

Buddhist Integrated of Management for the Youth Training of Moral Camp in Nakhon Si Thammarat Province

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ABSTRACT

This article has an objective to present the use of religious dimensions as a course for moral training camps. It is also intended to sharpen the minds of learners to use wisdom to know reasons and morality, including being conscious in the knowledge of media, technology in the era of globalization with high competition by allowing body and mind to know the value of morality, focusing on being a good person to improve society. In addition, the speakers have shown some good characteristics; for example, knowing how to work as a team; having the power and perseverance ; having collaboration; overcoming problems ; and eliminating obstacles and troubles together by using knowledge and competence which is a process to be applied to all types of work to their fullest potential. Also, the article has the objective of guiding the participants for some characteristics; for example, being honest and moral; being able to adapt to fit with others by not exerting power to oppress others but trying to keep yourself equal with others; knowing to love each other and share generosity ; however, it must be based on moderation, not too extravagant either. That activity must affect the lives of the youth in good practices and having good attitudes. This will create a connection, coordination, and good relationship in coexistence in society with the "understanding, reaching and developing" in the human truths to adapt behaviors to keep up with materialism by bringing the principles learned to improve physical and spiritual developments and be able to continue to live together happily.

Keywords

Buddhist Integrated; Management; Moral Camp

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Introduction

Developing youth through moral camps is one of the priorities of being an urgent solution to help protect young people from problems. It develops the youth with a Tri-Sikkha learning process to understand the connection between life and the world. It is also possible to see the connection of all things, instill morality etc. [1] As mentioned, that development is a self-development, therefore, the person must be a learner who can aware and seek out self-action, which emphasizes the life-long learning process. This is one of the key aspects of sustainable development that enables individuals to develop themselves continuously even in the midst of ever-changing situations.[2][3]

The National Economic and Social Development Plan No. 12 (2017-2021) has expected the Thai society to be strong and balanced. The society will meet the expected conditions providing that the people are qualified with morality, ethics , discipline, and also respect the law as well as having a sense of responsibility and public awareness. In addition, people in the society need to know how to rely on each other. The development of Thai society is to prepare the young people to become good adults in their future. However, according to a survey of data in the last five years, Thai society in the future is likely to lead to a collapse due to the current problems with Thai children and young people on a stage that requires immediate attention and affects mainly many children [4] by classifying the problems of children and youth in Thailand into two groups: 1) Problems caused by poverty and congenital disadvantage or family consequences, or being abused by individuals or societies,

and 2) Problems caused by deviant behavior ,for example, sexuality, alcoholism, smoking, drugs, fighting, suicide, gambling, wandering in entertainment venue, internet gaming addiction and pornographic or violent media behaviors which will affect the family and Thai society in the next 10 years as the foundation for knowledge with virtue arises from childhood until the age of 25. When the child and youth lack the moral indoctrination in the early years of their lives, they will reach adulthood and have families with less morality in the future. Therefore, it is clear that there is a great need to accelerate solving the problem now ; otherwise, it will become too late to resolve. In addition, the children who are poor and disadvantaged might face problems with risky and deviant behaviors that make them more vulnerable in difficult and repetitive conditions [5],

Developing youth through moral camp based on the concept of Buddhism is a component of three aspects of life: physical, mental and intellectual behaviors [6]. which in Buddhism is called the moral precept ,meditation, wisdom or collectively known as the **Tri-Sikkha** [1]. These three elements are interrelated and they affect one another. It must be developed together in all 3 aspects of learning. The Tri-Sikkha principle can also be learned by means of the wisdom development according to the concept of Buddhism, which can be done in 3 ways as follows : the wisdom that results from listening. (Sutamayapanya) ; the wisdom that arises from thinking and rationalization (Jintamayapanya) and wisdom that arises from action (Phawanamayapanya). This third method of wisdom development is based on the first two methods of wisdom development as the basis of youth development with the moral camp is based on the

concept of Buddhism with a distinctive focus on the development of the person-centered which begins with the mind development to ignore evils ; do more good things and purify mind. It is also a development that emphasizes sustainability and life-long self-development [7] since Buddhism believes that all human potentials are able to develop into a complete human being with their perseverance. In other word, it is able to evolve into a perfect human being through self-reliance, and praise of those who have trained themselves for trying to get themselves out of the distress. This will bring true and lasting happiness [8]

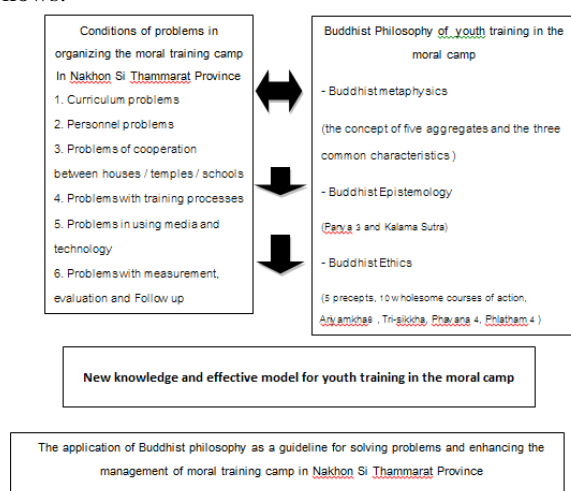
Therefore, provided that the Buddhist philosophy is an educational process that applies the principles of Buddhism as a base for thinking and seeking knowledge on the basis of reality on earth and being proven through scientific processes in the learning process, measurement and evaluation of curriculum as well as teaching methods , the children will make adjustments appropriately and happily and also grow up to be smart and happy people. The results of this research can be used as a guideline for the development of the youth training in the moral camp to be more effective.

Research objectives

1. To apply Buddhist philosophy to the solution and the management of the youth training of moral camp in the area of Nakhon Si Thammarat province.
2. To create new knowledge and model for youth training of moral camp in Nakhon Si Thammarat province to be effective.

Conceptual framework

From studying related concepts, theories and researches, the researcher can summarize the conceptual framework as follows.



Research methodology

From the conceptual framework of this research, the document research, that is a documentary research aimed to study the management of youth training of the moral camp in the area of Nakhon Si Thammarat Province with Buddhist

philosophy. The qualitative research was applied through the dialectic method, and discursive method under the analytic, appreciative and applicative study in order to create the new knowledge and an effective model for organizing youth training in the moral camp, respectively, as follows :

Research procedures

The researchers conducted research and gathered evidence related to the management of youth training of the moral camp in Nakhon Si Thammarat province with Buddhist philosophy and interviewing the 5 temples where the moral camp had been organized in the area of Nakhon Si Thammarat, consisting of 1) Phra Mahathat Worawihan Temple, Mueang Nakhon Si Thammarat District, Nakhon Si Thammarat province 2) Rampradit Temple, Pak Phanang District, Nakhon Si Thammarat Province 3) That Noi Temple ,Chang Klang District, Nakhon Si Thammarat Province 4) Manao Wan Temple, Phra Aram Luang, Chang Klang District Nakhon Si Thammarat Province and 5) Klang Sin Tharam Temple ,Thung Yai District Nakhon Si Thammarat Province , using the purposive selection which represented each group that once held a moral camp in the area of Nakhon Si Thammarat province in 5 groups as follows : 1) director of the moral camp 2) the facilitator monks 3) the teachers 4) the youth and 5) the parents or related persons in a total of 15 people as well as other relevant evidences. The researchers prioritized the document data as follows:

Preliminary documents include the Tripitaka, books, academic textbooks on Buddhist philosophy from various sources.

Secondary documents include articles from various journals and research reports related to Buddhist philosophy

The researcher considered the reliability and accuracy of each document by using the criteria for the selection of documents according to the conceptual framework of B.D. Obol Van Dalen . The criteria for consideration in accordance with the research methodology consist of two criteria: external criterial and internal criterial as follows:

The external criteria considered four areas as follows : 1) the source of the document which was the primary source and a reliable source ; 2) the credibility of the author of the document, evidence and status of the author; 3) The reliability of the documents - the evidence which was original or officially certified and the document or evidence which was reliable ; 4) The purpose and content of the document was acceptable or reliable. The researcher considered the documents one by one and selected them as evidence for research and also used other documents as references in the following study. Then, the researcher collected information from the preliminary document sections that the record-keepers experienced or were in the event of recording themselves. Also, secondary documents referred to information obtained from another source. The conveying or giving information was done by interpretation or providing additional meaning for the purpose of presenting information. Therefore, it might be information that was biased or was subject to the subjective nature of the record-keepers or misrepresentation of the subject of the event.

Data analysis

It was a reliable and accurate examination of selected data with reliable analysis of evidence or documents. Then, it was analyzed by adjusting the idea that was tilted out to be as objective or reliable as much. The researchers read the documents collected in accordance with the criteria specified in the detailed analysis framework in order to capture the essence and make notes of each message as if it were the answer to the sample in the research, and after that, the researchers asked the people who had a deep understanding as well as being an experienced instructor of religious practices and Buddhist philosophy to examine the completeness of the results of the analysis of the documents again and to answer another research purpose: to study the application of Buddhist philosophy to solve the problem of organizing the youth training in the moral camp in Nakhon Si Thammarat Province.

Data presentation

The researcher then used the data to analyze and discuss the results according to the research objectives by presenting the application of Buddhist philosophy as a guideline for solving the problems in youth training of the moral camps in Nakhon Si Thammarat Province as well as presenting the new knowledge and effective training models for the youth's moral camps in the area of Nakhon Si Thammarat Province.

Research results

1. Applying Buddhist Philosophy to a solution to solve the problem of youth training in the area of Nakhon Si Thammarat province. According to the study of Buddhist philosophy, it was applied as a solution to the problem of youth training of the moral camp in the area of Nakhon Si Thammarat Province as shown in Table 1

Table 1: Applying Buddhist Philosophy as a solution to the youth training management

Problems in the youth training	The application of Buddhist philosophy
1) Problems in the curriculum	The curriculum is an important guide to the training process. The nature of a good curriculum should lead to the effective teaching and academic achievement. The good curriculum should also have the course content, which must be established on the basis of moderation. It combines a balanced combination of knowledge and instills morality, ethics, good values and desirable attributes.
2) Problems in the personnel	The applications of Buddhist philosophy as a guideline for solving problems in organizing the youth's training camp were the Noble Truth 4 and Kalama Sutta, which promoted the people to know the world ; know reasons ;

Problems in the youth training	The application of Buddhist philosophy
	understand the nature of people and provided the participants with good intelligence, knowledge, morality, ethics and culture as well as being able to live happily with others Including desirable ethical behaviors.
3) Problems in the cooperation	The applications of Buddhist philosophy as a guideline for solving problems in organizing the youth's training camp were Phara Dharma 4 and 10 wholesome courses of action because human being who is by nature a social animal cannot live alone and has to rely on each other in society. Also, there was the application of 10 wholesome courses of action to support one another in the society as well as a way to promote the youth to adhere to religious principles and the philosophy of the sufficiency economy in living and sharing traditions, indigenous ways, as well as the inheritance of Thai.
4) Problems of Training Process	The training process applied the Buddhist philosophy as a way to solve the problems in organizing the youth's training camp ,using Khan 5 (Benjakhan) and Tri-Sikkha, to develop and increase awareness with consciousness and to know the situation. These help to be immune to life properly and to live in a happy society.
5) Problems of Media and Technology	The application of the Buddhist philosophy as a guideline for solving the problems in organizing the youth's training camp were Pala Dharma 4, by promoting and encouraging the youth to gain knowledge for Greater understanding of training content. The use of cutting-edge technology in the digital world will help the young people learn to work or solve problems as well as developing the students to be balanced, happy, moral, and knowledgeable, for the sake of the public and to extend happiness to those around them ,including knowing how to live with others happily.
6) Problems of Evaluation and	The application of Buddhist philosophy as a guideline for

Problems in the youth training	The application of Buddhist philosophy
follow-up	solving the problems of youth training in the Virtue Camp, namely Pha Pha Dhamma 4 on the principles of physical wisdom, which is knowledge and understanding of various matters arising from education, listening, reading, thinking and research. Building a society of wisdom according to the objectives of the Moral Camp needs to use physical intelligence to find guidelines or plans, projects, activities in building a intellectual society such as educating the knowledge ; being responsible for their duties on a regular basis including joining the activities that aims to be trained for patience and volunteering activity.

2. New knowledge and model of youth training of the moral camps in the area of Nakhon Si Thammarat province to be effective.

New knowledge about the use of Buddhist philosophy applied as a way to solve the problem of youth training of the moral camp in the area of Nakhon Si Thammarat province, namely Khan 5, Trilak 3, Tri-Sikkha, Phawana 4, and Phalatham 4 as in Fig. 1

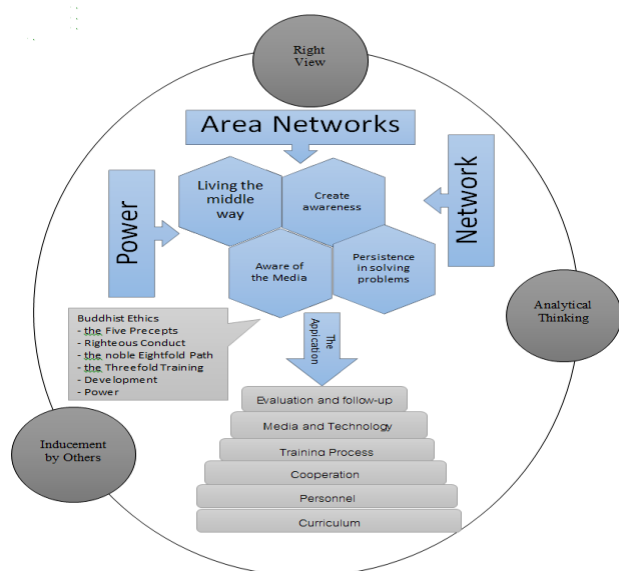


Fig.1: Explicit knowledge

Fig.1, it can be described that using application of various principles has to be knowledgeable, modern and suitable for the age range, and it is also necessary to apply the philosophy in another way, with "understanding, reaching, developing" in the human truth in order to adapt the behavior to keep up with the current materialistic trend and bring the Buddha's teachings to improve physical and spiritual development and continue to live together happily as well as developing the potential of people according to the age range ; enhancing the quality of education and

lifelong learning ; developing public health and promoting good health ; promoting and developing religion, arts and culture to strengthen the economic foundations in communities in addition to creating equality to support the age of digital society and promoting the implementation of the philosophy of sufficiency economy.

Criticism

From the study of Buddhist philosophy that was applied as a guideline for solving the problems of youth training of the moral camp in the area of Nakhon Si Thammarat Province as described , it can be described that

Bringing the explicit knowledge to create an effective model of youth training camp for morality by using the moral camp is a process of cultivating morals and ethics in a form of learning that allows children and youth to be close to Buddhism as well as having an opportunity to appreciate the principles and know how to practice the dharma as appropriate for age and to apply the principles to self-development and to create the progress in society on the foundation of a strong mind [9] [11] as well as the development of youth in Thai society to modify unwanted behavior or allow the youth to act in such desirable behaviors. There is a starting point which is the need for young people to have a positive attitude towards the behavior or attributes that they want to strengthen easily and willingly to express that behavior. The youth development to have suitable behavior in all aspects is described ; for example, 1) being a person who does not self-persecution, such as having personal health maintenance behavior - not smoking and not gambling ; 2) being a person who does not harass others, such as being honest, not aggressive towards others, and following school regulations ; 3)being responsible for duties such as having good behavior in studying and working as assigned diligently; 4) trying to develop yourself and others in the society as well ; for example, joining student's volunteering for rural development; having energy saving behavior ; maintaining the public domain and preserving the environment. Therefore, the goals of youth development in Thai society can result in youth acting on their own behaviors to achieve their goals in the future. [6] which relates to youth behavior to express the value of life and the ultimate goal about the true essence of human life behavior, respectively. This is because good behavior at the present will continue to influence future behavior and ultimate behavior. [10] Functions and roles of social institutions in promoting youth development in accordance with Buddhism in Thai society are based on an external factor known as Inducement by Others[1]. If social institutions are role models ; in other words, they are good friends (kalyanamit) [8] social institutions involved in youth development in accordance with related Buddhism approaches namely family institutions such as parents ; educational institutions such as schools, teachers, religious institutions including temples, monks and communities etc. This is because being a good example as well as having attentive training will support the youth as a guideline for appropriate action and be a force of the nation in the future.

Suggestions

For suggestions to use the findings as a recommendation on the presentation of guidelines to strengthen the management of youth training in the moral camp through the Buddhist philosophy in the area of Nakhon Si Thammarat province, the researchers divided the presentation of research recommendations into two parts which are the recommendations for use and the recommendations for the next study as follows:

Suggestions for utilization

1. The management of the moral camp should allow the community to get involved in organizing activities from planning activity, activity assignment, participating in activities including the assessment.
2. It is recommended that it have a curriculum which focuses on the principles of Buddhist philosophy in educational institutions by allowing educational institutions to play a part in refining the behavior of the youth, especially some people who are unable to participate in activities with the camp or any place where the activity can be organized.
3. The office of the Basic Education Commission should set a clear policy on how to organize activities to educate and understand Buddhism. Also, there should be more activities to focus on the actions of the Buddhist way.

Suggestions for the next study

1. It is very important to consider the context, conditions, elements or conditions of various aspects of the community when applying the model of organizing the youth training camp with Buddhist philosophy to temples in which moral camps are organized in other areas. This is because the context of the area is unique and different.
2. The value of being optimistic of the Buddhist philosophy that influences development of today's society should be studied.
3. The performance and effectiveness of the moral training camp program, conducted by various temples, organizing the project in the same way, should be used to improve the curriculum more efficiently.

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