



PROBITY PROMOTIONS IN PRIMARY SCHOOL LEVELS IN THAILAND

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Abstract

The study was aimed to investigate the practical approaches with the probity principle; the application of the probity principle to promote probity in primary schools; and the approaches to promote probity in Primary Schools. The researcher found that applying honesty to promote probity in the primary school, societies expected the institution to develop probity and pursued its roles and duties to nurture and arouse learners to become the good and the quality members of societies vested with straightforwardness, sincerity, no betrayal thoughts, no cheating and no deceit but honesty. Training should not only restrict in school but also at homes. The probity principle could be intervened in the instruction of every subject. All religions taught their devotees to be good by employing religious rites and liturgies. They emphasized developing human livelihood as humans expected wellbeing, and quality of life. The livelihood science indicated that a quality of life is a perfect life without miseries and sleep with suffering. Had religious doctrines been recognized but failed its implementation; life is then useless. Applying honesty principle to promote probity in primary school demanded truthful straightforwardness to oneself and to others. Individual knew what was right and what was wrong and attachment to honesty was a good thing but paired with mutual respect. Recommendation to policymaking, diverse Dhamma practices responsive to the current phenomenon and students' daily life should be emphasized in probity promotion in primary schools. In practices, diverse neighboring sources should be explored about probity promotion coherent to class lessons. Studies on the approaches to

probity promotion in schools with multiple dimensions, should critically be analyzed.

Keywords: Probity, Promotion, Primary school level

Introduction

Currently, IT era evolved and potentialized knowledges which was viral. Gains of each nation were depended on ability to exploit those knowledges. To develop human resources for high competitiveness and quality to seek and exploit knowledge became the roles and duties of education and organize education to qualify human capital was indispensable and had to be with qualified education to fully cultivate human potentials on critical thinking, problemsolving, creative and initiative, self-learning, ability to adapt oneself to meet volatile changes vested with ethics and morals, self-reliance and leading life in societies with happiness under the provisions of the Thai Kingdom (Office of the National Primary Education Commission, 2000: 2) Consequently, education was spearheaded to developing individual potential learning to reach physical and mental health, affective and warm families, strengthening communal solidarity, and ongoing self-reliance. Education promoting national security and advancement was coupled with knowledge and integrity because at present the material torrent trend dominated the Thai simple life. Peaceful co-existence began to shift, and more aggressive rivalry opened doors for selfishness but morals and ethics were worriedly eroded and endangering. De facto, in the global intellectual rivalry to survive in the global society was inevitable to cultivate and strengthen children and youth on their wisdom, capacity, virtues and morality. As such, the country was enabled to survival and peacefulness (Veeraphong Thinsaendee, 2007, pp.1-2).

Speedy social changes today have come from the scientific and technological advancement. Information expeditiously spread bringing the concept of livelihood, and personal values in societies have shifted and the principles of the Buddhist virtuous morality and ethics were distorted into western cultures which were focused on consumerism leading to unavoidably perplexing Thai societies. Such phenomenon were significantly derived from economic and materializational over-development but spiritual development was



almost ignored which weakened probity and implanted selfishness rather than common good entailing corruptions, drugs, divorce, student fights, homosexuality, immorality preoccupations, indulgence, loose-disciplines, life without direction, extravagance and so on. Had they been under less attention, they impacted the national security (Department of Academic Affairs, 1998, p.1). These illustrated the Thais were weakened in probity, and led to 5 issues:

Issue 1: The societal needs of its members were in opposite directions - the society needed prosperity but its members oppositely acted or gratified their own needs and with malpractices, its members aroused problems.

Issue 2: People did not understand their own social conditions. The Buddhist societies offered mercy, kindness, and generosity and taught devotees to foster and return gratitude and recognized affection and unity but they oppositely behaved through exercising selfishness, brutality, non-gratitude, competition and rivalry.

Issue 3: Thai societies favored extravagance, luxury, and consumerism rather than production. They preferred more consumption, extravagance, money but they disliked to produce. More extravagance, and more money were either legally or illegally hunted and honesty thus faded out.

Issue 4: Loose-discipline even in the public road, they threw trashes, disrespected social rules, and were irresponsible for their duties in livelihood, careers and social co-existence.

Issue 5: There were flourished sources of vices, where all types of people assembled pushing them distant from goodness, virtues and morality eventually entailing social problems (Phra Debvedhī, 1993, pp.12-20).

Probity intervention and probity attachment among devotees was the approach His Lord Buddha emphasized. Dhamma would protect those thinking, speaking and honestly doing. They would meet happiness both in this world and in other worlds at all the time of their living. Their probity would be the foundation or the indicator for their goodness in co-existing with others in societies (Kh. D. (Thai version). 11/203/165). The Lord said, “The great man rejoices in truth, in Dhamma, in training, in restraint, in cleanliness, in mourning

precepts, in Uposathakamma, in the encroachment of all other animals, and in venial harmful kamma. His Lord rigidly observed and prudently behaved and the word “Clean Life” implied the Sucarita 3 (good conduct), i.e. good conduct in act (Kāya-Sucarita); good conduct in word (Vacī-Sucarita); and good conduct in thought (Mano-Sucarita). Good conducts encouraged by His Lord and it was the foundation for all good conducts (D.III.215; Dh.1306).

Probity was a part being promoted by the schools, teachers and school personnel while arousing students to understand and emerged skills to exercise their probity practices. It was possible to implement in the form of activities, arranging environments, teachers’ role model and intervention in the class lessons. Children and youth were the future of the nation and they had to be prepared on attributes responsive to the globalized societies – being physically and spiritually good, through applying Thainess with new societies. Education fit creating and developing their knowledge, thought, conduct and individual morality. Education was the root of developing politics administration, economy and social. Any countries provided enough good education for their youth; they acquired quality citizens who would secure the national security and the national progressive development (Ministry of Education, 2002). So, the National Education Act (No. 4), B.E. 2562 [AD2019] became the new start in reforming and administrating the national education and specifically aimed to develop the Thais on “Knowledge cum Morality”. This was the urgent school mission of probity development because people in present society pressingly attempted to claim and questioned about the Thai morality. The problems of probity arose in every educational level which increased much worries among school administrators, schools, teachers, and parents (Office of Education Reform, 2019: 5).

Crucially, it attracted the researcher to investigate the aims to study the practical approaches by the probity principle; the application of the probity principle to promote probity in primary schools; and the approaches to promote probity in primary schools. The findings would be as guides to rectify and develop probity practices of student in the primary schools and academic administration for greater quality.



The aims to study the practical approaches with the probity principle

The fundamental data revealed that every religion taught devotees to be good through various rites and liturgies emphasizing livelihood development. People who were born required good and quality living and its science indicated that quality life was the perfect life, wellbeing without miseries and suffering sleep. Had doctrines been recognized but without practices; it was a useless life.

Interviewing on the aims to study the practical approaches with the probity principle among primary school interviewees disclosed that it demanded awareness of attributes which helped being accepted, trusted, and associable, too. It had to be understood that every society comprised diverse members by their roles and duties. Indispensable Probity needed discipline, rules, order and regulations for practices to exercise behavioral control over societal members for orderliness and goodness which was one and only pattern of happy co-existence.

The findings were corresponded with the research of Ajchariya Suravorachet (2017) studying the model to develop self-probity of the primary students. She found that the post self-probity practices of the primary students after applying the model was significantly higher at 0.01 level. However, after applying the situational model with the experimental groups and the control groups, the self-probity of the experimental groups was significantly higher than the control group at 0.01 level.

The application of the probity principle to promote probity in primary schools

The fundament data exposed that schools as the institutions of development had been expected by societies to carry out roles and duties to foster and catalyze students to become the quality members of their societies. Upright conduct, sincerity, non-betrayal thought, cheating and deceit attributed honest persons. There should be training not restricting within the schools only but also at homes.

Interviewing on the application of the probity principle to promote probity in primary schools uncovered that the principle of using honesty to understand the principle of probity could be formed through intervening in the learning activities and teaching in every subject. It was found that every society comprised diverse members or individuals by either similar or different roles or duties. The principle of probity encouraged adherence of truth, rightness and goodness for oneself and for others without cheating but sincere practices according to the principle of truth. Firmly standing in sincerity and straightforwardness for oneself and for society was the moral truth.

The findings were corresponded with the research of Sompong Promchuay and Vareerat Kaeo-urai (2016), who conducted a study on “Activity Model Development to Create Sense of Public according to the Principle of Learning to Serve Societies among the Primary Students.” They found that upon the implementation in the real situation for social services linking between the principle and the model objectives led to creating the attributes on the sense of public. The Activity Model pertained with 5 elements, i.e. basic principle or concept, objectives, contents, learning activities, and evaluation. The learning activities comprised preparation, taking actions, feedbacks and celebration. The results of evaluating the model appropriateness by experts revealed that the model appropriateness was at high level. The pilot experiment of the model displayed that it was appropriate for practice. The model experimental uses uncovered that student owned the attribute on the sense of public in every aspect. Holistically, in the post learning, the students acquired higher attribute at 0.05 level. Student excellently behaved on sense of public.

The approaches to promote probity in Primary Schools

The approaches to promote probity in primary schools unmasked that: Applying the probity principle demanded rightful behaving for oneself and for others and had to understand that probity attribute was not inherited by infants from birth but social association to know what was right and what was wrong. Attachment to probity was a good thing but it had to be paired with mutual respect and dhamma respect. Children should be motivated to be interested in good things and they had to practice self-training on honesty, learning how to control their emotions, and their own feelings. Applying probity principle



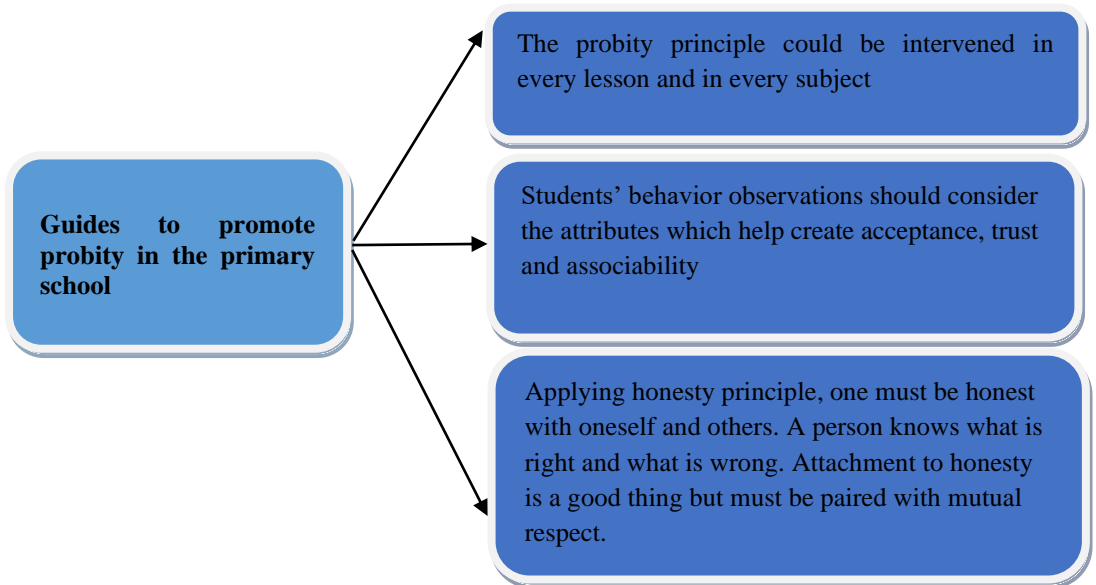
demanded consciousness on discipline, conducting oneself to be vigorous, and respect the rules of co-existence, strong attachment and responsible for one's own duties, and self-discipline to push life forward. Knowing how to argue with reasons and wisdom, had there been any argument in the group in order to turn other to listen rather than judging problems with emotion. Upon behaving well; obstacles, enemies, and dangers would be exhaustive.

The findings were corresponded with the research of Phrakhu Nivitthaviriyakhun Thitaviriyo (Pothavichai), (2016) who study "The Probity Development of the Charity School Students in the Buddhist Temple area: Lamphun Province." and found that the application of developing virtues and morality paired with organizing learning, teaching and school activities, specific procedures, practice control, school environment and by average descending scores they were activities organized by the school, procedural specification and practice control, virtues and morality development paired with activities of learning and school organizing environment to fit the students' probity development.

Conclusions

Knowledge from the research is applying honesty to promote probity in the primary school as the institution to develop the social expected probity has to pursue its roles and duties to nurture and to arouse learners to become the good and the quality members of societies vested with straightforwardness, sincerity, no betrayal thoughts, without cheating and deceit, and honesty. Their training should not only restrict in school but also at homes. The principle of apply honesty to understand the probity principle could be intervened in the instructions of every subject.

New Knowledge from the Study



All religions teach their devotees to be good by employing religious rites and liturgies. They emphasize developing human livelihood. Humans expect wellbeing, quality of life. The livelihood science indicates that a quality of life is a perfect life without miseries and suffering sleep. Had religious doctrines been recognized but failed to implement; they were useless to life. Applying honesty principle to promote probity in primary school demands truthful straightforwardness to oneself and to others. Individuals know what is right and what is wrong and attachment to honesty is a good thing but must be paired with mutual respect.

Suggestions

1. In policymaking suggestion, promoting probity in primary school should emphasize diverse Dhamma practices responsive to the current phenomenon and students' daily life.

2. In practicality suggestion, diverse neighboring sources should be explored in particular about the probity promotion coherent class instructions.



3. Future studies should analyze the approaches of probity promotion in schools with multiple dimensions, such as activities to alleviate tension and stress, related religious doctrines and so on for greater efficiency.

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