

ศูนย์อบรมเยาวชน: การพัฒนาหลักสูตรและการจัดอบรม คุณธรรมจริยธรรม จังหวัดนครราชสีมา

Youth training centers: The development of curriculum and training
in morality and ethics, Nakhon Ratchasima Province

อุทัย ไชยะพันธ์^{1,*}, พิลิฏฐ์ บุญไชย² และพนัส โพธิ์บัติ²
Uthai Chaiyapan^{1,*}, Pisit Boonchai² and Phanat Phothibat²

บทคัดย่อ

ความมุ่งหมายของการวิจัย 1) เพื่อศึกษาสภาพปัจจุบันและปัญหาของศูนย์อบรมเยาวชน 2) เพื่อศึกษาการพัฒนาหลักสูตรและการจัดการอบรมคุณธรรมจริยธรรมของศูนย์อบรมเยาวชน 3) เพื่อศึกษาการใช้หลักสูตรและการจัดการอบรมคุณธรรมจริยธรรมของศูนย์อบรมเยาวชน ใช้การวิจัยเชิงปฏิบัติการ เลือกพื้นที่แบบเจาะจง ศึกษาศูนย์อบรมเยาวชน 6 แห่ง เลือกกลุ่มตัวอย่างแบบเจาะจง ประกอบด้วย กลุ่มผู้รู้ กลุ่มผู้ปฏิบัติ และกลุ่มบุคคลทั่วไป จำนวน 164 คน เก็บรวบรวมข้อมูลโดยการสำรวจ การสัมภาษณ์ การสังเกต การสนทนากลุ่ม และการจัดประชุมเชิงปฏิบัติการ จัดกระทำข้อมูลและการตรวจสอบข้อมูลแบบสามเส้า วิเคราะห์และนำเสนอข้อมูลแบบพรรณนาวิเคราะห์

ผลการวิจัย ปรากฏผล ดังนี้ ผลการศึกษาสภาพปัจจุบันและปัญหา พบว่า 1) ปัจจุบันศูนย์อบรมเยาวชนจัดโดยวัด องค์กรศาสนา ส่วนราชการและเอกชน ให้เป็นศูนย์เรียนรู้และฝึกปฏิบัติ ปลูกฝังคุณธรรมจริยธรรม 2) หลักสูตรการอบรมในปัจจุบัน มีวัตถุประสงค์เพื่อพัฒนาคุณธรรมจริยธรรมตามหลักคำสอนทางพระพุทธศาสนา เรื่องการปฏิบัติต่อตนเอง ครอบครัว สถานศึกษา ศาสนา ชุมชนและประเทศชาติ 3) การดำเนินการจัดอบรมในปัจจุบัน มีการเตรียมการก่อนอบรม ดำเนินการตามแผน และการประเมินผลสัมฤทธิ์และประเมินผลความพึงพอใจ 4) สภาพปัญหาของศูนย์อบรมเยาวชนพบว่า บางแห่งมีวิทยากรไม่เพียงพอ มีความรู้ความสามารถไม่เพียงพอ มีค่าตอบแทนน้อยหรือไม่มีค่าตอบแทน อาคารสถานที่และวัสดุอุปกรณ์บางแห่งยังไม่เหมาะสม ไม่มีคุณภาพเท่าที่ควร และไม่เพียงพอ งบประมาณดำเนินการยังไม่เพียงพอ และยังขาดหลักสูตรแกนกลางที่เหมาะสมกับสภาพปัญหาปัจจุบัน ผลการพัฒนาหลักสูตร คือ ได้สร้างหลักสูตรชื่อ “นำธรรมแสงธรรม 01” มีเนื้อหา 5 ด้าน คือ การเป็นลูกที่ดี การเป็นศิษย์ที่ดี การเป็นเพื่อนที่ดี การเป็นเยาวชนที่ดี และการเป็นศาสนิกชนที่ดี มีกิจกรรมการอบรม 16 กิจกรรม และมีรูปแบบการอบรม 28 หลักสูตรย่อย ผลการพัฒนาศูนย์อบรมมีแนวทางการจัดการ 5 ด้าน คือ บุคลากร อาคารสถานที่ วัสดุอุปกรณ์ งบประมาณ และการจัดการระบบ ส่วนการพัฒนาการจัดอบรมตามหลักสูตร มีแนวทางการดำเนินการทั้งก่อนการอบรม ระหว่างการอบรม และหลังการอบรม

¹ นักศึกษาระดับปริญญาเอก สาขาวิชาวัฒนธรรมศาสตร์ มหาวิทยาลัยมหาสารคาม, มหาสารคาม 44000
Ph.D. Student in Cultural Science, Mahasarakham University, Maha Sarakham 44000 Thailand

² คณะวัฒนธรรมศาสตร์, มหาวิทยาลัยมหาสารคาม, มหาสารคาม 44000
Faculty of Cultural Science, Mahasarakham University, Maha Sarakham 44000 Thailand

* Corresponding author, e-mail: uchaiyapan263@gmail.com

โดยสรุป การพัฒนาหลักสูตรและการจัดอบรมคุณธรรมจริยธรรม มีรูปแบบจำลอง มีชื่อว่า “1P4D Model” ประกอบด้วย P = Problems, D1 = Development of Training Curriculum, D2 = Development of Training Center, D3 = Development of Training Process, D4 = Development of Training Trainer ได้แก่ การศึกษาปัญหา การพัฒนาหลักสูตร การพัฒนาศูนย์ฝึกอบรม การพัฒนากระบวนการฝึกอบรม และการพัฒนาผู้ให้การอบรม ผลการใช้หลักสูตร และการจัดการอบรม โดยดำเนินการใช้หลักสูตรนำธรรมแสงธรรม ณ ค่ายนำธรรมแสงธรรม วัดป่าคุณลัมบันนาราม (ป่าหนองหิน) ตำบลโบสถ์ อำเภอพิมาย จังหวัดนครราชสีมา พบว่า ด้านวัตถุประสงค์ ผู้เข้าอบรมสามารถปฏิบัติตามกิจกรรมที่กำหนดไว้และสำเร็จตามวัตถุประสงค์ด้านสภาพปัญหาของผู้เข้าอบรมหลักสูตรมีกิจกรรมที่สอดคล้องกับปัญหา และสามารถแก้ปัญหาได้ ด้านความพึงพอใจ ผู้เข้าอบรมมีความพึงพอใจในการจัดอบรมตามหลักสูตร

คำสำคัญ: ศูนย์อบรมเยาวชน, หลักสูตร, คุณธรรม, จริยธรรม

ABSTRACT

The purposes of this research were to study (1) the current situation and the problems of youth training centers, (2) the development of a curriculum and training in morality and ethics of youth training centers, and (3) the implementation of a curriculum and training in morality and ethics of youth training centers in Nakhon Ratchasima Province. This is an action research on 6 youth training centers, with a sample of 164 people selected by purposive sampling. The data were collected by surveys, interviews, observations, focus group discussions and workshop. All collected data were verified by content triangulation. The research results are presented as a descriptive analysis.

The research findings show that youth training centers for learning and practicing morality and ethics are located in temples, religious organizations and government and private areas. The training curriculum aims to develop morality and ethics in participants with Buddhist content, including the treatment of oneself, families, educational settings, religious settings, communities and the nation. There is preparation of training, operations following the plan and the assessment of achievement and satisfaction after training. The problems with implementation are the insufficient number of lecturers, the lack of lecturer's knowledge and ability, little or no payment, inadequate materials, inappropriate locations and insufficient budget. All of these problems are obstacles that affect the training. The researchers developed the curriculum “Num-Sang-Dhumma 01” based on these findings, which consists of 5 content areas, which are being a good son/daughter, a good student, friend, youth and member of the religion. The curriculum is also comprised of 16 activity plans and 28 sub-programs. The development of training centers involves 5 aspects, which are personnel, place, materials, budget and system management. The development of the training according to the curriculum will be conducted before the training, during the training, and after the training.

In summary, the operative model of youth training centers is called 1P4D, consisting of P (problems), D1 (Development of training curriculum), D2 (Development of training centers), D3 (Development of training process) and D4 (Development of trainers). The curriculum “Num-Sang-Dhumma 01” was implemented in Num-Sang-Dhumma Camp at Wat Pa Khunna Sumpan Naram Temple (Pa Nong Hin), Boat Sub-district,

Phimai District, Nakhon Ratchasima. The results found that (1) participants participated in all the activities determined in the curriculum and achieved the goals of the curriculum, (2) problems with the participants were found and the activities were conducted concordantly, and (3) participants were satisfied with the training program.

Keywords: Youth training centres, curriculum, morality, ethics

Introduction

Society is the relationship between a population, or groups of people, who share a common interest and live within the same borders and social organization (Atikomnanta, 2000). Over time, these groups or people develop a common lifestyle, which is built from social interactions, cultural exchange and the mentality, possessions, traditional knowledge and emotions of the members (Musikakama, 2002). This becomes culture, which in turn can be divided into two parts: tangible and intangible culture (Ratchapantarak, 1998). Religion is the tool people use to adapt to their surrounding environment and other social factors (Nisarath, 1992, pp. 4-6).

The population of Thailand is a significant Buddhist majority. Indeed, the history of Buddhism in Thailand is long and rich. Buddhism thus permeates most social traditions and customs. Buddhism has also come to represent social care. Since the first national economic plan in 1961 identified the rise in material culture and its negative consequences, Buddhism has been a means of retaining positive morality and ethics in the community, however it relies on efficient distribution because many citizens have not been properly educated in the relevant doctrine (Kunaporn, 2005). Nonetheless, the younger generations are becoming more receptive of technological advances, which has caused a rise in material culture. Often, material culture is accepted without the acknowledgement of negative

consequences. As a result the general morality and ethics of the community declines as its members pay greater attention to themselves rather than the good of the society (Mulprakarn, 2009). Morality is the behaviour of doing good in the eyes of a society that benefits that society and has a positive impact - it is the distinction between doing good and doing wrong (Pantumnawin, 2001). A person with high morality is thus a person who 'does good'. Ethics are the systems for doing good.

In order for a country to develop, it is vital that its youth possesses strong morals and ethics. For this reason, it is important for educators to have a good understanding of basic human psychology in order to select curriculum content that is suitable for the development of moral individuals (Mulprakarn, 2009). The culture of Northeastern Thailand, Isan, is linked especially closely to Buddhist traditions, spirituality and wisdom passed down through the generations. The members of Isan society have a particularly high sense of responsibility and affiliation for the local community (Matchanima, 1994). Morality and ethics training camps are events held periodically to reinforce this sense of responsibility in the younger generations. The camps are run by monks and members of the community to teach good and appropriate behaviour to young people. A variety of methods is used to get the message across, including sermons, formal instruction and ordination of young people into the

monkhood. The target group for these camps is teenagers because at this age young people undergo many physical and mental changes and they are the group most likely to fall from the path of righteousness (Sukkasem, 1999). In fact, this last factor is a primary reason why many institutions, both government and public, have set up a number of locations for the camps to take place.

In the organization of the Buddhist camps, there are usually a number of factors to consider, including human resources, location, equipment and technology, budget, curriculum and learning resources, activities and procedure. The curriculum is the vehicle that allows the camps to fulfil their educational objectives (Kunarak, 2000). It has been argued that the curriculum is the most important component of the Buddhist camps because it determines exactly what trainees will experience during their time at the camp and drives all other areas of organisation (Pupan, 2003). Despite the continuous organisation of Buddhist camps in Thai communities, social problems among Thai youths remain. This hints at a certain level of ineffectiveness of the camps. For this reason, the researchers wish to examine the development of a curriculum and training in morality and ethics to better target social problems in youth.

Research Aims

The purposes of this research were (1) to study the current situation and the problems of youth training centers, (2) to study the development of a curriculum and training in morality and ethics of youth training centers, and (3) to study the implementation of a curriculum and training in morality and ethics of youth training centers in Nakhon Ratchasima Province.

Research Methodology

This is an action research that was divided into three phases. For the first phase, the researchers examined the current conditions and problems at six youth training centers by visiting each camp. During the second phase, the researchers developed a new curriculum for moral camps. This was achieved in cooperation with instructors from a seventh training centre (the intended recipient of the new curriculum). The new curriculum was tested at the six youth training centres and evaluated by 14 experts in curriculum development. The third phase of the research was the implementation and evaluation of the new curriculum at the target site. The research area, Nakhon Ratchasima, was purposively selected based on four criteria: 1) There should be a selection of camps in the area with a variety of backgrounds and compositions (temple-run, government-run, etc.); 2) The camps to be studied had been in existence for no less than 10 years; 3) There were a variety of camp durations on offer; 4) The camps were well-regarded and supported in local society. The six camps selected for further investigation were the (1) Yong Yaeng Temple Morality Training Centre, (2) Nakhon Ratchasima Youth Training Centre, (3) Ban Krinchai, (4) Saengtham Song Chiwit Practice Centre in Pak Chong, (5) Watchiralongkorn Naworaram Worawiharn Morality Training Centre and (6) Mahapajapati Buddhist College. The centres in need of curriculum development were those under the jurisdiction of Nakhon Ratchasima Primary Education Service Area 7 and the morality and ethics training centre at Pakunsampannaram Temple, Phimai District, Nakhon Ratchasima - the test site.

The research population was taken from the communities of the training camps, from which a

sample of 164 people was selected by purposive sampling. The sample was composed of 16 key informants, 36 casual informants and 18 general informants from the six training camps and 13 key informants, 63 casual informants and 18 general informants from the test site at Pakunsampannaram Temple. The data were collected from March 2013 to December 2014. Data collection tools were surveys, structured and unstructured interviews, participant and non-participant observations, focus group discussions and workshops. All collected data were verified by content triangulation and categorised according to the three aims of the research. The data were then analysed by typological analysis and inductive analysis. The research results are presented below as a descriptive analysis.

Results

The current situation and the problems of youth training centers

At present the founders or owners of training camps say the biggest factor in the decisions made to attend the morality and ethics training events are the desire to improve the behaviour of young people. However, there are three factors cited by young people that influence their decisions to attend the camps. The first factor is the context of the training centre, which includes personnel, location and surrounding environment. To attract young people, the centres should have peaceful and attractive atmospheres, with adequate facilities to comfortably host the number of participants, including accommodation. Additionally, there should be adequate equipment and resources for the camp activities. The second factor is the curriculum used at

the training camp. Each curriculum has its own components, which include the subjects studied, objectives, important elements, training techniques, duration, trainers and schedule. The final factor is the management and organisation of the training camp. Each camp should have adequate procedural steps, including trainer recruitment, hiring of staff, coordination and preparation of the location, accommodation, toilets and canteen, sourcing of learning, sleeping and cleaning materials and equipment, preparation of media and readiness of training activities. Training schedules usually cover one day, two days and one night or three days and two nights. Personnel involved with each format must manage the camps and evaluate them accordingly. There were found to be five problem areas in the organisation of training camps for morality and ethics among youths in Nakhon Ratchasima Province. These were personnel, location and facilities, resources, management and budget.

From investigation into the research area, the researchers could identify four aspects of morality and ethics camps that require further development:

- 1) Training centres - this includes the location, buildings, resources and equipment, as well as the personnel involved with management of the centre;
- 2) Curriculum - this includes the content of the training, training objectives, methods, planning and evaluation;
- 3) Training procedure - this includes the steps taken to ensure that the original training objectives are met, from planning to evaluation;
- 4) Morality and ethics - these are the desired qualities to be instilled in camp participants and, for the most part, focus on religious content, conduct according to ancestral ways and following the model of the family, community and

society. In addition, teachers, educational institutes and friends are used as examples of expected behavioral norms. The five important qualities of a moral and ethical young person are to be a good son or daughter, to be a good student, to be a good friend, to be a good citizen and to be a devout Buddhist.

The development of a curriculum and training in morality and ethics of youth training centers

A good curriculum must be effective at solving problems in young people and the results of the training must be satisfactory to the participants. For this reason, before developing a new curriculum, it is necessary to study the needs of the young people affected by the curriculum, the trainers who deliver the curriculum and the locations at which the curriculum is to be delivered. The results showed that youth problems are concerned with parents, teachers, friends, communities and religion. Therefore, the curriculum should be developed to address these five areas and trainers should understand the problems and manage the training centres and activities in the best possible way to solve the problems.

Setting a curriculum is equal to planning for the development of certain areas and objectives should be outlined from the very beginning of curriculum development. The results found that objectives should be separated into general objectives, content objectives and behavioural objectives, as well as the intended influence of the training exercises.

The five important areas for curriculum content are how to be a good son or daughter, how to be a

good student, how to be a good friend, how to be a good citizen and how to be a devout Buddhist. In the developed curriculum, called Num-Sang-Dhumma 01, sixteen activities were developed to cover these issues - two per area (at four hours per area) and a further six supplementary activities. Four programs were designed, depending on the duration of the course. The one day (8-hour) program comprised five sub-curricula and focused on one of the content areas (Table 1). The two day (16-hour) program with no overnight stay comprised 10 sub-curricula and focused on two of the content areas. The two-day and one-night program comprised 10 sub-curricula and focused on two sub-curricula and supplementary activities concerning religion. The three day, two night program comprised three sub-curricula and focused on all of the content areas. Sixteen plans were made for the curriculum (one per activity), which were designed according to the five principles of being a good youth.

There are four elements to the Num-Sang-Dhumma 01 curriculum: 1) curriculum structure, 2) activity plans for 16 activities (Table 2), 3) course models for 4 types of course and 28 sub-curricula and 4) learning materials for the 16 activities. The curriculum was evaluated by 14 trainers, who mostly agreed with the structure but suggested improvements to make the curriculum compatible with the local context. Once these changes had been made, the curriculum was tested at local morality and ethics camps at each of the three stages-planning, implementation and evaluation.

Table 1. A sample schedule for the one day (8-hour) program - how to be a devout Buddhist

Time	Activity	Leader
07:30-08:30	Registration / Preparation	Teachers / Students
08:30-09:00	Lining-up	Teachers / Lecturers
09:00-09:30	Opening ceremony	All
09:30-10:00	Handing-over (mawb dua) as a student	Lecturers
10:00-11:30	Self-conduct in religious places	Lecturers
11:30-12:00	Lunch	Lecturers
12:00-13:00	Afternoon break	Teachers
13:00-13:30	Mindfulness	Lecturers
13:30-15:30	Life candle lighting	Lecturers
15:30-16:00	Closing ceremony	All

Table 2. Overview of the 16 activities included in the Num-Sang-Dhumma 01 curriculum

Activity	Technique and Method
1. Life candle lighting	Lecture, Case Study, Recreational Activity
2. Alms-giving	Lecture, Case Study
3. Phrakuntisam (song)	Lecture, Simulation, Role Playing
4. Love of studies	Lecture, Case Study
5. Relations	Lecture, Demonstration, Brain-Storming, Management Games, Role Playing Recreational Activity
6. Friends	Lecture, Case Study, Simulation
7. Substance abuse	Lecture, Case Study, Recreational Activity
8. The Father of the People	Lecture, Case Study
9. Buddhist manners and etiquette	Lecture, Demonstration, Role Playing, Recreational Activity
10. Self-conduct in religious places	Lecture, Demonstration, Buzz Session, Recreational Activity
11. The universe, life and death	Lecture, Case Study, Recreational Activity
12. Eating	Coaching, Management Games
13. Exercise	Demonstration
14. Prayer	Lecture, Coaching
15. Mindfulness	Lecture, Demonstration, Sensitivity Training
16. Dhamma	Lecture, Case Study

The development of a curriculum should be considered as planning for the development of different areas that require review and training according to the curriculum objectives and using a number of different techniques. From table 2 it can be seen that the majority of the 16 activities require more than one delivery method, with the exception of activity 13, exercise, which uses demonstration alone. The technique used most often is lecture, which is used for 14 of the activities.

The implementation of a curriculum and training in morality and ethics of youth training centers in Nakhon Ratchasima Province

The Num-Sang-Dhumma 01 curriculum is a curriculum for morality and ethics camps to raise consciousness and training of young people in the five characteristics of a good youth. The curriculum was tested at the morality and ethics training centre at Pakunsampannaram Temple, Phimai District, Nakhon Ratchasima in order to gauge its possibility and appropriateness for other sites (Figure 1).

The curriculum was tested and evaluated nine times across the different course formats - the one day (8-hour) course was tested three times, the two day, one night course was tested three times and the three day, two night course was tested three times. The curriculum was evaluated in terms of its implementation according to course objectives, its response to problems among young people and its reception by participants. The results showed that the curriculum fulfilled its objectives, responded to youth problems and was well-received by participants. The participants participated in all the activities determined in the curriculum and achieved the goals of the curriculum. There were problems with the participants and the activities were conducted concordantly. The participants were satisfied with the training program. In summary, the operative model of youth training centers is called 1P4D, consisting of P (problems), D1 (Development of training curriculum), D2 (Development of training centers), D3 (Development of training process) and D4 (Development of trainers).



Figure 1. Images of the Num-Sang-Dhumma 01 curriculum being tested at the morality and ethics training centre at Pakunsampannaram Temple, Phimai District, Nakhon Ratchasima Province.

Discussion

This investigation revealed that morality and ethics camps would benefit from external financial support to allow them to offer a consistent service to youths in the area. Treetippayaphada (2007) examined the moral training for Buddhist youth camp at the Wat Panyanuntharam Project, Pathum Thani. The research found that, although the environment, policies and planning were at a good level, the camp suffered from uncertain financing, with the majority of funding coming from donations. The theory of structural functionalism argues that weakness in one component of a system can cause that system to slow and break, even when all other components are running at an optimum performance level (Rice, 2013). Indeed, Cyr (1994) argues that successful modern Thai Buddhist activities are built upon solid economic foundations. Thailand has culturally appropriated Western capitalism and has legitimised it within the confines of the national Buddhist psyche (Jackson, 1999). Given the findings of this study that indicated a lack of adequate financial support and the related research of scholars in structural-functionalism, in order to ensure that strong morals and ethics are instilled in today's youth, there must be a sound financial footing to enable successful training camps.

Boonpok (2009) found that the majority of youths attending youth camps are forced to participate by their educational institution. This means that many students attend with a preconceived negative opinion of the training. This relates to the third aspect of morality training camps that these researchers identified as being in need of development: training techniques. The instructors must take their audience into account and adapt the content and delivery of their lessons accordingly. It is imperative that the

instructors have a clear idea of the background of students attending the camps in order to best meet their needs. In addition, wide gaps between the most successful students and most unsuccessful students at meeting the camp objectives are caused by different education levels of participants. Those with a higher attainment record at school often meet the camp objectives more readily than those with a low attainment level. It is important to differentiate the lessons and activities so that students are measured on personal progress, rather than necessarily the same attainment standards.

Dhammarak (2009) identified six stages of curriculum development: 1) setting curriculum objectives; 2) creating curriculum content; 3) sourcing resources and teaching equipment; 4) identifying teaching techniques; 5) setting teaching duration; and 6) creating appropriate assessment. The research conclusions of Phramaha Sirichai Seritraitat (2006) agreed with Dhammarak, with the addition of a preliminary stage for stating the reasons and purpose of the curriculum. This investigation included each of the elements identified above, although there was strong emphasis on a preliminary 'research' stage, when curriculum developers must analyse the background, attainment and attitude of students who will attend the course. This is a vital step in ensuring that the course caters for the individuals who will be taking it and thus sets realistic objectives to meet the needs of the students and the community. It has long been the responsibility of monks in Thai society to help solve social problems among youths (Suwannasri, 2009). Morality and ethics training camps are a proven method of addressing these social problems because, if run effectively, there is a visible, positive change in participant behaviour from entry to

graduation (Rukkhithadhammo, 2006). It is hoped that this case study of the Num-Sang-Dhumma 01 curriculum can be an exemplar for future camp organisers to refer to when planning and implementing training centers.

Suggestions

Following the outcome of this investigation, the researchers wish to make a number of suggestions.

1. Suggestions for practical implementation of the research results

1.1 The six locations used as case studies for the investigation can take the conclusions about problems with their own training camps to help identify areas to develop their own management.

1.2 While the exact curriculum developed during this investigation may not be applicable in other contexts, interested parties can use this investigation to aid the development of their own related curricula.

1.3 Institutions wishing to set up their own training camps can take the results of this investigation to identify appropriate features of any new camps.

1.4 This investigation can be used as the basis for future training camps, particularly regarding the schedule and activities used.

1.5 This investigation highlighted the benefits of morality training camps for young people. These findings can be used by schools and other education institutes in their own planning to support calls for future camps.

2. Suggestions for further research

2.1 There should be further research on the impact of morality and ethics camp leaders and the ideal characteristics for strong leadership at camps.

2.2 There should be further research on the factors that cause social problems in youths, so to create a preventative strategy going forward.

2.3 There should be further research on the integration of alternative teaching methods into the training camps.

2.4 There should be further research on the participation of other parties in the organisation and running of morality and ethics camps.

2.5 There should be further research on ways to bring morality and ethics training to young people outside of the training camps.

Conclusion

This investigation revealed that youth training centers for learning and practicing morality and ethics are located in temples, religious organizations and government and private areas across Nakhon Ratchasima Province. The training curriculum aims to develop morality and ethics in participants with Buddhist content, including the treatment of oneself, of families, of educational settings, of religious settings, of communities and of the nation. There is preparation of training, operations following the plan and the assessment of achievement and satisfaction after training. This action research showed that youth training centers for learning and practicing morality and ethics suffer problems with insufficient staff numbers, lack of specific knowledge, inadequate funding and resourcing and inappropriate locations. The researchers developed the curriculum "Num-Sang-Dhumma 01" to overcome these obstacles. The new curriculum consists of 5 content areas, which are being a good son/daughter, being a good student, being a good friend, being a good youth

and being a good member of the religion. The curriculum is also comprised of 16 activity plans and 28 sub-programs. The curriculum "Num-Sang-Dhumma 01" was implemented in Num-Sang-Dhumma Camp at Wat Pa Khunna Sumpun Naram Temple, Nakhon Ratchasima. The results found that (1) the participants participated in all the activities determined in the curriculum and achieved the goals of the curriculum, (2) there were problems with the participants and the activities were adapted concordantly, (3) the participants were satisfied with the training program. The development of the "Num-Sang-Dhumma 01" curriculum for the youth training center at Wat Pa Khunna Sumpun Naram Temple was successful in meeting the specific needs of the students at the trial camp. The main finding that the researchers wish to highlight is the need for curriculum developers to know and understand the background of students before setting curriculum content and objectives. This is vital to ensuring that the objectives can be realistically met in the given time-frame and to minimize the need to adapt activities during the camp.

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