The Integration of Proverbs from Thai Didactic Literary Works for Secondary Students

Suphapanyawut Kannika, Boonsom Yodmalee and Sunate Potisan
The Research Institute of Northeastern Arts and Culture, Mahasarakham University, Maha Sarakham, Thailand, 44000

Abstract: Problem statement: The integration of proverbs from Thai didactic literary works for secondary school students has been prepared for building the body of knowledge. The process of managing human thoughts in behaving and doing well can increase quality and efficiency to students in terms of mind, conscience and correct actions. (1) This article aimed to examine histories of the uses of Thai didactic proverbs (2) conditions of the uses of Thai didactic proverbs at present. (3) The integration of proverbs in Thai didactic literary works for secondary school students is a qualitative research study

Approach: The research data documents and fieldwork, were collected in Roi-Et, Mahasarakham and Kalasin. Province by using a basic surveying, observations interviews and focused group dissension. The samples were 150 people.

Results: The research findings were presented in from of descriptive analysis. For histories of the uses of proverbs in Thai didactic literary works, the proverbs aimed to teach people involving honesty, discipline; love of the country, religion and the king; grateful to people to whom you are obligated and attention to learning. The proverbs teach us to live sufficiently, to intend to study, to love Thainess and to have public awareness. The proverbs teach us to have good behaviors, to talk politely, to speak straightforward the purpose needed, to teach about beliefs, merits, deeds, black magic and magic, to teach about association with other people, to keep cool, not to be frightened easily and not to believe rumor and bad news. The proverbs teach about forgiveness perseverance, cultures, traditions which are good to everyone in the society so that they will live happily together to have love and unity. For the current conditions of the uses of Thai didactic literary works, they are used for teaching at schools only. After graduation from their schools, these people seldom study further to increase knowledge of proverbs. The teachings will be in the form of modern literary works by writing novels, short stories and writing verses. For the integration of proverbs from Thai didactic literary works for secondary school students, from the conditions of problems of students’ learning the following are found. Not a small number of students are absent from class, cannot catch up with peers’ learning, submit assignments late and do not pay attention to learning. They have problems of aggressive behaviors, improper sexual behaviors, drugs, game addiction, quarrels, extravagance, to mistake wrong for right, preference for using violence to judge problems and admire rich people although they are dishonest, preference for disruption, are fond of western culture and not love Thainess.

Conclusion/Recommendations: The proverbs from Thai didactic literary works should be used for improving this problems in the daily life and to decrease different problems. Students will have sense awareness of thrift, perseverance in learning being people with, honesty, love of Thainess and Application of good Thai tradition and culture.

Key words: Integration, proverbs, Thai didactic literary works, secondary school students

INTRODUCTION

Current Thai society is facing problems in many aspects: Economic crisis, political crisis, socio cultured crisis and others. In particular, problems of communication in the current didactic language have turned to be that people have tried to enhance seeking powers to respond to individual’s needs. Old Thai concepts are declining and losing into new civilizations. Such different problems as having sexual relationship before appropriate age, paying no attention to learning, absence from class, submitting assignments late, behavioral problems, inappropriate sexual behaviors, quarrels, preference for problem-solving by using...
violence, problems of drugs, disobedience to adults and using technology in improper ways. When they grow up to be in adulthood and become government officials, they will defraud the public and use technology in the wrong way. Anyone with social opportunities will exploit other people for his own sake the most and will take advantages from economic activities for himself regardless of the country and the public. The problems as mentioned above are spreading in all circles and occupations. Also, there has been a trend to increase severity all the time because everyone is occupied with seeking material pleasures rather than mental pleasures according to the western concepts which have been diffused into Thai society to have needs for oneself the most regardless of other people. They create feelings and needs for freedom beyond frontier regardless of other people’s trouble and sufferings (Ministry of Education, 2002).

Education is not only teaching us to have ability to earn livings but also should teach us to be able to have full life. Only good people think of helping other people, our society, country and world (Ayudhaya, 2007). Having desirable moral principles of young people for building Thai society to be the society which the moral principles achieve the intention of the government and the policy of education to lead to the moral society, there should be at least 8 desirable moral principles (Prawet, 2006) and intellectual and motional development as the foundation of ethical development.

From the causes of problems as mentioned above, the researcher integrated the proverbs from Thai didactic literary works for secondary school students to build the body of knowledge and the process of good thinking and behaving management; to solve learning problems f the students, behavioral problems and efficiency to themselves and other people in Thai society. There was mental and intellectual development to know how to think and how to do only right and good things not against the law and morality to have discipline and honesty. The students were taught to love the nation and religion and to do loyal to the king and to be grateful to people you are obligated. They were taught to love learning, to live sufficiently, to intend to study with beliefs in values of correct and good things, to keep cool, not to believe in anything easily without careful consideration. This study integrated the proverbs from Thai didactic literary works for secondary school students analyzed, categorized and grouped them. It would be convenient for those who wanted to use the proverbs and to select them for correct usages as appropriate to each occasion, time and place. The proverbs were for building the body of knowledge and thoughts in behaving themselves. This could be done by developing minds and intelligences to know how to think and do only right and good things without being against the law and morality. They would be students with ethics and morality to solve the problems as mentioned above.

**Purposes:** This study aimed to: (1) examine histories of the uses of Thai didactic literary works, (2) examine current conditions of the uses of Thai didactic literary works and (3) analyze and integrate the proverbs from Thai literary works for secondary school students.

**MATERIALS AND METHODS**

**Population and sample:** The students lived in Mahasarakham, Roi-Et and Kalasin Provinces of Thailand. There were 150 samples. There were key informants, casual informants and general informants. They were selected by using purposive techniques.

**Instruments:** Data collection in fieldwork study by using instruments including survey from, structural interview, unstructured interview, participant observation, Focused group discussion, the data were confirwell using the triangulation technique for accuracy, validity and appropriateness for secondary school.

**Data analysis:** The data analysis results were subsequently presented by means of a descriptive analysis.

**RESULTS**

The results of the study could be summarized as follows: (1) For histories of the uses of the proverbs and Thai didactic literary works, the didactic contents were used to teach readers to be kin and generous to poor people and people in trouble, not to believe rumor and bad news which were not true, to teach people to keep cool, to study and seek knowledge to become civil servants, to serve the country and the king and to protect the country and to teach to intend to study without carelessness, to teach to remain Thainess, to conserve and appreciate Thai traditions and culture in terms of the traditions of ordination, birth, dressing, wedding, cremation, Songkran (water festival) and spirit calling. In terms of the war tradition, in different periods the people were taught to defeat the enemies and to cease fighting and taught to treat prisoners of war. In terms of the culture of Thai usages, people were taught to use deep-meaning expressions and proverbial expressions, to have public awareness, to discard
personal benefits for public benefits, to help the
disabled, to be kind to people who were in trouble due
to any of disasters, to well wish and be generous in the
right way according to moral principles which would
cause goodness without designs on life. In terms of
conduct teaching, women were taught to lob premarital
virginity, not to have alcohol drinking and not to take
such drugs as opium and marijuana. Men were taught
not to conduct as ruffians, to conduct politely and to
speak courteously. People in general were taught to
think before speaking, not to speak to harm anyone, to
cease envy or jealousy, not to speak satirically or
ironically, not to speak threateningly and grudgingly,
not to defame other people, not to tell a lie, not to speak
rudely, not to discredit other people, not to speak while
being angry because the matter and to consider whether
or not it would be good after speaking. After making a
mistake, the proverb taught to beg forgiveness. The
proverbs taught about beliefs in black magic, beliefs in
past deeds causing present effects on despair in love
and jobs, taught about beliefs in ghosts and spirits,
magic spells, astrology, vow-making and paying
offerings for the vow, taught about belief in consulting
the oracles for seeking the spouse, beliefs in the mating
of souls in a former existence, dreams which could
foretell future events and belief in law of karma
(deeds), causing acceptance of the fate resulting from
previous existences. The proverbial teachings have
cause people to be endurable, to live in the societal
frame, to behave well and righteously based on
Buddhism by inserting the proverbial teachings in
literary works or using principal characters in the
literature as examples or models. The uses of literary
works for telling stories to people to generate beliefs
would naturally cause people to behave themselves well
and righteously in the societal frame. It was equal to
that the didactic literary works could operate the
functions in controlling the society and people’s
behaviors, causing them to live peacefully together.
These didactic literary works taught about association
by associating with good people and keeping away
from wicked people, taught about forgiveness
and keeping cool, by not being angry, not to believe
different bad news, to take statement with a grain of
salt, not to believe words for inciting quarrels and to
keep secrecy.

Most of the teachings emphasize goodness by
having people behave well. There are Buddhist
teachings and ancestors’ teachings to be used as
guidelines for living. For the results of examining the
current conditions of the uses of didactic literary works,
most of the proverbs are studied in the classroom. The
contents of teachings are related to: discipline, honesty;
love of the nation and religion and being loyal to the
king; love or learning and being perseverant and
endurable; living sufficiency; intention to study without
carelessness; love of Thainess, Thai culture, traditions
and values and beliefs. The beliefs are in: merits and
karma (deeds), ghosts and spirits, black magic, ability
to disappear by magic, sanctifying grass effigies to
become humans by magic, bursting fetters by magic,
bewitching, astrology, vow-making and paying
offerings for the vow, consulting the oracles for the
spouse, the mating souls in former existence and
dreams.

DISCUSSION

All of the 10 Thai didactic literary works intend to
teach people to do good and avoid evils, aiming to
develop people’s minds to have good thinking and good
doing to be happy people who can live in the society
without trouble. Additionally, students can learn the
proverbs from novels and short stories and the
 teachings from literary works in verses by
contemporary poets. The integration of proverbs from
Thai didactic literary works for secondary school
students attempts for students to be good citizens with
discipline, honesty: Love of the nation and religion;
loyalty to the king, paying attention to learning all
subjects industriously and endurably because when
-growing up they will use the knowledge to be beneficial
to themselves and their society and to pay debts to the
country. The proverbs teach living sufficiency, to know
how to save money for stable status in the future; teach
students to intend to study to generate self-pride to
develop the country to be prosperous; teach them to
love Thainess, to conserve Thai culture and traditions,
modesty, taking care of parents and helpful people, to
maintain good values; teach students to have public
awareness, to help other people and the society; teach
about good behaviors of males and females not to be
aggressive, not to have inappropriate sexual problems at
school age, to avoid drugs, computer-game playing and
learning-problem solving, peers, assignment submission
after the due date, not paying attention to lessons; teach
students to have good conduct and modest manners and
to obey teachers, to love virginity, to help parents do
domestic work, not to participate in the night life, not to
gamble and not to drink alcohol. The proverbs teach
about beliefs in merits and karma (deeds), doing good
receiving good, association with good people, to help
and suggest class peers to do only appropriate things,
not to associate with delinquents, not to associate with
friends who lure to any kind of vice; teach to forgive
and to keep cool, not to believe anything easily, to take

J. Social Sci., 6 (3): 404-407, 2010
statement with a grain of salt and to consider carefully. The proverbs used for teaching secondary school students to do good things, to be in morality students to do good things, to be in morality, moral precepts and ethics. They will grow up to become good adults, to be a good example for other people in the society and to live happily in the society.

CONCLUSION

After the integration of the proverbs from 10 Thai didactic literary works for secondary school students, the results were as follows: (1) The students had higher learning achievement and they showed their behavioral changes. (2) The students showed better conduct, respected other people and obeyed their parents and teachers. Different problems decreased. (3) The students could keep cool, not to believe anything easily, showed spirit to people around them, had honesty, morality and ethics and live in sufficiency

ACKNOWLEDGEMENT

The research has been supported generously by the Mahasarakham University Research Fund. The authors would like to express their sincere appreciation for all of the support provided.

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