

Thesis Title Methods of Buddhist Temples in the Indoctrination
of Morality for Youngsters : (A Comparative study
of Wat Cholprathan Rangsarit, Pakkred, Nonthaburi
and Wat Ampawan, Promburi, singburi)

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Abstract

This thesis aims to study morality and how to cultivate morality in Buddhism which appear in Tipitaka and relative documents especially in case of the comparison of moral cultivation to the Buddhist young people between Wat Cholprathan Rangsarit, Pakkred, Nonthaburi, and Wat ampawan, Promburi, Singburi. The thesis is divided into 2 parts:

1. Documentary research
2. Field work

The documentary research has been done through the study and relative documents which can be concluded as follows:

The teaching is based on morality, such as Tipitaka (The Three Characteristics), Ariyasacca (The Four Noble Truths) The main structure of morality is Sila, Smadi, and Panya. The cultivation is done through the revolution of the teaching and the reformation of morality life and environment like Gharvasa-Dhamma (Virtues for a Good Household life) Disa (Directions) and the last one is morality of Supreme Virtues i.e. to obtain different levels. We can conclude that all teachings of the Buddha deal with morality. But the meaning of morality which several scholars have is the principle of peaceful living (Compromise).

The field work was done through observation, interviews, and distributions of 400 sets of questionnaire: 200 sets of questionnaire were distributed at Wat Cholprathan Rangsarit, and 200 sets of questionnaire at Wat Ampawan and were finally analysed.

The result is that target people who filled out the questionnaire were among the 14-18 age group. Their basic religious knowledge of both temples can be classified follows:

At Wat Cholprathan Rangsarit the young Buddhist people qualified for the first Dhammasuksa are rated 0.5 percent. at Wat Ampawan the young Buddhist people who are cultivated by moral education qualified for the first Dhammasuksa are amount to 35.75 percent.

The youths in both temples emphasize on the meaning of morality i.e. 86.5 percent for the youths of Wat Cholprathan Rangsarit and 96.5 percent for the youths of Wat Ampawan. But the second meaning of morality that the youths have defined is how to behave themselves to live together peacefully.

The word "Smadi" has been understood by the youths of both temples : 95 percent for Wat cholprathan Rangsarit and 95 percent for Wat Ampawan. The cultivation of morality which is mostly appreciated by both groups of youths is by moral conversation. The average of 55 percent for Wat Cholprathan Rangsarit and 62.5 percent for Wat Ampawan.

The morality which is secondly appreciated is moral preaching . It averages 54 percent for Wat Cholprathan Rangsarit and 61.5 percent for Wat Ampawan.

The target groups of the youth look at the qualification of their moral cultivators, 51 percent of the youths from Wat Cholprathan Rangsarit think that cultivators are suitable , and 52 percent for Wat Ampawan. The youths think that the moral cultivation can be applied in daily life : 59 percent for Wat Cholorathan

Rangsarit and 62.5 percent for Wat Ampawan. They think that they will be Good, merciful, and generous : 58.5 percent for Wat Cholprathan Rangsarit youths and 59 percent for Wat Ampawan youths. Moreover 43.5 percent of Wat Cholprathan Rangsarit and 45.5 percent of Wat Ampawan youths thinks they will be good citizens of the nations. As for improvement of their behaviours, they think that they can do so : 27 percent for Wat Cholprathan Rangsarit and 32 percent for Wat Ampawan .

In conclusion, this thesis deals with morality which appears in the Tipitaka and relative documents by studying the methods of morality cultivation of Wat Cholprathan Rangsarit and Wat Ampawan which affect the youths who have studied morality at both wats. The research has shown that the youth who have received the cultivation of morality from both temples have satisfactorily understood morality. Most of them think that morality is useful for improving their daily lives.