

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

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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, Maharakham and Kalasin. Province by using a basic surveying, observations interviews and focused group discussion. The samples were 150 people. **Results:** The research findings were presented in form 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

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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 literacy works for secondary school students to build the body of knowledge and the process of good thinking and behaving management; to solve learning problems of 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 Maharakham, 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 confirmed 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 kind 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 caused 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 durably 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 housework, 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

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

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