

The development of being a professional teacher in the 21st -century model based on the ethics of profession with Buddhism integration

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Abstract

The purpose is to develop being a professional teacher in the 21st century model based on the ethics of profession with Buddhism integration. The data were collected from 265 teachers and 20 experts. The instruments were questionnaires and data were analysed by confirmatory factor analysis. The model consisted of (1) the instruction: the 21st century educational philosophy, the curriculum design skill, the educational innovation skill in the classroom, the learning activity management skill, the learning evaluation skill and the classroom action research skill; (2) the ethics of profession for: a person, profession, clients, co-professionals and society; (3) the thinking skills: analytical thinking skill, synthesis thinking skill, critical thinking skill, comparative thinking skill, problem-solving thinking skill and creative thinking skill; and (4) the Buddhist principles: Desana 2, Patisambhida 4, Pamana 4, Desanavidhi 4, Dhammadesaka-dhamma 5, Bahussutanga 5, Anupubbikatha 5 and Kalyanamitta-dhamma 7. The model's goodness-of-fit indexes were satisfactory, right and coherent.

Keywords: Buddhism, ethics, profession, teacher, the 21st century.

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1. Introduction

Because of the prosperity in the globalisation era, technology has affected the global changes in both terms of natural environments and human lifestyles. The information system has spread worldwide rapidly, influencing the national development in economy, society and culture, politics, education, science and medicine (Office of the National Economic and Social Development Board, 2017). Among the global changes in the 21st century, everyone has to adjust themselves and cope with problems and situations. Therefore, the members in society have to be aware of the changes in the disruption era. The development of children in the 21st century is an important educational issue that every sector in society has to develop systematically (Tezer, Yildiz, Bozkurt & Tangu, 2019). The purposes of educational development are various, and one of them is to improve the global citizenship in the 21st century based on ethics and morals (Sintapanon, 2015).

Education is an important tool for humans, society and national development; thus, the policymakers have to set a learning society policy that enhances lifelong learning skills for people (Office of the National Education Commission, 2017). Thai educational management in the 21st century has changed in five aspects: (1) the curriculum emphasises learning standards based on the Basic Education Core Curriculum B.E.2551, wherein the core curriculum provides a framework and direction for provision of all types of education, covering all target groups of learners receiving basic education (The Ministry of Education, 2008); (2) the instruction emphasises the learner-centred approach, that is, advocating the conviction that all are capable of learning and self-development to their highest potentiality (Dechakoop & Yindeesuk, 2017); (3) the learning assessment emphasises a process of enhancing the learners' quality and can be divided into four levels: classroom, educational institution, educational service area and national level; (4) the learning management emphasises the understanding of teachers about the learning standards, indicators, learners' major capacities, desirable characteristics and learning contents suitable to the learners; and (5) the supervision of instructional capacity development emphasises the Professional Learning Community process by various supervision techniques (Hamebut, Wongnaya & Chawakeeratipong, 2013). In conclusion, to develop Thailand to become a learning society in the 21st century, teachers are the key people who provide learning skills for children and youth in the 21st century (Coklar & Akcay, 2018).

The teacher is a professional who must behave based on the ethics and morals like other professions for maintaining and promoting the honour of the profession (Chitchirachan, 2014). Being a professional teacher in the 21st century in a Thai society, they have to be a role model in both terms of knowledge and morality because teachers have a duty to improve the children and youth (Dechakoop & Yindeesuk, 2016). In school, students learn what is right and what is wrong. This is a value education or character education. In the education system, ethics is generally associated with religion (Gulcan, 2015). About 93.60% of the people in Thailand are Buddhist, and for centuries Buddhism has established itself in Thailand and has enriched the lives of the Thai people in all aspects (Kusalasaya, 1983). The integration of professional ethics and Buddhist principles is an important concept to develop Thai teachers. As mentioned earlier, a professional teacher in the 21st century has to self-develop to achieve the 21st -century skills and behave based on the ethics of profession with Buddhism integration. According to the previous literature reviews mentioned in this study, there is no research on being a professional teacher in the 21st century whose behaviour is based on ethics and Buddhist principles. The purpose of this research is to develop being a professional teacher in the 21st -century model based on the ethics of profession with Buddhism integration (Bayraktar & Bayram, 2018).

2. Literature review

2.1. The 21st-century skills of teacher

According to previous literature reviews about being a teacher in the 21st century, teaching sciences and techniques have been found since the Buddha era. Moreover, there are a lot of academic institutions and educational experts discussing that being a teacher in the twenty-first century consisted of the curriculum design skill, the educational innovation skill in classroom, the learning activity management skill, the learning evaluation skill and the classroom action research skill. In addition, the most important skill is using the 21st-century educational philosophy skill, which is the base of all skills. (Department for Education, 2013; National Board for Professional Teaching Standards, 2019; Sillarat, 2011; Sintapanon, 2015; The Teachers' Council of Thailand, 2018)

2.2. The ethics of professional teacher

In society, teachers are supposed to be one of the most rewarded and ethically enriched people. The reasons are self-explanatory and they represent the past, present and future of the society. The ethics of professional teachers that are synthesised are (1) the professional ethics of a person, (2) the professional ethics of a profession, (3) the professional ethics of clients, (4) the professional ethics of co-professionals and (5) the professional ethics of society. (Association of American Educators, 2014; Raj, 2017; Secretariat Office of the Teachers Council of Thailand, 2003; UNESCO, 1994)

2.3. Buddhist principles for teacher

In the Dictionary of Buddhism, Payutto (2003) specifies the Buddhist principles for teachers and describes in detail each of the principles. The principles consist of Desana 2, Patisambhida 4, Pamana 4, Desanavidhi 4, Dhammadesaka-dhamma 5, Bahussutanga 5, Anupubbikatha 5 and Kalyanamitta-dhamma7. All Buddhist principles are named in Pali language and will be interpreted and described in detail in this research study.

2.4. The thinking skills in the 21st century

Thinking skills should be an integral part of the school curriculum and should not be regarded as an isolated aspect of learning. Therefore, thinking skills should be integrated within subjects and across different levels. Teaching methods should be employed in the course of learning to improve students' power in reasoning, problem-solving and decision-making (Education Department, 1995). The thinking skills approach not only specifies what is to be taught but also how it should be taught and how teachers can teach (Higgins et al., 2004; Ozkan & Guler, 2018). According to previous literature reviews on thinking skills, the important thinking skills for teachers in the 21st century are (1) analytical thinking skill, (2) synthesis thinking skill, (3) critical thinking skill, (4) comparative thinking skill, (5) problem-solving thinking skill and (6) creative thinking skill.

3. Methodology

Being a professional teacher in the 21st -century model is based on the ethics of profession with Buddhism integration developed by a quantitative research methodology. The research methodology has three phases:

First, to study the components of the model by documentary study, data were collected from previous literature reviews on the twenty-first-century skills of teachers, the ethics of professional teachers, Buddhist principles for teachers and the thinking skills in the 21st century. The instrument was the documentary analysis form and the data were analysed by content analysis.

Second, to analyse the model by confirmatory factor analysis, the research samples consisted of 265 teachers who were primary and secondary teachers from all regions of Thailand and were chosen by accidental randomisation. The instrument was a questionnaire for confirmatory factor analysis that was sent in the Google form link and the sample was accessible via line application. The data were analysed by confirmatory factor analysis.

Finally, to check the reasonableness of the model, data were collected from 20 experts who were chosen by criteria: (1) the experts had to be teachers for ten years or more, (2) they had to be Buddhists who studied Buddhism deeply and (3) they had to have taught using various thinking techniques. The instrument was a questionnaire and the data were analysed by descriptive statistics and content analysis.

4. Result and discussion

The model consisted of four main aspects: the instruction, the ethics of profession, the thinking skills and the Buddhism principles. Each aspect of the model is explained in the following sections.

4.1. The instruction

There were six components of teachers' instructions, which are as follows: (1) the 21st -century educational philosophy: with a gradual shift towards innovation-intensive activities in the New Economy, there is a need to rethink the existing labour-intensive approaches in order to stay relevant. What is needed is a set of twenty-first-century skills, which can be broadly categorised into learning and innovation skills; information, media and technology skills; and life and career skills (Partnership for 21st Century Skills, 2004); (2) the curriculum design skill: one of the biggest changes in education in the last few years has been a shift of focus from pedagogy to curriculum. As a teacher, it is increasingly important to understand the principles behind a meaningful curriculum design. A school curriculum must be designed with this question in mind and also responded to – what is the distinct purpose of each particular subject? (Taylor et al., 2017); (3) the educational innovation skill in classroom: innovation in the education vertical is very important and means doing what is best for all students; teachers, lessons and curriculum have to be flexible. The educational innovation should keep students engaged and excited to learn. Teachers have to create a safe place for students to make mistakes, take risks and ask questions (Concordia University-Portland's College of Education, 2018); (4) the learning activity management skill: in order to better achieve their teaching goals, effective teachers should also act as effective classroom managers. Classroom management skills are essential even for the most talented teacher; learning simply cannot occur alongside misbehaviour and chaos. In a successful classroom management, students' needs are at the heart of the teaching process (Atabek, 2020; School Education Gateway, 2019); (5) the learning evaluation skill: student assessment is essential to measure the progress and performance of individual students, plan further steps for the improvement of teaching and learning, and share information with relevant stakeholders (OECD, 2013); and (6) the classroom action research skill: classroom action research is a method of finding out what works best in the classroom so that teachers can improve students' learning. Classroom action research is a very effective way of improving the teachers' teaching, providing a means of documenting teachers' teaching effectiveness and providing a renewed sense of excitement about teaching (Mettetal, 2012).

4.2. The ethics of profession

There were five components of teachers' ethics of profession, which are as follows: (1) with regard to the professional ethics of a person, the educational professions have to have self-discipline, personal development in the profession, personality and vision to keep up with technological, economic, social and political developments; (2) in terms of professional ethics of a profession, the educational professionals have to love their profession, be faithful, be honest, be responsible to their profession and be a good member of professional organisations; (3) with respect to the professional

ethics of clients, educational professionals have to be compassionate, attentive, supportive and encourage pupils; (4) with respect to the professional ethics of co-professionals, the educational professionals should help each other creatively based on the moral system and create group unity; and (5) with respect to the professional ethics of a society, the educational professions should behave as a leader to conserve and develop economics, society, religion, art, culture, wisdom and environment,

4.3. The thinking skills

There were six components of teachers' thinking skills, which are as follows: (1) with regard to analytical thinking skill, one must be able to identify and define problems, extract key information from data and develop workable solutions for the problems identified in order to test and verify the cause of the problem and develop solutions to resolve the problems identified (Chicago State University, 2019); (2) with regard to synthesis thinking skill, synthesis is an important skill in critical thinking and the ability to combine parts of a whole in new and different ways, i.e., when teachers take what they know and apply it in new and creative ways to solve new problems (Weiler, 2008); (3) with regard to critical thinking skill, critical thinking is the intellectually disciplined process of actively and skilfully conceptualising, applying, analysing, synthesising and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action (the National Council for Excellence in Critical Thinking, 1987); (4) with regard to comparative thinking skill, it is a thinking process considering various things or events that have similar characteristics for analysis and making decisions or comparing to solve problems that have occurred in the past or in the future (Suksawang, 2019); (5) with regard to problem-solving thinking skill, it helps to determine the source of a problem and find an effective solution. Problem-solving skills are important in every career at every level. As a result, effective problem-solving may also require industry or job-specific technical skills (Butterworth & Thwaites, 2013); and (6) in terms of creative thinking skill, it is a skill that needs to be strengthened and honed into a powerful tool. The abilities to think creatively, develop ideas and to find solutions are key components for success and are a must in a person. It is now sought after more than ever before. The fact is that creative thinking skills can be taught, learned and practiced (Ranjan, 2018).

4.4. The Buddhism principles

There were eight components of teachers' Buddhism principles, which are as follows: (1) *desana_2* means preaching, exposing and teaching. It includes *Sammati-desana*: conventional teaching and *Paramattha-desana*: absolute teaching; (2) *Patisambhida_4* means analytic insight, penetrating insight and discrimination. It includes *Attha-patisambhida*: discrimination of meanings and analytic insight of consequence; *Dhamma-patisambhida*: discrimination of ideas and analytic insight of origin; *Nirutti-patisambhida*: discrimination of language and analytic insight of philology; and *Patibhana-patisambhida*: discrimination of sagacity and analytic insight of ready wit, initiative, creative and applicative insight; (3) *Pamana_4* means those who measure, judge, or take standards. It includes *Rupa-pamana*: one who measures by form or outward appearance and one whose faith depends on good appearance; *Ghosa-pamana*: one who measures by voice or reputation and one whose faith depends on sweet voice or good reputation; *Lukha-pamana*: one who measures or judges by shabbiness, mediocrity, or hard life and one whose faith depends on shabbiness, ascetic, or self-denying practices; and *Dhamma-pamana*: one who measures or judges by the teaching or righteous behaviour and one whose faith depends on right teachings and practices; (4) *Desanavidhi_4* means Buddha's style or manner of teaching. It includes *Sandassana*: elucidation and verification; *Samadapana*: incitement to take upon oneself and inspiration towards the goal; *Samuttejana*: urging, encouraging, animating and filling with enthusiasm; and *Sampahamsana*: gladdening, exhilaration and filling with delight and joy; (5) *Dhammadesaka-dhamma_5* means qualities of a preacher, which a teacher should establish in himself/herself. It includes *Anupubbikatham*: his instruction or exposition

is regulated and gradually advanced; Pariyadassavi: it has reasoning or refers to causality; Anudayatampaticca: it is inspired by kindness and teaching out of kindness; Na amisantaro: it is not for worldly gain; and Anupahacca: it does not hurt oneself or others, i.e., not exalting oneself while contemplating others; (6) Bahussutanga_5 means qualities of a learned person. It includes Bahussuta: having heard or learned many ideas; Dhata: having retained or remembered them; Vacasaparcita: having frequently practised them verbally or having consolidated them by word of mouth; Manasanupekkhita: having looked over them with the mind; and Ditthiyasupatividdha: having thoroughly penetrated them by view; (7) Anupubbikatha_5 means progressive sermon or graduated sermon, subjects for gradual instruction. It includes Dana-katha: talk on giving, liberality, or charity; Sila-katha: talk on morality or righteousness; Sagga-katha: talk on heavenly pleasures; Kamadinava-katha: talk on the disadvantages of sensual pleasures; and Nekkhammanisamsa-katha: talk on the benefits of renouncing sensual pleasures; and (8) Kalyanamitta-dhamma_7 means qualities of a good friend. It includes Piyo: lovable and endearing, Garu: esteemed, respectable and venerable; Bhavaniyo: adorable, cultured and emulable; Vatta ca: being a counsellor; Vacanakkhamo: being a patient listener; Gambhiranacakathamkatta: able to deliver deep discourses or to treat profound subjects; and No catthaneniyojaye: never exhorting groundlessly and not leading or spurring on to a useless end (Payutto, 2003).

The model's goodness-of-fit indexes were satisfactory [$\chi^2 = 192.67$; $\chi^2/df = 1.85$, $p < 0.001$; GFI = 0.90; AGFI = 0.85; CFI = 0.99; RMSEA = 0.065; Factor Loading (β) = 0.68–0.95]. From checking the reasonableness of the model phase, the model was right and coherent at the highest level ($\bar{X} = 4.65$, SD = 0.57). This study was to develop being a professional teacher in the 21st -century model based on the ethics of profession with Buddhism integration. The study findings represented that teachers who would like to be professional teacher in the 21st century have to develop the instruction and thinking skills mainly. Based on the findings of this study, teachers also have to behave strictly on the ethics of profession and hold on to the Buddhist principles for teachers. The statistical analysis provides a new understanding of the relationship between the skills: instruction and thinking skills, and the morals and ethics of professional and Buddhist principles. Future studies about teacher development or educational professional development should take into consideration the findings of this study because it confirmed that the important components for being a good teacher were knowledge, skills and morals. The authenticity of the findings may have been influenced by Thai traditional culture that people believe in Buddhist principles, goodness and badness, and in the honour of being a teacher.

5. Conclusion

The findings show that the model of being a professional teacher in the 21st century based on the ethics of profession with Buddhism integration consisted of (1) the instruction: the 21st -century educational philosophy, the curriculum design skill, the educational innovation skill in classroom, the learning activity management skill, the learning evaluation skill, and the classroom action research skill; (2) the ethics of profession: professional ethics of a person, professional ethics of a profession, professional ethics of clients, professional ethics of co-professionals, and professional ethics of social; (3) the thinking skills: analytical thinking skill, synthesis thinking skill, critical thinking skill, comparative thinking skill, problem-solving thinking skill, and creative thinking skill; and (4) the Buddhist principles: Desana 2, Patisambhida 4, Pamana 4, Desanavidhi 4, Dhammadesaka-dhamma 5, Bahussutanga 5, Anupubbikatha 5, and Kalyanamitta-dhamma 7.

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