



Research and Development Journal Suan Sunandha Rajabhat University

Vol. 11 No.2 (July–December) 2019

## Policy for Enhancing the Four Noble Truths Implementation of Thai Buddhists

Budsara GirdwichaiPrueksamas<sup>1</sup>, Boonton Dockthaisong<sup>2</sup> and Sman Ngamsnit<sup>3</sup>

International Public Administration Program, Mahachulalongkornrajavidyalaya University<sup>1,2,3</sup>

Email: budsarag@gmail.com

### Abstract

Religion plays a very important part in Thai society. The main religion in Thailand is Buddhism. Buddhism is a religion of practice. This means that in order to derive benefit from the religion, one needs to exert oneself and put it into practice. Understanding is a part of every stage of the Buddhist path. Nowadays, Thai Buddhists filled Buddhism with such practices without understanding that the practices were not in the path of the Four Noble Truths, the practices endorsed by the Buddha. Public policy affects the lives of citizens in the whole country. It is issued by the government in order to solve problems, to promote the well-being of citizens, and to fulfill the basic needs of people. There is no doubt that if the government formulated policy for enhancing more Thai Buddhists to obtain the right understanding and earnestly practicing the Four Noble Truths, which were endorsed by the Buddha, many of the problems Thailand now faces could be satisfactorily solved or alleviated. So, this research aimed to study that a Buddhist policy for Thailand to enhance implementation of the Four Noble Truths for Thai Buddhists, whether those policies are successes or failures, and what are the factors affecting the Four Noble Truths implementation of Thai Buddhists. Consequently, to fill in this practical gap, the present study intended to screen the data gathered on the effect of the attitude toward Buddhism, parental religious socialization, knowledge, and understanding of the Four Noble Truths concerning the implementation of the Four Noble Truths by Thai Buddhists. This was done in order to provide guidelines for the formulation of policy for enhancing the implementation of the Four Noble Truths by Thai Buddhists.

**Keywords:** policy, Four Noble Truths implementation, Thai Buddhists.



## Introduction

Religion plays a very important part in Thai society. The main religion in Thailand is Buddhism and more than 93 percent of the population is Buddhist. The Constitution of the Kingdom of Thailand 2017 Section 67 stated that the government shall patronize and protect Buddhism; the religion has long been professed by the Thai people. The Ministry of Education, Ministry of Culture, Department of Religious Affairs and National Office of Buddhism are responsible for putting government Buddhist policy into practice with a view to patronizing and protecting the Buddhism, promoting and supporting education and propagation of the principles thereof. Furthermore, for the purpose of mind and intellectual development, it shall establish measures and mechanisms to prevent the desecration of Buddhism in any form and encourage the participation of all Buddhists in the application of such measures and mechanisms.

In Buddhism, the primary purpose of life is to end suffering. These teachings are expressed most concisely in the Four Noble Truths and the Noble Eightfold Path, which together form the foundation of belief for all branches of Buddhism. As the Buddha was quoted:

"One thing I teach: suffering and the end of suffering. It is just ill and the ceasing of ill that I proclaim" (MajjhimaNikaya 1. 140)

Buddhism is a religion of practice. This means that in order to derive benefit from the religion one needs to exert oneself and put it into practice. Understanding is a part of every stage of the Buddhist path. Understanding begins with saddha, or confidence in a teaching that comes at first from another. It progresses through proper reason, in which one intellectually tests and ultimately assents to the teachings that one has heard. Next, one focuses one's formal practice upon what one intellectually understands and tests it in one's lived experience. When this kind of understanding has been thoroughly accomplished – that is, when understanding has become experiential, one has reached "proper

knowledge or insight (sammandna)" and liberation (Payutto, 1994).

Strong and repeated evidence indicates that regular practice of religion has beneficial effects in nearly every aspect of social concerns and policy. The widespread practice of religious beliefs is one of the greatest national resources. It strengthens individuals, families, communities, and society as a whole (Richardson, 1907).

Public policy is important for society and the nation because it affects the lives of citizens in the whole country. The policy must be issued by the Government in order to solve the problem, to promote the well-being of citizens, and to fulfill the basic needs of people.

For Thai traditionalists Buddhists, to be Buddhist means merit making, activities such as offering food to monks or contributing to the construction projects of a monastery. Taking part in Buddhist festivals and ceremonies is also considered a meritorious act. Nevertheless, the recent increase of public interest in meditation may be regarded as an encouraging sign that this supreme form of merit making has finally received the attention it deserves, although one would not expect it to become a household practice. Thai Buddhists become attached to various ways of merit-making. Practitioners try to adhere to an austere way of practice, believing it to be the right Buddhist way. Attachment may be so strong that believers may even feel contemptuous of those who are not so attached to the things they themselves get attached to (Buddhadasa, 1989). They filled Buddhism with such practices without understanding that the practices were not the way of the Four Noble Truths, the practices endorsed by the Buddha. A misconception of the Buddhist principles will certainly not lead anyone to the right purpose of Buddhism.

There is no doubt that if the government formulates policy for enhancing, more Thai Buddhists obtain right understanding, and earnestly practiced the Four Noble Truths, in the way of the Four Noble Truths,



which was endorsed by the Buddha, many of the problems Thailand now faces could be satisfactorily solved or alleviated.

It is important to study a Buddhist policy for Thailand which enhances the implementation of the Four Noble Truths for Thai Buddhists and whether those policies are successes or failures and what are the factors affecting the implementation of the Four Noble Truths for Thai Buddhists. Consequently, to fill this practical gap, this study intended to screen the data gathered on the effect of attitude toward Buddhism, parental religious, social impact, knowledge, and understanding of the Four Noble Truths of Thai Buddhists.

### Objectives

1. To study policies for enhancing the implementation of the Four Noble Truths for Thai Buddhists.
2. To study factors affecting the implementation of the Four Noble Truths for Thai Buddhists.
3. To provide guidelines for the formulation of policy for enhancing the implementation of the Four Noble Truths for Thai Buddhists.

### Methodology

#### Sample

Data was obtained from a sample of eight hundred Thai Buddhists. The target population for this research was defined to include all Thai Buddhists who lived in Thailand, aged 15 years and above. Here, cluster sampling was employed to ensure that data collection covered all four regions of Thailand, which means north, south, northeast, and east. Stratified sampling was used to select the final subjects proportionally from the different strata. The accidental sampling was utilized to take a population that was at hand, 800 respondents, the sample size recommended by Hair (Hair *et al.*, 2010).

### Instruments

Three instruments were used for the study, questionnaire, testing items form and structural questions for in-depth interview form.

### Data Collection

The procedure of data collection was carried out by the researcher to test the sample. The 800 questionnaires, comprised of demographic, Buddhist practice, attitude toward Buddhism, parental religious socialization, and testing items for religious knowledge and understanding were distributed to male and female Thai Buddhists who were available to participate.

### Data Analysis

The data of this study was analyzed by computer through packaged software.

The demographic background information of the respondents was analyzed and presented using descriptive statistics in form of frequency and percentage. An independent sample Chi-square analysis were used to determine whether there were any significant differences between the factors of the Four Noble Truths implementation and groups (i.e. gender, income, education, and age).

The information of respondents' religious practice, attitude toward Buddhism, and parental religious socialization were ranged and presented using descriptive statistics in form of Mean ( $\bar{x}$ ) and Standard Deviation (SD).

Responses for each question were made on a five-point Likert scale. For the 90 questions, the answers ranged from very low agree (1), low agree (2), moderate agree (3) more agree (4) and most agree (5) to indicate the respondents' level of agreement with each statement. The higher the score the more important were the variables or constructs as evaluative criteria.

For knowledge and understanding of the Four Noble Truths items from multiple choice, a correct response was awarded a mark of 1 and an incorrect response 0, known as the observed score (Fox & Bond,



2001, p. 173). The information of knowledge and understanding of the Four Noble Truths of the respondents were ranged and presented using descriptive statistics in form of Mean ( $\bar{x}$ ), Standard Deviation (SD), and percentage.

The information of relation between respondents' attitude toward Buddhism, and parental religious socialization, knowledge and understanding of the Four Noble Truths and religious practices, were analyzed and presented using multiple regression analysis.

The Causality test and Multiple Regression were calculated by a statistics program on a computer for:

1. Percentage
2. Arithmetic mean
3. Standard deviation

The interpretation of result, according to scope of average by Best (Best, 1981) were as follows:

Criteria Analysis

- Average 4.50 – 5.00 =Most level
- Average 3.50 – 4.49 =More level
- Average 2.50 – 3.49 = Moderate level
- Average 1.50 – 2.49 = Low level
- Average 1.00 – 1.49 =Very low level

**Results**

The survey found that:

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std.Error	Beta	t	Sig.
(Constant)	1.179	.091		13.013	0.000
Attitude toward Buddhism	.461	.030	.461	15.450	0.000
Parental Religious Socialization	.298	.026	.354	11.602	0.000
Knowledge and Understanding of the Four Noble Truths	-.021	.002	-.196	-9.177	0.000

  

Model	R	R <sup>2</sup>	Adjusted R square	Standard Error of Estimate
	0.812	0.660	0.658	

The results of the regression model indicated that attitude toward Buddhism had highest level of significant positive effect on the dependent variable, in our case the dependent variable was the



implementation of the Four Noble Truths for Thai Buddhists 46.1% (p value = 0.00). This meant a positive attitude toward Buddhism associated with the Four Noble Truths implementation.

Parental religious socialization had a significant positive effect on the implementation of the Four Noble Truths had a level of significance on the implementation of the Four Noble Truths for Thai Buddhists 35.4% (p value = 0.00). That meant parental religious socialization was associated with the Four Noble Truths implementation.

Knowledge and understanding of the Four Noble Truths had level of significance on implementation of the Four Noble Truths for Thai Buddhists 19.6% (p value = 0.00), but knowledge and understanding of the Four Noble Truths and implementation of the Four Noble Truths for Thai Buddhists changed in opposite directions.

On the results of the interviews and focus group discussions conducted with interviewees, it presented the analysis of their verbal responses during the interviews and focus group discussions. Key informants stressed the importance of a positive attitude toward Buddhism and parental religious socialization could directly and indirectly affect successful implementation of the Four Noble Truths policy. Moreover, they considered that new media was another factor that affecting the Buddha Dhamma practices of Thai Buddhists.

### Conclusion and Discussion

This research aimed to answer how to formulate the Four Noble Truths policy for Thai Buddhists. To answer that research problem, the researcher planned to study current Thai Buddhist policy using the qualitative method which used a phenomenological approach to gather relevant data. Studying factors affecting the Four Noble Truths practices, the researcher used quantitative method through questionnaire and testing items. A survey was conducted with a self-administered questionnaire. Then, the researcher used

the qualitative method by an in-depth interview with key persons to accomplish their opinions to factors affecting on the Four Noble Truths practices and suggested guidelines for the effective application of the Four Noble Truths policy formulation for Thai Buddhists to be an issue for the government to address.

A qualitative study used a phenomenological approach to gather relevant data. The study found that Thailand's Constitution recognizes the religious values, has a policy to promote understanding, religious harmony, encourage applying religion's principles in the creation of good moral values, and developing quality of life. Thailand's Constitution established the principle of religion's protection (Section 67, amended Constitution in 2017) that the State shall patronize and protect Buddhism and other religions. With a view to patronizing and protecting the Buddhism, which has long been professed by the Thai people, the State shall promote and support education and propagation of principles thereof for the purpose of mental and intellectual development, and shall establish measures and mechanisms to prevent the desecration of Buddhism in any form and encourage the participation of all Buddhists in the application of such measures and mechanisms and stated not to discriminate against different religious groups (Section 30 of the Constitution). At the same time, the government has a Ministry of Education, providing quality education for every child, youth, disabled and disadvantaged, equitably everywhere, introduces religious education in schools, and cultivates Buddhism through education. The government in 2002 re-established the Ministry of Culture, with mandates on religions, arts and cultural management for development of the country. The Department of Religious Affairs is entrusted with the responsibility to conduct religious affairs of the country by preserving, promoting, supporting and protecting Buddhism, and other religions approved by the authorities. It supports and develops knowledge side by side with good values, promotes good understanding



and unity among followers of all religions. It also enhances the application of religious tenets and values to everyday life. The National Office of Buddhism is an agency of the central government of Thailand. It sponsors Thailand's overseas Buddhist missionary policy and activities.

The part played by religious organizations in these areas has decreased. As a result, the link with religion has become weaker, and the room for voluntary work has diminished. Government was often affirmed by fundamental social rights provisions in constitutions or treaties; although, these rights do not imply that the public sector has to supply all the necessary services. So, questions arise about what might be the role of private Buddhist organizations, whether and under what conditions government may or should subsidize such organizations?

For ages, temple and religious organizations have played a central role in the field of Buddhist education. However, a system of public education was developed with some kind of the Four Noble Truths character. Further developments in Thailand differed widely. As far as public education is concerned, teaching of Buddhist morals had disappeared, to be replaced by a certain openness to different religions and philosophies of life. A different question concerned studying the Four Noble Truths in the public education system. It is self-evident that teachers may not propagate the Four Noble Truths.

The government is very anxious about religious culture activities and did not take them seriously in theory or practice. The campaign launched from those Buddhist organizations focused only observing the Five Precepts and meditation. Evidently, it thinks that more religious activities are associated with a successful Buddhist.

Current Buddhist policy encourages the Four Noble Truths, teaching to the test, but this distorts Buddhist practice. As a Buddhists, one must clearly understand the basic ideas and essence of Buddha's teaching, not only by observing five, eight and ten

precepts for lay followers. The two staples at the center of Buddhism are the Four Noble Truths and the Noble Eightfold Path. The Four Noble Truths can be understood as the belief behind Buddhism, and the Noble Eightfold Path is the discipline and practice behind that belief. Living according to the Noble Eightfold Path includes:

- 1) Right speech, action, and livelihood.
- 2) Right effort, mindfulness, and concentration
- 3) Right understanding and thought, which come about when we practice.

Government has another vocation, and such entanglement often leads to advantages for certain denominations or certain currents of belief. There should be various forms of government aid to religious communities. Since religion and religious communities play an important and useful role in society, providing a foundation for a common morality.

The private Buddhist organizations should be supported by the government because and only insofar as they meet professional standards, and therefore, their activities can be considered to be in the public interest. That implies that government may and should lay down quality requirements. These requirements, however, should consider their professional activities.

The survey found that the variable that surfaced as the main influencing factor in the Noble Eightfold Path practices of Thai Buddhists was the attitude toward Buddhism. Considering that the positive values associated with Buddhism have been well documented, Buddhism is an identical sign of Thai society and it should be supported, kept, and protected for a long time. The goal of Buddhists' practice is the realization of a state of harmonious well-being and mental balance. Practicing Buddhists are less likely to drink alcohol. The positive contributions of Buddhist thoughts come in helping individuals to cope with a crisis event, such as a tsunami. To the extent that Thai Buddhists were exposed to indirect information about these salutary aspects of Buddhists, they may have positive



views about Buddhism. The survey indicated that Buddhism was regarded as the foundation of Thai people, because Thai people respected Buddhist principles for long time that create an identity and a uniqueness for Thailand. Thai Buddhists were proud that Buddha is a symbol of calming and wisdom; they were extremely proud of their religion. It is important that Buddhism has had a long and continuous history with Thai society. It can be said that Buddhism directly influenced many Thai customs, such as ordination, listening to a sermon, giving alms, and indirectly gave support to events, such as the Songkran Festival, New Year's celebrations, and ceremonies concerning birth, death, and marriage. Buddhism is related to Thai society at all levels, both as individuals and social groups. Buddhism has been a significant foundation of customs, culture, beliefs, values and the way of life of Thai people for a long time. These findings followed in knowledge, attitude, practice (KAP) theory that knowledge predicts attitudes, which change the learner's pattern of practice, action, or behavior. The findings coincide with the research work done by Fuguyama (1960) and Napasorn Prommawam (2013) that religious practice are concerned with a personal religious belief, person's religious feeling.

The survey also highlights the need for parental religious socialization, such as: parents donating money or things to charity, such as a certain annual robe or forest robe presentation ceremony; helping victims, disable people, elderly people, orphanages, or charity work remain. The aforementioned examples are good predictors of the Noble Eightfold Path practices, which have a significant positive effect on the implementation of the Four Noble Truths. That consequently means the respondents who have parental religious socialization at a high level will more practice the Four Noble Truths. Considering that religion is something that is automatically passed on from one generation to the next, the socialization processes in the development of a religious worldview was very important. Individuals

come to adopt a particular worldview through early childhood religious socialization or as an adult by switching worlds through re-socialization. The family is the core of vital subcommunities, which sustain religious commitment in the modern world. The findings followed the socialization theory that parents play an extremely important role in the developing religious attitudes and practices of their offspring. This result paralleled the findings of a study by Pha Wanchai Dhanavamso (Kanhakanchana) (Dhanavamso, 2548) that parents were found to influence the religious habits of their children. However, the respondents' knowledge and understanding of the Four Noble Truths and the Noble Eightfold Path practices changed in the opposite direction.

This board had unfamiliarity with Wanchai Meeklang, Glock (1962), Lenski (1961). The results may due to at least two main possible reasons. One was that the knowledge and understanding part was listed at the end of the questionnaire. Some respondents were unable to complete the questionnaire properly, resulting in some missing values. The other reason considered was that the right view in the Noble Eightfold Path develops in two stages. The first is called the right view that accords with the truths; the second, the right view that penetrates the truths. Right view questions in this questionnaire were in the first stage that Thai Buddhists acquired by observing, studying, reading, or remembering. While knowledge and understanding of the Four Noble Truths questions categorized by Bloom's taxonomy theory include: knowledge, comprehension, application, analysis, and synthesis. However, one may see that it is a way of life to be followed, practiced and developed by each individual. It is self-discipline in body, word, mind, self-development, and self-purification. It has nothing to do with belief, praying, worshiping, or ceremony. So, the Four Noble Truths practices was down to a low level, even though their knowledge and understanding of the Four Noble Truths were at high score. Nevertheless, the right view on the





first stage inspires us to take up the practice, to embark on the threefold training in moral discipline, concentration and wisdom. When the training matures, the eye of wisdom opens by itself the right view that penetrates the Four Noble Truths comes at the end of the path.

In addition, becoming a Buddhist is not a matter of accepting a belief system or memorizing doctrines. To be Buddhist is to practice Buddhism. Understanding is a part of every stage of the Buddhist path. Understanding begins with saddha, or confidence in a teaching that comes at first from another. It progresses through reason proper, in which one intellectually tests and ultimately assents to the teachings that one has heard. Next one focuses one's formal practice upon what one intellectually understands and tests it in one's lived experience. When this kind of understanding has been thoroughly accomplished, that is, when understanding has become experiential, one has reached proper knowledge or insight (sammandna) and liberation. The survey indicated that Thai Buddhists today practice far and away from knowledge and understanding of the Four Noble Truths, the path that the Buddha taught. They are leaving the basic ideas, an essence of Buddha's teaching, at an alarming rate. This rise in knowledge and understanding is an attempt to improve the real Buddhist study. The role of Buddhism in Thailand also supports education and develops the people's thinking. In the field of education, it is known as Pariyatti Dhamma, and in the area of mental training is called Patipatti Dhamma. Both Pariyatti Dhamma and Patipatti Dhamma must go along together.

It is obvious that some minimum knowledge is necessary for religious commitment; the tenets and rituals of a religion must be known, if they are to be believed and practiced. The four dimensions of religiosity are identified as cognitive, cultic, creedal, and devotional. The cognitive dimension is concerned with what individuals know about religion, i.e., religious knowledge. The cultic dimension makes reference to

the individual's religious practices, i.e., ritualistic behavior. The creedal dimension is concerned with a personal religious belief, and the devotional dimension refers to a person's religious feelings and experiences, i.e., the experiential dimension.

The attitude toward Buddhism also remains a good predictor of the Four Noble Truths practices, followed by parental religious socialization, while knowledge and understanding of the Four Noble Truths is far and away the single leading predictor of higher the Four Noble Truths practices.

To propose policy for enhancing the Four Noble Truths practices, a qualitative study needs to be made to supplement the results and to fill the gaps left in the questionnaire. This methodology is used to get information about how people think, feel, and act and what they know. This section of the research was conducted in two ways, through individual interviews and focus group discussions. The information collected was presented in a narrative form that includes the description and analysis of data. From the in-depth interviews on the Noble Eightfold Path practices policy effectiveness, it was seen that 20 interviewees agreed on the importance of the proposed three independent variables, which the researcher included in the initial conceptual framework. They stressed the importance of the positive attitude toward Buddhism, parental religious socialization, knowledge, and understanding of the Four Noble Truths can directly and indirectly affect success of the Four Noble Truths practices policy, the unpredictable factor, and new media was suggested from interviewees.

The focus group discussion showed strong relationships between the attitude toward Buddhism, parental religious socialization, knowledge, understanding the Four Noble Truths, new media components, and the Noble Eightfold Path practices with such statements like:

" ... I think the main reason for problems today with Buddhism was because we knew Thai Buddhists





were going to lose the Buddhist essence. This is an ideal place to continue to adjust Buddhist life."

The studies on the policy for enhancing the Noble Eightfold Path practices support these findings. Factors such as attitude toward Buddhism, parental religious socialization, knowledge and understanding of the Four Noble Truths, and new media are good indicators of the Noble Eightfold Path practices among Buddhists. Therefore, attitudes toward Buddhism, parental religious socialization, knowledge and understanding of the Four Noble Truths, and new media may be valued highly, especially in the Four Noble Truths practices of Thai Buddhists. The government should formulate policy for enhancing the Four Noble Truths practices of Thai Buddhists with these four approaches to shift up the level of Thai Buddhists practice to enable them to more effective practice with adequate knowledge and understanding of the Four Noble Truths.

### Suggestions

#### Suggestions for Policy Formulation

To ensure proper practice of the Four Noble Truths practices of Thai Buddhists, the following were recommended:

- 1) Encourage Thai Buddhists to patronize and protect Buddhism as the identity of Thai society that Thai people should nourish, enhance and maintain.
- 2) Promote initiatives to improve Thai Buddhists understanding of the Four Noble Truths.
- 3) Take responsibility for crating Buddhist lives, with the confidence that the Four Noble Truths really functions.

The following suggestions were based on the assumption that through right understanding of the Four Noble Truths, Thai Buddhists can grow towards the Four Noble Truths practices. The following refers to subjects

4) Promote a wide range of Buddhist activities and projects in the hope of contributing to mutual understanding among Thai Buddhists.

5) Promote, Protect and Preserve Buddhist culture and heritage.

The quality of Buddhist parents in bringing up their children can be improved by service providers and communities. The following suggestions were made:

a) Supporting resources to the communities for extracurricular activities conducted under the watchful eye of caring knowledge of the Four Noble Truths for parents.

b) Encouragement parents to engage in such activities where Buddhists can learn such basic fundamental Buddhist teachings, such as the value of dedication and practice of the Four Noble Truths.

c) Increasing the availability of community-based, comprehensive Four Noble Truths development programs. Such programs would provide knowledge and understanding of the Four Noble Truths and practicing along the Eightfold path for parents, focusing on strengthening relationships with adult role models, skill development (including teaching skills training), opportunities to serve their youth.

d) Encourage parents to raise their children in a religious way; i.e., religious instruction, performing religious practice at home, parental religious attendance, discussing religion at home.

e) Encouragement parents to improve the level of control and care of their children, show more interest and concern in the Four Noble Truths practice.

to be covered in the training of Buddhist teachers or instructors:

1) Support the development of primary context handbooks, "Doing It Right Textbook" as a standard for religious teachers/instructors.

2) Update the national guidance on religious education to teach the Four Noble Truths by practice.



3) Monitor special preparation and training for the qualification that Buddhist teacher/instructor require.

4) Utilize the National Office of Buddhism/ Sangkha University/ temple/ home/ school (Ministry of Education) / meditation place and programing to teach, model, and demonstrate Buddhist practices, and then provide the resources for Buddhists to live the practice at home.

For a worldwide network and rapid transfer of the Four Noble Truths information, the following suggestions were recommended.

1) Assign educational credentials and an interest in religious studies to team members of religious media networks or those who work with religion and the media.

2) Develop an online directory of resources, information on Buddhist groups, denominations, traditions, and history, which are linked with other existing Buddhist online libraries and repositories.

3) Use media to provide the Four Noble Truths education resources, support, and encouragement.

4) Use media as a resource and to connect Buddhists.

### Suggestions for Policy Implementation

1) The Government/ Ministry of Culture/ Department of Religious Affair/ National Office of Buddhism should utilize the attitude toward Buddhism as an approach for the application of the Noble Eightfold Path to formulate policy for Thai Buddhists.

2) The Government/ Ministry of Culture/ National Office of Buddhism should utilize parental religious socialization approaches for the application of the Four Noble Truths practices to formulate policy for Thai Buddhists.

3) The Government/ Ministry of Education/ National Office of Buddhism should utilize knowledge and understanding of the Four Noble Truths in the

application of formulating the Four Noble Truths policy for Thai Buddhists.

4) The Government/ Ministry of Education/ Ministry of Culture/ Department of Religious Affair/ National Office of Buddhism should utilize new media approaches for formulating the Four Noble Truths practices policy for Thai Buddhists.

### References

Buddhadasa Bhikkhu, Me and Mine, ed. Donald K. Swearer, (Albany: State University of New York Press, 1989), p.13.

Fukuyama, “**The major dimensions of church membership.**” **Research Paper.** Chicago Theological Seminary: University of Chicago, 1960.

Glock Charles, “**On the Study of Religious Commitment.**” **Religious Education.** Vol. 57 No.4 (1962): 22-28.

James D. Richardson, **Compilation of Messages and Papers of the Presidents, 1789-1897** (Washington, D.C.: U.S. Government Printing Office, 1907), Vol. 1, p. 213.

John W. Best, **Research in Education**, 4 th ed. (New Jersey: Prentice – Hall Inc., 1981), p. 182.

Lenski Gerhard E. **The Religious Factor: A Sociological Study of Religion’s Impact on Politics, Economics, and Family Life.** Westport, CT: Greenwood Press, 1961.

NapasornPromawan. “**The Faith in Buddhism of Secondary School Students in Bangkok.**” A dissertation for Doctor of Philosophy (Philosophy). Graduate School: Pathumthani University, 2556.

PhaWanchai Dhanavamso (Kanhakanjana). “**Psychosocial Characteristics Effect on Ethical Behavior of Pupils in the Charity School of Buddhist Monasteries**”.



A dissertation for Doctor of Philosophy (Buddhist Studies). Graduate School: Mahachulalongkornrajavidyalaya University, 2548.

Payutto, Ven. P.A., **Buddhist Economics: A Middleway for the Market Place.** (Bangkok: Buddhadhamma Foundation, 1994), p.47.

Wanchai Meeklang. “**The interrelationship among attitudes, knowledge, practices and socialization in Buddhism of the undergraduate students in universities in Bangkok.**” Thesis of Master of Science Degree. Srinakharinwirot University, 1987.