



Social Studies Learning Management to Promote Corruption Prevention in First-Year Students Using the Four Ghāravasadhmma Principles*

Phitsanu Homsombat^{1*}

¹Nakraseangsuksa School, Ubon Ratchathani, Thailand

*Corresponding author ✉: ph25272521@gmail.com

Abstract:

Background: Corruption remains a pervasive obstacle to social and economic development globally, particularly in Thailand, where it undermines public trust, erodes institutional integrity, and hampers national progress. Educational institutions face increasing demands to instill ethical values and social responsibility in students from an early age, with social studies serving as a critical platform for developing civic awareness and moral reasoning. Buddhist principles offer culturally relevant ethical frameworks for Thai education, yet their systematic integration into corruption prevention curricula requires comprehensive investigation and practical implementation models.

Purpose: This mixed-methods research aimed to examine the current application of the Four Ghāravasadhmma principles - Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Cāga (liberality) - in social studies learning management at PKW School, Sakon Nakhon Province, evaluate their impact on first-year secondary students' attitudes toward corruption and ethical behavior, compare their effectiveness across different demographic groups, and develop an evidence-based model for enhancing their integration into corruption prevention education.

Methods: The study employed a mixed-methods research design combining quantitative surveys and qualitative interviews. Using stratified random sampling, 140 first-year secondary students were selected from a population of approximately 200 students, ensuring representation across gender, socioeconomic backgrounds, and academic performance levels. Additionally, purposive sampling identified 10 social studies teachers and 5 school administrators for semi-structured interviews and focus group discussions. Data collection utilized structured questionnaires with 5-point Likert-scale items measuring the frequency and effectiveness of each

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Ghāravasadhmma principle's application, complemented by qualitative exploration of implementation challenges and pedagogical strategies. Quantitative data were analyzed using descriptive statistics (means, standard deviations, frequencies) and inferential statistics (t-tests, one-way ANOVA) to compare applications across demographic groups, while qualitative data underwent thematic analysis to identify key patterns and contextual insights.

Results: The overall application of Ghāravasadhmma principles in social studies learning management was rated highly effective ($M = 4.10$ on a 5-point scale), with significant variation across the four principles. Sacca (honesty) received the highest application score ($M = 4.25$), followed by Dama (self-discipline, $M = 4.15$), Khanti (tolerance, $M = 4.05$), and Cāga (liberality, $M = 3.95$). Student perceptions revealed substantial positive impacts: 85% reported increased awareness of corruption's consequences through lessons on honesty and self-discipline, 78% indicated improved ethical decision-making capabilities when facing pressure to act dishonestly, and 65% demonstrated enhanced community engagement and social responsibility through liberality-focused activities. Demographic comparisons showed no statistically significant differences in overall effectiveness, though female students reported slightly higher engagement with honesty and tolerance principles, while students from higher socioeconomic backgrounds exhibited greater opportunities for practicing liberality through community service activities. Qualitative findings identified successful pedagogical strategies including real-life case studies for teaching honesty, self-reflection exercises for developing self-discipline, role-playing scenarios for practicing tolerance, and problem-solving activities for fostering liberality.

Conclusions: The Ghāravasadhmma principles effectively promote corruption prevention awareness and ethical behavior among secondary students when systematically integrated into social studies curricula. The study's proposed learning management model incorporates integrative teaching approaches (case studies, role-playing, problem-solving activities), reflective practices (journaling, ethical discussions), community involvement opportunities (service - learning emphasizing generosity), and targeted support systems (mentoring programs, peer support groups). While honesty and self-discipline principles demonstrated strong implementation and impact, tolerance and liberality require enhanced curricular emphasis to provide comprehensive ethical education. The culturally responsive framework offers replicable strategies for Thai educational institutions seeking to align traditional Buddhist values with modern anti-corruption education goals.

Keywords: Corruption prevention, social studies, Ghāravasadhmma, secondary education, learning management, Buddhist ethics, ethical education, Thailand

1. INTRODUCTION

In the rapidly changing world of the 21st century, education systems face increasing demands to equip students with the skills and ethical grounding necessary to navigate complex social issues. Among these challenges, corruption remains a pervasive global issue, deeply embedded in various societal structures, including education. Corruption undermines trust in public institutions, erodes the rule of law, and hampers economic and social development. In

Thailand, corruption has been identified as a significant barrier to national progress, prompting the government and educational institutions to seek effective strategies to instill integrity and social responsibility in students from an early age (Transparency International, 2020).

Social studies, as a key subject in the educational curriculum, plays a crucial role in developing students' understanding of societal structures and their responsibilities as citizens. It provides a platform for students to explore complex social issues, including corruption, and to develop the critical thinking and ethical reasoning skills needed to address these challenges. The integration of ethical principles into social studies education is therefore essential for fostering a generation of students who are not only knowledgeable but also morally grounded and committed to the public good (Dewey, 1916; Kohlberg, 1984).

One effective approach to integrating ethical education into the curriculum is through the application of the Four Ghāravasadhmma principles - *Sacca* (honesty), *Dama* (taming and training oneself), *Khanti* (tolerance), and *Cāga* (liberality). These principles, rooted in Buddhist teachings, provide a comprehensive ethical framework that is highly relevant to the cultural context of Thailand. *Sacca*, or honesty, emphasizes the importance of truthfulness and integrity, qualities that are essential for combating corruption. *Dama*, or self-discipline, encourages individuals to control their impulses and adhere to ethical standards, even in the face of temptation. *Khanti*, or tolerance, fosters patience and resilience, enabling individuals to navigate difficult situations without compromising their values. Finally, *Cāga*, or liberality, promotes generosity and the willingness to act for the common good, which is crucial in building a just and equitable society (Dhammanada, 2005; Lopez, 2003).

The Thai Ministry of Education has recognized the importance of ethical education in addressing the issue of corruption. As part of its broader efforts to reform the education system, the Ministry has introduced an anti-corruption curriculum that aims to instill a sense of integrity and social responsibility in students. This curriculum includes key learning units focused on distinguishing between personal and public interests, fostering a sense of shame and intolerance towards corruption, developing a mindset of sufficiency, and promoting responsible citizenship. The integration of the Ghāravasadhmma principles into this curriculum can provide students with a robust ethical foundation, enhancing the effectiveness of the anti-corruption education and contributing to the development of a corruption-resistant culture in Thailand (OBEC, 2017; Phongpaichit & Piriyarangan, 1994).

Research has shown that students who are taught ethical principles, such as those embodied in the Ghāravasadhmma, are more likely to exhibit ethical behavior and make decisions that align with societal values. For example, studies have found that the principle of *Sacca*, or honesty, is crucial in developing trust and integrity in both personal and public life, which are foundational elements in the fight against corruption (Vichayapa, 2014; Pripkorn, 2018). Similarly, *Dama*, or self-discipline, has been linked to students' ability to control their impulses and make ethical decisions, while *Khanti*, or tolerance, helps students build resilience and patience in challenging situations (Saengsai, 2016). *Cāga*, or liberality, encourages students to think beyond their own needs and to act in ways that benefit the broader community, which is essential for fostering a sense of social responsibility (Sukumal, 2020).

Given the importance of these ethical principles, this study aims to investigate the current state of social studies learning management at PKW School, Sakon Nakhon Province, with a focus on promoting corruption prevention among first-year secondary students. The research seeks to develop a model that integrates the Ghāravasadhmma principles into social studies education, offering practical strategies for educators to foster integrity and ethical behavior in students. By doing so, the study contributes to the broader effort to combat corruption through education, aligning with national and international goals of promoting transparency, accountability, and social justice (UNDP, 2016; Transparency International, 2020).

2. LITERATURE REVIEW

The literature review explores the integration of ethical principles into education, with a specific focus on the Ghāravasadhmma principles - Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Cāga (liberality) - and their application in promoting corruption prevention through social studies education. This section examines the theoretical underpinnings of these principles, their relevance to modern educational practices, and their impact on student behavior and societal outcomes.

2.1 Theoretical Foundations of Ghāravasadhmma Principles: The Ghāravasadhmma principles are rooted in Buddhist teachings and are considered essential for the development of moral character and social harmony. These principles provide a comprehensive ethical framework that encourages individuals to cultivate virtues necessary for personal integrity and societal well-being. Sacca, or honesty, emphasizes the importance of truthfulness and transparency in all interactions. It is foundational to building trust within communities and is particularly relevant in the context of corruption prevention, where dishonesty and deceit are prevalent issues (Dhammanada, 2005; Lopez, 2003). Dama, or self-discipline, involves the regulation of one's desires and impulses, promoting ethical behavior even in the face of temptation. Khanti, or tolerance, encourages patience and resilience, enabling individuals to navigate challenges without resorting to unethical practices. Cāga, or liberality, fosters generosity and a commitment to the common good, which is crucial in developing a sense of social responsibility (Wang, 2015). These principles align with modern theories of moral development and ethical education. Lawrence Kohlberg's stages of moral development, for instance, highlight the progression from self-centered reasoning to a more principled understanding of ethics, which resonates with the self-discipline and tolerance emphasized in Dama and Khanti (Kohlberg, 1984). Similarly, John Dewey's philosophy of education underscores the importance of experiential learning and reflective thinking, which are integral to the application of the Ghāravasadhmma principles in real-life contexts (Dewey, 1916).

2.2 Application of Ghāravasadhmma Principles in Education: The integration of the Ghāravasadhmma principles into educational practices, particularly in social studies, has been shown to effectively promote ethical behavior and prevent corruption. Research indicates that when students are taught these principles, they are more likely to develop a strong moral compass and make decisions that align with societal values (Saiprasert, 2017; Pripkorn, 2018). The

principle of *Sacca*, or honesty, for example, is crucial in fostering trust and integrity within educational settings. Educators who emphasize honesty in their teaching help students understand the value of truthfulness in maintaining social order and combating corruption (Vichayapa, 2014). *Dama*, or self-discipline, has been identified as a key factor in helping students resist unethical temptations. Studies have shown that students who practice self-discipline are better equipped to handle peer pressure and other external influences that may lead to corrupt behavior (Saengsai, 2016). By incorporating *Dama* into the curriculum, educators can teach students the importance of self-control and ethical decision-making. *Khanti*, or tolerance, plays a significant role in promoting social cohesion and reducing conflict. Tolerance is essential in diverse educational environments, where students must learn to respect different perspectives and work collaboratively despite differences. Research has demonstrated that teaching tolerance in schools leads to more harmonious interactions among students and reduces instances of bullying and discrimination, which are often precursors to larger societal issues such as corruption (Phuvasant, 2019). *Cāga*, or liberality, encourages students to think beyond their immediate self-interests and to consider the welfare of others. This principle is particularly relevant in the context of civic education, where the focus is on developing responsible citizens who contribute to the common good. Studies have shown that students who are taught to value generosity and public service are more likely to engage in community-oriented activities and to oppose corrupt practices that harm the collective well-being (Sukumal, 2020).

2.3 Impact of Ghāravasadhmma Principles on Corruption Prevention: The application of the Ghāravasadhmma principles in education has a direct impact on students' attitudes toward corruption and their likelihood of engaging in corrupt practices. Research has shown that students who internalize these principles are more likely to exhibit ethical behavior both in and out of the classroom (Phongpaichit & Piriyarangsan, 1994; Transparency International, 2020). The principle of *Sacca*, for instance, helps students understand the importance of honesty in maintaining a corruption-free society. When students learn to value truthfulness, they are less likely to participate in dishonest activities such as cheating or bribery (Roberts, 2013). *Dama*, or self-discipline, is particularly important in the context of corruption prevention. Self-discipline enables students to resist temptations that could lead to corrupt behavior, such as accepting bribes or engaging in dishonest practices to gain an advantage (Lin, 2015). By cultivating self-discipline, students are better equipped to make ethical decisions even when faced with challenging circumstances. *Khanti*, or tolerance, contributes to the development of a fair and just society by promoting patience and understanding in social interactions. Tolerance reduces the likelihood of conflicts that can lead to corruption, as individuals who are willing to listen and compromise are less likely to resort to unethical means to achieve their goals (Roeser et al., 2012). In educational settings, teaching tolerance helps create a culture of respect and cooperation, which is essential for preventing corruption. *Cāga*, or liberality, fosters a sense of social responsibility and encourages students to act in the interest of the public good. Generosity and a willingness to share resources are key components of a corruption-resistant culture, as they counteract the greed and self-interest that often drive corrupt practices (Senge, 1990). By teaching students the value of

liberality, educators can help cultivate a generation of citizens who are committed to ethical behavior and the welfare of society as a whole (Saiprasert, 2017).

2.4 Educational Strategies for Implementing Ghāravasadhmma: Implementing the Ghāravasadhmma principles in education requires a strategic approach that integrates these ethical concepts into the curriculum and classroom practices. Research suggests that using a variety of instructional methods, such as case studies, role-playing, and problem-solving activities, can effectively convey these principles to students (Dhammanada, 2005; Pripkorn, 2018). Case studies allow students to explore real-world scenarios where ethical dilemmas arise, helping them apply the Ghāravasadhmma principles in practical contexts. Role-playing enables students to experience different perspectives and develop empathy, which is crucial for understanding and practicing tolerance (Khanti) and liberality (Cāga). Problem-solving activities encourage students to think critically and make decisions based on ethical considerations, reinforcing the principles of honesty (Sacca) and self-discipline (Dama) (Sukumal, 2020). Additionally, collaborative learning strategies, where students work together to address ethical challenges, can foster a sense of community and collective responsibility, further promoting the Ghāravasadhmma in the classroom (Saengsai, 2016). Educators also play a crucial role in modeling these principles through their behavior and interactions with students. Teachers who demonstrate honesty, self-discipline, tolerance, and generosity set a positive example for students, reinforcing the importance of these values in daily life (Roberts, 2013). Professional development programs that focus on ethical teaching practices can help educators better understand and implement the Ghāravasadhmma principles in their classrooms (Saiprasert, 2017).

3. RESEARCH QUESTIONS

This study is guided by the following research questions, which aim to explore the application of the Ghāravasadhmma principles in social studies education to promote corruption prevention among first-year secondary students at PKW School:

3.1 How are the Four Ghāravasadhmma principles - Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Cāga (liberality) - currently applied in the learning management of social studies to promote corruption prevention among first-year secondary students at PKW School?

3.2 What are the perceived effects of applying the Ghāravasadhmma principles on students' attitudes towards corruption and their ethical behavior?

3.3 Are there significant differences in the application of the Ghāravasadhmma principles based on students' demographic characteristics, such as gender, socioeconomic background, and academic performance?

3.4 What model can be developed to enhance the application of the Ghāravasadhmma principles in social studies learning management to effectively promote corruption prevention?

4. OBJECTIVES

The objectives of this study are designed to address the research questions and provide a comprehensive understanding of the application of the Ghāravasadhmma principles in promoting corruption prevention among first-year secondary students at PKW School. The specific objectives are as follows:

4.1 To examine the current application of the Four Ghāravasadhmma principles - Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Cāga (liberality) -in the learning management of social studies at PKW School.

4.2 To evaluate the perceived effects of the Ghāravasadhmma principles on students' attitudes towards corruption and their ethical behavior.

4.3 To compare the application of the Ghāravasadhmma principles in social studies learning management across different demographic groups of students.

4.4 To develop a model for integrating the Ghāravasadhmma principles into social studies education to enhance the promotion of corruption prevention.

5. RESEARCH METHODOLOGY

This study employs a mixed-methods research approach to comprehensively explore the application of the Ghāravasadhmma principles in promoting corruption prevention among first-year secondary students at PKW School. The methodology combines both quantitative and qualitative research methods to provide a detailed analysis of the current state of learning management, the effectiveness of these principles, and the development of a model for enhancing their application in social studies education.

5.1 Research Design: The research design is structured to address the study's objectives through a combination of descriptive and comparative analysis. The quantitative component involves the use of surveys to collect data from students on their exposure to and perceptions of the Ghāravasadhmma principles in their social studies classes. The qualitative component includes in-depth interviews and focus group discussions with teachers and school administrators to gain insights into the challenges and successes associated with implementing these principles in the classroom.

5.2 Population and Sample: (1) Population: The study population consists of first-year secondary students at PKW School, totaling approximately 200 students. (2) Sample: A representative sample of 140 students was selected for the quantitative component of the study using stratified random sampling. This method ensures that the sample includes students from different socioeconomic backgrounds, genders, and academic performance levels, providing a diverse cross-section of the student population. For the qualitative component, a purposive sampling method was used to select participants for interviews and focus groups. This sample includes 10 teachers who are actively involved in teaching social studies and 5 school administrators who oversee the implementation of the curriculum and ethical education initiatives.

5.3 Data Collection Methods: (1) Quantitative Data Collection: Survey Questionnaire: A structured questionnaire was developed to assess students' exposure to the Ghāravasadhmma

principles in social studies classes and their perceptions of how these principles influence their attitudes towards corruption and ethical behavior. The questionnaire includes Likert-scale items to measure the frequency and effectiveness of the application of each of the four principles—Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Cāga (liberality)—in various educational contexts. (2) Qualitative Data Collection: Interviews: Semi-structured interviews were conducted with selected teachers and administrators to explore their experiences with integrating the Ghāravasadhmma principles into the social studies curriculum. The interviews focused on the challenges, successes, and strategies used to effectively promote these principles in the classroom. Focus Group Discussions: Focus group discussions were held with groups of teachers to facilitate a collaborative exchange of ideas and experiences regarding the application of the Ghāravasadhmma principles. These discussions provided an opportunity for educators to reflect on their practices and to share insights and suggestions for improving the integration of these principles in social studies education.

5.4 Data Analysis: (1) Quantitative Data Analysis: The quantitative data collected through the survey questionnaire were analyzed using descriptive statistics, including frequencies, percentages, means, and standard deviations, to summarize students' exposure to and perceptions of the Ghāravasadhmma principles. Additionally, inferential statistics such as t-tests and one-way ANOVA were used to compare the application of these principles across different demographic groups (e.g., gender, socioeconomic background, academic performance). (2) Qualitative Data Analysis: The qualitative data from the interviews and focus groups were analyzed using thematic analysis. This involved coding the data to identify key themes and patterns related to the application of the Ghāravasadhmma principles in social studies education. The thematic analysis provided rich contextual information that complements the quantitative findings and offers deeper insights into the experiences of teachers and administrators.

5.5 Ethical Considerations: Ethical considerations were carefully addressed in this study to ensure the protection of participants' rights and the integrity of the research process. Informed consent was obtained from all participants, who were assured of their anonymity and the confidentiality of their responses. Participants were informed of their right to withdraw from the study at any time without penalty. The study adhered to ethical guidelines for educational research, ensuring that the data collection and analysis were conducted transparently and respectfully.

6. FINDINGS

The findings of this study provide a comprehensive analysis of how the Ghāravasadhmma principles are applied to promote corruption prevention among first-year secondary students at PKW School. The results are presented in alignment with the study's objectives, focusing on the current application of these principles, their perceived effects on students' attitudes and behaviors, comparisons across different demographic groups, and the development of a model to enhance their integration into social studies education.

6.1 Current Application of the Ghāravasadhamma Principles: The quantitative analysis revealed that the Four Ghāravasadhamma principles - Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Cāga (liberality) - are applied at varying levels in the learning management of social studies at PKW School. The overall mean score for the application of these principles was 4.10 on a 5-point Likert scale, indicating that while these principles are generally well-integrated into the curriculum, there is room for improvement in certain areas. Specifically, honesty (Sacca) received the highest mean score of 4.25, reflecting the emphasis teachers place on this principle through real-life examples and case studies that help students understand the importance of integrity. Self-discipline (Dama) was also highly rated, with a mean score of 4.15, as teachers encourage students to develop ethical decision-making skills. However, some students indicated challenges in maintaining self-discipline, suggesting a need for more targeted support. Tolerance (Khanti) had a mean score of 4.05, with students being taught patience and understanding, though the application could be further strengthened. Liberality (Cāga) scored the lowest at 3.95, indicating a lesser focus on promoting generosity and community-oriented activities compared to the other principles.

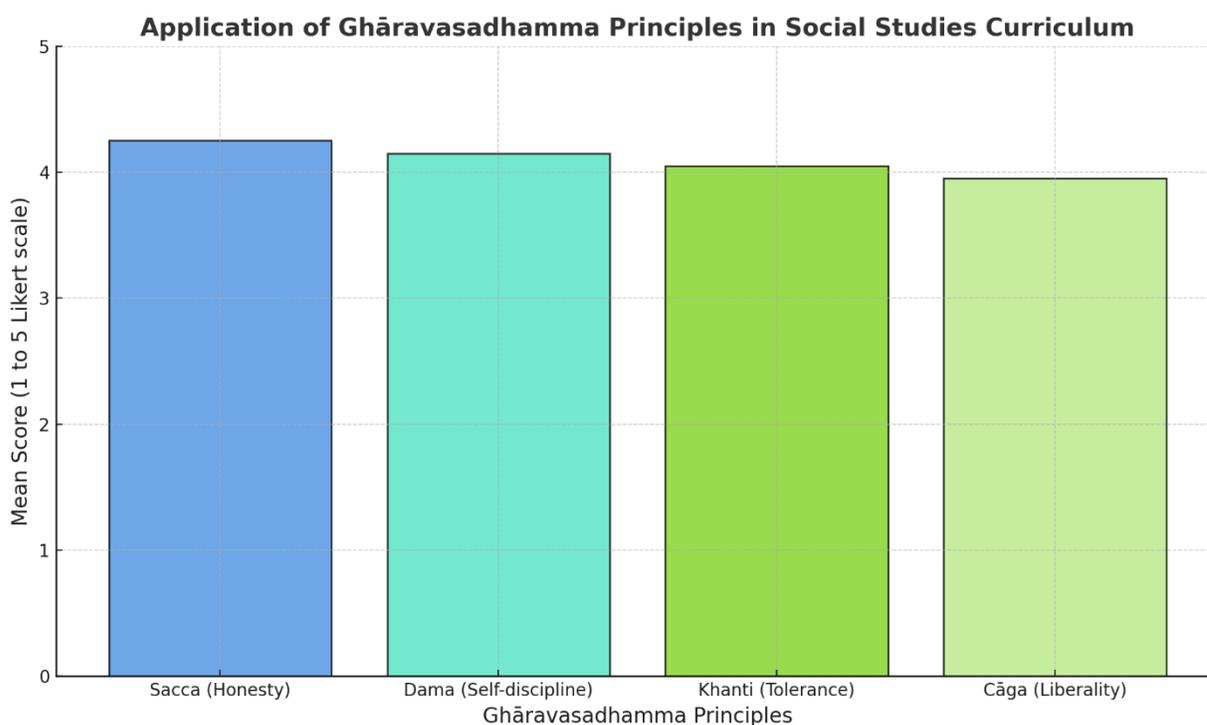
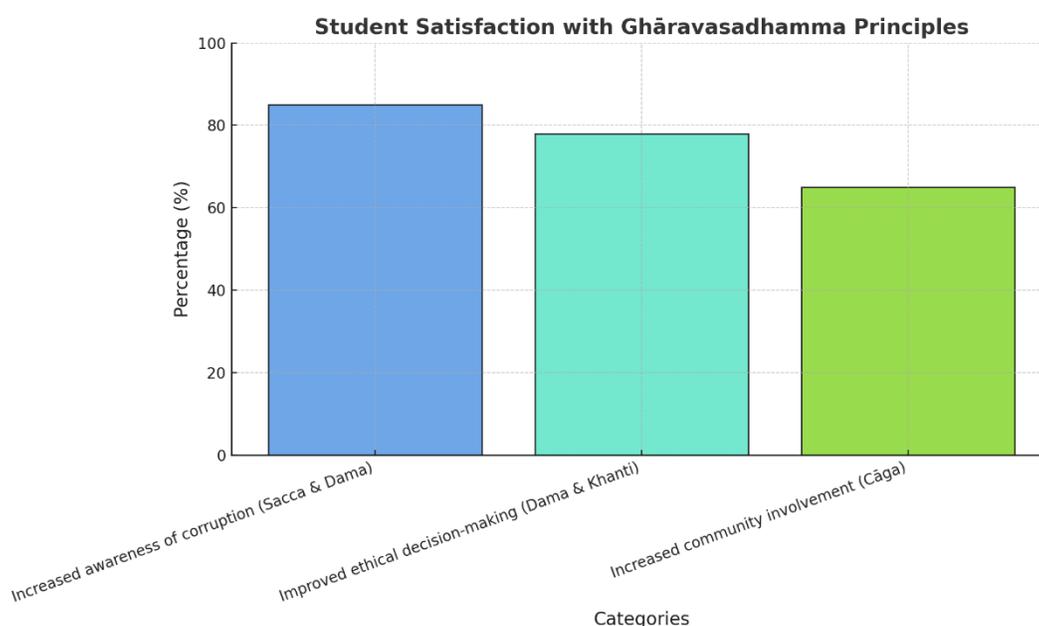


Figure 1: Mean Score of Application of *Ghāravasadhamma* Principles in Social Studies Curriculum

6.2 Perceived Effects on Students' Attitudes and Ethical Behavior: The study found that the application of the Ghāravasadhmma principles has a significant positive impact on students' attitudes towards corruption and their ethical behavior. A large majority of students reported that learning about these principles has heightened their awareness of the importance of ethical conduct and has strengthened their resolve to resist corrupt practices. Specifically, 85% of students agreed that lessons on honesty (Sacca) and self-discipline (Dama) increased their awareness of the negative consequences of corruption and the value of maintaining personal integrity. Additionally, 78% of students indicated that learning about self-discipline and tolerance (Khanti) has helped them make more ethical decisions, particularly in situations where they might face pressure to act dishonestly. The principle of liberality (Cāga) encouraged 65% of students to become more involved in community service and to consider the broader impact of their actions, though this area showed potential for further development.



The majority of students reported increased awareness of corruption and improved ethical decision-making, while community involvement had the lowest impact.

Figure 2: Student Satisfaction

6.3 Comparison Across Demographic Groups: The study also examined whether the application of the Ghāravasadhmma principles and their impact on students' attitudes and behaviors varied based on demographic factors such as gender, socioeconomic background, and academic performance. The results revealed some differences but overall found that the principles were effective across all demographic groups. For instance, female students reported a slightly higher application and impact of the principles, particularly in areas of honesty (Sacca) and

tolerance (Khanti), and were more likely to engage in discussions about ethical behavior and participate in community service. However, these differences were not statistically significant. Students from higher socioeconomic backgrounds reported greater application of liberality (Cāga), indicating they had more opportunities to engage in activities that promote generosity. Conversely, students from lower socioeconomic backgrounds expressed a need for more support to fully engage with this principle. High-achieving students were more likely to apply self-discipline (Dama) and honesty (Sacca) in their academic work, though there was no significant difference in the application of tolerance (Khanti) across different academic performance levels.

6.4 Development of a Model for Enhancing the Application of the Ghāravasādhamma Principles: Based on the findings from both the quantitative and qualitative data, the study developed a model for enhancing the application of the Ghāravasādhamma principles in social studies education. This model is designed to provide educators with practical strategies to integrate these principles more effectively into the curriculum, thereby promoting ethical behavior and corruption prevention among students. The proposed model includes integrative teaching approaches that incorporate the Ghāravasādhamma principles into all aspects of social studies education through methods such as case studies, role-playing, and problem-solving activities. These approaches help students apply these principles in real-world contexts and understand their relevance to everyday situations. The model also emphasizes the importance of reflective practices, encouraging students to engage in regular reflection to reinforce their understanding and application of the principles. Furthermore, the model advocates for increased community involvement through service activities that emphasize liberality (Cāga), providing students with opportunities to practice generosity and contribute to the welfare of others. Finally, the model suggests implementing support systems, such as mentoring programs and peer support groups, to assist students who may struggle with applying self-discipline (Dama) and tolerance (Khanti).

In summary, the Ghāravasādhamma principles are generally well-integrated into the social studies curriculum at PKW School, particularly in the areas of honesty (Sacca) and self-discipline (Dama). These principles have a significant positive impact on students' attitudes towards corruption and their ethical decision-making, especially in increasing awareness and fostering community engagement. While the principles are effective across all demographic groups, some differences were observed, indicating a need for tailored support in certain areas. The study's proposed model for enhancing the application of these principles includes strategies such as integrative teaching approaches, reflective practices, community involvement, and support systems, offering a comprehensive approach to promoting ethical behavior and preventing corruption among students. These findings provide valuable insights that can be adapted by other schools and educational institutions to integrate the Ghāravasādhamma principles into their curricula effectively.

7. DISCUSSION

The findings of this study provide important insights into the application of the Ghāravasādhamma principles - Sacca (honesty), Dama (taming and training oneself), Khanti

(tolerance), and Cāga (liberality)—in promoting corruption prevention among first-year secondary students at PKW School. This discussion section interprets these findings in the context of existing literature, explores their implications for educational practice, and addresses the potential challenges and limitations of the study.

7.1 Interpretation of Findings: The study revealed that the Ghāravasadhmma principles are generally well-integrated into the social studies curriculum, with a strong emphasis on honesty (Sacca) and self-discipline (Dama). This aligns with previous research that highlights the critical role of honesty and self-discipline in fostering ethical behavior and preventing corruption (Dhammanada, 2005; Saiprasert, 2017). The high levels of application and the positive impact on students' attitudes towards corruption suggest that these principles are effective tools for instilling ethical values in young learners. The strong focus on Sacca is particularly noteworthy, as it reinforces the importance of integrity in both personal and public life, which is foundational for building a corruption-resistant society (Vichayapa, 2014). The slightly lower emphasis on tolerance (Khanti) and liberality (Cāga) indicates areas where the curriculum could be strengthened. While these principles are also important for promoting ethical behavior, their lower application suggests that students may not be receiving as much guidance on how to practice patience, understanding, and generosity. This is consistent with findings in the literature that emphasize the need for comprehensive ethical education that includes all aspects of moral development (Kohlberg, 1984; Phuvasant, 2019). The challenges students face in maintaining self-discipline, as highlighted in the findings, further underscore the importance of providing additional support and resources to help students develop these crucial skills (Lin, 2015).

7.2 Implications for Educational Practice: The findings of this study have several important implications for educational practice. First, the positive impact of the Ghāravasadhmma principles on students' attitudes towards corruption and their ethical behavior underscores the value of integrating these principles into the curriculum. Schools should continue to emphasize the importance of honesty and self-discipline, as these principles have been shown to significantly influence students' ability to resist corrupt practices. However, there is also a clear need to enhance the application of tolerance and liberality within the curriculum. Educators can do this by incorporating more activities that encourage empathy, conflict resolution, and community involvement, helping students to develop a well-rounded ethical perspective. The proposed model for enhancing the application of the Ghāravasadhmma principles offers a practical framework for educators to follow. By using integrative teaching approaches, such as case studies and role-playing, teachers can help students understand how these principles apply to real-life situations. Reflective practices, such as journaling or group discussions, can further reinforce students' understanding and commitment to ethical behavior. Additionally, promoting community involvement through service activities provides students with opportunities to practice generosity and contribute to the common good, which is essential for developing social responsibility (Sukumal, 2020).

7.3 Challenges and Limitations: While the study provides valuable insights, it is important to acknowledge its challenges and limitations. One potential limitation is the reliance on self-reported data from students, which may be subject to bias. Students might have provided socially

desirable responses, particularly in a study focused on ethical behavior and corruption prevention. Future research could address this limitation by incorporating additional data sources, such as teacher assessments or observations, to triangulate the findings and provide a more comprehensive view of the application of the Ghāravasadhmma principles. Another limitation is the focus on a single school, which may limit the generalizability of the findings. While the results provide a detailed understanding of the application of these principles at PKW School, different schools may have varying levels of resources, cultural contexts, and student demographics that could influence the effectiveness of the Ghāravasadhmma principles. Expanding the study to include multiple schools in different regions would provide a broader perspective and allow for a more comprehensive analysis of how these principles are applied in diverse educational settings.

7.4 Future Research Directions: Building on the findings and limitations of this study, several avenues for future research emerge. First, future studies could explore the long-term impact of the Ghāravasadhmma principles on students' ethical behavior and attitudes towards corruption. Longitudinal research could provide insights into how the principles influence students' behavior as they progress through their education and into adulthood. Additionally, further research could investigate the specific factors that influence the application of these principles, such as school culture, administrative support, and access to professional development resources. Understanding these factors could help schools develop targeted strategies to support teachers in applying the Ghāravasadhmma more effectively. Comparative studies across different cultural and educational contexts would also be valuable in examining how the Ghāravasadhmma principles are perceived and implemented in diverse settings. Such research could contribute to the development of culturally responsive teaching practices that respect and incorporate the values and beliefs of the communities in which educators work. Finally, future research could explore the integration of other ethical frameworks, alongside the Ghāravasadhmma principles, to provide a more holistic approach to ethical education that addresses a wider range of moral and social issues. The findings of this study highlight the significant role of the Ghāravasadhmma principles in promoting ethical behavior and preventing corruption among first-year secondary students at PKW School. While the principles of honesty (Sacca) and self-discipline (Dama) are well-integrated and have a positive impact on students' attitudes towards corruption, there is a need to enhance the application of tolerance (Khanti) and liberality (Cāga) to provide a more comprehensive ethical education. The proposed model for enhancing the application of these principles offers a practical framework for educators to follow, with strategies that can be adapted to different educational settings. However, the challenges and limitations identified in the study suggest the need for further research to explore the long-term impact and broader applicability of these principles in diverse educational contexts. By addressing these areas, future research can continue to inform and improve the practice of ethical education, contributing to the development of a more just and corruption-resistant society.

8. CONCLUSION

This study explored the application of the Ghāravasadhmma principles—Sacca (honesty), Dama (taming and training oneself), Khanti (tolerance), and Caga (liberality)—in promoting corruption prevention among first-year secondary students at PKW School. The research aimed to examine how these principles are integrated into the social studies curriculum, assess their impact on students' attitudes and ethical behavior, compare their application across different demographic groups, and develop a model for enhancing their use in educational practices. The findings revealed that the Ghāravasadhmma principles are generally well-integrated into the social studies curriculum, with a strong emphasis on honesty (Sacca) and self-discipline (Dama). These principles have a significant positive impact on students' attitudes towards corruption and their ethical decision-making, particularly in increasing awareness and fostering community engagement. However, the study also identified areas for improvement, particularly in the application of tolerance (Khanti) and liberality (Cāga), which were less emphasized compared to honesty and self-discipline. The research found that while the principles are effective across all demographic groups, some variations exist based on gender, socioeconomic background, and academic performance, indicating a need for tailored support in certain areas. In response to these findings, the study proposed a comprehensive model for enhancing the application of the Ghāravasadhmma principles in social studies education. This model includes strategies such as integrative teaching approaches, reflective practices, community involvement, and support systems, offering a practical framework for educators to promote ethical behavior and prevent corruption among students.

Originality & Body of Knowledge

Originality: This study introduces a groundbreaking approach to integrating the Ghāravasadhmma principles—Sacca (honesty), Dama (self-discipline), Khanti (tolerance), and Cāga (liberality)—into social studies education to promote corruption prevention among secondary school students. Unlike previous studies that focus on the theoretical and philosophical aspects of these Buddhist principles, this research uniquely applies them as practical tools for ethical education. By combining traditional Thai cultural values with modern pedagogical strategies, the study develops an innovative learning model that incorporates real-life case studies, role-playing, and problem-solving activities to foster ethical awareness, critical thinking, and community engagement among students.

Body of Knowledge: This research significantly expands the body of knowledge by providing empirical evidence on the impact of ethical education rooted in Buddhist principles. It highlights the effectiveness of the Ghāravasadhmma principles in shaping students' attitudes towards corruption and ethical behavior across diverse demographic groups. The study also offers valuable insights into the role of active learning methods in enhancing the practical application of these principles. Additionally, it provides a replicable framework for educators and policymakers to integrate ethics into curricula, aligning with Thailand's national anti-corruption goals. By addressing key challenges such as socioeconomic disparities and varying levels of engagement, this research contributes actionable recommendations for creating more inclusive and impactful educational strategies.

Declarations

Conflict of interest: The authors declare no conflicts of interest.

Ethical treatment of experimental subjects (animals & human): The research was conducted in compliance with the principles of the Helsinki Declaration regarding human subjects, so formal ethical approval was not required.

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