

# THE CULTIVATION OF MORALITY AND ETHICS FOR UPPER ELEMENTARY SCHOOL STUDENTS IN KAMALASAI DISTRICT, KALASIN PROVINCE

<sup>1</sup>PHRA WORAPANT WARAPANYO (KHAJASRI), <sup>2</sup>PHRA SOPONPHATTANABUNDIT, <sup>3</sup>PHRAMAHA MIT  
THITAPANYO\*, <sup>4</sup>PHRAMAHA NATTHABHAN HANPONG

<sup>1</sup><sup>2</sup><sup>3</sup><sup>4</sup>Faculty of Buddhism, Mahachulalongkornrajavidyalaya University,  
Khon Kaen Campus, Thailand

<sup>1</sup>phraphichsap@gmail.com, <sup>2</sup>sukanya.aru@mcu.ac.th, <sup>3</sup>mit.wan@mcu.ac.th <sup>4</sup>pnmnatsila2525@gmail.com

\*Corresponding Author e-mail: mit.wan@mcu.ac.th

**Abstract:** *The objectives of this research were: 1) to study the moral and ethical cultivation for upper elementary school students; 2) to study the moral and ethical cultivation for upper elementary school students in Kamalasai District, and 3) to present a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province. This study was carried out by means of studying documents and fieldwork to interview 27 informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: Moral cultivation for upper elementary school students: moral cultivation has been developed to be consistent with the changes in social and problematic conditions in each era. Cultivating morals and ethics for students is very important and it is necessary to organize training regularly. Cultivation of morality and ethics for upper elementary school students in Kamalasai District Kalasin Province: the morality and ethics cultivation of the project uses Buddhist principles, which are Pañcasīla-Pañca Dhamma principles through activities, namely the process of cultivating Mettā, Sammāājīva, Kāmasaṃvara, Sacca and Satisampajañña. The moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province: 1) the process to cultivate Mettā is performed through the fish release activity for Mettā spread on the last Friday of every month; 2) the process to cultivate Sammāājīva is performed through the activity to sell products at the Pracharat market every Tuesday; 3) the process to cultivate Kāmasaṃvara is performed through recording activities and Sīla-examination every day; 4) the process to cultivate Sacca is performed through recording activities and do as vows; 5) the process to cultivate Satisampajañña is performed through chanting and meditation activities every day before the beginning of class. The training model must be developed in many areas, such as the integration of tools and Dhamma principles to be easy to understand and suitable for the age, focusing on the participation of the participants. The media must be very modern and must be integrated with agencies involved in training to participate in the process.*

**Keywords:** *Morality, Ethics, Upper Elementary School Students*

## 1. INTRODUCTION

Society has changed rapidly. It is a globalized world with radical changes in almost every dimension in terms of economy, society, culture, and politics. Particularly, an important factor comes from the influence of technological progress and various innovations. There is a form of communication in an online world without borders. Digitalization is increasingly becoming an extension of the realm of value, which is material (Mobile Phones) and directly affects children and youth. Mostly, the rapid spread of information has both positive and negative effects. The promotion of immunization is therefore essential in making children and youth aware of changes.



The coordination of activity relationships between houses, temples, and schools is to develop people in ways of participation, initiative, creativity, coordination, assistance promotion support each other to achieve the aim of integrated youth development. This is considered the important heart of the change for youth development in all aspects. Young people should have the opportunity to receive training in accordance with the principles of Buddhism appropriate to their age. It helps young people to develop their minds in order to have good behavior by adhering to the Buddha's virtues that "Vijja Carana Sampanno, knowledge, along with virtue". It is done to create people to be smart, good people, and happy in society in order to respond to the government's use of the 8th National Economic and Social Development Plan which aims to develop people. It emphasizes the development of the mind as an educational process and encourages people to have a mind to prosper in every aspect in order to contribute to the development of life for families, community groups, society, and the nation through mental development [Phra Rajavoramuni (P.A. Prayutto), 1987: 76-77] [1] The school is considered a place for transferring knowledge to youth in the community.

The current social situation is a society that favors material prosperity and modern technology, As a result, one's values are centered on objects rather than on the mind. Life is thus based on self-interest. Because all people are determined to survive, they will live their life according to the roles they have been given. Ssssssss, it may be a characteristic that doesn't fit the role that it should be [Kasama Worawan, 1999: 2] [2] For this reason, it is because of the lack of development of mental stability. It, therefore, caused many moral problems such as egotism, thinking of getting greedy for more than reasonable returns, luxury, and moral deterioration. As it is mentioned above, it is regarded as a great catastrophe for the prosperity, harmony, and good morals of the Thai people [Banchob Choosakulchat, 1988: 6] [3] The condition of people who hustle, compete, snatch, take advantage, seeking facilities to meet their needs in line with the globalization of the information age. It makes people like machines, with brains but without minds to replace them. For multiple days, people start to get tired, exhausted and lack happiness. What follows are various problems that happen a lot in Thai society. It begins to intensify violence such as corruption problems, crime problems, robbery problem, rape, murder, indecency, prostitution problems, and accidents caused by negligence from addiction that are toxic to the body such as alcohol, methamphetamine, ecstasy, etc., and toxic environmental problems [Phra Dhammapitaka, 1995:3] [4] when problems occur with young people, it is imperative that all parties work together to find ways to prevent and solve problems with children and adolescents. But what can prevent and help solve problems, that is, Morality and ethics cultivation with teenagers by bringing the doctrines of Buddhism to help and solve problems [Somboon Suksamran, 1987: 48] [5].

The researchers, as Buddhist monks, are an organization that has a strong relationship with society, cultivating morality, and social ethics to create a sense of unity and building the potential of children and youth to be good people for themselves and society. Therefore, activities to promote morality and ethics have been established by applying the principles of Penja-Sila (the five precepts) and Panca-Dhamma (the five ennobling virtues) to be used in training of The Cultivation of Morality and Ethics for Upper Elementary School Students in Kamalasai District. Kalasin Province in order to develop and improve students to change in a good way, be a person with morals and ethics.

## 2. RESEARCH QUESTIONS

- 2.1) How is the moral and ethical cultivation for upper elementary school students?
- 2.2) How is the moral and ethical cultivation for upper elementary school students in Kamalasai District, Kalasin Province?



2.3) How is a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province?

### **3) RESEARCH OBJECTIVES**

- 3.1) To study the moral and ethical cultivation for upper elementary school students.
- 3.2) To study the moral and ethical cultivation for upper elementary school students in Kamalasai District, Kalasin Province.
- 3.3) To propose a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province.

### **4) RESEARCH METHOD**

This research is qualitative research, fieldwork by in-depth interviews of a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province. It studies the target group. The researchers defined the research method or research model as follows;

- 4.1) This study is a documentary study and collecting data is from relevant documents and evidence from Tripitaka, books, and research reports. The document associated the relationship with a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province.
- 4.2) Data from in-depth interviews with 27 sets from the main informant population regarding a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province.
- 4.3) Data is from observations participants, focus group together the key informants regarding a moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province.

### **5. RESEARCH RESULTS**

5.1) The moral and ethical cultivation for upper elementary school students: It was found that moral and ethical training has been trained for a long time, and morals and ethics have been cultivated for a long time. The training has been developed and developed to be consistent with the changes in social conditions in that era. Cultivation of morals and ethics is therefore a systematic learning process. It is to control the participants to increase their skills and change their attitudes. In the training process, the participants must be trial and error. Children and young people are more interested in Buddhism and have more faith in the teachings of Buddhism and they can also apply Dhamma principles in daily life.

5.2) The process of moral and ethical cultivation for upper elementary school students in Kamalasai District, Kalasin Province: It was found that the cultivation of the project is based on Buddhist principles, namely the principles of Penja-Sila (the five precepts) and Panca-Dhamma (the five ennobling virtues) come to conduct training and cultivate through the activities specified in accordance with the two principles as follows; The cultivation of loving-kindness principle, it uses fish release activities to propagate kindness every Friday of the last week of the month. The students are happy including their polite and courteous manners. The cultivation of the right livelihood principle uses a sales activity organized by a group of students and they sold at the Pracharat market every Tuesday, students have a better understanding of the honesty of trading and know the value of money. The cultivation of the sexual restrain principle uses daily self-recording and self-monitoring activities, and students have better behavioral modifications. The cultivation of truth principle uses self-recording activities and doing as they vow, students have the



truth in themselves by making a vow to do good deeds in present. The cultivation of awareness principle uses the activities of intoning (Sarabhana) and meditation every day before starting class, students concentrate more on studying and are interested in reading books and doing homework, and every activity should be done continuously.

5.3) A moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province: It was found that the use of all 5 activities used in Penja-Sila (the five precepts) and Panca-Dhamma (the five ennobling virtues) are considered a good activity. Because after training, students have better behavioral changes. The Development and improvement of the training model for integrating tools with Buddhist principles are to be easy to understand and suitable for the age of the trainees. It focuses more on the participation of the participants. The duration of the training is adjusted to be appropriate and most important. It must be integrated with relevant agencies relating to the training process as well.

## 6. DISCUSSION

6.1) The moral and ethical cultivation for upper elementary school students: Morals and ethics have been cultivated for a long time. The training has been developed and developed to be consistent with the changes in social conditions in that era. Cultivation of morality and ethics is a systematic learning process that controls participants to increase their skills and change their attitudes. It is consistent with [Phramaha Dechsak Dhirapanno (Pochai), 2001: 178] [6] studies "A study of ethics development to student according to Buddhadhamma". It was found that in solving moral and ethical problems, agencies must be responsible for cultivating morals, and ethics, they must help, support, guide, promote, and coordinate. In the cultivation of morality and ethic, teachers should adjust teaching techniques to be up-to-date including being a good example by assigning the duties of the Sangha. There are teaching activities in line with the Buddhist subjects for children to appreciate Buddhism. Therefore, the cultivation of morality and ethic for students is important and it is necessary to organize training on a regular basis.

6.2) The process of moral and ethical cultivation for upper elementary school students in Kamalasai District, Kalasin Province: The cultivation of the project is based on Buddhist principles, namely the principles of Penja-Sila (the five precepts) and Panca-Dhamma (the five ennobling virtues) come to conduct training and cultivate through the activities specified in accordance with the two principles as follows; The cultivation of mindfulness principle, it uses fish release activities to propagate kindness every Friday of the last week of the month. The students are happy including their polite and courteous manners. The cultivation of the right livelihood principle uses a sales activity organized by a group of students and they sold at the Pracharat market every Tuesday, students have a better understanding of the honesty of trading and know the value of money. The cultivation of the sexual restrain principle uses daily self-recording and self-monitoring activities, and students have better behavioral modifications. The cultivation of truth principle uses self-recording activities and doing as they vow, students have the truth in themselves by making a vow to do good deeds in present. The cultivation of awareness principle uses the activities of intoning (Sarabhana) and meditation every day before starting class, students concentrate more on studying and are interested in reading books and doing homework, and every activity should be done continuously. It is consistent with [Phra Athikara Kitti Yuttidharo, 2016: [abstract] [7] studies "Applying the precepts 5 to improve the lives of clergy personnel Ram College". The result was found that people in the Savathi community are more aware of the five precepts; for example, the precepts are regularly observed on Buddhist holy days. The observance of the 1st precept is to make no harm to others, be considerate and maintain discipline in one's conduct. The observance of the 2nd precept is to make



no theft, honesty, enthusiasm for honest occupation. The observance of the 3rd precept is to make no sexual misconduct, awareness of conservation, and be tolerant of various temptations. The observance of the 4th precept is to make not tell lies and honest as a good role model in society. The observance of the 5th is to make the peace in the community, community people think good, do good things, causing stability in life.

6.3) A moral and ethical cultivation model for upper elementary school students in Kamalasai District, Kalasin Province. The use of all 5 activities used in Penja-Sila (the five precepts) and Panca-Dhamma (the five ennobling virtues) are considered a good activity. Because after training, students have better behavioral changes. The Development and improvement of the training model for integrating tools with Buddhist principles are to be easy to understand and suitable for the age of the trainees. It focuses more on the participation of the participants. The duration of the training is adjusted to be appropriate and most important. It must be integrated with relevant agencies relating to the training process as well. It is consistent with Phramaha Somboon Thitimetdhi (Phanklue), 2007. [abstract] [8] studies "A study of knowledge, attitude, and expectation in organizing morality and ethics camp activities of upper-secondary school students under the Office of Bangkok Educational Service Area 3". It was found that the expectation towards the behavior of the students after attending the Buddhist moral and ethical training camp has 3 aspects as follows; 1) Self-expectation, i.e. students are able to conduct themselves to be good citizens of the nation, be good followers of Buddhism, be a good person with virtue living with sufficiency economy, live happily with others 2) The expectation of others consisting of parents, friends, i.e., students can behave themselves to be good children of their parents, be a good friend of a friend 3) The expectations towards school institution, i.e., students are willing to study, diligent, patient, be grateful to school institutions, and be able to behave as a good disciple of teachers.

## 7) NEW EXPLICIT KNOWLEDGE

New knowledge, cultivation of morality and ethics in students. The activities are brought to continue the project making students' behaviors change in a better way as follows;

7.1) Loving-kindness, the students are happy including their polite and courteous manners. It must be generous to help others as well. Not hurting others is considered a good person. It can show that children love animals and have loving-kindness in their hearts.

7.2) Right livelihood principle, the students are happy with selling activities and understand the honesty of trading, students know the value of money more, do not squeeze others, do not take advantage of others, and rejoice in what they have earned by themselves without taking other people's possessions.

7.3) Sexual restrain, the students are cautious and know how to restrain and control themselves in sexual, obsessed with love beyond borders.

7.4) Truth, the students have the truth in themselves by making a vow to do good deeds today and speak the truth including speaking politely, kindly, and communicating truthfully.

7.5) Awareness, the students concentrate more on studying, are interested in reading books, do homework, heedfulness, and do anything that will be successful without difficulty, and the chances of accidentally making a mistake with negligence are minimal or nonexistent.

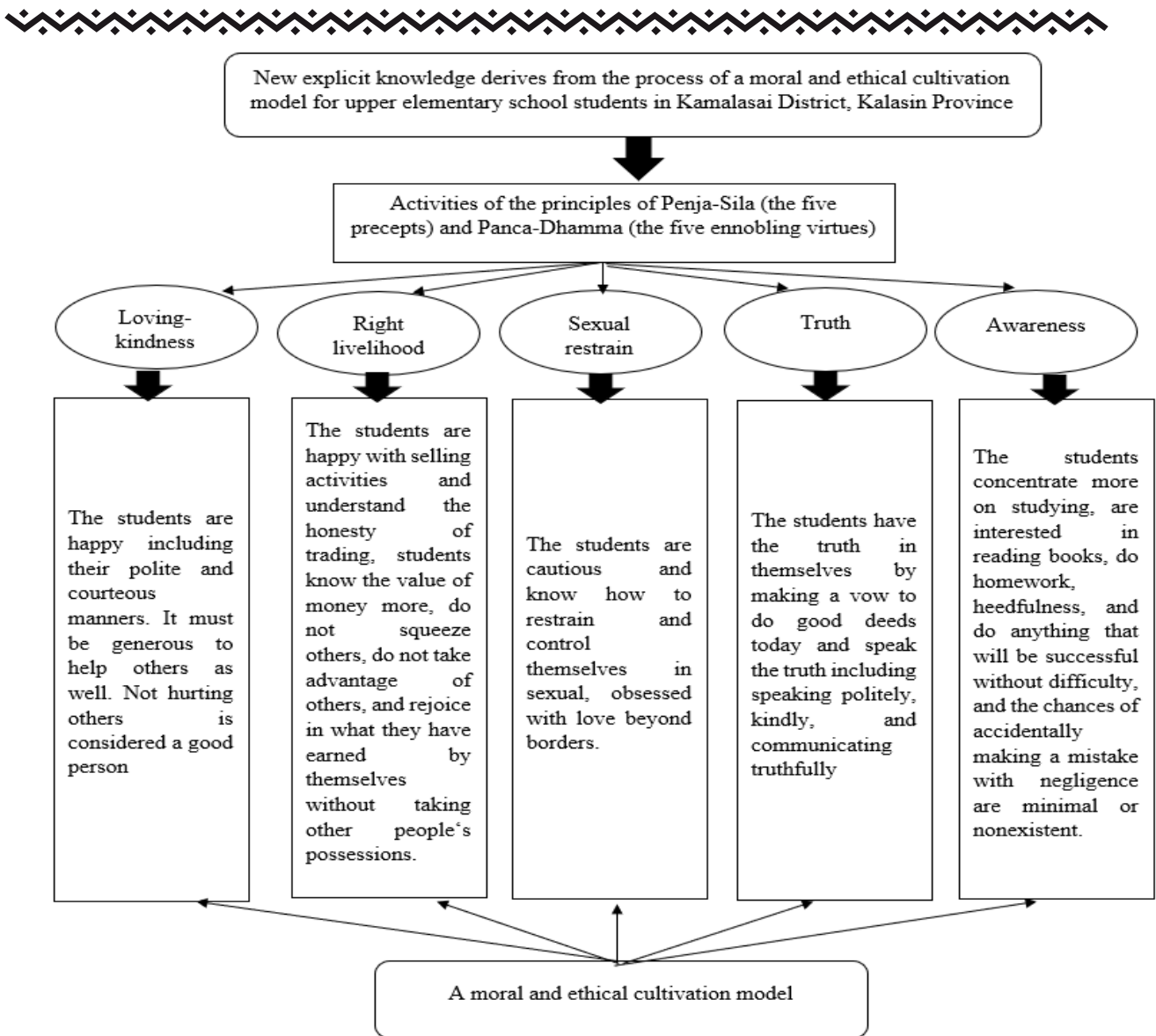


Figure 1 New Explicit Knowledge

8) CONCLUSION

A moral and ethical cultivation model has 5 activities consisting of 1) loving-kindness 2) right livelihood 3) sexual restrain 4) truth 5) awareness. In Penja-Sila (the five precepts) and Panca-Dhamma (the five ennobling virtues) are regarded that it's good activities because, after the training, the students change their behavior for the better. The training focuses on temples, schools, and government and private agencies to participate in the training. Activities have been developed and improved to be modern and interesting. In terms of content, it is important to control both physically and mentally. The students have better behavior changes and are happy with the activities because this is the result of the change in student behavior.

9) RECOMMENDATION

- 9.1) Finding a place to establish a Kalasin Provincial instructor center for the convenience of conducting Buddhist training activities.
- 9.2) promote monks from Kalasin Province to attend the training process in order to be lecturers who have the knowledge and ability to lead moral and ethical training activities for students to be correct in the future.



9.3) Organizing training for teachers in the sociology learning group, religion, and culture in order to have expertise in teaching morality and ethics in Buddhism.

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