

## **AN EXPOSITIONAL STUDY ON THE METHODS OF MOTIVATION IN LEARNING; IN BUDDHIST PERSPECTIVE**

Ven. Panamure Chandima<sup>1</sup>, Ven. Rideegama Wanarathana<sup>2</sup>

### **Introduction**

Ideally, education is the principle tool of human growth, essential for transforming the unlettered child into a mature and responsible adult. Yet everywhere today, both in the developed world and the developing world, we can see that formal education is in serious trouble. Classroom instruction has become so reutilized and pat that children often consider school an exercise in patience rather than an adventure in learning. Even the brightest and most conscientious students easily become restless, and for many the only attractive escape routes lie along the dangerous roads of drugs, sexual experimentation, and outbursts of senseless violence. Teachers too find themselves in a dilemma, dissatisfied with the system which they serve but unable to see a meaningful alternative to it. Under this circumstance, the applicability of Buddhist teachings is highly important to make a motivation in the process of education.

### **Methods and Procedure**

This research is conducted by means of the Buddhist Suttas and Sources, Commentaries, Sub-commentaries, annotations, other Buddhist literary sources, Buddhist Encyclopedias, Booklets, Articles, Miscellaneous Journals, Essays on Buddhist studies, Dhamma speeches delivered by eminent Buddhist monks and lay persons, selected authentic sources in the Inter-Net, discussions with the scholars of erudition in the relevant academic discipline. Here the data analysis theory is descriptive method.

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<sup>1</sup> Assistant Lecturers, Department of Buddhist and Pali Studies Bhiksu University of Sri Lanka Anuradhapura, chandimapanamure@gmail.com

<sup>2</sup> Assistant Lecturers, Department of Buddhist and Pali Studies Bhiksu University of Sri Lanka Anuradhapura, revridigama@gmail.com

## **Results**

A major cause of our educational problems lies in the "commercialization" of education. The industrial growth model of society, which today extends its tentacles even into the largely agrarian societies of South and Southeast Asia, demands that the educational system prepare students to become productive citizens in an economic order governed by the drive to maximize profits. Such a conception of the aim of education is quite different from that consistent with Buddhist principles. Practical efficiency certainly has its place in Buddhist education. Therefore, through this experiment, teachers will be able to obtain a comprehensive knowledge in relation to the motivated teachings and its utility in the process of education.

## **Discussion**

The word "education" literally means "to bring forth," which indicates that the true task of this process is to draw forth from the mind its innate potential for understanding. The urge to learn, to know and comprehend is a basic human trait, as intrinsic to our minds as hunger and thirst are to our bodies. In today's turbulent world, however, this hunger to learn is often deformed by the same moral twists that afflict the wider society. Indeed, just as our appetite for wholesome food is exploited by the fast-food industry with tasty snacks devoid of nutritional value, so in our schools the minds of the young are deprived of the nutriment they need for healthy growth. In the name of education the students are passed through courses of standardized instruction intended to make them efficient servants of a demeaning social system. While such education may be necessary to guarantee societal stability, it does little to fulfill the higher end of learning, the illumination of the mind with the light of truth and goodness.

Persuasion, guidance and motivation are popular concepts discussed in the modern psychology. Among these, motivation is one of thought processes that origins in the mind of a being as an internal force.



Motivation cannot be seen externally, but can be seen only in his behavior. In accordance with Buddhism human beings can be divided into various categories considering their behavior and characteristics. On the other hand, thoughts are also originating in the mind. Therefore, modern psychologists believe that a close relationship is found between thoughts and motivation and they consider that these two are similar. The Buddha explains that motivation and thoughts are deferent from each other but there is a relationship between the two. Motivation can be divided into two parts as reflected in the teachings of the Buddha. Various methods of motivation are found in the deferent suttas belonging to the Sutta piṭaka and they help to motivate one for education. Some practical activities which can be applied for eradicating the languor can be seen in the Sutta piṭaka also.

### **Conclusion**

Situational motivation is a phenomenon in which aspects of the immediate environment enhance motivation to learn particular things or behave in particular ways. Educators can do many things to create a classroom environment that motivates students to learn and behave in ways that promote their long-term success. The whole discipline (*Sikkhā*) had three important aspects: morality, contemplation and wisdom. In Buddhist morality, there was infusion of practical needs with theoretical knowledge and stress on ascetic life against worldly life. With the advent of Buddhism the demand for education among the people considerably increased. The relaxation of barriers of caste in the sphere of religion and learning helped for the expansion of education. The entire system of Buddhist education must be rooted in faith (*saddhā*) — faith in the Triple Gem, and above all in the Buddha as the Fully Enlightened One, the peerless teacher and supreme guide to right living and right understanding. Based on this faith, the students must be inspired to become accomplished in virtue (*sīla*) by following the moral guidelines spelled out by the Five Precepts. They must come to know the precepts well, to understand the reasons for observing

them, and to know how to apply them in the difficult circumstances of human life today. Most importantly, they should come to appreciate the positive virtues these precepts represent: kindness, honesty, purity, truthfulness, and mental sobriety. They must also acquire the spirit of generosity and self-sacrifice (*cāga*), so essential for overcoming selfishness, greed, and the narrow focus on self-advancement that dominates in present-day society. Therefore, the prime objective of this paper is to review a method of motivation which mentions in the Teachings of the Buddha as well as the teachings that found in Buddhist philosophy could be applied as a method of motivation in education process.

**Keywords :** Education *Sikkhā*, Motivation

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