarized as follows:

1. Attitudes towards Buddhism

1.1 Attitudes towards beliefs of rebirth, Law of the Kamma, hell and heaven, goodness and sin, and Nibbana. 43.63 % of the majority population had highly positive attitudes towards beliefs of Law of the Kamma, however, the beliefs of rebirth, hell and heaven, and Nibbana were fairly approved by the majority.

1.2 Attitudes towards the principles of Dhamma and the practice according to the Four Noble Truths, the Three Characteristics, the Dependent Origination, and the Exhortation of the Buddha. 47.82 % of the majority population had highly positive attitudes towards the Exhortation of the Buddha. The other Dhamma principles gained positive attitudes from 42.56-49.31% of the remainder.

1.3 Attitudes towards some Bhuddhist customs, the majority population had positive attitudes towards the Bhikku

receiving food from the people thinking that were not burdens of societies, prayings before bedtime did not mean a waste of time, listening to the sermon was not only for the elderly, and donating could get rid of greed.

2. The Categories of Students; The cadets had more positive attitudes than the state university students. This is statistically significant at $p = .001$.

3. The Experience of Ordination

3.1 The used-to-be novices had more positive attitudes than the never used-to-be novices. This is statistically significant at $p = .05$.

3.2 The used-to-be monkhood had more positive attitudes than the never used-to-be monkhood. This is statistically significant at $p = .001$.

4. The Experience of Temple Boys; The used-to-be temple boys had more positive attitudes than the never used-to-be temple boys. This is statistically significant at $p = .05$.

5. Ones having family members who practised Dhamma had more positive attitudes than ones having family members who did not practise Dhamma. This is statistically significant at $p = .001$.

6. Ones having close friends who practised Dhamma had more positive attitudes than ones having close friends who did not practise Dhamma. This is statistically significant at $p = .001$.