Effect of Model Development Enhancing Moral Consciousness based on Buddhist Psychology for Thai Youths

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Abstract: The objective of this research paper was to propose the results of model development enhancing moral consciousness based on Buddhist Psychology for Thai youths. Mixed methods research was used for research design. The qualitative method was extended to the quantitative method, divided into 3 training periods, namely, phase 1, 10 training activities for 2 days, phase 2 training on the project for 6 months and phase 3, 9 training activities for 2 days including Mathayomsuksa 2 students in Chonburi province. They were randomly entered into a trial group of 30 people and a control group of 30 people. The instruments used in the research were questionnaires and activity sets. The quantitative data was analyzed by t-test and one way ANOVA statistically analyzed the qualitative data with content analysis. Results indicated that developed model enhancing moral consciousness based on Buddhist Psychology for Thai youths consisted of 1) Input factors which were (1) researchers, (2) administrators and volunteer employees, and (3) teachers. 2) Consciousness building process conducted into 3 phases of activities through the development of the model: (1) an implementation framework, (2) defining the elements of the model, (3) participation in project implementation, and (4) monitoring, evaluation and feedback. 3) Productivity which were (1) obtaining 6 goodness projects, (2) obtaining moral consciousness building process, and (3) obtaining moral awareness building evaluation results. 4) Results were (1) results for moral consciousness enhancement in accordance with the framework of Bhavana IV, (2) has created a collaboration between educational institutions, and private business organizations, (3) having network model of a social responsibility, (4) student characteristics, and (5) image of creating shared social responsibility through the moral scheme. Results of the experiment using the moral consciousness enhancement model according to the Buddhist psychology principle found that the mean score of moral consciousness enhancement according to the Buddhist psychology principle of the experimental group was higher than before participating in the experiment and were significantly higher than the control group at the .001 and .01 levels.

Keywords: Model for Enhancing Moral Consciousness, Buddhist Psychology Principles, Youth

I. Introduction

Today's youth are growing up in the midst of rapid technological advancements especially during adolescence, which is a transitional period in the adjustment period changes in both physical condition mind and society. If the youth lacks the desired conscience, it is accepted as something that is virtuous and appropriate. These youths will have deviant behaviors and create a burden on
As Phra Dhammapitaka (P.A. Payutto) has expressed the view that children grow up in the midst of all the comforts of technology. This comfort was his normal state that he felt lonely nothing special, but when the normal condition is a little flawed, it immediately becomes miserable [2] especially the problem of lack of self-discipline among Thai children is becoming more and more intense. From the survey of past research reports, it was found that children and youths had many deviant behavior problems such as lack of school, game addiction, gambling addiction, adjustment problems, sexual problems, and drug use, depression, sex, alcohol, smoking, and drugs [3]. It reflects that youth lack discipline in living their lives to keep up with the changes in society. Phra Brahmakunaporn (P.A.Payutto) [4] said that training people to have discipline. It is to train people to have morals. Training at this stage is about behavior which in the education system must be all connected with all other aspects of education, namely, it must also be linked to concentration and wisdom in order to be effective.

The process of fostering moral consciousness, in particular, the voluntary character is considered a virtue related to self-discipline and to society. It is a process of development from ideas, social experiences, upbringing, teaching, and interactions in family or society causing responsibility for their duties and conducting themselves for the common good by organizing learning to develop a volunteer mind can be done at any age. Instructors are the key to planting a herd of volunteer qualities that develop together. For the learning management approach, it is necessary to apply the theoretical knowledge to be adapted to suit the current learners [5]. In addition, 21st century learning concepts for children and young people focused on personal mastery, self-discipline and empathy skills, understanding others through action [6], public consciousness[7], awareness, feelings, thoughts, and thoughts within the mind of a person to voluntarily express volunteer behaviors that are beneficial to the public. It is including having morality, ethics, and having a responsibility in a good conscience for oneself and the public to create value and benefit the individual in society.

This article aims to propose the results of the development of a model for enhancing moral consciousness according to Buddhist psychology for youth under the project of morality, discipline, good intentions, volunteering for society through cooperation between educational institutions, schools and private business organizations to create social responsibility for the development of good morals for youth.

II. Methodology

For this research, the researcher used a mixed methods research. There are steps as follows.
1. Key Informants 28 people divided into 4 groups.
   Group 1: 2 people of Entrepreneurs from private business organizations,
   Group 2: 5 experts in human resource development in the organization
   Group 3 7 experts of Relevant experts are experts in Buddhism, Psychology specialist of measurement and evaluation
   Group 4: 7 people of Administrators of school teachers
   Group 5: 7 Lecturers of youth training specialists.
2. Sample Selected specifically for Mathayomsuksa 2 students in a school in Chonburi Province. There were 30 experimental group classrooms and 30 control classrooms voluntarily participated in the research, and sign a consent document to participate in the trial.
3. Research Procedures
Phase 1 Creating a model for the training of raising awareness of morality according to Buddhist psychology principles. The qualitative research was done by document synthesis and interviews with information to be synthesized to formulate a conceptual framework, draft training activities according to the process of building consciousness according to Buddhist psychology principles.

Phase 2 Development of a model enhancing moral consciousness based on Buddhist Psychology by designing activities in a format for training. There are elements including concepts and principles, behavioral objectives.

Phase 3 Training experiment in enhancing the moral consciousness according to Buddhist psychology has the following steps.

1) Select a specific sample group voluntarily to participate in the project, namely, one youth, one secondary school student, randomly divided 30 people in a control group, 30 people to try out the model of building a moral consciousness enhancement model according to Buddhist principles.

2) Conduct a training trial divided into 3 phases: Phase 1, 10 training activities for 2 days, Phase 2, training for 6 months, and Phase 3, training 9 activities for 2 days.

Phase 4: Evaluation of the Moral Consciousness Enhancement Model according to Buddhist Psychology Principles.

The comparison of the results before and after the trial group participation and between the experimental group and the control group were measured 4 times: pretest, posttest after the experiment phase 1, posttest after the experiment phase 2, posttest after the experiment phase 3.

III. Research tools

Research tools was composed of tools used for training and the tools used to collect information consisted of I am a good boy questionnaire, and Thinking Reasoning Questionnaire.

4.1 The training tool was a set of activities in the form of creating a moral consciousness according to Buddhist psychology principles. It was created from the synthesis of theoretical concepts within the conceptual framework. The project takes 60-120 minutes for each activity to determine the elements of the activity, including 1) the main concept of the activity, 2) the objective of the activity, 3) the duration, 4) the media and equipment, 5) the process, and 6) Measurement and Evaluation.

There was a process to implement activities according to the main steps, namely:

1) the step of building faith learning atmosphere together with meditation, turn on the sound of a melody, meditation, or a gentle chant. Low brainwave modulation Get ready for learning. The duration is 10 minutes.

2) process steps

Introduction steps, greetings, clarification of activity steps and create a learning atmosphere together through games

The activity step, the process was designed according to the content of the activity as a group process, and group thinking practice.

The reflection step, the representative of the small group, presented to the large group, discuss and share experiences together.

3) The summarized stage together discusses the benefits of this activity and can be used in daily life as a common thought assessment.

4.2 Tools for data collection

4.2.1 I am a good boy questionnaire, it consisted of 25 development dimensions in 4 dimensions, which were
Physical development, (2) Social development, (3) Psychological development, (4) Intelligence development. The measure has 5 levels of rating scale, which is the most to the least. In which the respondents choose to answer at any level with the following criteria for interpreting scores.

Assessment of Questionnaire Quality
1) The researcher has taken a measurement, verification, and improvement of the content structure, correctness, suitability, clarity, language used in accordance with the sample context, scoring criteria interpretation. The researcher improved according to suggestions from experts and adjusted questions. It is the 1st improvement step.

2) Take a measure to check the multiple choice (objectivity) developed to lead 5 youths to read the text to assess that are the questions ambiguous? Is it clear? Has the meaning of the meaning matched with the sample? Improve the idioms according to the 2nd suggestion.

3) Determination of content straightness by finding the consistency index (Item-Objective Congruence Indexes or IOC) with 5 experts considering IOC criteria from .50 or higher.

4) The researcher took the questionnaire to collect 30 people, and then analyzed the internal consistency (Internal Consistency) by the alpha Cronbach coefficient method, to detect the discriminant power and the correlation coefficient between each item and the score of the questionnaire in the gauge (Corrected Item-Total Correlation: CITC) with two selection criteria: 1) the one with the correlation coefficient higher than the critical r (r = .24, df = 28, p-value <.05), and 2) analysis of discriminant power between high-low groups. The selection criteria are each item must have individual mean, the difference between the high-low group. Significantly, at the .05 level, at the moment it was found that the measure of I am good had a total of 30 criteria (1) 6 items of physical aspects, (2) 7 items of social aspects, (3) 6 items of psychological aspects, and (4) 6 items of intelligent aspects, with each CITC between .210-.680 and the whole copy of the alpha-Cronbach coefficient of .849.

5) Assess structural validity, the results of the analysis of the confirmation elements of the youth social moral consciousness measurement model. The component weights of all variables were positive. They range in size from .82 to .90 and are statistically significant at all .01 levels, the variable with the most significant weight being psychological development (MIND) has a component weight of .90, and can be explained variance with Social Responsibility Consciousness for Youth (PSMW) at 81.00%. Intellectual Development (WISD) was followed with element weight of .86, there was variation with the building of youth social responsibility consciousness (PSMW) 73.00%. The least important weight variant was physical development (PHYD) with a component weight of .82, and the variance was associated with 68.00% of the youth social responsibility consciousness (PSMW). This is an important variable of moral awareness for youth (PSMW) ($\chi^2 = 1.01$, df = 1, p = .315, GFI = .996, AGFI = .957, RMR = .006).

4.2.2 Reasoning-thinking questionnaire
This questionnaire is based on 4 methods of thinking, namely, real-value-conscious thinking, blame-and-way thinking, moral-motivational thinking, and factor-based thinking. Reason for thinking refers to a decision to discriminate against a simulated event or situation, reflecting the attribute of discipline, responsibility, and social consciousness with 16 questions.

Quality determination of Research Instruments
1) The researcher has taken a measurement, verification, and improvement of the content structure, correctness, suitability, clarity, language used in accordance with the sample context,
scoring criteria, and interpretation. The researcher improved according to suggestions from experts and adjusted questions.

2) Content validity determination by finding the conformity index (Item-Objective Congruence Indexes or IOC) with 5 experts considering IOC criteria from .50 or higher.

3) The researcher took the questionnaire to collect 30 people, then analyzed for internal consistency (Internal Consistency) by means of the alpha-Cronbach coefficient of .882, and this measure had the discriminant power. The discrimination was between .321-.817.

IV. Data analysis

Quantitative data were analyzed with statistical analysis, t-test and One way ANOVA, and qualitative data was analyzed by content analysis and analytic induction.

V. Results

The results of model development enhancing moral consciousness based on Buddhist Psychology for Thai youths were found as follow:

1. The components of the moral consciousness enhancement model according to Buddhist psychology were: 1) timing, 2) setting the project conceptualization, 3) principle, concept, theory used, 4) project aim, 5) process, 6) activity design, 7) technique used in training, and 8) results of development. The results were evaluated before starting the project with research tools designed and developed to enhance the moral consciousness according to Buddhist psychological principles.

2. The model for enhancing the moral awareness according to Buddhist psychology principles consisted of 1) Input factors which were (1) researchers, (2) administrators and volunteer employees, (3) teachers, 2) consciousness building processes conducted 3 phases of activities through the development of the model: (1) an implementation framework, (2) defining the elements of the model, (3) participation in project implementation, (4) monitoring, evaluation and feedback. 3) Productivity which were (1) obtaining 6 goodness projects, (2) obtaining moral consciousness building process, (3) obtaining moral awareness building evaluation results, and 4) results which were (1) results for moral consciousness enhancement in accordance with the framework of Bhavana IV, (2) has created a collaboration between educational institutions, private business organizations, (3) form a social responsibility network, (4) student characteristics, and (5) image of creating shared social responsibility through the moral scheme.

3. The results of the experiment using the moral consciousness enhancement model according to the Buddhist psychology principle were found that the average score for the enhancement of moral consciousness according to Buddhist psychology 4 aspects: physical development, social development, mental development and intellectual development of the experimental group tended to be higher than that of the control group. The experimental group, phase 1, phase 2, and phase 3, or the end of the trial had a higher mean score than before, and 2) mean score of after the trial phase 1, phase 2 and phase 3, or higher than before the trial both in the combined group (F = 45.199 ***) and each of the 4 areas: physical development (F = 90.765 ***), Social development (F = 18.424 ***), psychological development. (F = 33.233 ***), and cognitive development (F = 4.809 **) were statistically significant at the .001 and .01 levels. From the research results can be summarized as an image wound as follows:
VI. Discussions

The discussion of the moral consciousness enhancement results according to model development enhancing moral consciousness based on Buddhist Psychology for Thai youths was found that the students who participated in the moral consciousness enhancement model according to the Buddhist psychology principle had scores after the experiment higher than before the experiment. There was a statistically significant at the .05 level and the mean score on the enhancement of moral consciousness according to Buddhist psychology principles. After the experiment, the experimental group was higher than the control group and were statistically significant at the .05 level, and found that the virtues that should promote good consciousness were the principles of Sangahawatthu IV and measure and evaluate the characteristics according to Bhavana IV principle by the process of enhancing morality. This starts with the self-training and the awareness of others to be people who have the qualities of volunteerism as a basis for training oneself to live in society. It may be due to the research team used it as a guideline to design the process of enhancing the moral consciousness through a series of activities and
creating a conceptual behavior assessment tool (Bloom, B.S. & Other) [8]. Theories apply within the context, conceptual framework of good discipline, social volunteerism and integrate with the four principles of prayer, namely physical development, social development, psychological development, and develop the intellectual aspects of students. The tool quality was validated using a structural validity check and an analysis to verify the consistency of variable-transmission models. Resulting in a research tool that is consistent with the requirements to be assessed.

Key factors contributing to better behavioral change than before participating in the project. It may be due to designing activities that allow students to apply the knowledge and experience from the training in Phase 1 and apply them to the project in Phase 2 in order to train students to plan and practice problem solving in various situations through working on the project together related to Bloom (Bloom, BS & Other). Humans learn in three areas: intellectually, physically and mentally (Affective Domain) [9], that is the person will be born with values, feelings, appreciation, attitudes, beliefs, interests and virtues. This behavior May not happen immediately, so the teaching and learning activities are organized in an appropriate environment, and interpolating things that are good all the time. It will cause the behavior of the students to change in the desirable way created values and also developed into ideological thinking, which will direct the behavior of people, how people will know good and bad is the result of this behavior. From the results of the findings, it was also found that the key factor causing behavior change is Yonisomsikarn principle. There were external factors, namely Prato Kosa, namely Kalayanamitra principle consisting of administrators, school teachers, administrators and employees from the Company as mentors with researchers from higher education institutions. They help to monitor, motivate, support, mentoring, lead students to develop ideas of learning, able to think critically, solve the problem of working on a project together which reflected by presenting thoughts in groups, working together, able to design activities, can plan the implementation of the project, and able to present their own way of thinking, reflect ideas together as a group assertive through joint activities. In addition, the participation process of the business organization that supports the budget and participation in project monitoring and planning activities. From the said research, it reflects the process of enhancing the moral consciousness according to Buddhist psychology, which can help cultivate good consciousness and change the behavior of youth. Phra Promkunaporn (P.A.Payutto), said that human development according to Buddhism requires practice human learning and development, and human will be practiced and learned [9]. Discipline (i.e. the practice of precepts) is effective, requires a system of relationships of elements related to integration as well. It means that in this practice of human development or education, three components, behavioral, psychological, and intellectual must be combined resulting in a complete holistic [10]. The practice of this research is designed to allow young people to learn from a model through hands-on projects viewing good practice prototypes off-site. It is one factor that promotes moral consciousness consistent with the concept of learning from Bandura's prototype. Bandura said that action or practice by helping learners take action, and observe one's actions, provide students with feedback, and allow students to compare their actions with the subject image in their thinking. The students were able to change their behavior [11] and in the same direction as the research such as Suchada Wongsuebchat and others [12] guidelines for the development of kalyanamitra traits for youth according to Buddhist principles, and wisdom can be a tool in training young people to have a good moral consciousness.
VII. Conclusion

In conclusion, the process of cultivating a good consciousness caused by learning, training and interacting with the environment in society, observing or imitating a person who is a model recognize one's ability to develop self-consciousness through the implementation of the moral project based on Buddhist psychology principles. By relying on cooperation between business organizations educational institutions and schools to cultivate youth to have a sense of discipline, good intentions, and volunteer for society. It starts with practicing yourself from self-discipline as the starting point for self-training, and building awareness of others to be qualified people must know the basics of training themselves to live in society, and helping others must have a principle of support. The right help is trusted to take into account environmental factors both outside and inside, and requires commitment and effort from the heart. In order to create sustainable values of volunteerism with external factors with a friendly (Kalyanamitra) that includes friends, teachers, mentors and the surrounding society, and use constant reinforcement to do activities together including support the instilling of good conscience for youth to be good in society.

References


