

Activity Organizing Model for Enhancing the Awareness of Honesty Values for Youth in Central Region of Thailand

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ABSTRACT

The purposes of this research were to study the level of awareness and honesty of the youth and to develop and evaluate the activity model for enhancing those characters for the youth and study the effect of these activities on awareness and honesty of the youth. The sample in this study were teenagers the teenagers who were in Nakhon Nayok District Non- Formal and Informal Education Center. The research instrument of this study was the plan of awareness and honesty of the youth based on contemplative education that devolved from plan of awareness, honesty, and participation of the anti- corruption of the youth based on contemplative education of Kornkamol Chuchouy and Ketum Saraburin (2015). Interview attitude evaluation forms were used to collect data. The research found that before using the plan, the level of awareness and honesty of the youth was at low level. After using the plan, the level of awareness and honesty of the youth was at high level. The level of awareness and honesty of the youth before and after using the plan was significantly different at .05 and also significantly different from the youth without using the plan at the confident level of .05.

Keywords : Activity Organizing Model, Enhancing, Awareness of Honesty, Participation Values, Youth

INTRODUCTION

These are the results based a public opinion survey regarding the moral and ethical dilemmas which are considered the biggest problems of Thai society at present. According to the National Peacekeeping Council's policy, the majority of people, (50.68%) indicated that one of the biggest problems are the issues of honesty and corruption, (14.95%) indicated that it is a matter of sacrifice, sharing, lack of kindness and selfishness. (12.47%) agreed that it was the matter of the lack of harmony, love, and overall conflict throughout society. (7.99%) stated that it was the matter concerning the lack of conscious thinking regarding issues of morality, ethics and good moral behavior overall. In the efforts of resolving such problems, such values must be instilled within the children and youth, which is also in line with His Majesty's royal patronage. Admiral Adulyadej Maha Chakri Sirindhorn is quoted as speaking at the National Children's Day, 1988, stating honesty as the following.

“Integrity is the basis of every good thing. Children must train to be self-sufficient in order to grow up to be a good, useful and clean life that is prosperous...” (Pathima Phowong: 2012,1)

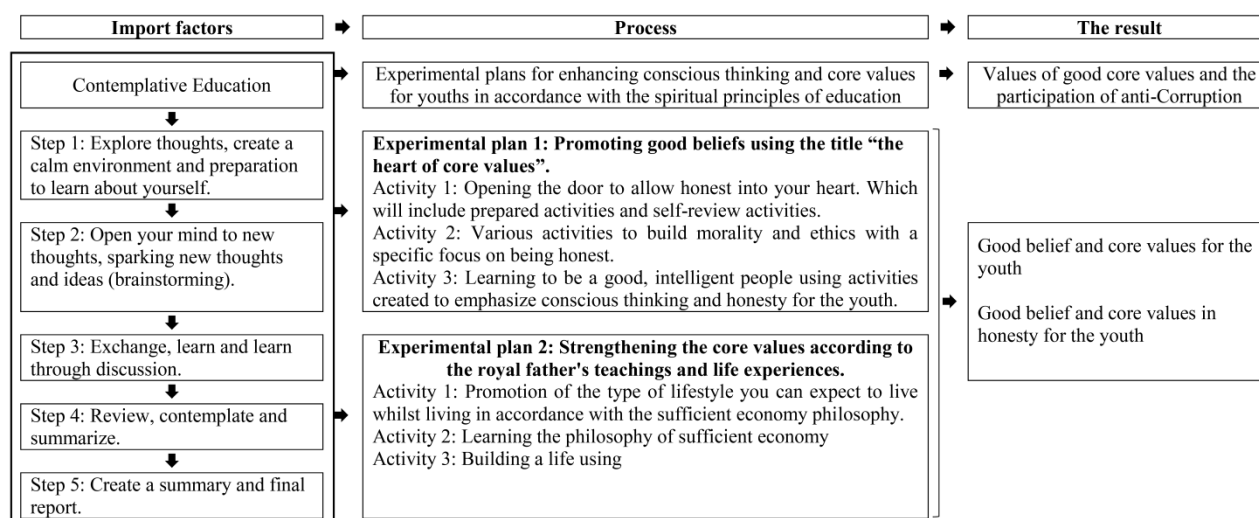
For the promotion of conscious thinking, value, honesty and anti-corruption in 2014 Anae Karnjanakamol developed the activities that were to be used as a tool for enhancing the understanding and realization of honesty, discipline, and having a social mind. In 2013, Adirek Sapraser had studied the evaluation of training courses designed for youths regarding the concepts of morality and honesty and had found that the youths had developed accordingly using moral training courses that worked with images. In the year 2015, the research team had developed a model for organizing activities to enhance conscious thinking, core values and participation in anti-corruption for youths,

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this was due to utilizing a process of intellectual education focusing on concepts such as educating your inner self, maintaining deliberate composure, enhancing the depth of listening skills, bowing to your heart and reflecting on the truth. This learning caused a fundamental change in the subject's cause and compassion. Resulting in wisdom to be applied to help maintain a balanced life and demonstrated by using youth groups in the behavioural control program of the juvenile court in Suphanburi Province, which houses a juvenile offender unit, this in turn, brought about a greater reflection upon the shame of the crime

Therefore, the research team is interested in developing a model for organizing activities to raise conscious thought and a better developed mindset for youth outside the educational systems within the province of Nakhon Nayok by adopting the process of intellectual education with the philosophy of a sufficient economy. This model consists of moderation, reasonableness and good self-immunity by developing more appropriate activity patterns.

Conceptual research framework



Research objectives

1. To develop a model for organizing activities to enhance conscious thinking and core values amongst the youth population.
2. To study the results of the subjects using an activity form to enhance the conscious thought and core values of the youth.

RESEARCH METHODOLOGY

This research will be of a combined nature and will include, development, experimental and mixed research processes which includes the forms of quantitative research and qualitative research.

1. The target group is aimed at youths enrolled at the offices of the Non-Formal and Informal Education sectors within the province of Nakhon Nayok., 30 people, divided into 2 groups, an experimental group, who will participate in pre-arranged activities designed to enhance conscious thinking and core values. The control group will comprise of youths who do not participate in any trial plans and do regular activities at the Office of Non-Formal Education and informal education located within the province of Nakhon Nayok Province, there will be 15 subjects in each group.
2. **Research tools.**
 - 2.1 Experimental plans for enhancing conscious thinking and core values for youths in accordance with the spiritual principles of education, improving exercises from the activity forms to promote conscious thinking, core values and participation in anti-corruption previously set out by of Kornkamol Chuchouy and Ketum Saraburin in 2015 specifically for Thai youths, which, consists of 2 experimental plans, a plan to build better beliefs and a plan to instill core value.

2.2 Conscious thought, integrity and participation in the anti-Corruption test revised from Jamsiri Sripchoofai 2008, and the Values of good core values and the participation of anti- corruption Measures for Youth in the Juvenile Court Probation Project by Kornkamol Chuchouy and Ketum Saraburin (2015).

2.3 Interview forms and group discussion.

2.4 Observations and recorded behavior of youths participating.

3. Data collection method.

This research will consist of 3 methods/phases for data collection.

Phase 1: The creation of activity forms corresponding to mindfulness, enhancement of conscious thought and core values associated with the youth.

- 1) Careful study of the behavior, background, possible problems, analysis of the causes of some problems and helping to find solutions to such problems relating to that of the test subject, the implementation of raising conscious thinking and good core values by group discussions involving parents of youths, sample groups, and teachers who currently teach the youth group participating in the experiment.
- 2) Non-participant observation of the behavior of the youths involved with the experiment whilst they carry out their normal tasks at the Office of Non-Formal and Informal Education in the province of Nakhon Nayok, various field records, taking notes, making observations on lifestyle, behavior, context, events time and environments.
- 3) The creation of activity forms according to the spiritual concepts of schooling, enhancing the conscious thinking and core values for youth by bringing up issues highlighting behavioral characteristics and backgrounds of youths participating in the sample group and to use the data collected to create methods for the organization of activities to help raise awareness to the values of honesty. It will be the researcher's duty to improve activities from the activity forms to strengthen conscious thought, core values and engaging in anti-corruption activities aimed at the youths of Thailand by Kornkamol Chuchouy and Ketum Saraburin in 2015. This can be achieved by the following experiment being divided in two action plans that are listed below.

Experimental plan 1: Promoting good beliefs using the title "the heart of core values." the experiment will be divided into 3 activities.

Activity 1: Opening the door to allow honest into your heart. This will include prepared activities and self-review activities.

Activity 2: Various activities to build morality and ethics with a specific focus on being honest.

Activity 3: Learning to be a good, intelligent person using activities created to emphasize conscious thinking and honesty for the youth.

Experimental plan 2: Strengthening the core values according to the royal father's teachings and life experiences. The activities within this section of the plan will be divided into 3 main activities:

Activity 1: Promotion of the type of lifestyle you can expect to live whilst living in accordance with the sufficient economy philosophy.

Activity 2: Learning the philosophy of sufficient economy.

Activity 3: Building a life using wisdom.

4) Activities to examining the quality, feasibility and appropriateness concerning the arrangement of the activity model, enhancing conscious thought and core values for the youths by experts in the field.

Phase 2: Experiments will be conducted using the activity model focusing on having sound mind and wisdom to better enable conscious thought and core values for the youth.

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1) The researcher has given the sample group of 30 people, consisting of 15 subjects within the experimental group and 15 to be enrolled in the control group. This is to create a conscious thought and values of honesty test for the youths to be scored against the experiment (pre-test).

2) The researcher conducted the experiment by organizing activities according to the form of promoting conscious thought and core values, which was created specifically to differentiate between 15 subjects of the experimental group against 15 of a control group. It was according which was as according to the experimental plan and of the 15 people participating amongst the experimental team will be observed whilst performing their normal activities within the non-formal education and informal education's promotions office, located in province of Nakhon Nayok. Within the office is where the experiment shall be conducted, while the activities were divided into 2 phases.

Phase 1's Activities shall be to build upon conscious thought and shall be titles "The heart in good faith" the time duration was for a period of three days during the month of December. Phase 2 will be focusing on strengthening the moral values that shall be closely corresponding with life experiences and teachings of the royal father this shall include both experimental and control groups and last for 3 days, scheduled for some time within the month of February.

3) After the experiment has been concluded the researcher adopted the conscious thought and core values model for youths to collect data with the sample group, which was to be used as a post-test score. The difference shall be calculated by finding the average scores of the experimental group against the control group.

Phase 3: The study of the possible problems and obstacles encountered whilst being involved in the implementation of the activity model relating to wisdom.

The overall picture shall also be studied against the activity model for mindfulness, strengthening of the conscious thought and core values of the youths by interviewing the participants of the activity, and trying to highlight the problems and obstacles encountered whilst implementing the activity model being able to observe the wisdom that the Youth may use.

4. Data analysis

Using basic statistics such as percentages, averages (mean), standard deviation and statistical testing using the t-test.

RESULTS

The results of the experiment whilst using the activity form created to raise conscious thinking and core values for the youths are as follows:

1. The recorded levels of conscious thought and core values of the youth before and after using the organized activity model to raise conscious thinking and core values for youths.

Table 1: The level of conscious thinking and core values of the experimental group before and after using the organized activity model to raise conscious thinking and core values for youths in the central regions of Thailand.

Youth name	before the experiment		after the experiment		Differences noted
	\bar{X}	S.I	\bar{X}	S.I	
Mr.A 1	2.71	0.7698	4.30	0.7284	1.59
Mr.B 1	2.72	0.8065	4.13	0.8372	1.42
Mr. C 1	2.74	0.8838	4.19	0.8457	1.46
Mr. D 1	2.78	0.8921	4.20	0.7405	1.42
Mr.E 1	2.78	0.8858	4.05	0.6706	1.27
Mr. F 1	2.92	0.8446	4.06	0.7695	1.14
Mr. G 1	2.99	1.0852	4.25	0.7399	1.26
Mr. H 1	2.99	0.8379	4.09	0.7712	1.10
Ms. I 1	2.88	0.8021	4.15	0.8724	1.27
Ms. J 1	2.70	0.7755	4.12	0.9175	1.42
Ms. K 1	2.96	0.9202	4.16	1.0105	1.20
Ms. L 1	3.01	1.0741	4.24	0.7630	1.23

Youth name	before the experiment		after the experiment		Differences noted
	\bar{X}	S.I	\bar{X}	S.I	
Ms. M 1	2.90	0.8022	4.24	0.6756	1.34
Ms. N 1	2.88	1.0908	4.10	0.7065	1.21
Ms. O 1	2.68	0.7071	4.16	0.7425	1.48
Average total	2.85	0.8535	4.16	0.7757	1.34

From table 1, it was found that the average level of conscious thinking and core values shown by the youth in the experimental group before the implementation of activities highlighted with the activity form to raise conscious thinking and core values for youths in the central regions of Thailand had the highest level of conscious thought and core values measured at 3.01 points with the lowest being measured at 2.68 points. The average level of conscious thinking and core values of youths was 2.85 points. Standard deviation was at 0.8535. The youth's conscious thought and core values was at a low level after conducting the youth activities. The experimental group had the highest level of conscious thinking and values of honesty recorded at 4.30 points (highest) compared with 4.05 points (lowest). Core value on average was recorded at 4.16 points with a standard deviation of 0.7757. Youths had a higher level of conscious thinking and core values with a notable change of conscious thinking and moral values averaged at 1.34, consciousness and moral values changed from a low level to high level.

Table 2 - Summarizes the results of the experimental groups honesty of one's self, honesty with others, honesty with duties and honesty with society and the community, before and after completing the activity form.

Honesty	results before taking the experiment		results after completing the experiment		Differences noted
	\bar{X}	S.I	\bar{X}	S.I	
Honesty with one's self	3.09	0.8925	4.52	0.8332	1.49
Honesty with others	2.82	0.8696	4.04	0.8238	1.22
Honesty with duties	2.68	0.9388	4.05	0.7327	1.38
Honesty with society and the community	2.79	0.7130	4.04	0.7131	1.25
Average total	2.85	0.8535	4.16	0.7757	1.34

Table 2 (explained) - The levels of conscious thinking and importance in being honest with one's self, honest with others, honest with duties and honesty within society and the community found within the youths participating within the experimental group had higher levels concerning honesty with one's self, 4.52 points were recorded as an average with a standard deviation of 0.8332, which increased from a score of 1.49. Honesty towards others was recorded as being high with an average of 4.04 points, with the standard deviation being 0.8238, increasing from 1.22. The score of honesty on duty was at an average of 4.05 points with a standard deviation of 0.7327, which saw an increase of 1.38 points. The levels of honesty within society and the community was at a high level, with an average of 4.04 points with a standard deviation of 0.7131, increasing by 1.25 points. High level 4.16 score with a standard deviation of 0.7757 which saw an increase of 1.34 points.

Table 3 – Shows the results of comparison between the levels of conscious thinking and values of honesty before and after completion of the activities, according to the formats shown by the youths participating in the experimental group.

The levels of conscious thought and values of honesty	Mean	S.D.	N	t	Sig
Before activities	2.84	0.12	15	36.81*	0.000
After activities	4.16	0.07	15		

* The T value has significance at 0.05

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Table 3 (explained) - It was found in the results of the statistical test that the conscious thinking system and the core values of the experimental group before and after using the activity format to enhance conscious thinking and good faith values for youth in the central region were significantly different with statistical significance at the level of 0.05.

2. Comparison of differences in conscious thinking and value of honesty between the experimental group and the control group

Table 4 Comparison of changes in conscious thinking and value of honesty of experimental groups and control groups

Conscious thinking and value of honesty	Mean	S.D.	N	t	Sig
Control groups	3.82	0.09	15	13.26*	0.000
Experimental groups	4.16	0.07	15		

* The T value is significant at 0.05

Table 4 (explained cont.) - The results of the statistical t-test showed that the level of conscious thinking and overall core value of youth after using the activity. Patterns can be witnessed between the experimental group and the control group and were significantly different at 0.05, it is also worth noting that the averages of the experimental group is higher than that of the control group.

3. - Problems, obstacles and further support regarding the implementation of the arranged activity model to strengthen conscious thinking, core values and participation concerning anti-corruption of the youths, factors supporting the promotion of conscious thoughts and core values of youth include;

1) Having an open mind is the first step to bringing a change concerning the youths. This consists of 2 parts, Having an open mind and experiences which can help people to get out of the area that they are accustomed to and help to reduce the prejudice displayed towards change and self-acceptance allowing them to be true to themselves, to realize their own perceptions, both positive and negative, and to see their own behavioral patterns so as to reduce ceremonious prejudice, thus helping them to face and embrace their imperfections and also by assisting them in finding ways that they can improve themselves upon.

2) Conscience, conscious thinking and concentration as well as being conscious of the present, helps young people to open their perceptions to the things that affect their senses as well as to perceive and be aware of their own thoughts and emotions, feelings and real feelings including developing the ability to better understand their own sub-conscious and conscious thoughts. This helps people to not be hasty or rush a decision and to interact and/or react to their original familiarities and control their behavior and words.

3) Being thoughtful and thinking with depth can bring various learning tools such as contemplation. Having a consideration of what they have previously learnt through their own thoughts or emotions, to be also able to reflect on what they have previously learnt with their real life experience or through actions of the state. Being calm and concentrated gives a deeper understanding of what has been learnt, causing further meaningful meditation and learning for oneself, “not as kids learn a release”.

CONCLUSIONS AND DISCUSSION

Summarizing the results of the experiment using the activity form to raise conscious thinking and core values for youth in the central regions of Thailand.

The youths participating in the experimental group had a higher level of conscious thinking and core values after using the activity arrangement model as opposed to before taking the activity to enhance conscious thinking and core values for the youth in the central regions of Thailand was taken. This is demonstrated by a statistical significance at a level of .05, and the levels of conscious thought and values of honesty had changed from low to high when considering integrity in all 4 areas, namely: honesty to one’s self, honesty towards others, honesty with one’s duty and honesty to society and the community. It was found that the youths within the experimental group had a high level of honesty when concerning themselves and in this area showed the highest increased development, followed by, their overall honesty, their duty, honesty towards others and honesty within society and the

community respectively. Different levels of conscious thought and values of honesty between the experimental group and the control group found that the conscious thinking and value of honesty that the youth display increased after using the activity model seeing as statistics shown between the experimental group and the control group were significantly different. Statistical significance was recorded at .05, where the experimental group had a higher average than the control group and reflected upon the activities to promote and enhance conscious thinking and core values, this reflection was shown throughout the interviews conducted with the youths that the feeling of repentance has occurred, the youth had expressed a more optimistic view of the world, were more encouraging, to be able to see the value of one's self and one's family more by allowing the youth to convey it in words or text.

DISCUSSIONS

The development of an activity form set to strengthen conscious thinking and core values for youths in the central regions of Thailand is a research and development tool that uses qualitative data collection and sets sample groups to explain changes in conscious thinking and value of honesty within youth. It was found that the organized activities created to enhance conscious thoughts and core values for youths in the central regions of Thailand were carried out in the project and divided into 2 phases: Phase 1 was to strengthen the understandings of honesty and according to the guidelines for intellectual education, there shall be 5 steps to this process/phase.

Step 1 Explore thoughts, create a calm environment and preparation to learn about yourself.

Step 2 Open your mind to new thoughts, sparking new thoughts and ideas (brainstorming).

Step 3 Exchange, learn and learn through discussion.

Step 4 Review, contemplate and summarize.

Step 5 Create a summary and final report.

Results are to be used to create new ideas and knowledge together which can help develop the level of conscious thinking and core values to be more consistent with Phra Maha Saihan Wong Surin's vision in 2015, which has helped to develop the learning management models according to the concepts of Chittapanya Education regarding the development and discipline of secondary school students study within the general department of the Phrapariyattidhamma School.

There is a learning management model based on the concepts put forward by Chittapanya Education which are to be used in order to develop the discipline of secondary school students. These 5 steps are as follows;

Step 1 Building faith.

Step 2 Educating.

Step 3 Participation in the activities to process Learning.

Step 4 Reflection of the ideas.

Step 5 Implementation.

As well as these steps, Sirithorn Sri Chamnong in 2014, developed a curriculum to better enhance the public minds for lower secondary school students according to mental pathology. The results of that particular research revealed that the developed curriculum consisted of 5 components:

- 1) Purpose.
- 2) Content.
- 3) Learning.
- 4) Learning management.
- 5) Measurement and evaluation.

There is also a 5 step learning processes when relating to concepts of intellectual education which are;

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- 1) Awareness created taken from various sources.
- 2) Deep listening.
- 3) Aesthetic conversation.
- 4) Practice.
- 5) Reflection of lessons.

There is a further 3 steps regarding learning management: preparation, learning and summary.

The results of the curriculum used show that students studying under the developed curriculum had better public mental behavior towards the family, school and society showing up to 4 times higher measurement statistics, significantly at .05 level. It was found that students were satisfied with the curriculum and learning management was at a higher level. Additionally, it is also consistent with Sutin Jiemprakom findings in 2013 who studied the development of self-worth according to the student's cognitive processes. The objective was to study the needs of the students regarding the natural development of their self-worth relating to the student's intellectual process. The results of the study showed that the self-esteem of the students after using the psycho-cognitive process model was higher than before using the psycho-cognitive process model with a statistical significance at .05. Male students and female students didn't show different self-esteem after the experiment using forms of cognitive education. Students with different family income didn't have different self-esteem after experimenting with the process of intellectual education. Students with different families involved in different occupations didn't show to have different self-esteems.

After the experiment, the use of a process of psycho-analysis specifically for education is employed, which in turn shows that the process of intellectual education can be used in the development of morality, ethics and public mind effectively.

- 1) Knowledge of various subjects.
- 2) Listening deeply.
- 3) Aesthetic conversation.
- 4) Practice (which will vary according to the purpose of each activity).
- 5) Reflection on learning.

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