

A Follow up on the Performance of Monks Teaching Morality on Basic Educational Institutes as Actuality and Expectation

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Abstract

This research aims to study the performances of moral teaching monks in basic education schools as actuality and expectation. The samples in this study were the moral teaching monks, school administrators, students and parents involving in the basic education schools. The research tool was a questionnaire. The data were analyzed as descriptive statistic and T-test.

The results showed that;

The respondents were mostly male, aged 51 years or more with a higher education degree and involved in public schools. Sample groups have comments about the performances of the moral teaching monks in the four aspects of curriculum, teaching and learning, using instructional media and materials and measurements. The actual performances of them were lower than expected at all, excepting the monk opinion of the teaching assignments in the course of their aptitude item with no difference of practical level.

Moral teaching monks and school administrators had the consensus opinion that the moral teaching monks understood the purpose, were assigned in the course of their aptitude, had knowledge and skills in teaching activities effectively, understood and had skills in the selection of instructional materials. The teaching media corresponded with the teaching context. There were the school officials who facilitated the installation media of instruction. The appropriate measurement criteria was used in school. However, they were expected to understand the structure of Buddhism curriculum and present the measurement and evaluation for improving teaching and learning activities.

In terms of students and parents opinions, they understood both structure and purpose of Buddhism curriculum. Students were participated in teaching activities. The teaching media corresponded with the teaching context. Students readiness was prepared before using instructional media and materials. The suitable measurement tools were selected corresponding to the content or activities of teaching. However, students expected them to manage teaching activities according to the purpose of learning and have the knowledge and skills to manage teaching activities that emphasis on students. While parents expected that the curriculum context should be modern and consistent with current situations. Moreover, they should have the knowledge and skills of using a variety of teaching methods in accordance with the course contexts.

Keywords: Monks, moral teaching, basic educational institute

1. Introduction

Thai society nowadays focuses on economic development and teems with materialistic advance without proper control, causing competitions in life, education, and career, as well as stress. A lot of seductive channels and sources are easily accessible for children and teenagers. Most Thai people these days, especially teenaged and middle-aged people, are materialistic, ignore the value of Thainess, and live careless, extravagant, and immoral lives. These problems are caused by the absence of warmth in family; distance from religions, lack of the cultivation of virtue, the good, the bad, sin, and merit since childhood. People are educated secularly, but not morally. People try to be successful yet become immoral. When grown up, they are more prone to exploit their knowledge and abilities in a wrong way and create a lot of social problems such as corruptions and taking advantage of the underprivileged. Some children and juveniles do not have successful lives because they spend their lives in a wrong way, are uneducated, have fights, become drug addicts or assume premature motherhood, all of which could entail social problems. Prevention of these issues must start at family level by reinforcing close care among family members, creating warmth, moral, and ethics for the young. At the same time,

educational institutes also play an important role in providing children and juveniles with knowledge and ability, and training their bodies and minds so that they can become qualified people of the society.

Solving juvenile issue efficiently under such fault-prone circumstance can be achieved by organizing thoughts with religious principles so that the juveniles possess good hearts and strong morale against downgrading factors which will destroy their decent lives. This is in line with the state's policy set out in section 7 in the Constitution of the kingdom of Thailand 2007 stating that "The state is to patronize and protect Buddhism which has long been revered by Thai people along with other religions. It must also promote good understanding and harmony among the followers of every religion, and support the use of religious teachings to create morals and develop quality of life" (Office of the Prime Minister, 2009, page 26). In addition, the Act of National Education 1999 which was amended (version 3) 2010 stressed the importance of ethical teaching and learning, which is in line with the policy of the Ministry of Education, which announced an addition of Buddhist study content in every subject in academic year 1982. Buddhist study was also an elective subject in high school curriculum in 1984. The additional Buddhist content requires appropriate interpretation and adjustment for the age and maturity of learners, and teachers must be very knowledgeable in Buddhism. This was where the moral teaching monk project came from.

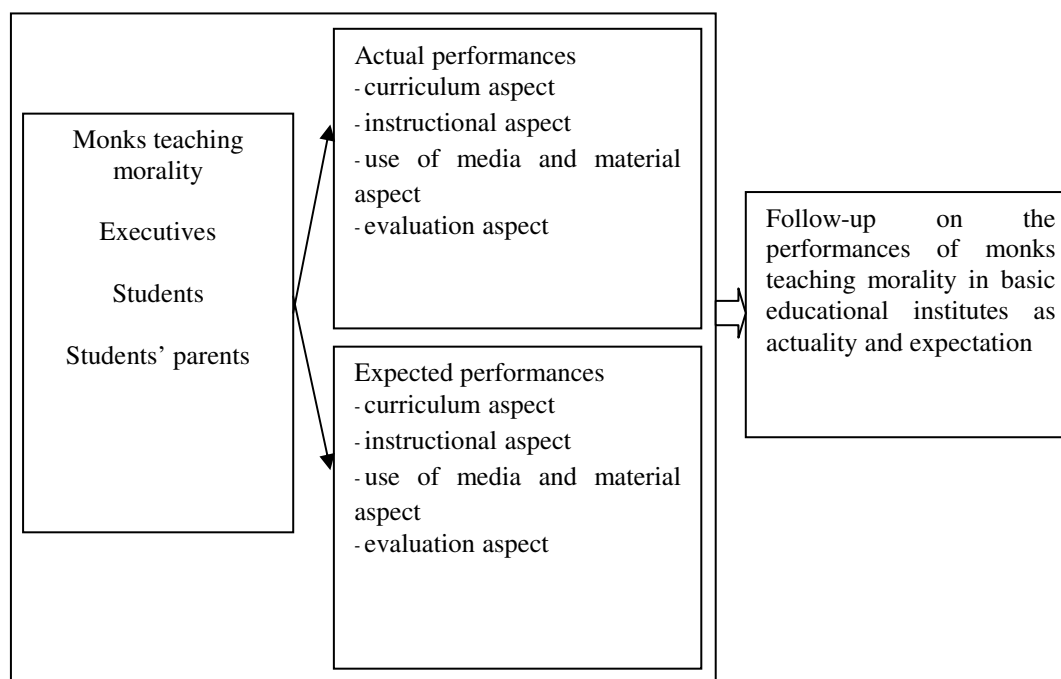
Mahachulalongkornrajavidyalaya University was assigned by the Ministry of Education to incorporate the project in its mission of community academic service. The university then assigned the responsibility to the Office of Monks Teaching Morality. Currently, there are 18,008 monks teaching morality in schools countrywide. (The Office of Monks Teaching Morality, 2014).

Therefore, the Office of Monks Teaching Morality would like to conduct research for monitoring the work of monks teaching morality in basic academic institutes to gain information showing readiness, obstacles, as well as appropriate, practical, and acceptable solutions for all stakeholders. The information will be used to improve, change, enhance, and develop the project to achieve effectiveness and efficiency.

2. Research objective

To study the performances of monks teaching morality in basic academic institutes as actuality and expectation.

3. Conceptual framework



4. Research methodology

To conduct this research, the researcher has utilized survey research with the following steps:

4.1 Population and samples

The population used in this research comprised four groups of people involving basic educational institutes

where monks taught morality. There were 120,008 of monks teaching morality, school executives, students, and parents.

Samples in this research were randomly selected from the four groups using multi-stage random sampling in reference to Sample Size Table by Krejcie and Morgan (Pichit Ritcharoon, 2011, page 119). The samples were taken from 377 schools. Choosing provincial academic institutes with monks teaching morality was done by purposive sampling. Samples of school executives, students and parents were based on academic institutes with monks teaching morality selected by purposive sampling.

4.2 Research Tools

The tools utilized in this research were questionnaires on monitoring performances of monks teaching morality in basic educational institutes as actuality and expectation with content validity of the questionnaires by finding out IOC value, collecting data by post, and data self-collection.

4.3 Data analysis

To conduct data analysis in this research, basic data from questionnaire respondents were based on descriptive statistics while opinions of monks teaching morality, school executives, students, and parents about the work of the monks as a matter of fact and as expected by basic educational institutes. T-test analysis was utilized.

5. Conclusion

The majority of the samples is males over 51 years of age, with education higher than bachelor's degree, and belongs to governmental schools. The samples expressed their opinions on monks teaching morality in four aspects, namely the curricular, instruction, use of media and materials, and evaluation, both as actuality and expectation. The actual work of the monks teaching morality is below expectation, except for those who were assigned to teach morality in the course of their aptitude, of which factual and expected work shows no statistical significance ($t = 0.721$).

The monks teaching morality's opinion is that they understand the objectives of the curricular of Buddhist study, are assigned to teach the courses of their aptitude, understand and are skilful in selecting learning media which address the content taught, and view the school's evaluation criteria as appropriate. The monks teaching morality set their expectation to understand the objectives of the curricular of Buddhist study. The executives of the schools point out that the monks teaching morality understand the objectives of the curricular of Buddhist study; are knowledgeable, and skilful in organizing efficient learning activities. The schools provided officers who facilitated the installation of learning equipment and media and used appropriate evaluation criteria. The executives expect that measurement and evaluation be presented to improve learning and teaching activities.

The students' opinion is that the monks teaching morality understand the structure, encourage students to participate in learning, communicate the content accurately, and utilize appropriate evaluation tools. The students expect that learning and teaching activities match the learning objectives and that the monks teaching morality be knowledgeable and skilful in organizing learner-based activities. The students' parents' opinions are that the monks teaching morality understand both the structure and the objectives of the curricular of Buddhist study; the students participated in learning activities and were prepared before the use of learning media. The parents expect that the content of the curricular of Buddhist study be updated and address current situations and that the monks be knowledgeable and skilful in using diverse teaching methods to meet the content of the subject.

Besides, the samples' suggestions on the work of the monks teaching morality in basic educational institutes are: 1) The curricular should be updated, interesting, and fit the age and the context of the schools 2) There should be more learning hours and classes 3) The monks teaching morality should be supported with instructional media and materials which are easy to find, diverse, understandable, in line with the lessons. instructional media and materials should include folk wisdom. 4) Manuals should be created to develop the potential of the monks teaching morality.

6. Result discussion

Pertaining to the case of the performances of the monks teaching morality, the research reveals that the monks teaching morality understand the objectives of the curricular of Buddhist study. This aligns with Pramaha Punya Lanpiw's research (2010, page 101) stating that a lot of monks teaching morality understand the curricular of the educational institutes which are in line with the core curricular of basic education, while Pra Surachai Surachayo (Hongtrakool) (2012, Abstract) reports students' attitude in that

the monks used contents which are easily understandable and fit the students' level.

In terms of instructional aspect, it is found that the monks teaching morality were assigned to teach the subjects they are good at, knowledgeable and skilful in organizing efficient learning activities. This aligns with Pramaha Somchai Dhammawaro (Taoprasert) (2010, Abstract) revealing that the monks teaching morality in schools follow teaching procedures: teaching, measurement, and evaluation. Besides, they have diverse teaching styles. The research done by Pra Piya Piyadhammo (Meksaen) (2011, Abstract) also states that the students view that teacher have prepared content leading to lessons and accomplish the objectives.

In terms of instructional media, it is found that the monks teaching morality understand and are skilful in using teaching media which match the content. This with Pramaha Punya Lanpiw's research (2010, page 102) stating that the monks teaching morality by using printed materials, namely textbooks, learning books, pictures, and materials, yet there are few monks teaching morality who use innovative media and technology for their teachings. Pra Sarayuth Sirivisutthimethee (Pornchaidechakul) (2010, Abstract) has found that monks teaching morality produce their own teaching media rather than depending on finished media for their teaching; however, their media are not diverse.

In terms of evaluation, it is found that schools use appropriate evaluation criteria for learning and teaching. This aligns with Pramaha Punya Lanpiw's research (2010, Abstract), which states that quite a number of monks teaching morality measure and evaluate learners by tests in accordance with educational institutes' indicators and standard. The research by Prakru Suttawutthikhun (Oreecha Suknun) (2013, page 102) presents students' attitude revealing that the monks teaching morality measure and evaluate students along with learning and teaching; there are diverse measurements and evaluations, which address learning objectives and cover the designated content.

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