

# A MODEL TO CULTIVATE AND PROMOTE MORALS AND ETHICS OF PHRANAKHONRAJABHAT UNIVERSITY'S STUDENTS

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## Abstract

This article is the part of a research entitled "A study of the model to cultivate and promote morals and ethics of Phranakhon Rajabhat university's students by purposing at studying and enhancing a model and evaluating a modelusageto cultivate and promote morals and ethics to students of Phranakhon Rajabhat university. The samples consisted of 250 first and fourth year students from various majors of teacher Education College and some from International College were randomly and purposively selected. The research instruments were a model cultivating and enhancing students' morals and ethics and a questionnaire on a moral practice's level of students. The analysis of data was completed using frequencies, percentages, means, and standard deviations.

However, the finding indicated thatcultivating and promoting morals and ethics to students through religious activities integrating with other methods is appropriate to Phranakhon Rajabhat university's students and a moral practice's level of students is higher than before using this model.

**Keywords:** cultivate and promote morals and ethics.

## 1. Introduction

Nowadays it is worried about a negative conduct or unwished behavior of university students in many countries. In America, Daniel Hart, Gustavo Carlo (2005) in their article entitled Moral Development in Adolescence mentioned that Duff ett, Johnson, & Farkas found that the public believes that adolescents are morally deficient. When asked in a recentnational poll to describe adolescents, almost three-quarters of Americanadultsused words suggesting moral shortcomings such as "rude," "irresponsible,"and so on. Only 15% of adults in the samesurvey described teenagers positively. Asked to identify themost serious problem confronting youth, American adults answered that it isthe failure of adolescents to learn moral values. Given theperceptions that American youth are morally deficient and that this shortcomingthreatens society, it is not surprising that policy makers and researchershave focused attention on moral development.

Thailand is the same with other countries and it is inevitableto not face many problems because the moral degeneration increased continuously among Thai people especially young children. The prostitution, quarrels among studentsand drug addictionare some examples of the problems. The students don't have more enough morality and virtue is one of key causes of all above mentioned problems. So all educational institutions in Thailand more widely and seriously try to cultivate and promote student's morality. Nevertheless, this article aims to demonstrate a model to cultivate and promote morality to students of Phranakhon Rajabhat University, Bangkok, Thailand.

## 2. Objectives

1. To study a model of cultivating and promoting morals and ethics of Phranakhon Rajabhat university's students.
2. To enhance a model of cultivating and promoting morals and ethics of Phranakhon Rajabhat university's students.
3. To evaluate a model's usageof cultivating and promoting morals and ethics of Phranakhon Rajabhat university's students.

## 3. Research Questions

1. How does a present model of cultivating and promoting morals and ethics of Phranakhon Rajabhat university's students be?

2. How should a model's nature of cultivating and promoting morals and ethics of Phranakhon Rajabhat university's students be?

3. Is a new model of cultivating and promoting morals and ethics of Phranakhon Rajabhat university's students suitable?

#### 4. Research Methodology

This study is an experimental research. The students of Phranakhon Rajabhat University are the population of this research. The first year students of teacher Education College and the second year students of an international college of Phranakhon Rajabhat university in the academic year 2016 are an sample group. This sample group was selected by means of the stratified random sampling. The statistic employed in the analysis was frequency, percentage, mean, standard deviation, t-test, and F-test.

#### 5. Literature Review

Prof. Dr. Phaithoon Sinlarat (2014) mentioned about the models to promote morality that there are 4 kinds of moral cultivating models in the Thai society. They are

1. Cultivating and training by using a model such as parents are the models for their own children, teachers are the models to their students, a notable and famous one can be a model to people in the society. It is necessary to create a good model to be successful in cultivating and promoting moralities.

2. Morality and career are the same thing. It is characteristic of Thais in the past time. They held that if a person had career and morality and then he will be a perfect one. On the other hand, he is a good and wise person. So to cultivate and promote morals in this method is to support people having work to do and having good behavior.

3. After he was trained morals and virtue, he understood and can practice and apply in his way of life. It is the goal of the training in this step.

4. Cultivating to one own society. It is unnecessary to wait the central plan of the country. We should cultivate virtues to people in our society according to our context because there are the differences of the customs and cultures of each area. It is necessary for a central government to support local people love their own customs, cultures, traditions, belief and their community. If a government wish to take all parts of a country to an economic capitalist plan of central and then many local cultural heritages will be destroyed.

5. A total model is good to persons who prefer to get a correct, suitable knowledge but they cannot get a new thing.

Assoc. Prof. Dr. Suthiwan Tantiroganavong and Assoc. Prof. Dr. Sasikan Thavisuwan (2008) said that there are 10 successful children's and youth's moral development models which they are as following;

1. A model to cultivate and promote the students' morality by reason.
2. A model to cultivate and promote the students' morality by the social learning.
3. A model to cultivate and promote the students' morality by adjusting behavior.
4. A model to cultivate and promote the students' morality by training and teaching.
5. A model to cultivate and promote the students' morality through a mass media sources and observations.
6. A model to cultivate and promote the students' morality by practicing in real situations.
7. A model to cultivate and promote the students' morality by rewarding and punishing.
8. A model to cultivate and promote the students' morality by taking a good people to be a role model.
9. A model to cultivate and promote the students' morality by Integrating with other activities.
10. A model to cultivate and promote the students' morality through the religious activities.

In addition, they mentioned that the four major social institutions which have a great role in an improvement of the child's and youth's morality and other virtues which they are as following;

1. The first one is a style of moral and ethical indoctrination by family. Parents are the family leaders

who have the roles and responsibilities in various fields. The important one is knowledge. Knowledge about what is good, evil, grace, what are religious, cultural, social responsibilities and discipline rules. All of these fundamental knowledges should be instilled to children and the youth by the parents because they can train physical behaviors and can create some positive attitudes.

2. The second one is a style of moral and ethical indoctrination by educational institutes. Schools and universities have roles and responsibilities cultivating morality and ethics to students. Teachers, in this model of cultivating and promoting morality, must behave as a role model. When students have more faith and confidence in their teachers, then they will imitate those good behaviors of teachers.

3. The third one is a style of moral and ethical indoctrination by religious institutes. Priests, religious personnel are the spiritual leaders and are a group of persons to whom most people respect and listen to. So it is available and eligible to support this type of institute having role and responsibilities in cultivating and promoting morality to people.

4. The last model is a style instilling morality and ethics by the community. It is due to the fact that man cannot stay alone but he has to live with others in the society. So the community has the important role and responsibility in the case of cultivating people's morality.

Anthony H. Normore and Stephanie Paul Doscher (2007) said that to cultivate and promote students' morality and ethics through using of mass media is a choice to an educational institution. Consequently, they advocate the use of the media in university teaching as the basis for a social issues approach to promote morally literate graduates in university educational leadership programs. Actual examples of reactions about the use of media from a class of graduate students enrolled in an ethics class and educational leadership are included. Their methodologies are through a review of relevant literature, mass media sources, and observations. They used Starratt's framework of moral responsibility to identify ethical practice in response to dilemmas brought on by local, regional, national and international crises and conflicts. Regional, national and international crises and conflicts are regularly reported on the Internet, as well as in the local, regional, national and international media (e.g., Time, Macleans, Michigan Citizen, The Washington Post, Education Week, The Boston Globe, and National Geographic).

Again they said that Issues concerning the ethical usage of mass media are complex, often unique, and ought to be an integral component of teaching in formal educational leadership experience. And the use of mass media venues, when compounded with moral grounding better equips educational leaders to act with ethical orientations. Professional organizations should encourage and support leaders who engage in public citizenship activities – answering critical questions, brokering views, encouraging discussion, and serving as resources.

In addition, Angela Lumpkin (2008) offered that in teaching moral virtues the teachers are as role model. They were expected to be morally upright individuals who displayed good character. They were expected to teach and discipline their students to be respectful of authority and responsible in completing their lessons. These expectations remain essentially unchanged. Because of teachers' influential role in the lives of young people, the public still expects teachers to display behaviors reflective of moral virtues, such as fairness and honesty, and to adhere to professional codes of conduct.

In "Integrating values and ethics into post secondary teaching for leadership development: Principles, concepts, and strategies" of Paul T. Begley and Jacqueline Stefkovich (2007) having the purpose to explore the nature of moral literacy as it applies to leadership development and the processes for promoting moral literacy through teaching in colleges and universities. The use of values and ethics frameworks as content is contrasted with their application as process is research limitations and implications. It found that instructional principles for the integration of values and ethics into post secondary teaching are outlined and several successful techniques are illustrated.

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