



TEACHERS, FATHERS, DOCTORS, MONKS: CULTURAL CONCEPTS AS THE ROOT OF MORAL AND ETHICS IN THAI SOCIETY

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Received: March 25, 2024; **Revised:** April 8, 2024; **Accepted:** May 29, 2024

Abstract

This academic article explains the socio-moral decline of those from whom society most expects moral and ethical standards; they are teachers, monks, doctors and fathers. They all misbehave and even violate morality today, as seen in the recent media. Thai society today is facing many social problems due to technological and scientific advancement, especially the loss of moral responsibility to society. They have not felt moral shame but have willfully violated the law and legitimacy such as rape, robbery, murder, abuse and accusation of innocent people by the common people, government officials and senior executives. Intentional violence against the law through people's physical, verbal and mental misconduct is rapidly increasing because Thai society has now accepted what is good or bad depending on how satisfied the individual is. People can do whatever they want without taking responsibility, especially in terms of social and moral reactions. Different people who are different in their roles. The researcher raised objectives to lucidly elaborate sources of implanting moral and ethics in the Thai societies. Teachers, fathers, doctors, monks—all four types of people are people who help society lead a happy life. They rely on good moral and ethical principles that appear and also consider that all four types of people have morals, ethics, ideals, and attitudes. Being a good role model for society pay good social price. Therefore, it is the norm that leads to the progress of society. However, all four people are still people called normal people who still have

passions that make them neglect good morals and ethics. Had your mind fallen into endless desires; they bring shame on that person and on society.

Keywords; Teachers; Fathers; Doctors; monks; Morality; Social ethics

Introduction

Today's Thai society faces many social problems due to the development of technology and science, which has led to many problems in Thai society. Willful violations of the law and the legitimacy of the people. Officials and executives who are empowered whether it is rape, robbery, murder, abuse or imposing punishment on innocent people. Thai society today has the value of accepting everything, whether it is good or bad. It is a society that pleases everyone. Anyone who wants to do something can do it however they want. (Thanin Kraiwichian, p.2) Because of morality and ethics, various people with duties and roles in many social groups have problems with not behaving in accordance with their own duties, which leads to many violations, especially people called teachers, fathers, doctors and monks are considered as people who have to live in a society with morality and ethics, but they become transgressors themselves, leading to social problems.

Thailand is one of the countries with a large population practicing Buddhism in ASEAN, but it is also one of the countries that has the greatest impact on morality and ethics. It found that the fact that people respect Buddhism a lot is not a reason that will make all citizens good, moral, and ethical. In Thai society, people who are called wise men maintaining the highest morality will not violate their morality and ethics, which means that some people believe in Buddhism. They did not follow the principles of Buddhism, which caused many problems and became news in the newspapers and became accused of both the law and being accused of the world of technology appeared in many different media outlets, and the first person to be morally and ethically challenged was a teacher.

Teachers: Challenges in Morality and Social Ethics

Teacher means “one who teaches students or transfers knowledge to students” (Dictionary Royal Institute Edition, 2002, p. 225) Professional personnel whose main duties are teaching and promoting student learning through various methods in order to benefit learning. For students or students in various



educational institutions, both public and private, who have a duty or a career in teaching students about knowledge subjects. Principles of reading thinking, including practices and guidelines for working, will vary by taking into account the knowledge, abilities, and goals of each student. And besides teaching, teachers are also people who raise spirits. To know responsibility and good and evil, teach goodness as a model for children to follow both in front of and behind their backs. All teachers have good hopes for their students. I want my students to be good people with a bright future. In order to be a force for the nation's family in the future, when a student behaves badly, a teacher teaches or admonishes the student. They must understand this truth and not be angry or see that the teacher does not love the student or is looking for faults. Teachers should be accepted as adults. Would they have more experience to see how to act? What should you consult with your teacher? In order to help solve problems in a timely manner, whether it is a study problem or Study problems, personal problems, or family problems—a teacher is always a good friend to his students. Discussing problems with teachers, in addition to helping teachers understand their students better. It also makes teachers proud to have students who dare to speak up and express their opinions.

In addition, teachers must have good characteristics. According to the principles of morality and ethics, it is considered a basic morality of being a teacher or a characteristic of a good teacher. It is a principle called Kalyānamitta Dhamma.” seven factors are (An. (Thai version) 23/3/57).

Piyō: cute means the teacher must be cute. When the students saw it, it made them want to go in and see it and ask for advice. If any student acts incorrectly, the teacher must guide them. Warn and dissuade students from doing such things.

Karu: Respectable means one who behaves appropriately for the status of a teacher. Be a good role model. In both physical and verbal behavior, the mind is calm, cool, and reasonable, not an emotional person.

Bhāvanīyo: worthy of development or praise, meaning one who has moral qualities and goodness and is always worthy of the veneration and worship of his disciples. He is also a person who is always eager to learn.

Vatta: is methodical, meaning that he is a disciplined person. systematic, and can train and warn students to be disciplined as well.

Vajanakkhamo: patient with words, meaning one who is patient with the disciple's words that affect one's feelings. Because sometimes the students' words may affect the teachers' feelings.

Kambhī Rañca Kathang Kattā: makes a profound statement, meaning that the teacher must have the ability to teach. Explained clearly, it can make difficult things easy. Make complicated things simple.

Yō catthāne niyōcaye: do not lead a disciple into any depraved path. This means that the teacher must not lead his disciple down any depraved path—anything that is mentally degenerate. I will not lead my students that way.

Characteristics of a teacher according to the seven moral principles that truly exist in the mind of a teacher. He will definitely be known as a teacher who has characteristics that meet the needs of society (Yon Chuenjit, 2007, pp. 129–130). But moral and ethical problems during this time Teachers are in this situation again and again when students are sexually abused, which appeared in various media such as "Arresting a 66-year-old music teacher who deceived a 14-year-old student, raped her until she became pregnant, threatened the victim to publish secret photos, and called her to rape her many times. He revealed that he had been in prison for raping a child before. Just released from prison in 2014, but still coming out to cause another crime." "In the case where parents report to the police A 41-year-old homeroom teacher has been arrested for sexually abusing 11 female students in Prathom 6." "Speed up the follow-up on the case of the school director sexually abusing male students in Mathayom 1, Trang Province." "Exposed! Teacher Tom-Taew has indecently assaulted his students for 3 years; as many as 180 cases have been found." a scandalous story when the father of Pimmai Chaat abused his own students. This is now new information that society must help examine. Information from the Secretary-General of the Higher Education Commission, Apichart Jirawut, as Chairman of the Subcommittee on Teacher Civil Service and Educational Personnel, said that there were more and more complaints about teachers sexually abusing children. Not only male and female teachers, but also teachers who are Tom and Pen Taew (homosexuals). The teachers who received the most complaints about harassing students 1. Physical education teacher 2. Dance teacher 3. Computer teacher Statistics for teachers committing obscene and sexually harassing students are 60 cases per year, an average of 4-5 cases per month, and there are also some behaviors that teachers have physically and verbally abused many others. From the news report, it can be said that it is very depressing that some students were sexually abused



by people who called themselves "teachers." which is an action that society cannot accept. It is time for all sectors of society to be aware of the development of morality and ethics. Must have determination. Take action seriously. Adults must be good role models for young people. Parents must take close care of their children. Teachers must have an increased awareness and spirit of being teachers. Both government and private agencies, religious organizations, and the media must be alert. Join forces together to develop and drive Thai society to be a learning society that adheres to moral principles and leads life to happiness. The most importantly, it must be simple and sustainable happiness. Cultivating knowledge, thoughts, and hearts in youth to grow up to be a good citizen and teachers, therefore, play an important role in creating and inspiring the future of the nation. Being a teacher therefore has a duty and responsibility based on morality and ethics without allowing society to become a prisoner, as it currently appears.

Father: Moral and Social Challenges

Definition and meaning of the word "father" mean, a man who gives birth to a child is the creator, the founder (Royal Institute Dictionary, p. 824, 2011). The concept of a father is a person who is everything, respected and supported. An example of this is the phrase "father is a giver". Some people say a father is a supporter. But father will be more than that. A father will always teach us from an early age. We may not know what that means, what he teaches us. But when we grow up, we will know that we should really practice what he taught us and we should follow him. The word "father" can be compared to a ship that carries the family through the storm, all the way through. A father is a leader, a role model, everything in social psychology. A father has the meaning of a person who builds a family and creates happiness for everyone, both parents and children. A father is a man who gives birth to a child. or a word that refers to a man who has given birth to or raised a biological father (Ibid, p. 673, 2011). The meaning of the word father is associated with the great duty to protect the "child" or "son", which is why the father is also referred to as the biological father. The one who gave birth to the child or the one who founded the family line is the one who provides food, nourishment and consumption. He is responsible for the behavior of his children. No matter what good or bad deeds your children commit, they will be benevolent and caring people until they die. Those who are willing to endure hardships and work diligently to provide food for their children without giving up fatigue. Be merciful and gracious to your children forever. This is the same man

who is called father or fatherless and also the man who truly loves us, that is, father, only father (Chan Sudprasert, 1967, pp. 2-3).

Moreover, the father is seen as Brahma to his son. Because he behaves like Brahma Vihara Dhamma Who is in love without jealousy? Who is able to bring up his children with kindness, please protect and treat me, the desire to be free from suffering the desire for your child to be happy, with equanimity you can be reassured as an ancestor, he is considered a benefactor above all others and teaches, trains, admonishes and teaches to know the merits and punishments of various sins, he is not blameless in his endeavors to influence happiness, hence it is said: he/she is the ancestor of the gods.

To be a teacher that is, he/she is the one who teaches before all others, the one who forbids bad behavior. Teach good behavior give education to children. That is why? he was called a teacher. Is an Āhunayya person, that is, he is a great benefactor. It is the direction that is before us, it is Brahma, we are the first deity. Be a teacher Therefore, he is a person who deserves respect, pay homage and worship. Therefore, the ethical principles of a father must have elements of how He favors His sons and daughters for five reasons (DN. (Thai version) 11/199/163).

1. To forbid one's children to do evil. It means to forbid one's children from doing evil. To behave in various unwholesome ways and also not to violate morality and truth that cause harm to oneself and others.

2. To live in goodness. It means teaching people to be virtuous. Prosperity through morality, good deeds, honest body, honest speech, pure mind, good thoughts, good speech, good deeds.

3. To study the arts and sciences is to educate oneself and strive for knowledge. To live well and happily by relying on education and using education as a tool for life without taking advantage of others.

4. To find a suitable wife (partner) means to be a burden to the family. Choose a good family partner based on the principles of Brahmavihāra Dhamma who will lead your partner to happiness and peace.

5. Give away wealth (inheritance) at an appropriate time i.e., when the time is ripe for the child to possess the wealth. The parents can find it. It will be given in due course.



The moral principles of the father. It is a high morality with the importance of being in the position of giving birth. or giving birth, for they are the ones who will develop their children into wealth. So, they must rely on the behavior of a father or mother that brings prosperity to his children.

The father who is able to bear a child is seen in today's society as a person who upholds morals and ethics. But it is extremely harmful. father or that father who does not behave morally and ethically disgraces your children in many ways. It is considered morally and ethically challenging in many ways. especially in the areas that affect children's development such as physical, verbal and mental beatings. Rape This causes families to lose loved ones forever, and it becomes more intense over time. This challenging problem of social structure There may be a question: What happened to the person called father? The problem of violence could be the cause here: 1) Person as a father It was because of the habit of violence. from the original family. 2) Family, such as young parents raising their children alone, having little education, having problems with divorce, and sometimes having an attitude of violence. Living in a community with complex social problems. 3) Neighbors and community living in a slum community. It is a source of gambling. Drugs and the environment many things source of livelihood people without discipline. 4) Social level, society divided into groups of class, wealth, poverty and lack of education.

This is the cause of violence in the family. People no longer trust each other. They express themselves more violently. They take more advantage and therefore cause more crime problems at all levels. Violence seems to be an ethical challenge. There are many aspects of father's morality, including:

1. Physical violence such as pushing, slapping, punching, pushing, kicking, stomping, pulling, choking, chaining, confining, including physical violence with weapons or various sharp objects. to serious injury. In addition, sexual promiscuity that results in the woman and children being infected with serious diseases is an assault.

2. Psychological violence such as sarcastic remarks. Insulting you with vulgar words, humiliating you, comparing you to an animal. Condemnation as evil, intimidation, isolation from contact with other people. Having several wives at the same time, not taking responsibility for bringing up children, etc.

3. Sexual violence, such as using violence to force the wife to have sex in a way the wife does not like and does not want. Forcing your wife to prostitute herself or have sex with another man with your wife, regardless of whether the woman is happy or not, etc. (Department of Social Development and Human Security, 2017).

This is a part of the father that has clearly contributed to the changing moral and ethical structure in the era of Thailand 4.0. This is another point of the father and the challenge of morality and ethics.

Doctor: Moral and Socio-Ethical Challenges

Doctor means a knowledgeable person, an expert, an examiner, a person who treats disease (physician) (Royal Institute Dictionary, 2011, 2nd printing). A physician or medical practitioner is a person who looks for diseases and abnormalities of the body and mind, prescribes medication and administers treatment. Public health roles, duties and responsibilities Both in terms of promotion, support, prevention, treatment of disease and rehabilitation. *Vejjō* means someone who has knowledge. This can be a teacher, a doctor or a healer. (Buddhadasa Bhikkhu, 2016, pp. 66). Illness is something that exists in human beings and that no one can avoid. When people fall ill, they must try to find a cure. Above all, the treatment, which in the doctor or modern doctor with a lot of knowledge and expertise and able to research different types of pharmacopoeia, leading to a greater exchange of knowledge Until the development to a career as a doctor or physician.

When society is more developed, people in society have more knowledge. Some doctors or physicians have more rational principles. This makes it possible to explain the cause of the disease in concrete terms and to see the results of treatment with amazing clarity. However, the changing society has meant that the values in society have changed and become more materialistic. Doctors who are part of society, it is inevitable that this change in values will have an impact. But if a doctor is a person who has to deal with the suffering of all people except the poor and the rich? Therefore, he is a person from whom society expects a lot. He is a person who appreciates kindness. Humanity and ethics towards fellow human beings in need are therefore the source of ethical problems in medicine (Wirach Thungvajirakul, Wariya Chinwanno, 2003, p. 146).



Characteristics of a doctor: 1) Medical practitioners behave appropriately and fairly in society and respect the laws of the land. 2) A medical practitioner must not behave or do anything that could tarnish the honor of the profession. 3) Medical practitioners must not advertise, employ or approve of others. Promote professions, medicine, knowledge, expertise, medical practice for themselves and others. 4) Advertising can be done as follows. Advertisement of work in academic journals or an academic conference or public charity event Advertisement of academic progress or education of the masses 5) Must uphold the highest standards of medical practice and endeavor to relieve patients of the burden of various diseases and illnesses. without seeking special rewards in addition to the service fees normally receivable. 6) Must not disclose patient confidences arising from the profession unless the patient consents or is required to do so by law or duty. They Must not refuse to help people in danger if asked and in a position to help.

Problems related to ethics in the medical profession (Wirach Tungwachirakul, Wariya Chinwanno, 2003, p. 155). Ethical problems in the medical profession in the course of the development of new medicine medical care is therefore a profession that must be remunerated. At the same time, it is a business. It is therefore an ethical and moral problem. 1) The problem with bribing doctors is that you should not get anything in return from anyone over and above normal medical costs. 2) Problems with patients' rights and consent, as staff can easily know the secrets of the patients they are caring for and those they are not. 3) In Thailand, human experimentation is often carried out without authorization in accordance with the principles of the Medical Council's regulations. 4) Maintaining patient confidentiality, although the law states that disclosure of patient confidences is harmful. except with the patient's consent. 5) Abortion is not yet freely permitted in Thailand. But there are still abortion clinics. 6) AIDS testing and care of AIDS patients it is common to secretly test patients for infection under the pretext of being careful. 7) Assisted dying and assisted suicide Most societies still oppose assisted suicide and patients have the right to refuse life-prolonging measures. 8) Doctors or physicians who attempt to commit sexual assault still occur.

The Word “Phra” (Monk): Challenges in Social Morality and Ethics

Sangha means united in the Dhamma. Equal in views (opinions) and precepts (basic practices), its meaning according to the word form suggests that it comes from the word Vara (pali word), which means excellent, superb, wonderful, transformed into a monk. Sangha means group (VbhA. (Thai version) 1/315). A monk is therefore referred to as a person. Practice well, act properly, i.e. you must have the qualifications to be a monk (Dictionary for the Study of Buddhism, a collection of temple words (Phradhammakittiwong (Thongdee Suratecho)), which must include both prohibitions and permissions. In terms of permissions, there are four activities that must be performed as requisites of a monk, called habits. There are four types: 1) giving alms. 2) Wearing a requiem cloth. 3) Dwelling at the foot of a tree. 4) Soaking it with the juice of rotten slime. Things not to do These four activities are called Ākarāyaya: 1) consuming drugs, 2) stealing things, 3) killing living beings, 4) boasting of special qualities that do not exist in oneself. Monks are not allowed to do these four activities. In addition, they must study the precepts that monks must study. Knowledge and understanding. There are three types of precepts for a monk: morality, concentration and wisdom. The composure of body and speech is called morality. Maintaining a confident mind is called samadhi. Knowledge of the body is called paññā. Punishment that results from violating the Buddha's prohibitions. This is called a misdemeanor. There are seven types of offenses that are mentioned by name: 1) pārājika 2) sanghadisesa 3) thullaccaya 4) pācittiya 5) pāṭiṣesaniya 6) tukkāla 7) dubbāsīt. Pārājika, the bhikkhu has committed an offense absent from monks. The Sanghadisesa: having committed a misconduct, you must undergo a karma to be released from the other five offenses. A monk has committed an offense. You must confess to the Sangha or a group or one of the monks to be released. There are six symptoms of a monk's misconduct: 1) they must do this without feeling ashamed. 2) They must not know that this would be an offense. 3) They must be suspicious and force it. 4) It is important to consider what you should not do. 5) It is important not to get what you should. 6) Forget the awareness.



There are ten reasons for the Buddha's precepts when he prescribes the precepts: Reasons or benefits the Buddha intended when prescribing the precepts for his disciples.

1. Concerning the benefit to the Sangha or the general public. 1) For the good acceptance of the Sangha, i.e. for the order and beauty of the Sangha. which explains the disadvantages of this behavior It was clear that the precepts were established by popular opinion. 2) For the benefit of the monks

2. In terms of benefit to the individual. 3) To restrain a greedy person, i.e., to restrain a person who behaves badly. 4) For the welfare of monks who have good morals.

3. For the benefit of purity or life, both physical and spiritual. 5) To block all impurities that arise in the present, i.e. to stop and block the path to corruption and suffering. Sufferings that exist in the present. 6) To treat all defilements that will arise in the future, i.e. to correct them so that they do not cause corruption, suffering and afflictions that will arise in the future or in the next life.

4. In terms of benefit to the people. 7) For the faith of communities that do not yet have faith. 8) For the greater faith of the already believing community.

5. On the benefits of religion. 9) For the determination of the true Dhamma. 10) Facilitate discipline, i.e. make arrangements that can be used as principles for the organization of the group. Support discipline so that it becomes firmer and more stable.

The social arrangements left by previous generations of people are the principles for managing groups. So that the group can live and coexist in peace. Do not harass each other. Do not take advantage of each other. Later, it was discovered that the commandments were tools to measure humanity. They are an indication of whether that person is fully human. The term "humanity" means that the Dhamma is a measure of people's humanity. This is because it has established each of the precepts for the benefit of humanity in every aspect (Sawai Malathong, 1999, p.117).

Although there are provisions for the above reasons, monks or monastics are also subject to moral challenges. Ethics anyway as can be seen in many different, whether it is different harassment stories, because of this harassment, it has an impact on the quality of life of individuals and also on the quality of life of

monks. After that, they are also the target group that is exposed to a lot of criticism, and this makes society more suspicious of the behavior of monks who behave well, which causes a lot of criticism and gossip. Monks and the organization of the Sangha is becoming more difficult day by day.

Knowledges Remark

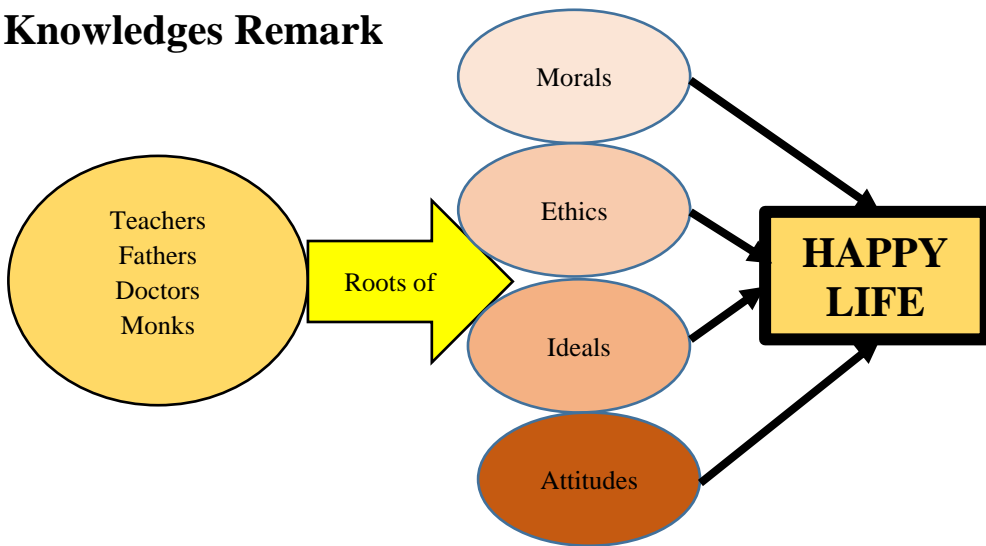


Figure 1: Knowledges Remark of Happy Life

Conclusions

Teachers, fathers, doctors, monks-all four types of people are people who help society lead a happy life. They rely on good moral and ethical principles that appear and also consider that all four types of people have morals, ethics, ideals, and attitudes. Being a good role model for society, there is a good social price. Therefore, it is the norm that leads to the progress of society. However, all four people are still people called normal people who still have passions that make them neglect good morals and ethics. Let your mind fall into endless desires. This brings shame on that person and on society.



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