A COMPARATIVE STUDY OF TEACHER'S PERCEPTIONS ON Tzu Chi
HUMANITIES APPROACH BETWEEN TEACHERS
IN TAIWAN AND THAILAND

Ms. Yachun (Gates) Hing

A Thesis Study Submitted in Partial Fulfillment of the
Requirements for the degree of
MASTER OF EDUCATION
In Educational Administration
Graduate School of Education
ASSUMPTION UNIVERSITY OF THAILAND
2009
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☐ Fail

Dr. Sangob Laksana
Chair

Dr. Naree Aware Achwarin
Member/Advisor

Dr. Watana Vinitwatanakhun
Member/Inside Reader

Dr. Suriyan Nonthasak
Member/Outside Reader
Abstract

Thesis Title: A Comparative Study of Teacher’s Perceptions on Tzu Chi Humanities Approach between Teachers in Taiwan and Thailand

Student’s Name: Ya-Chun (Kate) Huang
Thesis Major Advisor: Dr. Naree Aware Achwarin
Level of Study: Master of Education
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Faculty: Graduate School of Education
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The objectives of the study were (1) to identify demographic factors relating teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand. (2) to investigate teacher’s perceptions on Tzu Chi Humanities Approach, and (3) to find out the similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand. The study was conducted on 52 teachers worked under Tzu Chi Schools in Taiwan and Thailand, in order to compare the perceptions on Tzu Chi Humanities Approach.
A Survey method had been used and the instrument was constructed by the researcher based on the philosophy of Tzu Chi’s mission of education. The data obtained from 52 returned questionnaire was analyzed by using Statistical Package for the Social Sciences (SPSS). Statistics applied for this research study were: Frequencies, Percentage, Mean, Mode, Standard Deviation, Chi-Square Test and t-test.

The study showed that the ranking among components of Tzu Chi Humanities Approach, which were School Atmosphere, Daily Living Education, Student’s Discipline, Humanities Curriculum and Volunteer Works, that were perceived by teachers in Taiwan and Thailand similarly, with only a different order of Student’s Discipline and School Atmosphere. The rest of the components were ranked exactly at the same order: Daily Living education, Humanities Curriculum and then Volunteer Works. The result revealed that Taiwanese teachers concerned “Student’s Discipline” the most, whereas Thai teachers considered “School Atmosphere” should be place at the first place.

The study also showed that there were similarities and differences perceived by teachers in Taiwan and Thailand. Independent Sample t-test at the significance level of 0.05 showed the result that there was no difference of teacher’s perceptions on School Atmosphere and Volunteer Works under Tzu Chi Humanities Approach. However, there were significant differences of teacher’s perceptions on Daily Living Education, Student’s Discipline and Humanities Curriculum under Tzu Chi Humanities Approach.
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CHAPTER I

INTRODUCTION

This chapter consisted of research background, statement of problem, research questions, research objectives, significance of the study, researcher's theoretical framework and conceptual framework; all variables were defined as well as scope of the research.

Background of the Study

Rev. Martin Luther King, Jr.(1948), stated that, "Intelligence is not enough. Intelligence plus character, that is the goal of true education."

If we go through the journey of education philosophy and psychology, we might find out one consensus on education: the real purpose of education is the education of character. The character of a person will determine how knowledge is used. Wisdom is far more important than intelligence. In fact, intelligence becomes potentially dangerous when joined a bad character. It is the business of education, therefore, not just to supply us with smart people; it is the duty of education to supply us with humans who are humane members of the society (Cooney, Cross & Trunk, 1993).
The issues of character education, humanistic or moral education have been long concerned. Modern society with advanced technology has brought us a convenient life, yet makes the society focus on productivity, materialism and knowledge oriented; people believe higher degree will guarantee better job opportunities. As a result, we produce more and more intelligent and skilled people who lack of wisdom; this eventually causes some social problems.

The report of Regional Meeting on Education for Humanistic, Ethical/Moral and Cultural Values (1991) also mentioned that a strong emphasis has been placed on the development of ethical and cultural values in all the educational projects in Thailand. However, some undesirable things such as selfishness, moralistic deviation, and environmental destruction can still be seen at an increasing rate. The report found their root causes in modernization, and the traditional Thai values can hardly resist the influence of foreign culture.

In the year 2004, Thai government has established Center for the Promotion of National Strength on Moral Ethics and Values, which conducted various researches on ten countries in order to find out their experiences of promoting morality in the society. Tzu Chi Foundation was one of the organizations selected to represent Taiwan. Through their studies, particularly in education, they had found that Tzu Chi Humanities Approach should be widely promoted and applied
in Thai education because the whole set of curriculum was exactly the one to satisfy the needs of developing moral characters for Thai students.

However, before introducing Tzu Chi Humanities Approach to Thai schools, the most important factor, which was the readiness and the support of the teacher, must be concerned. Based on this consideration, the researcher would like to know how teachers perceived Tzu Chi Humanities Approach among Tzu Chi schools. This research was conducted on teachers of Tzu Chi Schools in Taiwan and Thailand, in order to find out if Taiwanese and Thai teachers had the same perceptions on Tzu Chi Humanity Approach.

**Statement of the Problem**

The quality of moral characters are concerned equally, or even more than the quality of knowledge in education. Recently, Center for the Promotion of National Strength on Moral Ethics and Values had been conducted a research on Tzu Chi Humanities Approach, and the research team concluded that Tzu Chi Humanities Approach should be promoted and applied to Thai moral education (Bhikkhu Dermtae, Krisanamis & Sangsehana, 2007).

However, being one of the key persons to carry out Tzu Chi Humanities Approach, how did Tzu Chi teachers really perceive it? It was a requirement for
every Tzu Chi teacher to participate Tzu Chi Humanities Approach training before working at the schools, especially for Thai teachers, they had taken five months training in Thailand and one month training at Taiwan, in order to acquire the knowledge and experience of Tzu Chi Humanities Approach from the place of origin.

Tzu Chi teachers were expected to carry out Tzu Chi Humanities Approach in order to achieve the goal of Tzu Chi's Mission of education, which was to develop students' intelligence via moral characters. However, in the real situation, teachers might not able to fulfill the expectation according to varied performances revealed.

As a result, this research was conducted on teacher's perception on Tzu Chi Humanities Approach in Taiwan and Thailand; in order to find out demographic factors that related to teacher's perceptions, as well as to find out similarities and differences of teacher's perceptions on Tzu Chi Humanities Approach.

**Research Questions**

1. What are the demographic factors that relate to teacher’s perceptions on Tzu Chi Humanities Approach?

2. What are teacher’s perceptions on Tzu Chi Humanities Approach?
3. What are the similarities and differences aspects of teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand?

Research Objectives

1. To identify demographic factors relating teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand.

2. To investigate teacher’s perceptions on Tzu Chi Humanities Approach.

3. To find out the similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand.

Theoretical Framework

The concept of moral or character education is an important issue concerned by educators for decades. Schools have always been a recognized vehicle for propagating moral values. Early in the twentieth century, one of the primary justifications for establishing formal education for the masses was to teach the values and practice the morality that would create social solidarity (Canley, 2003).

The moral education carried by the school is more than the subjects contained in class notes, assignments and examinations, it includes the unspoken messages about how one should live that are embedded in the way that teachers
and administrators carry out their work (Goodman & Lensnick, 2004). Being a moral agent, the character of the teacher is an essential aspect of the viability of a moral education program. As British philosopher Mary Warnock (1992) observed: “you cannot teach morality without being committed to morality yourself.”

According to Dharma Master Cheng Yen, the founder of Tzu Chi Foundation’s viewpoint, education ought to waken the student’s wisdom and good capabilities. Wisdom involved being able to understand and forgive others, to be content and grateful; good capability meant to give gratefully without asking for anything in return. To achieve that goal, teachers must first be a role model by having proper conduct and deportment, and educate students with upright behavior.

No matter what was called—moral education, character education, or Tzu Chi Humanities Approach; one of the important roles was played by teachers. They had to act as moral mentors, to guide students and to help developing students’ moral characters.

This research was conducted to study the teacher’s perceptions on Tzu Chi Humanities Approach, in order to find out teacher’s perceptions, the demographic factors that related to teacher’s perceptions, the similarities and differences between Taiwanese and Thai teacher’s perceptions.
Conceptual Framework

Tzu Chi Humanities Approach

1. **School Atmosphere**
   (teachers as role model, school environment)

2. **Daily Living Education**
   (eating, clothing, housing, transportation, environment protection, vegetarianism)

3. **Student’s Discipline**
   (politeness, obeying rules and regulations, self-discipline, take responsibilities)

4. **Humanities Curriculum**
   (Tea Ceremony, Flower Arrangement, Sign Language, Jing Si Aphorism, Rituals)

5. **Volunteer works**
   (Charity works of Tzu Chi Foundation, and works within campus)

**Demographic factors**

- Age
- Gender
- Nationality
- Martial Status
- Teaching Experience in Tzu Chi School
- Voluntary Identity of Tzu Chi

*Figure 1.1 Conceptual Framework*
Scope of the Study

1. The unit of analysis of this study was focused on teachers at primary level of the Experimental Elementary School of Tzu Chi University (Hualien County, Taiwan) and Chiangmai Tzu Chi School (Fang District, Chiang Mai Province, Thailand) in academic year of 2008.

2. The research was conducted to study the perceptions of teachers in Taiwan and Thailand on Tzu Chi Humanities Approach, could not generalize to other schools.

Definition of the Terms

Tzu Chi Humanities Approach: Consisted of moral and character education, through the set of curriculum, including hidden curriculum that students would learn to make the most of their human potential and capabilities and respected by others. It consisted of five major components, which was defined separately as below:

1. School atmosphere: referred to school buildings, facilities and environment; teachers, as well as school rules and regulations.
2. **Daily living education**: referred to the daily activities includes eating, clothing, housing and transportation, which was relevant to the school objectives that made students learn how to live properly, in order for them to realize the truth, understand the value of life, and gained wisdom from living.

3. **Student’s discipline**: referred to the politeness, obeying rules and regulations, as well as the ability of regulating oneself into routine activities and responsibilities at school and home.

4. **Humanities curriculum**: referred to tea ceremony, flower arrangement, sign language, Jing Si Aphorism and rituals carried out by Tzu Chi Schools.

5. **Volunteer works**: referred to the works that are carried out by teachers and students, which were divided into two main types: charity works and works within campus. Charity volunteer works meant participating routine, or emergent relief works carried out by Tzu Chi Foundation, as for campus volunteer works were ones that carried out in order to learn the value of serving others.
Voluntary Identity of Tzu Chi: meant the five voluntary roles of teachers in Tzu Chi group: 1) Tzu Chi volunteer; 2) Tzu Chi commissioner; 3) Tzu Cheng (male commissioner); 4) Tzu Chi Youth and 5) Tzu Chi Teachers’ Association

Significance of the Study

1. This research result would provide reflections about teachers’ training and development on Tzu Chi Humanities Approach.

2. The result would develop a guideline for the implementation of Tzu Chi Humanities Approach in Taiwan and Thailand.

3. The study would provide information to Tzu Chi Foundation as an indicator of promoting Tzu Chi Humanities Approach in Thailand or other countries.

4. The study would contribute certain practical features for Thai educators who were interested on applying Tzu Chi Humanities Approach.

5. The study provided information about how well the value of Tzu Chi Humanities Approach could transcend national boarder.
CHAPTER II

REVIEW OF THE RELATED LITERATURE

It was divided into three parts in this chapter: 1) Tzu Chi Foundation and Tzu Chi Humanities Approach; 2) teacher and administrator’s roles; 3) researches related to Moral Education and Humanities, and finally, the researcher drew a conclusion by summarizing chapter two.

Part I: Tzu Chi Foundation and Tzu Chi Humanities Approach

Tzu Chi Foundation and the mission of education

Tzu Chi Foundation is a non-profit organization founded in 1966 by Dharma Master Cheng Yen in the impoverished east coast of Taiwan. The Foundation has been contributing to better social and community services via four main missions: charity, medical care, education and humanism in Taiwan for 43 years. Till today, it becomes the largest NGO (non-governmental organization) in Taiwan, with over 200 branches in 47 countries, volunteers around the world carry out Tzu Chi missions everyday.

Tzu Chi’s mission of education comes after the mission of medical care. Before the Tzu Chi Hospital had even opened, Master Cheng Yen already planned to set up colleges of nursing and medicine to produce medical specialists for the
hospital, since it was difficult to attract doctors and nurses to Eastern Taiwan. After the hospital was opened, she actively began to make preparations. On September 17, 1989, the Tzu Chi Junior- College of Nursing was opened, and then follows Tzu Chi College of Medicine on October 16, 1994. Until July, 2000, Tzu Chi has completed its educational system from nursery up to doctoral degrees. Continue a charity missionary at northern Thailand, Chiangmai Tzu Chi School has started its operation in year 2005 and become the first overseas school supported directly by the Foundation.

According to Master Cheng Yen (2000), education is a job of purifying human mind, a success in mission of education will make students become the hope and stable strength for the society. However, modern technology of education is advanced, the character education, on the other hand, is decreasing. The serious problem of younger generation in current society is they ignore morality, become selfish and always behave whatever they are pleased to. Students need to understand that being successful in one’s life does not mean making one’s life complete, therefore, the objective of school education is to make students learn how to live properly, in order to realize the truth, understand the value of life, and gain wisdom from living.
In order to have intelligent students with moral character, the motto of Tzu Chi’s mission of education is based on Four Boundless Minds—loving kindness, compassion, joy and selfless giving; the objective of Tzu Chi’s mission of education is to respect life and to trust in humanity; furthermore, the goal of Tzu Chi’s mission of education is to achieve quality education via moral education, daily living education and holistic education. Based on the concepts, Tzu Chi has developed a set of curriculum called Tzu Chi Humanities Approach to implement and cultivate students.

**Tzu Chi Humanities Approach**

American philosopher John Dewey (1975) remarked, "Education is life." The ultimate goal of the Tzu Chi education system is to cultivate students who will love and respect everyone and lead lives of good quality.

Tzu Chi Humanities Approach consists of moral and character education. It is the education that focuses on teaching important human values and principles, so that the best in human nature can be brought out in the students. Then, students will learn to make the most of their human potential and capabilities and be respected by others.
The courses on the Tzu Chi Humanities Approach are the backbone of Tzu Chi education. Lessons that teach Tzu Chi Humanities Approach comprise of activities where students devote their love and serve others with compassion. Through the accumulation of these experiences and being in these kinds of environments, students develop humanistic values and learn plenty of life wisdoms. Eventually they are expected to become self disciplined and carry out their responsibilities in the society.

Why does Tzu Chi hope students learn to appreciate beauty and to live it out in their daily lives? Nowadays, people often do not know how to dress properly, to speak nicely or to live gracefully. In order to cultivate the aesthetic sensibilities of the students, classes on tea ceremony, flower arrangement and meditation are designed in Tzu Chi Humanities Approach.

Tea ceremony courses teach students how to treat guests courteously and take care of others. Flower arrangement courses guide students to appreciate beauty and to care about nature. Daily living education courses allow students to learn how to reflect upon and care about themselves. The curriculum of Tzu Chi Humanities Approach is introduced respectively.
Curriculum of Tzu Chi Humanities Approach

Through curriculum designed, students are able to learn and acquire moral characters verbally or non-verbally. Each subject in Tzu Chi Humanities Approach will be further explained in detail.

Daily Living Education.

It is the education consists of various activities involved in daily living of students. Students are taught to be aware of their behaviors in daily life, and know how to live properly, how to care for others. They are divided into four areas.

Eating: vegetarian meals are provided within Tzu Chi campus in order to promote the concept of respecting life. Besides, students will have to serve others in turn by preparing meals. The first dish will be served to their homeroom teacher, and the rest students will line up and acquire food from their classmates on duty. When everyone has the meal in their own bowls, they will sing a song to express gratitude. After the song, they will start eating with a proper gesture of taking bowls and eating manner according what they have learnt.

Dressing: proper dress, including uniform and hair styles, as well as shoes are emphasized by the school. In the manner of dressing, students are taught
to be clean and neat. As appearance is important for the first impression of others, and Tzu Chi schools also believe that one’s dressing will reflect the inner state of his mind.

*Housing:* students learn how to maintain the cleanliness for their surroundings and techniques of cleaning, such as to sweep and mop the ground, to wipe the windows and desks, how to clean toilets and the corner, etc. Environment protection is also emphasized in the living education, where separate trash into different categories and recycling are taught.

*Transportation:* the proper manner and safety while walking or transporting by any modes, as well as line up while doing any kind of activities. The way of marching, and the way of line up is also emphasized because the schools believe that one must look after his own position and behavior, then can it reveal the beauty of a group.

*Tea Ceremony.*

Tea Ceremony is the traditional Chinese culture. The Tea Ceremony in Tzu Chi Humanities Approach integrates Tzu Chi values, which becomes an important part of the curriculum.
The tip to brew up good taste tea depends on concentration and harmonious state of sight, hands and mind. It’s not only a communication with people, but also a kind of living wisdom.

Students learn how to communicate, serve and interact with others. Through the procedures of tea ceremony, they have learned to be patient and aware of their deportments. The tea ceremony in Tzu Chi Humanities Approach transfers moral character, as well as politeness to students. Students are trained to be tranquil, patient, to serve, to respect and to appreciate others. When they pass through the course, they will consequently learn how to distinguish right and wrong, and then apply those values in their daily living.

*Flower Arrangement.*

Through the process of arranging flowers, students learn to get aware of their natural surroundings, to admire and appreciate the beauty of nature. From the life cycle of plants, students experienced the meaning of life.

*Sign Language.*

Each Tzu Chi song transmits meaning behind; students learn moral values from songs, furthermore, they learn sign languages in Tzu Chi Humanities
Approach in order to cultivate a gentle mind.

Volunteer works.

Volunteer works are activities designed to nurture students carrying out their regular responsibilities and devoting themselves to help others. Tzu Chi Schools encourage students and invite parents to participate any kind of volunteer works. Through carrying out charity mission of Tzu Chi Foundation routinely, students learn to cherish what they have and become grateful; on the other hand, they also learn how to serve the community when there is a need. Besides, volunteer works within the campus such as environmental protection and volunteers of library etc. will also let students learn the value of serving and caring about others.

Jing-Si Aphorism.

Jing-Si Aphorisms are simple phrases taught by Dharma Master Cheng Yen, although the wording of “Jing-Si Aphorism” is simple, the content covers everything, and is applicable in all human relationships. They are true principles.

At Tzu Chi schools, students will learn one aphorism according to weekly theme. In other words, they will learn 40 aphorisms throughout one academic year. Each aphorism is selected according to each grade level: the younger the shorter
and simpler wording; the elder the longer and deeper meaning. During the homeroom session every morning, teachers will adopt various ways to teach and review theme Jing-Si Aphorism, and let students apply in the real life.

Besides the homeroom session, Jing-Si Aphorism will be taught via specific instructional process during the Tzu Chi Humanities Approach class. This specific instructional process of teaching Jing-Si Aphorism is designed by Tzu Chi teachers, it composes of five consecutive stages, which are: 1) experiencing via activities related to the aphorism; 2) story-telling by any means, sometimes teachers will use puppets, sometimes students will watch DVD, and sometimes the story will even be played by the students, etc.; 3) questioning and answering about the story told, in order to make students review and make clear with the content; 4) critical thinking from the story, with the guidance of the teacher, students are encouraged to think deeper and providing feedbacks from their own experience; 5) lastly, to practice in daily life, teachers will evaluate from the worksheet, which mostly will require the participation of parents.

Students are able to develop correct moral and ethical values, they do not just memorize the aphorisms, but they are able to understand and apply. Consequently, they are able to build moral characters by apply those values into their daily living. Jing Si Aphorism curriculum is interested and highly praised by Thai educators.
Hidden Curriculum of Tzu Chi Humanities Approach

School Environment and Atmosphere.

Every building, display or facilities in Tzu Chi schools communicates its meaning. For example, linkage brick in the campus tells the idea of environment protection; the solar energy streetlamp, the natural light and ventilation have saved energy. The gray buildings provide visual communication of calmness, so that students will study under stable surroundings. In fact, everything in the campus is on its natural color, in order to teach students preserving their real nature, not to be polluted by the external temptation.

The roof shape of Chinese character of “man” (人) reminds students to behave according to basic human values. Below the roof will be columns, the round shape tells students to treat others with proper attitude.

Besides construction, public spaces will also exhibit student’s worksheets of Jin-Si Aphorism or activity reports. Classrooms are decorated by homeroom teachers, where Jing-Si Aphorism of each week will be written on the blackboard in order to remind students the values and their proper manners.

Schools put efforts on providing a stable learning environment, so students are cultivated for righteous thoughts, to understand that all human kinds are equal, they shall not discriminate others.
School rules and regulations.

According to Master Cheng Yen, students who are able to be self disciplined can keep their routine living, and carry out their responsibilities well. Therefore, schools should provide proper rules and regulations, especially for young students who are not mature enough to be self disciplined.

In Master Cheng Yen’s viewpoint, one of the functions carried by school education is to cultivate student’s minds; therefore, school rules and regulations are established for the safety of students, and to be responsible for the parents; once students go beyond the scope, schools shall guide them immediately and lead them back to the right track.

Teachers as role models.

Master Cheng Yen once said, "Being a teacher, one must first be a role model by having proper conduct and deportment, and educate students with upright behavior; a teacher will not be accepted by the students if he only asks them to be obedient yet he himself does not behave according to what he teaches."

Therefore, teachers of Tzu Chi’s education system need to be deeply involved in Tzu Chi’s work in order to understand Tzu Chi’s special values and carry out its special way of education.
The Process of Acquiring Tzu Chi Humanities Approach for Teachers

Teachers in Tzu Chi’s mission of education play important roles; they must put efforts, besides teaching, to become moral mentors in order to guide students during the process of developing moral characters. Tzu Chi’s mission of education states different purposes for each level of education. The main concept for primary education is to lay the cornerstone of moral character and living education; the purpose for high school is to guide students with a proper direction in their life; and the purpose for university education is to make students understanding their responsibilities and mission in the society. Therefore, teachers have to realize the importance of their job responsibilities consistently.

The development of teachers does not merely take place in Tzu Chi Humanities Approach but also from daily living. Besides, teachers have to love students just like their parents do; and also treat every student in the school as their homeroom students. To reach this consensus, orientation, training and development about Tzu Chi Humanities Approach becomes a vital job for schools.

Tzu Chi schools conduct teacher orientation while new teachers are recruited, this orientation focus on detailed introduction of Tzu Chi Foundation, including the missions and organizational culture. The role and responsibility of Tzu Chi teachers are well defined by school administrators, as well as principles of being a
Tzu Chi teacher and the content of Tzu Chi Humanities Approach.

Training and development for Tzu Chi Humanities Approach takes twice a year during school vacation, usually organized as camps. These will focus on education mission in order to review and develop teachers’ ability on teaching Tzu Chi Humanities Approach, as well as to enhance their experiences. The camps are held by senior volunteers in teaching field, or other volunteers of the foundation.

Besides training and development camps, teachers are encouraged to participate social works with Tzu Chi volunteers in order to deepen their understanding of Tzu Chi, and to accumulate real life experiences which can be shared with students.

The Center for the Promotion of National Strength on Moral Ethics and Values (Moral Center)

In 2004, Thai government established Center for the Promotion of National Strength on Moral Ethics and Values, also known as Moral Center. It has selected ten countries as learning objects, for their experience of promoting moral values are studied and reported.

Since August 2005, the center has organized 10 observing trips, as well as helping 69 trips to acquire experiences from Tzu Chi Foundation. Nearly 2,000
members with different backgrounds come from all over the Kingdom. Among them, Thai educators go for the purpose of observing Tzu Chi’s mission of education.

The reports written by experts have been published and circulated within the Kingdom, in order to make people know their efforts, as well as to inspire more people concerning moral ethical issues. From the particular book written about Tzu Chi’s mission of education, the experts highly admire Tzu Chi Humanities Approach, and they recommend that Thai schools shall try to adopt it for developing young generation’s moral character.

Part II: Teacher and Administrator’s Roles

According to Benninga (1991), the role of the school in moral development has been growing more critical in many countries. The schools, administrators, and teachers are supposed to fill major roles in moral education.

Being a moral agent, the character of the teacher is an essential aspect of the viability of a moral education program. As British philosopher Mary Warnock (1992) observed: “you cannot teach morality without being committed to morality yourself.” Perhaps Goodman and Lesnick’s description below reveals an overall point of view:
Rather than viewing themselves as cogs in a disciplinary machine, mere moral monitors, teachers should take on the greater challenge of considering seriously their own values, those expressed or implicit in the texts they use and in the wider society. These ongoing explorations should be shared with colleagues and reflected in classroom practices (Goodman & Lesnick, 2004, p.164).

A teacher who is deferential to department chairs and principals but curt and dismissive with students and younger colleagues will not get very far teaching students to be respectful to others. A teacher who does not grade student work promptly and thoughtfully will not succeed at teaching students responsibility, a teacher may emphasize self-discipline as means of teaching students to balance the interest of others fairly with their own, but students will not learn that lesson if they observe the teacher consistently placing first priority on advancing his or her career. Students have a keen, even vigilant, set of antennae for hypocrisy.

The message, “Do as I say, not as I do,” whether delivered explicitly or otherwise, is not likely to be heeded, for what the speaker does bespeaks a lack of commitment to what he or she has said (Goodman & Lesnick, 2004. p.168).

Everyone would agree that teachers should act as models and mentors for students; Phisalaphong (2001) points out teachers in Thailand traditionally have demonstrated the characteristics of responsibility, self-discipline, kindness,
honesty, sacrifice, gratitude, cooperation, and punctuality. They have served as good models for their students and have been responsible for teaching moral values. They have supported a professional code of ethics which incorporates devotion to teaching and knowledge, moral value, and self-development.

Besides being a role model or mentor, a successful implication of moral character education will need teachers to create a classroom that provides a supportive moral community; use discipline as an opportunity to teach about moral reasoning; encourage democracy in the classroom; teach character across the curriculum; utilize cooperative learning when teaching; provide opportunities for moral reflection; teach students about conflict resolution; and encourage students to take pride in their work (Brannon, 2008).

From the previous review, teacher’s roles are so important for moral character development of students, and they are expected to become moral mentors. Thus the process of training and development of teacher will even more to be concerned. Implications of Osguthorpe’s article (2008) points out that teacher educators toward a conception of teacher education that focuses on preparing teachers of good disposition and moral character simply for the sake of teaching that accords with what is good, right, and virtuous. The scope of teacher’s dispositions, indeed, should be broadened to include all matter if
classroom life and teacher effectiveness.

The study of Nimsombun (1995) mentioned about a “Training and Curriculum Development Program for Teachers’ Moral Traits Improvement” has been planned and conducted by the Director of the Department of Teacher Training. The training modules consisted of four major training sets, namely Creating Self Development of moral Traits, Teachers’ Moral Traits, Moral Traits for the Social-Economic Culture and Environment, and Moral Traits for Reality. Each module of the moral traits improvement program is composed of five steps which emphasize knowledge and understanding, thinking and criticizing, moral reasoning, self-exploration, and self-control.”

As for the administrators, they also play an important role in moral character development of both teachers and students. According to the interviews conducted by Brannon (2008), one of the barriers teachers encounter is that administrators may be reluctant to take time away from core subject area.

In fact, administrators play a vital role for a successful implement character education. They can do many things to positively influence students’ character and the climate of the school community, such as: 1) Reach out to the community so as to establish a good relationship and build a broader moral environment; 2) Provide materials to teach character education; 3) Allow at least several days a
week for addressing character education, or encourage the integration of moral character into all subjects; 4) Set consistent school-wide expectations using language and expectations everyone knows, so that people receive the same set of moral values, and behave accordingly; 5) Value character education as being as important as academics and test scores. Encourage and recognize teacher’s efforts to develop the “whole child” and positively affect the school community.

What Nimsombun (1995) has observed form The Association for Supervision and Curriculum Development’s Report 1988, has also presented the idea that administration is a key variable in the effectiveness of the school. Teachers not only need appropriate understanding and skills to be able to provide moral education, but they must also feel encouraged and rewarded for their efforts.

The administrator’s role, therefore, is especially important in moral education. If it is true that the institutions’ effectiveness and success are affected by the moral judgments made by administrators, then effective leaders must be concerned with “doing the right thing.” In doing the right thing, an administrator expresses his or her moral judgments in situations calling for decision-making (Bennis, 1989).
Part III: Researches Related to Moral Education and Humanities

Moral Education from Thai Aspects

Moral education has been concerned by Thai society, traditionally Thai parents and teachers have had joint responsibilities for developing moral values in children. Some of those values are: consideration of others, caring more about other people, loving and being loved, and living in harmony with others in society. Moral teaching customarily begins at birth and continues in the schools, and on into adult life (Nimsombun, 1995).

The consideration and expectation for developing morality is clearly described according to the assessment report of Education for All in Thailand (2000):

Thai education emphasizes not only physical and intellectual development but also mental development, particularly in ethics and morality. Other activities are arranged to promote ethics at the basic education level, such as in the course teaching Dharma-Pali and general subjects together to enable the newly-ordained monks and novices to be educated and developed in ethics and morality simultaneously.

Other activities are: Sunday Buddhist schools for students and nursery schools and pre-school centers in monasteries and masjids. Religious activities in
support of the course are also organized. The evaluation on students' ethics and morality showed that the students realized the importance of sacrifice and development-oriented. It is assumed that students will develop to be good citizens.

The above description highlights that religion, especially Buddhist Philosophy has played an important role in moral education, and it has long been a historical background of Buddhism and education (Sirikanchana, 1998). However, by connecting Buddhist Philosophies with contemporary curriculum, teachers must bring another aspect to learning, namely moral and ethical awareness. This type of learning must be experienced instead of direct instruction from the classroom or from the textbook. Teachers need to seek various ways of transferring moral values to students at this modern age, where mass media and network have important influence on students' daily living.

Besides Ministry of Education, other Thai governmental sectors also put efforts on building ethical values in the society. According to the report from Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education (1991), Thai government has officially proclaimed the Royal four basic ethical values and the national five basic ethical values. They are summed up as follows: 1) self sufficiency, diligence and responsibility; 2) sense of clever spending and saving; 3) order and obedience to the law; 4) following of religious
teaching; and 5) love for the nation, the religion and the King.

The growing concern for morality and its impact on Thai society was well illustrated by King Bhumipol’s response to the economic crisis in 1997. The King articulated and advocated for a philosophy of “Sufficiency Economy”. The Office of the National Education Commission (ONEC) describes several of the principles of this philosophy as 1) the application of knowledge and a balanced approach combining patience, perseverance, diligence, wisdom and prudence; 2) the strengthening of morals, in particular honesty and integrity, which is the standard of conduct to be adhered to by all Thai citizens; 3) moderation and due consideration in all modes of conduct (ONEC, 2001).

Even during Education Reform, moral and ethical values are strongly emphasized by the Ministry of Education. According to a published report by Ministry of Education about the 21st century Thai Learner, the desired attributes for the 21st century Thai learner can be distilled into 8 mutually reinforcing characteristics, and their development has been led by the Ministry of Education through its teaching and learning reforms. One of the characteristics is Thai values and morals, which is important to nurture and develop a strong set of Thai and moral values when given the threats placed by globalization on national language and identity. Two model schools are given as examples under this criterion.
From the description of model schools, it can be figured out that although decades passed by, moral education in Thailand still remain at the traditional stage, where the emphasize of value on “sufficiency economy” and “Buddhist Philosophy” are taught through the means of “teaching moral behavior” and “meditation”.

**The Moral Environment of the School**

Besides family, children spend 6-8 hours at school on weekdays. It is no doubt that school is the ideal site for moral education because it “is much closer to the society of adults than it is to that of the family” (Durkheim, 1961).

As in many other nations of Asia, Thai public schools have always been a recognized vehicle for propagating moral values. Early in the twentieth century, one of the primary justifications for establishing formal education for the masses was to teach the values and practice the morality that would, in Durkheim an terms, create social solidarity (Cranley, 2003); therefore, schools play an important role. For basic education in Thailand, schools operate averagely 200 days per year, if a student takes a completed basic education, there will be at least 1,800 days (about 4.93 years) spent at school, acquiring the essential knowledge and abilities to become a member of the society. Besides the curriculum provided by the school, students learn from their surroundings, too.
They learn from peers, adults in the schools, and also they are influenced by the school atmosphere without notice.

This is the idea of the implicit or hidden curriculum. Its premise is that what a school teaches is more than the subjects contained in class notes, assignments, and examinations; it includes the unspoken messages about how one should live that are embedded in the way that teachers and administrators carry out their work (Goodman & Lesnick, 2004).

However, Leo (1999) in his commentary mentioned, moral questions need to be integrated into classrooms and the everyday life of the school. Teachers have to live up to the values their schools endorse. So far, acceptance of character education in schools seems to be broad but perhaps no more than a few inches deep.

Environment creates certain atmosphere for teaching and learning, it educates people silently. Just like an ancient Chinese saying, “Environment makes people change and they are influenced unobtrusively and imperceptibly.”

To build a healthy schooling environment, teachers and administrators should also strive to build working relationships with parents and community members based on collaboration and informality. By developing informal and cohesive relationships with parents and community members, administrators and teachers
can provide students with two types of social capital that are necessary for successful character development: bonding and bridging social capital (Putnam, 2000). Therefore, schools need to take consideration and efforts on creating atmospheres in the campus and around in order to facilitate moral character development.

**Moral Education from Western Aspects**

One of the western moral education approaches is discussed in Humanities. The term “humanities” are defined, according to Britannica Concise Encyclopedia (2007), as branches of knowledge that investigate human beings, their culture, and their self-expression. Distinguished from the physical and biological sciences and, sometimes, from the social sciences, the humanities include the study of languages and literatures, the arts, history, and philosophy. The modern conception of the humanities has roots in the classical Greek paideia, a course in general education dating from the 5th century that prepared young men for citizenship. The expectation was that the study of the humanities would result in a well-rounded Renaissance man. An ideal of this era was Leonardo da Vinci, who used his tremendous knowledge in one area to both deepen and widen his knowledge in other areas (Schaller & Wenk, 1997).
McClay (2001) defined that the distinctive task of the humanities, unlike the natural sciences and social sciences, is to grasp human things in human terms, without converting or reducing them to something else: physical laws, mechanical systems, biological drives, psychological disorders, social structures, and so on. The humanities attempt to understand the human condition from the inside, as it were, treating the human person as subject as well as object, agent as well as acted-upon.

In modern era, the value of humanities education has been debated and emphasized. Finn & Ravitch (1984) articulate the value of humanities education:

To study the humanities is to learn about the uses of ideas and language and about the ways in which these move human beings. It gives us the opportunity to reflect on what is moral and what is ethical. No one can study history or literature without a sense of what is good and bad, of what is right and wrong, and in the very act of studying, that sense is deepened, tested, and refined. Knowledge of the humanities ... engages one in serious consideration of what it means to be wise, ethical, and moral (p. 243).

The value of humanities is also supported by Wolf (1995). He stressed that we need more people who have knowledge, thinking skills, values, and
perspectives on human interactions that come from studying the social sciences and humanities. We need people who can handle the moral questions that arise from the advances of science reflected in modern medicine, weaponry, industry, and business.

A decade later, this issue is concerned and applied to medical education in order to develop skilled clinicians with humanitarian spirit. Richard S. Panush, M.D. (2008), Chair of Medicine at Saint Barnabas Medical Center, who has pioneered an innovative program bringing humanities to the bedside for residents in internal medicine, describes that "by studying the humanities we can uncover what it means to be a patient and restore this to our noble profession -- training better doctors, learning better the art of medicine and offering better care to the sick."

**Humanitas**

The word Humanitas was created by Cicero to describe a good human. But it is part of a nationwide network called Collaboratives for Humanities and Arts Teaching (CHART) in U.S.A. The program carried out by CHART is an interdisciplinary, thematic, team-based approach to teaching the humanities. Its purpose is twofold: to promote teachers’ professional growth and to improve
humanities education for the full range of high school students. In particular, Humanitas attempts to provide average high school students with opportunities to develop critical thinking, writing, and discussion skills and to give them a sense of ownership in the learning process (Aschbacher, 1991; Anstead, 1993).

The core courses are arranged by integrating subjects, mainly English, social studies and art with five or six conceptual themes that are relevant to students intellectually and emotionally. According to Aschbacher (1991), those themes enable students to connect coursework to their personal and cultural backgrounds and yet to reach beyond their own "perceptual and experiential ghettos."

Teachers have to participating training courses during summer vacation in order to carry out this program. Students who join the program take several Humanitas courses at blocked periods, and then go back to the regular classes for the rest of the day.

The performance and outcome of Humanitas was studied by Aschbacher (1991), and the research concluded that students in interdisciplinary Humanitas classes read better, write better, think more critically, attend school more often, drop out less, and go on to post-secondary education more frequently than they counterparts in traditional classes.
As for teachers, they are also benefit form this program. In Humanitas programs, teachers are more likely to interact with colleagues, to continue their studies, and to have higher expectations and better relationships with students than teachers in traditional classes. Huamanitas encourages teachers to remain students, to develop broad interests and broad minds, and to see the humanities and arts education as a holistic endeavor. Such teachers become the central agents of change (Anstead, 1993).

**Conclusion**

Moral character education is needed for every generation in every country. The importance and its influence were emphasized by educators, philosophers, psychologists, or whoever concerns. Master Cheng Yen also mentioned that a highly moral society brings stability of the country. The desirable traits for a good conduct were also summarized accordingly in this chapter. Besides, school and community played important roles as to provide moral environment for children. As for teachers, they were expected to be the moral mentors for students, as well role models.

Humanities education played an important role in current education, too. It was said to enrich students’ humanistic approach on subjects learned from the
school. Such as Finn and Ravitch (2007) mentioned in their article: The liberal arts make us "competitive" in the ways that matter most. They make us wise, thoughtful and appropriately humble. They help our human potential to bloom.

Like moral and character education, the research of humanities education showed a positive affect on learning outcomes. All these three outlined the same goal—to cultivate students into a more completed person, which meant intelligent plus character.

However, the process of teacher development on moral characters and the practical issues were seldom discussed. As for Humanities education, it mainly focused on elder students around high school or university level to enrich their capabilities on human value. Researches or articles introduced various means to teach moral, character and humanities, but those still seem remain in the classroom. Indeed, it took a long way to cultivate moral characters via humanities, and it should start with young children because they were just like the seeds, what had been planted would be harvested in the future.

The content of Tzu Chi Humanities Approach consisted of both moral and character education, those values were taught through its own curriculum; in fact, it provided even a broader view of developing human value and concerning about natural environment. The subjects in Tzu Chi Humanities Approach also linked
with general humanities. Tea ceremony and flower arrangement represented history and aesthetics, as for sign language, it represented music; Jing-Si Aphorism represented literature, language and critical thinking in humanities. The different aspects for Tzu Chi Humanities Approach were, subjects like daily living education and volunteer works, which expressed concerns of developing oneself via basic human characters (cultivating from within) and caring others (cultivating from outside) respectively. Besides, Tzu Chi Humanities Approach was a continuous curriculum since basic education until higher education, which always made students learning by doing.

Unlike the obstacles that might face by some teachers, Tzu Chi schools always supported and promoted the value of Tzu Chi Humanities Approach, which preserved moral character education. Tzu Chi Schools in Taiwan and Thailand applied Tzu Chi Humanities Approach to develop students' moral characters in daily living, and this curriculum had been recommended by Thai educators, as the model for contemporary society.

It was somehow understandable that the efforts carried out by Center for the Promotion of National Strength on Moral Ethics and Values. Thai education needed a broader view and deeper means for moral education, especially during the year 2006 to 2008, where political instabilities caused social chaos; the global
Inflation and economic crisis even created more uncertainties.

Political and social chaos were broadcasted through mass media, it could even be seen that young children were brought by parents to participate demonstrations. Current situation of Thai society revealed a problem of confrontation, and this conflict would eventually impact education, where traditional Thai values were challenged even more seriously: what schools taught went against what students experienced in real life. To reform in moral education didn’t mean to abolish the traditional one; instead, it was to broaden the content and made it substantial.

Before introducing Tzu Chi Humanities Approach, some considerations should be count in. First, it took some efforts to uphold the value of moral characters at this stage. Secondly, the perceptions for teachers were also important, too. Their perceptions affected acquisition of Tzu Chi Humanities Approach, and the acquisition affected how they teach and promote certain values. Lastly, how Tzu Chi Humanities Approach would be successfully acquired by other Thai teachers was another important consideration.

Based on the considerations, the researcher conducted the study in order to find out the perceptions of teachers on Tzu Chi Humanities Approach in Taiwan and Thailand, so that it would be carried out effectively.
CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

Both descriptive and survey designs were used in this research, this chapter described research design and methodology, included population and sample, instrumentation, content validity, reliability, data collection and data analysis.

Population and sample

The population was 26 Taiwanese teachers from the Experimental Elementary School of Tzu Chi University and 26 Thai teachers from Chiangmai Tzu Chi School. The research was conducted on population instead of purposive sampling.

Instrumentation

A questionnaire constructed by the researcher based on the philosophy of Tzu Chi’s Mission of education, was the main instrument used in the research. It was developed to measure teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand.

The interpretation of rankings on Tzu Chi Humanities Approach components were stated below:
1 meant the most important
2 meant more important
3 meant important
4 meant neutral
5 meant slightly important

The scales used to measure teacher’s perceptions on Tzu Chi Humanities Approach were stated below:

1 meant Strongly disagree
2 meant Disagree
3 meant Neutral
4 meant Agree
5 meant Strongly agree

The interpretation criteria for the means were stated as below:

1.00-1.50 meant Very negative
1.51-2.50 meant Negative
2.51-3.50 meant Moderate
3.51-4.50 meant Positive
4.51-5.00 meant Very positive
Draft of the Instrument

Both Chinese and Thai questionnaires were distributed (see Appendix B and Appendix C). The structure of questionnaire was shown in table 3.1:

Table 3.1 Structure of Quantitative Instrument

<table>
<thead>
<tr>
<th>Part</th>
<th>Display</th>
<th>Contents</th>
<th>Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Category</td>
<td>Personal information including:</td>
<td>To identify demographic factors relating teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Age</td>
<td></td>
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<td></td>
<td>2. Gender</td>
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<td></td>
<td>3. Nationality</td>
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<td></td>
<td>4. Marital Status</td>
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<td></td>
<td>5. Teaching Experience in Tzu Chi School</td>
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<td></td>
<td>6. Voluntary Identity of Tzu Chi</td>
<td></td>
<td></td>
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<tr>
<td>II Ranking</td>
<td>School Atmosphere</td>
<td>To investigate teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand.</td>
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<tr>
<td></td>
<td>Daily Living Education</td>
<td></td>
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<td></td>
<td>Student’s Discipline</td>
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<td></td>
<td>Humanities Curriculum</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Volunteer Works</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>Likert Scale</td>
<td>Statement no.1-no.20 of the questionnaire. Among the 20 questions: 5 questions for Daily Living education: no. 1,2,5,6 and 9 2 questions for Volunteer works: no. 3 and 16 4 questions for Student Discipline: no. 4,7,8 and 10 2 questions for School Atmosphere: no.14 and 20 7 questions for Tzu Chi Humanities Curriculum: no. 11,12,13,15,17,18 and 19</td>
<td>To find out the similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand.</td>
</tr>
</tbody>
</table>

**Content Validity**

The content validity of the questionnaire was evaluated by a group of five experts, in the filed of education and the Tzu Chi Humanities Approach (see Appendix D).
Reliability

The tryout of instrument was conducted with 30 teachers working under the same organization, Tzu Chi Senior High School affiliated with Tzu Chi University, Taiwan. After they had completed the questionnaires, reliability was computed by the Cronbach’s alpha coefficient. The value of Cronbach’s alpha coefficient was at 0.8633, which considered acceptable.

Data Collection

The questionnaire for teachers in Taiwan was distributed and collected by the researcher, where the questionnaire for teachers in Thailand was enclosed with envelop and stamp. The Thai questionnaires were sent via mail. The procedures were as follows:

1. Contacted the principals and briefly explained the research proposal in order to get permission from both schools.

2. Distributed questionnaire with an instruction letter to teachers at the Experimental Elementary School of Tzu Chi University, Hualien County, Taiwan. Teachers were asked to drop the questionnaire in the collecting box placed by the researcher.
3. At the same time, the researcher distributed questionnaire with an instruction letter to teachers at Chiangmai Tzu Chi School, Fang District, Chiangmai Province, Thailand, and asked teachers to send back by post.

4. After collecting and checking all questionnaires, 52 teachers from both schools had completed and returned the questionnaires; the researcher was ready to proceed the data analysis.

Data Analysis

The quantitative data collected was coded and recoded by Statistical Package for the Social Sciences (SPSS). The data was analyzed with frequencies, percentage, mean, standard deviation, Chi-Square Test and t-test, as stated in table 3.2:
Table 3.2 Analysis of Quantitative Data

<table>
<thead>
<tr>
<th>Part</th>
<th>Contents</th>
<th>Analysis of Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Personal information included:</td>
<td>• Frequencies</td>
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<tr>
<td></td>
<td>Demographic Factors</td>
<td>• Percentage</td>
</tr>
<tr>
<td></td>
<td>1. Age</td>
<td></td>
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<td></td>
<td>2. Gender</td>
<td></td>
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<td></td>
<td>3. Nationality</td>
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<td></td>
<td>4. Marital status</td>
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<td></td>
<td>5. Teaching experience in Tzu Chi School</td>
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<tr>
<td></td>
<td>6. Voluntary Identity of Tzu Chi</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>Five dimensions of Tzu Chi Humanities</td>
<td>• Mean</td>
</tr>
<tr>
<td></td>
<td>Likert Scale</td>
<td>• Standard Deviation</td>
</tr>
<tr>
<td></td>
<td>Approach (School Atmosphere, Daily Living Education, Student’s Discipline,</td>
<td>• Mode</td>
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<tr>
<td></td>
<td>Humanities Curriculum; and Volunteer works) were measured according to the</td>
<td>• Chi-Square Test</td>
</tr>
<tr>
<td></td>
<td>importance perceived via 5 scales, where:</td>
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<tr>
<td>1 meant the most important</td>
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<td>2 meant more important</td>
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<td>3 meant important</td>
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<td>4 meant neutral</td>
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<td>5 meant slightly important</td>
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</tbody>
</table>

**Expected Outcome of Part II**

- To find out if demographic factors would significantly relate to teachers’ ranking of components in Tzu Chi Humanities Approach.
- To figure out the most concerned components of Tzu Chi Humanities Approach according to teacher’s replies.
- To compare the difference among the rankings between teachers in Taiwan and Thailand.

<table>
<thead>
<tr>
<th>III Likert Scale</th>
<th>Statement no. 1-no.20 with 5 scales to measure teacher’s perceptions, where:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 meant Strongly disagree</td>
</tr>
<tr>
<td></td>
<td>2 meant Disagree</td>
</tr>
<tr>
<td></td>
<td>3 meant Neutral</td>
</tr>
<tr>
<td></td>
<td>4 meant Agree</td>
</tr>
</tbody>
</table>

- t-test for

  - independent means
  - Mean
  - Standard Deviation
5 meant Strongly agree

The interpretation criteria for the means were stated as below:

1.00-1.50 meant Very negative
1.51-2.50 meant Negative
2.51-3.50 meant Moderate
3.51-4.50 meant Positive
4.51-5.00 meant Very positive

**Expected Outcome of Part III**

- To find out teacher’s perceptions on the main concepts of Tzu Chi Humanities Approach.
- To compare the similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach in Thailand and Taiwan.
CHAPTER IV

RESEARCH FINDINGS

This chapter described the analysis of the data collected from 52 teachers during the second semester of academic year 2008. The number of completed questionnaire returned was 52, which result 100% return rate. The summary of data collection was shown as table 4.1.

Table 4.1: The Summary of Respondents

<table>
<thead>
<tr>
<th>Group</th>
<th>Expected Respondents</th>
<th>Actual Respondents</th>
<th>% of actual Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese teachers</td>
<td>26</td>
<td>26</td>
<td>100%</td>
</tr>
<tr>
<td>Thai teachers</td>
<td>26</td>
<td>26</td>
<td>100%</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>52</td>
<td>100%</td>
</tr>
</tbody>
</table>

The analysis of data was divided into three parts as follow:

Part I: Demographic factors of teachers in Taiwan and Thailand.

Part II: Teacher’s perceptions on Tzu Chi Humanities Approach and the demographic factors relating teacher’s perceptions on it.

1. The ranking of Tzu Chi Humanities Approach components by teachers at Taiwan and Thailand in accordance with importance was
analyzed, as well as to figure out the most concerned component of Tzu Chi Humanities Approach according to teachers’ ranking in Taiwan and Thailand.

2. The cross tabulation and Chi-Square Test were applied to find out if demographic factors were significantly related with the components ranked by teachers.

Part III: Similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand.

1. t-test was applied to find out if there was difference on teacher’s perceptions on five dimensions of Tzu Chi Humanities Approach in Taiwan and Thailand.

2. t-test was conducted for individual statement in order to find out the significant differences. Besides, the mean and standard deviation for each statement was used to interpret the similarities or differences of teacher’s perceptions on each statement of Tzu Chi Humanities Approach.
Part I: Demographic Factors of Teachers in Taiwan and Thailand

The Experimental Elementary School of Tzu Chi University, Taiwan, was the first elementary school established by Tzu Chi Foundation in year 2000. Since then, its operation had become the model for all other Tzu Chi Schools, especially when Chinagmai Tzu Chi School was firstly started its operation in year 2004, it had close relationship with The Experimental Elementary School of Tzu Chi University, Taiwan. The demographic factors of teachers were illustrated by table 4.2, table 4.3, table 4.4, table 4.5 and table 4.6:

Table 4.2: Age Distribution of Teachers in Taiwan and Thailand

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Age</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>less than 30 years</td>
<td>6</td>
<td>23.1</td>
</tr>
<tr>
<td></td>
<td>31-35 years</td>
<td>6</td>
<td>23.1</td>
</tr>
<tr>
<td></td>
<td>36-40 years</td>
<td>9</td>
<td>34.6</td>
</tr>
<tr>
<td></td>
<td>41 and above</td>
<td>5</td>
<td>19.2</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>100</td>
</tr>
<tr>
<td>Thai</td>
<td>less than 30 years</td>
<td>18</td>
<td>69.2</td>
</tr>
<tr>
<td></td>
<td>31-35 years</td>
<td>5</td>
<td>19.2</td>
</tr>
<tr>
<td></td>
<td>36-40 years</td>
<td>1</td>
<td>3.8</td>
</tr>
<tr>
<td></td>
<td>41 and above</td>
<td>2</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>100</td>
</tr>
</tbody>
</table>

For age distribution, the majority of teachers in Taiwan aged between 36 to 40 years old (34.6%), where the majority of teachers in Thailand was quite young, 69% were less than 30 years old.
Table 4.3: Gender Distribution of Teachers in Taiwan and Thailand

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>Male</td>
<td>3</td>
<td>11.5</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>23</td>
<td>88.5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>100</td>
</tr>
<tr>
<td>Thai</td>
<td>Male</td>
<td>8</td>
<td>30.8</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>18</td>
<td>69.2</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>100</td>
</tr>
</tbody>
</table>

For gender distribution, female teachers were more than male teachers in Taiwan and Thailand, however, female teachers in Taiwan had higher ratio than male teachers (88.5%).

Table 4.4: Distribution of Marital Status for Teachers in Taiwan and Thailand

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Marital Status</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>Single</td>
<td>13</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>13</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>100</td>
</tr>
<tr>
<td>Thai</td>
<td>Single</td>
<td>20</td>
<td>76.9</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>6</td>
<td>23.1</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>100</td>
</tr>
</tbody>
</table>

For marital status of teachers, 50% of teachers in Taiwan were married, whereas the majority (76.9%) of teachers was single in Thailand.
Table 4.5: Distribution of Teaching Experience for Teachers in Taiwan and Thailand

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Teaching Experience</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>less than 2 years</td>
<td>10</td>
<td>38.5</td>
</tr>
<tr>
<td></td>
<td>2-4 years (less than 4 years)</td>
<td>2</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>4-6 years (less than 6 years)</td>
<td>4</td>
<td>15.4</td>
</tr>
<tr>
<td></td>
<td>more than 6 years</td>
<td>10</td>
<td>38.5</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>26</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td>Thai</td>
<td>less than 2 years</td>
<td>14</td>
<td>53.8</td>
</tr>
<tr>
<td></td>
<td>2-4 years (less than 4 years)</td>
<td>10</td>
<td>38.5</td>
</tr>
<tr>
<td></td>
<td>4-6 years (less than 6 years)</td>
<td>2</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>26</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

For teaching experience in Tzu Chi School, the ratio of less experienced teachers (less than two years) and experienced (more than six years) was equal (38.5%) in Taiwan; on the other hand, 50% of teachers in Thailand were less experienced (less than two years).

Table 4.6: Distribution of Voluntary Identity of Tzu Chi for Teachers in Taiwan and Thailand

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Voluntary Identity</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>Volunteer</td>
<td>13</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Not volunteer</td>
<td>13</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>26</strong></td>
<td><strong>100</strong></td>
</tr>
<tr>
<td>Thai</td>
<td>Volunteer</td>
<td>17</td>
<td>65.4</td>
</tr>
<tr>
<td></td>
<td>Not volunteer</td>
<td>9</td>
<td>34.6</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>26</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Lastly, for voluntary identity of Tzu Chi, 50% of teachers in Taiwan were Tzu Chi volunteers, where a higher ratio of Thai teachers (65.4%) committed that they were Tzu Chi volunteers.
From the demographic information provided, the school in Taiwan had more elder female teachers, and half of teachers were married. As for teaching experiences, the ratio of two extreme (less than two years and more than six years) was equal (38.5%), half of teachers were Tzu Chi volunteers.

For teachers in Thailand, there were more young female teachers, and majority (76.9%) of the teachers was single. As for teaching experiences, the majority of them had experience less than two years, only very little percentage (7.7%) had teaching experience among four to six years, more than half (65.4%) of teachers were Tzu Chi volunteers.

As a result, when comparing demographic factors of teachers in Taiwan and Thailand, it was concluded that teachers in Taiwan were elder, and for the marital status, Tzu Chi voluntary identity, and teaching experiences were equally distributed. However, teachers in Thailand were younger, mostly single, less experienced teaching in Tzu Chi School, but more teachers were also Tzu Chi volunteers.
Part II: Teacher’s Perceptions on Tzu Chi Humanities Approach and the Demographic Factors Relating Teacher’s Perceptions on Tzu Chi Humanities

In this analysis, five scales were given: the most important (1 score), more important (2 scores), important (3 scores), neutral (4 scores), and slightly important (5 scores); in order for teachers to rank the five components of Tzu Chi Humanities Approach according to their perceptions. One missing value was found from Thai respondent. The ranking of Tzu Chi Humanities Approach components by 51 teachers in accordance of the importance was shown in Table 4.7:

Table 4.7: Ranking of Tzu Chi Humanities Approach Components

<table>
<thead>
<tr>
<th>Statistics</th>
<th>School Atmosphere</th>
<th>Daily Living Education</th>
<th>Student’s Discipline</th>
<th>Humanities Curriculum</th>
<th>Volunteer Works</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>2.18</td>
<td>2.59</td>
<td>1.94</td>
<td>3.82</td>
<td>4.47</td>
</tr>
<tr>
<td>S.D.</td>
<td>1.21</td>
<td>0.98</td>
<td>0.93</td>
<td>1.03</td>
<td>0.97</td>
</tr>
<tr>
<td>Mode</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>111</td>
<td>132</td>
<td>99</td>
<td>195</td>
<td>228</td>
</tr>
<tr>
<td>Ranking</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

The order of importance perceived by 51 teachers was: Student’s Discipline (the most important), with the lowest mean score of 1.94, although the mode for this component was 2, which was interpreted as “more important”, the standard deviation was rather low (0.93), therefore resulted the lowest mean.
The second consideration of teachers was School Atmosphere (more important), with the mean score of 2.18, but mode of 1, which was interpreted as “the most important”. However, this component had the highest standard deviation at value 1.21 among the other four, which made its mean score higher than the component of “Student’s Discipline”.

The third place was Daily Living Education, with the mean score of 2.59 and mode of 2, which was interpreted as “more important”. The next was Humanities Curriculum, with mean score of 3.82 and mode of 4, which was interpreted as “neutral”. The last component was Volunteer Works, with mean score of 4.47 and mode of 5, which was interpreted as “slightly important” among the importance.

The researcher had further the analysis in detail in order to find out if there was any difference for teachers’ rankings between Taiwan and Thailand. Therefore, the data was split by nationality, and the result of ranking of five Tzu Chi Humanities Approach components by teachers at Taiwan and Thailand in accordance of importance was illustrated as Table 4.8:
Table 4.8: Ranking of Tzu Chi Humanities Approach Components Perceived by Teachers in Taiwan and Thailand

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Statistics</th>
<th>School Atmosphere</th>
<th>Daily Living Education</th>
<th>Student’s Discipline</th>
<th>Humanities Curriculum</th>
<th>Volunteer Works</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>Mean</td>
<td>2.35</td>
<td>2.73</td>
<td>1.58</td>
<td>4.04</td>
<td>4.31</td>
</tr>
<tr>
<td></td>
<td>S.D.</td>
<td>1.13</td>
<td>0.96</td>
<td>0.76</td>
<td>0.87</td>
<td>1.16</td>
</tr>
<tr>
<td></td>
<td>Mode</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>61</td>
<td>71</td>
<td>41</td>
<td>105</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>Ranking</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Thai</td>
<td>Mean</td>
<td>2</td>
<td>2.44</td>
<td>2.32</td>
<td>3.6</td>
<td>4.64</td>
</tr>
<tr>
<td></td>
<td>S.D.</td>
<td>1.29</td>
<td>1.00</td>
<td>0.95</td>
<td>1.15</td>
<td>0.7</td>
</tr>
<tr>
<td></td>
<td>Mode</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>61</td>
<td>58</td>
<td>90</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td>Ranking</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

According to Taiwanese teachers, the most important concern was Student’s Discipline, the mean under this component was lowest (1) and the value of mode was also 1, which was interpreted as “the most important”. The next concerned component was School Atmosphere, where the mean was 2.35 but the mode appeared to be 3, which was interpreted as “important”. The third consideration was Daily Living Education, with mean score of 2.73 and mode with 3, which was interpreted as “important”. The fourth consideration was Humanities Curriculum, with mean score of 4.04 and mode of 4, which was interpreted as “neutral” by teachers in Taiwan. The last component perceived was Volunteer Works, with mean score of 4.31 and mode of 5, which was interpreted as “slightly important” according to teacher’s perceptions.
Therefore, the ranking perceived by teachers in Taiwan was as follow:

1. Student’s Discipline, 2. School Atmosphere, 3. Daily Living Education,

As for teachers in Thailand, the most concerned component of Tzu Chi Humanities Approach was School Atmosphere, with the mean score of 2, and 1 for mode, which was interpreted as “the most important”. The next consideration perceived was Student’s Discipline, with the mean score of 2.32, and mode of 2, which was interpreted as “more important”. The third consideration of Thai teachers was Daily Living Education, with a slightly lower mean score of 2.44, but the mode was also 2, which was interpreted as “more important”. The next consideration was Humanities Curriculum, with mean score of 3.6 and mode of 4, which was interpreted as “neutral”. The last component concerned by teachers in Thailand was Volunteer Works, which was scored at 4.64 and mode of 5, was interpreted as “slightly important” by teachers.

Therefore, the ranking perceived by teachers in Thailand was as follow:

1. School Atmosphere, 2. Student’s Discipline, 3. Daily Living Education,

From the above information, teachers in Taiwan concerned mostly with Student’s Discipline, regarding to student’s politeness, self-disciplined, obeying
school rules and regulations. On the other hand, teachers in Thailand concerned mostly with \textit{School Atmosphere}; which comprised by teachers as role model and school atmosphere. The next concern was Daily Living Education for students, which included eating, clothing, housing, transportation, environment protection and vegetarianism. Humanities Curriculum such as tea ceremony, flower arrangement, sign language, Jing- Si Aphorism and rituals was perceived slightly important by teachers in Taiwan and Thailand. And lastly, Volunteer Works was perceived as neutral by teachers in Taiwan and Thailand.

The researcher used Chi-Square Test under cross tabulation in order to find out if the demographic factors were significantly related with the rankings of Tzu Chi Humanities Approach. The test result showed that the demographic factors of age, marital status, teaching experience at Tzu Chi School were not significantly related with the ranking of components. However, other demographic factors like gender, nationality and voluntary identity were significantly related with ranking components. The findings were shown in Table 4.9, Table 4.10, Table 4.11, Table 4.12, Table 4.13 and Table 4.14:
### Table 4.9: Cross Tabulation of Gender and Humanities Curriculum

<table>
<thead>
<tr>
<th>Gender</th>
<th>Humanities Curriculum</th>
<th>the most important</th>
<th>more important</th>
<th>important</th>
<th>neutral</th>
<th>slightly important</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td>-</td>
<td>3</td>
<td>6</td>
<td>20</td>
<td>12</td>
<td>41</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>2</td>
<td>4</td>
<td>8</td>
<td>24</td>
<td>13</td>
<td>51</td>
</tr>
</tbody>
</table>

### Table 4.10: Chi-Square Test result between Gender and Humanities Curriculum

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Value</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>9.724(a)</td>
<td>4</td>
<td>*0.045</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>51</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The analysis from Table 4.10 indicated that the probability significance was 0.045 when Pearson Chi-Square value was 9.724 at degree of freedom 4, which meant it was significantly related between Gender and the ranking of Humanities Curriculum.

### Table 4.11: Cross tabulation of Nationality and Student’s Discipline

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Student’s Discipline</th>
<th>the most important</th>
<th>more important</th>
<th>important</th>
<th>neutral</th>
<th>slightly important</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td></td>
<td>14</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>26</td>
</tr>
<tr>
<td>Thai</td>
<td></td>
<td>5</td>
<td>10</td>
<td>7</td>
<td>3</td>
<td>-</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>19</td>
<td>20</td>
<td>8</td>
<td>4</td>
<td>-</td>
<td>51</td>
</tr>
</tbody>
</table>

### Table 4.12: Chi-Square Test result between nationality and student’s discipline

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Value</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>9.747(a)</td>
<td>3</td>
<td>*0.021</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>51</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The analysis from Table 4.12 indicated that the probability significance was 0.021 when Pearson Chi-Square value was 9.747 at degree of freedom 3, which meant it was significantly related between Nationality and the ranking of Student’s Discipline.

Table 4.13: Cross Tabulation of Voluntary Identity of Tzu Chi and Volunteer Works

<table>
<thead>
<tr>
<th>Voluntary Identity</th>
<th>Volunteer Works</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>the most important</td>
<td>more important</td>
</tr>
<tr>
<td>Volunteer</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Not volunteer</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 4.14: Chi-Square Test Result between Voluntary Identity of Tzu Chi and Volunteer Works

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Value</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>10.032(a)</td>
<td>4</td>
<td>*0.04</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>51</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

The analysis from Table 4.14 indicated that the significance was 0.04 when Pearson Chi-Square value was 10.032 at degree of freedom 4, which meant it was significantly relate between teachers’ Voluntary Identity of Tzu Chi and the ranking of Volunteer Works.
Part III: Similarities and Differences of Teacher’s Perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand

The researcher had computed the 20 statements from the questionnaire regarding Tzu Chi Humanities Approach into five dimensions: School Atmosphere, Daily Living Education, Student’s Discipline, Humanities Curriculum and Volunteer Work.

The perceptions of teachers in Taiwan and Thailand on the five dimensions were compared by independent t-test to find out if there were significantly differences of teacher’s perceptions in Taiwan and Thailand.

Furthermore, independent t-test, mean and standard deviation on individual variable was analyzed in order to find out the similarities and differences among teacher’s perceptions in Taiwan and Thailand. Research findings were illustrated from Table 4.15 to Table 4.28.
Table 4.15: The Comparison between Taiwanese and Thai Teacher’s Perceptions on School Atmosphere

<table>
<thead>
<tr>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>Standard Error Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>26</td>
<td>9.423</td>
<td>0.856</td>
<td>0.168</td>
<td>1.256</td>
<td>50</td>
<td>0.215</td>
</tr>
<tr>
<td>Thai</td>
<td>26</td>
<td>9.115</td>
<td>0.908</td>
<td>0.1783</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.15 compared the mean difference between Taiwanese and Thai teacher’s perceptions on statements under the dimension of School Atmosphere. The test result showed probability significance was higher than 0.05 when the value of t was 1.256 at the degree of freedom 49.826. Therefore, it was concluded that there was no difference of teacher’s perceptions on School Atmosphere between Taiwan and Thailand.

Table 4.16: The Mean and Standard Deviation of Teacher’s Perceptions on the Statement of School Atmosphere

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th>Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers behave as role models.</td>
<td>4.88, 0.33</td>
<td>4.65, 0.49</td>
</tr>
<tr>
<td>School environment is supportive for Tzu Chi</td>
<td>4.54, 0.65</td>
<td>4.46, 0.65</td>
</tr>
<tr>
<td>Humanities.</td>
<td>Very positive</td>
<td>Very positive</td>
</tr>
</tbody>
</table>

Table 4.16 showed that all Taiwanese teachers and Thai teachers perceived very positively with the following statement “Being a teacher, one must first be
a role model by having proper conduct and deportment, and educate students with upright behavior; a teacher will not be accepted by the students if he only asks them to be obedient yet he himself does not behave according to what he teaches.”

Besides, Taiwanese teachers perceived very positive while Thai teachers perceived positively with the statement of “The school environment itself is supportive for learning Tzu Chi Humanities.”

Table 4.17: The Comparison between Taiwanese and Thai Teacher’s Perceptions on Daily Living Education

<table>
<thead>
<tr>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>Std. Error Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>26</td>
<td>24.31</td>
<td>1.35</td>
<td>0.2647</td>
<td>3.521</td>
<td>50</td>
<td>*0.001</td>
</tr>
<tr>
<td>Thai</td>
<td>26</td>
<td>22.88</td>
<td>1.56</td>
<td>0.3055</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.17 compared the mean difference between Taiwanese and Thai teacher’s perceptions on statements under the dimension of Daily Living Education. The test result showed probability significance was less than 0.05 when the value of t was 3.521 at the degree of freedom 50. Therefore, it was concluded that there were significant differences of teacher’s perceptions on Daily Living Education between Taiwan and Thailand.
Table 4.18: The Mean and Standard Deviation of Similarities of Teacher’s Perceptions on the Statement of Daily Living Education

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th></th>
<th></th>
<th>Thailand</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Interp-</td>
<td>Mean</td>
<td>S.D.</td>
<td>Interp-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>tation</td>
<td></td>
<td></td>
<td>tation</td>
</tr>
<tr>
<td>Students know how to live with proper manners.</td>
<td>4.92</td>
<td>0.27</td>
<td>Very</td>
<td>4.77</td>
<td>0.43</td>
<td>Very</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>positive</td>
<td></td>
<td></td>
<td>positive</td>
</tr>
<tr>
<td>There should be education about daily living.</td>
<td>4.92</td>
<td>0.27</td>
<td>Very</td>
<td>4.92</td>
<td>0.27</td>
<td>Very</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>positive</td>
<td></td>
<td></td>
<td>positive</td>
</tr>
<tr>
<td>Students learn how to live properly in order to understand the value of life.</td>
<td>4.81</td>
<td>0.4</td>
<td>Very</td>
<td>4.54</td>
<td>0.58</td>
<td>Very</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>positive</td>
<td></td>
<td></td>
<td>positive</td>
</tr>
</tbody>
</table>

From Table 4.18, teachers had a very positive perception on the statement “A successful education is to teach students knowing how to live with proper manners.”

The table also showed teachers in Taiwan and Thailand perceived very positively with the following statement: “There should be education about daily living, and the moral value developed from it will become part of their lives.”

Furthermore, both teachers from Taiwan and Thailand perceived very positively with the statement “The objective of school education is to make students learn how to live properly, in order to understand the value of life, and gain wisdom from living.”

However, there were differences of teacher’s perceptions on the following two statements illustrated in Table 4.19.
Table 4.19: The Mean and Standard Deviation of Differences of Teacher’s Perceptions on the Statement of Daily Living Education

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th>Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>If education does not pertain daily life, it might look nice outside but</td>
<td>Mean 4.85, S.D.</td>
<td>Mean 4.23, S.D.</td>
</tr>
<tr>
<td>is empty inside.</td>
<td>0.37 Very</td>
<td>0.59 Positive</td>
</tr>
<tr>
<td></td>
<td>positive</td>
<td></td>
</tr>
<tr>
<td>Daily living education will enable students to gain other’s respect</td>
<td>Mean 4.81, S.D.</td>
<td>Mean 4.42, S.D.</td>
</tr>
<tr>
<td>and trust.</td>
<td>0.4 Very</td>
<td>0.58 Positive</td>
</tr>
<tr>
<td></td>
<td>Positive</td>
<td></td>
</tr>
</tbody>
</table>

Table 4.19 illustrated that Taiwanese teachers perceived very positive with the statement “If education does not pertain to daily life, it will be like a hollow shell which might look nice on the outside but is empty inside.” where Thai teachers perceived positively.

Besides, majority of Taiwanese teachers (80.8%) strongly agreed on the statement of “Tzu Chi’s education emphasizes on daily living education, which will enable students to gain others’ respect and trust.”, resulted a very positive perception. On the other hand, approximately equal proportion of Thai teachers perceived strongly agree (46.2%) and agree (50%) on it, resulted a positive perception on the statement.
Table 4.20: The Comparison between Taiwanese and Thai Teacher’s Perceptions on Student’s Discipline

<table>
<thead>
<tr>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>Std. Error Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>26</td>
<td>19.3846</td>
<td>1.1688</td>
<td>0.2292</td>
<td>2.655</td>
<td>50</td>
<td>*0.011</td>
</tr>
<tr>
<td>Thai</td>
<td>26</td>
<td>18.2308</td>
<td>1.8827</td>
<td>0.3692</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.20 compared the mean difference between Taiwanese and Thai teacher’s perceptions on statements under the dimension of Student’s Discipline.

The test result showed probability significance was less than 0.05 when the value of t was 2.655 at the degree of freedom 50. Therefore, it was concluded that there were significant differences of teacher’s perceptions on Student’s Discipline between Taiwan and Thailand.

Table 4.21: The Mean and Standard Deviation of Similarities of Teacher’s Perceptions on the Statement of Student’s Discipline

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th></th>
<th>Interpretation</th>
<th>Thailand</th>
<th></th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>We have to educate students being aware of their behaviors in daily life.</td>
<td>4.85</td>
<td>0.37</td>
<td>Very positive</td>
<td>4.69</td>
<td>0.47</td>
<td>Very positive</td>
</tr>
<tr>
<td>Moral and ethical education is needed to produce upright students who respect rules.</td>
<td>4.77</td>
<td>0.51</td>
<td>Very positive</td>
<td>4.54</td>
<td>0.58</td>
<td>Very positive</td>
</tr>
</tbody>
</table>

Table 4.21 showed both Taiwanese and Thai teachers perceived very positive on “Daily living includes activities of eating, clothing, housing and transportation. We have to educate students being aware of their behaviors in
daily life, that is the fundamental of education.”

Table 4.21 also showed teachers in Taiwan and Thailand perceived very positive on the statement of “Moral and ethical education is needed to instill character and virtue and produce upright students who respect rules and principles.”

There were significant differences between teacher’s perceptions on the following two statements, as shown in Table 4.22:

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th>Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral character of students will decrease if the school allows then do whatever they please.</td>
<td>4.88</td>
<td>4.5</td>
</tr>
<tr>
<td>It’s a failure of education to develop a skillful person who lacks morality.</td>
<td>4.88</td>
<td>4.5</td>
</tr>
</tbody>
</table>

Table 4.22 illustrated that teachers from Taiwan perceived very positive, whereas teachers from Thailand perceived positively with the statement “The moral character of students will decrease if the school lets go of its principles and allows students to do whatever they please.”
As for another statement “It is a failure of education to develop a skillful person who lacks morality”, teachers from Taiwan perceived very positive on it, whereas Thai teachers perceived positively with a larger standard deviation.

Table 4.23: The Comparison of Overall Perceptions between Taiwanese and Thai Teachers on Humanities Curriculum

<table>
<thead>
<tr>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>Std. Error Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>25</td>
<td>30.64</td>
<td>3.0397</td>
<td>0.6079</td>
<td>1.748</td>
<td>48</td>
<td>0.087</td>
</tr>
<tr>
<td>Thai</td>
<td>25</td>
<td>28.88</td>
<td>4.0137</td>
<td>0.8027</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.23 compared the mean difference between Taiwanese and Thai teacher’s perceptions on statements under the dimension of Humanities Curriculum. The test result showed probability significance was higher than 0.05 when the value of t was 1.748 at the degree of freedom 48. Therefore, it was concluded that there was no significant difference of teacher’s perception on Humanities Curriculum between Taiwan and Thailand.
Table 4.24: The Mean and Standard Deviation of Similarities of Teacher’s Perceptions on the Statement of Humanities Curriculum

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th></th>
<th>Thailand</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tzu Chi Humanities lessons comprise of activities to devote love and serve others with compassion.</td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td></td>
<td>4.77</td>
<td>0.43</td>
<td>4.58</td>
<td>0.58</td>
</tr>
<tr>
<td></td>
<td>Very Positive</td>
<td></td>
<td>Very Positive</td>
<td></td>
</tr>
<tr>
<td>Tzu Chi Humanities focuses on teaching important human values and principles.</td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td></td>
<td>4.77</td>
<td>0.43</td>
<td>4.46</td>
<td>0.65</td>
</tr>
<tr>
<td></td>
<td>Very Positive</td>
<td></td>
<td>Positive</td>
<td></td>
</tr>
<tr>
<td>Although Jing Si Aphorism is simple, the content covers everything.</td>
<td>Mean</td>
<td>S.D.</td>
<td>Mean</td>
<td>S.D.</td>
</tr>
<tr>
<td></td>
<td>4.65</td>
<td>0.49</td>
<td>4.46</td>
<td>0.65</td>
</tr>
<tr>
<td></td>
<td>Very Positive</td>
<td></td>
<td>Positive</td>
<td></td>
</tr>
</tbody>
</table>

From Table 4.24, teachers of Taiwan and Thailand perceived very positive on the statement “Lessons that teach Tzu Chi Humanities comprise of activities where students devote their love and serve others with compassion. Through the accumulation of these experiences and being in these kinds of environments, students develop humanistic values and learn plenty of life wisdoms.”

Besides, Taiwanese teachers perceived very positive on the statement “Tzu Chi Humanities is education that focuses on teaching important human values and principles, so that the best in human nature can be brought out in the students. Then, students will learn to make the most of their human potential and capabilities and be respected by others.” and Thai teachers
perceived positively on the above statement.

Table 4.14 interpreted that teachers from Taiwan perceived very positive on the statement of "Although the wording of "Jing Si Aphorism" is simple, the content covers everything, and is applicable in all human relationships. They are true principles." and teachers from Thailand perceived positively.

Although the result showed no significant difference between teacher’s perceptions on Humanities Curriculum, the researcher had figured out differences for one statement, as described in Table 4.25.

Table 4.25: The Mean and Standard Deviation of Differences of Teacher’s Perceptions on the Statement of Humanities Curriculum

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan Mean</th>
<th>Taiwan S.D.</th>
<th>Taiwan Interpretation</th>
<th>Thailand Mean</th>
<th>Thailand S.D.</th>
<th>Thailand Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers of Tzu Chi need to be deeply involved in Tzu Chi’s work.</td>
<td>3.72</td>
<td>1.14</td>
<td>Positive</td>
<td>4.58</td>
<td>0.64</td>
<td>Very Positive</td>
</tr>
</tbody>
</table>

Table 4.25 interpreted the statement “Teachers of Tzu Chi’s education system need to be deeply involved in Tzu Chi’s work in order to understand Tzu Chi’s special values and carry out its special way of education.”, teachers from Taiwan perceived positively, the standard deviation was greater than Thai teachers, who had a very positive perception.
Meanwhile, the researcher had applied 3 negative statements under the dimension of Humanities Curriculum, as illustrated in Table 4.26.

The interpretation criteria were opposite, shown as follows:

1.00-1.50 meant Very positive
1.51-2.50 meant Positive
2.51-3.50 meant Moderate
3.51-4.50 meant Negative
4.51-5.00 meant Very negative

Table 4.26: The Mean and Standard Deviation of Teacher’s Perceptions on the Negative Statement of Humanities Curriculum

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th></th>
<th></th>
<th>Thailand</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Interpretation</td>
<td>Mean</td>
<td>S.D.</td>
<td>Interpretation</td>
</tr>
<tr>
<td>Don’t understand the purpose of the Tea Ceremony.</td>
<td>4.23</td>
<td>0.82</td>
<td>Negative</td>
<td>3.44</td>
<td>1.08</td>
<td>Moderate</td>
</tr>
<tr>
<td>Don’t understand the purpose of the Flower Arrangement.</td>
<td>4.23</td>
<td>0.82</td>
<td>Negative</td>
<td>3.52</td>
<td>1.05</td>
<td>Negative</td>
</tr>
<tr>
<td>Don’t understand the content of Jing Si Aphorism teaching.</td>
<td>4.38</td>
<td>0.8</td>
<td>Negative</td>
<td>3.81</td>
<td>0.94</td>
<td>Negative</td>
</tr>
</tbody>
</table>

From Table 4.26, Taiwanese teachers perceived negatively on the statement “I still don’t understand the purpose of the tea ceremony curriculum in Tzu Chi Humanities.” but Thai teachers perceived moderate.
As for flower arrangement, both teachers in Taiwan and Thailand perceived negatively on the statement "I still don't understand the purpose of the flower arrangement curriculum in Tzu Chi Humanities."

Furthermore, both teachers from Taiwan and Thailand perceived negatively on the statement "I can't understand the content of teaching Jing Si Aphorisms."

Table 4.27: The Comparison between Taiwanese and Thai Teacher's Perceptions on Volunteer Work

<table>
<thead>
<tr>
<th>Nationality</th>
<th>$N$</th>
<th>Mean</th>
<th>S.D.</th>
<th>Std. Error Mean</th>
<th>$t$</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>26</td>
<td>9.7692</td>
<td>0.4297</td>
<td>0.0843</td>
<td>1.268</td>
<td>50</td>
<td>0.211</td>
</tr>
<tr>
<td>Thai</td>
<td>26</td>
<td>9.5769</td>
<td>0.6433</td>
<td>0.1262</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.27 compared the mean difference between Taiwanese and Thai teacher's perceptions on Volunteer Work. The test result showed probability significance was higher than 0.05 when the value of $t$ was 1.268 at the degree of freedom 50. Therefore, it was concluded that there was no significant difference of teacher's perceptions on Volunteer Work between Taiwan and Thailand.
As for flower arrangement, both teachers in Taiwan and Thailand perceived negatively on the statement “I still don’t understand the purpose of the flower arrangement curriculum in Tzu Chi Humanities.”

Furthermore, both teachers from Taiwan and Thailand perceived negatively on the statement “I can’t understand the content of teaching Jing Si Aphorisms.”

Table 4.27: The Comparison between Taiwanese and Thai Teacher’s Perceptions on Volunteer Work

<table>
<thead>
<tr>
<th>Nationality</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>Std. Error Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwanese</td>
<td>26</td>
<td>9.7692</td>
<td>0.4297</td>
<td>0.0843</td>
<td>1.268</td>
<td>50</td>
<td>0.211</td>
</tr>
<tr>
<td>Thai</td>
<td>26</td>
<td>9.5769</td>
<td>0.6433</td>
<td>0.1262</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.27 compared the mean difference between Taiwanese and Thai teacher’s perceptions on Volunteer Work. The test result showed probability significance was higher than 0.05 when the value of t was 1.268 at the degree of freedom 50. Therefore, it was concluded that there was no significant difference of teacher’s perceptions on Volunteer Work between Taiwan and Thailand.
Table 4.28: The Mean and Standard Deviation of Teacher’s Perceptions on the Statement of Volunteer Work

<table>
<thead>
<tr>
<th>Statement</th>
<th>Taiwan</th>
<th></th>
<th>Thailand</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>Interpretation</td>
<td>Mean</td>
</tr>
<tr>
<td>The responsibility of a school is also inspiring students’ gratitude and to devote themselves.</td>
<td>4.96</td>
<td>0.2</td>
<td>Very positive</td>
<td>4.92</td>
</tr>
<tr>
<td>Education ought to waken the student’s wisdom and good capabilities.</td>
<td>4.81</td>
<td>0.4</td>
<td>Very positive</td>
<td>4.65</td>
</tr>
</tbody>
</table>

Table 4.28 showed a very positive proportion of Taiwanese teachers and Thai teachers with the statement “The responsibility of a school is not only teaching knowledge, but also inspiring students’ gratitude and to devote themselves wholeheartedly.”

As for the statement of “Education ought to waken the student’s wisdom and good capabilities. Wisdom involves being able to understand and forgive others, to be content and grateful; good capability means to give gratefully without asking for anything in return.”, teachers from Taiwan and Thailand all had very positive perceptions on it.
This chapter consisted of two parts, the first part was conclusions and discussions via research findings, where conclusions were drawn referring to research objectives. In the second part, recommendations and future studies offered by the researcher were stated.

**Conclusion and Discussions of the Research Findings**

The issues of character education, humanistic or moral education have been long concerned. Modern society with advanced technology has brought us a convenient life, yet makes the society focus on productivity, materialism and knowledge oriented. This trend makes us reflect on our education, and we all realize that the real purpose of education is the education of character.

The character of a person will determine how knowledge is used. Therefore, it is the business of education, not just to supply us with smart people, but to supply us with humans who are humane members of the society (Cooney, Cross & Trunk, 1993). Thai government has concerned about the moral development of the
entire society, in year 2004, the Center for the Promotion of National Strength on Moral Ethics and Values was established. Since 2005, the Center has organized observing tours to learn experiences from Tzu Chi Foundation, Taiwan, meanwhile, a research on Tzu Chi’s Mission of education was conducted and published. The research promoted Tzu Chi Humanities Approach, as the content was the one to satisfy the needs of developing moral characters for Thai students.

However, before introducing Tzu Chi Humanities Approach to Thai schools, the readiness and support of the teachers in Tzu Chi schools must be studied. This research was conducted to investigate the teacher’s perceptions on Tzu Chi Humanities Approach, identify the demographic factors that related to teacher’s perceptions. Besides, it also concluded the similarities and differences of Tzu Chi Humanities Approach perceived by Thai teachers and Taiwanese teachers.

The instrument used for collecting quantitative data was questionnaire conducted by the researcher. The questionnaire was completed and returned by all 52 teachers in Taiwan and Thailand, all data collected was analyzed by Statistical Package for the Social Sciences (SPSS), with Frequencies, percentage, mean, Chi-Square Test, and t-test.

The research findings showed that the ranking among components of Tzu Chi Humanities Approach perceived by teachers in Taiwan and Thailand was similar,
with only a different order of Student’s Discipline and School Atmosphere. The rest of the components were ranked exactly at the same order: Daily Living education, Humanities Curriculum and then Volunteer Works.

The study also showed that there were similarities and differences perceived by teachers in Taiwan and Thailand. Independent sample t-test with significance level of 0.05 showed the result that there was no difference of teacher’s perceptions on School Atmosphere and Volunteer Works under Tzu Chi Humanities Approach. However, there were significantly differences of teacher’s perceptions on Daily Living Education, Student’s Discipline and Humanities Curriculum under Tzu Chi Humanities Approach.

The conclusions and discussions with related research view in accordance with research objectives were stated below:

**Objective 1: To identify demographic factors relating teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand.**

According to Master Cheng Yen (2000), education is a job of purifying human mind, a success in mission of education will make students become the hope and stable strength for the society. However, modern technology of education is advanced, the character education, on the other hand, is decreasing.
The serious problem of younger generation in current society is they ignore morality, become selfish and always behave whatever they are pleased to. Students need to understand that being successful in one’s life does not mean making one’s life complete, therefore, the objective of school education is to make students learn how to live properly, in order to realize the truth, understand the value of life, and gain wisdom from living.

The five components under Tzu Chi Humanities Approach were all vital to achieve the goal of Tzu Chi’s Mission of education, and they were all connected each other. In this research, teachers were asked to rank according to the importance they perceived.

The descriptive statistics revealed that the ranking among components of Tzu Chi Humanities Approach was similar, with only a different order between Student’s Discipline and School Atmosphere. The rest components were ranked exactly at the same order: Daily Living Education, Humanities Curriculum and then Volunteer Works.

According to the research findings, it was concluded that teachers in Taiwan and Thailand placed the most important component of Tzu Chi Humanities Approach differently, while Taiwanese teachers emphasized on “Student’s Discipline”, Thai teachers, on the contrary, concerned the most on “School
Taiwanese teachers emphasized on students, concerning the performances such as student’s politeness, self-disciplined, obeying school rules and regulations. However, Thai teachers tend to reflect on the elements within school environment, such as teachers as role model and the school atmosphere.

This difference resulted from training programs, teachers in Thailand was taught and reminded how to behave as students would be expected during training period, whereas Taiwanese teachers did not practice this part due to limited time span of training.

Therefore, Thai teachers tend to consider more about the nature of the school atmosphere the most because they believed that students would be affected naturally within the environment. As for Taiwanese teachers, they tend to concern more on student’s discipline, as it was the most distinguished point of the school when compared with other schools in Taiwan.

The demographic factors that affected the ranking components were further analyzed by cross tabulation and Chi-Square Test. The demographic factors that were significantly related with ranking of components of Tzu Chi Humanities Approach were: gender and Humanities Curriculum; nationality and Student’s Discipline; voluntary identity and Volunteer Works.
Objective 2: To investigate teacher’s perceptions on Tzu Chi Humanities Approach.

The researcher had divided 20 Tzu Chi Humanities Approach statements into five dimensions, and both Taiwanese and Thai teacher’s perceptions were compared by t-test in order to examine if there were significant differences. The results were concluded as follows:

a. Comparison between Taiwanese and Thai teacher’s perceptions on School Atmosphere: The test result showed probability significance of 0.215, which was higher than 0.05 when the value of t was 1.256 at the degree of freedom 50. Therefore, it was concluded that there was no difference of teacher’s perceptions on the dimension of School Atmosphere between Taiwan and Thailand.

Master Cheng Yen (2002) once said,” Being a teacher, one must first be a role model by having proper conduct and deportment, and educate students with upright behavior; a teacher will not be accepted by the students if he only asks them to be obedient yet he himself does not behave according to what he teaches.”

The above statement was somewhat similar from the one stated by Goodman & Lesnick (2004), “ Do as I say, not as I do,” whether delivered explicitly or
otherwise, is not likely to be heeded, for what the speaker does bespeaks a lack of commitment to what he or she has said.

A similar opinion from Thai aspect, where Phisalaphong (2001) pointed out that teachers in Thailand traditionally had demonstrated the characteristics of responsibility, self-discipline, kindness, honesty, sacrifice, gratitude, cooperation, and punctuality. They had served as good models for their students and had been responsible for teaching moral values. They had supported a professional code of ethics which incorporated devotion to teaching and knowledge, moral value, and self-development.

Leo (1999) in his commentary mentioned, teachers have to live up to the moral values their schools endorse. So far, acceptance of character education in schools seems to be broad but perhaps no more than a few inches deep. That was the responsibility of the school to build a firm conception for teachers, and made teachers carrying it out. The research showed an agreement of teachers upon the main idea that teachers should be the role models of the students.

Teachers working at Tzu Chi Schools in both Taiwan and Thailand were asked to be aware of themselves due to their specific occupation; no matter from outside appearances such as dress uniform properly, or their inner thoughts which would be revealed via their wording, behaviors or even gestures.
As in many countries, schools have always been a recognized vehicle for propagating moral values. One of the primary justifications for establishing formal education for the masses was to teach the values and practice the morality that would, create social solidarity (Cranley, 2003). Durkheim (1961) mentioned that it is no doubt that school is the ideal site for moral education because it “is much closer to the society of adults than it is to that of the family.

Therefore, it is important for schools to create moral environment, as to develop moral characters of students. Tzu Chi School’s environment itself created Tzu Chi Humanities atmosphere, so that teachers from Taiwan and Thailand all perceived very positively that school environment itself is supportive for learning Tzu Chi Humanities.

b. Comparison between Taiwanese and Thai teacher’s perceptions on Daily Living Education: The test result showed probability significance of 0.001, which was less than 0.05 when the value of t was 3.521 at the degree of freedom 50. Therefore, it was concluded that there were significant differences of teacher’s perceptions on the dimension of Daily Living Education between Taiwan and Thailand.
American philosopher John Dewey (1975) remarked, "Education is life." The ultimate goal of the Tzu Chi education system was to cultivate students who would love and respect everyone and led lives of good quality. Daily living education courses allowed students to learn how to reflect upon and care about themselves.

The idea of the implicit or hidden curriculum premised that what a school teachers is more than the subjects contained in the class notes, assignments, and examinations, it includes the unspoken messages about how one should live that are embedded in the way that teachers and administrators carry out their work (Goodman & Lensick, 2004). Students do not acquire knowledge merely from textbooks, but they also learn how to live properly in daily lives.

According to the research, teachers from Taiwan and Thailand perceived very positively on the idea of Daily Living Education, and agreed that there should be education about daily living, because the moral value developed from it would become part of their lives. Teachers from Taiwan and Thailand also perceived very positively that the objective of school education was to make students learn how to live properly, in order to understand the value of life and gain wisdom of living.
For teachers working at Tzu Chi Schools, they were asked to look after student’s daily living activities. The content of daily living activity was very tiny yet important. In Thailand, new teachers had opportunities to observe how Tzu Chi teachers carry out daily living education, and practiced themselves during the training, so that they would get ideas, accumulated experience and then carried out as role model for students.

c. Comparison between Taiwanese and Thai teacher’s perceptions on Student’s Discipline: The test result showed probability significance of 0.011, which was less than 0.05 when the value of t was 2.655 at the degree of freedom 50. Therefore, it was concluded that there were significant differences of teacher’s perceptions on the dimension of Student’s Discipline between Taiwan and Thailand.

The report from Regional Meeting on the Promotion of Humanistic, Ethical and Cultural Values in Education (1991), Thai government has officially proclaimed basic ethical values. They are summed up as follows: 1) self sufficiency, diligence and responsibility; 2) sense of clever spending and saving; 3) order and obedience to the law; 4) following of religious teaching; and 5) love for the nation, the religion and the King.
The above statement highlighted disciplines not only for students but for all Thai citizens. Disciplined citizenship was developed through education, therefore, in Master Cheng Yen’s viewpoint, one of the functions carried by school education was to cultivate student’s minds; school rules and regulations were established for the safety of students, once students went beyond the scope, schools should guide them immediately and led them back to the right track.

The main objective for school rules and regulations were to make students able to become self-disciplined and carried out their responsibilities well. It was also a mean to instill character and virtue, in order to produce upright students who respected rules and principles.

Teachers from Taiwan and Thailand all agreed that the moral character of students would decrease if the school let go of its principles and allowed students to do whatever they were pleased to do. Tzu Chi teachers were trained to be disciplined in order to guide students. They were told the precepts for those who worked at the school, and were asked to follow the moral code of teachers given by Ministry of Education. According to what was believed, precepts or moral code were provided to maintain one’s ethical conduct.
d. Comparison between Taiwanese and Thai teacher's perceptions on Humanities Curriculum: The test result showed probability significance of 0.087, which was higher than .05 when the value of t was 1.748 at the degree of freedom 48. Therefore, it was concluded that there was no significant difference of teacher's perceptions on the Humanities Curriculum between Taiwan and Thailand.

McClay (2001) defined that the distinctive task of the humanities, unlike the natural sciences and social sciences, is to grasp human things in human terms. The value of humanities is also supported by Wolf (1995). He stressed that we need more people who have knowledge, thinking skills, values, and perspectives on human interactions that come from studying the social sciences and humanities. We need people who can handle the moral questions that arise from the advances of science reflected in modern medicine, weaponry, industry, and business.

The courses on the Tzu Chi Humanities Approach were the backbone of Tzu Chi education. Other than the western aspects of Humanities, the content of Tzu Chi Humanities Approach in this research consisted of both moral and character education, those values were taught through its own curriculum; in fact, it provided even a broader view of developing human value and concerning about natural environment.
The subjects in Tzu Chi Humanities Approach also linked with general Humanities. Tea ceremony and flower arrangement represented history and aesthetics, as for sign language, it represented music; Jing-Si Aphorism represented literature, language and critical thinking in humanities. The different aspects for Tzu Chi Humanities Approach were, subjects like living education and volunteer works, which expressed concerns of developing oneself via basic human characters (which means cultivating from within), and caring others (which means cultivating from outside) respectively.

e. Comparison between Taiwanese and Thai teacher’s perceptions on Volunteer Work: The test result showed probability significance of 0.211, which was higher than 0.05 when the value of $t$ was 1.268 at the degree of freedom 50. Therefore, it was concluded that there was no significant difference of teacher’s perceptions on the dimension of Volunteer Work between Taiwan and Thailand.

Traditionally Thai parents and teachers have had joint responsibilities for developing moral values in children. Some of those values are: consideration of others, caring more about other people, loving and being loved, and living in harmony with others in society (Nimsombun, 1995). The statement revealed that
harmony in the society is very important, not only in Thai society, but in this era of global village. The advancement of technology has shortened the distance on earth, people from different countries and backgrounds have chance to live and work together. The value of mutual help become vital in bringing social stability and harmony.

In order to develop students with compassion of helping others, lessons that taught Tzu Chi Humanities Approach comprised of activities outside or within campus, where students had the opportunity to devote their love and served others with compassion.

Through the accumulation of these experiences and being in these kinds of environments, students developed humanistic values and learned plenty of life wisdoms. Eventually they were expected to become self disciplined and carried out their responsibilities in the society.

The test result showed both Taiwanese and Thai teachers perceived very positively that the responsibility of a school was not only teaching knowledge, but also inspiring students’ gratitude and to devote themselves wholeheartedly. Through volunteer works, students were able to understand and forgave others, to be content and gratefully, furthermore, they were able to give gratefully without asking for anything in return.
Objective 3: To find out the similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand.

The researcher had further analysis in order to find similarities and differences of teacher’s perceptions on Tzu Chi Humanities Approach between Taiwan and Thailand. Statements resulted different perceptions were listed below:

a. Daily Living Education: 84.6% of Taiwanese teachers strongly agreed the statement “If education does not pertain to daily life, it will be like a hollow shell which might look nice on the outside but is empty inside.” while only 30.8% of Thai teachers expressed strongly agree on it.

Another statement that resulted difference was “Tzu Chi’s education emphasizes on daily living education, which will enable students to gain others’ respect and trust.” where 80.8% Taiwanese teachers strongly agreed but only 46.2% Thai teachers strongly agreed with the above statement.

The difference on agreement towards these two statements between teachers in Taiwan and Thailand resulted because Thai teachers had less experience teaching in Tzu Chi School since the school in Thailand was comparatively young (5 years younger than the school in Taiwan), therefore teachers were not able to have deeper reflections on the importance of daily living education in Tzu Chi Humanities Approach.
b. Student’s Discipline: 88.5% Taiwanese teachers strongly agreed on the statement of “The moral character of students will decrease if the school lets go of its principles and allows students to do whatever they please.” whereas 53.8% Thai teachers expressed strongly agree.

Besides, 88.5% Taiwanese teachers strongly agreed with “It is a failure of education to develop a skillful person who lacks morality” but only 65.4% Thai teachers expressed strongly agree.

A same reason for the slightly difference on agreement towards these two statements between teachers in Taiwan and Thailand, for Thai teachers had less experienced teaching in Tzu Chi School, therefore teachers were not able to have deeper reflections on the importance of student’s discipline under Tzu Chi Humanities Approach.

c. Humanities Curriculum: as for the statement “Teachers of Tzu Chi’s education system need to be deeply involved in Tzu Chi’s work in order to understand Tzu Chi’s special values and carry out its special way of education.” 32% of Taiwanese teacher showed strongly agree on it, whereas 12% of them expressed disagree or strongly disagree. On the other hand, 65.4% of Thai teacher perceived strongly agree, with only a few (7.7%)
expressed neutral on it. The standard deviation of Taiwanese teachers was higher (1.17) than Thai teachers (0.64).

The difference resulted because the statement stated above was the main frame of teacher training program in Thailand. Teachers were trained for Tzu Chi Humanities, and they had plenty of chance to participate Tzu Chi works when they became teachers. On the other hand, teachers in Taiwan did not have much opportunity to participate Tzu Chi works during the training or when they worked at the school.

As for the perceptions of Tea Ceremony, 77% of Taiwanese teacher perceived strongly disagree or disagree on “I still don’t understand the purpose of the tea ceremony curriculum in Tzu Chi Humanities.” where 52% of Thai teachers showed strongly disagree or disagree.

Tea ceremony courses taught students how to treat guests courteously and took care of others. Based on the research conclusions, the understanding of Thai teachers on the purpose of the tea ceremony course in Tzu Chi Humanities Curriculum was less than Taiwanese teachers. As for Thai teachers, they did not have the same level of understanding of tea ceremony as Taiwanese teachers did due to different cultural background. Besides, Thai teachers seldom had the chance to experience and understand tea ceremony in depth, and also Tzu Chi
School in Thailand did not provide adequate facilities and teacher resources. This had resulted different perceptions between Taiwanese teachers and Thai teachers.

For the statement of Flower Arrangement in Humanities Curriculum, "I still don't understand the purpose of the flower arrangement curriculum in Tzu Chi Humanities." 77% of Taiwanese teacher showed strongly disagree or disagree where only 56% of Thai teacher strongly disagreed or disagreed with that.

Flower arrangement courses guided students to appreciate beauty and to care about nature. However, the result on flower arrangement course also showed that the understanding of Thai teachers on the purpose of the flower arrangement course in Tzu Chi Humanities Curriculum was less than Taiwanese teachers. Thai teachers were not familiar with flower arrangement, and there was a needed for Thai teachers to have better understanding on it.

Lastly, as for the perception of Jin Si Aphorism teaching, 88.4% of Taiwanese teacher and 73% of Thai teachers showed strongly disagree or disagree on "I can't understand the content of teaching Jing Si Aphorisms."

The result showed both teachers in Taiwan and Thailand had well understanding on teaching Jing Si Aphorisms; this was because they all dedicating
in this field upon the expectation of the schools.

**Recommendations from the Educational Administration Aspect**

The research was conducted to study teacher’s perceptions on Tzu Chi Humanities Approach, which represented the organization’s outstanding field and its special culture. From the aspect of Educational Administration, the content perceived by teachers also revealed how the teacher training and development was carried out by both schools.

Although there were not much significant differences on what Taiwanese and Thai teachers perceived, there were some recommendations provided for the Experimental Elementary School of Tzu Chi University, Chiangmai Tzu Chi School and Thai Educators based on the research conclusion.

**For The Experimental Elementary School of Tzu Chi University (Taiwan)**

1. The school was suggested to establish a standard procedure, or guidelines of transferring the experience on Tzu Chi Humanities Approach to other Tzu Chi Schools around the world.
2. The school was suggested to build up a database regarding Tzu Chi Humanities Approach, and provided resources upon requests of other schools.

3. The teacher training and development program could include voluntary activities; so that teachers could gain more experience and had more opportunity to be involved into Tzu Chi works.

4. Teacher training programs should help teachers recognize the value of Tzu Chi education. By doing that, teachers were able to reach consensus on carrying out Tzu Chi’s special values its special way of education.

5. The school was suggested to build up a good community relationship and promoting Tzu Chi Humanities in the school community.

For Chiangmai Tzu Chi School at Chiangmai Province (Thailand)

1. Despite the language and cultural background, the research result showed that Thai teachers had an effective acquisition of Tzu Chi Humanities Approach since there was not much significant difference. Therefore, the school should remain current training model for new teachers.

2. The training and development programs for current teachers should involve courses in depth, such as tea ceremony, flower arrangement and Jing Si Aphorism teaching, as well as updated information in Tzu Chi Foundation and
its mission of education.

3. For the curriculum, Thai teachers should be encouraged to integrate Thai wisdom based on Tzu Chi Humanities Approach during the process of teaching and learning.

4. Chiangmai Tzu Chi School should develop a guideline or procedure of promoting Tzu Chi Humanities Approach, as well as teacher trainings to other schools in Thailand, so that more Thai teachers could participate and practice in teaching Tzu Chi Humanities Approach.

For Thai Educators

Tzu Chi Humanities Approach was rather a new term in Thailand; however, it was quite familiar and widely known among schools or teachers in Taiwan. Not until 2004, the Center for the Promotion of National Strength on Moral Ethics and Values had conducted observing trips to Tzu Chi Foundation; the Tzu Chi Humanities Approach was introduced to Thai educators.

In fact, it was just the beginning for Thai educators to know Tzu Chi Humanities Approach, and it would surely be a new experience in Thailand. Based on the research result, there were not many differences among the perceptions of teachers in Taiwan and Thailand, which was interpreted that the acquisition of Tzu
Chi Humanities Approach of teachers from Taiwan and Thailand was the same. The result also revealed a possibility of promoting Tzu Chi Humanities in Thai schools since Thai teachers were able to accept the concepts. The recommendations were listed below:

1. Thai schools could be encouraged to adopt Tzu Chi Humanities Approach, so as to introduce another option of developing teachers and students, as well as a new way of carrying out moral character education in Thailand.

2. Those who were interested in Tzu Chi Humanities Approach should be encouraged to know Tzu Chi Foundation and participating voluntary works in Thailand, so as to have better understanding while linking with Tzu Chi Humanities Approach.

Recommendations for Future Research

This research was conducted to compare teachers in Taiwan and Thailand regarding their perceptions on Tzu Chi Humanities Approach, and there were still a lot more to be studied, as suggested below:

- The comparative study of teacher’s perceptions and actual performances on Tzu Chi Humanities Approach in Taiwan and Thailand.
• A qualitative study regarding factors that affecting teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand.

• A study of Thai teacher’s perceptions on Tzu Chi Humanities Approach.

• The study of teacher’s perceptions and actual performance on Tzu Chi Humanities Approach in Thai Schools.

• The study of teacher’s moral development based on Tzu Chi Humanities Approach.

• A comparative study of student performance based on Tzu Chi Humanities Approach in Taiwan and Thailand.
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Appendices

Appendix A: Instrument (English Version)
Appendix B: Instrument (Thai Version)
Appendix C: Instrument (Chinese Version)
Appendix D: List of Experts
Appendix A: Instrument (English Version)
A COMPARATIVE STUDY OF TEACHERS’ PERCEPTIONS ON TZU CHI HUMANITIES APPROACH BETWEEN TEACHERS IN TAILAND AND TAIWAN

Instruction:
This questionnaire is distributed to acquire information from teacher’s perceptions on Tzu Chi Humanities Approach in Taiwan and Thailand. I’d like to express my gratitude for all of your cooperation to work on it. The content of questionnaire is divided into three parts, as explained below:

Part 1. Demographic data
Part 2. Ranking of Five Tzu Chi Humanities Approach Components
Part 3. Teacher’s Perceptions on Tzu Chi Humanities Approach

Part 1. Demographic data: Please check one of the boxes below
a. Age:
   □ Less than 30 years old
   □ 31-35 years old
   □ 36-40 years old
   □ 41 and above
b. Gender
   □ Male
   □ Female
c. Nationality
   □ Taiwanese
   □ Thai
d. Marital status
   □ single
   □ married
e. Teaching experience in Tzu Chi school
- less than 2 years
- 2-4 years (less than 4 years)
- 4-6 years (less than 6 years)
- More than 6 years

f. Do you have any Tzu Chi identity? (Tzu Chi Commissioner, Tzu Cheng, Tzu Chi Youth, Tzu Chi Teachers' Association or Tzu Chi Volunteer)
- Yes
- No

Part 2. Please rank the following components of Tzu Chi Humanities items according to the importance: (1 = the most important, 2 = more important, 3 = important, 4 = neutral and 5 = slightly important)

- School atmosphere (teachers as role model, school atmosphere)
- Daily living education (eating, clothing, housing, transportation, environment protection, vegetarianism)
- Student's discipline (politeness, self-disciplined, obeying school rules and regulations)
- Humanities curriculum (tea ceremony, flower arrangement, sign language, Jing-Si Aphorism, rituals)
- Volunteer works (volunteer works within and outside the campus)
Part 3. Please check in the box according to your opinion on the sentences provided below, where:

- 5 means “Strongly agree”
- 4 means “Agree”
- 3 means “Neutral”
- 2 means “Disagree”
- 1 means “Strongly disagree”

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<tr>
<th>Description</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly disagree</th>
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<td>1. A successful education is to teach students knowing how to live with proper manners.</td>
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<td>3</td>
<td>2</td>
<td>1</td>
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<td>2. There should be education about daily living, and the moral value developed from it will become part of their lives.</td>
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<td>3. The responsibility of a school is not only teaching knowledge, but also inspiring students’ gratitude and to devote themselves wholeheartedly.</td>
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<td>4. Daily living includes activities of eating, clothing, housing and transportation. We have to educate students being aware of their behaviors in daily life, that is the fundamental of education.</td>
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<td>5. If education does not pertain to daily life, it will be like a hollow shell which might look nice on the outside but is empty inside.</td>
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<td>6. The objective of school education is to make students learn how to live properly, in order to understand the value of life, and gain wisdom from living.</td>
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7. Moral and ethical education is needed to instill character and virtue and produce upright students who respect rules and principles.

8. The moral character of students will decrease if the school lets go of its principles and allows students to do whatever they please.

9. Tzu Chi’s education emphasizes on daily living education, which will enable students to gain others' respect and trust.

10. It is a failure of education to develop a skillful person who lacks morality.

11. Lessons that teach Tzu Chi Humanities comprise of activities where students devote their love and serve others with compassion. Through the accumulation of these experiences and being in these kinds of environments, students develop humanistic values and learn plenty of life wisdoms.

12. Tzu Chi Humanities is education that focuses on teaching important human values and principles, so that the best in human nature can be brought out in the students. Then, students will learn to make the most of their human potential and capabilities and be respected by others.

13. Teachers of Tzu Chi’s education system need to be deeply involved in Tzu Chi’s work in order to understand Tzu Chi’s special values and carry out its special way of education.
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<td>14. Being a teacher, one must first be a role model by having proper conduct and deportment, and educate students with upright behavior; a teacher will not be accepted by the students if he only asks them to be obedient yet he himself does not behave according to what he teaches.</td>
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<td>15. Although the wording of “Jing Si Aphorism” is simple, the content covers everything, and is applicable in all human relationships. They are true principles.</td>
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<td>16. Education ought to waken the student’s wisdom and good capabilities. Wisdom involves being able to understand and forgive others, to be content and grateful; good capability means to give gratefully without asking for anything in return.</td>
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<td>17. I still don’t understand the purpose of the tea ceremony curriculum in Tzu Chi Humanities.</td>
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<td>18. I still don’t understand the purpose of the flower arrangement curriculum in Tzu Chi Humanities.</td>
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<td>19. I can’t understand the content of teaching Jing Si Aphorisms.</td>
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<td>20. The school environment itself is supportive for learning Tzu Chi Humanities.</td>
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Appendix B: Instrument (Thai Version)
แบบสอบถามสำหรับครู

กิจวัตร

1. แบบสอบถามนี้จัดเตรียมเพื่อการศึกษาเพื่อความคิดเห็นของครูในการจัดการศึกษาตามแนวคิดที่ได้รับในประเทศไทย

2. แบบสอบถามฉบับนี้เป็นแบบสอบถามความคิดเห็นของครู มีทั้งหมด 3 ตอนคั่น
   ตอนที่ 1 สอบถามเกี่ยวกับข้อมูลทั่วไปของครู มีจำนวน 31 ข้อ
   ตอนที่ 2 ให้จัดลำดับความสำคัญที่สุดเกี่ยวกับการศึกษาตามแนวคิดของครู มีจำนวน 5 ข้อ
   ตอนที่ 3 สอบถามเกี่ยวกับการศึกษาตามแนวคิดของครู มีจำนวน 20 ข้อ

3. คำตอบที่เป็นความคิดเห็นของท่านถูกเก็บข้อมูลเพื่อการวิจัยครั้งนี้ ขอความรุนแรงไม่ให้ทำคำตอบแบบสอบถามตามสภาพความเป็นจริงมากที่สุด เพื่อเป็นประโยชน์ในการพัฒนาครู นักเรียน
   และหน่วยงานของท่านต่อไป และข้อมูลทุกที่ต่อดำเนิน

4. ข้อมูลใดๆที่ทำนายระบุไว้ในแบบสอบถามนี้ เช่นความคิดเห็นและจรรยาบรรณว่าจะไม่มีผลใดๆที่จะส่งต่อการปฏิบัติงาน

5. ผู้วิจัยขอขอบคุณเป็นอันมากในความต้องการของท่านที่ได้แสดงความมุ่งค้าตอบแบบสอบถามนี้

นาง สง่า หย่า จุน (เคท)
นิสิตปริญญาโท สาขาวิชาการบริหารการศึกษา
บัณฑิตวิทยาลัยศึกษาศาสตร์ มหาวิทยาลัยอโยธยา
e-mail: g4729664@au.edu, Mobile: 089-755-3336
สวัสดีคุณครูที่เรารักและการพูดคุย

ก่อนอื่นต้องขอขอบพระคุณทุกท่านในสาธารณะอันมีเพื่อในการออกแบบสอบถามแบบนี้ เราต้อง
ทราบว่าในช่วงสองปีที่ผ่านมาทางศูนย์คู่สมรรถของประเทศไทยได้จัดคณะเดินทางไปศึกษาคู่สมรรถที่มูลนิธิ
โลจิคส์เพื่อช่วยเหลืออาสาสมัครที่ได้มีการจัดทำหนังสือรูปแบบผลการศึกษาคู่สมรรถในต่างๆ
มากมาย

ผลทางที่ทางศูนย์คู่สมรรถได้กระทำการพัฒนาแผนแผนทางการศึกษาแบบต้อง ต้องจัดเก็บให้ทำ
วิทยานิพนธ์โดยจัดไว้ในนี้ที่ต่อเนื่องจากทางศูนย์คู่สมรรถ เพื่อทำให้ท่านสังเกตในขีดเส้นหมึกชั้น เนื่องจากทาง
ศูนย์ฯ มีความประสงค์เป็นอย่างยิ่งที่จะผลักดันแนวทางการศึกษาที่มีในการปฏิกิริยาคู่สมรรถ วิธีที่ใช้แบบต้องห้อง
ตัวนี้ ต้องจัดหนังที่จะเริ่มศึกษาจากโรงเรียนต้องห้องใหม่ เพื่อที่จะสื่อความเป็นไปได้ในการผลักดันแนวทาง
การศึกษาแบบต้องห้องในเมืองไทย

จึงให้ขอความอนุเคราะห์จากคุณทุกท่านในการออกแบบสอบถาม รวม 4 หน้า เพื่อประกาศที่มี
คุณภาพและความเหมาะสมของงานวิจัย สรุปการทำงานของข้อมูลที่เป็นวัสดุจากงานที่ไม่ต้องมีความลางไฝ
จะท้องในและได้มาตรการวิเคราะห์ข้อมูลที่มีการออกแบบสอบถาม อนาคตในแนวสอบถามฉบับนี้เป็นการ
สอบถามไปตามระบบที่กำหนด ท่านได้ไม่ต้องระบุชื่อในการแบบสอบถาม

หลังการออกแบบสอบถามเป็นที่เรียบร้อยแล้วจะกว่าความรู้คุณได้เข้าไปในของคุณมากแล้วนำไปขอให้
หลังที่เครื่องมือได้ขอบะคุณอย่าง
มีข้อสงสัย หรือข้อเสนอแนะประชาชนได้ กรุณาติดต่อ: g4729664@au.edu (M) 089-7553336
ขอแสดงความนับถือ

ถวาย หาย ฉุน(เกต)
ณ มหาวิทยาลัยอัสสัมชัญ กทม. 2008/12/20
แบบสอบถามเพื่อการวิจัย
เรื่อง การศึกษาเปรียบเทียบความคิดเห็นของครูเกี่ยวกับการศึกษาตามแนวคิดจีน
ให้ครูและประเทศไทย

ตั้งข้อห่วง
แบบสอบถามนี้เป็นแบบสอบถามความคิดเห็นของครูเกี่ยวกับการศึกษาตามแนวคิดจีนของครูและสภาพความเป็นจริง
ของโรงเรียนในได้ครูและประเทศไทยของครูในความคิดเห็นที่เป็นจริงของทุกทาน ทั้งนี้เพื่อนำมาปรับปรุง
การจัดการศึกษาในอนาคตต่อไป แบบสอบถามฉบับนี้แบ่งออกเป็น 3 ตอน ประกอบด้วย

ตอนที่ 1 สอบถามสภาพทั่วไปของผู้ตอบแบบสอบถาม
ตอนที่ 2 จัดลำดับความสำคัญเกี่ยวกับการศึกษาตามแนวคิดจีนของครู
ตอนที่ 3 สอบถามเกี่ยวกับความคิดเห็นเกี่ยวกับการศึกษาตามแนวคิดจีนของครู

ตอนที่ 1 สภาพทั่วไปของผู้ตอบแบบสอบถาม
คำถามที่ 1 โปรดทำเครือข่ายตามแบบสอบถาม

 a. อายุ
   □ ต่ากว่า 30 ปี
   □ 31 ปี -35 ปี
   □ 36 ปี -40 ปี
   □ 41 ปีขึ้นไป

 b. เพศ
   □ ชาย
   □ หญิง

 c. สถานที่
   □ ได้รับ
   □ ไทย

 d. สถานภาพ
   □ โสด
   □ สมรส
e. ระยะเวลาในการเป็นครูผู้สอนในโรงเรียนคือจึง
- ไม่ถึง 2 ปี
- 2-4 ปี (ไม่ครบ 4 ปี)
- 4-6 ปี (ไม่ครบ 6 ปี)
- 6 ปีขึ้นไป

f. ท่านมีสถานะเป็นข้าราชการหรือไม่?(กรรมการข้าราชการหรือทนายความบุคคลที่สาม อาสาสมัครชุมชน)
- ใช่
- ไม่ใช่

ตอนที่ 2 กรณีของลำดับความสำคัญในการศึกษาความน่าจะจึงความภักดีหน้าของท่าน
(1= ลำดับอย่างเป็น 2= ลำดับอย่างเป็น 3= ลำดับอย่างเป็น 4= ลำดับอย่างเป็น 5= ลำดับอย่างเป็น)
หมายเหตุ: ** เรียงลำดับความสำคัญตามความเห็นของท่าน โดยที่ตัวเลขที่ขากกัน เขียน ห้ามมีเลข 1 ขึ้นไป 2 ข้อ

______ สาขาวิชาหลักของโรงเรียน (ครูอาสารู้เรื่องคิดเป็นแบบอย่าง สาขาวิชาหลักของโรงเรียน)

______ การศึกษาที่ถูกส่งเสริมให้เข้าใจ (การเครื่อง การกิจ การดนตรี การมัธยมศึกษา)

______ การสำเร็จการศึกษาการเรียนรู้ทั้งหมด (รอบบัตรการเรียน ผู้มีความรู้วิชา)

______ หลักสูตรการสอนจริยธรรมดีจิตใจ (เรียนศึกษาจริยธรรม ขอคณิตศาสตร์ ภาษาไทยและบ้าน การศึกษา)

______ กิจกรรมอาสาสมัคร (กิจกรรมอาสาสมัครทั้งในและนอกโรงเรียน)
คอที่ 3 แบบสอบถามเกี่ยวกับความคิดเห็นเกี่ยวกับการศึกษาตามแนวคิดของครู
ศักยภาพ: โปรดจัดทำแบบสอบถามต่อไปนี้ และทำการจัดเรียงตาม สายในช่องค่าตอบ และตรงระดับที่เห็นว่า
ยอดกล่องเกี่ยวกับความคิดเห็นของท่าน

<table>
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<tr>
<th>เกณฑ์การให้คะแนนแบบสอบถามเป็นดังนี้</th>
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<tr>
<td>ระดับ 5 คะแนน หมายถึง เกินด้วายาที่สุด</td>
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<td>ระดับ 4 คะแนน หมายถึง เกินด้วายามาก</td>
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<td>ระดับ 3 คะแนน หมายถึง เกินด้วายาปานกลาง</td>
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<td>ระดับ 2 คะแนน หมายถึง เกินด้วายาน้อย</td>
</tr>
<tr>
<td>ระดับ 1 คะแนน หมายถึง เกินด้วายาน้อยที่สุด</td>
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<thead>
<tr>
<th>ข้อความ</th>
<th>ระดับความคิดเห็น</th>
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<td>มากที่สุด</td>
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1. กรุณาแนบเรียนให้รู้จักการดำเนินชีวิต ซึ่งจะประสบผลลัพธ์ดีอย่างเดียวกัน

2. การศึกษาต้องตอบสนองกับการใช้ชีวิตประจำวัน คุณธรรมวิชิตระม ที่สอนแพทย์ในการศึกษานั้นๆในชีวิตและติดต่ันักเรียนไปตลอดชีวิต

3. แนวคิดของโรงเรียนไม่ใช่ตอบสนองเพียงสิ่งเรียนที่ทำให้ผู้เรียนการเรียน ประสบการณ์ดีทุกครั้ง มอบให้ผู้เรียนปฏิบัติต่อผู้อื่นด้วยความจริงใจ

4. การใช้ชีวิตด้านปัญทั้งสิ้น ที่สอนนักเรียนไปสร้างภูมิใจทางจิตวิทยาระดับวิชาการ นักเรียนด้านของทางการศึกษา

5. ถ้าการศึกษาแยกจากการดำเนินชีวิต ที่จะมีเพียงเปลือกนอก ใช้ชีวิตอย่างจริงใจ

6. การศึกษาของโรงเรียน มอบให้นักเรียนเรียนรู้วิชิตระดับชีวิตประจำวัน และการเข้าใจถึงภูมิตามชีวิต

7. การกล่าวถึงนักเรียนที่ดี มีระเบียบวินัยต้องalwaysการศึกษาที่นั่นวิทยาการ คุณธรรมในการกระทำระดับความประพฤติที่ดีของนักเรียน

8. ถ้าโรงเรียนที่จะตอบสนองให้คุณธรรมสอดคล้องกับนักเรียนทุกคนทำตาม อีกหนึ่ง ถือว่าระบบคุณธรรมดีอย่าง

9. การมุ่งเน้นการศึกษาเพื่อการดำเนินชีวิตเพื่อทำให้ผู้เรียนที่จบจากโรงเรียน เป็นผู้มีคุณธรรม ได้รับการยอมรับและเข้าร่วมจากผู้อื่น
<table>
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<tr>
<th>ข้อความ</th>
<th>ระดับความกิจกรรม</th>
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<td>มักที่สุด</td>
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<tr>
<td>10. คุณระดับผู้สอนจะใช้เป็นทุนกิจการด้วยความสามารถตามที่ทันสมัยด้านคุณธรรม เบื้องต้นเป็นความมั่นคงทางการศึกษา</td>
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<td>11. หลักสูตรการสอนจริยธรรมที่จะเป็นการเชิงรุกขึ้นปฏิบัติจริงในการเตรียมและบริหารงานที่ดีทำให้เกิดการสร้างสมุทรมิตภาพเป็นหลัก ที่มุ่งมั่นต่อคุณธรรมจริยธรรมที่มุ่งมั่น ปรับเจตใจที่เรียนรู้ ทำให้แตกต่าง ๆ ได้เรียนรู้ถึงจริยธรรม ของจริงที่เหมาะสมแบบ</td>
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<td>12. การศึกษาจริยธรรมที่เกี่ยวกับสมุทรมิตที่ทำให้เกิดความสมัครใจแสดงสัมพันธภาพของodor ได้รับการเรียนรู้และเป็นการศึกษาที่สมุทรมิตพิจารณา</td>
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<td>13. การหลักสูตรปฏิบัติการศึกษาจริยธรรมของคณิตศาสตร์จะเริ่มใช้กับนักเรียนอย่างเต็มที่จะสามารถทำกิจกรรมเพราะแนวทางการศึกษาที่เป็นเอกลักษณ์ของเที่ยวได้</td>
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<td>14. ครูถึงจะใช้การสัมภาษณ์เพื่อสนับสนุนนักเรียนด้วยความชี้แจงจริงใจที่จะให้นักเรียนเชื่อฟังสัมภาษณ์แสดงออกเจริญทำให้ได้กิจกรรมที่ความเชื่อมั่นและเป็นพวกได้</td>
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<tr>
<td>15. เบื้องต้นการจะเป็นประโยชน์สุขที่แตกต่างของเนื้อหาจะเกี่ยวเนื่องกับกิจกรรม ๆ ในชีวิตจริงที่สามารถใช้ในการสนับสนุนทรัพยากรระหว่างกัน</td>
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<td>16. การให้การศึกษานี้ ควรจะประกอบด้วยความสามารถและสมัครใจที่เกิดขึ้นจริงใจที่จะให้-END-</td>
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<tr>
<td>17. ครูไม่แนะนำให้ใช้ประโยชน์ในการจัดให้มีการสอนจริยธรรมใด ๆ ในทางสอนจริยธรรมโดย</td>
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<tr>
<td>18. ครูไม่แนะนำให้ใช้ประโยชน์ในการจัดให้มีการสอนจริยธรรมใด ๆ ในทางสอนจริยธรรมโดย</td>
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<td>19. ครูไม่สามารถทำความช้าใจไปในเรื่องของการสอนจริยธรรม</td>
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<tr>
<td>20. โจทย์เรียนซึ่งมีสภาพเป็นแหล่งเรียนรู้จริยธรรมหรือจริงในตัวอยู่แล้ว</td>
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Appendix C: Instrument (Chinese Version)
敬愛的老師們，您們好：

我是任教於清邁慈濟學校的黃雅純，現於泰國 ASSUMPTION 大學
的教研所進修，因研究「泰國清邁慈濟學校與台灣花蓮慈大實小教師
對慈濟人文觀感之比較」故返台台灣收集資料，煩請大家撥空填寫。
我們都知道，近兩年來，泰國的道德中心不斷的組團到台灣慈濟
志業體參訪、學習。而他們回泰國之後，也很有心的寫了一份研究報
告並出版系列書籍。

有鑑於他們對慈濟人文教育的推崇及宣傳，本人的論文研究則是
延續他們針對慈濟教育所作的研究報告再進一步做更深層的探討。
由於泰國道德中心非常鼓勵當地的學校落實慈濟人文教育，因此
本人希望先從自己的學校開始了解。

泰國清邁慈濟學校的老師們自創校以來，任教前都得接受為期六
個月的培訓，而在第六個月時，更是安排返回台灣慈濟教育體接受
人文教育的薰陶。

因此，此次研究對象為台灣花蓮慈大實小及泰國清邁慈濟學校的
所有教師，研究目的是為了解泰國老師對於慈濟人文的認知與態度是
否跟台灣老師們相同；彼此的相同與不同的觀點分別為何？

希望研究出來的結果能成為一個指標，進而提供經驗給泰國當地
想要推動慈濟人文教育的學校做參考。因此非常恳切的希望各位老師
協助。

此份問卷採不記名的調查，為了做出有品質，且有效度、信度的
研究，在此請教大家，不要有任何預設立場，只要真心填寫即可。

本問卷共計三頁，填寫完畢後，請將您的問卷放入信封中，於
1/15(四)下班前投入問卷回收箱即可。

泰國的人文教育能否如道德中心所預期的廣為落實，這份研究報
告的結果將提供一個很好的參考方針，您們的參與對我而言是一股助
力，再次感恩您撥冗填寫此份問卷。

若有任何問題，或者未盡事宜，請聯絡：g4729664@au.edu 或打
手機 0937-633988，無限感恩！

敬祝大家
福慧雙修，教學圓滿！

雅純 感恩合十
2008/12/20 於曼谷 Assumption University

【靜思語】靜寂清澄是心念清靜無雜念；志玄虛漠是心胸開闊豁然大，

PO
泰國清邁慈濟學校與台灣花蓮慈大實小教師

對慈濟人文觀感之比較

一、請依照您的觀點，請依下列慈濟人文教育內涵之重要性從1~5排序。

1:最重要，2:比較重要，3:重要，4:稍微重要，5:普通）請勿重複數字。

____ 校園的環境（師長以身作則、學校風氣）

____ 生活的教育（服儀、食儀、行儀、環保、素食）

____ 做人的規矩（禮節、應對進退、遵守校規、盡本分）

____ 人文的課程（茶道、花道、靜思語教學、手語、儀式：如浴佛及歲末祝福等）

____ 志工活動（校內、外志工活動的參與）

【靜思語】靜寂清澄是心念清靜無雜念；志玄虛漠是心胸開闊大願。
二、請依照您對下列各句敘述的看法，在適當的選項中打勾：

（請務必每題作答）

<table>
<thead>
<tr>
<th>敘述</th>
<th>非常同意</th>
<th>同意</th>
<th>無意見</th>
<th>不同意</th>
<th>非常不同意</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 我們要教學生懂得生活，知進退</td>
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<td>2. 教育必須生活化，經由生活教育</td>
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<tr>
<td>3. 學校的責任，不只是教孩子念書，更要啟發他們的感恩心，教他們懂得用心付出。</td>
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<td>4. 生活不離衣食住行，要教育學生，注意自己平日的言行舉止，這是對人生的教育。</td>
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<tr>
<td>5. 教育如果離開生活，將只是虛有其表，毫無內涵。</td>
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<td>6. 學校教育，要讓學生學習如何生活，從生活中，瞭解人生價值。</td>
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<td>7. 培育循規蹈矩的好學生，必須透過倫理道德的教育，以提昇學生的品性。</td>
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<td>8. 若學校教育只是一意順波逐流，任由學生們人人我行我素，品德就會往下下降。</td>
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<tr>
<td>9. 慈濟教育注重學生的生活教育、倫理教育，就是希望教育出來的孩子，以品德為重，受人肯定，受人信任。</td>
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<td>10. 一個人若徒有才華，卻缺乏道德觀念，是教育的失敗。</td>
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<tr>
<td>11. 慈濟人文課程，以經由實際付出愛、服務人群的過程，所凝聚而成的人文思想、人文環境，來涵養、豐厚學生的生命智慧。</td>
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</tbody>
</table>

【靜思語】靜寂清澄是心念清靜無雜念；志遠虛淡是心態開闊大願。
<table>
<thead>
<tr>
<th>敘 述</th>
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<th>無意見</th>
<th>不同意</th>
<th>非常不同意</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. 人文教育就是人的教育，呈現『人』的特質，使每個人都可以發展良能、受到尊重，落實對『人』的教育上。</td>
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<td>13. 推展慈濟教育志業，必須全心投入慈濟，才能展開慈濟特有的教育方式。</td>
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<td>14. 為人師長，要樹立良好形象，以誠正的行為教育學生，如果要求學生聽話，自己卻言而不行，那是無法令學生信服的。</td>
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<td>15. 靜思語文句雖然簡單，所說的道理，離不開人事物，容易於人與人的相互對待，這就是真正的道理。</td>
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<td>16. 教育應該要啟發學生的智慧良能，智慧是懂善解及包容、懂得知足與感恩，良能就是付出無所謂、還要感恩。</td>
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<td>17. 至今仍無法理解慈濟人文中，安排茶道課程的用意。</td>
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<td>18. 至今仍無法理解慈濟人文中，安排花道課程的用意。</td>
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<td>19. 無法理解靜思語教學的內容。</td>
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<td>20. 學校本身即是一個學習慈濟人文的大環境。</td>
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</tbody>
</table>
三、請您依照個人基本資料，在下方勾選合適的選項

(請務必每題作答)：

a. 年齡資料

  □ 30 歲以下
  □ 31-35 歲
  □ 36-40 歲
  □ 41 歲以上

b. 性別資料

  □ 男
  □ 女

c. 國籍資料

  □ 台灣
  □ 泰國

d. 婚姻狀況

  □ 單身
  □ 已婚
e. 慈小任教年資

☐ 未滿 2 年

☐ 2-4 年（未滿 4 年）

☐ 4-6 年（未滿 6 年）

☐ 6 年以上

f. 請問您是否具備慈濟身份？（慈濟委員，慈誠，慈青，教聯會或社區志工）

☐ 是

☐ 否
Appendix D: List of Experts
List of Experts

The five experts are the following members:

1. **Assist. Prof. Rassamee Krisanamis**
   
   **Master of Arts (Spanish), New York University in Spain, Spain.**
   Assistant professor of the Spanish Section, Department of Western Languages, Faculty of Arts, Chulalongkorn University, Thailand
   Director of the Latin American Studies Center, Chulalongkorn University, Thailand
   Founder president of the Foundation We Are One Fund, Thailand

2. **Dr. Suwida Sangsehanat Ph.D.**
   
   **Doctor of Philosophy (Integrated Sciences), Integrated Sciences Program, Thammasat University, Thailand.**
   Visiting Lecturer at Social Science and Humanities Faculty, Mahidol University, Thailand
   Visiting Lecturer at MA (Sufficiency Economy) program for soldier, Rajapat Suan Sunanta University, Thailand

3. **Dr. Der-Hsin Fan Ph.D.**
   
   **Doctor of Philosophy (Statistics), School of Arts and Science, University of Pittsburgh, USA.**
   Deputy Director, Center of Research on Tzu Chi Humanities, Tzu Chi University, Taiwan
   Associate Professor of Institute of Education, Tzu Chi University, Taiwan
4. Dr. Naree Aware Achwarin Ed.D.

Doctor of Education (Educational Administration), Srinakharinwirot University, Thailand.

Director, Educational Training Center, Graduate School of Education, Assumption University, Thailand

Instructor, Graduate School of Education, Assumption University, Thailand

5. Dr. Sangob Laksana Ph.D.

Doctor of Philisophy (Measurement & Statistics), University of Iowa, U.S.A.

Dean, Graduate School of Education, Assumption University, Thailand

Program Director, Master of Education in Educational Administration, Assumption University, Thailand

Acting Program Director Ph.D. in Educational Leadership, Assumption University, Thailand
Curriculum Vitae

Ya-Chun (Kate) Huang

Mailing Address
No. 253 D. Wiang A.Fang, Chiangmai Province, Thailand 50110.
Tel: (66) 053-382026
Mobile: (66) 089-7553336
E-mail: kcat64@hotmail.com

Personal
Date of birth: 4 June, 1977
Nationality: Taiwanese

Professional Experience
2006- Tzu Chi Foundation, Taiwan.
Department of Mission of Education Development,
2000-2006: Tzu Chi Foundation, Taiwan.
Department of Mission of Charity Development,
1998-2000: Special Assistant, Chia Yu Enterprise, Co., Ltd.
Bangkok, Thailand.

Education
2004-2008: M.Ed. Educational Administration, Assumption University,
Thailand.
1993-1994: Certificate of General Education (O-Level), University of London,
United Kingdom.

Thesis
A Comparative Study of Teacher’s Perceptions on Tzu Chi
Humanities Approach Between Teachers in Taiwan and Thailand