BUDDHIST APPROACH TO THE STUDENT CENTERED EDUCATION

by Kudakathnoruwe Vineetha Thero[*]

1. INTRODUCTION

Education is the prime difference between animals and humans. According to oriental Indian way of thinking hunger, sleep, fear and sexual needs are common to every living being. *Āhāra nidrā bhaya maithunanca sāmānyamethath paśubhir narānam* (Hithopadeśa, 25, 1988). Activities of humans and other animals who inherited these qualities and urges since their birth are based on these needs. Every living being possess the ability to find easy ways and implementing them when trying to fulfill these needs. The difference in skills among different creatures is their born qualities. Buddhism shows that humans differ from other living beings because their ability of thinking and act according to their conscience. *manassa ussannattâ manussâ*. Mana means mind and ussannatta means the lofty heights it has reached. Let us examine this a little further. Man, unlike the animal, does not move on in life through built in responses. (Sumangala vilasini, 1932). Hence, education is the foundation of human development. Since all the subjects, philosophies or religions aim at acquiring knowledge, preserving or partaking knowledge, everything based on some form of an educational system. However, when developing education as a form of philosophy or a subjecteducationists continuously engage in finding the best practices and the most successful education method. We can see different methods and theories identified in this process. Buddhism

*. Senior Lecturer, Department of Pali Buddhist Studies, University of Sri Jayewardenepura, Sri lanka.

in a higher level compared to the contemporary Indian religious traditions. Hence, methodsused in religious communication also has educational components. It will be possible to find a direction when studying modern educational theories.

2. OBJECTIVE OF THE STUDY

Education is the most powerful weapon that humans possess and educationists have paid their attention to identify various studies and their limitations. Through this, modern thinking about education and Buddhist attitudes can be identified. Studies will be carried out to discover famoustheories and methods. It is expected to identify through studies on the student centered educational system which is popular in modern days. Accordingly, in Buddhism studies have been carried out to study aspects related to student centered educational system. The main objective of this study is to find the utility according to the Buddhism and the importance of student centered education system as a method of teaching and learning.

3. METHODOLOGY OF THE RESEARCH

For this research literature source research methodology has been adopted. Data has been gathered from English and Sinhala mediums, eastern and western literature sources on education and from Buddhist Sutras. Sutra literature in Pali language which belongs to the modern literature and Theravada Buddhist tradition has been used to collect primary data. For secondary data collection books, magazines, newspapers and internet have been referred. Conclusions were arrived based on analyzing data related to the research problem.

4. DISCUSSION

4.1. Education

Etymologically the word Education has been derived fromLatin words *Educare, Educo* and *Educatum*. The word education is derived from the Latin words '*educo*' where '*e*' means 'out of' *duco* means 'I lead'. According to this view, education means 'I lead out darkness into brightness.' In education (*Adyāpana*) in the Sanskrit usage which is the root of the oriental languages. The meaning of this

isInstructions, lecturing or studying' (Williams, Monier, 2003). When analyzing *Adhi+ Āp= Adyāpana*is the meaning of raising someone above the rest. That means following the path under the instructions of a teacher or a master. In the further analysis *Adhi+ Ayana= Adhyayana*, it means going forward by oneself. It has been used as a similar word in Pali language. Accordingly,*Ajjhāpana* means teachings of the sacred writ. (Davids, T.W.Rhys, 2011). The meaning of education is to teaching process that would carry forward a person from where he is to a better place or transforming him to a better individual.

According to the Oxford dictionary, education means 'The process of receiving or giving systematic instruction, especially at a school or university. (Oxford Advance learner's Dictionary, 2005). Hence, education means the process of communicating new knowledge by a person or a group of persons through a formal system. However, this has been occurred in the human history long before the discovery of the formal education with literacy. 'The act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life.' (www.dictionary. com). According to that thinking, education is not limited to the formal methodology of teaching. It is the partaking or receiving the knowledge for the betterment of the human.

All in all the purpose of education is to guide an individual to the subject-related life and the surviving. Occasionally, some intellectuals may present their views according to their subject stream but in the general approach it is the partaking of knowledge for the benefit of the people as a large group. 'The wealth of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an understanding of something. Education requires instruction of some sort from an individual or composed literature. The most common forms of education result from years of schooling that incorporates studies of a variety of subjects.'(Collin, P. H., 1996) Furthermore, Duhaime'sLaw Dictionary, presenting a broader view and says "Education (is)... imparting or acquisition of knowledge; mental or moral training; cultivation of the mind, feelings and

manners. And "Education ... connotes all those processes cultivated by a given society as means for the realization in the individuals of the ideals of the community as a whole." This means the process of encouraging an individual to attitudinal and behavioral survival is the education.

According to the review of educationists, education is very vital in upbringing a child. "Correct education disposes the child to take the path that will lead him to truth when he has reached the age to understand it, and to goodness when he has acquired the faculty of recognizing and loving it." (Rousseau, Jean Jacques,1939) Further, education is useful in the forward march in quality development using personal and social experiences. Education is the process of remaking experience, giving it a more socialized value through increased individual experience, by giving the individual better control over his own powers (The Philosophy of John Dewey, 1989). Education is imparting the knowledge, skills and habits from one group of people to an individual or another group of people. It is further clear in the statement which says Education in its general sense is a form of learning in which the knowledge, skills and habits of a group of people are transferred from one to the next through teaching, learning, training and research.

4.2. Types of education

There are three types of human education; formal, informal education, and non-formal education. (Melvin, A. Gordon, 1946). These three types have been in use in current time as well as in the olden days. However, we can see a difference in the methods applied according to the changes in the period. It has been observed while analyzing the nature and the process that all these three types have been instrumental when nurturing the human life with education.

Formal education

Formal education is the education imparting at schools, Pirivena, universities or other institutions, taught according to a syllabus during a specific time frame. At the completion of a certain level competency will be evaluated through an examination and certificates will be issues according to the grades acquired by students. It is with a specific frame with a fixed age group and

the students will be categorized according to their age. There are teachers for each subject who are well –qualified and experienced to guide students to meet to achieve results. Further, formal education is structured hierarchically. It is planned and deliberate. Scheduled fees are paid regularly. It has a chronological grading system. It has a syllabus and subject oriented. The syllabus has to be covered within a specific time period. The child is taught by the teachers. These three types can be seen at different levels at primary, secondary and tertiary education institutes.

Informal education

This particular type is the oldest form of education and has been in practice since ancient times. In the absence of literacy during primary period of history, humans transported their knowledge through informal ways. Skills which are useful in day to day life such as hunting, identification of food, prevention of accidents and hazards, using herbal medicines for illness, preparation of a place of living were learnt by the human through informal methods of education. In the current society too, in any society certain ways of living are been learnt from parents and through traditions. This type does not have a specific place, time table or a syllabus.

Non-formal education

Non-formal education is the type of education that is in practice focused on elders and certain child education. In language, religion and spiritual aspects for elders who lack the required level of literacy can be categorized as non-formal education. There might be a syllabus to follow. However, it has been in practice to impart knowledge on a selected subject. There might be a syllabus to follow and a specific place for this type of education but these are not essential. Learning takes place during leisure time in a flexible manner. Conducting examinations or awarding certificates is not an essential part in this type. Sometimes, physical activities such as swimming, fitness are included in this category. In general, this type is different to informal education where you learn from the environment and experiences of different people. Informal education is also not a complex method like formal education which is specific or exam oriented. Social welfare programmes such as

meditation programmes, dhamma sermons or sports programmes are some of the examples for this type.

In any type of education there are two impotent groups involved. They are teachers and students. There are various discussions among academics to identify each group's role. Issues such as is the knowledge only a legacy of teachers? Does that should be the education that a student inherit? Is it acceptable to search knowledge with self- decisions without considering the limits set by the teacher? Should a student search for new knowledge under the guidance of the teacher? Have been discussed since old days. However, the accepted method for receiving a formal education is to learn under the guidance of a teacher. There are different views and thoughts about the role of a teacher in eastern and western methods of education. Considering the process as a whole, a number of main learning strategies can be identified.

4.3. Learning Strategies

There are many learning strategies that a man acquired during the traditional process of education. These can be considered as developments that took place as a result of educational experience of the human kind. Since all these strategies have been contributed to the development of education, the most suitable method has been identified based on a broader spectrum.

Teacher-Centered Approach to Learning, Student-Centered Approach to learning and High Tech Approach to Learning are the main among them. These learning approached demonstrate their identity through the usage of different theories and practices.

Learning strategies have been evolved during the journey of the man kind and modern practices. It is common in both learning approaches and methods. Under the informal education some encouragements have been provided for the maintenance of traditional knowledge and taking forward the new knowledge. Informal knowledge has become useful when fulfilling basic requirements and working towards new needs. It becomes visible when studying the journey of the mankind. It is not justifiable to include these into the strategies in formal education.

It has become clear through the statement of American educators have used the terms "teacher-centered" and "student-centered" to describe two distinct approaches to instruction.' (www.edglossary.org/student-centered-learning) teaching processes that are currently under discussion were a subject of concern among America educationists during early 20th century. However, academics continue to discuss various teaching approaches and their aspects.

Teacher-Centered Learning

Various strategies have been followed in the formal education system. Teacher-Centered Approach to Learning is the oldest form among them. It is the method to preserve the traditional knowledge of the teacher. Students also focused on their teacher. In this method teacher is expressing his ideas and thoughts during a specific time period, students listen only to the teacher and no connection among students during activities are some of the compulsory features of teacher-centered learning. Control over students, all the activities and attitudes are centered around the teacher and no space for the independent thinking of students are common. This practice was very popular among Hindu traditionalists. Brahmin tradition is the main method Knowledge is the only truth according to Veda script and during *Veda* and *Brahmin* era no opportunity was given to surpass the teacher. However, during *Aranyakya* and *Upanishad* eras this system has become more flexible. Student has to cultivate and practice certain values and moral activities under the guidance of the teacher. Teacher-centered learning approach was very much in place though.

Student-Centered learning

Student-centered method is the most successful and productive method in today's accepted ways of learning and teaching. The salient feature of this method is the active participation of the student during the learning process. The main responsibility of the teacher is to share his knowledge according to the needs of the student. Both the teacher and the student equally participate in the process of knowledge seeking. However, in the student - centered method the teacher should possess a broader knowledge and experience to address immediate issues that arise during the process.

In the student-centered learning, student will have the opportunity to perform in a team. That will increase the interaction and communication among them. It will also increase the team spirit. Student will have an understanding on how to perform. A pleasant environment will be created for the student to engage in his studies. Primarily, student should be given the understanding on the relevant subject or the lesson. On another way, teacher acts as a facilitator. Teaching and evaluation process will be active. As there will be an opportunity to recognize the skills of the student it will encourage them to perform better. Finland is considered as the best country in imparting education in the modern world. Intellectuals say the success behind the Finnish's achievement is the student-centered learning approach. (Lankadeepa, nimthera,2volume, 20. O5.2018).

It is necessary that the teachers who will be connected to the process to be willing to prepare for a student-centered learning process. The Buddha did not preach that everything a teacher say has to be accepted as gospel truth. He preached his fellow monks to disseminate the teaching in a proper manner. Veteran monks were humble enough to direct disciples to address more complex details about Dhamma. The educational background of Buddhism is clear and open when compared to other religions in India. It is not a formal education taught in a classroom. However, features of the above student-centered learning method are visible in Buddhism.

High Tech Approach to Learning is a method came into being with the advance in technology. This method is not limited to the traditional teaching and open to a broader spectrum of knowledge. It uses both classroom learning and outdoor activities. Also, distance learning method is in place as a system of higher education. This will pose a challenge to primary thinking prevail in the society. It is not a challenge to religions that possess thinking powered by religious and philosophical thoughts.

5. INDIAN RELIGIOUS EDUCATION IN BUDDHA'S ERA

The primary teaching method at present is the student-centered learning process. It has been appreciated by educationists as the most successful system. This teaching method can be understood

more clearly when comparing to the teacher-centered approach. The traditional teaching method in India in the past was a teacher-centered one. Veda literature which comprised *Āmnāya" Brahma" God's speech* should be accepted as the only source of knowledge. The sole aim of the education was to understand the God's speech. During the Upanishad era, philosophical thinking started to emerge. According to *'Upanisad Ithi Rahasyam*definition learning should be done in secret and should be limited only to a small group of people. Thinking was limited to faith.

He who has highest *Bhakti* (faith) of *Deva* (God),

just like his*Deva*, so for his *Guru* (teacher),

To him who is high-minded,

these teachings will be illuminating. *(Shvetāshvatara Upanishad 6.23)*

Hence, learning or *Adyayana* was considered as a part of religious faith not as a part of life. 'One who knows Brahman, reaches the highest. *Sathya* (reality, truth) is Brahman, *Jñana* (knowledge) is Brahman, *Ananta* (infinite) is Brahman'. (*Taittiriya Upanishad, 2.1.1)* The entire knowledge was limited to Veda and Upanishad scripts. It explains the teacher-centered learning approach in ancient Vedic religious thinking. There are number of religions which directed the Indian thinking towards a new path. Among them are Jainism, Skepticism (*śansayavada*) and materialism (*Ucchédavada*). Teacher centered learning method was amended to create space for free thinking. One of the main defects of the system is the non-consideration of quality and quantitative development. It is clear that Skepticism played a major role in creating a free environment to surpass the traditional thinking. However, in Upanishad and Brahmin tradition where there was a systematic education the teacher-centered Learning approach was in practice. Ascetics belong to non-formal education type. Main reason for this is that ascetics (*shramana*) did not have traditional opinions for existing.

6.STUDENT CENTERED INFLUENCE IN BUDDHIST EDUCATION

Cultural sense in Buddhismis connected to the religious environment in India. However, Buddhism is different to Brahmanism and ascetic's practices. It has own identity with different interpretations. Buddhism does not value theblind faith of human.

But there was freedom for freethinking in a religious-philosophical background.It is the base for entire teaching and enlightenment. Buddhism recognizes the knowledge gain through understanding (*Ākarawathi Sadhdhā*). (Anguttaraa Nikaya, Saddhasutta, 1964). For the cultivation of faith Buddhist recognizes the significance of learning. *Sadhdhā* concept is very helpful to create an independent and free spiritual environment which is of core importance to the student-centered learning approach.

The *Kaālāma Sutta*, which sets forth the principles that should be followed by a seeker of truth, and which contains a standard things are judged by, belongs to a framework of the Dhamma; the four solaces taught in the sutta point out the extent to which the Buddha permits suspense of judgment in matters beyond normal cognition. The solaces show that the reason for a virtuous life does not necessarily depend on belief in rebirth or retribution, but on mental well-being acquired through the overcoming of greed, hate, and delusion (Anguttara Nikay 1, Kālāma Sutta, 1964). It does not completely reject traditional belief. It emphasizes the fact that one should not solely depend on the knowledge gain from teachers, parents or from books etc. That knowledge should not be accepted as the only knowledge of tradition. In this manner teacher-centered learning approach does not have a place.

When the Buddha explains the six kinds of nature of Dhamma, he clearly says within what boundaries it should be accepted. The last three states that the student to inquire and analyze before gaining knowledge. These are; *Ehi,passikó* - come and see (inviting scrutiny), *Opanayikó* - leading inward (to peace of mind) *Paccattam veditabbó viññūhi*– tobe experienced by the wise for themselves. (M 1:37, 265; A 3:285). This teaching only can be found in Buddhism. It does not exist in a teacher-centered learning approach. Accordingly, the nature of Buddhism is a student-centered learning approach and not a teacher-centered learning one.

Though the final destination in Buddhism is the eternal bliss or the Nirvana, there two ways according to the Buddhism that a man can act. 'Gaining profit' is one path and the Nirvana is the other. *Aññāhilabupanisa Añña nibbanagamini.* (Dhammapada 5.16). That should be understood. The Buddha preached that only the

spiritual development is not sufficient. There should be a physical development too. According to the verse '*Andham ca Eka Chakkun ca Araka parivajjaye… ….'* The Buddha says it is a weakness to focus on one direction. Thus the Buddhism cannot be limited as a religion which seeks only the finality.

6.1. The student and the teacher and student-centered learning approach in Buddhism

The teacher plays the main role in education. It is due to the fact teacher of responsible for setting limits and guide. Living creatures and trees are naturally contributed to the existence of them. Since the human is more organized than rest of the living beings and expect future survival teacher has a massive responsibility on his shoulder. In the teacher-centered education teacher(*Guru*) is the person who continue traditional knowledge. However, in a student-centered learning approach, teacher does not have a significant role to play. According to Buddhism, the nature a teacher recognized will depict the nature of the Buddhist education.

The Buddha is been called *Saththā, Akkhāthāra, Āchariya* and *thilokanatha* (Khemananda Thero, Hagoda, 1969). The meaning of this is the person who guides a person or group. Further, the discourses also describe the qualities of a teacher. The Buddha describing himself said that he is the one who shows the right path. I shall teach you the Dharma, good in the beginning, good in the middle, good in the ending. Declare the Holy Life, altogether complete, altogether pure.....' (Majjhima Nikaya, 3:280, 1964). A teacher should have the confidence and the self-respect with knowledge as a professional teacher.
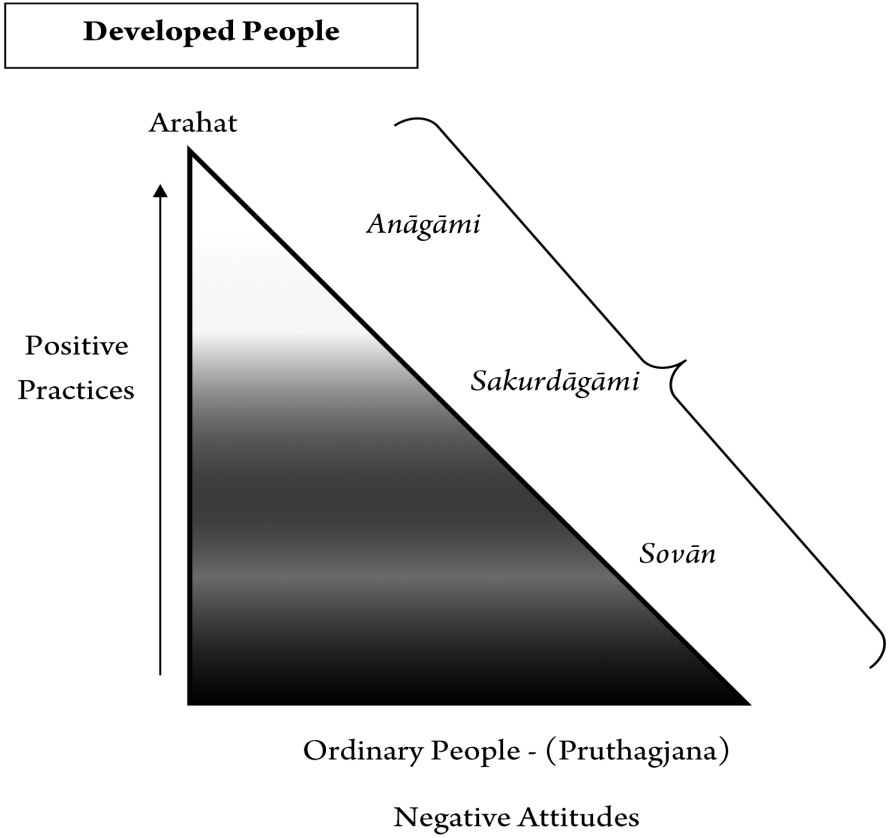
Teacher is a person who show the path or a guide. It is been describes as '*Maggaññu*' (a person who knows the path), '*Maggakovidu* (person who knows where to go), *Maggadesi* (the one who shows the way) (Suththanipath 1977). Teacher should set an ideal for students.That is the Buddha's preaching. According to Dhammapada 'One should work according to his teaching. Then start teaching other' *Attanamewa patamam patirupe nivesaye athaññamanusaseyya na kilisseyya panditho.* (Dhammapada 12.2). As the saying goes, one should set an example before preaching.

In student-centered learning approach, the main requirement is that teacher should be well-educated in his selected field. In Dhammapada, it says that a person with a false knowledge does not serve anyone. *Yawadewa anaththaya ñththam balassa jayathi*…. (Dhammapada 5.13).

In *Singālowāda Sutta*, the role of a teacher has been describes as "….. training in self-discipline, ensuring the teachings are well-grasped, instructing in every branch of knowledge, introducing their friends and colleagues, and providing safeguards in every direction".In a nutshell teacher is someone who show the way to seek new knowledge and not a one who impart traditional knowledge. Teacher is the one who is responsible to create a conducive environment for the student to study well. He is also responsible to cultivate values, attitudes, virtues in addition to subject knowledge.

In formal education students are grouped in classes according to their age. However, in Buddhism, there is an opportunity for everyone to learn. When studying a certain subject, one has to learn from the beginning. For an example, a person who enters ascetic (*pabbajja*) life has to learn Vinaya and sutrairrespective of their age. "…*Thumhehi kitccam āthappan akkhatharo thathagathā…* (Dhammapada 20, 4.) Teachers are the ones who show the path. One has to gain knowledge by one self. Thus, the student should go after seeking knowledge. The teacher will show the way. That describes the student-centered learning approach in a nutshell. If a teacher bears such a responsibility it is a blessing.

Śrawaka is the person who listens. Indian Vedaic education system primary based on listening. Thus, a person who comes to learn via listening is the student. In *Mahanama Sutta, Anguttara Nikaya,* a person who learn with trust is the listener. Student should possess the quality of understanding what the teacher says without accepting everything he says as it is. There are two groups called *Sekha* and *Asekha*. Seka is the person who works for the education or understanding. He belongs to the student category. Aseka is the person who understood Dhamma. A person who does not work towards it is a normal person. It is clear from graph 1.

Developed People

Arahat

Positive
Practices

Anāgāmi

Sakurdāgāmi

Sovān

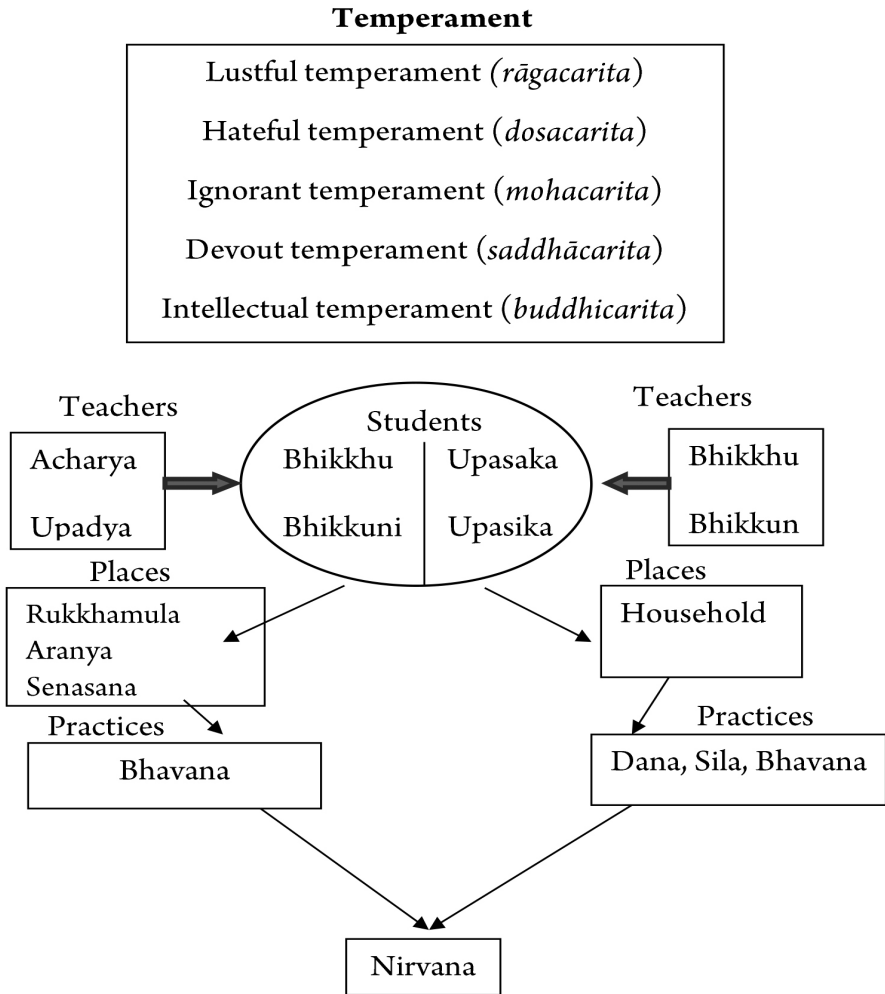Ordinary People - (Pruthagjana)

Negative Attitudes

Normal person is with someone with negative attitudes. That could be the human nature. A person is someone who works with an understanding to gain knowledge. He is known as a developing personality. One can reach the top through quality education and practically using it. That stage is known as *Aseka*. Here both the teacher and the student work towards an objective. In this method Teacher – student relationship is clear.

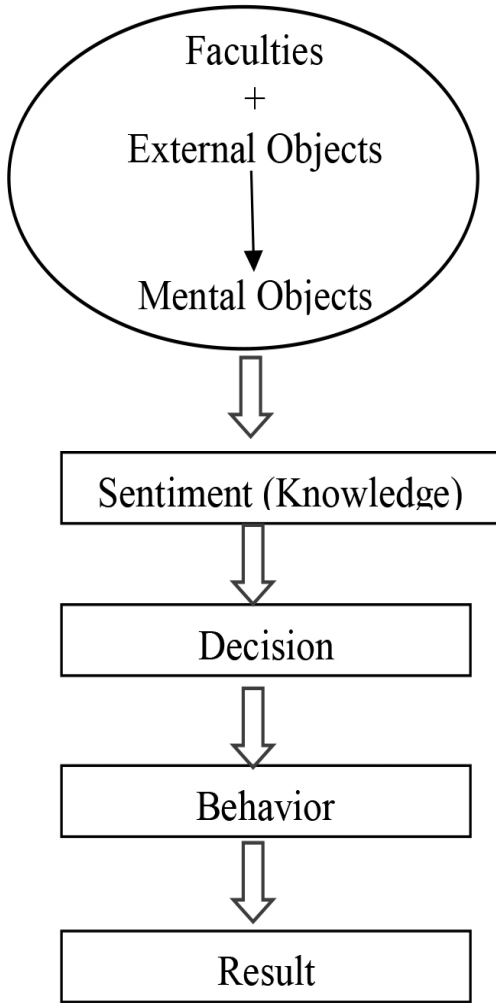## 6.2. Student-centered learning process in Buddhist teaching

According to Buddhism both the teacher and students possess different attitudes. *Nanatta kāyā nantta saññā…* Hence guidance from someone who has a clear understanding about the nature of the student is required. In meditation who is conducting the practice is the teacher. Meditation objectives according to each personality will be issued. According to Buddhism students who come to learn are from different backgrounds. Clergy and laity is the example. The

teacher should be able to explain matters accordingly. Differences in personality and different objectives are clear from the below chart.

Temperament

Lustful temperament (*rāgacarita*)

Hateful temperament (*dosacarita*)

Ignorant temperament (*mohacarita*)

Devout temperament (*saddhācarita*)

Intellectual temperament (*buddhicarita*)

Teachers

Acharya

Upadya

Students

Bhikkhu   Upasaka

Bhikkuni   Upasika

Teachers

Bhikkhu

Bhikkun

Places

Rukkhamula
Aranya
Senasana

Places

Household

Practices

Bhavana

Practices

Dana, Sila, Bhavana

Nirvana

Since there is no formal education process there was no exact place. However, for a practice such as meditation, a dedicated place will be required. For example, forest (*Āranya*), under a tree (*Rukkhamula*) or empty places (*Śunyagara*) are the places that have been described for meditation.

In teaching in Buddhist focus has been given to individual senses and the knowledge process. Manupindika Sutta describes the process of external factors and senses. A summary of that process is shown below.

Faculties
+
External Objects
↓
Mental Objects

⇩

| Sentiment (Knowledge) |

⇩

| Decision |

⇩

| Behavior |

⇩

| Result |

Results derived from the combination of senses and external factors, creation of moods, decision making, organizing and behaviors. Through the above process, gained knowledge, attitudes and behaviors affect the individual and the society as well. According to the above table, decision making is related to attitudes. It does not decide on the method or medium. However, it is more productive to use the suitable process. Hence, learning and learning process is a very sensitive issue. The Buddha used various methods and procedures. Buddhism is presented in various forms due to this factor.

The method used by the Buddha to describe Dhamma is a combination of personal behavior, opportunity and objective. There are several teaching methods used for personal and psychological development.

1. Oral education

As there was no developed literature or process all the religions used oral method. There are four ways of answering in Buddhism. Immediate direct answer, answer while analyzing, counter-questioning and no answer (put some questions off to the side) are those four methods. These methods related to the oral education.

2. Discussion method

The Buddha used this method in *Anantha Lakhana Sutta* etc. There are discussions with King Kosala in *Sanyuththa Nikaya*. This method also used in Vinaya and Sutta by the Buddha himself.

3. Logical explanation

When explaining dhamma and related primary teachings, Buddha used logical expiation. As a example, Rejection of creativity in *Aasslayana, Ambattha suttas* show this method.

4. Seminar Method

The Buddha also conducted seminars with his disciples. In *Bhaddāli Sutta* when enacted disciplines Buddha held a seminar with monks. He held discussions with other monks at special occasions. Conducting *Vinaya Karma* on *poya* days is an example.

Travelling

Buddha advised fellow monks to visit people with special needs and preach. Buddha himself visited people such as Mattakundali, Angulimala to deliver sermons.

Like this teachers were committed impair education. They also guided followers to adopt them. In all these instances they were advised to perform with student-centered learning attitude. It has also clearly state that guidelines and attitudes a teacher should possess.

Further, it is necessary to explain ways to understand things

in an easy manner. Among them are the discourse (*desanā*), argumentative theories (*pañhapanā*), revision (*patthapanā*), analysis or reaction (*vibhajanā*), interpretation (*vivaranā*), explain (*uttanikamma*) and discussion (*sākacchā*) solving questing (*pañhavisajjana*), ect' Students should hearing & reading (*sutā*), cognizance (*dhatā*), practice (*vacasāparicita*), reflection (*manasānupekkhita*) and understanding (*ditthiyasuppatividdha*) ect. Above inputs are essential to complete the education.

One criticism against student-centered learning approach is that the freedom students get to behave at their will.Buddhism recognizes the need to put certain restrictions and the guidance provided by teachers when impairing education.*Sile patitthaya naro sapanno cittam pannan ca bhavayam* (samyutta nikaya, Jata Stta). "When a wise man, established well in Virtue, develops consciousness and understanding', is a testimony to this statement. This shows Buddhism not only appreciate the knowledge in student-centered education but also the importance of certain limits and discipline.

The Buddha is the only religious leader who gave the opportunity not only to analyse his teaching but he himself. "Bhikkhus, a Bhikkhu who is an inquirer, not knowing how to gauge another's mind, should make an investigation of the *Thathāgatha* in order to find out whether or not he is fully enlightened." (D. N. *Veemansaka Sutta*). Buddha advised to review and question him if there is any suspicion that he delivers the expected results as a teacher. Through this, he assured the right of the student to clear their doubts. This is a corner stone of the student-center teaching approach.

Finally, when Buddha addressed Ananda Thero during his last hours he said "the Doctrine and the Discipline, Ānanda, which I have taught and explained to you are to be your teacher. (*Mahāparinibbāna Sutta, D 1:154*) Accordingly, it is clear that Buddha only expected the right knowledge not the personality to prevail. According to three types of wisdom;wisdom arising from "listening" (*sutamayapaññā)*, wisdom arising from reflection (*cintamaya paññā*), and wisdom arising from mental cultivation (*bhāvanāmaya paññā*) (Sangeethi Sutta 3:219;) skillful consideration or analytical reflection (*Yoniso manasikāra*) should be followed to understand the matters. Like this Buddhism only

follows communicating the realism for the benefit of the human being.There are number of educations principles that it consists.

7. CONCLUSION

The reason for the human kind to be differentiated from rest of the living creatures is the ability to receive education. Humans who sought knowledge new knowledge based on the past generationhave achieved various forms of development. During the primary age he has knowledge through informal education. With literacy he was able to receive not only the education but also to expand his level of knowledge on complex subjects. Mankind who expected a more production education system has been experimenting various education methods to broaden his knowledge. Due to the limitations in teacher-centered education it has been accepted that the student-centered learning as the most productive one.

Every religion follows various methods in communicating the their knowledge. Buddhism is not a subject about education. But in Buddhism there were criticism against teacher-centered teaching approach which was the center of the Vedic religious background. Certain features in student centered-education have been appreciated in the Buddhism. Through teacher-student role, teaching and learning methods and objectives Buddhism shows the way for freewill or free thinking. It shows the way to develop attitudes and skills development. A criticism laid against Buddhist that the search of limitless knowledge does not accept in Buddhism. It shows that Buddhism is broader thinking that leads the way for modern student-centered teaching approach.

***

References

AnguttaraNikāya, I, II, III, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.

Collin, P. H., (1996), *Business Dictionary*, Universal Publishers, New Delhi, India.

DīghaNikāya, I, Ii, III, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.

Dhammapada, (1964), *Buddha JayanthiTripitaka Series*, Government of Ceylon.

Duhaime, Lloyd. (2005), *Duhaime's law dictionary*, Duhaime& Company. UK.

Esha, Kena, Katha, Prasna, munda ; manduka upanishads, With the commentary of Sankaraxharya and the gloss of Ananda Gori, (1873), ed. Gib Nanda, Sucharu, Culcutta.

Hithopadeśa, (1988), ed. Alagiyawanna, *Godage Brothers*, Colombo.

Majjhima Nikaya, I, II, III, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.

Suttanipāta, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.

SumangalaVilāsini, (1932), Hewavitharana Edition, Anula Press, Colombo.

The Philosophy of John Dewey. (1989), Edited by John J. McDermott. University of Chicago Press, Chicago.

The Pāli English Dictionary, Davids, T. W. Rhys, (2011), Asian Education Services, New Delhi.

Melvin, A. Gordon, (1946), *Education a history*, Jhon Day, New York.

Rousseau, Jean Jacques,(1939), *Education*; nouvelle edition, Librairie Garnier Freres,

Lankādeepa, Nimtera, Volume, 2volume, 20. O5. 2018.

Oxford Advance Lerner's Dictionary, Oxford University Press, Seventh Edition, 2005.

Williams, Monier, *Sanskrit English Dictionary*, Asian Education Services, New Delhi, 2003.

www.dictionary.com/browse/education (accessed 2018. 02.01)

www.edglossary.org/student-centered-learning (accessed 2018. 02. 10)