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Transmitting Asian Wisdom in Schools: A Case Study from Thailand

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The Thai education system has long attached great importance to the learning of Thai wisdom. It is believed that only with a deep and strong cultural root; a child will withstand the strong winds of change and grow.

The term Thai wisdom or Thai **Bhumipanya** has been used to encompass all forms of knowledge, cultural practices, art forms, norms, values and beliefs that have been accumulated through centuries of existence as a nation.

Dr. Ekavidhaya Na Talang¹, a renowned Thai scholar, has classified Thai wisdom into two levels.

High level Thai wisdom covers the wisdom that has safeguarded Thailand to overcome all the obstacles and to prosper as a nation. Four areas, in particular, were highlighted to signify the highest levels of Thai wisdom, namely, the Thai language, Buddhism and related Buddhist Arts, understanding of the specific geographical and ecological conditions of Southeast Asia, and the ability to cope with western influences.

Local level wisdom enables Thai people in every part of the country to survive and achieve quality of life. Examples include inter alia wisdoms on how to live with nature, rice farming and natural food products, tackling economic problems, coping with western capitalist influences and achieving a balance between traditional and new wisdoms.

Thais are well known for the ability to learn from, assimilate, and adapt external influences to create new wisdom which is uniquely Thai. Asian wisdoms can be seen in all aspects of life from foods, art forms, languages, religions, and beliefs. Thai food is a clear example of a blend of Chinese, Indian, Tai (as an ethnic group) and ASEAN foods. The famous **nam prik**, which has become the household dish of every Thai family, has more than a hundred variations originated in late Ayuttaya period after hot chilies have been introduced to the Kingdom of Siam. Similar chilies-based sources can be found in all ASEAN countries. **Ramayana**, the classical Sanskrit epic from India, was popularized in Thailand after being transformed into poetry by King Rama the Second, painted on the temple walls and performed as Khon in Thai styles

Transmitting Thai Wisdom in Schools

The role of Thai wisdom and the process through which it has been transmitted, have evolved over the years. In the old days, when learning took place in the palace to prepare the youth to become future bureaucrats or in the temples to educate the general population, the students acquired Thai literacy, religious knowledge, and other essential Thai wisdom necessary for performing their future roles through direct teaching or apprenticeship with experts in the respective fields.

As Thai education became more modernized with western oriented subjects in the curriculum, Thai language and religious teachings continued to receive priority. Other areas of Thai wisdom such as music, arts and crafts, cooking and vocational skills became less emphasized and were no longer taught by experts in the fields but by the school teachers themselves.

The nearly universal expansion of educational opportunity along with the rapid globalization of the country led to a serious review of the approach around 1974. For the large majority of learners in the rural areas, western oriented subjects were seen as irrelevant, resulting in high drop-outs rates. Those who fared well became alienated to the local way of life, and migrated to the cities to search for jobs for which modern education had well prepared them. At the same time, the graduates were left with no safeguards against globalization which rapidly penetrated into every corner of the society.

Dr. Ekavindhaya Na Thalang compared Thai education at the time with a famous Aesop fable cautioning that “a nation which neglects her own wisdom is like a deer nibbling away all the leaves shielding her from the preying eyes of the hunters”.

Subsequent national curricular reform of 1978 brought about a major revival of Thai wisdom in the schools. Greater number of hours was devoted to the teaching of Thai language with the decision to postpone the teaching of English until grade 5. Learning about Thai wisdom and ways of life were taught as subjects as well as integrated into the teaching of all subjects. Special funds were allocated to all schools to invite persons from outside to teach. Outside the schools, national and local scholars well-versed in various forms of Thai wisdoms were identified and assisted to further enhance their works and disseminate them to the public.

Two decades later, the approach to teach Thai wisdom in schools underwent another transformation. While concerns for relevancy and national identity continue to prevail, the Ministry of Education was pressured by the economic sector and the general public to give greater attention to producing more globally competitive workforce. Thai wisdom is no longer taught as an end in itself but as a bridge towards reaching international standards, as a means to build on the cultural advantages of the nation for creative economy and as a vehicle for the development of self-directed and innovative learners for the twenty-first century.

The process of teaching and learning gradually changed from content-centered and classroom-based to become more learner-centered, more activity- and more community-based with greater emphasis on research, projects and real life experiences.

Students are now encouraged to conduct research to utilize modern technology to improve traditional practices, to examine how knowledge generated from traditional local

wisdom can create new products and new knowledge as well as to apply global knowledge to local conditions².

For the past few years, another wave of change has taken place in Thailand to prepare the population for the participation in the ASEAN community. The schools are given mandates to foster understanding and collaboration with ASEAN countries and other multi-cultural groups. Learning the languages, history and cultures of ASEAN members are being introduced in secondary schools along with exchanged programs and joint educational activities with other ASEAN countries.

While the values of teaching and learning Thai wisdom in Thai schools have been fully recognized, the actual implementation requires the corresponding development in and supports from all sectors of the society as illustrated in the following case studies.

Teaching Buddhism in Thai Schools

Buddhism has reached the land now known as Thailand as early as the third century B.C. Over the centuries, Buddhism in Thailand has received influences from Theravada or Southern Buddhism, Mahayana or Northern Buddhism, Burma Buddhism and Ceylon Buddhism. Scholars, however, generally classified Thailand as a Theravada Buddhist country.³

Buddhism has long been the foundation of the Thai way of life, culture and education. The Thai constitution stipulates that the reigning monarch to be a Buddhist and an upholder of Buddhism.

When the first declaration on primary education for the general public was proclaimed in 1911, it was the wisdom of King Rama the Sixth to designate the temple abbot to be one of the three committee members overseeing the provision of education at the sub-district level⁴. Most of these early schools were, therefore, established within the Buddhist temples with the monks performing the roles of teachers, thereby integrating literacy with religious teaching.

Over the years, professional principals and teachers took over the operation of the schools and religious teaching was reduced to 1-2 hours per week conducted mostly by school teachers themselves. There have been repeated calls from the religious sector as well as the general public to strengthen the teaching of Buddhism in schools. With the national education reform in 1999, several changes took place.

The curriculum on Buddhism was revised in 2002 by Buddhist scholars from the two Buddhist universities of the country. The syllabus covers the life history of Lord Buddha, religious rites and the teachings of Lord Buddha.

Such a curriculum posed challenges to the schools in allocating adequate time for the subject and in finding teachers qualified to impart such comprehensive contents effectively.

To overcome these difficulties, the schools came up with many innovations. It is important to note that the schools greatly benefitted from working closely with the Buddhist Universities and from sharing with other schools determined to strengthen the teaching of Buddhism. As a result, a highly active nationwide network of professional communities in the field has emerged to provide technical backups for the schools.

The concept of Buddhist School Model, for example, was proposed. In such a model, the teaching of Buddhism is not limited to one or two hours of class time but is integrated into all subjects as well as the entire school life of students. The environment within schools is designed to be simple, nature friendly with *talking trees* to remind students of Buddhist principles. All subjects and all learning activities, including physical exercise and music lessons, are planned correspondingly.

Many traditional practices such as prayers, meditation, religious rites, making merits, or summer ordination of novices were revised and regained strengths. More diversified and innovative approaches to teaching were introduced to supplement the traditional lecturing and rote learning of the past. Students are encouraged to produce plays, documentaries, cartoons, and works of arts based on Buddhist principles. Research and surveys on such topics as “good people mapping” are supported to relate Buddhism to the development of the twenty-first century skills.

To upgrade the competencies of the teachers in organizing these new approaches to learning, many agencies came to assistance. The Department of Religious Affairs offered to subsidize over 10000 monks to teach in the schools. The Two Buddhist universities helped to train these monks along with 4000 monk supervisors and teachers who worked as counterparts to the monks.

The effectiveness of the teaching and learning process was further enhanced by many supportive developments taken place outside the schools. Many renowned monks and religious movements such as the Young Buddhist Association have made concerted efforts to popularize the Teaching of Buddhism in the forms of books, talk shows, television programs and short courses, thereby creating more conducive environment within the general public. Many university professors have developed education philosophy and teaching methodology based on Buddhist principles and provided all teacher trainees with more solid foundation on Buddhism.⁵

With the support of the Center for Moral Development, innovative models of Buddhist teaching and moral development from other Asian countries were explored and adapted to the Thai situation. The most frequently visited program has been the work of Tzo Chi Foundation in Taiwan which has inspired Thai schools to promote the concept of public service as a means to put the principles of Buddhism into practice.

One noteworthy effort along this line was initiated by a group of monks, with the support of the Ministry of Education to encourage students to serve as volunteers in public service in commemoration of His Majesty King Bhumibol Adulyadej's 80th Birthday. Over 10000 innovative public service projects were carried out by the student groups in 2007. These projects continued long after the celebration and inspired many movements such as the scout movements that adopted a similar approach.

The crowning achievement is, perhaps, the inclusion of 30 hours of community service as a requirement for secondary school graduation and the recognition of the services rendered by the students as a criterion for university admission.

It is important to note that the Thai schools have long supported religious education for students of other faiths. With the grave situation of conflicts in the Southernmost part of the country and the commitment towards the spirit of ASEAN, Thailand has given due attention to strengthen the teaching of Islam in Thai schools as well as the promotion of many other inter-faith learning activities.

Through the combined efforts of several organizations, the teaching of Buddhism has been a cornerstone in Thai education and has served as a foundation for the development of the country as a whole.

Learning Thai Arts and Crafts in Thai Schools

In all Thai schools, children learn to perform Thai dance, play Thai music and master some forms of Thai arts and crafts. It is believed that such lessons will instill the national identity among the future generation, provide opportunity to learn to work with their hands, strengthen concentration and personal characters. In many cases, it can lead to decision on career choice. Teachers have also found that arts and crafts training are effective in enhancing multiple intelligences and serving the learning needs of students who may not fare well academically.

The schools, however, differ in their abilities to provide training in arts and crafts. Well-endowed schools are able to hire experts or specially trained teachers to provide the lessons. Most schools have to depend on regular teachers or local resource persons.

Several measures have been carried out over the years to enhance the effectiveness of the teaching process. Over 50 universities have offered teacher training programs with specialization in various fields of arts and craftsmanship. Local resource persons have been assisted to upgrade their skills and to transform their workplace into learning centers. The curricula are designed to help regular teachers with manuals, instructional videotapes and access to distance learning. In every sub-district, a school has been equipped to serve as a resource center for teaching Thai arts and crafts.

It must be recognized that arts and crafts in schools have benefitted greatly from continuous efforts to revitalize Thai arts, to upgrade the quality, to adapt traditional products to modern usage as well as to develop new products building upon the wisdom of the past.

The Thai royal families have been the patrons of all forms of Thai arts and crafts. Her Majesty Queen Sirikit set up the SUPPORT Foundation to revive Thai silk weaving, goldsmiths, silversmiths, wood carving and other exquisite forms of arts by carrying out research and development for quality improvement, organizing training programs and providing marketing opportunities to villages and women groups across the country.

Her Royal Highness Princess MahaChakri Sirindhorn founded the Royal Arts and Crafts Schools within the Grand Palace to preserve and promote traditional arts and crafts. Students can learn to master arts such as goldsmith, sculpturing, enamellings, cooking, flower arrangement, embroidery. Many of the graduates become teachers in schools or artisans in various business enterprises.

The government's One Tambon One Product Project has also helped to revitalize local craftsmanship and upgrade local products for national or international markets.

With new influx of trained teachers, the qualities of work produced by the students have greatly improved with new products generated from their research, design and experimentation. The Annual Regional and National Arts and Crafts Fairs organized by the Ministry of Education are the testimony to the progress in these areas. The highly prestigious awards are given not only for the quality of traditional work but also for creativity and innovation.

Fostering Philosophy of Sufficiency Economy in Schools⁶

Since his ascension to the throne, His Majesty King Bhumibol Adulyadej has devoted his time traveling extensively within the country and initiated over 4000 Royal projects aiming to improve the livelihood of the Thai people.

As early as 1974, he has cautioned the Thai population to take a step by step process of development, advising that "development must start with basic sufficiency in food and adequate living, using techniques and instruments which are economical but technically sound. When the foundation is secured, then higher economic status and progress can be established."⁷

After the economic crisis of 1997, the King further emphasized the need to change the development philosophy of the country, stressing that, "In fact, I have often said that to be a tiger is not important. The important thing is for us to have a self supporting economy".⁸ In particular, the farmers should be self-sufficient in rice farming with excess sold to raise

income. They should not, however, rely on single crops for marketing but should return to integrated farming to sustain their livelihood.

A new theory of integrated farming was proposed as an example of how farmers with 15 rais of land can produce enough food for the family, live in a good environment and enjoy good health. After the first phase of self-sufficiency, farmers can organize into cooperatives to market or process their excess products. Finally, with connections to capitals, marketing strategies and energy resources, the cooperatives can expand the commercial activities to the national or the international levels.

Self-sufficiency, therefore, does not mean that the farmers have to be isolated, or the process of development has to be limited to small scale family enterprises but can be proceeded step by step, in moderation. All decisions must be made carefully, with full awareness of the present specifics as well as anticipation of future changes, taking into account relevant wisdom, appropriate technology and morally sound reasoning. The philosophy was not confined only to agricultural activities but also applied to all aspects of living. It was enshrined in the Tenth National Development Plan (2007-2011) and the Constitution of 2007 as the foundation for the envisioned Thai way of life and Thai model of development.

Schools were among the first to adopt the philosophy of self-sufficiency starting with pilot plots of new farming theory but soon expanded across the curriculum to all student development efforts. Over the years, schools have translated the philosophy into a host of on-going activities. Examples include agricultural activities for school meals with excess products donated to needy families or sold to the communities, school cooperatives, school banks, energy saving measures and alternative energy products, recycling, garbage banking, production of cleaning products from local herbs for use in the school and for sale, and school-wide and community-wide recordings of individual and family expenses to improve personal and family spending.

In 2011, the Ministry of Education in cooperation with Siam Commercial bank aim to develop at least 9999 model schools for self-sufficiency by applying sufficient economy philosophy in the school operation through teaching and learning, creating conducive environment and organizational culture.

Lessons Learned from the Thai Experiences

Lessons from the Thai experiences clearly illustrate that schools have played important roles in transmitting the national wisdom. In order to carry out their missions, schools have to overcome a number of obstacles. Some of the major barriers include discontinuity of policies, inability to adapt to changing roles and expectations, inadequate technical backups, the concern that too much emphases on local wisdom will ill-prepare

students for globalization, and the conflicting evaluation criteria which do not give due priority to the acquisition of local wisdoms.

Over the years, however, Thai land has gradually recognized the grave implications of neglecting the accumulated wisdom of the motherland, resulting in greater efforts to create more conducive environment for transmitting Thai wisdoms in schools. The notable contributing factors include the following;

The Royal patronage for all forms of Thai culture, arts and wisdom:

Recognition of the crucial roles of Thai wisdoms in the Constitution and the National Development Plan as foundation for the envisioned Thai model towards sustainable development;

Better alignments between development policies and educational strategies, first in the areas of curriculum and learning methodology and gradually in learning assessment and criteria for quality assurance;

Establishment of a system through which national and local wisdoms are continuously identified, preserved, enriched, adapted and popularized to serve the evolving needs of the society;

Emerging networks of scholars, universities, the mass media, government, private sectors, and professional communities within the country and abroad to assist schools in developing innovative ways of transmitting local wisdom and to equip teachers, administrators and educators with firm foundations to organize effective learning activities;

Greater incentives and motivations for creative integration of Thai wisdom in schools; and

Increasing integration of Thai wisdom at all levels of education both in schools and out-of-school learning activities, thereby strengthening an environment that values, reinforces and enriches Thai wisdom.

It must be noted, however, Thailand has much to learn to fully benefit from the wealth of wisdom accumulated within the Region. The universities, in particular, can lead us towards a more comprehensive and a deeper quest by serving as the champions of Asian, national and local wisdoms. It is crucial that the universities publicly recognize the contribution of Asian wisdoms to the advancement of knowledge in all disciplines, find ways to forge linkages between Asian and global wisdoms and serve as learning resource centers for their identification, preservation and enrichment.

Teaching and learning processes within the universities as well as in students' activities must also reflect respect for Asian wisdoms so as to prepare future professionals in general and teacher trainees in particular for integration in their respective work. On-going

technical supports need to be provided to practicing educators and teachers to continuously upgrade the quality of their missions.

Through the combined efforts between the universities and the schools, our children will recognize the value of our **Bhumipanya** not only as showcases for tourist attractions but as effective safeguards against unexpected changes and as guiding lights towards more sustainable future.

Footnotes

- 1 Na Thalang, Ekavidhaya, Sueb tod BhumipanyaThai, (Enhancing Thai Wisdom) reprint from the eleventh Sirindhorn Lecture, Ministry of Education, Thailand, 2008, in Thai
- 2 Example of this approach can be seen in the work of Rajabhat Universities. An example is described in BanSomdejchaopraya Rajabhat University, Trends Model: Delivery System, Thailand, 2011, published in 9 languages.
- 3 Kusalasaya, Karuna, “ Buddhism in Thailand : Its Past and Its present”, *Access to Insight*, Buddhist Publication Society, June 2011
- 4 “Prakad Karn MulSuksa Kong Tuay Rasdorn”(Declaration on Basic Education for the Population) printed in Collection of Legislation in the reign of Rama the Sixth Rattanakosin Period 130 or 1911, in Thai
- 5 One of the most respected work in this area is carried out by Professor Sumon Amornwiwat, Karn PattanaKarn RuenRu Tam NaewBuddhasart, (Development of Learning in accordance to Buddhist Principles), SukothaiDhamatiraj University, 1999
- 6 For more details on Sufficiency Economy Philosophy see “King Bhumibol and His Enlightened Approach to Teaching”, Foreign Office, The government Public Relations department, Thailand 2011
- 7 Apichai Puntasen, “The King’s Sufficiency Economy and Its Interpretation by Economists,” prepared for the 1999 Year-End Conference of the Thailand Development Research Institute, Pattaya, December 1999
- 8 His Majesty Birthday Anniversary Speech on 4 December 1997 quoted in King Bhumibol and is Enlightened Approach to Learning.

在學校中傳延亞洲傳統智慧：泰國個案研究

Kasama Varavarn

泰國的教育制度長久以來與學習泰國傳統智慧息息相關。他們相信，唯有讓孩子深深地植根於傳統文化的土壤中，才可以抵抗改變的洪流而成長。

他們慣以「泰國傳統智慧」或泰語「Bhumipanya」，泛指泰國作為一個民族，經過多個世紀沉澱、累積而得來的各種知識、傳統風俗、藝術形式、習俗、價值和信仰。

Ekavidhaya Na Talang¹ 博士，一位著名的泰國學者，把泰國傳統智慧分成兩個層次。

高層次的泰國傳統智慧包括了各種讓泰國捍衛自己、克服各種障礙，並朝向成為繁盛民族的智慧。當中尤以四個範疇最能標誌出最高層次的泰國傳統智慧。這四個範疇是：泰語、佛教及相關的佛教藝術、對東南亞具體地理及生態條件有獨具慧眼的認知，及應對西方文化影響的能力。

地方層次的泰國傳統智慧則讓身處境內不同地區的泰國人生存，並達到一定的生活質素。舉例如以「除其他外」（*inter alia*）的智慧來與大自然共存、耕種稻米及其他天然食品、解決經濟問題、應付西方資本主義的影響，以及成功地在傳統和新的智慧中取得平衡。

泰國人學習、模倣與適應外來影響，並轉化成具泰國特式的新智慧的能力舉世聞名。亞洲傳統智慧可以在生活的各層面上彰顯出來，如食物、藝術形式、語文、宗教及信仰等，當中泰式食物更是佼佼者，糅合了中國、印度、傣族及其他東南亞食物。以著名的「Nam prik」（酸辣醬）為例，這是泰國家家戶戶常見的尋常食品，有逾百種變化；其歷史可追溯至大城王國（Ayutthaya，亦譯作阿育陀耶王朝）晚年，當時辣椒剛傳入暹羅王國；而類似的辣醬亦可在東南亞國家聯盟各國中找到。另一方面，泰王拉瑪二世把經典印度史詩《羅摩衍那 Ramayana》改篇成泰國詩篇，在境內大受歡迎，甚至將這詩繪畫在廟宇的牆壁上，並以泰國面具舞（Khon）來演譯。

在學校中傳延泰國傳統智慧

泰國傳統智慧以及進程，雖然是世代相傳，但亦經過世世代代的演化。昔日青少年在皇宮中接受教育，準備自己成為未來的朝廷官員；而平常百姓的青少年，則在廟宇中學習泰國文學、宗教知識及其他泰國傳統智慧的核心思想，好讓他們日後在各自的範疇內、在自己師傅直接指導下，好好在將來的崗位上發揮。

就算泰國教育制度日益現代化，而教程內亦加入了不同西方學科，泰國語文與宗教教育依然是教育的重點。泰國傳統智慧的其他範疇如音樂、藝術、手工藝、烹飪及職業訓練則變得較為次要，同時這些技藝亦不再由各範疇的專家教授，卻由學校的教師教導。

1974 年，在急遽的全球化影響下，泰國進行了一系列的改革，當中包括教育普及化，讓國內幾乎所有青少年獲得教育機會。惟大部分居住在山遠地區而接受教育的青少年，都覺得西方學科與自己的生活無關，導致輟學的情況嚴重。而繼續升學的學子，則與本地生活日益脫節，長大後因而離鄉到城市發展，而在學校所學習的知識則幫助他們謀生。同時，這些畢業生面對全球化無孔不入地浸入社會每個環節時，束手無策，無力反抗。

Ekavidhaya na Thalang 博士將當時的泰國教育制度與一則著名的《依索寓言》作比較，並提醒：「一個國家若漠視她本身的傳統智慧，就好像一頭小鹿般把自己身邊的樹葉啃掉，吃掉了自己的藏身之所，讓自己暴露在獵戶眼前。」

於是，1978 年時泰國進行了課程改革，重新恢復在泰國學校內傳授泰國傳統智慧。大量教時用作教導泰國語文，而英語教育則延至小學五年級才開始。泰國傳統智慧及生活模式一方面各成獨立學科，同時亦融入到每個學科之內。每所學校都分獲特別教育基金，用作聘請校外專才任教有關學科。同時在學校以外，政府確定多位國內和地方泰國傳統文化學者，並幫助提升他們的作品水平，廣為在普羅大眾間傳播。

二十年後，在校內傳授泰國傳統智慧再次經歷了另一個轉變。當教學如何與生活相關、民族身份認同等依然是教育焦點所在，教育部備受社會經濟各界和一般市民的壓力，要求教育出更能與全球接軌、更具競爭力的勞動人口。泰國傳統智慧不再是教育內容本身，卻被視為一道橋樑，讓學生達到國際水平；同時亦被視作一種媒介，讓國家可以在其文化優勢上，為自己發展創意經濟。泰國傳統智慧更被視為一個載體，讓教育可以培養能自我主導、具創新能力的學習者，來面向二十一世紀。

教與學的過程逐漸由內容為主及課室為本，變成以學生為主，並加入更多的活動及社區元素，並把重點放在研究、專題研習以及日常生活經驗上。

現在，學生被鼓勵研究如何利用現代科技，去改進傳統方法、使用傳統地方智慧的知識去創作新的產物及新的知識，以及如何將全球知識應用到當地情況。²

在過去幾年，泰國又捲起了另一次教育改革浪潮，以準備加強國民參與東南亞國家聯盟事務。各學校須增加對各東南亞國家聯盟各成員國及其他文化背景族群的認知，並加強各方合作。在中學階段，更會向學生介紹東南亞國家聯盟成員國的語文、歷史和文化，並設有交換生計劃，亦與各成員國聯手籌辦教育活動。

在學校教與學泰國傳統智慧的價值被全面確定後，實際施行則需要社會各方面的配合和支持，如下文列出的各個例子。

在泰國學校中教授佛教

佛學早於公元前第三世紀便引入到今天的泰國境內，經過多個世紀，泰國的佛學受上座部佛教（Theravada）或稱為「南傳佛教」；大乘佛教或稱為「北傳佛教」；受緬甸佛教及錫蘭佛教的影響。但學者一般而言都把泰國介定為上座部佛教國家。³

佛教一直以來都是泰國人生活模式、文化與教育的基礎；而泰國的憲法亦規定在位的君王必須是佛教徒，並會捍衛佛教。

首個就小學教育的聲明於 1911 年對公眾宣佈，當時的執政者是拉瑪六世，他睿智地委任了寺院院長作為教育委員會三位委員之一，監督在分區層面上的教育概況。⁴ 所以大部份的早期學校都是建在佛教廟宇中，由僧侶擔任教師，把閱讀和宗教教導融合一起。

經過多年，受過專業訓練的校長與教師在管理學校上，取代了僧侶的角色，而宗教教育亦縮減至每週一至兩個教時，並由校內教師自行執教。宗教界及一般社會人士多次要求，在學校中加強佛教教育。在 1999 年的教育改革中，當中有幾個改革。

佛教的教程在 2002 年由兩所泰國境內的佛教大學學者作出修訂。課程大綱包括了釋迦牟尼的生平、佛教禮儀以及釋迦牟尼的教導。

這個教程為學校帶來不少挑戰，如為該科調配足夠的教時，以及聘請合水平、能夠有效地向學生傳授課程內容如此全面的教師。為克服這些困難，校方想出多項創新措施。值得注意的是，當學校與佛教大學緊密合作，及與其他同樣決心加強佛教育分享有關經驗時，校方往往得到很大裨益。是故，一個全國性、活躍的、建基於佛學範疇上的專業社群網絡便應運而生，為學校提供不少技術性的支援。

「佛教中學模式」是其中一個建議概念。在這模式中，佛教教育並不局限於一兩個課堂教時；相反，佛教知識與每一科融合，同時亦浸進於學生整個學校生活。校內環境以簡單、與大自然和諧共處為主調，並調有「聊天樹木」，提醒學生不同的佛教宗旨。所有科目與一切學習活動，無論是體育科或音樂科，都是按此為藍本來設計。

許多傳統宗教習俗如祈禱、默想、宗教禮儀、積功德（積聚資糧）或夏季傳授沙彌戒等都重新釐定，並再次獲得重視。同時，學校亦引入更多元化及創新的教學方法，以補足以往傳統講授及機械式學習的模式。學校鼓勵學生以佛教宗旨為基礎，來創作話劇、紀錄片、動畫及其他藝術作品。同時，學生亦被鼓勵為「善人測繪」（good people mapping）等題目作研究及調查，把佛教與廿一世紀的技術發展扣上。

為提升教師在組織這些新的學習模式的能力，湧現了很多機構以作支援。宗教局提供資助，好讓逾萬位僧侶在學校中任教。同時，兩所佛教大學亦協助訓練這些僧侶、四千位方丈及與他們合作的教師。

教與學的成效更藉很多校外支援發展的活動獲得進一步的提升。很多聞名於世的僧侶及不同的宗教運動如佛教青年總會，皆為弘揚佛法作出了實際的貢獻，如出版書籍、舉行講座、製作電視節目及籌辦短期課程等，在一般民間創造了有利於佛教發展的環境。很多大學教授根據佛學宗旨，創立了不同的教育哲學與教學方法，讓職前教師有一個更加穩固的佛教基礎。⁵

同時，因得到德育發展中心的支持，學校可進一步探索創新的佛教教學模式及其他亞洲國家的德育發展情況，並進行轉化以適應泰國的處境。當中以台灣慈濟基金會的工作最受他們關注，訪問次數亦最多；慈濟的項目啓迪了泰國學校，讓他們視社會服務作為活出佛教信仰的其中一種方法，並進行推廣。

在這些由僧侶發起、並獲得教育局支持，來鼓勵學生當義工社會服務的各活動中，慶祝泰王普密蓬·阿杜德八十歲壽辰的活動叫人印象深刻。2007 年內舉行了超過一萬個，由學生團體主導的創意社會服務計劃；這些計劃在泰王壽辰慶祝活動後依然繼續下去，並啓發了其他團體如童軍運動等，以類似的模式推廣。

當中最大的成就可能是規定學生必須完全三十個小時的社會服務，才可中學畢業；同時，這些服務亦是大學考慮取錄學生其中一個的條件。

我們亦不可忽視，泰國學校長久以來都支持其他宗教背景的學生接受宗教教育。當考慮到泰國南垂紛亂不斷的境況，以及承諾尊重東南亞國家聯盟的精神，泰國非常重視在泰國學校加強伊斯蘭教的教學，以及推廣大量的跨宗教學習活動。

通過不同機構的通力合作，佛學成為泰國教育的基石，同時亦是整個國家整體發展的基礎。

在泰國學校學習泰式藝術和工藝

在所有泰國學校中，孩子需要學習表演泰式傳統舞蹈、演奏泰國音樂，以及掌握好幾種傳統泰國藝術和工藝。一般人都相信，這些課堂能加深下一代對自己民族身份的認同，亦提供機會，讓孩子們在這些勞作和學習中，懂得如何運用雙手、加強專注力以及人格陶成。在很多例子中，這些學習更帶領他們決定自己的事業發展。教師亦認為，藝術和工藝訓練能有效地提升學生多方面的智能發展，並更能協助學業未如理想的學生之學習需要。

但學校間就提供有關藝術和工藝訓練的能力，亦各有不同。資源充沛的學校能夠聘請曾受特別訓練的教師，來指導學生；可是一般學校多數只能依賴既有教師或當地的專才，來教導學生。

多年來，曾實行各種不同措施，以提高有關教學過程的效能。超過五十間大學提供現職教師培訓課程，提供在不同藝術和工藝的專門訓練。同時，亦幫助地方專才

提升他們的技巧，並把他們的工作室改建成學習中心。而課程設計上，亦旨在透過活動手冊、指導錄影片段及遙距學習支援，來幫助常規教學。在每一個分區內，皆有一所學校在配置了有關設備後，用作該分區的泰國傳統藝術與工藝教學資源中心。

我們必須承認，校內藝術和工藝大大獲益於不斷更新泰國傳統藝術的努力上，藝術品因而得到質素上的提升，並能把傳統產物適應當代需要，以及按過往的傳統智慧開發新產物。

泰國皇室一直都是泰國傳統藝術和工藝的贊助人。詩麗吉皇后設立了 **SUPPORT** 基金會（促進工藝專業基金會），去復興泰國傳統絲織、金匠、銀匠、木雕及其他精緻的藝術形式；基金會資助了不同研究和發展來提升質素，又組織了訓練課程，以及提供市場策略的機會予國內的村鎮不同女性團體。

瑪哈·卻克里·詩琳通公主則在大皇宮內設立了皇室手工藝學校，來保存和推廣傳統藝術和工藝。學生在那裏可以學習到金雕、雕塑、搪瓷、烹飪、花藝、刺繡等各種工藝。許多畢業生後來成為學校教師，或在不同商業機構內擔任工匠師。

而政府的「一村一產品」計劃亦振興了當地的工匠技藝，並提升當地的產品，以迎合國內及國際市場。

隨着新一批受訓教師的湧入，以及按學生的研究、設計和實驗下，大大提升了學生作品的質素。由教育局舉辦的週年區域及全國工藝展則是這些成品成長的見證。獲頒發具非常榮譽的獎項的各作品，不單因其傳統手工的質素而受到表揚，亦因為作品本身所展現的創意而贏得有關殊榮。

在校內促進自給自足的經濟哲學⁶

自從泰王普密蓬·阿杜德即位後，他四處視察境內情況，並開始了逾四千個皇家計劃，以改善泰國人民的生活質素。

早於 1974 年，他已告誡泰國人民的發展要按部就班，並提出「國家發展必須以人民能獲基本溫飽為前題，並使用技術上可行的經濟技巧和工具。只有鞏固地建立好基礎，更高的經濟地位和進展才可以建立起來。」⁷

在 1997 年的經濟危機後，泰皇更提出須改變國家發展的哲學，強調：「事實上，我經常指出當一隻(經濟)小虎並不重要，重要的是讓我們有一個自給自足的經濟。」⁸ 從事稻米耕種的農民應能自給自足，並能把多餘的產物賣出，來增加收入。可是，他們不應該依賴單一產物維生，卻應回到綜合耕作，以維持生計。

新的綜合耕種理論被因而提出，並以農民如何以十五萊(rais)的土地來養活一家，並活得舒適健康為例。在自給自足第一階段後，農民可以組織合作社，售賣或處理他

們的剩餘農作物。最後，當得到資金、市場策略及能源資源後，這些合作社可以擴展他們的商業活動至全國或國際層面。

於是乎，「自給自足」便不再等同農民被孤立或局限於小型的家庭生意的發展過程；「自給自足」可以逐步發展。必須三思後才作任何決定，同時要完全醒覺現時的條件，以及對將來改變的準備，把相關的智慧、適當的科技與具倫理道德的判斷。這哲學並不局限於農業活動上應用，同時亦可在生活各個範疇上應用。「自給自足」這理念銘刻在第十屆全國發展計劃（2007-2011 年度）內與 2007 年憲法中，作為設想泰式生活與泰國發展模式的基礎。

學校是採納自給自足哲學的起步點，初時以新的耕種理論為實驗起點，很快便擴展到整個課程內，成為所有學生的發展動力。多年來，學校把這哲學糅合到一系列持續的活動中，如利用耕作活動來提供學校膳食，而多餘的農產品將捐給有需要的家庭，或向社區發售；學校合作社；學校銀行；節省能源措施及替代能源產品；回收；垃圾銀行；利用當地草本植物來製作清潔用品，以供校內使用或向外出售；以及紀錄全校及全社區內的個人與家庭開銷，以改善個人及家庭理財。

在 2011 年，教育局與泰國商業銀行聯手，希望透過在教與學當中落實自給自足經濟哲學、開拓有利環境和管理文化的學校，發展至少 9999 所實行「自給自足」的示範學校。

從泰國經驗中學習

從泰國經驗中清晰地讓我們看見，學校可以在傳延全國傳統智慧中擔任舉足輕重的角色。為了承擔它們的使命，學校需要克服一系列的障礙。以下是幾個主要的障礙：政策變更、無法適應不時改變的角色與對之的期望、缺乏技術支援、過份着重當地傳統智慧便無法準備學生去迎命全球化，以及評估準則自相矛盾、未能賦予當地傳統智慧的獲取應有的地位。

可是在多年後，泰國逐漸明白到漠視祖國世代相傳的傳統智慧，會為國家帶來如何沉重的影響。於是，他們投入更大的努力，去創造一個有利於在校內傳延泰國傳統智慧的環境。當中以下幾個有利因素值得我們留意：

皇室對一切泰國傳統文化、藝術和智慧的支持和資助；

承認泰國傳統智慧在憲法和全國發展計劃上擔綱關鍵角色，是泰國邁向持續發展的基礎；

發展政策與教育策略應互相呼應，尤以課程內容、學習方法為首，然後逐漸發展到學習評估與質量保證的標準；

建立一個制度，來不斷辨別、保存、豐富、改進適應及普及全國和當地傳統智慧，以滿足社會日新又新的需要；

開發國內及國外學者、大學、大眾傳媒、政府、私人機構與專業社群的網絡，以協助學校去發展創新方法，來傳延當地傳統智慧；並裝備教師、學校管理人員及教育者，具備鞏固的根基去安排具成果的學習活動；

添設更多的誘因和動機，讓學校以具創意的方式把泰國傳統智慧融入校園中；以及

在各級教育，都加強把泰國傳統智慧糅合在校內和校外學習活動上，好能製造出一個會珍惜、強化及豐富泰國傳統智慧的環境。

可是，我們亦要留意，泰國仍需向不同地方借鑒；她尤其從區內代代相傳的智慧獲益良多。當地大學作為亞洲、全國及地方智慧的最高學府，特別能帶領我們到一個更全面、更深入的探索。大學公開地承認亞洲智慧對每促進一個學科的貢獻、尋找亞洲與全球智慧的聯繫、以及作為傳統智慧的學習資源中心，對明認、保存及豐富傳統智慧是十分關鍵的。

在大學內教與學的過程，以及學生活動中，同樣必須反映出對亞洲傳統智慧的尊重；如此一來，社會的未來專業人士——特別是職前教師——才可以把這些智慧融入到他們的工作內。而有關當局亦需為現職教育工作者及教師提供持續的技術支援，讓他們不停提升自己的教學質素。

通過大學與學校的攜手合作，我們的下一代才可以明白到我們的智慧——Bhumpianya——不單是給遊客觀賞的櫥窗裝飾，更是一個有效的防護網，來保障自己免受突如其來的改變，以及成為指引我們走向可持續發展的北極星。

備註：

- 1 Na Thalang, Ekavidhaya, Sueb tod Bhumi panyaThai (提高泰國傳統智慧)，從 Sirindhorn 講座第十一講複印，泰國教育局，泰國，2008 年。
- 2 這個模式內的例子可以從各 Rajabhat 大學的計劃中找到。其中一個例子見於 Ban Somdejchaopraya Rajabhat University，Trends Model: Delivery System (趨勢模式：傳遞系統)，泰國，2011 年；以九種語言印刊。
- 3 Kusalasaya, Karuna, "Buddhism in Thailand: Its Past and Its present" (佛教在泰國：過去與現況)，*Access to Insight*, Buddhist Publication Society, 2011 年 6 月。
- 4 "Prakad Karn MulSuksa Kong Tuay Rasdorn" (為人民的基本教育宣言)，刊於 Collection of Legislation in the reign of Rama the Sixth Rattanakosin Period 130 or 1911 (泰語)。

- 5 其中一個在這範疇內最受尊重的計劃由 Sumon Amornwiwat 教授進行，Karn PattanaKarn RuenRu Tam NaewBuddhasart（按佛教宗旨來發展學習），Sukothai Dhamatiraj 大學，1999 年。
- 6 如欲查詢更多有關自給自足經濟哲學，可參閱 “King Bhumibol and His Enlightened Approach to Teaching”（普密蓬王及他的開明教學方式），外交部，政府公共關係科，泰國，2011 年。
- 7 Apichai Puntasen, “The King’s Sufficiency Economy and Its Interpretation by Economists”（泰王的自給自足經濟及經濟學者對此的解讀），泰國發展研究中心 1999 年終會議，1999 年 12 月。
- 8 1997 年 12 月 4 日的皇上陛下壽辰演講，於 “King Bhumibol and His Enlightened Approach to Teaching” 內曾被引用。

在学校中传延亚洲传统智慧：泰国个案研究

Kasama Varavarn

泰国的教育制度长久以来与学习泰国传统智慧息息相关。他们相信，唯有让孩子深深地植根于传统文化的土壤中，才可以抵抗改变的洪流而成长。

他们惯以「泰国传统智慧」或泰语「Bhumipanya」，泛指泰国作为一个民族，经过多个世纪沉淀、累积而得来的各种知识、传统风俗、艺术形式、习俗、价值和信仰。

Ekavidhaya Na Talang¹ 博士，一位著名的泰国学者，把泰国传统智能分成两个层次。

高层次的泰国传统智慧包括了各种让泰国捍卫自己、克服各种障碍，并朝向成为繁盛民族的智慧。当中尤以四个范畴最能标志出最高层次的泰国传统智能。这四个范畴是：泰语、佛教及相关的佛教艺术、对东南亚具体地理及生态条件有独具慧眼的认知，及应对西方文化影响的能力。

地方层次的泰国传统智能则让身处境内不同地区的泰国人生存，并达到一定的生活质素。举例如以「除其他外」（inter alia）的智能来与大自然共存、耕种稻米及其他天然食品、解决经济问题、应付西方资本主义的影响，以及成功地在传统和新的智慧中取得平衡。

泰国人学习、模仿与适应外来影响，并转化成具泰国特式的新智慧的能力举世闻名。亚洲传统智能可以在生活的各层面上彰显出来，如食物、艺术形式、语文、宗教及信仰等，当中泰式食物更是佼佼者，糅合了中国、印度、傣族及其他东南亚食物。以著名的「Nam prik」（酸辣酱）为例，这是泰国家家户户常见的寻常食品，有逾百种变化；其历史可追溯至大城王国（Ayutthaya，亦译作阿育陀耶王朝）晚年，当时辣椒刚传入暹罗王国；而类似的辣酱亦可在东南亚国家联盟各国中找到。另一方面，泰王拉玛二世把经典印度史诗《罗摩衍那 Ramayana》改篇成泰国诗篇，在境内大受欢迎，甚至将这诗绘画在庙宇的墙壁上，并以泰国面具舞（Khon）来演译。

在学校中传延泰国传统智慧

泰国传统智慧以及进程，虽然是世代相传，但亦经过世世代代的演化。昔日青少年在皇宫中接受教育，准备自己成为未来的朝廷官员；而平常百姓的青少年，则在庙宇中学习泰国文学、宗教知识及其他泰国传统智能的核心思想，好让他们日后在各自的范畴内、在自己师傅直接指导下，好好在将来的岗位上发挥。

就算泰国教育制度日益现代化，而教程内亦加入了不同西方学科，泰国语文与宗教教育依然是教育的重点。泰国传统智能的其他范畴如音乐、艺术、手工艺、烹饪及职业训练则变得较为次要，同时这些技艺亦不再由各范畴的专家教授，却由学校的教师教导。

1974 年，在急遽的全球化影响下，泰国进行了一系列的改革，当中包括教育普及化，让国内几乎所有青少年获得教育机会。惟大部分居住在山远地区而接受教育的青少年，都觉得西方学科与自己的生活无关，导致辍学的情况严重。而继续升学的学子，则与本地生活日益脱节，长大后因而离乡到城市发展，而在学校所学习的知识则帮助他们谋生。同时，这些毕业生面对全球化无孔不入地浸入社会每个环节时，束手无策，无力反抗。

Ekavidhaya na Thalang 博士将当时的泰国教育制度与一则著名的《依索寓言》作比较，并提醒：「一个国家若漠视她本身的传统智慧，就好像一头小鹿般把自己身边的树叶啃掉，吃掉了自己的藏身之所，让自己暴露在猎户眼前。」

于是，1978 年时泰国进行了课程改革，重新恢复在泰国学校内传授泰国传统智慧。大量教时用作教导泰国语文，而英语教育则延至小学五年级才开始。泰国传统智能及生活模式一方面各成独立学科，同时亦融入到每个学科之内。每所学校都分获特别教育基金，用作聘请校外专才任教有关学科。同时在学校以外，政府确定多位国内和地方泰国传统文化学者，并帮助提升他们的作品水平，广为在普罗大众间传播。

二十年后，在校内传授泰国传统智慧再次经历了另一个转变。当教学如何与生活相关、民族身份认同等依然是教育焦点所在，教育部备受社会经济各界和一般市民的压力，要求教育出更能与全球接轨、更具竞争力的劳动人口。泰国传统智慧不再是教育内容本身，却被视为一道桥梁，让学生达到国际水平；同时亦被视作一种媒介，让国家可以在其文化优势上，为自己发展创意经济。泰国传统智慧更被视为一个载体，让教育可以培养能自我主导、具创新能力的学习者，来面向二十一世纪。

教与学的过程逐渐由内容为主及课室为本，变成以学生为主，并加入更多的活动及小区元素，并把重点放在研究、专题研习以及日常生活经验上。

现在，学生被鼓励研究如何利用现代科技，去改进传统方法、使用传统地方智能的知识去创作新的产物及新的知识，以及如何将全球知识应用到当地情况。²

在过去几年，泰国又卷起了另一次教育改革浪潮，以准备加强国民参与东南亚国家联盟事务。各学校须增加对各东南亚国家联盟各成员国及其他文化背景族群的认知，并加强各方合作。在中学阶段，更会向学生介绍东南亚国家联盟成员国的语文、历史和文化，并设有交换生计划，亦与各成员国联手筹办教育活动。

在学校教与学泰国传统智能的价值被全面确定后，实际施行则需要社会各方面的配合和支持，如下文列出的各个例子。

在泰国学校中教授佛教

佛学早于公元前第三世纪便引入到今天的泰国境内，经过多个世纪，泰国的佛学受上座部佛教（Theravada）或称为「南传佛教」；大乘佛教或称为「北传佛教」；受缅甸佛教及锡兰佛教的影响。但学者一般而言都把泰国介定为上座部佛教国家。³

佛教一直以来都是泰国人生活模式、文化与教育的基础；而泰国的宪法亦规定在位的君王必须是佛教徒，并会捍卫佛教。

首个就小学教育的声明于 1911 年对公众宣布，当时的执政者是拉玛六世，他睿智地委任了寺院院长作为教育委员会三位委员之一，监督在分区层面上的教育概况。⁴ 所以大部份的早期学校都是建在佛教庙宇中，由僧侣担任教师，把阅读和宗教教导融合一起。

经过多年，受过专业训练的校长与教师在管理学校上，取代了僧侣的角色，而宗教教育亦缩减至每周一至两个教时，并由校内教师自行执教。宗教界及一般社会人士多次要求，在学校中加强佛教教育。在 1999 年的教育改革中，当中有几个改革。

佛教的教程在 2002 年由两所泰国境内的佛教大学学者作出修订。课程大纲包括了释迦牟尼的生平、佛教礼仪以及释迦牟尼的教导。

这个教程为学校带来不少挑战，如为该科调配足够的教时，以及聘请合水平、能够有效地向学生传授课程内容如此全面的教师。为克服这些困难，校方想出多项创新措施。值得注意，当学校与佛教大学紧密合作，及与其他同样决心加强佛教育分享有关经验时，校方往往得到很大裨益。是故，一个全国性、活跃的、建基于佛学范畴上的专业社群网络便应运而生，为学校提供不少技术性的支持。

「佛教中学模式」是其中一个建议概念。在这模式中，佛教教育并不局限于一两个课堂教时；相反，佛教知识与每一科融合，同时亦浸进于学生整个学校生活。校内环境以简单、与大自然和谐共处为主调，并调有「聊天树木」，提醒学生不同的佛教宗旨。所有科目与一切学习活动，无论是体育科或音乐科，都是按此为蓝本来设计。

许多传统宗教习俗如祈祷、默想、宗教礼仪、积功德（积聚资粮）或夏季传授沙弥戒等都重新厘定，并再次获得重视。同时，学校亦引入更多元化及创新的教学方法，以补足以往传统讲授及机械式学习的模式。学校鼓励学生以佛教宗旨为基础，来创作话剧、纪录片、动画及其他艺术作品。同时，学生亦被鼓励为「善人测绘」（good people mapping）等题目作研究及调查，把佛教与廿一世纪的技术发展扣上。

为提升教师在组织这些新的学习模式的能力，涌现了很多机构以作支持。宗教局提供资助，好让逾万位僧侣在学校中任教。同时，两所佛教大学亦协助训练这些僧侣、四千位方丈及与他们合作的教师。

教与学的成效更藉很多校外支持发展的活动获得进一步的提升。很多闻名于世的僧侣及不同的宗教运动如佛教青年总会，皆为弘扬佛法作出了实际的贡献，如出版书籍、举行讲座、制作电视节目及筹办短期课程等，在一般民间创造了有利于佛教发展的环境。很多大学教授根据佛学宗旨，创立了不同的教育哲学与教学方法，让职前教师有一个更加稳固的佛教基础。⁵

同时，因得到德育发展中心的支持，学校可进一步探索创新的佛教教学模式及其他亚洲国家的德育发展情况，并进行转化以适应泰国的处境。当中以台湾慈济基金会的工作最受他们关注，访问次数亦最多；慈济的项目启迪了泰国学校，让他们视社会服务作为活出佛教信仰的其中一种方法，并进行推广。

在这些由僧侣发起、并获得教育局支持，来鼓励学生当义工工作社会服务的各活动中，庆祝泰王普密蓬·阿杜德八十岁寿辰的活动叫人印象深刻。2007 年内举行了超过一万个，由学生团体主导的创意社会服务计划；这些计划在泰王寿辰庆祝活动后依然继续下去，并启发了其他团体如童军运动等，以类似的模式推广。

当中最大的成就可能是规定学生必须完全三十个小时的社会服务，才可中学毕业；同时，这些服务亦是大学考虑取录学生其中一个的条件。

我们亦不可忽视，泰国学校长久以来都支持其他宗教背景的学生接受宗教教育。当考虑到泰国南垂纷乱不断的境况，以及承诺尊重东南亚国家联盟的精神，泰国非常重视在泰国学校加强伊斯兰教的教学，以及推广大量的跨宗教学习活动。

通过不同机构的通力合作，佛学成为泰国教育的基石，同时亦是整个国家整体发展的基础。

在泰国学校学习泰式艺术和工艺

在所有泰国学校中，孩子需要学习表演泰式传统舞蹈、演奏泰国音乐，以及掌握好几种传统泰国艺术和工艺。一般人都相信，这些课堂能加深下一代对自己民族身份的认同，亦提供机会，让孩子们在这些劳作和学习中，懂得如何运用双手、加强专注力以及人格陶成。在很多例子中，这些学习更带领他们决定自己的事业发展。教师亦认为，艺术和工艺训练能有效地提升学生多方面的智能发展，并更能协助学业未如理想的学生之学习需要。

但学校间就提供有关艺术和工艺训练的能力，亦各有不同。资源充沛的学校能够聘请曾受特别训练的教师，来指导学生；可是一般学校多数只能依赖既有教师或当地的专才，来教导学生。

多年来，曾实行各种不同措施，以提高有关教学过程的效能。超过五十间大学提供现职教师培训课程，提供在不同艺术和工艺的专门训练。同时，亦帮助地方专才

提升他们的技巧，并把他们的工作室改建成学习中心。而课程设计上，亦旨在透过活动手册、指导录像片段及遥距学习支持，来帮助常规教学。在每一个分区内，皆有一所学校在配置了有关设备后，用作该分区的泰国传统艺术与工艺教学资源中心。

我们必须承认，校内艺术和工艺大大获益于不断更新泰国传统艺术的努力上，艺术品因而得到质素上的提升，并能把传统产物适应当代需要，以及按过往的传统智慧开发新产物。

泰国皇室一直都是泰国传统艺术和工艺的赞助人。诗丽吉皇后设立了 **SUPPORT** 基金会（促进工艺专业基金会），去复兴泰国传统丝织、金匠、银匠、木雕及其他精致的艺术形式；基金会资助了不同研究和发展来提升质素，又组织了训练课程，以及提供市场策略的机会予国内的村镇不同女性团体。

玛哈·却克里·诗琳通公主则在大皇宫内设立了皇室手工艺学校，来保存和推广传统艺术和工艺。学生在那里可以学习到金雕、雕塑、搪瓷、烹饪、花艺、刺绣等各种工艺。许多毕业生后来成为学校教师，或在不同商业机构内担任工匠师。

而政府的「一村一产品」计划亦振兴了当地的工匠技艺，并提升当地的产品，以迎合国内及国际市场。

随着新一批受训教师的涌入，以及按学生的研究、设计和实验下，大大提升了学生作品的质素。由教育局举办的周年区域及全国工艺展则是这些成品成长的见证。获颁发具非常荣誉的奖项的各作品，不单因其传统手工的质素而受到表扬，亦因为作品本身所展现的创意而赢得有关殊荣。

在校内促进自给自足的经济哲学⁶

自从泰王普密蓬·阿杜德即位后，他四处视察境内情况，并开始了逾四千个皇家计划，以改善泰国人民的生活质素。

早于 1974 年，他已告诫泰国人民的发展要按部就班，并提出「国家发展必须以人民能获基本温饱为前题，并使用技术上可行的经济技巧和工具。只有巩固地建立好基础，更高的经济地位和进展才可以建立起来。」⁷

在 1997 年的经济危机后，泰皇更提出须改变国家发展的哲学，强调：「事实上，我经常指出当一只(经济)小虎并不重要，重要的是让我们有一个自给自足的经济。」⁸ 从事稻米耕种的农民应能自给自足，并能把多余的产物卖出，来增加收入。可是，他们不应该依赖单一产物维生，却应回到综合耕作，以维持生计。

新的综合耕种理论被因而提出，并以农民如何以十五莱(rais)的土地来养活一家，并活得舒适健康为例。在自给自足第一阶段后，农民可以组织合作社，售卖或处理他

们的剩余农作物。最后，当得到资金、市场策略及能源资源后，这些合作社可以扩展他们的商业活动至全国或国际层面。

于是乎，「自给自足」便不再等同农民被孤立或局限于小型的家庭生意的发展过程；「自给自足」可以逐步发展。必须三思后才作任何决定，同时要完全醒觉现时的条件，以及对将来改变的准备，把相关的智慧、适当的科技与具伦理道德的判断。这哲学并不局限于农业活动上应用，同时亦可在生活各个范畴上应用。「自给自足」这理念铭刻在第十届全国发展计划（2007-2011 年度）内与 2007 年宪法中，作为设想泰式生活与泰国发展模式的基础。

学校是采纳自给自足哲学的起步点，初时以新的耕种理论为实验起点，很快便扩展到整个课程内，成为所有学生的发展动力。多年来，学校把这哲学糅合到一系列持续的活动中，如利用耕作活动来提供学校膳食，而多余的农产品将捐给有需要的家庭，或向小区发售；学校合作社；学校银行；节省能源措施及替代能源产品；回收；垃圾银行；利用当地草本植物来制作清洁用品，以供校内使用或向外出售；以及纪录全校及全小区内的个人与家庭开销，以改善个人及家庭理财。

在 2011 年，教育局与泰国商业银行联手，希望透过在教与学当中落实自给自足经济哲学、开拓有利环境和管理文化的学校，发展至少 9999 所实行「自给自足」的示范学校。

从泰国经验中学习

从泰国经验中清晰地让我们看见，学校可以在传延全国传统智慧中担任举足轻重的角色。为了承担它们的使命，学校需要克服一系列的障碍。以下是几个主要的障碍：政策变更、无法适应不时改变的角色与对之的期望、缺乏技术支持、过份着重当地传统智慧便无法准备学生去迎命全球化，以及评估准则自相矛盾、未能赋予当地传统智慧的获取应有的地位。

可是在多年后，泰国逐渐明白到漠视祖国世代相传的传统智慧，会为国家带来如何沉重的影响。于是，他们投入更大的努力，去创造一个有利于在校内传延泰国传统智慧的环境。当中以下几个有利因素值得我们留意：

皇室对一切泰国传统文化、艺术和智慧的支持和资助；

承认泰国传统智慧在宪法和全国发展计划上担纲关键角色，是泰国迈向持续发展的基础；

发展政策与教育策略应互相呼应，尤以课程内容、学习方法为首，然后逐渐发展到学习评估与质量保证的标准；

建立一个制度，来不断辨别、保存、丰富、改进适应及普及全国和当地传统智慧，以满足社会日新又新的需要；

开发国内及国外学者、大学、大众传媒、政府、私人机构与专业社群的网络，以协助学校去发展创新的方法，来传延当地传统智慧；并装备教师、学校管理人员及教育者，具备巩固的根基去安排具成果的学习活动；

添设更多的诱因和动机，让学校以具创意的方式把泰国传统智慧融入校园中；以及

在各级教育，都加强把泰国传统智慧糅合在校内和校外学习活动中，好能制造出一个会珍惜、强化及丰富泰国传统智慧的环境。

可是，我们亦要留意，泰国仍需向不同地方借鉴；她尤其从区内代代相传的智慧获益良多。当地大学作为亚洲、全国及地方智慧的最高学府，特别能带领我们到一个更全面、更深入的探索。大学公开地承认亚洲智慧对每促进一个学科的贡献、寻找亚洲与全球智慧的联系、以及作为传统智慧的学习资源中心，对明认、保存及丰富传统智慧是十分关键的。

在大学内教与学的过程，以及学生活动中，同样必须反映出对亚洲传统智慧的尊重；如此一来，社会的未来专业人士——特别是职前教师——才可以把这些智慧融入到他们的工作内。而有关当局亦需为现职教育工作者及教师提供持续的技术支持，让他们不停提升自己的教学质素。

通过大学与学校的携手合作，我们的下一代才可以明白到我们的智慧——**Bhumpianya**——不单是给游客观赏的橱窗装饰，更是一个有效的防护网，来保障自己免受突如其来的改变，以及成为指引我们走向可持续发展的北极星。

备注：

- 1 Na Thalang, Ekavidhaya, Sueb tod Bhumi panyaThai（提高泰国传统智慧），从 Sirindhorn 讲座第十一讲复印，泰国教育局，泰国，2008 年。
- 2 这个模式内的例子可以从各 Rajabhat 大学的计划中找到。其中一个例子见于 Ban Somdejchaopraya Rajabhat University，Trends Model: Delivery System（趋势模式：传递系统），泰国，2011 年；以九种语言印刊。
- 3 Kusalasaya, Karuna, “Buddhism in Thailand: Its Past and Its present”（佛教在泰国：过去与现况），*Access to Insight*, Buddhist Publication Society, 2011 年 6 月。
- 4 “Prakad Karn MulSuksa Kong Tuay Rasdorn”（为人民的基本教育宣言），刊于 Collection of Legislation in the reign of Rama the Sixth Rattanakosin Period 130 or 1911 (泰语)。

- 5 其中一个在这范畴内最受尊重的计划由 Sumon Amornwiwat 教授进行，Karn PattanaKarn RuenRu Tam NaewBuddhasart（按佛教宗旨来发展学习），Sukothai Dhamatiraj 大学，1999 年。
- 6 如欲查询更多有关自给自足经济哲学，可参阅 “King Bhumibol and His Enlightened Approach to Teaching”（普密蓬王及他的开明教学方式），外交部，政府公共关系科，泰国，2011 年。
- 7 Apichai Puntasen, “The King’s Sufficiency Economy and Its Interpretation by Economists”（泰王的自给自足经济及经济学者对此的解读），泰国发展研究中心 1999 年终会议，1999 年 12 月。
- 8 1997 年 12 月 4 日的皇上陛下寿辰演讲，于 “King Bhumibol and His Enlightened Approach to Teaching” 内曾被引用。