APPLICATION OF BUDDHIST DOCTRINES IN SOCIAL STUDIES MANAGEMENT ON ANTI-CORRUPTION FOR SECONDARY SCHOOL STUDENTS IN THAILAND

PHITSANU HOMSOMBAT[1], POOLSAK HOMSOMBAT[2], SAARD POONNASORN[3], KANOKWAN PRACHANTASEN[4], SARINYA MARASRI[5], NANTANA SUPHABKHAM[6], NIRAJ RUANGSAN*[7]

[1]*Sakon Nakhon Secondary Educational Service Area Office; email:* psnh1978@gmail.com

[2]*Mahachulalongkornrajavidyalaya University, UbonRatchathani Campus; email:* sak_mcu@hotmail.com

[3]Mahamakut Buddhist University*, Kalasin Buddhist College; email:* saard24122@gmail.com

[4]*Mahachulalongkornrajavidyalaya University, KhonKaen Campus; email:* kanokwan.pra@mcu.ac.th

[5]*Mahachulalongkornrajavidyalaya University, KhonKaen Campus; email:* sarinya_marasri@mcu.ac.th

[6]*Phon Hospital, KhonKaen: email:* nunt135@windowslive.com

[7]*Mahachulalongkornrajavidyalaya University, KhonKaen Campus; email:* niraj_rs@outlool.com

Corresponding Email: niraj_rs@outlook.com

ABSTRACT

The research aims at studying problematic conditions related to social studies learning management on anti-corruption (SSLM-AC) for first year secondary school students in Pangkhonwitthayakhomschool, SakonNakhon province, and then creating and presenting the model of SSLM-AC based on Buddhist doctrine for the students. This study was carried out utilizing mixed methodology research(quantitative and qualitative) with participants ($N = 140$) and research tools including a questionnaire and an in-depth interview. The research results revealed SSLM-AC based on Buddhist doctrine called 'Four Ghāravasadhamma (Pāli, Virtue for a Good Household Life)' in overall was statistically rated at a high level. The ways to promote the model was that (1) Honesty: teachers should use Focus Group Discussion together with news, media or real-life situations for students to brainstorm and analyze the ways of anti-corruption; (2) Taming: sometimes, teachers should demonstrate a case study in teaching; (3) Tolerance: teachers should use a roleplay and ask students to analyze such roleplay together; (4) Liberality: teachers should employ various instruction methods suitable to learning contents and leaners' background to educate them about anti-corruption, such as using a problem-solving technique, teaching by using the principles of Four Noble Truths or jigsaw.

*Keywords:*Strength of community, The age of Thailand 4.0, KhonKaen Province, Thailand

1. INTRODUCTION

One of the most important problem iscorruption as it has occurred in Thai society for a long time. Today, it tends to become more severe every year. This problem affects the country development in economic, social and political aspects. There are many studies focusing on the prevention and suppression of corruption in various sectors such as higher education institution [1], community [2], governmental sectors [3]and so on. At the same time, many studies have been carried out to find the causes of corruption [4][5][6]. Based on the studies, the major causes of corruption in Thailand are (1) political cause resulted from the patronage systemand the senior system; (2) economic causes resulted from capitalism and bribery; (3) social and cultural causes resulted from lack of ethics and honesty, greed, materialism and consumerism [7].

Although the government of Thailand has always been critical to the prevention and suppression of corruption, it seems that the problem still appears[8]. According to the Corruption Perceptions Index, the corruption value of

Thailand from 1998 to the present has been in a low level. In 2020, Corruption Index of Thailand remained unchanged at 36 point from that of 2019, ranked at 101 from 168 countries around the world [9]. In order to solve the problem, the government of Thailand has inserted the policies with regards to the prevention and suppression of corruption as the sixth strategy of the 20 Year National Strategy [10] and encourages all governmental and private sectors, communities, local and religious organizations, and educational institutions to solve the problem of corruption in the whole country.

In response to the national policies above, the Office of Basic Education Commission (OBEC), an official organization responsible for providing education for students from the elementary to secondary levels, has provided an additional course, 'Anti-Corruption' consisting of four learning units: (1) distinguishment of personal and common interests; (2) shame and intolerance towards corruption;(3) strong and sufficient mindagainst corruption;(4) citizenship and social. These four units are inserted in a learning management plan ofall elementaryandsecondary schoolsin the country to instillawareness in preventing corruption among students at all levels, to create honest citizens for the country in consistency with the National Strategy's objectives on Anti-Corruption Phase 3 (2017 - 2021)[11].

As a majority of Thai people are Buddhists, many Buddhist doctrines such as the Five Precepts (to abstain from killing, stealing, sexual misconduct, telling a lie and drinking alcohol) have been applied tobuild morality, ethics, values and responsibility for Thais[12][2].However, one of the most important teaching called 'Four Ghāravasadhamma' consisting of honesty (Sacca), taming and training oneself (Dama), tolerance (Khanti) and liberality (Cāga), has not been applied to promote morality against corruption among children and youth in Thailand. Also, it has not been utilized and integrated in the course, 'Anti-Corruption' of OBEC. Due to this academic gap left by the previous scholarly work,the researcherswereproposed to conduct the research on social studies learning management to promote learners in anti-corruption in accordance with the Four Ghāravasadhammafor the first-year secondary school students in PhangkhonWitthayakhom School,SakonNakhon Province. It is intended to provide psychological benefits to students, liberality, honesty, taming and tolerance.

2. RESEARCH OBJECTIVES

This study was carried out utilizing mixed methodology research(quantitative and qualitative) with its aims as follows:

to study the problematic conditions related to SSLM-AC for first year secondary students in Pangkhonwitthayakhom school, SakonNakhon province;

to create the model of SSLM-AC based on Buddhist doctrine called 'Four Ghāravasadhamma' for the students;

to propose the model of SSLM-AC based on Four Ghāravasadhammafor the students.

I. RESEARCH METHODOLOGY

In this research, the researchers used a form of mixed research methodology, acombination of both quantitative and qualitative research methods. For the quantitative research, the population included 214 first-year secondary school students of Pangkhonwitthayakhomschool. Later based onthe sample size determination method of Krejcie& Morgan, 140 of them were selected and randomizedby the Stratified Random Sampling andSimple Random Sampling. In this research process, the questionnaire with three major sections: 1) general information of participants; 2) attitude towards SSLM-AC for first year secondary students in Pangkhonwitthayakhom school; 3) open-ended question probing the sample attitude toward SSLM-AC for first year secondary students in Pangkhonwitthayakhom school,was used to collect the data from the aforesaid samples. The obtained data were interpreted by Descriptive and Inferential Statistics. In the qualitative research, the target group included 20 participants including 10 student parents, 5 teachers and 5 school administrators, selected based on their personal factors. The tool used to collect the data in this stage was an in-depth interview.

II. RESULTS

General information of samples

Classified by their classrooms, a majority of students were in the classroom 1/1 (38 students, 27.10 %), followed by 1/3 (35 students, 25.00 %), 1/ EP (English Program, 26 students, 18.60 %), 1/9 (17 people, 12.10 %) and 1/7,

(10 students, 7.10 %).Classified by the personal factor (occupation) of samples' parents, a majority of them were general employees (67 people, or 47.90 %),agriculturists (31 people, 22.10 %), governmental officers(21 people, 15.00%), business owners(18 people, 12.90%) and state enterprise employees (3 people, 2.10 %).Classified by the cost of living per day, a majority of them got 41-60 Baht a day (80 students, 57.10 %), 20-40 Baht (34 students, 24.30%), 61-100 Baht (26 students, 18.60%).

The level of opinions of students towards SSLM-AC

Based on the sample response to the distributed questionnaire, the model of SSLM-AC based on Buddhist doctrine 'Four Gharāvāsadhamma' for the students in overall was statistically rated at a high-level ($\bar{x}$= 3.80, S.D = 0.51). The highest rated score was seen in the aspect of SSLM-AC based on the principle of 'Cāga' ($\bar{x}$= 3.83, S.D = 0.50), followed by that of 'Sacca' ($\bar{x}$= 3.81, S.D = 0.43), 'Dama' ($\bar{x}$= 3.79, S.D = 0.55) and 'Khanti' ($\bar{x}$= 3.76, SD = 0.55).

Table 1.Level of Students' Attitude towards SSLM-AC

SSLM-AC	Current Conditions			Order
	$\bar{X}$	S.D.	Level	
1. SSLM-AC based onSacca	3.81	.43	high	2
2. SSLM-AC based onDama	3.79	.55	high	3
3. SSLM-AC based onKhanti	3.76	.55	high	4
4. SSLM-AC based onCāga	3.83	.50	high	1
Sum	3.80	.51	high	

The ways of SSLM-AC

The ways of SSLM-AC based on 'Four Gharāvāsadhamma'were studied in four main aspects: SSLM-AC based on 'Sacca', in regards to this, teachers should use Focus Group Discussion (FGD) together with news, media or real-life situations for students to brainstorm and analyze the ways of anti-corruption; (2) SSLM-AC based on 'Dama': sometimes, teachers should demonstrate a case study in teaching; (3) SSLM-AC based on 'Khanti': teachers should use a roleplay and ask students to analyze such roleplay together; (4) SSLM-AC based on 'Cāga': teachers should employ various instruction methods suitable to learning contents and leaners' background to educate them about anti-corruption, such as using a problem-solving technique, teaching by using the principles of Four Noble Truths or jigsaw.

III.   DISCUSSION

According to the study, it was found that the level of students'attitude on SSLM-AC based on 'Four Gharāvāsadhamma' inoverall, was statistically rated at a high level of practice ($\bar{x}$= 3.80, S.D. = 0.45). This can be interpreted that students highly agreed that Four Gharāvāsadhamma (honesty, taming, tolerance and liberality), is the key element for anti-corruption.The highest rated score was seen in the aspect of SSLM-AC based on the principle of 'Cāga' ($\bar{x}$ = 3.83, S.D = 0.0.50). This is because the participants' perspective that 'greed' is the root cause of corruption. This can be eliminated by stilling the morality of generosity or liberality. So that, it was suggested that during SSLM-AC, teachers should focus on teaching the whole concepts of Cāga and explains how it can prevent and eliminate greed in the mind. The second rated aspect was SSLM-AC based on the principle of 'Sacca' ($\bar{x}$ = 3.81, S.D = 0.43) as it is the common factor taught in preventing corruption in Thailand. This is in line with Swadrathand's study[2] on 'Leadership Development Community based on Buddhist Doctrines to Prevent Corruption in Chaiyaphum Province', mentioning that in the research area, corruption in politics is more common during different electoral campaigns. Some politicians offered money, belongings and positions as a bargain machine to win the election. This is a lack of honesty or Sacca causes a huge problem for the country.The research result of Apisada Srikhruedong, Jidapa Rangmeesrisuk [13] on 'The awareness of anti-corruption of the local administrative organization in Thailand' also showed the same result as it revealed that when honesty is integrated with good governanceas a guideline for the city administration that brings prosperity, especially to be used to raise awareness of prevention of corruption of local administrative organizations in Thai society. This is an important mechanism in driving the country development.The research of Komalasari and Saripudin [14] 'Integration of Anti-Corruption Education in School's Activities' which indicated that even if elimination of corruption is a long process which can be made by law mechanism and establishing new

philosophy in form of creating the logical reasoning and new values of free-corruption in formal education. Such anti-corruption created cultivating honesty, hard-working, bravery, responsibility, independence, simplicity, justice and tolerance values for students. In religious perspective, this fact is not new. Honesty is the key to create morality for people to live in the society peacefully as it creates cognitive enhancement [15]. In other words, Sacca is the essential tool to prevent any unwholesome actions such as corruption resulted from greed. Based on the interview, most of the participants agreed that honesty is the best tool against corruption in Thailand. However, some teachers said that students at this level do not completely understand the whole concepts of practices because of personal background as some of them live in the very poor social environment. So, it is the duty of teachers to find the way to teach the students about the advantages of honesty. However, there is a very interesting point of the parents' interview, most of the interviewees agreed that people in Thai society should act as a good sample for students in terms of being honest. Some said how could that be possible, when some famous politicians clearly showed their acts of corruption but there is no punishment. So, it was suggested the to solve the corruption problem, it must begin with the governmental level and then lower stages of the society. For the SSLM-AC based on 'Dama' ($\bar{x}$ = 3.79, S.D = 0.55) and 'Khanti' ($\bar{x}$ = 3.76, SD = 0.55), the participants thought that these factors will psychologically support or strengthen Sacca as they can be used to decrease the intensity of greed in mind.

IV. RECOMMENDATIONS

Based on both quantitative and qualitative studies, SSLM-AC based on 'Four Gharāvāsadhamma' can be used to promote anti-corruption among the students. The education administrators should insert this morality in SSLM-AC with a variety of teaching methods or techniques as suggested by interviewees such as FGDfocusing on critical thinking on anti-corruption, a case study, roleplay, problem-solving, jigsaw or Four Noble Truths (Buddhist teaching techniques in finding the problem, causes of the problem, goal in solving the problem and the ways to achieve the goal). However, it does not exaggerate that elimination of corruption is a long process which can be made by law mechanism and establishing new philosophy in education. So, the relevant research should be carried out in other schools both governmental and private institutions at all levels. It should be further developed to study in other organizations such local administrative organizations, governmental departments and so on.

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