

Kalyanamitta of Social Study Teachers: in Subject of Buddhism at Schools of Muang District, Nakhon Pathom Province*

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Abstract

The objectives of this mixed-method research on the *Kalyānamitta* of the Social Study Teachers: in Subject of Buddhism at schools of Muang District, Nakhon Pathom Province were to investigate the *Kalyānamitta* principle in Buddhism, to investigate the *Kalyānamitta* of the Social Study Teachers and to investigate the *Kalyānamitta* of the Social Study Teachers in the Muang District Schools: Nakhon Pathom Province. The mixed-method research through the qualitative approach has applied in-depth interview conducted with key informants for its data collection whereas the quantitative approach applied survey and questionnaire conducted with 302 samples to collect data.

The results revealed that: 1) To conclude the interview contents in the *Kalyānamitta* (qualities of a good friend) of the Social Study teachers in the Muang District Schools: Nakhon Pathom Province, there was a problem of distraction which was required for the physical and mental promptness. Sometimes, there should be training on the *Kalyānamitta* for teachers to efficiently apply it with the learners. In addition, the *Kalyānamitta* was applicable to solve the problems of the instructional process and to also enhance the learning development within itself. 2) The level of the *Kalyānamitta*-dhamma (qualities of a good friend) of the Social Study teachers in the Muang district schools by overview was high ($\bar{X} = 4.51$, S.D. = 0.565). Mirroring by item and all were at high level. The highest level was the *Bhāvanīyo* or cultured knowledge ($\bar{X} = 4.55$, S.D. = 0.609). This was followed by the *Vattā ca* or the attentiveness ($\bar{X} = 4.55$, S.D. = 0.561). The lowest level was the *Garū* or the venerable person ($\bar{X} = 4.47$, S.D. 0.641). 3) The student respondents with genders, class year and school affiliations had different opinion upon the *Kalyānamitta* (qualities of a good friend) of the Social Study teachers in the Muang District Schools: Nakhon Pathom Province by statistical significance. 4) Most problem and barrier were, instructions sometimes hindered the periods of teaching followed by the teaching timetable arrangement or overloaded with contents, which met with inadequate time for teaching preparation. The least problem and barrier were some teachers were sometimes preoccupied on missions and disabled to 100% teaching. Students therefore had to review lessons by themselves.

Keywords: the *Kalyānamitta*-dhamma; the Buddhism Subject teachers; Buddhism in Schools

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Introduction

Schools are the institutions playing the key roles in promoting ethics and teachers are the indispensable personnel in the schools who disseminate academic knowledge, training and promoting ethics for students. To be able to promote ethics for students, the teachers themselves must first be the ethical persons. Had they been the role models with virtuously ethical, students would virtuously imitate them from their walking the talk. Nakhon Pathom province engulfs 7 districts, 106 subdistricts and 930 villages with their own ways of life, identity, diverse cultures, local needs and their local people. During 2007-2010, there were 50 primary schools and 16 Buddhism Training Centers in Muang Nakhon Pathom district compared to 3,635 centers nationwide. Under the 8th Plan of National Economics and Social Development, there was reengineering on direction and paradigm in the plan – people-centeredness in its social development due to people arbitrated the success of social development and in all other developments. To develop people potentials demands development from conception till life. Therefore, the nursery schooling becomes the foundation of the very schooling in higher levels. It is witnessed and unanimously agreed that problems among the Thai youth are the absence on the sustainable cultivation of morals and ethics. Meaning, there is cultivation but temporal and impermanent consequences whereas the Thai societies demands the pictures of the Thai youth training to become the graduates with quality, physically and mentally perfect, wise, knowledgeable with virtues, ethical and cultural ways of life and happily co-existing with others. Such problems are apprehensively vicious and growing. Reflecting their roots, it comes to the conclusion that there is the absence of thinking integration and the collaboration of the familial institution, the educational institutions and the involved organizations to bring to inefficient socialization, not covering all the dimensions of the problem and the development dimensions. It associates with the current Thai situations which are subject to crises, the moral crises and the personal code of conduct where they lead to the disconformity of people in the country. There is the absence of ideology, nationalism and common consciousness among people. In developing students, it cannot alone be run in parts or in fractions but holistic while understanding the nature and the student development. The process of student development thus requires generating opportunities for the youth on self-development, developing others and developing societies at large in order to emerge the cultivation of morality and ethics for them.

To develop students to acquire knowledge and ethics begins at their early ages, prioritizes appropriate environments, warm families, and schools closely fostering them through cultivating their world literacy, good values of the Thai cultures, promoting the roles of the monks to participate in schooling. Schools and families have to intimately collaborate while supporting to attend dhamma practices, the peace of the mind coupled with educational reform acceleration. All types and approaches of learning process would persuade their mind to keep distance from allurements, avoidance of pornographic media, and the underage sexual preoccupation, dangers and toxins of the addictive substances. They need development by their nature of their ages and by their mental readiness through studying the Buddhist doctrines which enable them to implement them in their daily life without contradicting their natures. By reflections, it is found that in future education is the key in developing a nation. Had any countries organized good educational system, they would progress in various areas. Their knowledge would be disseminated in working out their duties with self-responsibility. This will directly and further affect the nation as in a royal speech of His Majesty, “.....Education is the key factor in creating and developing the individual knowledge, thoughts, conduct and morality. Any societies, and nations holistically and appropriately provide good education for the youth in every areas; they will accommodate quality citizens and enable to sustain the national security while further progressively developing.....”

In addition, Ministry of Education holds its direct duties to organize education and to persevere in develop education quantitatively and qualitatively as the major mechanism in human development or developing the national citizens with full potentials of each individual. The educational system must follow the National Education Act BE 2542 (1999) enacting three (3) types of educational organization, i.e. formal education, non-formal education and informal education. Its arrangement has to comply with developing the Thais to become the humans who are the physically and mentally perfect, wise, knowledgeable with virtues, ethical and cultural ways of life and happily co-existing with others. Opportunities should be offered for social to participate in its organization, content development and learning process with consistency in order to develop students and the youth to acquire knowledge and ethics since their early ages. It needs to prioritize to build appropriate environments appropriate, warm families and schools closely fostering them through cultivating their world literacy, good values of the Thai cultures, promoting the roles of the monks to participate in schooling. Schools and families have to intimately collaborate while supporting to attend dhamma practices, the peace of the mind coupled with educational reform acceleration. All types and approaches of learning process would persuade their mind to keep distance from allurements, avoidance of pornographic media, and the underage sexual preoccupation, dangers and toxins of the addictive substances. They need development by their nature of their ages and by their mental readiness through studying the Buddhist doctrines which enable them to implement them in their daily life without contradicting their natures. In addition, the main principle of the *Kalyāṇamitta* is not meant the same age friends or classmates, playmates and colleagues only but also much broader meaning. Therefore, the *Kalyāṇamitta* is not just referred to the common meaning but it is referred to individuals who are well equipped with the qualifications of teaching, advising, verifying, persuading, guiding and being the role model for others to walk in the ways of righteous training. For example, they are the Lord Buddha, the arhant disciples, fathers and mothers, teachers, lecturers and the sage who can teach and advise in the consultation even they are younger.

Being a master student and a monk with the knowledge of Buddhist doctrines, the researcher is interested in applying the *Kalyāṇamitta* principle for development and to conduct a research in order to implement it in training learners and to enhance the teaching methods of applying it with effectiveness and efficiency appropriate to the age range of learners. It will be adopted for teaching, advising, verifying, and persuading others to walk in the righteous way while developing education in both quantity and quality to become the critical mechanism in implementing the *Kalyāṇamitta* principle with teachers for their further self-development and their instructional mechanism.

Research Objectives

1. To investigate the *Kalyāṇamitta* principle in Buddhism.
2. To investigate the *Kalyāṇamitta* of the social study teachers teaching Buddhism, in Muang District: Nakhon Pathom Province.
3. To investigate problems and recommendations about the *Kalyāṇamitta* of the social study teachers teaching Buddhism, in Muang District: Nakhon Pathom Province.

Research Methodology

The study on the *Kalyānamitta* of the Social Study Teachers: in Subject of Buddhism at schools of Muang District, Nakhon Pathom Province is a mixed-method research between the qualitative research applying n-depth research interview conducted with key informants for its data collection whereas, the quantitative research has applied a survey approach using questionnaire for its data collection.

Qualitative Research

The researcher has conducted in-deep interviews with key respondents through (1) the data collected from the interview have been decoded and recorded in statements. (2) The statements have been categorized and refined by issues related to the research objectives. (3) The content analysis technique containing contexts have been for the content analysis. And 4) data were synthesized by the research objectives and further presentation.

Quantitative Research

The 1,229 **population** were from five (5) municipality primary schools with the levels of K. 4-6.

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The 302 samples were from the **Yamane-based sampling** with confidence level at 0.05 under the following methods

The Descriptive Statistics was used for explaining the common attributes of the sample and describing the “*Kalyānamitta* of the Social Study Teachers: in Subject of Buddhism in the five municipality schools of Muang District, Nakhon Pathom Province”. The statistical applications were frequency, percentage, mean, and standard deviation.

The Inferential Statistics was used in testing the hypotheses in order to compare the “*Kalyānamitta* of the Social Study Teachers: in Subject of Buddhism in the five municipality schools of Muang District, Nakhon Pathom Province” distributed by personal data. The statistical applications were t-test, F-test, One Way ANOVA applied with the independent variables with more than three sample groups. Upon difference had been found they would be conducted by paired test with Least Significant Difference (LSD).

The analysis conducted with the open-ended questions was through content analysis technique comprising contexts and presented in the descriptive writing with tables through distributing the frequencies of the key respondents.

The Data Analysis Results

The interview data revealed that the “*Kalyānamitta* of the Social Study Teachers: in Subject of Buddhism in the five municipality schools of Muang District, Nakhon Pathom Province” met with distraction which was a part requiring physical and the mental readiness. Sometimes, the “*Kalyānamitta*” required training for teachers so that they could efficiently implement with students. In addition, it was applicable in solving problems or the instructional process and to support the learning development as variable too.

The data from questionnaire disclosed that student respondents with sex, class level, and the affiliated supervision commented on the “*Kalyānamitta* of the Social Study Teachers: in

Subject of Buddhism in the five municipality schools of Muang District, Nakhon Pathom Province” had statistical significance difference.

The open-ended questions displayed that most critical problem and barrier was time was sometimes the barrier in the teaching responded 48 samples or 15.8%. The most recommendation was teaching should emphasized understanding rather than memorizing, which was among the 44 samples or 14.5%.

Discussions

From the opinions of the respondents about the “*Kalyānamitta* of the Social Study Teachers: in Subject of Buddhism in the five municipality schools of Muang District, Nakhon Pathom Province” in each area; they could be discussed as below.

The analysis displayed that the level of the “*Kalyānamitta* of the Social Study Teachers in Buddhist subject in the schools by overview was at high level ($\bar{X} = 4.51$, S.D.= 0.564). By each area, they were at high levels. The highest level was the adorable (Bhāvanīyo) knowledge ($\bar{X} = 4.55$, S.D. = 0.609) followed by attentiveness (Vattā) ($\bar{X} = 4.55$, S.D. = 0.561). The lowest level was the *Garu* or the venerable person ($\bar{X} = 4.47$, S.D. 0.641). Their discussions were detailed as follows:

1) The attentiveness (Vattā) ($\bar{X} = 4.55$, S.D. = 0.561) of the *Kalyānamitta* of the Social Study Teachers in Buddhist subject was at high level. However, by each item, all were at high level but the highest one was the *Garu* or the venerable person ($\bar{X} = 4.74$, S.D. 0.473). This was corresponded with the studies of His Venerable Phra Sarit Natissaro (Trairat) entitled “Organization of Teaching the Buddhist Subject in the Dow Kha Nong Secondary School, Thonburi District: Bangkok”. His Venerable found that by overview, all areas were at high level but by each item, it was found that the highest one was the knowledge measurement and evaluation followed by the learning process, and the instructional media. The lowest level was the learning activities. As of the problems and barriers, the learners less learned because the teachers imposed unlikely systematic teaching whereas the process of learning was with the absence of motivation. With regards to the instructional media, they were unlikely utilized while the learning activities, supporting the student learning were at low level because learning was mostly arranged in the classrooms. With regards to the learning measurement with evaluation, and the measurement with the evaluation process, they were partially emphasized only while the examination contents were too difficult.

2) The *Garu* or the venerable person ($\bar{X} = 4.47$, S.D. 0.641) of the *Kalyānamitta* of the Social Study Teachers in Buddhist subject was at high level. Examining each item, all were at high level. The highest one was the teachers were diligent, patient and respectful ($\bar{X} = 4.54$, S.D. = 0.898). It was corresponded with the studies of His Venerable Phramaha Rassami Chutiko (Duongdai) entitled, “A Comparative Study on Friendship between the Theravada Philosophy and the Aristotelian Philosophy.” His Venerable found that the friendship in the Buddhist philosophy, amicability, and mutual mindful friendship might or might not co-exist in happiness and in misery. There were thus two types, i.e. true friend and fake friend. The *Kalyānamitta* was the true friend and it was meaningful in the dhamma principle with the goodness an individual expressed at the presence of other people. On the other hand, the friendship under the Aristotelian perspective, it was a virtue necessary for human beings to lead their lives or the road of justice to build societies with peace. There were three types, which were friendships for

utility, friendships for pleasure, and friendships for good. Both Buddhist and Aristotelian philosophies could be emerged all the time regardless between the father, the mother and the children, between the teachers and the students, between the youth and the aged, between the boss and the employees, between friends and friends, between the rulers and the ruled, and between the monks and the laities even though it was sometimes the friendships for utility, the friendship for pleasure and the fake friendship. However, it could be developed into the true friend or friendship to finally reach goodness. It needed just each party understood the generosity, duty and the virtues of humanity all together.

3) The adorable (*Bhāvanīyo*) knowledge ($\bar{X} = 4.55$, S.D. = 0.609) of the *Kalyāṇamitta* of the Social Study Teachers in Buddhist subject was at high level. Examining by each item, all were at high level. The highest one was the teachers with well-rounded academic and general knowledge ($\bar{X} = 4.56$, S.D. = 0.6015). It was corresponded with the studies of His Venerable Phrakhu Samuha Boonlert Chayavangso (Chaiwong) entitled, "The State of Organizing Learning Activities of the Monks in Teaching Morals in Schools under the Supervision of Chiangmai Education Zone 1." His Venerable found that the state of organizing learning activities of the monks in teaching morals in schools was at middle level with its mean of 3.07. The media and the innovation technology by overview were at middle level with their mean of 2.89. With the activities to enhance the curriculum by overview, they were at the middle level with their means of 3.18. Finally, with authentic measurement and evaluation by overview, they were at the middle level with their means of 3.22, respectively.

4) The *Vattā* or knowing how to speak ($\bar{X} = 4.52$, S.D. = 0.514) of the *Kalyāṇ amitta* of the Social Study Teachers in Buddhist subject was at high level. Examining by item, all were at high level. The highest one was the teachers could speak for utility and creativity so that their students could adopt for application ($\bar{X} = 4.59$, S.D. 0.578). It was corresponded with the studies of His Venerable Phra Thawee Kalyanadhammo (Lekbandit) entitled, "The Analysis of the *Kalyāṇ amitta* principle for Leading Life Found in the Buddhist Scriptures." His Venerable found that individuals expressing with good body, speech and mind vested by honesty, mercy, kindness and conduct beneficial to both oneself and social. Those who achieved their affairs existed in the *brahmacharya* (The Study of Buddhist Metaphysics) under the dhamma cannon and enabled to implement in developing their individual lives. For example, there was confidence in goodness, achievement, free from worldly allurements but vested with mercy and kindness. In addition, it could be used in their families such as organizing to sustain the family relationship according to the six (6) directions and so on. The roles of those with *Kalyāṇa-dhamma* in Buddhism were found that they had the roles of disseminating the Buddha-dhamma, maintaining Buddhism, solving and preventing dangers emerged in Buddhism.

5) The *Vacanakkhamo* or patient listening ($\bar{X} = 4.48$, S.D. 0.583) of the *Kalyāṇamitta* of the Social Study Teachers in Buddhist subject was at high level. Examining by item, all were at high level. The highest one was the teachers were able to listen and counsel ($\bar{X} = 4.53$, S.D. = 0.655). It was corresponded with the studies of His Venerable Janti Jittasangvaro (Kon) entitled, "The Roles of the Monks Teaching Buddhist Subject in Developing Morals and Ethics in the Secondary Education Levels in Muang Nakhon Pathom District: Nakhon Pathom Province." His Venerable found that the comparative results of opinions among students towards the roles of the monks teaching Buddhist subject in developing morals and ethics in the secondary education levels distributed by the personal status by over view and it was found that students with different sex, age, educational levels and learning achievement had no different opinions with regard to the roles of the monks teaching Buddhist subject in developing morals and ethics in the secondary education levels. The hypothesis was rejected. The students with different schools

had different opinions towards the roles of the monks teaching Buddhist subject in developing morals and ethics in the secondary education levels by statistical significance at 0.05 levels. The hypothesis was thus accepted.

6) The *Gambhīraṇa katha tattā* or the ability of explanation ($\bar{X} = 4.52$, S.D. 0.736) of the *Kalyāṇamitta* of the Social Study Teachers in Buddhist subject was at high level. Examining by item, all were at high level. The highest one was the teachers could simplified difficulties ($\bar{X} = 4.52$, S.D. = 0.861). It was corresponded to the studies of His Venerable Phra Jaju Yanvichayo (Raksapa) entitled, “An Analysis of Being the *Kalyāṇamitta* of Phra Saīputta Thera.” His Venerable found that the *Kalyāṇamitta* concept and principle persuaded and drew latency in the individual to point out the advantage and disadvantage, to show the righteous track, to leverage the thought and understanding life for higher level, what should be and to develop and promote for better. The *Kalyāṇamitta* was not only having goodwill, being generous for oneself and other utility but also including every environments to facilitate learning, developing and leveraging righteous thoughts and understanding. The characteristics of the *Kalyāṇamitta* could be examined from advices and instructions whether they facilitated oneself and other benefits. It had to be consistent and walking the talk.

7) The *No caḥāne inyojaye* or never persuade to deterioration ($\bar{X} = 4.47$, S.D. = 0.779) of the *Kalyāṇamitta* of the Social Study Teachers in Buddhist subject was at high level. Examining by item, all were at high level. The highest one was the teachers were moral ($\bar{X} = 4.49$, S.D. = 0.718). It was corresponded with the studies of His Venerable Phramaha Thongpool Satisampanno (Sueakhiew) entitled “Associating Friends in Buddhism.” His Venerable found that associates without the apartheid of nationality, religion, sex and classes and so on. Three meanings were extended into irrelevancy with individuals but broadened to communicating information, environments and various knowledge and so on when people had to involve and to learn about their daily lives. Had good thing been selected, it could lead to life development. Therefore, anyone wishing to progress was required to know the principle and the method of associating good friends who could advise to liberate from the deterioration but advise good and righteous ways.

Recommendations for Policy

- 1) There should be public relations about the contents of developing morality and ethics with the teachers.
- 2) There should be teacher training to be as the guideline for those teaching the Buddhist subject for developing students.
- 3) There should be leveraging the level of instruction through organizing activities for students with regards to learning model and learning appraisals.
- 4) There should be guidance for teachers on child psychology so that they would be conscious, and acquire knowledge and understanding in solving the problems of students.
- 5) The teachers should play the roles of participating with students in the Buddhist activities to ease creating their trust and intimacy.

Recommendations for Practices

- 1) There should be learning organization through emphasizing the Dhamma intervention activities and contributing tip of thought from students.

2) There should be spiritual leverage and solving the problems of students upon issues arisen through the intervention of the *Kalyānamitta*.

3) Instructions should be furnished with excursion. They could be temple visits or meditation practices to pacify the mind of the students.

4) Instruction regardless the Buddhist subjects or other subjects, Dhamma principle be intervened and adding tips of thoughts for students.

5) The teachers should understand students upon problems arisen. Moodiness should not be imposed for judging them.

Recommendation for Further Researches

1) The dependent variables of the same group should be studied through broadening hemisphere of the research in many provinces in order to acquire various perspective in the *Kalyānamitta*. Of the teachers teaching the Buddhist subjects in each school.

2) In-depth interviews should be conducted with various parties of key informants in order to acquire deep information and diverse perspectives.

3) The variable groups should be expanded on their scopes through adding related factors or factors affecting achievement on track of this investigation and developing the *Kalyānamitta* learning of the teachers teaching the Buddhist subject.

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