

**MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF  
STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE  
OF THAILAND**

**RATANA LOCH**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF MASTER OF  
EDUCATION (EDUCATIONAL MANAGEMENT)  
FACULTY OF GRADUATE STUDIES  
MAHIDOL UNIVERSITY  
2015**

**COPYRIGHT OF MAHIDOL UNIVERSITY**

Thesis  
entitled  
**MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF  
STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE  
OF THAILAND**

.....  
Ven. Ratana Loch  
Candidate

.....  
Assoc. Prof. Naranan Suriyamanee,  
Ed. D. (Educational Administration)  
Major advisor

.....  
Asst. Prof. Arisara Leksansern,  
Ed.D. (Educational Administration)  
Co-advisor

.....  
Lect. Patreeya Kitcharoen,  
Ph.D. (Health and Social Studies)  
Co-advisor

.....  
Prof. Patcharee Lertrit,  
M.D., Ph.D. (Biochemistry)  
Dean  
Faculty of Graduate Studies  
Mahidol University

.....  
Asst. Prof. Arisara Leksansern,  
Ed.D. (Educational Administration)  
Program Director  
Master of Education Program in  
Educational Management  
Faculty of Social Sciences and Humanities  
Mahidol University

Thesis  
entitled  
**MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF  
STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE  
OF THAILAND**

was submitted to the faculty of Graduate Studies, Mahidol University for the degree of  
Master of Education (Educational Management)

on  
April 7, 2015

.....  
Ven. Ratana Loch  
Candidate

.....  
Assoc. Prof. Naranan Suriyamanee,  
Ed. D. (Educational Administration)  
Chair

.....  
Asst. Prof. Arisara Leksansern,  
Ed.D. (Educational Administration)  
Member

.....  
Lect. Patreeya Kitcharoen,  
Ph.D. (Health and Social Studies)  
Member

.....  
Asst. Prof. Nattarat Tanathitikorn  
Ed.D. (Educational Administration)  
Member

.....  
Prof. Patcharee Lertrit,  
M.D., Ph.D. (Biochemistry)  
Dean  
Faculty of Graduate Studies  
Mahidol University

.....  
Assoc. Prof. Wariya Chinwanno,  
Ph.D. (American Studies)  
Dean  
Faculty of Social Sciences and Humanities  
Mahidol University

## ACKNOWLEDGEMENTS

This research was accomplished successfully under the guidance and encouragement of many persons that have to be mentioned and received appreciation from the researcher.

I would like to express my sincere and deep appreciation to my major advisor, Assoc. Prof. Dr. Naranan Suriyamanee for her support, valuable guidance and encouragement with great warm help throughout the research process.

It's my special thanks to my co-advisors, Asst. Prof. Dr. Arisara Leksansern and Dr. Patreeya Kitcharoen for their enthusiastic support, suggestion and encouragement from the beginning till the completion of my research and I would also like to extend my special thanks to my thesis defense committee, Asst. Prof. Dr. Nattarat Tanathitikorn for his invaluable comments and generous support given to me during the defense exam.

I would like to express my special thanks to all my teachers and all of the staffs including all of the friends in Faculty of Social Science and Humanities, Mahidol University for their guidance and help during my study.

I am greatly indebted to the teachers from Princess Siridhorn's College and Mahamakut Buddhist Demonstration School for their assistance and facilitation during data collection.

Finally, I would like to express special thanks to Most Venerable Phra Brahmavethee, an abbot of Wat Phrapathom Chedi and Dr. Sukanya Trisuwat for her monetary support for the whole academic year, without this support, my study would not have accomplished.

Ratana Loch

# MORALITY, ETHICS AND DISCIPLINE BEHAVIOR OF STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE OF THAILAND

RATANA LOCH 5537752 SHEM/M

M.Ed (EDUCATIONAL MANAGEMENT)

THESIS ADVISORY COMMITTEE: NARANAN SURIYAMANEE, Ed.D.,  
ARISARA LEKSANSERN, Ed.D., PATREEYA KITCHAROEN, Ph.D.

## ABSTRACT

The purposes of this study were to examine the level of morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province, Thailand and compare the differences on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand based on students' personal factors (gender, years of experience in Dhamma studies, frequency of attending Buddhism ceremonies), and family factors (income and educational level).

Both quantitative and qualitative research methods were applied. The data for this study were collected from 311 high school students using questionnaires, and 9 students participated in the focus group discussion. Descriptive statistics (frequency, percentage, mean, and standard deviation), and inferential statistics (t-test and one-way ANOVA) were used to analyze the quantitative data, while the content analysis was used to analyze qualitative data.

The findings of this research showed that:

1. The level of morality ethics and discipline behavior of students were overall at the high levels while each dimension was individually analyzed; morality ethics and discipline behavior of students were also at the high levels.
2. Comparison of morality ethics and discipline behavior of students based on their personal factors; gender, years of experience in Dhamma studies and frequency of attending Buddhism ceremonies, and their family factors; income and educational level showed no statistically significant differences. Only the frequency of attending Buddhism ceremonies in the dimension of ethics and the years of experience in Dhamma studies in the dimension of discipline were statistically significant differences at 0.05 level.

It is recommended that concerned authorities like the Ministry of Education, the Department of Basic Education, and the Office of Regional Education employing the practical strategies for teaching and learning that are necessary for acquiring the basic standards of morality, ethics, and discipline, and implementing them into the basic educational system in order to encourage students to practice morality, ethics, and discipline in a practical and relatable situation of daily life.

**KEY WORDS:** MORALITY / ETHICS / DISCIPLINE / BEHAVIOR OF STUDENTS

113 pages

## CONTENTS

	<b>Page</b>
<b>ACKNOWLEDGEMENTS</b>	iii
<b>ABSTRACT</b>	iv
<b>LIST OF TABLES</b>	ix
<b>LIST OF FIGURES</b>	xi
<b>LIST OF ABBREVIATION</b>	xii
<b>CHAPTER I INTRODUCTION</b>	<b>1</b>
1.1 Background and Rationale of the Study	1
1.2 Research Questions	6
1.3 Research Objectives	6
1.4 Research hypotheses	7
1.5 Scope of the study	8
1.6 Definition of terms	8
1.7 Research contribution	10
1.8 Conceptual Framework	10
<b>CHAPTER II LITERATURE REVIEWS</b>	<b>12</b>
2.1 Background of study	12
2.1.1 Brief background of at a school	12
2.1.2 Activities of morality, ethics, and discipline	14
2.2 Concepts and theories of morality, ethics, and discipline behavior of students	14
2.2.1 Definition of morality, ethics, and discipline	14
2.2.2 Significance of morality, ethics, and discipline	20
2.2.3 Theories relating to morality, ethics, and discipline	22
2.2.4 Morality ethics and discipline behavior of students	33

## **CONTENTS (cont.)**

	<b>Page</b>
2.3 Related researches	39
2.3.1 Related researches on personal factors	39
2.3.2 Related researches on family factors	41
2.3.3 Other rerated researches	41
<b>CHAPTER III METHODOLOGY</b>	<b>44</b>
3.1 Research Design	44
3.2 Population and sample	44
3.2.1 Population	44
3.2.2 Sample	45
3.2.3 Sampling Procedure	45
3.3 Research Instruments	46
3.3.1 Quantitative method	46
3.3.2 Qualitative method	47
3.3.3 Validity and reliability of the questionnaire	47
3.4 Data collection	48
3.4.1 Quantitative data collection	48
3.4.2 Qualitative data collection	48
3.5 Data analysis	49
3.5.1 Quantitative data analysis	49
3.5.2 Qualitative data analysis	49
<b>CHAPTER IV RESULTS</b>	<b>50</b>
4.1 Personal factors and family factors of the respondents	50
4.1.1 Personal factors	50
4.1.2 Family factors	51
4.2 Morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand	52
4.2.1 Morality	53

## **CONTENTS (cont.)**

	<b>Page</b>
4.2.2 Ethics	55
4.2.3 Discipline	56
4.3 Analysis of the differences in personal factors on morality, ethics, and discipline behavior of students	57
4.3.1 Personal factors	58
4.3.2 Family factors	62
4.4 Summary of hypotheses	64
4.5 Opinions and other suggestions	65
4.5.1 Morality	66
4.5.2 Ethics	66
4.5.3 Discipline	66
4.6 Content analysis from the focus group discussion	67
<b>CHAPTER V    DISCUSSION</b>	<b>74</b>
5.1 Morality, ethics, and discipline behavior of students at at a school in Nakhon Pathom province of Thailand	74
5.1.1 Morality	77
5.1.2 Ethics	78
5.1.3 Discipline	79
5.2 Comparisons of morality, ethics, and discipline behavior of students based on personal factors	80
5.3 Comparisons of morality, ethics, and discipline behavior of students based on family factors	82
<b>CHAPTER VI    CONCLUSION AND RECOMMENDATIONS</b>	<b>84</b>
6.1 Conclusion	84
6.2 Recommendations	85
6.2.1 Recommendation from the findings	85
6.2.2 Recommendations for Further studies	87



**CONTENTS (cont.)**

	<b>Page</b>
<b>BIBLIOGRAPHY</b>	<b>88</b>
<b>APPENDICES</b>	<b>94</b>
Appendix A Research Questionnaire	95
Appendix B Focus Group Discussion Outline	100
Appendix C Morality Ethics and Discipline Behavior of Students at a School in Nakhon Pathom Province of Thailand	101
<b>BIOGRAPHY</b>	<b>113</b>

## LIST OF TABLES

<b>Table</b>	<b>Page</b>
2.1 Levels and stages of Kohlberg's moral development theory	26
3.1 Population and sample of students at a school	45
3.2 Guidelines for understanding the means of morality ethics and discipline behavior of students level	47
4.1 Frequency and percentage of the respondents' personal factors	51
4.2 Frequency and percentage of the respondents' family factors	52
4.3 The overall morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand	53
4.4 The level of morality behavior of students at a school in Nakhon Pathom province of Thailand	53
4.5 The level of ethics behavior of students at a school in Nakhon Pathom province of Thailand	55
4.6 The level of discipline behavior of students at a school in Nakhon Pathom province of Thailand	56
4.7 Morality, ethics and discipline behavior of students at a school based on their gender	58
4.8 Morality, ethics and discipline behavior of students at a school based on their year of experience in Dhamma studies	59
4.9 Comparison test showing the difference among discipline behavior of students	60
4.10 Morality, ethics and discipline behavior of students based on their frequency of attending Buddhism ceremonies	60
4.11 Comparison test showing the difference among ethics behavior of students	61
4.12 Morality, ethics and discipline behavior of students based on their parents/guardians' income	62

**LIST OF TABLES (cont.)**

<b>Table</b>	<b>Page</b>
4.13    Morality, ethics and discipline behavior of students based on educational level of their parents/guardians	63
4.14    Summary of hypotheses	64

## LIST OF FIGURE

<b>Figure</b>		<b>Page</b>
1.1	Conceptual framework	11

## **LIST OF ABBREVIATIONS**

ANOVA	Analysis of variance
P.A.	Payutto Arayankul
SPSS	Statistical Package for Social Science

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background and Rationale of the study**

Over the past years, Thailand has faced a big change of many areas such as society, economy, politics, culture, environment, and technology. These changes have widely affected the way of living in Thai society. With the concept of development in the form of capitalism that focuses on economic development by using the existing resources usefully and effectively in order to make Thai economy grow rapidly, and becomes a modern country that bring a huge foreign investment into the country. As a result, agricultural society has gradually become the industrial society, but it does not mean the living of Thai people become much better. In contrast, the lifestyles of Thai people who are good and simple have changed because of unbalanced development between economy and society. The following problems, at the present time are: the destruction of natural resources, the pollution of industrial factories, natural disaster, social problems and so on (Tantiruchanawong and colleague, 2008).

Due to those changes, the country is developing its people by providing education without thinking of mental development; it fails to reach the real goal of education, because education alone cannot create social happiness. Morality can help the society build up lifelong social happiness. The national education policy aims at building up every individual to be human who is complete in all aspects; physical, psychological, social, moral, ethical, well-equipped with critical thinking capability and able to live happily in the society (National Education Act, 1999).

From the above unbalanced development, many problems happened from the surrounding factors and environment to students and youths such as quarrelling and drug abuse in schools, improper behavior in classroom, having sexual intercourse at the young age, criminal conducts and etc. In addition to that, 8<sup>th</sup> National drugs conference on 18-20 July 2007, Thai government had many strategies to fight with the drug problems by controlling, suppressing, and curing. It results tangibly and

pleasantly, but these strategies emphasized on measures to be done by number of officers and a huge amount of budgets.

According to annual report in July 2007, it showed the figure of drug addicted person and curing patient divided into three types; 1) voluntary group had 254,832 persons, 2) forced-to-cure group had 16,693 persons and 3) the group in guilty period had 42,849 persons. These figures were accumulated on February 1, 2003 to September 2003. All types were cured by using the annual budget in 2004 totaling 41,881 Baht, the annual budget in 2005 totaling 53,862 Baht and the annual budget in 2006 totaling 63,626 Baht (8<sup>th</sup> National drugs conference on 18 – 20 July 2007). When compared with the unit cost per drug-addicted person in 2006, the external patient cost 2,500 Baht, while appropriate unit cost by Thanyarak Institute was 3,658 Baht and by M.D. Chulalongkon University was 8,199 Bath. The internal patient cost 5,500 Baht, while the appropriate unit cost by Thanyarak Institute was 13,857 Baht and by M.D. Chulalongkon University was 41,419 Bath. The hardcore patient cost 16,500 Baht, while the appropriate unit cost by Thanyarak Institute was 40,406 Baht and by M.D. Chulalongkon University was 124,257 Bath. The catch up-to-care patient cost 480 Baht, while the appropriate unit cost by Thanyarak Institute was 842 Baht and by M.D. Chulalongkon University was 1,234 Bath (8<sup>th</sup> National drugs conference on 18 – 20 July 2007).

The above annual report also showed the figures of drug-addicted person and healing patient and unit cost per drug-addicted person reflected the high unit cost of healing each drug-addicted person with the inadequate budget distribution from the government. When addicts were distressful each community needs to have sympathy for them and distribute limited resources for them to heal them to overcome their own needs. Many addicts, who were completely healed, had reversed to addict the drugs, because the containing need for drug-make dealers tries to trade it. Moreover, they were obstructed by officers and serious punishment in inflexible imprisonment and a large amount fine was applied for this case (Kitisurakulchai, 2008).

These problems and undesirable behaviors are part of lack of moral and ethical immunity which are the fundamental problem for the students who are not mentally and morally trained adequately. Some problems happened from the negligence of schools to instill the moral and ethical foundation into the students. As a

result, they do not know how to be responsible for their obligations, what is right and what is not, lack of mindfulness, and expression of improper behavior including to surrounding factors that provoke, stimulate and lead them to do many things in the form of the negative way. Therefore, it is hard to control, prevent and solve the problem of the students effectively and then to make students and youths become victims of social problems that resulting from material growth and mental growth unbalanced (Department of Religious Affair, Ministry of Culture, 2007).

Thus, promotion of student activity is related to the improvement and development of students in order for them to properly have life skills, morality, ethics, positive emotion, self-confidence and appropriate behavior toward the world of profession and live a good life in the society accordingly to their age and the difference of individuals is the important one at educational institutes. Student activities therefore are important to educational institutes in promoting and instilling the desirable academic of being good persons, smart persons and happy-life persons into the students. According to the Royal National Act of Education 1999 and edited Act 2002, the framework of students' presentation significantly consists of: 1) Students' activities, 2) Students' welfare and services, 3) Promoting morality, ethics and personality development and 4) Psychological teaching (Ministry of Education, 2002).

According to Phra Dharmakosajarn (PrayoonMererk, 2006), moral and ethical development in Buddhism consists of four kinds of development, i.e. physical, social, mental and intellectual development: 1) Physical development is the bodily development as well as other materials including surrounding environment. It is to be understood by practicing the teachings of Lord Buddha which tackle the physical, economic, and environmental dimensions of life. 2) Social development is the development of good and friendly relationship with other people in order that an appropriate society with a proper social environment occurred in the world. It is to be understood by taking precepts and practicing the teachings of Lord Buddha on social justice. 3) Mental development is the mental development and good qualities of mind like loving-kindness, compassion, sympathetic joy, equanimity, mindfulness, and tranquillity. 4) Intellectual development is the development of wisdom and right view.



The so-called dimensions of development obviously reflect and impact on the real behaviors of students in the positive way.

Moral and ethical development for youths is indispensable to keep developing continuously and starts from mental development. The mind is good or evil depending on the accumulation of their personal actions and behaviors. Apart from this, external environment is a part of causing their mind anxious and sensitive to the change of emotion and feelings. Some people cannot control their emotion especially the current society having many things motivated to lead them to channels to the ruin of property and life known as the channels of the ruin (Apayamukha). So the channels of the ruin is like bad things to test youths' mind that they are moral and ethical enough against those things or not. If anyone has trained their mind, they will know mental defilements (kilesa) inside their mind. The mind is naturally purified and sun-shining, but clouded by unwholesome conducts later. Therefore the solution is to develop the morality and moral development may have to start from outside to inside their mind called mental development used by threefold training: morality, concentration and wisdom. Mental development is to do the meditation (Samadhi), because meditation is necessary thing to practice every day life such as working, learning, writing, listening speaking and so on. Meditation is the state of stable mind toward one thing is focused, to keep one-pointedness toward one thing to make mind powerful, qualified and very workable. Meditation is one of the main Buddhist teachings that separate from threefold training (tri-sikkha) morality (sila), meditation (Samadhi) and wisdom (panna). The three are closely related with one another and it is one of the eightfold path (magga) called samma-samadhi (right concentration) that is the middle way of Buddhism and its aim is to solve problems, to end the suffering and dissatisfaction of human beings. It is one of threefold characteristics or the discipline of training to attain the highest goal in Buddhism. So Buddha's teachings are very good, useful to learners and practitioners to make them live a good, purified and calm life, purified by speech is morality, by mind is meditation and by right thought and understanding is wisdom (Chinwanno et. al, and colleague, 2000).

With this reason, Nakhon Pathom province is one of metropolitan areas where has readiness for educational setting of all levels in order to provide education to children, youths and general people in the province. It has many educational

institutes from pre-elementary levels to higher education levels both public and private. However, the education settings of Nakhon Pathom province from the past until the present has developed consistently and continuously, but problems and obstacles of education are found in several areas especially behavior of students. Three hundred and forty-three Educational Institutes in Nakhon Pathom province had been evaluated by the Office of Committee for approve and quality evaluation in 2006 – 2010. Three hundred and forty-three institutes as 95.01% of all institutes and 90.67 % of those were approved that 67.5% of institutes performed excellent and 32.4% performed well. But monitoring and investigating network and group for watching the behavior of students in Nakhon Pathom province found that students still have undesirable behaviors and risks (Plan for educational development of Nakhon Pathom province 2010 – 2013, 2009). This undesirable behavior echoes the weakness of morality, ethics, and discipline of students in Thai society particularly in Nakhon Pathom province. It is very necessary to promote and instill morality, ethics and discipline into students and youths in order for them to have appropriate and desirable behavior.

A school in Ampur Muang, Nakhon Pathom province is the educational institute where emphasizes on the principles of morality, ethics, and discipline in Buddhism and is a part of Buddhist approach school. The director and all teachers see and value an importance of activities related to morality, ethics and discipline practice such as all male students who are Buddhists, may have to become novices for 5-7 days and all female students may have to become Silacharini (observe the eight precepts) for 5 days. Apart from this, the school invites monks to teach Dhamma studies to all students in order to practice and know what is morally right and what is morally wrong and more importantly to bring Dhamma they have learned to use in education effectively and live a good life happily. All students who learn Dhamma are allowed to take Dhamma exam at national level every year. At the present time, a school has 170 teachers and 2,845 students under Ministry of Education, in teaching and learning the school uses the curriculum of the Education Ministry along with applying morality, ethics and discipline in the classroom. More important, the school has clear policy and strong determination to integrate Buddha's teachings with teaching and learning and students' activities. The activities in connection with

Buddhism and Thai culture such as Visakha-Puja day (worship on the full moon of the 6<sup>th</sup> lunar month), Magha-Puja day (worship on the full moon of the 3<sup>rd</sup> lunar month), Chao punsa day (the beginning of rains residence), etc. have set in the school every year. All activities related to religious ceremonies, the school always invites Buddhist monks to participate in.

On the other hand, the school has an intensive training course in practicing Dhamma for all Buddhist students and other students who is interested in.

From the so-called rationale and interest, the researcher as a teacher teaching morality and ethics is extremely interested and intends to study the moral, ethical, and discipline behavior of students at a school. With strong belief that the findings of this study will be an useful and practical guideline to school administrators, teachers, parents and people in general as well as students themselves in order to improve and set activities related to morality, ethics, and discipline.

## **1.2 Research Questions**

1.2.1 What was the level of morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand?

1.2.2 What were the differences on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand based on students' personal factors and family factors?

## **1.3 Research Objectives**

1.3.1 To examine the level of morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand.

1.3.2 To compare the differences on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand based on students' personal factors and family factors.

## **1.4 Research Hypotheses**

This study tends to examine the overall level of morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand. The researcher supposed that there was statistically significant difference on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand based on personal factors and family factors as follows:

1.4.1 Morality behavior of students at a school was statistically different by their gender.

1.4.2 Morality behavior of students at a school was statistically different by their year of experience in Dhamma studies.

1.4.3 Morality behavior of students at a school was statistically different by their frequency of attending Buddhism ceremonies.

1.4.4 Morality behavior of students at a school was statistically different by the guardians' income of the students.

1.4.5 Morality behavior of students at a school was statistically different by the guardians' education level of the students.

1.4.6 Ethics behavior of students at a school was statistically different by their gender.

1.4.7 Ethics behavior of students at a school was statistically different by their year of experience in Dhamma studies.

1.4.8 Ethics behavior of students at a school was statistically different by their frequency of attending Buddhism ceremonies.

1.4.9 Ethics behavior of students at a school was statistically different by the guardians' income of the students.

1.4.10 Ethics behavior of students at a school was statistically different by the guardians' education level of the students.

1.4.11 Discipline behavior of students at a school was statistically different by their gender.

1.4.12 Discipline behavior of students at a school was statistically different by their year of experience in Dhamma studies.

1.4.13 Discipline behavior of students at a school was statistically different by their frequency of attending Buddhism ceremonies.

1.4.14 Discipline behavior of students at a school was statistically different by the guardians' income of the students

1.4.15 Discipline behavior of students at a school was statistically different by the guardians' education level of the students.

## 1.5 Scope of the Study

The main purpose of this study focused on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand. The study was based on Bandura's social learning theory (1977), Skinner's behavioral theory (1971), Kohlberg's theory of moral development (1970s), Freud's psychoanalytic theory (1939) and Ven. Payutto's moral approach (1989) which included students' development in four aspects. The population included students from grade 8, 9, and 10 in a school who were taking Dhamma-study courses in academic year 2013 – 2014.

## 1.6. Definition of terms

**Students' behavior** referred to the physical and verbal expression of students at a school in Nakhon Pathom province of Thailand according to societal environment, personal value and attitude which hold that it is a good thing such as observing the precepts, honesty and responsibility. The behaviors of students consisted of morality ethics and discipline.

**Morality** referred to the quality of good thought and mind that come from one's practice in goodness and good deed, able to know what is evil and what is not, what is beneficial and what is not for oneself and society as a whole.

**Ethics** referred to the rules or the code of conduct to regulate the actions of individuals in order for one to take responsibility for his or her own development.

**Discipline** referred the fundamental rules for Buddhist laypeople such as the five precepts and school rules to regulate the actions of students.

**Students** referred to the students who study in grade 8, 9, and 10 at a school in Nakhon Pathom province of Thailand in the academic year of 2013

**Personal factors** – referred to gender and the years of experience in Dhamma studies of students in a school in Nakhon Pathom province

**Gender** referred to sexual identity of the respondents. In this study, dichotomy of male and female has been used.

**Years of experience in Dhamma studies** referred to the number of years that students have learned Dhamma studies for one, two, and three years at A school.

**Frequency of attending Buddhism ceremonies** referred to the students in a school attending ceremonies and number of festivals concerning Buddhism or practice the Dharma on the Buddhist holidays such as Magha-Puja day (worship on the full moon of the 3<sup>rd</sup> lunar month), Visakha-Puja day (worship on the full moon of the 6<sup>th</sup> lunar month), Khao pansa day (the Beginning of Rains Residence) including other merit-making ceremonies (Wan-phra).

**Family factor** referred to income, education level of students' parents in a school in Nakhon Pathom of Thailand.

**Parent** referred to a student's guardian who is defined by a respondent such as a father, a mother and etc.

**Income** referred to amount of money or salary that the parents earn monthly. In this study, the researcher divides the income into five categories 1) 0 – 10,000 Thai Baht, 2) 10,001 – 20,000 Thai Baht, 3) 20,001 – 30,000 Thai Baht, and 4) above 30,000 Thai Baht.

**Education level** referred to the degree held by parents of students in aschool such as below bachelor's degree, bachelor's degree, and above bachelor's degree level.

## **1.7 Research Contribution**

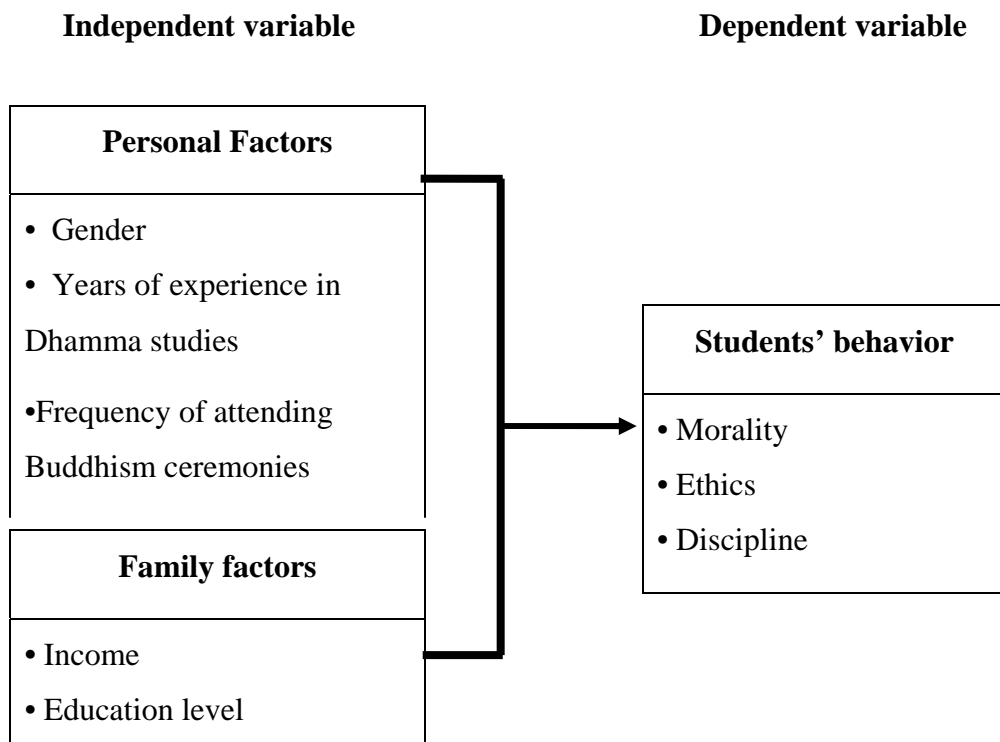
1.7.1 To know the finding of the study concerning morality, ethics, and discipline development of students in a school in Nakhon Pathom province.

1.7.2 The finding of the study would be a benchmark for the school in promoting and developing the morality, ethics, and discipline in order to improve the desirable behaviors of the students at a school in Nakhon Pathom province.

1.7.3 The finding of this study would be a guideline and an example to principal and the concerned people for further morality, ethics, and discipline in the school. It is also anticipated that this study helps teachers and students see an importance and value of morality, ethics, and discipline in daily life.

## **1.8 Conceptual Framework**

Based on the literature review ( Bandura's social learning theory (1977), Kohlberg's theory of moral development (1970s), Freud's psychoanalytic theory (1939) and Ven. Payutto's moral approach), the study could be interpreted as the framework showing the independent variables and dependent variables to be used as the research framework namely, for independent variable consists of two factors and for dependent variable of student behavior concerning morality, ethics, and discipline.



**Figure 1.1** Research Conceptual Framework



## **CHAPTER II**

### **LITERATURE REVIEWS**

In the research of morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand, the researcher has studied related definition, theories and concepts are presented as follows:

#### **2.1 Background of study**

##### **2.1.1 Background of a school**

##### **2.1.2 Activities relating to morality, ethics, and discipline**

#### **2.2 Concepts and theories of morality, ethics, and discipline**

##### **2.2.1 Definition of morality, ethics, and discipline**

##### **2.2.2 Significance of morality, ethics, and discipline**

##### **2.2.3 Theories relating to morality, ethics, and discipline**

##### **2.2.4 Morality, ethics and discipline behavior of students**

#### **2.3 Related researches**

### **2.1 Background of study**

#### **2.1.1 Brief background of a school**

A school located in Tambon Sanam Chan, Ampur Muang, Nakhon Pathom province with a total land area of 59. 57 Sq rai, was established by Ministry of Education in honor of the occasion that Her Royal Highness Princess Sirindhorn was the age of the third round of her birthday on the April 2, 1991. The school's name was given according to her name. The school has been under her patronage since January 3, 1994, and later on the January 31, she presided over the opening ceremony of the school and the student bank. Therefore, on the January 31 of every year the school is scheduled as the "Phra-baramipokklao" day of the school (School website: Princess Sirindhorn's College data, June, 2013).

**Philosophy of the school:** maintaining dignity, having morality, leading academics, and continuing Her Royal Highness Princess Sirindhorn's thought.

**School motto:** Maintain the prestige, be moral, and lead in academics and heritage in Royal Project. School unique: Our beloved students are ladies and gentlemen

**Colors of the school:** Purple and white; the purple is the color for Saturday, the day of Her Royal Highness Princess Sirindhorn's birthday, and the white means cleanliness, brilliance and peace which is a symbol of Buddhism.

**Visions:** Institute for local wisdom and learning to standard.

### **Commission**

- 1) To promote students to follow Her Royal Highness Princess Sirindhorn's footprint, and having capability to change the national and international culture.
- 2) To develop the curriculum, teachers and school staff with the equivalent of the world standard.
- 3) To develop the administration and management of the school with the qualified system of the world standard.

### **Objectives**

- 1) Students are moral, ethical and dignified with a gentle personality and leadership. They understand the Buddhist's teaching. They are good mindness and grateful to parents and kindness person.
- 2) Students are excellent in the academics, communication with a bilingual language, advanced thought, creative product, and responsibility for the global society.
- 3) Students follow Her Royal Highness Princess Sirindhorn's footprint and have the ability to change the national and international culture.

### **2.1.2 Activities of morality, ethics, and discipline**

A school has many activities relating to morality, ethics, and discipline in order to promote the value of the good tradition and culture including practicing and conducting one's life, which they can improve and develop their lives as human beings with physical, mental, mindful, intellectual, knowledgeable, and moral perfection in order to live together with the others in the society happily.

As a school has been under Princess Sirindhorn's patronage, the director, teachers, committee and people concerned have given an importance on behaviors of students and set Buddhist activities relating to teaching, learning and practicing of Buddhism such as the lower ordination project for male students, eight-precept observation for female students and learning the three levels of Dhamma studies including other activities on the Buddhist holidays. These projects have been set since 2000 in order to offer goodness to Her Royal Highness Princess Sirindhorn in honor of her birthday celebration which is the best way of expressing their royalty and gratitude toward the highest institute of the country.

## **2.2 Concepts and theories of morality, ethics, and discipline behavior of students**

### **2.2.1 Definition of morality, ethics, and discipline**

In general, the terms morality, ethics, and discipline seem to have similar meaning and connection with one another, and able to use any one of them in the same meaning. In fact, scholars give its meaning differently as follows:

#### **Morality**

According to dictionary of Rajabunditsathan (1999), morality refers to the state of goodness, and quality which produces only good and valuable things, behaving in virtue and goodness.

Dictionary of Buddhism (2002) stated that morality means goodness and virtue that integrates the four sublime states of mind: 1) Loving kindness (Metta):

good will and amity; the wish to help all people attain benefit and happiness. 2) Compassion (Karuna): the desire to help other people escape from sufferings; the determination to free all beings, both human and animal, of their hardships and miseries. 3) Appreciative gladness (Mudita): when seeing others happy, one feels glad; when seeing others do good actions or attain success and advancement, one responds with gladness and is ready to help and support them. 4) Equanimity (Upekkha): seeing things as they are with a mind that is even, steady, firm and fair like a pair of scales; understanding that all beings experience good and evil in accordance with the causes and they have created.

Celebrating the 200<sup>th</sup> anniversary of Rattanakosin period, His Majesty the king addressed about four kinds of morality in conformity with the four qualities for leading the household life: 1) Truthfulness: he sticks strongly to truth, virtue, honesty, and sincerity; he is as nice as his word. 2) Training: he trains and restrains himself; he adjusts himself to environment and corrects and improves himself so as to be continuously advancing. 3) Endurance: he applies himself to conducting his job with diligence and effort; he is tenacious and endures without wavering; he is firm in his purpose and does not get discouraged. 4) Sacrifice: he is considerate and kind; he always helps other people and does good jobs; he relinquishes greed and pride and is able to work together with other people without being narrow-hearted, selfish, or insisting on having things his personal way (P.A Payutto, 1998).

Dhammapidok (P.A. Payutto, 1997), mentioned that morality is the Dhamma which produces only goodness and rightful benefit. Venerable P.A. Payutto is a highly revered monk and eminent scholar with thousands of Dhamma talk recordings and hundreds of books on Buddhism to his credit; he is also widely respected as an eloquent preacher and authoritative writer. In 1994, he was the recipient of UNESCO's Peace Education Award.

Chumchit (2003), explained that morality refers to the nature of goodness, characteristic of goodness, or the state of goodness within each individual.

Siha-ampai (1997) mentioned that morality means the principle of Dhamma that make persons know what is morally right, what is morally wrong. Having perfect goodness within the mind is the fulfillment of happiness and joyfulness.

Kitcharak (1999) stated that morality means the awareness of what is evil and what is not. It is a principle and a standard of behavior in society and makes an individual develop his/her characteristic behavior. It is the standard and tool to judge the expression of their behavior in the society rightly or wrongly.

In sum up, morality is goodness, virtue, and state of quality with desirable value in mind of human beings. It refers only to the right and good thing. Therefore, morality is very important for the society of human beings to live together, is the principle and guideline of behaving and practicing to achieve the goal of harmony and happiness in the society as a whole.

### **Ethics**

Athiwattanasit (2002) stated that ethics means the code of law or path to practice for achieving goodness and morality. Goodness and good things evaluated by the ethics are able to practise it in order to attain the expected goal. At the same time it does not harm the others and makes good people misery. The practice of ethics always brings good result to practitioners, environment, and society. The people, who practice accordingly to the code of ethics, are known as a good person.

Khammani (2003) stated that ethics is the expression of behavior of the right thing that reflects the morality inside.

Thankaew (1999) mentioned that ethics means nature or principle of Dhamma that he/she should conduct and is the ethics of expression of physical body in the positive, right and desirable way of society. The ethics is based on the teaching of religion such as precepts (sila) which means discipline, principle and standard to regulate the expression or actions of body and speech in orderly way.

Dhammapidok, (P.A. Payutto, 2000) stated that ethics means the process of everyday life in accordance with the nature. It is composed of three factors: 1) the external behavior has a good social environment and good social relationships including the nature called the precepts (sila), 2) mental factor is stable and strong-hearted because the stable mind is the core basis for development called meditation (samadhi), and 3) intellectual factor refers to knowledge, understanding of the truthfulness, seeing things with critical reflection, and tracing their causes and effects called wisdom (panya). These three factors support and enhance one another and have

the system of relationship between causes and effects in the process of everyday life. Thus, the system of Buddhist ethics integrates the highest good of the individual with the welfare of society, connects the mental development and exemplary character of the individual devotee with virtuous and harmonious social existences (P.A. Payutto, 2007).

From the variety of the above definitions, ethics refers to the conduct and practise which people in the society agree together that it is good, correct, and rightful both in body and speech. It reflects the quality of mind from inside to outside and people can judge one's behavior if it is right or wrong. Therefore, ethics can influence and encourage the practitioners to betterment in conduct, mentality and wisdom.

### **Discipline**

Discipline refers to being accordingly to the regulations and the rules of disciplines (Raja-bundhittaya-sathan, 1999). Discipline means training, system, and the monistic regulations; the code of monastic discipline (Dictionary of Buddhism, 2002).

The Office of Committee for National Development (1997) defined that Discipline means mental characteristic and behavior that help regulate and control one's self and conduct accordingly to the rules in order to live together harmoniously and happily. Most people say that discipline is a guideline of controlling children from the early-young age, as a good example for them and recommending and educating them by reason. Discipline makes one's self feel that it is the right thing and necessity in order to build good habit and willingness to follow. Mostly, people are forced to obey the discipline in the form of fear and punishment. This kind of regulating is a part of practicing or enforcing such as reward or punishment makes children unwill or against following the discipline.

Onkham (1996) concluded that discipline is the rules, laws or the regulations of students' behavior in order to control students to conduct correctly and appropriately; when anyone violates the rules, they get a punishment. Therefore, controlling the students' behavior is necessary to have the discipline, rule and laws to regulate their actions.

Unchanam (1998) mentioned that discipline means the measure made for members of society to live accordingly to the laws and regulations which is acceptable to each society. It is both the rules of promotion of doing good or the rules of the punishment to a wrong-doer, because the discipline might go along with the laws and the regulations.

Wuthikiet-paiboon (1999) has stated that discipline means laws and regulations that are laid down for being as the principle of practice. If anyone does not follow those rules, it can cause the damage and ruin or disorder in society until having a punishment.

Prasanchart (2002) described that the acts of behaving one's self means ability of controlling one's self without anybody to force them both emotional and behavioural to follow the rules and not to go against the regulations and traditional laws. They live together harmoniously and happily in the society.

Academic Department, Ministry of Education (1998) categorized behavior resulting from having discipline as follows:

- 1) Having a heart that aspires to learning.
- 2) Controlling one's self.
- 3) Having responsibility
- 4) Having reason
- 5) Being diligent
- 6) Being punctual
- 7) Being self-confident
- 8) Being patient
- 9) Being a leader
- 10) Being cooperative
- 11) Listening and respecting the others' view
- 12) Respecting the others' right
- 13) Being self-reliant
- 14) Being confident in one's self and the others
- 15) Having discipline in learning

Discipline is characteristic of mentality and behavior to help people control one's self according to the law and social rules for individual and social

benefit. It can be said that it is the process to manage life to live harmoniously in society.

According to the standard of administration of high-school students, the department of the basic education has defined the discipline related to students with six categories (The Department of the Basic Education, 1993):

- 1) Discipline of the dress code
- 2) Discipline of the administration
- 3) Discipline of responsibility
- 4) Discipline of saving and earning
- 5) Discipline of creating benefits
- 6) Discipline of punishment

Saengswang (1999: 78) stated that the discipline has two kinds:

1) The discipline for individual is the process or method of controlling one's behavior and one educates and trains himself with good alternative. This kind of discipline is made by one's self and he himself has to practice according to that discipline in order to one's behavior goes with what one expected. Self discipline is a kind of excellent rules everyone has to make it for controlling of one's behavior, making the regulations to control one's self has several types:

1.1) Making a rule for teaching, warning such as what time to read books, what time to work, what time to relax, etc.

1.2) Making a rule for doing the good things and refraining from what one thinks is evil such as no smoking, no drinking alcohol, etc.

1.3) Making a rule for having a punctual meeting, a punctual work, a punctual, etc. appointment, and so on.

2) Discipline for group; enforcing the rules and laws in maintaining the social order in order for all members in the society to follow or control their behavior such as school rule, teacher rule, military rule, monastic rule and so on. All of the mentioned rules focus on living together harmoniously and democratically with unity, respect and wisdom.

To sum up, discipline is the method to control and train people's body and speech including mind in order for them to express their behavior and emotion in the good way. The discipline is the fundamental guideline of practicing in the society for



the benefit and happiness of people. People have started practicing the discipline from copying, learning and social environment. In doing so, they become moral, ethical, and discipline.

### **2.2.2 Significance of morality, ethics, and discipline**

Morality, ethics, and discipline behaviors have an importance to the process of everyday life in the society harmoniously and happily. Thus, some scholars described the significance of morality, ethics, and discipline as follows:

Thepvethee (P.A. Payutto, 1988) stated that water and air exist naturally and be necessary thing for all life. Because if anyone does not drink water even a single day, they can die, or there is no air just only a moment, they cannot sustain their life. Morality and ethics sustain human life and society without self-knowledge, but water and air are different from religion and morality, because people will know immediately, when they do not have them. But religion and morality have abstract characteristics; people know when problems have occurred or problems have already occurred, they still do not know the cause of those problems. Therefore, that is a matter of creating the understanding and explanation continuously to see the value and its significance.

Chumchit (2003) mentioned that virtue, morality and ethics are the source of benefits and having an importance to one's self and the others.

#### **1) Self-benefit**

1.1) Having a calm and happy life, having no mental frustration and anxiety because one has not harmed anyone. Only creating the benefit and happiness for the others and society.

1.2) Making oneself successful in personal life, work, and advancement of career.

1.3) Acquiring a reputation from the others

1.4) Having a warm family, happiness, and acquired wealth.

#### **2) Benefit of society and nation**

2.1) Benefits of institutes such as family, educational, and financial institutes, generally people put trust on the institutes that its staff are moral, ethical and good conduct.

2.2) Benefit of community such as having a happy and harmonious society because its members are moral and ethical, the society gets improved and developed rapidly and consistently, they understand their duty and work accordingly to their personal ability.

3) Benefit of the nation such as the institute of the nation, religion and monarchy will be stable because people value and see the importance of those, more importantly, good tradition and culture are stable and keep going on. It is because of all people clearly understood and is willing to practice.

The office of the committee of national culture (1997) has studied the characteristics of mentality leading to behavior that help promoting and developing the quality of children's and youths' life relating to intelligence, goodness, and happiness which are connected with emotion, and the feeling of morality in order to implant the value and the way of solution to youths and Thai society. In focusing on the desired characteristics of youths, they divided them into five categories as follows:

1) Having a heart that aspires to learning and constructive action, it is the characteristic of mentality and behavior that express their enthusiasm for knowledge and critical reflection.

2) Kindness is the characteristic of mentality and behavior that express the good emotion to help the others out. Therefore, kindness is an outstanding characteristic of Thais, especially in the rural areas. Being kind and generous to one another makes Thai society worthy living. On the other hand, the change of urban society which focuses on economic growth, has made Thai lifestyle become the rush life and struggle for the living. This thing impacts on the expression of kindness toward one another in the industrial society. Thus, if the society does not interest and care to promote the kindness as well as morality, many problems will happen. Kindness is the basis of held and responsibility for oneself and understanding to the feeling of the others. The desire helps other people escape from their hardships and miseries without any expectation in return.

3) Being possessed of discipline is the characteristic of mentality and behavior to help control oneself and conduct oneself well and properly, create no trouble in the society, live according to the discipline for the benefit and happiness of people as the whole. Psychologists believe that the discipline is the foundation for

children's lives from the young age, they have received learning, copying, and training from other people and society, in doing so, and morality is gradually absorbed into children and then become the moral conduct and the ethics of individuals.

4) Being Thais is the characteristic of mentality and behavior that indicates to value, pride and realization of being Thai. They are worthy observing, protecting, and conserving for the next generations.

5) Consuming with mindfulness in the form of Thai lifestyle which is the proper use of thinking, knowing how to receive and do anything with knowledge, understanding and critical reflection. Therefore, the system of Thai education might focus on consumerism with wisdom; due to the advance of materials which make human beings not able to follow the principle of sufficiency is a decline of mentality. The expression of human behavior that is unfriendly toward environment cause human beings or nature into the decline. Every life in the world is not safe due to the advance of materials without the advance of mentality.

In sum up, the morality, ethics, and discipline hold that the instrument to measure the prosperity and the decline of the society, the significance of morality lead to have ethics, discipline, and practice correctly which brings peace, happiness and satisfaction toward oneself as well as the whole society. Morality is something able to implant and teach, when a person is moral, the quality of other moralities happens to him. In fact, the morality and ethics are with all levels of the society to make the society harmonious and orderly. Each of community or of society might have different morality and ethics due to their belief, period of time, value, religion, occupation, and cast. Therefore, morality and ethics are based on impermanent characteristics depending on the individuals, the context of community and society.

### **2.2.3 Theories relating to morality, ethics, and discipline**

From the review for related researches, textbooks, and articles concerning morality, ethics, and discipline, the researcher synthesized those concepts and theories in order for a guideline to develop the morality, ethics, and discipline as follows:

### **2.2.3.1 Bandura's Social learning theory**

Bandura's theory, (1977) (cited in Thitsana Khammani, 1999) presented the social learning theory that it is a process of behavioral change, but it does not change only the external behavior, it starts changing internally without acquisition. Bandura believed that most learning of people takes place from observing a model which can reveal mental concept and expression simultaneously and this model functions as three characteristics; it can support or stop behavioral occurrence and help make that behavior stable. In regard with this, Bandura outlined three types of modeling stimuli as follows:

- 1) Live model: It can be an actual person to demonstrate the desired behavior
- 2) Verbal instruction: It is an individual to describe the desired behavior in detail and instruct the participant in how to engage in the behavior.
- 3) Symbolic: It is a model which occurs by means of the media, including movies, television, Internet, literature, radio and so on.

Learning by observing a model consists of four processes:

- 1) Intentional processes: In order to learn, observers must attend to the model of behavior. Intentional process is impacted by characteristics of the observer (e.g., perceptual abilities, cognitive abilities, arousal, past performance) and characteristics of the behavior or event (e.g., relevance, novelty, affective valence, and functional value).
- 2) Retention processes: In order to reproduce an observed behavior, observers must be able to remember features of the behavior. Again, this process is influenced by observer characteristics (cognitive capabilities, cognitive rehearsal) and event characteristics (complexity).
- 3) Reproduction processes: To reproduce a behavior, the observer must organize responses in accordance with the model. Observer characteristics affecting reproduction include physical and cognitive capabilities and previous performance.
- 4) Motivational processes: The decision to reproduce or refrain from reproducing an observed behavior is dependent on the motivations and

expectations of the observer, including anticipated consequences and internal standards.

Learning of each process is dependent on the interrelationship between personal factor, environmental factor and behavioral factor.

Apart from social learning concept by observing a model, Bandura posited the other two important concepts; 1) Self-regulation is the belief that human beings can control their own thoughts, feelings and actions in order to lead themselves to achieve a goal or a needed result and 2) Self-efficacy is the belief in one's capabilities which affect the actions of a person who perceives himself that having capabilities and show the capabilities off.

Therefore, the method of teaching and developing morality, ethics and discipline behavior of students by observing a model should process the following steps:

- 1) Encouraging students to pay attention and observing a model.
- 2) In the presentation of the model, the model must be outstanding, not complicated and that model is also valuable, useful and able to motivate the students.
- 3) Helping students remember the model by using the code or structure that is easy to remember, rehearsing the characteristics of the model by thinking and doing.
- 4) Motivating students to practice in order for them to see the value or the desirable benefit in practice including helping students know their own capabilities and learn how to control themselves.
- 5) The practice that helps students do and observe that thing on their own is the way to help them compare their own action with the model in their thought.

#### **2.2.3.2 Skinner's behavioral theory**

Skinner's theory, (1971) (cited in Thitsana Khammani, 1999) was explained that individual's behavior resulted from association with environment. Individual's behavior will change according to the outcome of the action that he has

received which occurs in that environment. The outcome occurs in two ways; 1) reinforcer strengthens behavior and increase and 2) punisher reduces the behavior or removes that behavior. Thus, there is an operant condition by using the reinforcement or punishment as instrument to increase the desirable behavior and reduce or remove the undesirable behavior.

The method to adjust the behavior has the following main procedure:

1) To indicate or determine clearly the targeted behavior by observing the behavior.

2) Using the appropriate and correct reinforcement which consists of:

2.1) Social reinforcement such as admiration, praise, interest, honor, etc.

2.2) Offering the token or reward in exchange for good behavior.

2.3) Let's do the favorite activities such as reading cartoon books, playing game that students like, etc.

Point 3 is the method to follow observing the change of behavior of the adjusted individuals, when the wanted behavior occurs. It ought to reinforce them sometimes in order to keep that behavior stable.

In summary, Skinner's behavioral theory based on the fundamental concept that behaviors that are reinforced will be likely to continue, while behaviors that are punished will eventually end. Skinner believed that one should focus on the external, observable causes of behavior rather than try to unpack the internal thoughts and motivations.

### **2.2.3.3 Kohlberg's stages of moral development**

Lawrence Kohlberg has taught at the University of Chicago (1962-1968) and since 1968, he has been at Harvard University. He became famous for his work there beginning in the early 1970s. He started as a developmental psychologist and then moved to the field of moral education. An outstanding example of research in the Piagetian tradition is the work of Lawrence Kohlberg. Kohlberg has

focused on moral development and has proposed a stage theory of moral thinking which goes well beyond Piaget's initial formulations.

The content theory is related to the moral development according to Kohlberg's stages of moral development as the following table:

**Table 2.1** Levels and stages of Kohlberg's moral development theory

Level	Stage	Social orientation
Pre-conventional	1	Obedience and Punishment
	2	Individualism, Instrumentalism, and Exchange
Conventional	3	Good boy/girl
	4	Law and order
Post-conventional	5	Social contract
	6	Principled conscience

### **Level 1. Preconventional Morality**

#### **Stage 1. Obedience and Punishment Orientation.**

Kohlberg's stage 1 is like to Piaget's first stage of moral idea. The children assume that powerful authorities hand down a fixed set of regulations which they have to unquestioningly follow. It is called stage 1 thinking "pre-conventional" because children do not yet become members of society. Instead, they see morality as something outside to themselves, as that which the adult people say they have to do.

#### **Stage 2. Individualism and Exchange.**

At this stage children remember that there is not just one right view that is handed down by the authorities. Different persons have different view of points. You may have noticed that children at both stages 1 and 2 talk about punishment. However, they receive it differently. At stage 1 punishment is tied up in the mind of children with wrongness; punishment "proves" that

disobedience is wrong. At stage 2, on the contrast, punishment is simply a risk that one naturally wants to refrain.

Although stage 2 children sometimes seem not moral, they do have some sense of right action. This is a belief of fair exchange or fair deals. The philosophy is one of returning favor (If you scratch my back, I'll scratch yours). Children at stage 2 are still called to reason at the pre-conventional level because they speak as separated individuals rather than as members of society. They see individuals exchanging favors, but there is still no identification with the values of the family or community.

## **Level 2. Conventional Morality**

### **Stage 3. Good Interpersonal Relationships.**

At this stage children who are by now normally entering their teen age see morality as more than simple deals. They believe that people should live up to the expectations of the family and community and conduct "good" ways. Good behavior refers to having good reasons and interpersonal feelings such as love, empathy, trust, and concern for others.

As mentioned earlier, there are similarities between Kohlberg's first three stages and Piaget's two stages. In both sequences there is a change from unquestioning obedience to a relativistic view and to a concern for good reasons. For Kohlberg, however, these changes happen in three stages rather than two.

### **Stage 4. Maintaining the Social Order.**

Stage 3 rational works best in two individual relationships with members of family or friends, where he or she is able to make a real effort to know the feelings of the others and wants and attempt to help. At stage 4, by contrast, the children get more widely concerned with society as a whole. Now the focus is on following laws, respecting authority, and conducting one's duties so that the social order is kept. Therefore, stage 4, subjects are moral decisions-making from the thought of society as a whole, they think from a full-fledged member-of-societal thought (Colby and Kohlberg, 1983).



For stage 1, children also generally object to stealing because it breaks the law. Superficially, stage 1 and stage 4 subjects are giving the same response, thus, it can be seen that why Kohlberg confirmed that he has to probe into the reasoning behind the overt response. Stage 1 children say, "It's wrong to steal" and "It breaks the law," but they cannot explain any further, except to say that stealing can get a punishment in the jail. Stage 4 respondents, by contrast, have a conception of the function of laws for society as a whole a conception which far exceeds the attachment of the younger child.

### **Level 3. Post conventional Morality**

#### **Stage 5. Social Contract and Individual Rights.**

At stage 4, people need to maintain society functioning. However, a smoothly functioning society is not necessarily a good one. A totalitarian society may be well arranged, but it is hardly the moral ideal. At stage 5, people start to ask, "What causes a good society?" They start to think about society in a very theoretical way, stepping back from their personal society and thinking about the rights and values that a society might uphold. They assess existing societies in sense of these previous considerations. They are said to take a "previous society" thought (Colby and Kohlberg, 1983).

Stage 5 people basically believe that a good society is the best conceived as a social contract into which people freely enter to work toward the benefit of all they remember that different social groups within a society will have different values, but they believe that all rational people would agree on two points. First they would all need certain basic rights, such as liberty and life, to be protected. Second, they would want some democratic process for changing unjust law and for improving society.

Generally the moral and legal standpoints coincide. Here they dispute. The judge should weigh out the moral standpoint more heavily but preserve the legal law for punishing Heinz lightly. (Kohlberg, 1976).

Stage 5 subjects then, talk about "morality" and "rights" that take some priority over particular laws. Kohlberg confirms, however, that

they do not judge people to be at stage 5 merely from their verbal labels. It is necessary to look at their social thought and mode of ration. At stage 4, too, subjects frequently talk about the "right to life," but for them this right is legitimized by the authority of their social or religious group (e.g., by the Bible). Presumably, if their group gave the value to property over life, they would too. At stage 5, by contrast, people are making more of an independent effort to think out what any society might value. They often have reason, for instance, that property has little meaning without life. They are trying to determine logically what a society might be like (Kohlberg, 1981).

### **Stage 6: Universal Principles.**

Stage 5 respondents are working toward a conception of the good society. They comment that they have to (a) protect certain individual rights and (b) solve disputes through democratic procedure. However, democratic processes alone do not always result in outcomes that we intuitively sense are fair. A majority, for instance, may vote for a law that limits a minority. Therefore, Kohlberg believes that there must be a higher stage, stage 6 which defines the principles by which we achieve justice.

Kohlberg's conception of justice follows that of the philosophers Kant and Rawls, as well as great moral leaders such as Gandhi and Martin Luther King. According to these people, the principles of justice require people to treat the claims of all sides in a neutral manner, respecting the basic dignity, of all people as individuals. The principles of justice are therefore universal; they apply to all. Therefore, for instance, they would not vote for a law that help some people but hurts others. The principles of justice guide them toward decisions based on an equal respect for all.

In actual practice, Kohlberg says, they can reach just decisions by looking at a situation through one another's eyes. Until recently, Kohlberg had been scoring some of his subjects at stage 6, but he has temporarily stopped doing so. For one thing, he and other researchers had not been finding subjects who consistently reasoned at this stage. Also, Kohlberg has concluded that his interview dilemmas are not useful for distinguishing between stage 5 and stage 6

thinking. He believes that stage 6 has a clearer and broader conception of universal principles (which include justice as well as individual rights), but feels that his interview fails to draw out this broader understanding. Consequently, he has temporarily dropped stage 6 from his scoring manual, calling it a "theoretical stage" and scoring all post-conventional responses as stage 5 (Colby and Kohlberg, 1983).

Theoretically, one issue that distinguishes stage 5 from stage 6 is civil disobedience. Stage 5 would be more hesitant to endorse civil disobedience because of its commitment to the social contract and to changing laws through democratic agreements. Only when an individual right is clearly at stake does violating the law seem justified. At stage 6, in contrast, a commitment to justice makes the rationale for civil disobedience stronger and broader. Martin Luther King, for example, argued that laws are only valid insofar as they are grounded in justice, and that a commitment to justice carries with it an obligation to disobey unjust laws. King also recognized, of course, the general need for laws and democratic processes (stages 4 and 5), and he was therefore willing to accept the penalties for his actions. Nevertheless, he believed that the higher principle of justice required civil disobedience (Kohlberg, 1981).

In sum up, at stage 1 children think of what is right as that which authority says is right. Doing the right thing is obeying authority and avoiding punishment. At stage 2, children are no longer so impressed by any single authority; they see that there are different sides to any issue. Since everything is relative, one is free to pursue one's own interests, although it is often useful to make deals and exchange favors with others. At stages 3 and 4, young people think as members of the conventional society with its values, norms, and expectations. At stage 3, they emphasize being a good person, which basically means having helpful motives toward people close to one. At stage 4, the concern shifts toward obeying laws to maintain society as a whole. At stages 5 and 6 people are less concerned with maintaining society for its own sake, and more concerned with the principles and values that make for a good society. At stage 5 they emphasize basic rights and the democratic processes that give everyone a say, and at stage 6 they define the principles by which agreement will be most just.

For this study, the researcher focuses on morality, ethics, and discipline behavior of high school students in grade 8, 9 and 10 at a school who are taking Dhamma studies.

#### **2.2.3.4 Freud's psychoanalytical theory**

Sigmund Freud was the first psychoanalyst and a true pioneer in the recognition of the importance of unconscious mental activity. His theories on the inner workings of the human mind, which seemed so revolutionary at the turn of the century, are now widely accepted by most schools of psychological thought. In 1896, Freud coined the term "psychoanalysis," and for the next forty years of his life, he worked on thoroughly developing its main principles, objectives, techniques, and methodology.

In Freud's psychoanalytical theory (1949), he explained the three forces of the psychical equipments i.e. the Id, the Ego, and the Superego as follows:

1) **Id** has the quality of being unconscious and contains everything that is inherited, everything that is present at birth, and the instincts.

2) **Ego** has the quality of being conscious and is responsible for controlling the demands of the id and of the instincts, becoming aware of stimuli, and serving as a link between the id and the external world. In addition, the ego responds to stimulation by either adaptation or flight, regulates activity, and strives to achieve pleasure and avoid unpleasure.

3) **Superego**, whose demands are managed by the id, is responsible for the limitation of satisfactions and represents the influence of others, such as parents, teachers, and role models, as well as the impact of racial, societal, and cultural traditions (Freud, 1949: 14 - 15).

Therefore, the superego will regulate and guarantee an acceptable and good behavior in society and avoid an unacceptable and bad behavior in the society. It is divided into two categories as follows:

1) **Ego-ideal** is idealism and role models that parents and society as well as religions teach children or people to achieve in what they want to be such as morality, ethics, and gratitude and so on. When children or people practice

and follow the so-called idealism and role models, their behavior is acceptable to the society and religion as well as their parents.

2) **Conscious** means common sense which children are aware of what is morally right and what is morally wrong. In this stage, children developed from what they have done wrong in the past, for example, they were taught to hate dirtiness, if they did that thing, they were punished. Therefore they refrained from doing wrong and very strict to principle of morality and ethics which is an important part of preventing from doing wrong.

In sum up, Freud's psychoanalytic theory, it can be applied and integrate morality, ethics, and discipline behavior of students in order to balance their personal demand i.e. Id and social demands i.e. Superego leading to appropriate and desirable behavior. On the other hand, this theory is able to integrate teaching and learning activities to observe their behaviors inside a classroom or outside.

#### **2.2.3.5 Ven. Payutto's Moral Approach**

Apart from the above western theories, there are also theories of moral development based on Buddhist doctrines. One of the most important Buddhist concepts is Ven. Payutto's moral approach that covers two factors of development i.e. external factor (Paratoghosa) and internal factor (Yonisomanasikara). Ven. Payutto (1989) indicates important factors for generation of right view, the basis for moral development. They comprise Sammaditthi-paccaya, which literally means sources or conditions for the arising of right view.

1) External factor (Paratoghosa): the term literally means another's utterance; inducement by others; hearing or learning from others. This is an external factor. The sources may be parents, teachers, books, etc. that give right information and guidance to good and righteous goals.

2) Internal factor (Yonisomanasikara): The term literally means reasoned attention; systematic attention; analytical reflection. This is an internal factor. An individual should learn to think for himself. No matter how excellent the external factors are, if he does not start to think, the true achievement never comes.

In addition, Ven. Payutto (1989) specified 4 aspects of moral development that should be used as goals in moral education.

1) People should be developed to understand how to lead their life in the right and happy way.

2) People should be developed to know how to solve problems in life without negative consequences on others and society as a whole.

3) People should be developed to be such individuals who pursue physical and material pleasures in the right way with inflicting on themselves and others and with disposition to employ those pleasure-giving things or activities to promote others' benefits.

4) People should be developed to have abilities to promote happiness in others and society.

Furthermore, Ven. Payutto (1982: 4-9) described characteristics of persons with moral development as follows:

1) Have freedom, have less external influences, and have autonomy and self-master.

2) Keep good life to themselves and contribute good things to others.

In other words, the morally developed persons have the characteristics of the Buddha – wisdom, loving kindness, and freedom (or purity).

In conclusion, two factors are important process to affect students' behaviors both negatively and positively. Good external factor means good friends, which refers to associating with parents, teachers, advisors and friends. It also includes general social conditions and environment that are wholesome, helpful and conducive to shape their behaviors and attitude. Good internal factor means reasoned attention and critical reflection which is the causal conditions and linking to the external factors.

#### **2.2.4 Morality, ethics and discipline behavior of students**

In general, morality ethics and discipline is known as an intangible element that is difficult to describe or measure, because it is a feeling rather than an action or outcome. In this study, the morality, ethics and discipline is measured by the behaviors of students.

Dhammapidok (P.A. Payutto, 1996) defined the development of human beings that human beings are required to develop three aspects simultaneously, namely behavior, mentality and wisdom, because the process of life is interdependent and rely on each other which is stable and long-lasting:

1) Behavior refers to the good behaviors such as having discipline, non-violence, having the right livelihood, knowing moderation and so on that is the channel to help wisdom grow.

2) Mentality means the mind that lead to behavior, the state of mind is satisfied and happy to help behavior stable and lead to wisdom.

3) Wisdom means the wisdom that solves the problem and help adjust the behavior and mentality properly. Thus, it functions as follows:

3.1) Urging students to learn how to think carefully of all issues that what is it, how is it, why is it and, etc.

3.2) Behavior that requires students to practice should go with understanding, reason, value and benefit. It is a kind of intellectual development to get them willingly practice and do it. The behavior resulting from mental satisfaction is the behavior that is stable and long-lasting.

Based on the Buddhist doctrines (P.A. Payutto, 1997), one with the moral virtue and ethics was indicated by the three kinds of proper conduct as follows:

1) Righteous bodily conduct is:

1.1) Abstaining from killing or taking life, oppression and harassment.

1.2) Abstaining from filching, theft and exploitation.

1.3) Abstaining from misconduct and violation of others' loved ones.

2) Righteous speech is:

2.1) Abstaining from false speech, lying and deception.

2.2) Abstaining from malicious speech inciting one person against another.

2.3) Abstaining from coarse, vulgar or damaging speech.

2.4) Abstaining from worthless or frivolous speech.

3) Righteous mentality is:

3.1) Not being greedy, not focusing only on taking.

3.2) Not thinking hateful and destructive thoughts or having a destructive attitude toward others.

3.3) Cultivating right view and understanding the law of Kamma.

3.4) These ten qualities are variously known as wholesome courses of action, principle for virtuous living and noble qualities which cover all of bodily, verbal and mental behaviors.

While the league of sisters and teachers of Secret Heart Convent School proposed the method of development and evaluation of students in the aspects of morality and ethics to the office of the committee of national education by determining the following six characteristics (The Office of the Committee of National Education, 2001):

1) Knowing and actively learning is:

1.1) Being enthusiastic.

1.2) Being brave to speak out.

1.3) Learning and seeking out sources of knowledge on one's own.

1.4) Loving to read.

1.5) Spending the time usefully.

2) Responsibility is:

2.1) Saving and earning

2.2) Being punctual.

2.3) Having discipline and orders.

2.4) Understanding one's responsibility and duty.

3) Seeing one's value and others' value is:

3.1) Hearing the others' opinion.

3.2) Respecting the rules of society

3.3) Being able to work together with others.

3.4) Making sacrifice

3.5) Being gentle and humble.

3.6) Having solidarity.



4) Having patience is:

- 4.1) Forgiving to others.
- 4.2) Being brave to accept what he has done wrong.
- 4.3) Being diligent.

5) Having creative thinking is:

- 5.1) Creating the piece of work on one's own.
- 5.2) Being capable of solving a problem.
- 5.3) Thinking something new, different and useful.
- 5.4) Providing the existing knowledge to the young generations.

6) Having rational thinking is:

- 6.1) Rational analysis
- 6.2) Having carefulness in thinking.
- 6.3) Differentiating between right and wrong properly.
- 6.4) Choosing to follow only the proper fashion.

National Education Acts (1999) and Additional Educational Acts (2002) stated that in the case of the educational institutes do not pass the standard of the quality insurance which are determined, the office of the standard and quality insurance of the education suggests improving and correcting to a local office of educational institutes in order to improve and correct within the determined time. It means that the office of the standard and quality insurance of education has to confirm that that educational institute has the standard and quality of education or not. After the office guaranteed the standard and quality insurance of education and then make the letter of standard for external quality insurance at the level of basic education as the second time (2006 - 2010) as follows:

The standards of learners consist of seven aspects, the standards of teachers consist of two aspects, and the standards of administrators consist of five aspects. Here the researcher chose only one of the seven standards of the learners to require the learners to possess morality, ethics and discipline behaviors with the following six indicators:

1) Learners are required to possess discipline, responsibilities as follows:

- 1.1) The percentage of learners to be punctual.

1.2) The percentage of learners to follow the rules of educational institutes particularly queuing up to respect the national anthem and participating in activities.

1.3) The percentage of learners to be interested in learning activities and responsible for the given work.

1.4) The percentage of learners to address properly in places.

1.5) The percentage of learners to walk passes teachers and senior people by rising to greet the teachers and showing respect to them.

1.6) The percentage of learners to have good manners of having food.

2) Learners possess honesty and wholesome action as follows:

2.1) The percentage of learners to follow the rules of taking exam and not to copy homework.

2.2) The percentage of learners not to lose their property.

2.3) The percentage of learners to speak truly.

3) Learners possess gratitude as follows:

3.1) The percentage of learners to respect parents or guardians and express gratitude toward them properly.

3.2) The percentage of learners to recall the goodness of teachers and express gratitude toward them properly.

3.3) The percentage of learner to be a good member of family, community and society.

4) Learners possess loving-kindness, compassion, generosity and unselfishness as follows:

4.1) The percentage of learners to learn to give their personal possession to the others.

4.2) The percentage of learners to be kind and generous or help the others.

4.3) The percentage of learners to contribute their personal possession to others.

5) Learners possess saving and use national resources worthwhile as follows:

5.1) 5.1 The percentage of learners to use the assets and things of school carefully.

5.2) 5.2 The percentage of learners to use stationary carefully and see the value of them.

5.3) 5.3 The percentage of learners to participate in saving activities such as recycling activity.

6) Learners are benefactors to the others as follows:

6.1) The percentage of learners to participate in activities for the benefit of the community and society.

6.2) The percentage of learner to participate in activities of conserving the environment.

6.3) The percentage of learners to participate in activities of developing the educational institute and community.

Academic Department, Ministry of Education (1998) classified the behavior into the discipline as follows:

- 1) Being interested in learning.
- 2) Controlling one's self well.
- 3) Being responsible.
- 4) Being rational.
- 5) Being diligent.
- 6) Being punctual.
- 7) Being self-confident.
- 8) Being patient.
- 9) Being a leader.
- 10) Being co-operative.
- 11) Hearing and respecting others' opinion.
- 12) Respecting others' decision.
- 13) Being self-reliant.
- 14) Not breaking promise.
- 15) Believing in one's self and others.
- 16) Having discipline in learning.

The state of having discipline is a mental characteristic and behavior that help people control themselves, follow the rules of society in order to benefit them and others as a whole. On the other hand, discipline is the instrument for the process of life and living together with others in the society.

From the above literature review of recent researches positively impacted on morality, ethics, and discipline behavior of students, therefore, the researcher took those theories and concepts mentioned above to carry out the research on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand.

## **2.3 Related researches**

### **2.3.1 Related researches on personal factors**

From numerous researches were done on morality, ethics and discipline, the researcher summarized the main factors that effected the development of morality, ethics, and discipline in this study as follows:

#### **Gender**

A number of researches related to morality, ethics and discipline both in Thailand and other countries, Punthu-manawin 2007 stated that the significant factors impacted on moral and ethical behavior were found that male students were lesser moral and ethical than female students in many aspects such as observing the rules of law, discipline, and responsibility. According to Kohlberg (1981), stated that moral rationale is related to levels of intelligence and emotion. In studies found that dependent variables have relationship with moral and ethical development in a positive way and it causes achievement of education (Saengmani 1996). Hing Keung Ma (2003) studied the relation of moral orientation and moral judgment to pro-social and anti-social behavior of Chinese adolescents. The major finding support the moral orientation of girl is higher than that of boy, and boy are more delinquent than girls.

### **Year of experience in Dhamma studies**

Years of experience in Dhamma studies are interesting as one looks at morality, ethics, and discipline behavior of students between one-year-experienced, two-year-experienced, and three-year-experienced students. Phramaha Waranon (2002) studied the relationship between the five precepts (Panca Sila) and Social Peace. The results of the study showed that the five precepts are not laws but the principles of self-training which lead to moral practices and good behaviors as the foundation of society. living in society has some connection with other surroundings. Everyone has to possess self-awareness, self-control, adaptability, non-violent attitude, and also good will among human beings and Thienpermpool (2003) found that the year of study had significant difference on police cadets' perception of the required morality and ethics at the .05 levels.

### **Frequency of attending Buddhism ceremonies**

P.A. Payutto (2007) stated that Thai rituals and festivals connected with Buddhism are classified into three main dimensions namely, 1) ceremonies associated with events in the life of the Buddha and the dispensation, 2) ceremonies connected with the disciple and monastic life, and 3) ceremonies connected with folk cultures and non-Buddhist elements are those which have been appropriated by Buddhism or accepted into the Buddhist fold by assimilation or by the incorporation of Buddhist element such as Songkran (Water-throwing festival), Loy Krathong (Offering-floating festival), etc.

Pinprayong (2006) studied the roles played by the Laity in supporting Buddhism: a case study of the roles played by the laity who are employees in the transmission system business, the electricity generating authority of Thailand. In the study found that people believe in Buddhism for the purpose of gaining happiness at present are of 50.61 percent, for the purposes of making merits to dedicate them to their forefathers are of 61.31 percent, for observing five precepts at some time are of 57.66 percent, for practicing the insight meditation and the concentration meditation on some occasions are of 56.93 percent, for practicing the insight meditation and the concentration meditation to attain what they wish are of 51.09 percent, for performing meritorious action in Buddhism i.e. charity, offering food to the monks and novices,

helping the needy human beings, supporting the persons and the good activities, establishing the foundations, offering the shelter, practicing the doctrine of loving – kindness and compassion to all beings are all the activities of forgiving are not disturbing other are of 79.59 percent.

The finding does not provide strong and clear support for the difference of the year of experience in observing the five precepts and moral practices.

### **2.3.2 Related researches on family factors**

#### **Income**

In any family or any society, economic well being is undoubtedly the primary motivation for assumption and performance of duties. Leki Wangdi, (2008) rightly says, “Money income is widely accepted as the measure of the man”. If the income one earns is too low to maintain the style of life, one is bound to be demoralized. Thus, the financial stability of a person may influence the morality, ethics, and discipline. In addition to this, Thienpermpool (2003) revealed that the different parents’ career, family income and reasons for becoming police had no significant difference on the police cadets’ perception of the required morality and ethics.

#### **Education level**

The Herzberg’ two-factor theory mentioned that people, who had higher level of education would enjoy more for the intrinsic value. Thus, they tend to have higher working morale (cited in Leki Wangdi: 2008). Therefore, the researcher assumed that students’ morality and ethics are statistically significant by education level of parents.

### **2.3.3 Other related researches**

The following theses are related to this study, the abstract are quoted and presented as follows:

Phakawattakarn (2007) conducted a study of morality and ethics among students of the demonstration school of Nakhon Pathom Rajabhat University found

that the level of morality and ethic behavior of the students in overall were at high levels. When comparing of moral and ethic behavior of the students according to the aspects of gender, students' educational level, parents' education and parents' occupation, has statistically significant differences at .05; except for the parents' monthly income had no statistically significant differences.

Similarly, Arjariyapong (2011) conducted a study of self practice on moral, ethics and desirable values of secondary school students in Nakhon Pathom province. It was found that the secondary school students in Nakhon Pathom province with different personal factors; sex, degree of education expressed different in self practice on moral, ethics and desirable values held differences with statistical significance at the level of .05.

Dhanavamso (2005) studied on psychosocial characteristics effect on ethical behavior of pupils in the charity school of Buddhist monasteries with the sampling groups consisted of 459 pupils in Madhayom 3 (Grade 9) in the large and the small Charity School of Buddhist Monasteries and Public Schools. The research found that pupils of both the large and the small Charity School of Buddhist Monasteries demonstrated a higher degree of ethical behavior than pupils of the large and the small Public Schools. When compared with the large with the small Charity School of Buddhist Monastery, pupils of the small Charity School of Buddhist Monastery demonstrated a higher degree of ethical behavior than pupils of the large Charity School of Buddhist Monastery.

While Thittikitti (2006) carried out the research a study of the achievement of Dhamma instilment into high school students in Dhamma Development Center Surin Province. A result of study on satisfaction of high school students of Dhamma training program were shown that the messenger, level of student's satisfaction is high by 3.83% on average and the message, level of student's satisfaction is also high by 3.87% on average. For message channel, level of student's satisfaction is also high by 3.78% on average and for daily life application; level of student's satisfaction is also high by 3.84% on average. In the comparison with level of satisfaction between male and female high school students are; for the messenger, level of male student's satisfaction is a little bit higher than female's and for the message, level of female student's satisfaction is a little bit higher than male's. For message channel, level of

student's satisfaction is a little bit higher than male's and for daily life application, level of student's satisfaction is a little bit higher than male's.

Thepraud (2001:39) studied the relation between implanting moral principle in Buddhism and narcotic prevention. The case study of which in teenage student, Pathomthani province was discovered that receiving moral implant by through Buddhism from parents have positive relation and belief in Buddhism of students with significant at statistic level. 001.

Michael Siegal & Robin Francis (1982) (cited in Piyada Chaisri, 2007: 33) studied relationship in family and cognitive approaches to develop in moral judgment and moral behaviors. The study can involve the child's relationship with other and particular parents. A study was report in which the rule violating behaviors of children age five and six years was observed in a naturalistic situation. While self initiated rule violation were significantly but modestly correlate with low cognitive development, rule violation as reaction to other misconduct correlate substantially with a lack of identification with the mother.

In summary, the morality, ethics, and discipline hold that the instrument to measure the behaviors of people including the prosperity and the decline of the society, the significance of morality lead to have ethics, discipline, and practice correctly which brings peace, happiness and satisfaction toward oneself as well as the whole society. Morality is something able to implant and teach, when a person is moral, the quality of other moralities happens to him. In fact, the morality and ethics are with all levels of the society to make the society harmonious and orderly. Each of community or of society might have different morality and ethics and discipline behaviors due to their belief, period of time, value, religion, occupation, and cast. Therefore, morality ethics and discipline behaviors are based on impermanent characteristics depending on the individuals, the context of community and society.



## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter focuses on the research design for this study. It describes the methodology that used and how the data was collected to address questions of the research. A systematic procedure for this study has been presented as follows:

3.1 Research design

3.2 Population and sample

3.3 Research instruments

3.4 Data collection

3.5 Data analysis

#### **3.1 Research design**

In this research design, the quantitative and qualitative methods have been used. For quantitative method, the questionnaires were employed to collect data in order to examine and compare the differences on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand. The qualitative data was conducted by using focus group discussion to get deeper information from the selected students.

#### **3.2 Population and sample**

##### **3.2.1 Population**

The population of this study would be 1,392 students who were in grade 8, 9 and 10 and have learned Buddhism at least one to three years at a school in Nakhon Pathom province of Thailand, (Source: The school data, June, 2013).

### 3.2.2 Sample

The formula for determining the sample size based on Yamane formula (1967) was employed. According to the formula, the sample of this study consisted of 311 students from grade 8, 9, and 10 and have learned Buddhism at least one to three years at a school in Nakhon Pathom province. The formula has been computed as shown below:

$$n = \frac{N}{1 + N(e)^2}$$

$$n = \frac{1,392}{1 + 1,392(0.05)^2}$$

$$= 311 \text{ respondents}$$

When,

e = Error of random sampling

N = Population size

n = Percent of residual sampling

### 3.2.3 Sampling Procedure

1) Employed proportional procedure to obtain the number of sample from each grade (Grade 8, 9 and 10).

2) Used simple random sampling to select the student sample by drawing the required number of students from each particular grade. The student sample was shown in the table below.

**Table 3.1** Population and sample of students at a school

Grade level	Population	Sample
Grade 8	494	110
Grade 9	418	94
Grade 10	480	107
Total	1,392	311

For the qualitative data, 9 students were purposively selected for focus group discussion based on the following criterias:

- 1) Three students in grade 8 who have learned Buddhism for one year.
- 2) Three students in grade 9 who have learned Buddhism for two years.
- 3) Three students in grade 10 who have learned Buddhism for three years.

### 3.3 Research instrument

#### 3.3.1 Quantitative method

The researcher developed the questionnaire for this survey based on literature review, theories, related researches. The questionnaire consists of four parts as follows:

**Part I** consists of personal factors of the respondents such as gender, years of experience in Dhamma studies and frequency of attending Buddhism ceremonies

**Part II** consists of family factors of the respondents namely: 1) parents' income, and 2) parents' educational level.

**Part III** consists of three dimensions of students' morality, ethics, and discipline behavior of students. The score of each item would be assessed with five levels using the five-point Likert Scale by ranging from "strongly agree" to "strongly disagree" as follows:

- |   |   |                   |
|---|---|-------------------|
| 5 | = | Strongly agree    |
| 4 | = | Agree             |
| 3 | = | Neutral           |
| 2 | = | Disagree          |
| 1 | = | Strongly disagree |

The level of morality, ethics, and discipline behavior of students was considered from the score of the answers by using the evaluation criteria of Best (1981) as follows:

$$\frac{\text{Highest score} - \text{Lowest score}}{\text{Number of levels}} = \frac{5 - 1}{5} = \frac{4}{5} = 0.8$$

**Table 3.2** Guidelines for understanding the means of morality ethics and discipline behavior of students level

Range of mean score	Levels of perception
4.21 – 5.00	Highest
3.41 – 4.20	High
2.61 – 3.40	Moderate
1.81 – 2.60	Low
1.00 – 1.80	Lowest

**Part IV** was the open-ended questions on points of view and suggestions of the respondents. It intends to welcome all free points of view and suggestions to improve and reinforce the morality, ethics, and discipline behavior of students.

### 3.3.2 Qualitative method

The focus group discussion based on morality, ethics, and discipline behavior of students has been a guideline to collect the qualitative data from students of a school in Nakhon Pathom province of Thailand.

### 3.3.3 Validity and reliability of the questionnaire

**Validity:** The content validity of the questionnaires was conducted based on the literature review and ensured by consulting three experts' Item-Object Congruence (IOC). The instrument was finalized after the examining of the three experts and the researcher corrected them accordingly to the experts' comments and recommendation and used them with the score between 0.5 – 1.00 only.

**Reliability:** In this study, the questionnaire was tried out before the actual collection of data with 30 students from a school in Nakhon Pathom province of Thailand i.e. 10 of grade 8, 10 of grade 9 and 10 students of grade 10, who were not included in the sample group to examine the reliability. The reliability test value was analyzed by using Cronbach's Alpha-Coefficient (1970). The internal consistency for this study was 0.9588.

### **3.4 Data collection**

The researcher collected the data from a school in Nakhon Pathom province of Thailand as follows:

#### **3.4.1 Quantitative data collection**

- 1) The researcher sought prior permission for collecting data from the director of a school.
- 2) Upon getting permission the researcher personally visited the school, met the director and the concerned teachers to explain the purpose of visit.
- 3) The researcher requested the director to inform the students about the study and all the details of the questionnaire then handed over the questionnaires to fill up. Students' participation was anonymous.
- 4) Lastly, the researcher collected the questionnaires and checks the completeness of the information in all the questionnaires.

#### **3.4.2 Qualitative data collection**

- 1) Data was collected from the selected students based on the criteria mentioned in 3.2.3.
- 2) Informed them that their identity will not be revealed to anyone at all times.
- 3) Found a convenient place to conduct the interview.
- 4) Obtained prior approval for recording the interview.
- 5) Conducted the focus group interview.

- 6) Made them to express freely as far as possible.
- 7) Recorded the interviews for transcription.

### **3.5. Data analysis**

#### **3.5.1 Quantitative data analysis**

The collected data from the respondents were analyzed based on descriptive analysis by using Statistical Package.

1) Descriptive statistical analysis was used to analyze personal factors and family factors including all items of the dependent variable i.e. morality, ethics, and discipline.

2) t-test and one-way ANOVA was used to compare the differences on morality, ethics, and discipline development based on students' personal factors and family factors.

#### **3.5.2 Qualitative data analysis**

Content analysis was used to analyze the data.

## **CHAPTER IV**

### **RESULTS**

The purposes of this study were to examine the level of morality, ethics and discipline behavior of students and to compare the differences on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand based on students' personal factors and family factors. The data collection was conducted through questionnaires and focus group discussion. 311 questionnaires were distributed to the students of a school in Nakhon Pathom province of Thailand. The responses obtained were 100 percent. The collected data from the respondents was analyzed based on descriptive analysis by using Statistical Package. The results are presented as follows:

4.1 Personal factors and family factors of the respondents

4.2 Morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand

4.3 Analysis of the differences in morality, ethics, and discipline behavior of students based on personal factors and family factors

4.4 Summary of hypotheses

4.5 Opinions and other suggestions

4.6 Content analysis from the focus group discussion

#### **4.1 Personal factors and family factors of the respondents**

##### **4.1.1 Personal factors**

The majority of the respondents (71.4%) were female and only 28.6% were male. When considering from the year of experience in Dhamma studies, it was found that 35.4% of the respondents had one-year experience in Dhamma studies (Naktham-tri), followed by 30.2% of the respondents had three-years experience in

Dhamma studies (Naktham-tho) and 34.4% had two-years experience in Dhamma studies (Naktham-ek).

Most of the respondents (46.3%) attended Buddhism ceremonies between 11 – 20 times per year, followed by 0 – 10 times per year (28.9%) and only 24.8% of the respondents attended Buddhism ceremonies above 20 times per year as shown in table 4.1.

**Table 4.1** Frequency and percentage of the respondents' personal factors

(n=311)

Personal factors	Frequency	Percent
<b>Gender:</b>		
Male		
Female	89	28.6
	222	71.4
<b>Year of experience in Dharma studies:</b>		
One year (Naktham-tri)	110	35.4
Two years (Naktham-tho)	94	30.2
Three years (Naktham-ek)	107	34.4
<b>Frequency of attending Buddhism ceremonies:</b>		
0 – 10 times per year	90	28.9
11 – 20 times per year	144	46.3
Above 20 times per year	77	24.8

#### 4.1.2 Family factors

The result in table 4.2 showed that most parents/guardians of the respondents (30.3%) had monthly income of above 30,000 Thai Baht, followed by monthly income of 10,001 – 20,000 Thai Baht (28.6%) and monthly income of 20,001 – 30,000 Thai Baht (25.7%) while only 15.4% had monthly income of 0 – 10,000 Thai Baht.



In regard to the educational level, most parents/guardians of the respondents (46.9%) held below bachelor's degree followed by bachelor's degree (39.2%) while only 13.8% held above bachelor's degree.

**Table 4.2 Frequency and percentage of the respondents' family factors**

(n = 311)

<b>Family factors</b>	<b>Frequency</b>	<b>Percent</b>
<b>Income:</b>		
0 – 10,000 Thai Baht	48	15.4
10,001 – 20,000 Thai Baht	89	28.6
20,001 – 30,000 Thai Baht	80	25.7
Above 30, 000 Thai Baht	94	30.3
<b>Educational level:</b>		
Below bachelor' degree	146	46.9
Bachelor's degree	122	39.2
Above bachelor's degree	43	13.8

## **4.2 Morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand**

Table 4.3 presents the overall morality, ethics and discipline behavior of students at a school. The finding revealed that the overall morality, ethics and discipline behavior of students was at the high level with the mean score of 4.03. All dimensions were at the high level; ethics had the highest mean score of 4.18 and discipline had the lowest mean score of 3.94.

**Table 4.3** The overall morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand

(n= 311)

Behavior	Mean	S.D.	Level of behavior
1. Morality	3.97	0.47	High
2. Ethics	4.18	0.37	High
3. Discipline	3.94	0.57	High
<b>Overall</b>	<b>4.03</b>	<b>0.47</b>	<b>High</b>

Note: 1.00 - 1.80 = Lowest, 1.81 - 2.60 = Low, 2.61 - 3.40 = Moderate, 3.41 - 4.20 = High and 4.21 - 5.00 = Highest

#### 4.2.1 Morality

Table 4.4 shows the level on morality behavior of students. The result indicated that overall morality behavior of the students at a school was at high level with mean score of 3.97. Among the fifteen items, the item “*I honor and respect parents and teachers*” was rated at the highest level with the highest mean score of 4.56, while the item “*I speak words that are more polite and pleasant to the ear than before*” was rated at high level with the lowest mean score of 3.43.

**Table 4.4** The level of morality behavior of students at a school in Nakhon Pathom province of Thailand

(n =311)

No	Morality	Mean	S.D.	Level of behavior
1.	After study Buddhism, I had better understanding the principle of morality.	3.87	0.81	High
2.	I know what is morally right and what is morally wrong.	4.53	0.72	Highest
3.	I am capable of sacrificing personal comfort to others.	3.72	0.73	High

**Table 4.4** The level of morality behavior of students at a school in Nakhon Pathom province of Thailand (cont.)

(n =311)

No	Morality	Mean	S.D.	Level of behavior
4.	I honor and respect parents and teachers.	4.56	0.74	Highest
5.	I know how to find peace in my mind.	3.81	0.84	High
6.	When I face a problem or bad situation, I can make my mind calm and clear before dealing with the problem.	3.57	0.83	High
7.	When seeing others happy, I feel glad.	4.24	0.77	Highest
8.	I speak words that are more polite and pleasant to the ear than before.	3.43	0.89	High
9.	I am kind and generous to others.	3.92	0.77	High
10.	I always provide assistance with money or material possessions to others.	3.82	0.82	High
11.	I always make an effort to lend a hand to parents, teachers, and friends in their activities.	3.95	0.80	High
12.	I behave consistently to friends by not taking advantage of them.	4.02	0.79	High
13.	I always share happiness and suffering with friends.	4.28	0.79	Highest
14.	I establish my mind in good will, thinking of ways to be of service to others.	3.82	0.77	High
15.	I inform the others what is of benefit.	3.95	0.80	High
<b>Overall</b>		<b>3.97</b>	<b>0.47</b>	<b>High</b>

Note: 1.00 - 1.80 = Lowest, 1.81 - 2.60 = Low, 2.61 - 3.40 = Moderate, 3.41 - 4.20 = High and 4.21 - 5.00 = Highest

#### 4.2.2 Ethics

Table 4.5 shows the ethics behavior of students at a school in Nakhon Pathom of Thailand. The finding revealed that overall ethics behavior of the respondents was at high level with the mean score of 4.18.

The item “*I intentionally refrain from gambling*” was rated at the highest level with the highest mean score of 4.59 while the item “*I am not headstrong*” was rated at high level with the lowest mean score of 3.63.

**Table 4.5** The level of ethics behavior of students at a school in Nakhon Pathom province of Thailand

(n=311)

No	Ethics	Mean	S.D	Level of behavior
1.	I change my behavior after ethics education.	3.78	0.82	High
2.	I conduct myself well and properly, create no trouble in the school.	4.40	0.80	Highest
3.	I conduct myself well and properly, create no trouble at home.	4.45	0.77	Highest
4.	I do only what is right and good.	3.93	0.77	High
5.	I conduct my life honestly.	4.03	0.77	High
6.	I am not headstrong.	3.63	0.76	High
7.	I am more willing to listen to reason.	4.00	0.74	High
8.	I am more willing to listen to facts.	4.09	0.77	High
9.	I am ready to correct and improve myself.	4.16	0.78	High
10.	I intentionally refrain from killing animals or doing bodily harm.	3.98	0.86	High
11.	I intentionally refrain from stealing or violating property rights.	4.55	0.78	Highest
12.	I intentionally refrain from speaking falsely, lying, and deceiving.	4.02	0.82	High

**Table 4.5** The level of ethics behavior of students at a school in Nakhon Pathom province of Thailand (cont.)

(n=311)

No	Ethics	Mean	S.D	Level of behavior
13.	I intentionally refrain from drinking alcohol or intoxicants and drug.	4.58	0.86	Highest
14.	I intentionally refrain from gambling.	4.59	0.83	Highest
15.	I intentionally refrain from reveling in nightlife.	4.58	0.83	Highest
<b>Overall</b>		<b>4.18</b>	<b>0.37</b>	<b>High</b>

Note: 1.00 - 1.80 = Lowest, 1.81 - 2.60 = Low, 2.61 - 3.40 = Moderate, 3.41 - 4.20 = High and 4.21 - 5.00 = Highest

#### 4.2.3 Discipline

Table 4.6 shows that the overall discipline behavior of students at a school was at high level with mean score of 3.94. The items "*I am friendly towards schoolmates*" was rated at the highest level with the highest mean score of 4.35 while the item "*I do not copy homework from a classmate*" was rated at moderate level with the lowest mean score of 3.14.

**Table 4.6** The level of discipline behavior of students at a school in Nakhon Pathom province of Thailand

(n=311)

No	Discipline	Mean	S.D	Level of behavior
1	I practice correctly in accordance with the rules of the school.	3.86	0.86	High
2	I go to school punctually every day.	4.34	0.83	Highest
3	I dress in school uniform according to the rules of school.	4.14	0.93	High
4	I rise to greet teachers and show respect to them, when seeing them.	4.13	0.83	High
5	I learn the subject respectfully and earnestly.	3.83	0.79	High

**Table 4.6** The level of discipline behavior of students at a school in Nakhon Pathom province of Thailand (cont.)

(n=311)

No	Discipline	Mean	S.D	Level of behavior
6	During teaching, I listen attentively to teachings and advice.	3.87	0.80	High
7	I am self-reliant and also make myself a refuge to friends.	3.82	0.78	High
8	I am friendly towards schoolmates.	4.35	0.80	Highest
9	I share my knowledge with friends.	3.96	0.81	High
10	I do not copy homework from a classmate.	3.14	0.98	Moderate
11	I don't cheat in the test.	4.18	0.92	High
12	I submit homework and the given task to a teacher on time.	3.80	0.88	High
13	I help teachers in their work in times of need.	4.01	0.83	High
14	I always help the school in its work.	3.73	0.85	High
15	When a friend is going to do something bad, I restrain him.	4.00	0.87	High
<b>Overall</b>		<b>3.94</b>	<b>0.57</b>	<b>High</b>

Note: 1.00 - 1.80 = Lowest, 1.81 - 2.60 = Low, 2.61 - 3.40 = Moderate, 3.41 - 4.20 = High and 4.21 - 5.00 = Highest

### 4.3 Analysis of the differences in personal factors on morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand

The differences in personal factors on three dimensions of morality, ethics and discipline behavior of students and family factors were analyzed by t-test and one-way ANOVA.

### 4.3.1 Personal factors

#### Gender

Table 4.7 shows that there was no statistically significant difference in morality, ethics and discipline behavior of students based on their gender.

**Table 4.7** Morality, ethics and discipline behavior of students at a school based on their gender

(n=311)					
Gender	n	Mean	S.D.	t	p-value
Morality					
Male	89	4.12	0.687	0.578	0.926
Female	222	4.17	0.643		
Ethics					
Male	89	4.29	0.756	0.291	0.263
Female	222	4.49	0.664		
Discipline					
Male	89	4.14	0.762	0.123	0.242
Female	222	4.13	0.685		
Overall					
Male	89	3.98	0.547	-0.984	0.076
Female	222	4.04	0.449		

#### Years of experience in Dharma studies:

Table 4.8 indicates that there was no statistically significant difference in morality and ethics behavior of students based on their years of experience in Dhamma studies except the discipline behavior of students based on their years of experience in Dhamma studies was statistically significant difference at the 0.05 level. The significant difference was shown by post hoc test as illustrated in table 4.9.

**Table 4.8** Morality, ethics and discipline behavior of students at a school based on their years of experience in Dhamma studies

(n=311)

<b>Year of experience in Dharma studies</b>	<b>n</b>	<b>Mean</b>	<b>S.D.</b>	<b>F</b>	<b>p-value</b>
<b>Morality</b>					
One year (Naktham-tri)	110	4.14	0.727	2.652	0.072
Two years (Naktham-tho)	94	4.27	0.556		
Three years (Naktham-ek)	107	4.06	0.648		
<b>Ethics</b>					
One year (Naktham-tri)	110	4.72	0.713	1.648	0.194
Two years (Naktham-tho)	94	4.50	0.635		
Three years (Naktham-ek)	107	4.33	0.726		
<b>Discipline</b>					
One year (Naktham-tri)	110	4.13	0.683	5.191	0.006
Two years (Naktham-tho)	94	4.30	0.656		
Three years (Naktham-ek)	107	3.99	0.746		
<b>Overall</b>					
One year (Naktham-tri)	110	4.04	0.513	2.903	0.056
Two years (Naktham-tho)	94	4.11	0.403		
Three years (Naktham-ek)	107	3.95	0.495		

\*Significance at the 0.05 level

Table 4.9 illustrates the significant differences among discipline behavior of students. The result indicated that there were statistically significant differences one of the pair wise comparisons that were between the students with two year of experience in Dhamma studies and the students with three years of experience in Dhamma studies. The pair was significant at the 0.05 level.



**Table 4.9** Comparison test showing the difference among discipline behavior of students

(n = 311)

Year of experience in Dharma studies	Year of experience in Dharma studies		
	One year	Two years	Three years
One year (Naktham-tri)	-	0.080	0.125
Two years (Naktham-tho)		-	<b>0.01*</b>
Three years (Naktham-ek)			-

\*Significance at the 0.05 level

**Frequency of attending Buddhism ceremonies**

Table 4.10 indicates that there was no statistically significant difference in morality and discipline behavior of students based on their frequency of attending Buddhism ceremonies while only the ethics behavior of students based on their frequency of attending Buddhism ceremonies was statistically significant difference at the 0.05 level. The significant difference was shown by post hoc test as illustrated in table 4.11.

**Table 4.10** Morality, ethics and discipline behavior of students based on their frequency of attending Buddhism ceremonies

(n = 311)

Frequency of attending Buddhism ceremonies	n	Mean	S.D.	F	p-value
<b>Morality</b>					
0 – 10 times per year	90	4.02	0.471	1.098	0.335
11 – 20 times per year	144	3.92	0.471		
Above 20 times per year	77	3.97	0.597		
<b>Ethics</b>					
0 – 10 times per year	90	4.32	0.471	5.040	0.007
11 – 20 times per year	144	4.15	0.524		
Above 20 times per year	77	4.07	0.592		

**Table 4.10** Morality, ethics and discipline behavior of students based on their frequency of attending Buddhism ceremonies (cont.)

(n = 311)

<b>Frequency of attending Buddhism ceremonies</b>	<b>n</b>	<b>Mean</b>	<b>S.D.</b>	<b>F</b>	<b>p-value</b>
<b>Discipline</b>					
0 – 10 times per year	90	4.05	0.529	2.908	0.056
11 – 20 times per year	144	3.89	0.523		
Above 20 times per year	77	3.91	0.535		
<b>Overall</b>					
0 – 10 times per year	90	4.13	0.446	3.000	0.051
11 – 20 times per year	144	3.99	0.455		
Above 20 times per year	77	3.98	0.584		

\*Significance at the 0.05 level

Table 4.11 illustrates the significant differences among ethics behavior of students. The result indicated that there were statistically significant differences one of the pair wise comparison that was between the students who attended Buddhism ceremonies 0 – 10 times per year and above 20 times per year. The pair was significant at the 0.05 level.

**Table 4.11** Comparison test showing the difference among ethics behavior of students

(n = 311)

<b>Frequency of attending Buddhism ceremonies</b>	<b>Frequency of attending Buddhism ceremonies</b>		
	<b>0 – 10 times</b>	<b>11 – 20 times</b>	<b>Above 20 times</b>
0 – 10 times per year	-	0.022	<b>0.002*</b>
11 – 20 times per year		-	0.235
Above 20 times per year			-

\*Significance at the 0.05 level

### 4.3.2 Family factors

#### Income

The table below shows the morality, ethics and discipline behavior of students at a school based on parents/guardians' monthly income. The findings indicated that there was no statistically significant difference in morality, ethics and discipline behavior of students based on their parents/guardians' monthly income.

**Table 4.12** Morality, ethics and discipline behavior of students based on their parents/guardians' income

(n = 311)

Income per month	n	Mean	S.D.	F	p-value
Morality					
0 – 10,000 Baht	48	4.00	0.532	0.356	0.795
10,001 – 20,000 Baht	89	3.99	0.509		
20,001 – 30,000 Baht	80	3.93	0.528		
Above 30,000 Baht	94	3.94	0.472		
Ethics					
0 – 10,000 Baht	48	4.27	0.494	0.560	0.642
10,001 – 20,000 Baht	89	4.16	0.513		
20,001 – 30,000 Baht	80	4.16	0.526		
Above 30,000 Baht	94	4.17	0.581		
Discipline					
0 – 10,000 Baht	48	4.06	0.491	1.093	0.352
10,001 – 20,000 Baht	89	3.90	0.482		
20,001 – 30,000 Baht	80	3.94	0.599		
Above 30,000 Baht	94	3.91	0.533		

**Table 4.12** Morality, ethics and discipline behavior of students based on their parents /guardians' income (cont.)

(n=311)

<b>Income per month</b>	<b>n</b>	<b>Mean</b>	<b>S.D.</b>	<b>F</b>	<b>p-value</b>
<b>Overall</b>					
0 – 10,000 Baht	48	4.11	0.467	0.616	0.605
10,001 – 20,000 Baht	89	4.02	0.455		
20,001 – 30,000 Baht	80	4.01	0.506		
Above 30,000 Baht	94	4.01	0.486		

**Educational level**

Table 4.13 indicates that the morality, ethics and discipline behavior of students at a school. The findings revealed that there was no statistically significant difference in morality, ethics and discipline behavior of the students based on the educational level of their parents/ guardians.

**Table 4.13** Morality, ethics and discipline behavior of students based on educational level of their parents/guardians

(n = 311)

<b>Educational level</b>	<b>n</b>	<b>Mean</b>	<b>S.D.</b>	<b>F</b>	<b>p-value</b>
<b>Morality</b>					
Below bachelor' degree	146	3.98	0.487	0.431	0.651
Bachelor's degree	122	3.95	0.532		
Above bachelor's degree	43	3.91	0.496		
<b>Ethics</b>					
Below bachelor' degree	146	4.20	0.489	0.235	0.790
Bachelor's degree	122	4.16	0.573		
Above bachelor's degree	43	4.17	0.575		
<b>Discipline</b>					
Below bachelor' degree	146	3.94	0.559	0.683	0.506
Bachelor's degree	122	3.97	0.493		
Above bachelor's degree	43	3.86	0.543		

**Table 4.13** Morality, ethics and discipline behavior of students based on educational level of their parents/guardians (cont.)

(n = 311)

Educational level	n	Mean	S.D.	F	p-value
<b>Overall</b>					
Below bachelor' degree	146	4.04	0.470	0.292	0.747
Bachelor's degree	122	4.03	0.489		
Above bachelor's degree	43	3.98	0.489		

#### 4.4 Summary of hypotheses

From the findings of this study, the hypotheses were summed up as in table 4.14. In short, morality, ethics and discipline behavior of students based on personal factors (gender, years of experience in Dhamma studies and frequency of attending Buddhism ceremonies) and family factors (income and educational level) was no statistically significant difference, except that frequency of attending Buddhism ceremonies of ethics behavior and the year of experience in Dhamm studies of discipline behavior was statistically significant difference at the 0.05 level.

**Table 4.14** Summary of hypotheses

	Hypotheses	Results
1.	Morality behavior of students at a school was statistically different by their gender	Rejected
2.	Morality behavior of students at a school was statistically different by their year of experience in Dhamma studies	Rejected
3.	Morality behavior of students at a school was statistically different by their frequency of attending Buddhism ceremonies	Rejected
4.	Morality behavior of students at a school was statistically different by the guardians' income of the students	Rejected
5.	Morality behavior of students at a school was statistically different by the guardians' education level of the students	Rejected

**Table 4.14** Summary of hypotheses (cont.)

	<b>Hypotheses</b>	<b>Results</b>
6.	Ethics behavior of students at a school was statistically different by their gender	Rejected
7.	Ethics behavior of students at a school was statistically different by their year of experience in Dhamma studies	Rejected
8.	Ethics behavior of students at a school was statistically different by their frequency of attending Buddhism ceremonies	Accepted
9.	Ethics behavior of students at a school had statistically different by the guardians' income of the students	Rejected
10.	Ethics behavior of students at a school was statistically different by the guardians' education level of the students	Rejected
11.	Discipline behavior of students at a school was statistically different by their gender	Rejected
12.	Discipline behavior of students at a school was statistically different by their year of experience in Dhamma studies	Accepted
13.	Discipline behavior of students at a school was statistically different by their frequency of attending Buddhism ceremonies	Rejected
14.	Discipline behavior of students at a school was statistically different by the guardians' income of the students	Rejected
15.	Discipline behavior of students at a school was statistically different by the guardians' educational level of the students	Rejected

## 4.5 Opinions and other suggestions

The researcher combined all comments and suggestions from the open-ended questionnaires, which were optional. The results showed that 125 (40.19%) of the respondents had some comments and suggestions according to morality, ethics and discipline as follows:

#### **4.5.1 Morality**

1) Having known the new perspectives of Buddhism and able to apply the teachings to everyday life (20 cases).

2) Dharma studies could help purify one's mind and know the importance of practicing the Buddha's teachings as such the principle of being a good person, expressing their gratitude toward parents or elderly people, integrity, honesty, etc (17 cases).

3) It should help promote the activity of teaching and learning of Buddhism to the teenagers and continue that activity as often as possible (13 cases).

4) Having more knowledge of Buddhism especially morality (6 cases).

5) It should have more time to learn and practice Dhamma due to learn many subjects at school (5 cases).

6) It should have a moral camp outside the school as often as possible (4 cases).

#### **4.5.2 Ethics**

1) The school should evaluate students on ethics every year in order for students to improve their behavior in the better way (15 cases)

2) Instructors should have the easy method of teaching ethics especially related to complex subject matters of Dhamma (11 cases).

3) Students should observe at least the five precepts (10 cases).

4) They wanted Thai society to obey the law and principle of ethics in order for the society to better and worth living (5 cases).

5) It should do good to make society peaceful and harmonious (4 cases).

#### **4.5.3 Discipline**

1) It makes them more responsible to work which parents and teachers are given (12 cases).

2) It helps improve themselves in the positive way and stick to the rules of the school (9 cases).

3) Not to copy classmate's homework and not cheat the exam (4 cases).

The compiled results of the suggestions and opinions from the respondents showed among three factors based on morality, ethics, and Discipline, some students' suggestions and opinions corresponded to the findings of this research and some did not exactly corresponded to the findings.

#### **4.6 Content analysis from the focus group discussion**

In addition to the questionnaires, nine students from grade 8, 9, and 10 participated in the focus group discussion. The focus group discussion was divided into three small breakout groups in order to identify the influence leading to morality, ethics, and discipline of students at a school in Nakhon Pathom province of Thailand. All the participants were both male and female and had experience of Dhamma studies from one year to three years. The summary of the opinions of the participants for each question is presented as follows:

##### **Question 1: Why do you think morality, ethics and discipline are necessary for all of you to practice in daily life?**

In group discussion with students about this question, all students agreed that morality, ethics and discipline are necessary for them in everyday-life practice, because it helps them to be more mindful and careful in any actions of body, speech and mind. Apart from this, it is a guideline to them what is morally right and what is wrong. According to this question, one of grade-eight students said that,

*“Morality, ethics and discipline help remind me of performing my duties in mindfulness and help easily adjust self to friends”.*

While other grade-nine students mentioned that



*“Morality, ethics and discipline are important, because it is a sign of responsibility and lifestyle to guarantee that we are good and well-trained people both in the present time and the future time”.*

At the same time, one participant reflected on some of her schoolmates that

*“Someone is so smart and intelligent, but lack of morality, ethics and discipline, he cannot work and live with the others”.*

Similarly, the grade-ten students in the group discussion agreed that morality, ethics and discipline can help correct and change their inappropriate conducts and behaviors into better and positive ways, although including better understanding the good will and good wishes of parents and teachers.

**Question 2: Do you have any difficulties concerning practice morality, ethics (five precepts), and discipline in the school as well as at home?**

According to this question, most of students admitted that in practice, they have some difficulties following the rules of school as well as morality and ethics in the wake of having to follow some friends in their group such as breaking some rules of school and some of five precepts, etc. To this, one of grade-eight students honestly said that,

*“I sometimes broke the rule of school because of being called coward and afraid of friends to get angry”.*

And another one said that,

*“Sometimes, to do something wrong together with friends in order to get them to accept me in the group”.*

While one grade-nine students gave a point of view concerning morality, ethics and discipline that,

*“In the first place, I think that Dhamma study is boring thing, why the school forces me to participate in that Dhamma course,*

*I feel compelled to learn it, but later it is quite okay”.*

Similarly, one of the grade-ten students commented on the difficulty of practice precepts and rules of the school that,

*“At schools or away from home, friends have an influence on me to make decision about following the rules or breaking the rules, actually everyone knows that act is morally wrong, but still do it”.*

**Question 3: How does your family or teachers encourage you in practicing morality, ethics (five precepts), and discipline?**

In response to this question in focus group discussion, all students admitted that morality, ethics and discipline were constantly encouraged by both parents and teachers to practice, and mostly it is related to observe the five precepts, obey the rules of the school and avoid the ways leading to ruins (Abai-yamuk). To this question, three grade-eight students similarly commented that,

*“We observe the five precepts because being afraid of going to the hell realm and being born as a hellish being”.*

While grade-nine students mentioned that they were often encouraged to conduct themselves well according to religious teachings and the rules of the school, but many times, they could not follow it. One of them admitted that,

*“I cannot strictly follow all of the five precepts; I can follow only two of them i.e. not to steal and not to drink alcohol”.*

But grade-ten students admitted that this school instructs them in morality, ethics and discipline a lot. Every year, all Buddhist male students who enter Mathayom-one class are required to become novice monks for a short time and female students observe the eight precepts for a few days as well. One student stated that,

*“At home, I have always been forced to observe the five precepts especially not to steal”.*

**Question 4: Why do you think what the main cause of problems is in Thai society such as corruption, lack of integrity, honesty and etc.?**

For this question, the students in focus group discussion expressed their opinion about the root of problems around them that caused some corruption, lack of integrity, honesty, etc in Thai society. Most of them commented in a similar way that because of greed, people overlook an importance of morality, ethics as well as the rules of law, and they take care only their own interests, not take care of the social interests. To quote, one of grade-eight student said that,

*“Many problems come from bad people, no fear of doing evil”.*

While grade-nine students mentioned that the root of corruption, lack of integrity, honesty, etc come from selfishness, boundless greed, etc. to this one student said that,

*“I think that because someone, when they get high position and have the power, try to find every way to get illegally rich or get rich quickly through committing corruption”.*

And another one grade-ten student added to above question that,

*“Some people do something morally wrong and illegal by thinking that nobody knows it”.*

**Question 5: What is the factor affecting morality, ethics, and Discipline of students?**

In response to this question, all of students in focus group discussion commented that parents, people in the family and friends are important factors to make them conduct themselves according to the principles of morality, ethics and discipline. To this, one of grade-eight students stated that,

*“My parents encourage me to do good regularly, not give up to do what is right and good, they said the result of good deed would benefit my personal life and work in the future, and they always take me to a temple to perform religious ceremonies as well”.*

At the same time, the grade-nine students commented in a similar way that parents, family and environment around them are a basic factor for changing their behavior into a better way or a worse way.

One of them said that,

*“Before doing anything, I have to think of my parents first, because I do not want my parents to get upset and disappointed”.*

And another one said that,

*“Before I conducted myself not very well, and the school had called my guardian to warn several times. But after studying the Dhamma, I just realize the reasons behind that they teach me repeatedly again and over again”.*

For the grade-ten students have the similar comment that parents and guardians are motivated to see the importance of practicing morality, ethics and discipline including being a good example by conducting themselves well.

#### **Question 6: Why does that factor change student behavior?**

For this question, all students referred to associating with environmental factors such as people in the family, teachers, friends including strict rules of the school. These also are parts of changing students or teenagers into a positive way or a negative way. To quote, one of grade-nine students said that,

*“The society has changed a lot and sometimes, the atmosphere is not very conducive for me to do good fully, so I try to adjust myself to it”.*

While another one of grade-ten students commented that

*“Some students at this school like breaking the rules of school, sneaking of smoking cigarettes , etc, because they want to challenge the rules”.*

According to the focus group discussion above, most of students admitted that through Dhamma studies, it can help them a lot to have a better understanding of morality, ethics and discipline which leading to improve their behavior in the positive way.

In conclusion, both quantitative and qualitative data went to the same direction. The findings of both revealed that the level of morality, ethics and Discipline behavior of students at a school was at high level, which indicated that they

valued and saw the importance of practice on morality, ethics and discipline. More or less the qualitative study has helped to further clarify and analyze the interpretation of quantitative data. The findings from both quantitative and qualitative data made significant contributions to schoolteachers, guardians as well as the students themselves in creating more supportive, conducive and positive environment to practice morality, ethics and discipline according to their school policy and Thai society context.

## **CHAPTER V**

### **DISCUSSION**

The purposes of this study were to examine the level of morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand and to compare the differences on morality, ethics, and discipline behavior of students by their personal factors and family factors. The data were collected from 311 sampled students at a school in Nakhon Pathom province of Thailand by using the survey questionnaires method and the focus group discussion. The finding of the study was discussed in line with the research objectives. The discussions were presented as follows:

5.1 Morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand

5.2 Comparisons of morality, ethics, and discipline behavior of students based on personal factors

5.3 Comparisons of morality, ethics, and discipline behavior of students based on family factors

#### **5.1 Morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand**

The results from this study showed that the overall morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand was at high level with the means score of 4.03, even the findings of each dimension of morality, ethics and discipline was also high level with the mean score of 3.97, 4.18 and 3.94 respectively.

This indicated that the students at a school in Nakhon Pathom province give an importance of practice on morality, ethics and discipline and see the benefit

and necessity of practice in daily life. According to the high mean score of the quantitative findings, it is confirmed that the high level of morality ethics and discipline behavior of students at a school resulted from intentional practice on morality, ethics and discipline and environment that is good and conducive.

The findings of this study obviously reflected on philosophy of the school: maintaining dignity, having morality, leading academics, and continuing Her Royal Highness Princess Sirindhorn's thought including the main objectives of the school: "Students are moral, ethical and dignified with a gentle personality and leadership" (Source: a school, 1991) and the objectives of Buddhist approach school which focus on teaching and learning secular objects along with morality ethics and discipline in the school. In addition to this, the school has set many religious activities, moral camp and inviting Buddhist monks taught students the morality ethics and discipline continuously and consistently in order to shape students' behaviors.

In this account, the finding was consistent with Bandura's theory (1977), which believed that the process of behavior change takes place from observing a model and Skinner's theory, (1971) which confirmed that individual's behavior resulted from association with environment around them. Individual's behavior will change according to the outcome of the action he has received which occurs in such an environment. The outcome occurs in two ways; 1) reinforcement strengthens behavior and increases that behavior and 2) punishment reduces the behavior or removes that behavior.

Similarly, the qualitative findings from this study also confirmed that students were satisfied and enjoyed practicing morality ethics and discipline without feeling that they were force to do it, however, initially some of them had some difficulties following the policy of the school and the rules which a few informants stated that; *"At schools or away from home, friends have an influence on me to make decision about following the rules or breaking the rules, actually everyone knows that act is morally wrong, but still do it"*. This indicated that external factors have the influence on changing their behaviors which was supported by Bandura's theory (1977) and Skinner's theory (1971).



The findings of this study were also supported by Ven. P.A. Payutto's Approach (1989). He stated that the moral development based on Buddhist doctrines depended on two factors; 1) external factor (Paratoghosa) means that people change their behaviors or attitude because of another's utterance, inducement by others and hearing or learning from others and 2) internal factor (Yonisomanasikara) means that people change their behaviors and attitude because of reasoned attention, systematic attention and analytical reflection.

According to the other related researches, the findings of this study corresponded to the research of Lomlai (2007) who conducted the research on morality, ethics, and desirable value of high school students at Ramkamhaeng demonstration school of Ramkamhaeng University. The research found that the overall high school students were at the high level for morality, ethics, and desirable value and Santichai-anand (2006) carried out the research on morality and ethics of university students in Bangkok areas. The result revealed that university students were at the high level of all aspects for morality and ethics and Phakawattakarn (2007) who conducted a study of morality and ethics among students of the demonstration school of Nakhon Pathom Rajabhat University found that the level of morality and ethic behavior of the students in overall were at high levels.

It was congruent with the research of Arjariyapong (2011) who carried out the research on self practice on moral, ethics and desirable values of secondary school student in Nakhon Pathom province. The result of research revealed that the conduct in self practice on moral, ethics and desirable values of secondary school student in Nakhon Pathom province was found to excellent level and when each aspect was considered separately, it was also at an excellent level in all aspects and Thittikitti (2006) carried out the research on a study of the achievement of Dhamma instilment into high school students in Dhamma development center Surin province. A result of study on satisfaction of high school students of Dhamma training program were shown that the messenger, level of student's satisfaction is high.

From the findings of this study revealed that all participants saw the change of their behavior in the positive way through practice on morality, ethics and discipline in the daily life and also helps shape their behaviors and attitude toward people around them in a positive way. Their parents and environment around them

were also the important part of encouraging and motivating them in practice of morality, ethics and discipline.

### 5.1.1 Morality

The findings showed that the overall level of morality behavior of students at a school was at high level with the mean score of 3.97. It indicated that most students were happy practicing morality and willing to conduct training and improve their behaviors through moral activities. This is consistent with the qualitative finding which confirmed that; *“Morality, ethics and discipline are important, because it is a sign of responsibility and lifestyle to guarantee that we are good and well-trained people both in the present time and in the future time”*.

This was consistent with Freud’s psychoanalytic theory (1949). He stated that Ego-ideal is idealism and role models that parents and society as well as religions teach children or people to achieve in what they want to be such as morality, ethics, and gratitude and so on. When children or people practice and follow the so-called idealism and role models, their behavior is acceptable to the society and religion as well as their parents and Conscious means common sense which children are aware of what is morally right and what is morally wrong and Kohlberg’s stages of moral development theory (1981) which was based on pre-conventional morality, conventional morality and post-conventional morality.

The finding of this study also corresponded with the previous research of Viratchai & Tangchitcharoenkula (2008) conducted the research on analysis of tendency for changing morality and ethics in Thai society found that the role of morality and ethics in one’s self resulting from participating in the activities of moral and ethical promoting. It was quite clear that students, who were moral, were motivated by the activities of moral promoting and good example of moral people and the research of Phakawantrakarn (2007) conducted a study of morality and ethics among students of the demonstration school of Nakhon Pathom Rajabhat university, the finding showed that the moral and ethics knowledge and the level of morality and ethic behavior of the students in overall was at high level.

It was similar to the research of Thepraud, S. (2001) studied the relation between implanting moral principle in Buddhism and narcotic prevention. The case

study of which in teenage student, Pathomthani province was discovered that receiving moral implant by through Buddhism from parents have positive relation and belief in Buddhism of students at the 0.01 level and the research of Michael Siegal & Robin Francis (1982) studied relationship in family and cognitive approaches to develop in moral judgment and moral behaviors. The study can involve the child's relationship with other and particular parents. A study was reported in which the rule violating behaviors of children age five and six years was observed in a naturalistic situation. While self initiated rule violation were significantly but modestly correlate with low cognitive development, rule violation as reaction to other misconduct correlate substantially with a lack of identification with the mother.

### **5.1.2 Ethics**

The result showed that the overall level of ethics behavior of students at a school was high level with the mean score of 4.18. This was an indication that the students at a school were ethical with high level. This result responded to the goal of the college that tried to achieve its goal by inviting Buddhist monks to teach students Buddhism, requiring all students to observe the five precepts and setting various activities concerning the promotion of morality and ethics. In support of this three of the key informants stated that; *We observe the five precepts because being afraid of going to the hell realm and being born as a hellish being*". This indicated that teaching and learning Buddhism which is required by the school, has a positive influence on students' behavior. Bandura (1977), Skinner (1971) and Ven. P.A. Payutto (1989) also confirmed that external factors played an important function to change the ethical behaviors of students. This finding confirms the result of Saengmani (1997) which conducted a study on factors leading to the level of ethics of grade-six students at Thesaban school in Choburi province and Thesaban school in Pattaya district showed that variables which were related to ethical development, were at the range of high and in a positive way to develop ethics.

That was the reason why a school attempted to create a supportive and conducive atmosphere for studying and practicing ethics such as the five precepts to students.

To quote, one informant stated; *“I cannot strictly follow all of the five precepts; I can follow only two of them – not to steal and not to drink alcohol”*. This finding was also supportive from Freud’s psychoanalytic theory (1949) confirmed that the superego regulates and guarantees an acceptable and good behavior in society and avoid an unacceptable and bad behavior in the society i.e. 1) Ego-ideal is idealism and role models that parents and society as well as religions teach children or people to achieve in what they want to be such as morality, ethics, and gratitude and so on. When children or people practice and follow the so-called idealism and role models, their behavior is acceptable to the society and religion as well as their parents and 2) Conscious means common sense which children are aware of what is morally right and what is morally wrong. In this stage, children developed from what they have done wrong in the past, for example, they were taught to hate dirtiness, if they did that thing, they were punished. Therefore they refrained from doing wrong and very strict to principle of morality and ethics which is an important part of preventing from doing wrong.

### 5.1.3 Discipline

The result found that the overall level of discipline behavior of students at a school was at high level with the mean score of 3.94. The findings of this research were consistent with the focused group discussion that they felt not to be compelled to obey the rules of the school. They felt comfortable following the orders according to qualitative data. In support of this one of the most participants stated; *“The discipline is good to us in order to train ourselves, to get us have responsibility for one’s self and a given job”* while one item stated *“I do not copy homework from a classmate”* was measured at moderate level which can mean that sometimes they snuck off copying homework from a classmate.

Similarly, Onkham (1996) and Unchanam (1998) identified that discipline means the measure made for members of society to live accordingly to the laws and regulations which are acceptable to each society. It is both the rules of promotion of doing good or the rules of the punishment to a wrong-doer, because the discipline might to go along with the laws and the regulations.

## **5.2 Comparisons of morality, ethics, and discipline behavior of students based on personal factors**

### **Gender**

The result revealed that the overall morality, ethics and discipline behavior of students was at high level for both gender. Based on the findings from t-test, there was no statistically significant difference on morality, ethics and discipline behavior of students based on their gender. It is because of the school has the policy that all Buddhist students both male and female are required to study Buddhism and participate in religious activities. Therefore, this contradicts the findings of Phakawattrakarn (2007) who compared the moral and ethical behavior of the students according to gender had statistically significant difference at the 0.05 level and Pundhu-manavin (2007) who conducted the research on morality and ethics in Thailand and foreign countries which found that male student group had moral and ethical behavior less than female student group in several aspects such as observing the rules, responsibility and conservation as well as the research of Hing Keung Ma (2003) who studied the relation of moral orientation and moral judgment to pro-social and anti-social behavior of Chinese adolescents, the major findings support the moral orientation of girl is higher than that of boy, and boy are more delinquent than girls.

### **Year of experience in Dharma studies**

The findings revealed that the overall respondents with one-year experience to three-year experience in Dhamma studies were at high level with the mean score of 4.04, 4.11 and 3.95 and 30.2 respectively. According to the above finding, there were no statistically significant differences on behavior of morality ethics and discipline based on a number of years of experience in Dhamma studies. It is similar to the research of Thetthong (2004) who conducted the research on morality, ethics of vocational school students at Technique College in region 7 which showed that the vocational school students who studied in different grade were no statistically significant difference on morality and ethics and the research of Arjariyapong (2011) who carried out the research on self practice on moral, ethics and desirable values of secondary school student in Nakhon Pathom province which indicated that the

secondary school students with different classes expressed no difference in self practice on moral, ethics and desirable value.

But when considering to each dimension, it found that the pair of the discipline behavior based on years of experience in Dhamma studies was statistically significant at the 0.05 level. This could be due to the students with one year of experience in Dhamma studies are new to rules of the school and societal environment in the school. On the other hand, naturally, the new comers are humble and easily follow the rules. Further, this was consistent with the research of Thienpermpool (2003) which conducted on the implementation of morality and ethics for the police cadets. The findings showed that the year of study had significant difference on the police cadets' perception of the required morality and ethics at the 0.05 levels.

### **Frequency of attending Buddhism ceremonies**

According to the findings, 46.3% of students attended Buddhism ceremonies in between 11 - 20 times per year and 28.9% attended Buddhism ceremonies about 0 - 10 times per year, while only 24.8% attended Buddhism ceremonies above 20 times per year.

The findings revealed that there was no statistically significant difference on morality ethics and discipline behavior of students. But when considering to each dimension, it was found that the pair of ethics behavior based on their frequency of attending Buddhism ceremonies was statistically significant difference at the 0.05 level. This shows that in general a number of times to attend Buddhism ceremonies do not have much influence on morality ethics and discipline behavior of students until make differences on morality ethics and discipline. The finding supported the study of Sukhasumpanno (2006) who carried out on belief in merit and demerit in Buddhism. The result showed that the pupils who are obedient to their parents and teachers are regarded as good people and not liable to fail into the woeful state. It means that such good actions as refraining from killing, stealing, lying and drug addiction do not depend on the figure of time attending Buddhism ceremonies only. This also supported the research of Pinprayong (2006) who studied the roles played by the laity in supporting Buddhism. He concluded that people believe in Buddhism for the purpose of gaining happiness, making merits, observing five precepts, etc.

### **5.3 Comparisons of morality, ethics, and discipline behavior of students based on family factors**

#### **Income**

According to the findings, the monthly income of the respondents' parents/guardians scored the means between 4.01 and 4.11 which was rated at the high level. The findings revealed that there was no statistically significant difference on morality, ethics and discipline behavior of students based on the income of their parents/guardians which was consistent with the previous study of Phakawattrakarn (2007) who conducted a study of morality and ethics among students of the Demonstration School of Nakhon Pathom Rajabhat University. The finding revealed that the parents' monthly income had no statistically significant differences on morality and ethics among students. and the research of Thienpermpool (2003) who carried out a study of the Implementation of Morality and Ethics for Police Cadets which revealed that the different parents' career and family income had no significant difference on the police cadets' perception of the required morality and ethics.

The reason, it could be because the background of their family in Thai society also has a warm relationship, friendship and good will at one another and help nurture and train their children in goodness. These factors are supportive and helpful to morality, ethics and discipline of the students. The other findings of this study corresponded to the research of Santichai-anand (2006) who carried out the research on morality and ethics of university students in Bangkok areas which indicated that the university students who came from different family background were no difference on morality and ethics and Arjariyapong (2011) who carried out the research on self practice on moral, ethics and desirable values of secondary school student in Nakhon Pathom province which showed that family status expressed no differences in self practice on moral, ethics and desirable value.

But this was contradicting to Leki Wangdi, (2008) stated that, "Money income is widely accepted as the measure of the man". If the income one earns is too low to maintain the style of life, one is bound to be demoralized. Thus, the financial stability of a person may influence the morality, ethics, and discipline.

### **Level of education**

The result indicated that 46.9% of the parents /guardians of the respondents held below bachelor's degree and 39.2% held bachelor's degree, while only 13.8% held above bachelor's degree. According to the findings, it revealed that there was no statistically significant difference on morality, ethics and discipline behavior of the students based on the educational level of their parents/guardians. This means that educational level of their parents/guardians does not have an influence on their children in practicing morality, ethics and discipline. The finding was consistent with the finding of Santichai-anand (2006) that revealed that educational level of parents was no difference on morality and ethics.

But this finding was contradictory to the finding of Phakawattrakarn (2007) that concluded that parents' education and parents' occupation had statistically significant differences on morality and ethics.

In conclusion, the finding from this study revealed that overall morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand was at high level. There are many factors leading to high level of morality, ethics and discipline behavior of students at a school such as the administrative system of the school, the teaching and learning system of the school, the reputation of the school and the conducive atmosphere in learning and practicing morality, ethics and discipline of students and so on. The so-called reasons encourage all students to be proud and happy to behave properly.



## **CHAPTER VI**

### **CONCLUSION AND RECOMMENDATIONS**

This chapter sums up the research findings and recommendations are presented as follows:

#### **6.1 Conclusion**

#### **6.2 Recommendations**

### **6.1 Conclusion**

This study was about morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand. The main purpose of the study was to examine the level of morality, ethics and discipline behavior of students and to compare morality, ethics, and discipline behavior of students based on students' personal factors (gender, year of experience in Dhamma studies, and frequency of attending Buddhism ceremonies) and family factors (guardians' income of the students and educational level of guardians). Both quantitative and qualitative methods were employed to collect the data. Frequency, percentage, mean, standard deviation, t-test, and one-way ANOVA were used to analyze the quantitative data while qualitative data was analyzed using content analysis.

The data was collected from 311 students in grade 8, 9, and 10 at a school in Nakhon Pathom province and 9 students from each grade for focus group discussion to get deeper information on morality, ethics, and discipline. Most of the respondents (71.4%) were female and only 28.6% were male, while the years of experience in Dhamma studies, there were respondents (35.4%) to have one year of experience in Dhamma studies. Majority of the respondents (46.3%) attended Buddhism ceremonies between 11 – 20 times per year.

With regard to the monthly income of the parents/guardians of the respondents, they (30.3%) had the monthly income of above 30,000 Baht and only

15.4% had the monthly income of 0 – 10,000 Baht. According to the educational level of parents/guardians of the respondents, majority of the parents/guardians (46.9%) held below bachelor's degree.

6.1.1 Summary of the overall morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand

According to the findings, it showed that the overall morality, ethics and discipline behavior of students at a school were at high level with the mean score of 4.03. Out of three dimensions of morality, ethics and discipline behavior of students; ethics behavior was at high level with the highest mean score of 4.18, morality behavior was at high level with the mean score of 3.97 and discipline behavior was at high level with the lowest mean score of 3.94.

6.1.2 Summary on the comparison of morality, ethics and discipline behavior of students based on their personal factors and family factors.

The result showed that there were no statistically significant differences on morality, ethics and discipline behavior of students at a school based on their personal factors (gender, years of experience in Dhamma studies and frequency of attending Buddhism ceremonies) and family factors (income and educational level). Only two pairs were i.e. frequency of attending Buddhism ceremonies of ethics dimension and years of experience in Dhamma studies of discipline dimension found to be statistically significant at the 0.05 level.

## **6.2 Recommendations**

### **6.2.1 Recommendation from the findings**

From the findings of this study, the overall morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand was at high level which showed that students agree with the school's policy and feel not to be compelled to participate in promoting and practicing morality, ethics and discipline. However, it might have several external factors to cause their practice on morality, ethics and discipline such as principals, teachers, friends and the guardians of the

students. Therefore, the school should create more supportive, conducive and positive environment for students to teaching and learning morality, ethics and discipline course effectively.

#### **6.2.1.1 Recommendations for principal**

1) According to the findings of this study, it shows that the principal has done a good job of continuing many activities related to morality, ethics and discipline under the objectives of the school.

2) It would be also recommended that the principal should be an active leader to call all teachers and students to action on practice of morality, ethics and discipline beside encouraging teachers and students in teaching and learning only in a classroom or at school.

#### **6.2.1.2 Recommendations for teachers**

1) All teachers at a school should have to find a way to prevent students from copying homework or a cheat by instilling responsibility self-esteem and honesty into the students.

2) Teachers should teach basic standards of morality and ethics such as five precepts to students in order for them to realize and absorb those good things into their heart and mind and leading to practice in daily life.

#### **6.2.1.3 Recommendations for parents**

1) The finding from the focus group discussion, it shows that parents have an influence on their children's behavior in practicing morality, ethics and discipline, with regard to this, it is recommended that parents should be good friends, good advisors and good examples to their children, try to avoid nurturing them with giving money or materials only.

2) Parents should create close relationship between parents and children and instill basic foundation of virtue, honesty, responsibility and orders in their children at the young age in order for them to know what is right and what is wrong, what is useful and what is not.

### **6.2.2 Recommendations for Further studies**

This research is conducted on morality, ethics and discipline behavior of students at a school in Nakhon Pathom province of Thailand. Through its findings, the researcher hopes that this research is a good guideline for further studies in the future. The following are recommendations for future study:

1) A study carried out on the larger and more diverse population of students would prove interesting and more pragmatic result that lead to solving morality, ethics and discipline problems of students in all aspects. Similarly, a comparative study of morality, ethics and discipline of students in different schools in the nearby areas would provide an interesting result.

2) A deeper understanding of morality, ethics and discipline among students in different grade and different age would be another interesting topic.

3) A study on how the morality, ethics and discipline affect the students' learning and their achievement would be good.

4) A survey on everyday practice of morality, ethics and discipline of Thai youths both in form and in substance would be interesting topic.

## BIBLIOGRAPHY

- Aajariyapong, K. (2011). Self Practice on Moral, Ethics and Desirable Values of Secondary School Students in Nakhon Pathom Province. (Unpublished master's thesis). Silpakorn University, Thailand.
- Academic Department, Ministry of Education, (1998). Describing the concepts and theories of moral and ethical development in focusing on discipline and democracy. Bangkok: Kurusapha Press.
- Athiwattanasit, C. (2002). Sociology via Buddhist Approach. Bangkok: Mahachulalongkorn Buddhist University Press.
- Best, J.W. (1981) Research in Education. London: Prentice Hill-India
- Cava, E.V. (2000). "Moral Disengagement and Academic Cheating: The Role of Individual Difference and Situational Variable." Dissertation Abstracts International.
- Chaisri, P. (2007). Factors relating to moral behaviors among pratom 5<sup>th</sup> – 6<sup>th</sup> students of Ratanakosin School Group, Bangkok Metropolitan Administration. (Unpublished master's thesis). Mahidol University, Thailand.
- Chauyong, P. (2006). The Role of the Buddhist Monk in Ethics Education of Children and Youth Regarding Prevention of Drug Abuse: A Case Study of Students in Buddhist Universities. (Unpublished master's thesis).
- Chinwanno, W. & colleague (2000). Ethics in profession. Bangkok: Chuanpim Press
- Chokmork, P. (2002). Teaching Physical Education with Morality, Ethics, and Value: A Case Study of Pratom 6<sup>th</sup> Students at Demonstration School of Kasetsart University. (Unpublished master's thesis). Kasetsart University, Thailand.
- Chumchit, Y. (2003) Education and Being Thai teacher. Second published. Bangkok: Oadianstore

- Dhanavangso, P. (2005). A Study of Psychosocial Characteristics Effect on Ethical Behavior of Students in the Charity School of Buddhist Monastries. (Unpublished master's thesis). Mahachulalongkornrajavidyalaya University.
- Dharmakosajarn, (Prayoon Mererk, 2006). A Buddhist Worldview. Bangkok: Mahachulalong-kornrajavidyalaya University Press.
- Dharmapidok, P.A. Payutto. (2000). Ethics for Young Generations. Bangkok: Buddhadharm Foundation
- Dharmapidok, P.A. Payutto. (2002). Dictionary of Buddhism. Bangkok:Sahadhammik Press.
- Dictionary of Buddhism (2002) Dictionary of Buddhism. Bangkok: Sahadhammik Co.Ltd.
- Dictionary of Rajabunditsathan (1999). Dictionary of Rajabunditsathan. Bangkok: Nanmeebookpublication.
- Hing Keung Ma (2003). Relationship of Moral Orianatation and Moral Judgment to Pro-social and Anti-social Behavior of Chinese Adolescents.
- Inthawong, R. (2006). Factors Associated with the Inappropriate Internet Behavior of High School Students in Bangkok Metropolitan. (Unpublished master's thesis).
- Keown, D. (1995). Buddhism and Bioethics. London: Macmillan Press Ltd.
- Keturaksa, S. (2003). Morality Development of Youth: A Case Study of Mental Development Camp for Quality of life in Youth Camp of Nakorn Rajasima Province. (Unpublished master's thesis). Mahachulalongkornrajavidyalaya University.
- Khammani, T. (2003) Development of morality, ethics and value from theory to practice. Bangkok: Metheethip.
- Kitcharak, T. (1999). Morality for Administrator. Phetchaboon: Rajabhatphetchaboon Institute.
- Kittisurakulchai, S. (2008). Development of Life Skill and Morality with Buddhist Model Applied to Prevention of Drug Abuse: A Case Study in Secondary Level School in Nakhon Pathom Province. (Unpublished master's thesis). Mahidol University, Thailand.

- Lanier, S. P. (1993). Promoting and Conceptual Development in Rural Able Scents (Moral Development Rural Students Peer Facilitators. North California University, Dissertation Abstract International. 5: 196-A.
- Lewis, C.L. (1982). "The Relationship of Moral Development and Cognitive Development within Gifted Student Examined in the Light of the Variable of Sex, Socioeconomic Status and Age" Dissertation Abstract international. 42: 5088-A.
- Lomlai, R. (2007). Morality, Ethics and Desirable Value of High School Students at Ramkhamhaeng Demonstration School of Ramkhamhaeng University. (Unpublished master's thesis). Ramkhamhaeng University.
- National Education Acts (1999) and Additional Educational Acts (2002). Bangkok: Arksornthai Press.
- Onkham, A. (1996) A study of cooperative work controlling behavior of students at high school under basis education group in Region 3. (Unpublished master's thesis). Srinakharinwirot University, Thailand.
- P.A. Payutto, (2013). Philosophy of Thai Education; the core of education. Bangkok: Phalitham Press.
- \_\_\_\_\_(1998). A Constitution for Living: Buddhist principles for a fruitful and harmonious life. Bangkok: Buddhadhamma Foundation.
- \_\_\_\_\_(2007). Vision of the Dhamma: A Collection of Buddhist Writings in English. Wat Nyanavesakavan, Nakhon Pathom, Thailand.
- Phakawattrakarn, T. (2007). A Study of Morality and Ethics among Students of the Demonstration School of Nakhon Pathom Rajabhat University. (Unpublished master's thesis). Rajabhat University, Thailand.
- Pinprayong, (2006). A Study of the Role Play by Laity in Supporting Buddhism: A case study of the role play by laity who employees in the transmission system business, the electricity generating authority of Thailand.
- Prasanchart, A. (2002). The result of mental characteristic training for developing one's behavior and discipline of primary school students in Chiang Mai province. (Unpublished master's thesis). Khonkaen University, Thailand.
- Princess Siridhorn's College (2013). Available: <http://data.boppobec.info/emis/schooldata-view.phpSchool> [15, May 2013]

- Pundhumanavin, D. (2007). Report of Researches Concerning Morality and Ethics in Thailand and Other Countries. Bangkok: The center of promoting and developing the power of land and morality under the office of administration and knowledge development.
- Ratanopas, W. (2006). Self-Discipline and Factors Related to Over-nutritional Status of School Children. (Unpublished master's thesis).
- Religious Affair, Ministry of Culture (2008). Report of Academic Seminar relating to morality and ethics promotion in Thai Society. Bangkok: Chumnumsahakorn of Thailand Press.
- Religious Affair, Ministry of Education (1978). Principles and Methods of setting Morality and ethics education for training students. Bangkok: Religion Press.
- Saengmani, S. (1997). Factors Leading to the Level of Ethics Development of Grade-Six Students at Tesaban School in Chunbury and Tesaban School in Pattaya. (Unpublished master's thesis). Chiang Mai University, Thailand.
- Saengsuk, N. (2000). Study of Moral and Ethical Behavior of Mathayom Students at Ramkhamhaeng Demonstration School: Research Journal of Rangkhamhaeng University.
- Saengswang, P. (1999). Document for Teaching Basic Administration. Bangkok: Prayooravong.
- Santichai-anand, A. (2006). Morality and Ethics of University Students in Bangkok Metropolitan Areas and the outskirts of Bangkok. (Unpublished master's thesis). Srinakharinwirot University, Thailand.
- Siha-ampai, P. (1977). The Basis of Religious and Ethical education. Bangkok: Chulalongkorn University.
- Somboon, B. (2011). Morality, Ethics, and Discipline Development of Students at Baandong School, the Office of Sakon Nakhon Primary Education, Region I. (Unpublished master's thesis). Western University, Thailand.
- Sukhasumpanno (2006) Belief in Merit and Demerit in Buddhism : A Case Study of The Students of Wat Koo Kham Municipality School, Tambon Wat Ket, Amphoe Muang, Changwat Chiang Mai. (Unpublished master's thesis). Mahachulalongkornrajavidyalaya University.



- Tantiruchanawong, S., & League (2008). Report of Research Relating to Promoting Morality of Nation. Religious Affair, Ministry of Culture.
- Thankaew, B. (1999). The truth of life. Bangkok: Odian store.
- The national Institute on Drug Abuse. (2005). Diagnosis & Treatment of Drug Abuse in Family Practice: Pathophysiology [Online]. Available: <http://www.drugabuse.gov/Diagnosis-Treatment/diagnosis4.html>
- The Office of Standard Insurance and Educational Quality Assessment, (2006 –2010). Educational standard indicator and consideration standard for external quality assessment of basis education: Primary and secondary education level. Bangkok.
- The Office of the Committee of National Culture (1997). Handbook of Setting Activity and Mental Development in the System of Teaching and Learning for Primary Education. Bangkok: Religion Press.
- Thepraud, (2001). A Study of the Relation between Implanting Moral Principle in Buddhism and Narcotic Prevention. (Unpublished master's thesis).
- Thethong, N. (2004). Morality and Ethics of Vocational Training School Students at Technique College in Region 7. (Unpublished master's thesis). Pibulsongkram Rajabhat University, Thailand.
- Phra Thepvethee (P.A. Payutto), (1988). Dhamma and Thai Education. Bangkok: Faculty of Education, Chulalongkorn University.
- Thienpermpool, N. (2003) The Implementation of Morality and Ethics for Police Cadets. (Unpublished master's thesis). Mahidol University, Thailand.
- Thittikitti (2006). A Study of the Achievement of Dhamma Instilment into High School Students in Dhamma Centre, Surin Province. (Unpublished Master's Thesis). Mahachulalongkornrajavidyalaya University, Thailand.
- Unchanam, A. (1998). Reporting the project of promoting morality, ethics and improving discipline of students at Khokavithayakhom School in Khoka district, Lampang province. Lampang: Khokhawitthayakhom Press.
- Viratchai, N. & Tangchitcharoenkula, R. (2008). Analysis of Tendency for Changing Morality and Ethics in Thai Society. Bangkok: Prikwangraphic Press.

- Vongthanakarn, P. (2006). Procedure of Morality and Ethics Promotion in Kowitthamrung Chiangmai School. (Unpublished master's thesis). Chiang Mai University, Thailand.
- Wangdi, L. (2008). Factors Affecting Teacher Morale under Trashigang District in Bhutan. (Unpublished master's thesis). Mahidol University, Thailand.
- Waranon, P. (2002). A study of the relationship between five precepts (Panca sila) and social peace. (Unpublished master's thesis). Mahachulalongkornrajavidyalaya University, Thailand.
- Warshaw, R. (1978). "Moral Reasoning of Children in Fourth and Sixth Grades in Two Different Educational Environment." Dissertation Abstracts International. 39: 1451-A.
- Watcharapratheep, S. (2006). A Survey of Ethical Views of Level VI Students in Primary School under the Office of Nakhon Pathom Educational District, Region I.
- Wikipedia (2013). Princess Siridhorn's College: <http://th.wikipedia.org/wiki> [18 June 2013]
- Wikipedia. (2013) Lawrence Kohlberg's stages of moral development [online]. Available: [http://en.wikipedia.org/wiki/Kohlberg%27s stages of moral development](http://en.wikipedia.org/wiki/Kohlberg%27s_stages_of_moral_development) [18 June 2013]
- Wikipedia. (2013) Sigmund Freud's psychoanalytic theory [online]. Available: [http://en.wikipedia.org/wiki/Sigmund\\_Freud](http://en.wikipedia.org/wiki/Sigmund_Freud) [18 June 2013]
- Wikipedia. (2015) Social Cognitive Theory [Online]. Available: "[http://en.wikipedia.org/wiki/Social\\_cognitive\\_theory](http://en.wikipedia.org/wiki/Social_cognitive_theory)" [05, March 2015].
- Wikipedia. (2015) Social Learning Theory [Online]. Available: "[http://en.wikipedia.org/wiki/Social\\_learning\\_theory](http://en.wikipedia.org/wiki/Social_learning_theory)" [05, March 2015].
- Wuthikietpaiboon T. (1999) A Study of Behavior Breaking Rules of High School Students Through Teachers and High School Students' Perspective in Nakhon Rachasima Province. (Unpublished master's thesis). Mahasarakham University, Thailand.

## **APPENDICES**

## **APPENDIX A**

### **RESEARCH QUESTIONNAIRE**

#### **TITLE**

#### **MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE OF THAILAND**

1. The purpose of this questionnaire is to find out the level of morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand.
2. The respondents are students from grade 8, 9, and 10 at a school who are taking Dhamma-study courses.
3. There are four parts of questions, namely part 1 consists of personal factors of the respondents such as gender, years of experience in Dhamma studies and frequency of attending Buddhism ceremonies. Part 2 consists of family factors such as income and educational level. Part 3 consists of the main part of the questionnaire that covers the questions of morality, ethics and discipline behavior of students. Part 4 is the open-ended questions on points of view and suggestions of the respondents.
4. All information will only be used for the purpose of this study and will be treated very confidential. All responses will remain anonymous; therefore, the respondents are free to complete the questionnaire as honest as possible.

Your participation in this study will be highly appreciated.

Ven. Loch Ratana

**Part 1 Personal Background****1. Personal factors of the respondents**

Direction: Please tick ( ✓ ) in the following information in the space provided.

**1. Gender:**

- ☐ 1) Male ☐ 2) Female

**2. Year of experience in Dhamma studies:**

- ☐ 1) 1 year (Naktham-tri) ☐ 2) 2 years (Naktham-tho)  
☐ 3) 3 years (Naktham-ek)

**3. Frequency of attending Buddhism ceremonies:**

- ☐ 1) 0 – 10 times per year  
☐ 2) 11 – 20 times per year ☐ 3) Above 20 times per year

**Part 2 Family Background****2. Family factors of respondents**

Direction: Parents' / guardians' income of the respondents

**1. Income:**

- ☐ 1) 0 – 10,000 Bath ☐ 2) 11,001 – 20,000 Bath  
☐ 3) 21,001 – 30,000 Bath ☐ 4) Above 30,000 Bath

**2. Educational level:**

- ☐ 1) Below bachelor' degree ☐ 2) Bachelor's degree  
☐ 3) Above bachelor's degree

**Part 3 Students' behavior**

Instructions: Please read each statement below carefully; decide each item that is relevant to your personal experience and opinion; and mark tick ( ✓ ) in the box below to show the level of your morality, ethics and discipline behavior.

<b>Strongly disagree</b>	<b>Disagree</b>	<b>Neutral</b>	<b>Agree</b>	<b>Strongly Agree</b>
1	2	3	4	5

<b>No</b>	<b>Statement</b>	<b>Level of perception</b>				
	<b>Morality</b>	1	2	3	4	5
1.	After study Buddhism, I better understand the principle of morality.					
2.	I know what is morally right and what is morally wrong.					
3.	I am capable of sacrificing personal comfort to others.					
4.	I honor and respect parents and teachers.					
5.	I know how to find peace in my mind.					
6.	When I face a problem or bad situation, I can make my mind calm and clear before dealing with the problem.					
7.	When seeing others happy, I feel glad.					
8.	I speak words that are more polite and pleasant to the ear than before.					
9.	I am kind and generous to others.					
10.	I always provide assistance with money or material possessions to others.					
11.	I always make an effort to lend a hand to parents, teachers, and friends in their activities.					
12.	I behave consistently to friends by not taking advantage of them.					
13.	I always share happiness and suffering with friends.					
14.	I establish my mind in good will, thinking of ways to be of service to others.					
15.	I inform the others what is of benefit.					

No.	Statement	Level of perception				
		1	2	3	4	5
	<b>Ethics</b>					
16.	I change my behavior after ethics education.					
17.	I conduct myself well and properly, create no trouble in the school.					
18.	I conduct myself well and properly, create no trouble at home					
19.	I do only what is right and good.					
20.	I conduct my life honestly.					
21.	I am not headstrong.					
22.	I am more willing to listen to reason.					
23.	I am more willing to listen to facts.					
24.	I am ready to correct and improve myself.					
25.	I intentionally refrain from killing animals or doing bodily harm.					
26.	I intentionally refrain from stealing or violating property rights.					
27.	I intentionally refrain from speaking falsely, lying, and deceiving.					
28.	I intentionally refrain from drinking alcohol or intoxicants and drug.					
29.	I intentionally refrain from gambling.					
30.	I intentionally refrain from reveling in nightlife.					
<b>discipline</b>						
31.	I practice correctly in accordance with the rules of the school.					
32.	I go to school punctually every day.					
33.	I dress in school uniform according to the rules of school.					

No.	Statement	Level of perception				
		1	2	3	4	5
	<b>Discipline</b>					
34.	I rise to greet teachers and show respect to them, when seeing them.					
35.	I learn the subject respectfully and earnestly.					
36.	During teaching, I listen attentively to teachings and advice.					
37.	I am self-reliant and also make myself a refuge to friends.					
38.	I am friendly towards schoolmates.					
39.	I share my knowledge with friends.					
40.	I do not copy homework from a classmate.					
41.	I don't cheat in the test.					
42.	I submit homework and the given task to a teacher on time.					
43.	I help teachers in their work in times of need.					
44.	I always help the school in its work.					
45.	When a friend is going to do something bad, I restrain him.					

#### Part 4 Additional suggestions and opinions

.....

.....

.....

.....

Thank you very much for your participation



## **APPENDIX B**

### **FOCUS GROUP DISCUSSION OUTLINE**

The focus group discussion is based on the research topic: morality, ethics, and discipline behavior of students at a school in Nakhon Pathom province of Thailand. The researcher will question nine selected students about the feelings and the experience of morality, ethics, and discipline including a negative and positive perspective to Dhamma studies as follows:

#### **Questions:**

1. Why do you think morality, ethics and discipline are necessary for all of you to practice in daily life?
2. Do you have any difficulties concerning practice morality, ethics (five precepts), and discipline in the school as well as at home?
3. How does your family or teachers encourage you in practicing morality, ethics (five precepts), and discipline?
4. Why do you think what is the main cause of problems in Thai society such as corruption, lack of integrity, honesty and etc.?
5. What is the factor affecting morality, ethics, and discipline development of students?
6. Why does that factor change student behavior?

.....

## APPENDIX C

### MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE OF THAILAND

**Index of Item-Objective Congruence (IOC) of questionnaire check from 3 experts**

#### Part-III: Morality, Ethics and Discipline Development of Students Questionnaire

No.	Item	Three experts			IOC
	Morality	1	2	3	
1.	After study Buddhism, I better understand the principle of morality.	+1	+1	0	0.67
2.	I know what is morally right and what is morally wrong.	+1	+1	+1	1.00
3.	I am capable of sacrificing personal comfort to others.	+1	+1	+1	1.00
4.	I honor and respect parents and teachers.	+1	+1	+1	1.00
5.	I know how to find peace in my mind.	+1	+1	+1	1.00
6.	When I face a problem or bad situation, I can make my mind calm and clear before dealing with the problem.	+1	0	+1	0.67
7.	When seeing others happy, I feel glad.	+1	+1	+1	1.00
8.	I speak words that are more polite and pleasant to the ear than before.	+1	0	+1	0.67
9.	I am kind and generous to others.	+1	+1	+1	1.00
10.	I always provide assistance with money or material possessions to others.	+1	+1	+1	1.00
11.	I always make an effort to lend a hand to parents, teachers, and friends in their activities.	+1	+1	+1	1.00
12.	I behave consistently to friends by not taking advantage of them.	0	+1	+1	0.67

No.	Item	Three experts			IOC
	Ethics	1	2	3	
13.	I always share happiness and suffering with friends.	+1	+1	+1	1.00
14.	I establish my mind in good will, thinking of ways to be of service to others.	0	+1	+1	0.67
15.	I inform the others what is of benefit.	+1	+1	+1	1.00
16.	I change my behavior after ethics education.	+1	+1	+1	1.00
17.	I conduct myself well and properly, create no trouble in the school.	0	+1	+1	0.67
18.	I conduct myself well and properly, create no trouble at home	0	+1	+1	0.67
19.	I do only what is right and good.	0	+1	+1	0.67
20.	I conduct my life honestly.	+1	+1	0	0.67
21.	I am not headstrong.	+1	+1	+1	1.00
22.	I am more willing to listen to reason.	0	+1	+1	0.67
23.	I am more willing to listen to facts.	0	+1	+1	0.67
24.	I am ready to correct and improve myself.	+1	+1	+1	1.00
25.	I intentionally refrain from killing animals or doing bodily harm.	+1	+1	+1	1.00
26.	I intentionally refrain from stealing or violating property rights.	+1	+1	+1	1.00
27.	I intentionally refrain from speaking falsely, lying, and deceiving.	+1	+1	+1	1.00
28.	I intentionally refrain from drinking alcohol or intoxicants and drug.	+1	+1	+1	1.00
29.	I intentionally refrain from gambling.	+1	+1	+1	1.00
30.	I intentionally refrain from reveling in nightlife.	+1	+1	+1	1.00
31.	I practice correctly in accordance with the rules of the school.	+1	+1	+1	1.00
32.	I go to school punctually every day.	+1	+1	+1	1.00

No	Item	Three experts			IOC
	Discipline	1	2	3	
33.	I dress in school uniform according to the rules of school.	+1	+1	+1	1.00
34.	I rise to greet teachers and show respect to them, when seeing them.	+1	+1	+1	1.00
35.	I learn the subject respectfully and earnestly.	0	+1	+1	0.67
36.	During teaching, I listen attentively to teachings and advice.	+1	+1	+1	1.00
37.	I am self-reliant and also make myself a refuge to friends.	0	+1	+1	0.67
38.	I am friendly towards schoolmates.	+1	0	+1	0.67
39.	I share my knowledge with friends.	+1	+1	+1	1.00
40.	I do not copy homework from a classmate.	+1	+1	+1	1.00
41.	I don't cheat in the test.	+1	+1	+1	1.00
42.	I submit homework and the given task to a teacher on time.	+1	+1	+1	1.00
43.	I help teachers in their work in times of need.	+1	0	+1	0.67
44.	I always help the school in its work.	+1	+1	+1	1.00
45.	When a friend is going to do something bad, I restrain him.	+1	0	+1	0.67

**MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF STUDENTS AT A  
SCHOOL IN NAKHON PATHOM PROVINCE OF THAILAND**

**Index of Item-Objective Congruence (IOC) of questionnaire**

**Part-III: Morality, Ethics and Discipline Development of Students Questionnaire**

No	Item	Item consideration		
		-1	0	+1
Morality				
1.	After study Buddhism, I better understand the principle of morality.			✓
2.	I know what is morally right and what is morally wrong.			✓
3.	I am capable of sacrificing personal comfort to others.			✓
4.	I honor and respect parents and teachers.			✓
5.	I know how to find peace in my mind.			✓
6.	When I face a problem or bad situation, I can make my mind calm and clear before dealing with the problem.			✓
7.	When seeing others happy, I feel glad.			✓
8.	I speak words that are more polite and pleasant to the ear than before.			✓
9.	I am kind and generous to others.			✓
10.	I always provide assistance with money or material possessions to others.			✓
11.	I always make an effort to lend a hand to parents, teachers, and friends in their activities.			✓
12.	I behave consistently to friends by not taking advantage of them.		✓	
13.	I always share happiness and suffering with friends.			✓
14.	I establish my mind in good will, thinking of ways to be of service to others.		✓	
15.	I inform the others what is of benefit.			✓
Ethics				
16.	I change my behavior after ethics education.			✓
17.	I conduct myself well and properly, create no trouble in school.		✓	

No	Item	Item consideration		
		-1	0	+1
18.	I conduct myself well and properly, create no trouble at home		✓	
19.	I do only what is right and good.		✓	
20.	I conduct my life honestly.			✓
21.	I am not headstrong.			✓
22.	I am more willing to listen to reason.		✓	
23.	I am more willing to listen to facts.		✓	
24.	I am ready to correct and improve myself.			✓
25.	I intentionally refrain from killing animals or doing bodily harm.			✓
26.	I intentionally refrain from stealing or violating property rights.			✓
27.	I intentionally refrain from speaking falsely, lying, and deceiving.			✓
28.	I intentionally refrain from drinking alcohol or intoxicants and drug.			✓
29.	I intentionally refrain from gambling.			✓
30.	I intentionally refrain from reveling in nightlife.			✓
<b>discipline</b>				
31.	I practice correctly in accordance with the rules of the school.			✓
32.	I go to school punctually every day.			✓
33.	I dress in school uniform according to the rules of school.			✓
34.	I rise to greet teachers and show respect to them, when seeing them.			✓
35.	I learn the subject respectfully and earnestly.		✓	
36.	During teaching, I listen attentively to teachings and advice.			✓
37.	I am self-reliant and also make myself a refuge to friends.		✓	

No	Item	Item consideration		
		-1	0	+1
38.	I am friendly towards schoolmates.			✓
39.	I share my knowledge with friends.			✓
40.	I do not copy homework from a classmate.			✓
41.	I don't cheat in the test.			✓
42.	I submit homework and the given task to a teacher on time.			✓
43.	I help teachers in their work in times of need.			✓
44.	I always help the school in its work.			✓
45.	When a friend is going to do something bad, I restrain him.			✓

**Signature:.....**

**( Assistant Professor. Dr. Nattarat Tanathitikorn )**

**Director of research Institute, Bangkokthonburi University**

## MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF STUDENTS AT A SCHOOL IN NAKHON PATHOM PROVINCE OF THAILAND

### Index of Item-Objective Congruence (IOC) of questionnaire

#### Part-III: Morality, Ethics and Discipline Development of Students Questionnaire

No	Item	Item consideration		
		-1	0	1
Morality				
1 .	After study Buddhism, I better understand the principle of morality.			✓
2.	I know what is morally right and what is morally wrong.			✓
3.	I am capable of sacrificing personal comfort to others.			✓
4.	I honor and respect parents and teachers.			✓
5.	I know how to find peace in my mind.			✓
6.	When I face a problem or bad situation, I can make my mind calm and clear before dealing with the problem.		✓	
7.	When seeing others happy, I feel glad.			✓
8.	I speak words that are more polite and pleasant to the ear than before.			✓
9.	I am kind and generous to others.			✓
10.	I always provide assistance with money or material possessions to others.			✓
11.	I always make an effort to lend a hand to parents, teachers, and friends in their activities.			✓
12.	I behave consistently to friends by not taking advantage of them.			✓
13.	I always share happiness and suffering with friends.			✓
14.	I establish my mind in good will, thinking of ways to be of service to others.			✓
15.	I inform the others what is of benefit.			✓
Ethics				
16.	I change my behavior after ethics education.			✓
17.	I conduct myself well and properly, create no trouble in school.			✓



No	Item	Item consideration		
	Ethics	-1	0	1
18.	I conduct myself well and properly, create no trouble at home			✓
19.	I do only what is right and good.			✓
20.	I conduct my life honestly.			✓
21.	I am not headstrong.			✓
22.	I am more willing to listen to reason.			✓
23.	I am more willing to listen to facts.			✓
24.	I am ready to correct and improve myself.			✓
25.	I intentionally refrain from killing animals or doing bodily harm.			✓
26.	I intentionally refrain from stealing or violating property rights.			✓
27.	I intentionally refrain from speaking falsely, lying, and deceiving.			✓
28.	I intentionally refrain from drinking alcohol or intoxicants and drug.			✓
29.	I intentionally refrain from gambling.			✓
30.	I intentionally refrain from reveling in nightlife.			✓
<b>discipline</b>				
31.	I practice correctly in accordance with the rules of the school.			✓
32.	I go to school punctually every day.			✓
33.	I dress in school uniform according to the rules of school.			✓
34.	I rise to greet teachers and show respect to them, when seeing them.			✓
35.	I learn the subject respectfully and earnestly.			✓
36.	During teaching, I listen attentively to teachings and advice.			✓
37.	I am self-reliant and also make myself a refuge to friends.			✓

No	Item	Item consideration		
		-1	0	1
38.	I am friendly towards schoolmates.		✓	
39.	I share my knowledge with friends.			✓
40.	I do not copy homework from a classmate.			✓
41.	I don't cheat in the test.			✓
42.	I submit homework and the given task to a teacher on time.			✓
43.	I help teachers in their work in times of need.		✓	
44.	I always help the school in its work.			✓
45.	When a friend is going to do something bad, I restrain him.		✓	

**Signature:.....**

**( Poschanan Niramitchainont, Ph.D )**

**Educational management (International program)**

**Department of education, Faculty of social Sciences and Humanities,**

**Mahidol University**

**MORALITY ETHICS AND DISCIPLINE BEHAVIOR OF STUDENTS AT A  
SCHOOL IN NAKHON PATHOM PROVINCE OF THAILAND**

**Index of Item-Objective Congruence (IOC) of questionnaire**

**Part-III: Morality, Ethics and Discipline Development of Students Questionnaire**

No	Item	Item consideration		
		-1	0	1
Morality				
1 .	After study Buddhism, I better understand the principle of morality.		✓	
2.	I know what is morally right and what is morally wrong.			✓
3.	I am capable of sacrificing personal comfort to others.			✓
4.	I honor and respect parents and teachers.			✓
5.	I know how to find peace in my mind.			✓
6.	When I face a problem or bad situation, I can make my mind calm and clear before dealing with the problem.			✓
7.	When seeing others happy, I feel glad.			✓
8.	I speak words that are more polite and pleasant to the ear than before.		✓	
9.	I am kind and generous to others.			✓
10.	I always provide assistance with money or material possessions to others.			✓
11.	I always make an effort to lend a hand to parents, teachers, and friends in their activities.			✓
12.	I behave consistently to friends by not taking advantage of them.			✓
13.	I always share happiness and suffering with friends.			✓
14.	I establish my mind in good will, thinking of ways to be of service to others.			✓
15.	I inform the others what is of benefit.			✓
Ethics				
16.	I change my behavior after ethics education.			✓
17.	I conduct myself well and properly, create no trouble in school.			✓

No	Item	Item consideration		
	Ethics	-1	0	1
18.	I conduct myself well and properly, create no trouble at home			✓
19.	I do only what is right and good.			✓
20.	I conduct my life honestly.		✓	
21.	I am not headstrong.			✓
22.	I am more willing to listen to reason.			✓
23.	I am more willing to listen to facts.			✓
24.	I am ready to correct and improve myself.			✓
25.	I intentionally refrain from killing animals or doing bodily harm.			✓
26.	I intentionally refrain from stealing or violating property rights.			✓
27.	I intentionally refrain from speaking falsely, lying, and deceiving.			✓
28.	I intentionally refrain from drinking alcohol or intoxicants and drug.			✓
29.	I intentionally refrain from gambling.			✓
30.	I intentionally refrain from reveling in nightlife.			✓
<b>discipline</b>				
31.	I practice correctly in accordance with the rules of the school.			✓
32.	I go to school punctually every day.			✓
33.	I dress in school uniform according to the rules of school.			✓
34.	I rise to greet teachers and show respect to them, when seeing them.			✓
35.	I learn the subject respectfully and earnestly.			✓
36.	During teaching, I listen attentively to teachings and advice.			✓
37.	I am self-reliant and also make myself a refuge to friends.			✓

No	Item	Item consideration		
		-1	0	1
38.	I am friendly towards schoolmates.			✓
39.	I share my knowledge with friends.			✓
40.	I do not copy homework from a classmate.			✓
41.	I don't cheat in the test.			✓
42.	I submit homework and the given task to a teacher on time.			✓
43.	I help teachers in their work in times of need.			✓
44.	I always help the school in its work.			✓
45.	When a friend is going to do something bad, I restrain him.			✓

**Signature:.....**

**( Phramaha Kraivan Jindattiyo, Dr. )**

**Faculty of Education, Mahamakut Buddhist University**

## **BIOGRAPHY**

<b>NAME</b>	Ratana Loch
<b>DATE OF BIRTH</b>	11 January 1977
<b>PLACE OF BIRTH</b>	Reusei Srok, Kampongtrach, Kampot province, Cambodia
<b>INSTITUTION ATTENDED</b>	Sahasiksa Pali School of Nakhon Pathom province Pali Diploma (2001 – 2006) Mahidol University, Thailand Bachelor of Arts (2006 – 2010) Master of Education in Educational Management (2012-2015)
<b>HOME ADDRESS</b>	Reusei Srok, Kampongtrach, Kampot province, Cambodia Tel: 855976469110 E-mail: lochratana@gmail.com