

A comparative study of Buddhist and western educational psychology approaches to constructive value oriented education

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ABSTRACT

In this paper, I aim to examine the best value-oriented constructive learning strategies in Buddhism according to Sutta Pitaka, since this text discusses many fruitful constructive learning strategies that can be practiced in the context of the present value education approach. When reaching the above objective, it is expected to conduct research from critical and analytical perspectives using descriptive and explanatory methods following the work of previous scholars. Moreover, constructive learning strategies in Buddhism are compared with modern constructive learning strategies in western education psychology. In addition to that, Buddhist constructive learning strategies are evaluated under the light of the comparative approach. In this way it is possible to explore ways in which Buddhist and constructivist education psychology can fertilize each other and enrich each other's insights. It is acknowledged that value education is in need of extra time allocation since cultural and spiritual values have been in decline compared to the past. Nevertheless, the present system of education lacks value education due to a number of reasons. A major one is not paying proper attention to the selection of suitable strategies for teaching and the development of values in students in the context of formal, informal and non-formal education with the aim of improving competencies with value oriented education rather than focusing just on the purely academic aspects of education. At present, teachers and teacher educators are motivated to promote learner centered education where constructive learning is a central feature. Nevertheless, it is often pointed out that the teacher community is not ready to perform the role of constructing civilization values in children as specified by constructivist theory. The major reason behind this is that the teacher competencies are not good enough to meet the theory-specific requirements. Because of this, negative social values and concomitant social phenomena tend to spread and gain momentum, whereas positive social values appear in retreat. Therefore, I think the time has come to explore more effective strategies for cultivating values in children through education critically and comparatively, in order to create a society where these values would thrive. It is concluded that, if teachers adopt teaching methods informed by Buddhism and western educational psychology, the educational system is more likely be able to make an important contribution towards building a more civilized society. Moreover, constructive learning can help younger generations to understand what co-operative living is and how we can build co-operative environments filled with values to make a better future in a more developed human society with a great civilization.

Keywords: Buddhism, constructive learning, education, future, teaching methods, values.

INTRODUCTION

Sri Lanka is a country which has more than 2600 years of great history which endowed many cultural features and values to the world with its great civilization. Unfortunately, we are losing the high status and acceptance we had in the past due to immoral practices among some young and adults. Therefore, it is widely acknowledged that value education is in need of extra time allocation since cultural and spiritual values should be established again for future generation as it was in the past. The present system of education lacks value education due to the fact that schools are remaining value-neutral and are performing their tasks as knowledge-oriented institutions. The choice between an education aiming at academic achievement and one focusing on values, must not be answered by either/or. We should strive to both (Keat 2011). Though it is expected from education to contribute to the development of three domains- cognitive, affective and psychomotor (Bloom 1956, P.7) - alike, this contribution is yet to be fulfilled, because of the knowledge-

oriented educational purposes the current system has. The major reason behind this is that schools do not pay enough attention to the selection of suitable strategies for teaching and the development of values in students in the context of formal, informal and non-formal education to improve competencies with value-oriented education rather than to focus just on academic aspects of education. Although teachers and teacher educators are motivated to promote learner-centered education, where constructive learning is a central feature, it is often pointed out that the teacher community is not ready to perform the role of constructing civilization values in children as suited to constructivist theory due to the failure of teacher competencies to meet important theory-specific requirements. This situation has led to the phenomenon of scarcity of role models rich in values for the younger generations to follow. Due to this, negative social values and concomitant social phenomena tend to spread and gain momentum, whereas positive social values appear in retreat. Dehumanization, lack of kindness, affection, sympathy, sensitivity to other human being, crimes, suicide, drug abuse, child abuse, illicit trade, money laundering, misuse of power and knowledge, black marketing, corruption, lack of civility, lack of discipline, violence, hiding the truth, impatience, insulting others, conflicts, non cooperation, not admiring others' creativity, injustice, sexual harassment cases, labor exploitation, selfishness and aggression are fast spreading. This tendency will add a dark spot to Sri Lankan history while creating the possibility to isolate us in the global village if we are unable to take the necessary steps towards the implementation of a value-oriented education with 21st century values as the counterpart of the current system.

CRITERIA FOR MORAL EDUCATION IN WESTERN AND BUDDHIST PSYCHOLOGY

Before moving to discuss the criteria for moral education in Western and Buddhist psychology, we first need to examine certain attempts made by psychologists and philosophers to address the problems of values and value conflict. According to them, the problems of values and value conflict are often formulated within the framework of the approaches of absolutism and relativism (Edward 2003, p.71). Absolutism discusses values using a religious lens, i.e. in the west the Judeo- Christian tradition has predominated. Hill (2004), who examines the relationship between value and religion, has argued that value consensus derived from religious and cultural roots in the old Mediterranean world. The basic premise of relativism is that values are intimately related to specific social and geographical settings, so they are neither fixed nor universal. Gestalt psychologists address this issue by rejecting these polar extremes and by placing a middle way in favor of a relational view. Its principle of relational determination of meaning and value respects value diversity without conceding validity or universality in value experience. Rogdale (2003) argues that both Gestalt theory and Buddhism present a view of reality and experience as relational facts, whereas they reject the positions taken by absolutism and relativism as aberrations from the relational understanding (Edward 2003, p.71). In the same line of argument as Rogdale (2003), I believe that relativism is rejected in Buddhist teachings since values recommended in Buddhism are common to any country, any society and any time since they are timeless (akalika).

Still, it is a controversial issue among philosophers and psychologists, especially in western countries, how to decide values (Ibid). According to Jung, value-conflict in both our inner and outer world seems part of the fundamental human condition (Jung 1970). It was the same problem that Kalamas had, who lived in Kesaputta: "How to select values (wholesome) and devalues (unwholesome)". The Buddha's answer to Kalama can be used by western psychologists to find an answer to the question of "How to interpret the term "values". The Buddha, who went to Kesaputta of Kalama, preached them to use introspection when deciding to undertake an action rich in values: whether it is wholesome (kusala) or unwholesome (akusala)

(AN I P.188). The Buddha further explains, if the action is done in non-greed (alobha), non-hatred (adosa), and non-delusion (amoha), such things are thoughts rich in values. If the action follows greed (lobha), hatred (dosa) and delusion (moha) such actions belong to thoughts which are not suit to good values (akusa). The nature of value should be decided by the doer him/her self according to its result.

Another important concept mentioned in Kalama Sutta is, if the action is criticized by the learned men (vinu garahita) such actions should not be done. Those actions cannot be matched with values. If the action is praised by learned men (vinu pasatta) such actions should be done because those actions follow values. In this discussion the Buddha's criteria for selection of values are clear.

In Rahulovada Suta, the Buddha explains the three criterions one can use when selecting values. These are the following: a) if the result of the action is beneficial to the doer, b) if the action is beneficial to others around the doer and c) if it is beneficial to the doer as well as to others around him these types of actions should be done and they can be considered as actions rich in values (MN I, 414).

Adipateyya Sutta in Anguttaranikaya is also important when discussing the Buddhist conceptualization of values (AN p.528). In this Sutta, the Buddha explains three methods one can use to select a behavior rich in values. First, if someone has to lose his dignity because of his action such actions should not be done, because they are not value-oriented actions (attadipateyya). Second, if our action is criticized by someone who notices it, such actions should not be done (lokadipateyya). Third, if the action is recommended by Dhamma those actions are liable to be undertaken (dhammadipateyya).

According to Weludwara Sutta, if someone dislikes something, in the same way he or she should think others dislike it too (MN V, p.352). This is called Attupanayika Dhamma pariyyaya in Buddhism. The criteria used by the Buddha to interpret values provide an answer to the question which has prevailed for centuries among both western psychologists and philosophers. Buddha's teachings on values can fit any society at any time as they are timeless (akalika). The Buddha represents the highest state in the Buddhist value education which is referred to as sampanna kusala and paramakusala. For some contemporary scholars, values are "the priorities individuals and societies attach to certain belief, experiences and object in deciding how they shall live and what they shall treasure" (Brain 2004). Kariyawasam (1995, P.8) suggests number of values that should be taught in value education. These values are the following: accountability, aesthetic sensibility, benevolence, brotherhood, cleanliness, conservation, compassion, co-operation, courage, courtesy, democratic decision making, determination, diligence, dutifulness, empathy, equality, forgiveness, friendliness, gratitude, healthy habit, honesty, hopes, hospitality, impartiality, justice, live and live, manners, nature appreciation, non-violence, peaceful living, quest for knowledge, reverence for life, self confidence, self reliance, self study, service, sharing, simple living, social service, sympathy, team spirit, tolerance, truthfulness and unity of mankind.

CONSTRUCTIVE LEARNING IN WESTERN AND BUDDHIST PSYCHOLOGY

In constructive learning, the teaching-learning process is mainly with taking into consideration the intellectual capacity and potentialities of the learner. For constructivism, the learner is not a passive object and she/he actively takes part in the teaching-learning process. Due to this, constructivists rejected the traditional spoon feeding method. This background paved the way for developing more effective constructive teaching-learning processes. Views of constructive learning in western educational psychology are very close to Buddhist educational psychology, where learner-centered education is promoted. In Buddhist educational psychology too the learner is at the center of classroom learning. She/he builds up knowledge by him/herself when she/he is helped by more knowledgeable others. Therefore, I believe constructivism in Buddhism and western education psychology cannot be considered as two distinct methods. It can be argued that, when analyzing the Buddhist and western psychological constructive learning, western psychologists have developed the concept of constructive learning in the light of Buddhist psychology to a large extent. Regarding some learning situations, Buddha's strategies in constructive learning are far more advanced than those of western psychologists, e.g. the case of Kisagotami, which is to be elaborated in a later part of this essay. This constructive learning approach provides many benefits to reverse the downward trend in the quality of value education, if the teachers apply Buddhist methods in constructive learning in the teaching learning process where necessary. In addition to that, it can lead to the creation of a sound background to strengthen both Buddhist and modern psychology in the light of both traditions.

Buddha's doctrine was opened to anyone and he explicitly invited his disciples to 'come and see' (ehipassika) what he had taught, to examine whether it was correct or not (MN I, p.622). Learning should be done by the students themselves (paccattan veditabban) (AN, P.270). Once, Buddha said that, when the learners are curious and do more inquiries on his teachings due to their critical studies, it is then that his doctrine starts to shine (vivato virocati) (MN I, P, 744). No one can take someone to the ultimate goal except the learner him- or herself (DN II, P.68). Values relevant to the Nibbana should be built up by the learner himself. Purity or impurity of the learner depends on him/her. No one can purify another. (suddhi asuddhi paccatam- nannamannan visodaye) (DP, 160). The Buddha's task is guiding the learner to have the correct direction (thumhehi kiccan atappan akkhataro tathagata). This is in line with views found in constructivism which is discussed in western psychology. These teachings of the Buddha reveals one special feature in Buddhist constructive learning, i.e. teacher intervention in the teaching learning process in Buddhist constructive learning is very limited in comparison to what's the case in western psychology.

In modern constructive learning the teacher is motivated to act as a facilitator. She/He provides necessary mental and physical facilities to the learner so that s/he can achieve learning outcomes. This can be seen in the incident of Chulla Pantaka. Rev. Chulla Pantaka was punished by his teacher who was his elder brother in lay life. In this case, he was excommunicated since he was unable to study a Gatha for four months. The Buddha, who saw this incident, went to the small monk Chullapantaka in order to help him and took him to his monastery. After that, he was given a simple

activity: to touch a piece of pure white cloth and say “Rajoharanam, Rajoharanam” in order to realize the nature of the changeable world by himself (TG p.59). With this exercise he reached the ultimate goal of Buddhism regarding values, which is to understand the changing nature of the world.

In constructivist learning, the teacher guides his/her students to explore the target learning experience. She/He provides the necessary instructions with limited intervention. The way the Buddha taught the world nature to Kisagotami tells us that this is not a new method in Buddhist education psychology. Kisagotami, who lost her one and only small child, came to see the Buddha in order to find a solution to her burning problem with eyes full of tears. In this case, the Buddha gave her a small guidance to help her find solution to her sorrowful problem. The Buddha asked Kisagotami to go around the village and find a house where a person had not died as well as to take a fist of mustard from such a house, which had not experienced such misfortune. The lesson to her was to get a better understanding of reality, because she could not find any home where no person had died (DhaA P. 270). This is called guided discovery learning in western educational psychology.

Constructivists see the teacher as a helper as well as a mentor in constructive learning (Wikipedia, the free Encyclopedia nd.). The Buddha too proved the idea that the teacher helps and performs the role of mentor when the students have problems with knowledge constructing, as is shown in the case of the character of Rev. Nanada. (Ud, P286).

In addition to that, in constructive learning learners explore knowledge (Vi, P.23), find solution to problems (DA, p. 260) and reflect on what they have learned (MN I, P, 414). According to another view of social constructivists, the learner develops cognitive abilities with social interaction. Learning of values occurs when the learner interacts with society where he or she lives. This is the reason why, once, the Buddha asked other monks to be like Rev. Mahakassapa (...yowa panassa kasspa sadiso ovaadhithehica pana vo tathatthaya patipajjitabban) (DN II, p.137). Buddha showed some role models to his students by picking Mahakassapa and extolling his behavior. In the discussion above we can notice that this view, learning from society is accepted in Buddhist psychology. Sattigumba Jataka story tells us not only the man but also animals learn values from the society that they interact. According to some Buddhist scholars, meditational structures given by the Buddha to his disciples were matched with their psychological makeup (Rahula, p.74).

VALUE TEACHING STRATEGIES IN WESTERN AND BUDDHIST EDUCATIONAL PSYCHOLOGY

Strengthening the value education in the existing educational system is the main way to implement the value-oriented society. Nevertheless, our present educational system has not been able to fulfill this aspiration meaningfully due to some of its shortcomings. As I have pointed out, the main reason behind this situation is that the teachers' knowledge on present learning theories and their practical applications is not at the suitable level to uplift value education through formal, informal as well as non-formal education. In particular, in the formal educational sphere, teachers do not use teaching strategies that can be matched with constructive learning which is considered as the foremost principle. Their intention is to teach only cognitive and psycho-motor skills rather than strengthening the affective domain which enhances value-education. This has vastly influenced the great civilization we had for centuries and it has added some black marks to the Sri Lankan society as a part of the global village. The teacher should not forget that he/she has to perform several roles in the classroom: classroom instructor, social model, evaluator and disciplinarian in implementing values (Hetherington et al, 1999. P.551). In the same way, if the teacher is concerned about the tasks of values or what is expected from value-education, such attitudes will also contribute to the successful implementation of value education. Tasks of values are the following: enrichment and enhancement of consciousness, enactment of attitudes, moral judgment (identification the difference between good and bad), culturalization, provide guidance for life and social harmony.

Problem-based learning, which is considered as one of strategies in constructivist learning theory, emphasizes real life problem solving and exposes students to authentic problems that can appear in everyday life (Jones, Rasmusen & Moffit 1997). Therefore, the teacher can organize the teaching learning process to find ways to contribute to avoid bad situations which have emerged due to the deterioration in students' level of values. The task of the teacher should be to allow his students to identify the problem at their level without establishing in them values that are preferred by the teacher. Furthermore, the teacher's task should be to enhance the capacities of thinking and feeling in relation to values. Students should be motivated to acquire values from the lesson whatever the lesson he or she teaches since each subject can plant values in children. The problem based learning strategy can be seen in the incident of Angulimala in Buddhism. When Angulimala, followed the Buddha he asked the Buddha to stop, the Buddha replied 'I have already stopped, you stop'. Angulimala, who heard this answer started to think 'while he is going he asked me to stop' - what

does it mean? Finally, he understood that since the Buddha had stopped the rebirth he said 'I have stopped'. Still, I'm to end rebirth (samsara). Therefore, he asks me to stop. First, the Buddha presented the problematic statement to Angulimala and then, he was motivated to think and understand the statement deeply by himself. This situation made the way for Angulimala to complete his value understanding to its maximum.

Discovery learning was introduced by John Dewey (1933) and the cognitive psychologist Jerome Bruner (1966) as a learning strategy where students figure out things for themselves in contrast to the direct instruction (teacher-centered) approach. Implementation of values in students can be done in meaningful ways by using discovery learning method. All the teachers can promote the value-driven education by encouraging their learners to discover values by themselves in creative way with natural curiosity and inquiry. The unfortunate fact is that our teachers are unable to think that the subjects they do can provide many things to develop values in their children (Brain 2004). Another problem is that most discovery learning approaches used in schools today do not involve "pure discovery" learning. This situation has led to discuss the importance of value exploring experiences than imposing and ignoring (Brain 2004). In pure discovery learning, students are encouraged to learn on their own and instruction is minimal to nonexistent. Even though, to some psychologists, sometimes, direct instructions can be more effective and with faster results (Van 1990). Moreover, learning can be enhanced when the learner has an opportunity to interact and to collaborate with others on an instructional task. Guided discovery learning is an extended occasion of discovery learning. In guided discovery learning students are still encouraged to construct their value understanding with the assistance of teacher guided questions and directions. Character of Kisagotami testifies the Buddha's ability in using discovery learning as a teaching method.

Tutoring is another learning experience a constructivist teacher can introduce for students who are not doing well in value learning since tutoring is a basically cognitive apprenticeship between an expert and a child or between a more skilled child and a less skilled child (Slavin, Madden, Chambers, Haxby 2009). Tutoring method is fine for the establishment of values in children since they learn many more things from their peers than from the teachers (Ronald & Cane 1994, P. 343). To sociologists, peers are the most influential agents that affect the student's life next to the family (Ibid). When the children have problems with their values they look at their peers for support (Brain 2004), whereas some scholars believe that students learn many high qualities and social skills by associating with peers (Jersild & Markey 1935, P. 261). In some occasions, some students better understand the lesson explained by their peers than by the teacher; this is especially true in same age peer tutoring. In same- age peer tutoring, the peer is a classmate. It was the Buddha's view too that friends help us in many ways when reaching nibbana. The Buddha allows Rev. Maha Kassapa to offer advice to other Bhikkus.

This is similar to cross age peer tutoring in western psychology. In cross- age peer tutoring, the peer is older. According to psychologists cross- age peer tutoring usually works better than same age peer tutoring. Once, the Buddha went to the place where the Bhikkus including Re. Nandaka were discussing Dhamma and praised their discussion. The Buddha also told them that there are two things that can be done by Bhikkhus who got together: first, to discuss Dhamma (Dhammiya kathaya), and, secondly, to protect silence and avoid pointless talking (tunhibhavo) (AN p, 680). The implication here is that the Buddha admired peer learning as well as prohibited discussing immoral things, since it is an obstacle to reach the complete value education prescribed in Buddhism. The present teachers can motivate their children to talk about only moral things in the classroom when they get together. It helps students reach highest achievements (Madrid et al 2007). In some instances, the tutoring benefits the tutor as well as the tutee, especially when the older tutor is a low- achieving student (Santrock 2006, P.319).

Vygotsky's social constructivism has contributed in important ways to the development of constructivist theory in the field of educational systems. Constructivist teachers should understand Vygotsky's key concept zone of proximal development (Vygotsky 2001, p. 256) which refers to a range of tasks that a child cannot yet handle alone but can accomplish them with the help of adults and more skilled peers to develop value education. The teacher should understand that there are some values which cannot be acquired by the learner alone. In such situations, it is the duty of the teacher to plan some learning situations as such learners reach the values beyond them with the help of more knowledgeable others. In such cases, parents, teachers and a skilled peers may be the more knowledgeable others. This is what the Buddha did most of the time in value education. Because of this disciples could reach different value stages according to their dedication for learning. These stages are the following: sotapanna (the stream-winner), sakadagami (the once returner), anagami (the never returner) and arahath (the perfected one). The discussion between Visaka and Dhammadinna provides an example for more knowledgeable others (MN I p, 299 P.). Scaffolding is another teaching strategy that helps develop values in a student. In scaffolding, there is change of the quality of support over a teaching session in which adults adjust the assistance to fill the current level of performance (Vygotsky 2001, p.256). Gradually,

though the learner is helped step by step at first, later the help is reduced keeping certain occasions where the learner does the learning him/herself.

The Model learning method can be introduced as a value learning strategy since the learners take many things from role models they observe. For example, when a teacher comes to class, all students stand up. A newcomer to the school will follow the classmates and stand up with them to show respect to the teacher showing thus a case where a value was learned from the social environment (Bandura 1989 P. 220). Bandura's observational learning (Imitation or Modeling) is an information processing activity. This is the reason the Buddha asked leaders to be an example. He explained this situation by taking the example of the oxen. When the leader of the oxen moves indirectly (not keeping the line) the rest of the herd follow it. They do not go into the line. But when the leader of the oxen goes straight, the followers also keep the line. This is what Bandura considered as model learning. In his entire life the Buddha was an exemplary character. As he asked others to be exemplary he was a good example to his disciples.

Constructive teachers use story telling in the value education successful way as it is a best way to implement values in students (Yokam & Simpson 1954, P.361). A constructivist teacher who read a story with students first, next encourages students to create their own stories in the next step. Sometimes, the teacher asks students to reenact a story that they well aware. Because of this strategy the constructive learners conceive themselves as reader and writer. Mostly, this method can be applied when teaching values to small children. Payasirajanna sutta (DN II P.195), Mahilamuka Jataka story (Ja p.166) and Kakachupama sutta (MN I p, 166) are three occasions which relate with value-oriented stories in Buddhist teachings.

Religious teachers can use the direct method which is expected to teach religion through religious books and counseling in value education by combining their teaching-learning process with constructive learning. As some psychologists believe, religious education is seen as both an integral and a distinguished part of value education (Brain 2004). The religious teacher can practice any strategy we discussed above in a creative way for communicating values in children. In most cases, in the present educational system, religion is taught as a core subject like other subjects having neglected the purpose of teaching religion. The main purpose of teaching religion should be to develop moral values in children rather than pushing them to have high grades in exams. Moreover, religious teachers have to think more practical methods to teach religion within the constructivist frame to grow values in children for a better human civilization. The exam-oriented religious education is the main reason for the decline of values in the present young generation.

Another problem at schools regarding value education is that non-religious teachers think that their subject area has little to do with value education and, in any case, it is the responsibility of some other specialists (Ibid). Moreover, in the school system, there is a tendency to think that teaching virtues, building good habits, rewarding positive behavior, developing the student's capacity for moral reasoning is a task of parents and other communities (Schaps et al 2001). Therefore, school's lack of attention in teaching values has had an adverse influence on the values of the society.

Co-curricular activities which are referred to as hidden curriculum such as the morning assembly, art and painting competitions, extension lectures, celebration of founders day and international days, exhibitions, value-oriented projects, dramas, girl guide and scouting, and sports can be used effectively in value education. Social values and cultural values are grasped by students in co-curricular activities (Farharm 1995, p. 125). Nevertheless, when examining the incidents happening in the playground while a game is going on their behavior shows that the teachers and coaches have trained them to be good players but not players with good moral values. Some psychologists believe the students who take part to co-curricular activities internalize social values by avoiding social problems like abuse, suicide and depression (Dussek 1991, p. 126). For Chaube & Chaube (n.d, p. 102), by engaging into sports the child practices values like obeying rules and regulations in the game and following the leaders. Hill argues that empathy needs to be awakened through such teaching strategies as drama, role plays, stimulations and being given responsibilities within the school community and the classrooms (Brain (2004). In addition to these, the child who engages in co-curricular activities learns tolerance, respect for each other, cooperativeness, truthfulness, honesty, sympathy, kindness, helpful, accountability and cordial living.

CONCLUSION

It is obvious, when studying the social background in Sri Lanka, there is a serious social problem due to the collapse of values in people. This decline of values has added a black mark to Sri Lanka in front of the global village instead of protecting the reputation she enjoyed in ancient times among other countries. Therefore, the current value study is very timely but it is a complex and controversial topic. The main problem is how to identify values under the theoretical point of view in absolutism and relativism. Still, western philosophers and psychologists do not have proper criteria to select values other than criticizing each other's approaches instead of looking for the best framework for selecting

values. On the contrary, the Buddha demonstrated reflective criteria to select values in Adipateyya, Kalama, Weludwara and Rahulovada Suttas for a better value education. The most significant aspect of those criteria is that they can be matched with any social situation without constraints of time and geographical differences. The Buddhist values are timeless (akalika). They guide both western philosophers and psychologists to solve the problem they have for centuries in a logical manner.

There are many examples in Buddhist teachings to prove that it consists of constructivist learning as well as teaching strategies that can be compared with western constructive learning and teaching process. Sometimes, the Buddhist constructivist strategies are more powerful than the western psychological strategies. They reveal how far the Buddha's role was successful in teaching about the learning process. Every method in western psychology relevant to constructivism is not newly introduced, as was discussed in the previous sections. Anyone who studies the Buddhist discourses can find relevant examples from Buddhist psychology to prove this argument. Another important point we should discuss here is that, though both Buddhist and western psychologies provided necessary insights relevant to teaching methodologies, the teachers are not ready to associate and practice them for a better profession. This has adversely affected the value deterioration in comparison to the past. Hence, I believe if it is needed to awake the society with value education there should be considerable big and small changes in the teacher's role. It should be the task of the relevant authorities, including the government and the school as main agents, to shoulder the responsibility to update the teachers' knowledge regarding the new approaches and teacher competencies. Apart from that, teachers should be motivated to develop both academic performances as well as value-driven education. I believe it is the best way to find solution to the problem of value deterioration and to stand as a worthy nation next to other nations in the world with self-dignity. Finally, it is expected to open the way for the reinvigoration of the great civilization we had in the past.

ACKNOWLEDGEMENT

I would like to acknowledge the help of Prof, Chen Jian, my thesis supervisor, for his constructive feedback and his constant encouragement to complete this paper. This paper is related to my research as a doctorate candidate at Shandong University which would not have been possible without the Chinese Government Scholarship I have received.

Abbreviations

DN- Dega Nikaya
MN- Majjima Nikaya
An- Anguttaran Nikaya
SN - Samyutta Nikaya
DP - Dhammapada Pali
DhaA - Dhammapadattha katha
Ud - Udanapali
Ja - Jataka Story

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