

English Language Proficiency through Buddhist Literature, Culture, Art and Architecture

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The objective of this paper is to introduce the utility of innovative and unprecedented techniques of teaching English in a short period of time.

In the present context, the Buddhist Monks, Nuns and scholarly Laypersons as Dhamma Propagators all over the world should be proficient in the use of an international language for the propagation of Dhamma. Therefore, they should be well-versed in the English language to make the above noble service a reality as well as to pursue research work in that regard.

The all the grammar lessons and all the basic sentence patterns in English can be applied in Communicative and Written Exercises by means of Buddhist teachings, Buddhist literature and Buddhist arts. For instance, SVC Pattern (Subject–Verb–Complement), Active Voice, Passive Voice, Eight methods in the Synthesis of Sentences, Adjective Phrases, Adjective Clauses, Noun in Apposition, Phrase in Apposition, Conjunctions, Affixation etc. can be applied by means of the STRUCTURE of STŪPA, MOONSTONE, PUNKAḶASA etc. For instance, (Active Voice) –The foundation of stūpa symbolizes cycle of births. (Passive Voice) – Cycle of birth is symbolized by the foundation of stūpa. (SVC – Noun) – The foundation of stūpa is a symbolization of cycle of births. (SVC– Adjective) The foundation of stūpa is symbolical of cycle of births. Thus, all the grammar lessons can be used. This method is unequivocally empirical and so it is to be pragmatically proved.

All the grammar lessons can also be included in a single JĀTAKA TALE. Construction of sentences, combination and transformation of them can be done through a pair of sentences based on BUDDHIST CULTURE or BUDDHIST LITERATURE. This course which adopts innovative pedagogic techniques of English teaching provides learners with a comfortable access to the overall development of English Language proficiency.

Key words: *English, Language proficiency, Buddhist culture, Buddhist arts and architecture, Jātaka tales*