

A Paradigm Shift in Buddhist Education: Exchanges between China and ASEAN in the Internet Age

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Abstract:

The ASEAN Community and China have collaborated often and for a long period of time. In the past, Chinese Buddhists and images used to travel beyond the ASEAN Region to India, while Indian and ASEAN people and images traveled to China. Presently, globalization and one of its core technologies--the internet--imply collaboration on both sides and extend outwards to evermore nodes. Proportional with the rise of the internet, there has been a paradigmatic shift in Buddhist education occurring between China and the ASEAN community. I will present evidence of (1) the historical contributions of Chinese-ASEAN civilization; (2) the increasing travel exchanges by educators between China and ASEAN; (3) the role of the State in supporting Buddhist education; and (4) The role of the internet in changing the traditional into a non-sectarian/modern Buddhist education.

Keywords: paradigm shift, Buddhist education, the age of the internet

Introduction

Since the establishment of the China-ASEAN strategic partnership, exchanges and cooperation have been strengthened in various fields. Among them, cultural exchanges in Buddhism including Buddhist education have played an important role, as Buddhism is the main religion in most of the ASEAN member states. Firstly, the education exchanges in Buddhism between China and ASEAN have enjoyed a long history. Since the establishment of the People's Republic of China, there have been various forms of cooperation and exchanges between the Buddhist Association of China and the ASEAN member countries. Second, Buddhist exchanges between China and ASEAN have realistic foundations. China is a leading country of Buddhism and has three systems of Buddhism, namely: Chinese Buddhism, Tibetan Buddhism and Theravada Buddhism. In various aspects of the Buddhist exchanges lies enough room for China and ASEAN members to carry out more projects. Buddhism will then serve as a bridge to promote friendship and understanding between China and ASEAN members. Especially in the internet age, Buddhist education increases very fast due to some conditions such as state support, travel exchanges, international conferences, modern education management, and the internet itself.

The scope of this paper will explore and focus on mainly a paradigm shift in the Buddhist education between China and ASEAN in the internet age recognized as the age of globalization. This paper will address the “Buddhist education” as the key term as we know there is no standard answer to the connotation of the term “Buddhist education”.

Buddhism and Buddhist Education between China and ASEAN: An Overview

Wang Leiquan defines Buddhist education in his essay *My Humble Opinion on Walking out from the Dilemma of China Buddhist Education* as followed: “it is the pattern and method to transmit the opinion, experience, rites and system of Buddhist Doctrine to all sectors of the world and to continue the life of Buddhist Community itself.”¹ He also points out that there are three patterns of Buddhist education: 1) lectures in translation workshop, 2) edification in jungles and 3) professional academy.²

According to the primary president of Buddhist association Master Yicheng, he put forward another classification method on Buddhist education in his speech at the meeting of the seventh national representative of the Buddhist Association of China: “by the academy education, temple education and lay-Buddhists education to cultivate the qualified Buddhism talents is the key to the rise and fall of Buddhism.” However the modern Buddhist education generally refers to academy education in the narrow sense, namely the Buddhist monks and lay Buddhists receives education in a Buddhist College or a Buddhist University.

As these themes that require discussion and exploration are the portable Buddhist movement, education site, the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods (storytelling, discussion, teaching, training, and directed research), educators-learners relationship, education in formal or informal settings, the methodology of teaching i.e. pedagogy, classification of education stage and education theme.

In the ancient and traditional times, Buddhist movements in India appeared very formal after the Buddha’s times/early Buddhism, as Buddhism was dynamic as traditional Indian Buddhism developed into the respective Indian Buddhist schools i.e. Hinayana into Mahayana and into Vajrayana. With the development to be a unique and static entity for a period of time, Buddhism had been handed over from motherland into the non-Indian Buddhism, this is the paradigm shift in a dynamic form outside its birthplace, India. Buddhism introduced into the new lands new forms of Buddhism such as new Chinese Chan Buddhism into Japanese Zen Buddhism by its interaction with Shinto, Indian Theravada Buddhism into the ancient ASEAN Buddhism. There were new commentaries on the sutras and different emphases in different traditional sects. Buddhist education from the traditional way of three branches of Buddhism as seeming

¹ Wang Leiquan, *My Humble Opinion on Walking out from the Dilemma of China Buddhist Education*, the Voice of Dharma, (2001), 10th issue.

² See: Li Hujiang. 2015. *Exploration of Cultural Exchanges in Buddhism between China and ASEAN*, Mahachulalongkornrajavidyalaya University, 2015. p. 527.

static form into the dynamic form as wherever Buddhism goes it changes in interacting with the indigenous cultures or beliefs.

This includes education site, traditionally, the temple used to be the center of Buddhist education, the education run at temple, this links to educator-learner relationship. As a traditional way of Buddhist education like the monastic education places emphasis on the relationship between person to person, teacher to students used to be dependent each other. As education is for the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods (storytelling, discussion, teaching, training, and directed research), traditionally focused on the oral transmission and the composition of the texts, the methodology of teaching i.e. pedagogy that dealt with the goal of self-cultivation and society manipulated the parable as a teaching method. Also, the themes of traditional education were text based, students focused on mainly textual subjects such as Tipitaka studies, the Mahayana studies, Theravada studies. Good conduct was more emphasized.

Traditionally Buddhism came to China in 67 CE, Buddhist monasteries have become primary places for Buddhist education promoting Dhamma diffusion as well as training Dhamma propagators/Dhammaduta. For much of that time, traditional Buddhist education was run at the monasteries and followed a basic pattern. For their first five years, practitioners were not allowed to go into the cultivation hall/Dhamma hall. They first needed to increase their virtues/Gunadhamma. And so they worked sixteen hours a day at various jobs around the monastery and recited the sutras to build their character and increase their virtues. These virtues included respecting parents, teachers, and all beings; humility; sincerity; truthfulness; courtesy; and integrity.

After this initial period, the students spent eight hours a day in classes and eight hours on cultivation. For cultivation, they either meditated or chanted the Buddha's name. Therefore, they spent their sixteen hours a day on study and cultivation. Studying and cultivation complemented each other. In class, they listened to lectures, studied, and held discussions. Then they cultivated awakening, correct understanding, and purity of mind. Spending sixteen hours a day on study and cultivation left them with little time for wandering thoughts. This way they could advance in their practice relatively quickly.

In the internet age, Chinese religions are now in a diversified developing trend. The freedom of religious belief is protected by the constitution. There are five major religions authorized by the Chinese mainland government: Buddhism, Taoism, Christianity, Catholicism, Islam, together with folk religions. As one of the five major religions, Combined with Chinese local culture, Buddhism gradually evolved into integrative part of Chinese traditional culture. The developing state of contemporary Chinese Buddhism is as follows: "By 2012, the monastery sites for the three language traditions of Buddhism had reached more than 33,000 with approximately 240,000 Buddhist monks and nuns in total. Specifically, Chinese Buddhism had more than 28,000 monasteries with over 100,000 monks and nuns; Tibetan Buddhism had more than 3,000 monasteries with over 130,000 monks and nuns; and Theravada Buddhism had more than 1,600 monasteries with almost 10,000 members of the Sangha.

Currently there are 38 Buddhist Colleges of different levels, over 100 Buddhist periodicals and nearly 200 Buddhist websites with substantial influence. Each local Buddhist community has its own charity organization and cultural institution. Incomplete statistics show that currently there are over 100 million Buddhists in China.”³

Then the Buddhism and Buddhist Education in Modern ASEAN will be review as we know in 1967 the inception of the Association of Southeast Asian Nations (ASEAN) took place covering these countries: Indonesia, Malaysia, the Philippines, Singapore, Thailand, Brunei, Vietnam, Laos, Myanmar and Cambodia. This Association has its own Blueprint. As the Article 7 in ASEAN Socio-Cultural Community Blueprint points out that the ASCC shall respect different cultures, languages, and religions of the peoples of ASEAN and that their common values in the spirit of unity in diversity shall be emphasized so as to adapt to present realities, opportunities and challenges. Apart from that, the Article 43 indicates that the strategic objective of ASCC is to create a sense of belonging, to consolidate unity in diversity and to enhance deeper mutual understanding among ASEAN Member States about their culture, history, religion and civilization.

The integration and reinforcement of the ideology based on religion plays a positive role in the formation of “Asian Consciousness” and “ASEAN Consciousness” and the promotion of further strengthening unity, cooperation and communication among Southeast Asian countries⁴, according to Chinese scholar Liu Jinguang. Although Buddhism is not the major religion in the other nations, yet a significant proportion of Buddhism followers still exists. Within the ten ASEAN countries, Theravāda Buddhism is regarded as the major religion in Thailand, Cambodia, Laos and Myanmar. While in Vietnam and Singapore, Mahayana Buddhism is one of the major religions. In accordance with the statistics of Liu Jinguang “the number of the Buddhist believers accounts for one third (over 34%) of the [ASEAN] population. In the Indo-China Peninsula, Buddhism has absolute superiority, making up about 94% of the Southeast Asian Buddhists. The largest Buddhism religious group is in Thailand, accounting for about 34% of the total number of Buddhists in Southeast Asia, with Vietnam taking up 28.4%, Myanmar 22%, Cambodia 7%, Laos 2.7%, Malaysia 2%, Indonesia 2.6%, Singapore less than 1% and other countries even less. As for the individual country, Cambodia holds the highest percentage of Buddhists, accounting for 93% of the total population, Thailand 92%, Myanmar 82%, Laos 77%, Vietnam 76%, Singapore 40%, Malaysia 20% and Brunei 13.5%.”⁵

³ See: Li Hujiang. 2015. Exploration of Cultural Exchanges in Buddhism between China and ASEAN, Mahachulalongkornrajavidyalaya University, 2015. p. 527.

⁴ Religions and the Effects on the implementation of External Strategy in the Research on Southeast Asian Religion and Social Development, ed. Zheng Xiaojun, (Beijing: Social Sciences Publishing House), January 2013, 1st edition, p.21.

⁵ Religions and the Effects on the implementation of External Strategy in the Research on Southeast Asian Religion and Social Development, p.24.

The conditions for Buddhist education between China and ASEAN as follow:

(1) The historical contributions of Chinese-ASEAN civilization

The first element of paradigm shift in Buddhist education exchanges between China and ASEAN dates back to the historical contributions to shared civilizations in the ancient times. Chinese civilization is one of the five streams of civilization of the historical ASEAN, the evidence recorded in the documents is that Buddhism was introduced into China and developed in Chinese form until it came to be the Chinese Mahayana Buddhist tradition and this was then exported from China to Vietnam, by monks. There were transmissions of culture and texts as Buddhist education during 1,000 years. That Vietnam was under Chinese rule. The paradigm shift in educational exchanges in the ancient period was that the monks' motivation to share Buddhism and pilgrimages to Buddhist education and texts, there was also Chinese migration to ASEAN region.

Later, the Chinese immigrants from the mainland moved to ASEAN regions including Thailand, Cambodia, Malaysia, Singapore, Indonesia, the Philippines and Myanmar. The immigrants of Chinese origin still practiced their way of Chinese Buddhism as originated from their homeland, called "three religions" namely Buddhism, Confucianism, and Taoism. As a result, China has been spreading abundant Buddhist cultural resources, including the Chinese Buddhist tradition, the Tibetan Buddhist tradition and the Theravada Buddhist tradition. Among these, Chinese Buddhist traditions originated in China; therefore the output of Buddhist education of both Chinese and Tibetan traditions is embodied in the influence on ASEAN countries from Chinese and Tibetan Buddhist traditions.⁶

The paradigm shift in the traditional period resulted from the transmission of the historical contributions of both Chinese-ASEAN civilization through immigrations from 1st stream of immigrations i.e. early time the monks had traveled from China past the ASEAN to India until the 2nd stream of traditional time by the immigration of Chinese, the 3rd stream of colonial time and the 4th stream of modern time. Chinese Buddhism has rooted in many ASEAN countries where there is a diaspora community, such as in: Thailand, Vietnam, Singapore, Malaysia and Indonesia, where Chinese Temples and followers can be seen abundantly. In the past, the Chinese Mahayana temples in Southeast Asia were all built by the ethnic Chinese settling down there and then the Chinese prominent monks were invited to preside. The followers are mainly ethnic Chinese so the influence was limited to those basically living in the local neighborhood.

In the internet age, recently the year 2009 marks the invitation of Shenzhen Hongfa Temple by the Thai Royal Sixth Foundation to set up Chinese temple in Phuket Island in Thailand, which created a new opportunity for Chinese Buddhism. This time,

⁶ Li Hujiang, 2015, Exploration of Cultural Exchanges in Buddhism between China and ASEAN, Mahachulalongkornrajavidyalaya University, 2015 p.528.

Chinese Buddhist monks are invited to build a temple by the Thai Royal Sixth Foundation, which means Chinese Buddhism is thought highly of within the Buddhist circle around the world. In 2012 Master Yinshun from Shenzhen Hongfa temple was awarded the title of “Prominent Chinese Monk” by the King of Thailand, which was the first monkhood given to Mahayana monks from mainland-China by the Thai government.

Concerning Theravada Buddhist tradition from the aspect of Buddhist cultural affects, Yunnan Province is heavily influenced by Theravada Buddhism. Yunnan province and the neighboring ASEAN countries of Myanmar, Thailand, Laos and Cambodia form a cultural circle of Theravada Buddhist tradition. As a result of this close contact and geographical proximity, influenced by affinity relationships, and clan relationships -Yunnan Buddhism. According to scholar Zheng Xiaojun’s textual research, Theravada Buddhism has a key point in management, involving the grassroots community and the religion, is absorbed into any social managing system which effectively promotes the orderly development of Buddhism in the local society. The manage-mode is influenced by that of ASEAN Buddhism, which ensures the orderly social development of Southeast Asia.

The paradigm shift in Buddhist education exchanges between China and ASEAN in the aspect of historical contributions consists of the monks’ travel in ancient time, the migrations in traditional time and in the internet age through conference and exchange programs, three “World Buddhist Forum” were successfully held in China; in 2014, the 27th “World Fellowship of Buddhists” was held in Baoji City Shaanxi Province, in which delegations from ASEAN Buddhists were sent to attend. As a delegation from the Buddhist Association of China will be sent to attend important grand meetings - such as this one, the United Nations Day of Vesak, held by Mahachulalongkorn University, organized by the International Association of Buddhist Universities, and sponsored by the Government for the Kingdom of Thailand, or wherever the event may alternatively be held. The cohesive force generated from the same Buddhist ensures exchanges among believers from both China and ASEAN to unite over similar, yet different cultures. Therefore, the exchanges of Buddhist cultural education can first bridge the friendship among believers on both sides and hopefully real friendship between China and the ASEAN.⁷

(2) The increasing travel exchanges by educators

Travel can continue to be a way leading to the goal of Buddhist education as in ancient times. The means of Buddhist transmission consisted of the Buddha image, the text of Tipitaka and later commentaries, the relics of the Buddha and arahants and the monks. Those were elements for changing Buddhism in its long history. Monks were the educators who brought Buddhism from one location to another in China and ASEAN. Both localities shared numerous things, i.e. civilization, culture, arts, social values, economy, trade and Buddhism. In particular Buddhism has shared the core values of both areas. China received Buddhism for long during the Han dynasty and

⁷ Li Hujiang, 2015. Exploration of Cultural Exchanges in Buddhism between China and ASEAN, Mahachulalongkornrajavidyalaya University, 2015 p.529.

ASEAN received Buddhism during the time of Ashoka period in what we call “Suwarnabhumi period” or “ancient ASEAN”. Both China and ASEAN share the history of Buddhism that was introduced to its own land by the monks and objects of education i.e. Texts, Buddha images, and relics helped strengthen the increasing travel to discover Buddhism. On the other hand, The monks from ASEAN traveled to China for translation works like *Vimuttimaggā* while the monks from the ancient China traveled to the ASEAN region like Vietnam. Therefore, ASEAN region served mostly as the visiting and passing area for the monks from India to China and from China to India. Buddhist education tools were brought along with them like *Tipitka* (text), relics and Buddha images.

In the traditional times even the ASEAN monks and Chinese Monks exchanged travels for education especially they wanted to learn more from each other. In the colonial time ASEAN region served as a destination for the immigrants from China to the ASEAN regions due to political unrest or turmoil and economic disruption. Until the national state time during the Second World War when the ASEAN and China became the national states, the people immigrated to the ASEAN and built the temple as the center like their motherland. Until now the age of the so-called ASEAN Community time or the age of internet ASEAN and China still collaborate the exchange between Mahayana and Theravada conferences, and any other conference links the mutual understanding among two the better strengthens the Buddhist education and exchange such as the Theravada – Mahayana conference held in Bangkok Thailand July 16-20, 2004 (B.E. 2547). Master Yicheng once mentioned his wishes on several occasions: “to build an internationally top-ranking Buddhist University in China.” However, there is no Buddhist University in China at present. The previous text mentioned that there are 38 Buddhist Colleges on different levels, among which the Buddhist Academy of China and Buddhist College of Minnan are rather influential.⁸

The exchanges and cooperation between China and ASEAN on Buddhist education is still in a beginning stage. The exchanges and cooperation on this aspect are not common: in 1996, per the invitation of the Myanmar Government, the first batch of Chinese monks were sent to study abroad in a state-run Buddhist university in the capital city of Myanmar – the first group since the founding of modern China On 25th May 2001, according to the agreement between Vietnam Buddhist Circle and Chinese Buddhist Association, four Vietnamese Buddhist nuns were sent to study in Buddhist College of Minnan. On 4th December 2011, Shenzhen Hongfa Temple Buddhist College (now renamed as Benhuan College) concluded and signed a cooperative intention with Mahachulalongkornrajavidyalaya University, in the Congress Hall of Thai Premier House. Given approval by the National Religious Officials, Fuzhou Kaiyuan Temple will build the Research Center of Mahayana Buddhism together with the Buddhist Sangha University of Thailand in June 2014. From 22nd to 25th December 2014, the delegation from the Chinese Buddhist Association paid a visit to the Pannasastra University of Cambodia, with the aim for both sides to strengthen exchanges and cooperation in Buddhist education and to cultivate monk talent and exchange students. Since then, more communication channels have been added over

⁸ Li Huijiang. 2015. Exploration of Cultural Exchanges in Buddhism between China and ASEAN, Mahachulalongkornrajavidyalaya University, 2015. p. 527.

these recent years. The importance of cooperation in Buddhist education is gradually realized from all sides; therefore, the work gradually shows signs of development.

The paradigm shift in travel exchanges is made from the travels by boat to airplane. This is the increasing travels by educators from China and ASEAN to learn from each other. Apart from that, the travel exchange shifts the worldview or outlook from the traditionalism or sectarianism i.e. Theravada, Mahayana and Vajrayana into a more intimate cooperation of Buddhist education. The travel exchanges become a device for gathering the Buddhist educators, scholars and academicians closer to each other to learn from each other.

(3) The role of the State in supporting Buddhist education

In the course of long history, the State and Buddhism have depended on each other from time to time, regardless of the age. The relationship between Buddhism and politics/state are hardly separate at any time. If the policy of the government or political system is not open for Buddhism, then it is quite hard for running Buddhist education. Traditional states had supported Buddhist education for their inner solidarity of the state itself or the security of the leading rulers. During some periods the state and religions got along very well with each other. In these times Buddhist education was sponsored by the state. Buddhism in broadest sense offers the layers of meanings i.e. the teachings of the Buddha as textual Buddhism while if the Buddhism is meant to the Buddhist institutes i.e. the Buddha, the Dhamma, the Buddhists, the rituals, the sites/locations, objects and symbolism. This is included the contextual Buddhism. The focal point of educational content in Buddhism is made up of two divisions of educational content namely (1) textual Buddhist education and (2) contextual Buddhist education. The State is more interested in ensuring the security of the countries and rulers standing. If the Buddhist textual studies are traditionally common as the central tool for both ASEAN and China. While the contextual Buddhism differs from the textual Buddhism in the point of application with the local countries where Buddhist come to whether it be China or ASEAN. The textual studies were primarily and mainly accepted in traditional times, while the modern Buddhist education puts more emphasis on the subject body of contextual aspects that result in the various fields of subjects such as Pali and Sansrit, ancient Chinese and Tibetan Buddhist studies as well as the art i.e. sculpture, architecture, painting serving as the channels for conveying the Buddhist teachings/dharma.

Traditionally, the role of the state supports Buddhist education is to take control for security through law or policy. Until now this depended on the political systems i.e. China with socialism as the system while ASEAN has had several political systems for each country like Thailand, Singapore, Malaysia, Indonesia, Myanmar, and Cambodia with democracy as the system, while Laos and Vietnam have a communist system. Politics still plays a major role behind the scenes in promoting Buddhist education. The support carried out by the state is by establishing the Buddhist schools and universities . If the state supported mainly other religions, that is prepared to weaken Buddhist education.

In the internet age, globalization brings about the idea of opening up education by new systems replacing the older monastic way. Buddhist education by both ASEAN

and China have been supported by the state. For example, they supported new teachers and scholars. Buddhist studies have been provided by universities and colleges. Unlike in previous times, right now the contents of Buddhadhamma are more integrative with a modern science, and not as originally pure as in the text. Buddhadhamma largely or mainly requires integration with other applied sciences and issues regarding politics, economics, social sciences, Buddhism and human rights, Buddhism and democracy, and Buddhism and socialism. These ideas appear in the works of the eminent Buddhist scholars, thinkers, educators and academicians, such as the concept of Buddhism for Human Realm Movement, (Buddhism for human life and Buddhism for humanism) initiated by the Taixu (1890-1947) and Ven. Yinshun (1906-2005)⁹

In ASEAN the modern educational Buddhist institutes like MCU provide a curriculum with the modern Buddhist subjects which are applied Buddhism such as Buddhism and politics, law, economics, education and modern languages. The subjects taught in MCU for the B.A. are Buddhism and Social Welfare, Buddhism and Human Rights, Buddhism and Sustainable Development. All these are provided with modern themes which are relevant to society while in China modern education is based on the scientific paradigm. Buddhist studies are also conducted by the contents which still remain traditional until they are integrated into the modern sciences.

(4) The Role of the Internet in Shifting Buddhist education

In the internet age, when the news quickly spreads and communication travels widely, this can be an opportunity or threat for Buddhist teachings. At this juncture, it is Buddhist education that should play an important role in shaping the world. The internet should assist Buddhist education constructively and creatively by managing conflicts and furthering peace.

Another key element of the paradigm shift in Buddhist education between China-ASEAN will be the internet itself. It surely plays an integral role in shaping Buddhist education. Role of internet in shaping the new Buddhist movements appeared to be the new phenomena, the traditional movements used to be static for a period of time, then the modern movements in emerging form such as the Vipassana meditation movement in Myanmar and Thailand, modern education movement MCU, MMU of Thailand, world Buddhist university and socially engaged movement, the new communication movement of the Buddhadasa are active. The emphasis on traditional schools used to be mainly placed rather it gives more emphasis on the new dimension of explaining Buddhist movements according to the globalization age. This will come to the neo or new Buddhism. The education site used to be located within the grounds of the temple, rather it will be shifted through the modern educational system to government schools, colleges, universities. The stages of education will be adapted formally into preschool or kindergarten, primary school, secondary school and then college, university, or apprenticeship. The relationship between educator and student will be shifted from interpersonal relationship to the third party internet. Lay people

⁹ Wei Daoru, (2010). "Buddhism in China and Modern Society: An Introduction Centering Around the Teachings of Taixu and Yinshun." IOP Journal Volume 20: 171.

and the spiritual people can also be teachers/masters, have their own center, and teach meditation by themselves and for their students. As changing from the temple schools into the modern university/colleges, teachers and students will depend on the internet as the tool for searching information and data instead of books or texts in the temple. As the education site is shifted from temple to the secular school/university, from monastic traditional education to the modern academy and from study material resources into the e-resources. This results in the teacher-student relationship shift to the internet-student/internet teacher. It is not direct relationship like teacher-student relationship in the traditional times. Though a teacher and a student used to share their center of education at temple, now the temple will not be Buddhist center any longer, but the internet will play its role as an intermediary for education resulting in the gap between teacher and students becoming an internet-student relationship. Apart from this, rituals will depend on the internet and technology, monks will not have as many social relationships with lay people through rituals or chanting, rather, lay Buddhists will listen to sutras or learn the rituals through the internet, like Youtube, or through social networks.

The internet will serve as a bridge for connecting China- ASEAN and spread worldwide as Buddhist education will help shape the modern age. Buddhism in ASEAN has political attributes for example, in Myanmar and Sri Lanka there are activist monks in political parties while in Thailand there are not. New paradigm of technology has changed the Buddhist education the students, and the teachers.

Conclusion

A paradigm shift in Buddhist education exchanges between China and ASEAN in the internet Age has several stages through historical aspects; historical aspect of ancient times, traditional times, colonial times and ASEAN modern times, travel exchanges, the role of the State, and the role of the internets. The paradigm shift in the Buddhist education between both in the internet age is the travel by airplane, mass conference, the supports by the state i.e. politics shows us a major role behind the scene in giving permission for Buddhist education through the educator's travels and exchange program. State support is the main element for the paradigm shift: between Buddhist education in China and ASEAN. The state policy by the government also is open to the masses to learn Buddhism. But state support is only one way to the end, and it is surely not an end in itself. The main element of the internet is now shaping the Buddhist education as the main paradigm shift in Buddhist Education exchanges between China and ASEAN in the Internet Age.

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