

CULTIVATION OF MORALITY, ETHICS AND CIVILITY OF EARLY CHILDHOOD CHILDREN ACCORDING TO DESIRABLE THAI ATTRIBUTES

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Abstract

Background and Objective: This research aims to study the results of cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes. The researcher conducted this research with two phases of research: 1) Studying desirable Thai attributes and 2) Studying the results of activities to cultivate morality, ethics, and civility in early childhood children according to desirable Thai attributes. The target group in the study was qualified persons, namely five teachers, three parents of early childhood children, and two primary school teachers, obtained from the purposive sampling method, a total of 10 persons. Boys and girls aged 3 - 6 who study kindergarten 1 - 3 in the city's prominent schools, namely Manee Anusorn School and Watcharapol Kindergarten, were selected from a purposive sampling method of 65 students.

Methodology: The researcher conducted this research with mixed methods. The instruments are questionnaires and manuals for cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes.

Main Results: The results of the study of cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes were summarized as follows: 1) The results of the study of desirable Thai attributes according to Buddhist doctrines consist of three aspects: Physicality, Speech, and Mentality; 2) The results of the activities cultivating morality, ethics, and civility in early childhood children according to the desirable Thai attributes of Thai people from observing the moral, ethical, and civility of early childhood children according to desirable Thai attributes. Before and after the activities, there are three aspects of Thai people's desirable attributes according to Buddhist doctrine: Physicality, Speech, and Mentality. Desirable physicality attributes include doing the right things and behaving with civil physicality. Desirable speech attributes include saying the right words, do not lie, and deceive. Desirable civil mentality attributes include thinking the right way. And after organizing activities to cultivate morality, ethics,

and civility in early childhood children according to desirable Thai attributes, early childhood children have higher behavior scores according to desirable Thai attributes than before the activity. They can be sorted as follows: Speech, Mentality, and Physicality aspects have an average difference score of 4.89, 4.02, and 3.00, respectively. Comparison of behavioral scores on morality, ethics, and civility scores of early childhood children based on desirable Thai attributes before and after the overall activity was found that after organizing activities to cultivate morality, ethics, and civility in early childhood children according to desirable Thai attributes, early childhood children behave according to desirable Thai attributes higher than before the activities with an average difference of 3.97 points, the activities cultivates in the morality, ethics, and civility of early childhood children based on desirable Thai attributes, encouraging early childhood children to have higher behavioral scores than before the activities.

Involvement to Buddhadhamma: There are three desirable attributes of Thai people concerning Buddhist doctrine: Physicality attributes, Speech attributes, and Mentality attributes.

Conclusions: This research concludes that this study cultivates morality, ethics, and civility in early childhood children according to desirable Thai attributes concerning Buddhist doctrines that are used as a framework for organizing activities for early childhood. After the activity, it was found that organizing activities using teaching units and lesson plans that integrate Buddhist teachings resulted in early childhood children having good physicality, speech, and mentality attributes with an average difference of 3.97 points. Early childhood children speak modestly with manner, which is a desirable speech expression. Additionally, early childhood children express love and goodwill towards their peers in the classroom, which is a desirable mentality expression, etc.

Keywords: Cultivation of Morality, Ethics and Civility, Early Childhood Children, Desirable Thai Attributes

Introduction

The training to cultivate people to be civil people should start when they are children because children have pure hearts, like white clothes. They are keen to train for civility. Therefore, if the youth in a nation cultivate morality, ethics, and civility, they will become convinced that the nation can progress rapidly and continuously. (Mahasomchai Singh, 2004) The Thai government places great importance on the human resources development of the country as a holistic matter. Human capital development relates to social dimensions, economic dimensions, cultural dimensions, religious dimensions, and political dimensions to create a potential for Thai people to become exceptional human resources with morality, ethics, civil physicality, and civil mentality, as well as being able to learn on their own and seek knowledge continuously throughout life. The Cabinet passed a resolution on 2nd October 2018, approving the "National Education Standards B.E. 2018." As a requirement on the attributes and desirable qualities of Thai people so that all educational institutions adhere to the framework for setting the standards of each level and type of education in line with the educational reforms in accordance with the national education standards. This resolution enables youth to develop themselves into learners,

innovators, and strong citizens with the common goals of maintaining Thainess and competitiveness on the world stage. (Office of the Secretary-General of the Education Council, 2019)

It is noticeable that the development of desirable attributes of learners is the foundation for learners to develop desirable attributes, which are considered "attributes of Thai people 4.0" that can create stability, prosperity, and sustainability for the nation in the future. The development of desirable attributes comprises four elements of mutual social values: 1) Pure diligence, the learners endure hardship to do anything with persistence in achieving benefits for themselves, the community, society, and the country; 2) Self-sufficiency, learners maintain their competency for knowledge, morality, and related skills with the responsibility to benefit themselves, others, and society; 3) The Democratic Route, learners stand for the idea of participation in respecting the rules, civil rights, civil duties, and responsibilities. They can adapt to different opinions and be able to live happily together in a multicultural society; 4) Equality, learners respect differences in other people and value differences in other people without prejudice, even with different socio-economic, races, dwellings, cultures, and capabilities. There are virtues, knowledge, and skills necessary for learners: 1) Virtues or Civility, fundamentality virtues including conscience, decency, morality, and ethics. The virtues for learners to become civil society members are discipline, responsibility, perseverance, and reliability; 2) Life skills for learning, skills necessary for learning the digital world and the future world, such as knowing how to learn, lifelong learning skills, life management skills, adaptability, and flexibility for facing changes; 3) Omniscience, the collective knowledge necessary for continuous learning to keep learners aware of changes are basic knowledge (languages, calculation, reasoning) and syllabic knowledge, including self-knowledge, Thai wisdom knowledge, local community awareness, social awareness, climate awareness, national understanding, international understanding, and common knowledge which include healthcare, financial management, information technology, and vocational skills; 4) Intellectual skills, skills necessary to create technological or social innovations such as Thai wisdom, The King's Philosophy, 21st century skills, creativity, interdisciplinary skills, cross-cultural skills, and interdisciplinary integration abilities to innovate and possess entrepreneurial attributes to keep pace with the changing dynamics of society and the digital world.

Besides, the additional desirable attributes comprise as follows: 1) To be responsible means to perform duties intentionally, thoroughly, and diligently and strive for the achievement of a task or burden with responsibility; 2) To be rational, to know how to use consciousness and wisdom to ponder, contemplate, or elucidate without being bound by emotions and adherence to one own thoughts; 3) To be honest, means to behave honestly, true to civil physicality, speech, and mentality, with oneself and others; 4) To be grateful means to show gratitude for a benefactor or something that contributes benefit to human beings and express that gratitude by giving back to them with something or a humble act; 5) To be persistent means to make great efforts to accomplish a task or activity with diligence, enthusiasm, and patience in spite of difficulty or

obstacles; 6) To be harmonious means being in harmony and cooperative in any activity to achieve common interests more than personal interests; 7) To be disciplined means controlling one's conduct properly, and appropriately with social decency, rules, regulations, law, and morality; 8) To be selfless means being selfless, sharing things with those who deserve property, physical strength, and intellectual strength; 9) To be prudent means using things or spending money carefully and appropriately to achieve maximum benefit without being extravagant; 10) To be fair means to act with integrity and consider stories based on reality without bias; 11) To be benevolent means an affectionate desire for others to be happy and a compassionate desire to help others from suffering. (Poldharma, 2018) There are two main ethical principles that should cultivate in early childhood children: 1) Self-ethics: Responsibility, Creativity, Self-reliance, Frugality, and Self-care; 2) Universal ethics, ethics benefit towards others or good treatment towards others that comprise honesty, gratitude, kindness, generosity, support, and punctuality. (Tantipakachiva, 2008A)

With the mentioned significance, the researchers are interested in cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes. This conduct is to provide early childhood children with desirable attributes and to be ethically virtuous from childhood with civility as adults and continue to grow into quality adults in the future. The results of this research will guide all early childhood stakeholders, such as parents, guardians, teachers, educational institutions that provide early childhood children's education, and child development centers. The school and related agencies have established guidelines for parenting, cultivating morality, ethics, and civility in early childhood children according to the attributes of Thai people who are desirable in the future.

Objective

To study the results of cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes.

Methodology

This research is mixed methods research conducted in two phases as follows:

Phase 1: Study desirable Thai attributes in the following sequences:

1.1 Study the desirable attributes of Thai people concerning Buddhist doctrines, as well as related documents and research.

1.2 The target sampling used in this study was qualified persons, namely, five commissioned monks, three parents of early childhood children, and two primary school teachers, who were selected from the purposive method, a total of ten people.

1.3 Create a research tool, which is a questionnaire on desirable Thai attributes based on Buddhist doctrines. There are three aspects: Physicality, Speech, and Mentality, with five questions from each aspect totaling fifteen questions.

1.4 Bring a questionnaire about desirable Thai attributes according to Buddhist doctrine to propose to five qualified persons to determine the content validity and consistency

between the context of the question of inquiry with the objective using the Index of Item-Objective Congruency (IOC), which obtained a conformity index value of 0.92 then the researchers adjust the questionnaire accordingly to the recommendation from the qualified persons.

1.5 Collect data by asking qualified persons, including analyzing the data by analyzing questionnaires with content analysis, then use the obtained data to define the desirable Thai attributes of early childhood children, then summarize the results of the study of desirable Thai attributes, and set out a conceptual framework for cultivating the moral, ethical and civility of early childhood children according to the desirable Thai attributes.

Phase 2: Study the activities results of cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes. The activities were conducted with the following sequences:

2.1 Study the concept, theory, and research paper on the cultivation of morality, ethics, and civility of early childhood children according to desirable Thai attributes. The empirical data obtained from Phase 1 is used as the framework for defining desirable Thai attributes.

2.2 Create a guide to cultivating the morality, ethics, and civility of early childhood children based on desirable Thai attributes including a plan to organize learning experiences for early childhood children which consist of eight units and behavioral assessment to assess morality, ethic, and civility of early childhood children according to desirable Thai attributes in three aspects: Physicality, Speech, and Mentality.

2.3 Determine the appropriateness of the guide by five qualified persons using the IOC (Index of Item Objective Congruence) formula, which requires an IOC value greater than 0.5, and analyze the reliability of the assessment using Kuder-Richardson's KR-20 formula.

2.4 Adopt an adjusted guide to cultivating the morality, ethics, and civility of early childhood children according to desirable Thai attributes to conducted with sampling which include boys and girls aged 3 - 6 who study kindergarten 1 - 3 in the city's prominent schools, Manianusorn School and Watcharapol Kindergarten, derived from a purposive sampling method, in a total of 65 children.

2.5 Collect information, conduct the activities in accordance with the manual for cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes, and observe the behavior development of early childhood children before and after the activities for eight weeks, three days a week, including Wednesdays, Thursdays, and Fridays, for 30 minutes a day, between 9.30 a.m. to 10 a.m.

Results and Discussion

The results of cultivating morality, ethics, and civility in early childhood children according to desirable Thai attributes. The summary is shown as follows:

1. The results of the study of desirable Thai attributes according to Buddhist doctrines. There are three aspects: Physicality, Speech, and Mentality, as shown in Table 1.

Table 1 Desirable Thai attributes based on Buddhist doctrine. There are three aspects: Physicality, Speech, and Mentality.

Desirable Thai attributes according to Buddhist doctrine	
Physicality	Physicality attributes include doing the civil things, behaving physically well, refraining from coercion. To be benevolent, helpful and supportive. Try not to steal or exploit, but respecting each other's property rights. Try not to commit adultery. Try not to abuse anyone mind or destroy anyone honor and family. Therefore, early childhood children should follow the teacher's instructions in the classroom, which is a desirable physical expression.
Speech	Speech attributes include having polite speech and refraining from lying or deceiving. To speak honest words, not deliberately misrepresenting the truth for the sake of any benefit. Try not to slander, incite, or create division but speak only words that promote unity and refrain from saying profanity, dirty, or corrupt. To speak politely with soft words and refrain from speaking absurdly but speak only the truth. Therefore, early childhood children should speak modestly with etiquette, which is a desirable speech expression.
Mentality	Desirable mentality attributes include having right mentality by not being greedy, not focused on thinking about ways to get but thinking about sacrifices and to be generous. To be open-minded and try not to seek to destroy, but settling goodwill, spreading friendship, and aiming for the benefit of one another. To possess a valid opinion by understanding the principle of karma which stands for the consequences of doing good will give good results, and doing bad will give bad results. To know the ordinary truths of the world and life by seeing the causality because humans are the environment of each other, so we should be generous to others and be kind to one another because we are the environment of our fellow human beings. We must build a relationship with the social environment. The coexistence with family, we should all be disciplined in life, not forcing others to do things, be honest, be harmonious, listen to the opinions of others, know their role, and help each other, which can solve problems and eliminate conflicts. Therefore, early childhood children should show love and settle goodwill to their peers in the classroom, which is a desirable mentality expression.

It can be seen that a study of desirable Thai attributes according to Buddhist doctrine revealed that there are three aspects: Physicality, Speech, and Mentality. The research can show the example of attributes from each aspect. In terms of physicality attributes, it consists of behaving physically well, refraining from coercion, not being benevolent but being helpful and supportive, not stealing or exploiting, but respecting each other's property rights. Do not commit adultery. Do not to abuse anyone mind or destroy anyone honor and family. Therefore, early childhood children should follow the teacher's instructions in the classroom, which is a desirable physical expression. Desirable speech attributes include being a well-spoken person. In terms of speech attributes, it consists of speaking right by having well speech and refraining from lying or deceiving but say honest words, do not deliberately misrepresent the truth for the sake of any benefit, and do not slander, inciting, or create division by speaking only words that promote unity and refrain from saying profanity, dirty, or corrupt by speaking politely with soft words, refrain from speaking absurdly but speak only the truth. Therefore, early childhood children should speak modestly and have etiquette, which is a speech expression, and in terms of mentality attributes:

Having right mentality by not being greedy, not focused on thinking about ways to get but thinking about sacrifices and to be generous. To be open-minded and try not to seek to destroy, but settling goodwill, spreading friendship, and aiming for the benefit of one another. To possess a valid opinion by understanding the principle of karma which stands for the consequences of doing good will give good results, and doing bad will give bad results. To know the ordinary truths of the world and life by seeing the causality because humans are the environment of each other, so we should be generous to others and be kind to one another because we are the environment of our fellow human beings. We must build a relationship with the social environment. The coexistence with family, we should all be disciplined in life, not forcing others to do things, be honest, be harmonious, listen to the opinions of others, know their role, and help each other, which can solve problems and eliminate conflicts. Therefore, early childhood children should show love and settle goodwill to their peers in the classroom, which is a desirable mentality expression. The reason for these aspects may be from the majority of Thais who practice Buddhism and religious doctrines, namely morality, ethics, and civility, which Phra Promkhunaporn (P. A. Payutto) (2003) has given meaning in a dictionary, Buddhist Edition of the Code of Dharmadhyaksha, it defined virtue as, "virtue is virtuous, fine, in conducive condition." His Majesty King Bhumibol Adulyadej Maharaj has given four royal decrees of virtue for Thai people during Royal Ceremonies for the Rattanakosin Bicentennial: 1) The first virtue is to maintain truth, sincerity to oneself to behave which is useful and just; 2) The second virtue is to know one's self-will, to train oneself to behave in that goodness; 3) The third virtue is to be patient, tolerant, trying not to transgress in goodness, for whatever reason; 4) The fourth virtue is to know evil, dishonesty and to know how to sacrifice one's minority interests for the benefit of the majority. With these four virtues, if each person seeks to cultivate and nurture it, it will bring the nation happiness, peace, and chances to improve and develop as desired. (Office of the Civil Service Commission, 2000) Therefore, if teachers have organized training activities to nurture learners with desirable attributes, they will continue to grow in quality in the future. In line with Satyadham stated that a teacher is a person who educates and trains his disciples to be knowledgeable persons. Ability and virtue go hand in hand, morality is considered to be of paramount importance to make people good people and valuable to society, so the results of the study of desirable Thai attributes according to Buddhist doctrines cover all three aspects: Being civil in physicality, speech, and mentality, which can lead learners to have moral, ethical and civility according to the attributes of Thai people who are desirable in the future. (Satyadham, 2001)

2. The results of the activities cultivate the morality, ethics, and civility of early childhood children according to the desirable attributes of Thai people from observing the behavior that indicates morality, ethics, and civility of early childhood children according to desirable Thai attributes before and after the activities, as shown in Table 2 - 3.

Table 2 Comparison of behavioral scores on moral, ethical, and civility scores of early childhood children behavior based on desirable Thai attributes, before and after the activities side by side (n=65, k=15).

No.	Moral, ethical and civility of early childhood children according to desirable Thai attributes.	The level of behavior of early childhood.						Average variance	
		Before			After				
		\bar{x}	SD	Interpret the results	\bar{x}	SD	Interpret the results		
1	Physicality	10.04	0.45	very	13.04	0.18	very	3.00	
2	Speech	8.03	0.98	moderate	12.92	0.31	very	4.89	
3	Mentality	9.59	0.12	moderate	13.61	0.58	most	4.02	
	Total	9.22	0.44	moderate	13.19	0.73	most	3.97	

Table 2 The comparison of early childhood children behavioral scores on moral, ethical, and civility scores based on desirable Thai attributes before and after the activities. It was found that after the activity to cultivate morality, ethics, and civility in early childhood children according to desirable Thai attributes, early childhood children had higher behavioral scores based on desirable Thai attributes than before the activity. They can be sorted as follows: Speech, Mentality, and Physicality aspects respectively. It has an average difference score of 4.89, 4.02, and 3.00, respectively.

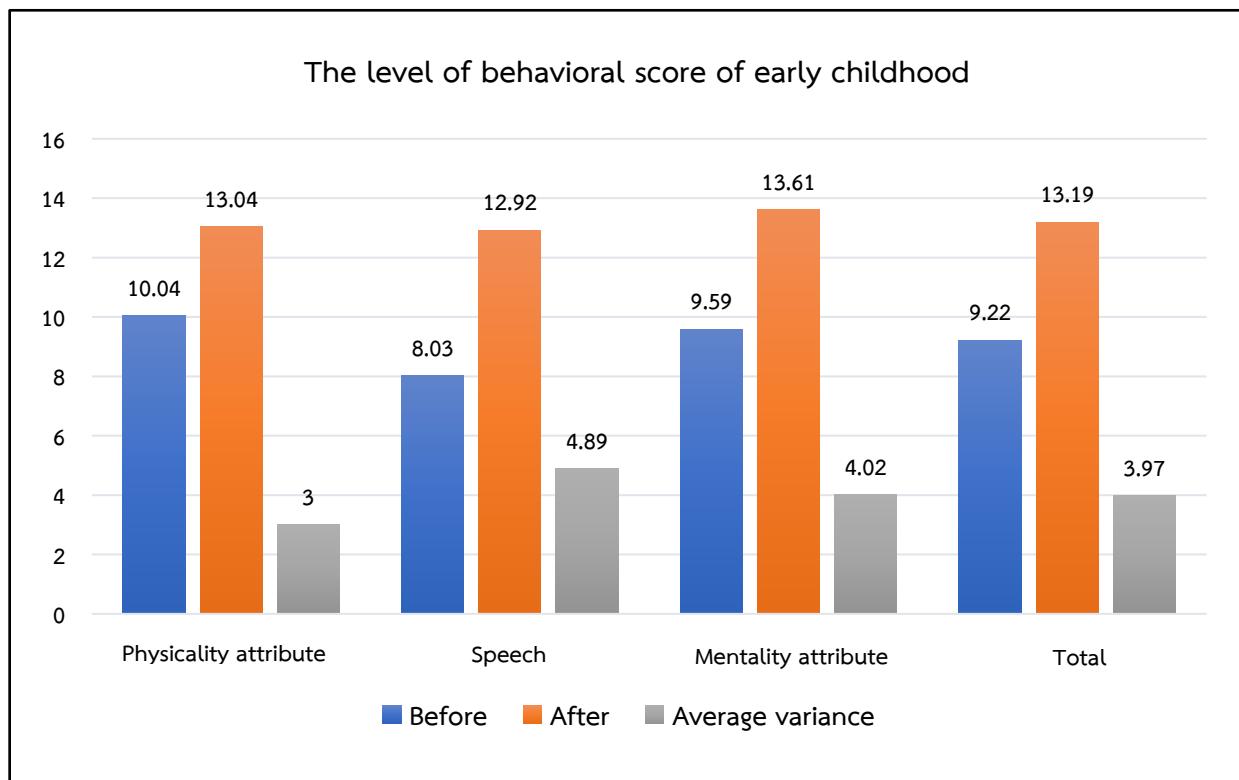


Figure 1 Comparison behavioral scores on moral, ethical, and civility scores of early childhood children based on desirable Thai attributes, before and after the activities side by side.

Table 3 Comparison of behavioral scores on moral, ethical, and civility scores of early childhood children based on desirable Thai attributes, before and after the activities, overall (n=65, k=15).

Moral, ethical and good behavior of early childhood children according to desirable Thai attributes.	Before		After		\bar{D}	$S_{\bar{D}}$	t	P
	\bar{x}	SD	\bar{x}	SD				
	9.22	0.44	13.19	0.73	3.97	1.05	4.53**	.00

** Statistically significant at .01.

Table 3 Comparison of overall behavioral scores on moral, ethical, and civility of early childhood children based on desirable Thai attributes before and after the activity indicates that after organizing activities to cultivate morality, ethics, and civility in early childhood children according to desirable Thai attributes. Early childhood children behave according to desirable Thai attributes higher than before the activities with an average difference of 3.97 points. The activities cultivates the morality, ethics, and civility of early childhood children based on desirable Thai attributes, encourage early childhood children to have higher behavioral scores than before the activities.

The results of the activities for cultivating morality, ethics, and civility in early childhood children according to the desirable attributes of Thai people from observing the morality, ethics, and civility of early childhood children according to desirable Thai attributes before and after the activities, it found that when comparing the behavioral scores on morality, ethics, and civility scores of early childhood children based on desirable Thai attributes before and after the activities. It found that after the activity to cultivate morality, ethics, and civility in early childhood children according to desirable Thai attributes, early childhood children achieve higher behavioral scores based on desirable Thai attributes than before the activity, sortable as follows: Speech, Mentality, and Physicality aspects. It has an average difference score of 4.89, 4.02, and 3.00, respectively. The reason for this may be morality is the conduct of a person who demonstrates the right actions within the framework of morality and ethics is the moral value of a person's conduct and of the rules or principles. Ethics are also rooted in cultures and traditions that have been passed down. Thus, early childhood children are molded to be part of morality, and ethics according to social rules. This passage is in line with Tantipakachiva (2008B), who concluded that morality and ethics are behaviors and feelings in a person's consciousness. It can be taught either directly in the curriculum and indirectly as an extracurricular or as a supplementary course for children to learn from childhood to adulthood. The environment and experience will be an important ethical development aid both in school and outside of school.

It is corresponding with Panthumnawin & Prachon-punjanont (1977) who mentioned morality and ethics of a person that divided into two areas: The doctrinal aspect of ethics and the structural aspects of ethics that consist of: 1) The doctrinal aspect is familiar with ethics of a person, such as knowledge, values, attitudes, and preference about morality, which vary vastly by society, culture, religion, community, and family, and maybe opposing in different societies;

2) The structural aspects of ethics include ethical reasoning based on various principles, people from different religions and cultures may adhere to the same principles, and people of the same culture or those from the same religion may adhere to distinct principles. The reason is adherence depends on an individual's learning abilities, thinking ability, intelligence, and emotional maturity. The factors respectively indicate: 1) Ethical knowledge refers to the knowledge that in a person's society, what kinds of actions are considered good should be done, what kind of evils should be abstained from, and to what extent for the attributes and behaviors to deem appropriate or inappropriate. The amount of ethical knowledge or knowledge of this social value also depends on the age, level of education, and intellectual development of the person, knowledge of most social and religious precepts, children begin to learn from birth, and especially between the ages of 2 and 10, these values can be specially cultivated. Research on ethical knowledge yields detailed results, making it difficult to predict behavior because a person's knowledge is only one of the many causes of their behavior; 2) Ethical attitudes, the feelings of a person on attributes or ethical attitudes can be relevant to their level of preference. Ethical attitudes can be consistent with society's values. The ethical attitudes of a person have a broader meaning than a person's ethical knowledge because that attitude combines knowledge and feelings about the subject. Ethical attitudes have important features that can be used to predict ethical behavior more accurately than using knowledge of a person's social values alone. In addition, a person's ethical attitudes at a certain time can change due to a variety of reasons, such as upbringing or beliefs; 3) Ethical reasoning, a person's reasoning for choosing to act or choosing not to act in a particular behavior. The reasons mentioned here will illustrate the motives behind a person's actions, there may always be similar actions, and individuals with the same actions may have different causes behind their actions and levels of ethics; 4) Ethical behavior, a person exhibiting behaviors that society favors or a person refraining from exhibiting behaviors that violate rules or values in that society. There are many types of ethical behaviors that society approves and supports, such as giving, sacrificing for the common good, and helping those in need. In addition, there is another type of ethical behavior in seductive situations or in conditions that provoke a person to break the rules for certain personal gain. Ethical behavior in provocative situations, such as cheating on things or points, theft, and lying, can be said to be dishonest behaviors in which highly ethical people do not do such things. Therefore, the results of the activities cultivate the morality, ethics, and civility of early childhood children according to desirable Thai attributes indicating that early childhood children have morality, ethics, and civility in accordance with desirable Thai attributes. Later on, the activities achievement was held higher.

Originality and Body of Knowledge

Cultivation of morality, ethics, and civility in early childhood children according to desirable Thai attributes can be cultivated in physicality, speech, and mentality in early childhood children by incorporating religious doctrines into the child's daily life. The teachers created a teaching unit and a plan to cultivate morality, ethics, and civility in early childhood children

according to the Thai attributes to early childhood children in the future. Children with civility have civil physicality, speech, and mentality attributes. Therefore, organizing learning experiences according to the plan with desirable Thai attributes encourages early childhood children to have civil physicality, civil speech, and civil mentality as indicated in Figure 2.

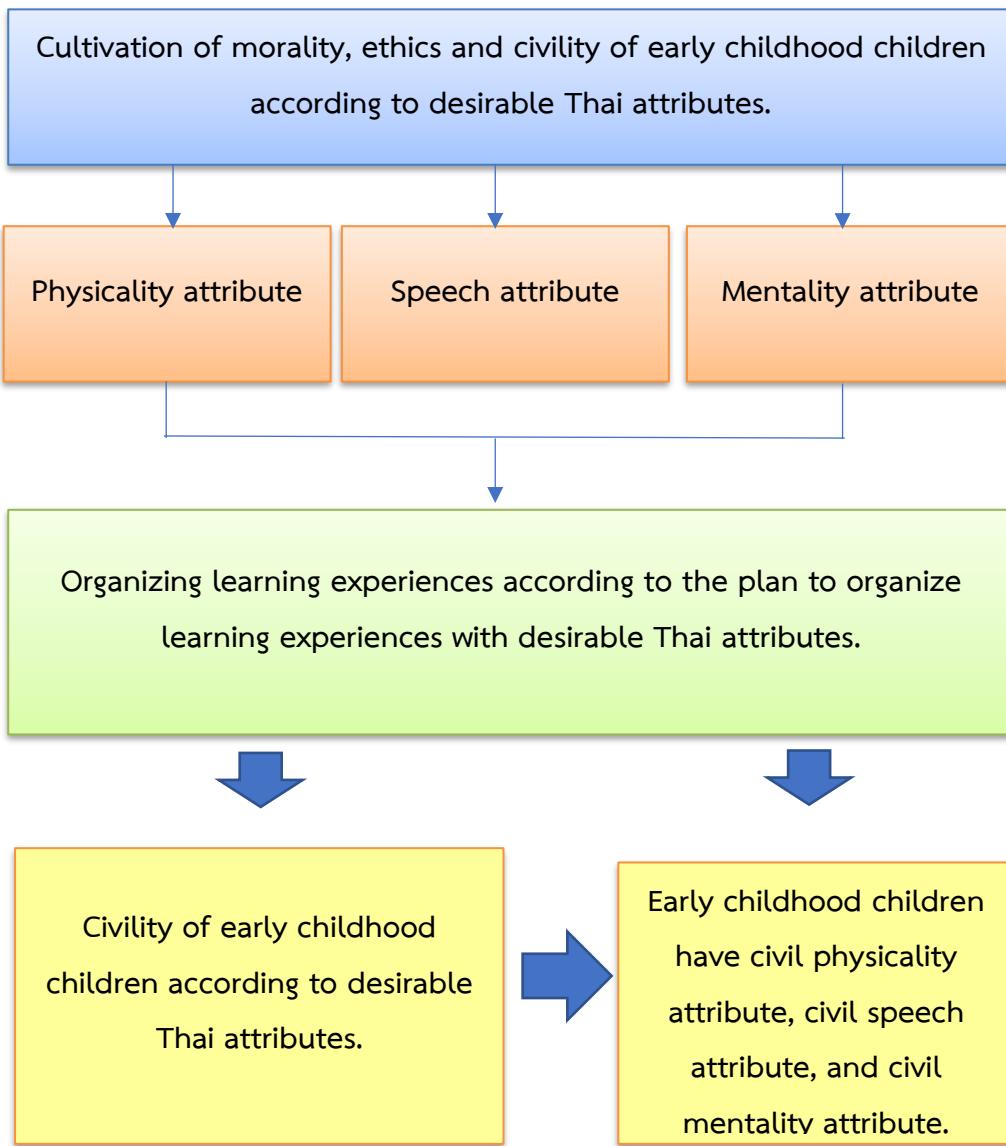


Figure 2 Plan of cultivating morality, ethics and civility of early childhood children according to desirable Thai attributes.

Conclusions and Recommendations

This research concludes that this study is the cultivation of morality, ethics, and civility in early childhood children according to desirable Thai attributes. Buddhist doctrines are used as a framework for organizing activities for early childhood children. After the activity, the results show that organizing activities using teaching units and experience plans that integrate Buddhist teachings resulted in early childhood children having civil physicality, speech, and mentality attributes with an average difference of 3.97 points. Early childhood children speak modestly with

manner, which is a speech expression, and early childhood children express love and goodwill towards their peers in the classroom, which is a mentality expression, etc. Recommendations: 1) There should be more studies on the cultivation of morality, ethics, and civility according to desirable Thai attributes at higher education levels, such as primary and secondary education; 2) There are other desirable attributes of Thai people that should be cultivated, such as discipline, financial management, and gratitude, etc.

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