

GUIDELINES FOR THE PROMOTION OF HONESTY FOR YOUTH IN RANONG PROVINCE

Sunthan Chayanon

College of Politics and Government, Suan Sunandha Rajabhat University, Thailand

Email: sunthan.ch@ssru.ac.th

Received 23 April 2023; **Revised** 3 June 2023; **Accepted** 4 July 2023.



Abstract

The research on Guidelines for the Promotion of Honesty for Youth in Ranong Province is aimed to 1) study the current situation regarding honesty in the Thai context, and 2) provide guidelines for the promotion of honesty for youth in Ranong province. This is a type of qualitative research in which the researcher reviewed the related documents, conducted in-depth interviews, made observations, and organized a focus group discussion. The obtained data were analyzed using content analysis, categorized into groups for interpretation and presentation, and verified by triangulation method. The results indicated that: 1) honesty is a basic righteousness among good Samaritans, involving holding on to what is right, behaving truthfully towards oneself and others, avoiding fraudulence, maintaining transparency in work, and being verifiable, and 2) guidelines for promoting honesty use the FRA model, which includes: (1) family, (2) appreciation of religion, and (3) attitude towards honesty.

Keywords: Promotion, honesty, youth

Introduction

What is honesty? Many children think honesty means you “don’t tell a lie”-- and speaking the truth is a big part of being honest. But in fact honesty means just more than “not lying.” Honesty means the actions are indeed truthful. If someone tries to hide something because he wants to trick someone, in this situation that person is not being honest. In simple words, honesty is about thinking, speaking and acting truthfully (Bryant, 2022). We teach our children how to count, to read, to tie their shoelaces. We teach them to develop the abilities they need to be happy, active, lively and well-adjusted adults. Honesty comes along as one of those behaviors. It forms the solid foundation of truth and trust in human relationships. Learning how to be an honest person and be able to talk in a respectful, kind, and sincere manner become a dispensable skill an individual needs to teach the children (Talwar, 2022).

In order to become a good citizen and important force in development of the country, Thai children must behave, must be an honest person, diligent, industrious, patient, and seeking knowledge on a continuous basis. It becomes necessary to instill these conceptions into the children and makes them realize the value and importance of those concepts and practice them on a daily routine so they will grow up into a decent individual with quality and can be able to develop the country with strength and stability. Honesty is a fundamental concept of good people. It is an upholding of righteousness, a truthful behavior towards oneself and others, not to be crooked, having transparency in work, and always verifiable. Those with honesty will be given credibility and trust from other people. On the contrary, the dishonest people who cheated on their work would ruin the work and sent a negative impact to themselves and society as a whole. They will never receive trust from other people. There are various types of honesty, for instance, honesty towards duty, time, oneself, faultlessness, and words or promises. Honesty on duty refers to the forthright action on those assigned mission, to be transparent, verifiable, and altruistic. Never look for self-interest, bribery, or partisan. Honesty to time may refer to the planning of work to be appropriate with time allocation. To be able to finish every assignment within the designated time period, and never late for work. Honesty towards oneself means keeping oneself as a moral person, having a sincere mind, honesty, ethics, hiriotappa (conscience) and fearfulness of wrong doing. Honesty regarding faultlessness is seen as a performance of duty based on correctness and straightforwardness. Honesty upon words or promises can be demonstrated in forms of veracity, steadfastness in words or promises, and a fulfillment of promise (Siriyakorn Pongpai, 2023).

Sutasinee Sirikit and co-authors (2565) suggested that honesty is an ethical standard that is necessary for every individual. If a person in the society is with honesty, it will make a society to be pleasurable to live in since the people in the society will help out each other, share what they have, as well as depend on each other. Thai dictionary, the Royal Institute Edition, defines honesty as a straightforward behavior, sincerity, not misleading or betrayal, no cheating, and aboveboard. The characteristics of an honest person include forthrightness, cordial conduct, and sincere behavioral expression. The Ministry of Education has given the priority on ethics in term of students' honesty with a remark specifying that honesty is an important ethical issue in which a person should possess as his or her personal asset. An honest person is a person who is sincere, upright, earnest; a man of honor and reliability. Honesty is the most noble dharma that a person should have.

In the era of leaps and bounds, the world has changed extremely rapidly. The past telling story, goodness and virtue, are valuable events that are all replaced by the latest breakthrough technology of the time. The modern people heartily agree to chase after the changing trend and become get used to rush and roughness of life picture, hastiness in performing work, forgetter about righteousness, shortage of exquisiteness and meticulousness,

reduction of determination and endeavor, assessment based on effectiveness not efficiency, and inability to handle things as expected. The moral at heart has deteriorated that a person cannot differentiate what is right and what is wrong anymore. The assessment has been done on a materialistic and monetary basis. Human value becomes valueless. People can sell even their souls in order just to enjoy a better life. They never look back, never care about the coming consequences in the future, both in short-term and long-term towards themselves, society, and the country. They just look for their self-interest, having no honesty towards themselves and others. These can foretell the reflection of future trend with the thought-provoking question of “What will be the future of our society and country?” (Khon Phuthorn, 2010).

Montree Wongsaphan and co-authors (2563) argued that honesty is deemed among the disciplines that reflects the uprightness and sincerity towards others. The cultivation of honesty into children and youth to become an honest person helps society to be peaceful to live with and will lead to a peaceful and prosperous country. Honesty is believed to be a survival and peace of the society, households, country and the whole wide world. The people’s opinion research center or NIDA Poll found that the basic moral the children should be inculcated before any others is honesty, following by having discipline, unity, kindness, diligence, politeness, thriftiness, and cleanliness, respectively. The people’s expectation from the children in the future is being a good person, gratitude to parents, honest, unwicked, and a good leader. Meanwhile, the honest trend among Thai people is declining since people are becoming more and more selfish, greedy, and full of passion and lust. They lack of implantation since they were very young. There is no good example, changing society, technology is full of temptation, and materialism. The indoctrination of honesty is an everyone’s and every sector’s duty in society to push, drive, and build conscience by the family, parents, and relatives to look after and build conscience with good advice and preaching, and more importantly, being a good role model for the children. Therefore, the environment becomes an important part in the implantation of honesty. Kittipong Boonrong (2007) concluded that social environment is composed of important social organizations that have some effects on the development of honesty. In this respect, these social entities are family, schools, religion, and mass media. Social learning has no less important role than classroom learning. Therefore, the use of people in the community as a role model and a provision of rightful suggestion will be able to teach the children to realize and understand about honesty.

The behaviors or indicators of honesty are in various forms. The behaviors indicating honesty include 1) body honesty, 2) word honesty, and 3) mind honesty. Body honesty refers to gorgeous motion, an avoidance of pressure and exploitation, having mercy, help each other, providing aid, and having respect towards right and property of each other. Honest words mean properly behavior with words such as an avoidance of telling lie, obscene words, twaddle,

maunder, and speak only the truth. Honest mind or good faith is honesty through the mind, having accurate perception or a right view, to understand the law of karma, do good things and expect good things in return, do bad things and bad things will happen (what goes around, comes around), know the truth, see the possibility according to the cause. On top of that, honesty can be classified in terms of: 1) honesty towards oneself, 2) honesty towards others, 3) honesty towards duty, and 4) honesty towards group of people (Somruean Sitthiya and Prawit Erawan, 2017).

Phramaha Hansa Dhammahas (2561) claimed that honesty means a proper conduct of oneself, or to behave in the right way. It is an opposition of corruption therefore life is full of happiness. Thai society has long been expecting morality and ethics in term of honesty is an implicit reflection that: 1) honesty has never manifested in Thai society, it is therefore a factor and an important variable needed in the society so that people can arrange to make it happen to provide benefits and to rescue the society from perils and be ready for the sustainable national development, and 2) honesty used to be existed and manifested in Thai society more than 700 years ago in which it had become a strong point and core value in practice. Thai society is longing for the re-appearance of honesty so the people can apply it in their lives and work. From the analysis of morality and ethics, honesty is an important dharma that is an anchor of Thai society continuously. Since this principle has existed as a vocational principle in the Thotsaphitharatham, or virtues of the king, that focuses on honesty towards oneself, society, and the country. Honesty is also presided over in the Cakkavatdivat or the king's duties.

Kittipong Boonrong (2007) proposed that social milieu is composed of important social institutes that have influences on the development of honesty. In this respect, these organizations are family, schools, religion, and mass media. The social psychologists believe that the said institutions transmit social characters from one generation to the next via the representatives from the groups such as father and mother. This social transmission mostly happens through social learning, for instance, behavior molding principle, accidental learning, and imitation from those concerned people. The children learn and understand about honesty and they try to practice. But there are many times that no one would intentionally teach them. The children would unintentionally learn by themselves or they try to mimic other people who are very close and intimate to them. The children can also learn the behavior from a far distance where the original role model has no idea about it. Honesty thus can be learnt from various sources both knowingly and unknowingly. It is therefore important to realize that the basic readiness of the learner is an intellect, mental health, and social experiences. Moreover, the belief in the law of karma (the results of one's own deeds), the thrive for the future, and the ability to control oneself based on reasons are important components in which the learner must have, develop and promote at the same time in order to learn how to contemplate, decide and practice behavioral expression in relevance to honesty in a rapid and better way.

"Honesty" is an expectation. It is important that everyone wants it to happen to Thai children and youth. The cultivation of honesty is the duty of everyone in every sector. Society must work together to push forward and build up the mindset especially by family, parents, guardians, relatives who must help each other to build and to cultivate awareness by introducing, teaching, and most importantly, being a good role model for the children. Schools and educational institutions are responsible for education and training the concept of honesty.

It is therefore important to develop a habit of honesty. It is also crucial to give evidence and take care of the children of not less than making the learners to have knowledge and characteristics that are desirable in term of a good person.

All institutions in society play an important role in promoting and supporting the formation of character traits of honesty, such as religious organizations that play a part in training, believing and faith in the masses who participate in stimulating knowledge and creating awareness and conscience on the importance of honesty.

From the above rational, it is very important to instill and develop honesty towards Thai children and youth continuously and steadily. The researcher is highly interested in conducting the research on the Guidelines for the Promotion of Honesty for Youth in Ranong Province in order to find out the most appropriate guidelines for the promotion of honesty for youth in Ranong province for the hope that these guidelines would be used by the concerned units in the attempt to instill honesty concept into the children who are the future of the country.

Research Objectives

This research entitled Guidelines for the Promotion of Honesty for Youth in Ranong Province has objectives to:

1. Study the current situation pertaining to honesty in Thailand
2. Provide guidelines for the promotion of honesty for youngster in Ranong province

Research Methodology

This research is considered as a qualitative research. Qualitative research can be defined as the study of the nature of phenomena and is especially appropriate for answering questions of why something is (not) observed, assessing complex multi-component interventions, and focusing on intervention improvement. The most common methods of data collection are document study, (non-) participant observations, semi-structured interviews and focus group (Busetto, Wick, and Gumbinger, 2020).

The in-depth interviews were conducted with purposively selected 15 key-informants who are school teachers, government officers, scholars, and common people. During in-depth interviews, researchers and participants have the freedom to explore additional points and

change the direction of the process when necessary. It is an independent research method that can adopt multiple strategies according to the needs of the research (Bhat, 2023).

The focus group comprised of 9 individuals who are considered as experts in the area of the study was also established in order to gain needed information regarding the research objectives. In-depth interview and a focus group discussion are an invitation of concerned figures to discuss about the topic of interest in which the first is conducted on a one-on-one basis and the latter is conducted on a group basis (Predictive, 2021). The qualitative observations have been made in several places such as in the communities, schools, and official units in order to gain contextual-related information. Qualitative observation is often able to capture the complexity and subjectivity of human behavior, particularly for topics like emotions, attitudes, perceptions, or cultural practices. These may not be quantifiable or measurable through other methods (George, 2023). The data were then analyzed by content analysis, categorized in groups, and verified by a triangulation method. The triangle represents the strongest geometric dimension, triangulation is simply a method of adding strength to data. In short, triangulation makes data more stable, justifiable and reliable. Delve and Limpaecher (2023) argued that researcher triangulation democratizes the research process. It helps to avoid biases and limitations and also increases data reliability as oppose to using just one single researcher.

Research Findings

The research on Guidelines for the Promotion of Honesty for Youth in Ranong Province has its main objectives to: 1) study the current situation pertaining to honesty in Thailand, and 2) provide guidelines for the promotion of honesty for youngster in Ranong province. 1) For the current situation on honesty in Thailand, it was found that the Thai government organized a cooperative meeting in order to promote honesty in Thailand (Integrity Review of Thailand) based on the guidelines of the Organization for Economic Co-Operation and Development or OECD.

In this respect, the Office of the Public Sector Development Commission and Office of Public Sector Anti-Corruption Commission joined the said meeting to clarify and create mutual understanding towards cooperation in the promotion of honesty in Thailand. The important goal is the development of management with practical guidance and procedure in terms of moral, ethics and good governance in equivalent to international standards. The cooperation on the promotion of honesty in Thailand is based on a mechanism called “Integrity Review” which is a self-assessment tool in accordance with honesty in the public sector provided by the OECD. There is an establishment of operating framework that is suitable for the context of Thailand in order to build a learning process and lead to the arrangement of policy recommendation for public offices to promote honesty and to elevate Thailand’s credibility on honesty at an international level. 2) For the guidelines with regard to the promotion of

honesty for youth in Ranong province, it was discovered that the FRA model that F stands for (1) family that plays a crucial role in the rearing of the children in which loving, caring and understanding are the key words.

The parents must provide love, intimacy and acceptance towards their children, participate with children in various activities, give advice to the children when there is a problem, provide rewards for good deeds, and punish the children when they do something wrong. The parents must always give reason to the kids in order to promote or obstruct the actions of the children without using just solely emotion. (2) R means religion where the proximity to religion refers to the perception of children about the religious belief and faith of the parents. This conception is reflected in behavioral forms of making merit, giving alms as well as keeping the precepts. (3) A is the attitude towards honesty behavior, this is a perception of good and bad consequences resulted from action or no-action. It also refers to the liking, not liking, satisfaction and dissatisfaction with regard to honesty behavior. The readiness to have a good behavior and to avoid atrocious behavior.

Research Discussion

The research on Guidelines for the Promotion of Honesty for Youth in Ranong Province showed that:

1) the current situation pertaining to honesty in Thailand where the Thai government organized a cooperative meeting in order to promote honesty in Thailand (Integrity Review of Thailand) based on the guidelines of the Organization for Economic Co-Operation and Development or OECD. In this respect, the Office of the Public Sector Development Commission and Office of Public Sector Anti-Corruption Commission joined the said meeting to clarify and create mutual understanding towards cooperation in the promotion of honesty in Thailand. The important goal is the development of management with practical guidance and procedure in terms of moral, ethics and good governance in equivalent to international standards. The cooperation on the promotion of honesty in Thailand is based on a mechanism called “Integrity Review” which is a self-assessment tool in accordance with honesty in the public sector provided by the OECD. There is an establishment of operating framework that is suitable for the context of Thailand in order to build a learning process and lead to the arrangement of policy recommendation for public offices to promote honesty and to elevate Thailand’s credibility on honesty at an international level. This revelation is similar to the work of Rachen Phiphatanakul (2019) called “Ethics and Management” in which he pointed out that the good management must accompany with good governance and ethics. The organization the focuses on ethics in its management will be able to develop itself with stability, and compete with other entities with confidence. Moreover, it is in agreement with research entitled “The Driving Forward of Good Governance towards the New Public Management: The Case Study of Pibulsongkram Rajabhat University Lecturers” by Yuvadee Phongrod (2018) who

claimed that the overall value of driving forward of good governance towards the new public management is at a good level. The highest value is on morality principle and then follow by participation, rule of law, transparency, accountability, and value principle respectively. The findings also in line with Panya Chayajindawong and Trilada Thamadisai (2007) on “Ethics and Thai Official” in which they concluded that the current government has given priority towards ethical issues and proclaimed it as a national agenda on ethics, good governance and the prevention of corruption in public sector on December 8, 2549 with a goal to adjust the operation of public sector based on the realization of morality, ethical, honesty, transparency, economical, knowledge, and rational principle to create efficiency, effectiveness and conscience in working for the highest benefits of the people.

2) For the guidelines with regard to the promotion of honesty for youth in Ranong province, it was discovered that the FRA model that F stands for (1) family that plays a crucial role in the rearing of the children in which loving, caring and understanding are the key words. The parents must provide love, intimacy and acceptance towards their children, participate with children in various activities, give advice to the children when there is a problem, provide rewards for good deeds, and punish the children when they do something wrong. The parents must always give reason to the kids in order to promote or obstruct the actions of the children without using just solely emotion. This discovery is in the same direction with the work of Utomo (2021) known as “The Role of Family in Instilling a Child’s Honesty” in which the researcher concluded that the family plays an important role in creating an honest character in the child, for the family is the first and most challenging ward where the child grows, develop, and builds personality that will become the character in the child. The implementation of honesty into a child’s character is not by using detailed explanations, but the parents are a direct example of that honesty character. This is because parents and the family environment are the first places of education for children. And also with the congruence of work called “Understanding the development of honesty in children through the domains-of-socialization approach” by Tong and Talwar (2021) who suggested that honesty is an important value that children acquire through parenting variable on socialization. (2) R means religion where the proximity to religion refers to the perception of children about the religious belief and faith of the parents. This conception is reflected in behavioral forms of making merit, giving alms as well as keeping the precepts. This remark is in the same vain as those of Umi Chotimah and Ermanovida (2021) on “Building religious, honesty, discipline, and student curiosity character through HOT-based online civic education learning” where the authors proclaimed that building religious, honesty, discipline, and curiosity characters based on HOTS could be achieved, even when the learning process was conducted online. These characters development was carried out through various activities, starting from planning the lesson, implementing student-oriented learning method and materials, and comprehensive assessment activity. However, it is worth to mention that academics from seven universities

across the world studied Christian, Muslim and non-religious children to test the relationship between religion and morality. They found that religious belief is a negative influence on children's altruism. Children from religious families are less kind and more punitive than those from non-religious households, according to the study (Sherwood, 2015). And, (3) A is the attitude towards honesty behavior, this is a perception of good and bad consequences resulted from action or no-action. It also refers to the liking, not liking, satisfaction and dissatisfaction with regard to honesty behavior. The readiness to have a good behavior and to avoid atrocious behavior. This point of view is in relevance to the research conducted by Malloy and associates (2019) on "Parents' Attitudes about and Socialization of Honesty and Dishonesty in Typically-Developing Children and Children with Disruptive Behavior Disorders" in which they proposed that although parents are significant sources of socialization in children's lives including with respect to their moral behavior, very little research has focused on how parents socialize children's honesty and dishonesty, especially parents of atypically developing children for whom lying is of substantial concern. The study showed that the parents' beliefs, attitudes and perception about honesty and dishonesty are important messages to their children's behavior. On top of that the work of Ma, Heyman, Jing, and Lee (2017) on "Promoting honesty in young children through observational learning" found that the observation learning approach, developed more than a half century ago, suggests that it is possible to promote desirable social behaviors through peer observation. These findings point to new strategies for promoting honesty in young children and demonstrate that young children's observation of the social consequences of others' sociomoral behavior can help them to guide their own behavior.

New Body of Knowledge

Since the number of honest people is decreasing. The FRA model, stands for family, appreciation of religion and attitude, proposed in this particular research becomes an ultimate and supreme solution. In today's fast and competitive world, people have over looked or sometimes forgotten about moral and integral ethics. FRA model is very important and necessary for everyone to rethink and remodel so all of us could bring back honesty in society so that everyone in society will live happily ever after.

Conclusion

The creation of virtue in term of honesty is a compulsory operation in which the analogy can be understood in the way that the devaluated bunch of flowers naturally devalues the flowers and fruits. The building of sense of honesty must begin with the youngsters. The cultivation of honesty into students, the desirable characteristics of students in every school must contain the virtue of honesty as an important issue. Every educational course must integrate and interpolate honesty concept in every learning group. The organization of activity

in school must concentrate on honesty concept. The parents must characterize honesty in the family, making sure that their children are honest persons. The parents must be a good model for the children. The rulers and politicians must create an image of a national leader who is an honest person. The law must be strictly and seriously enforced. There must be an adherence to religious principles and doctrine. The preaching must focus on the righteous mind not the sacred objects.

Future Research

The future research should review work from a range of disciplines to develop a framework that highlights how honest behavior encompasses much more than the commonly held view of either telling the truth or lying. Thus, in conducting a future research, the following recommendations are worth consider.

1. There should be a research on the development of model and mechanism to promote discipline in term of honesty in educational institutions especially those at the primary level where the children's development of self-identity, self-esteem, self-pride, and self-image take pace. The discipline on honesty is held to be one of the identities of the children whose features are different.

2. There should be a research on the development of parents' learning kit regarding the practice of discipline on honesty towards their children. This is to provide knowledge and understanding for the parents including methods in the supervision and inculcation of children with discipline since the pattern of child rearing has strongly influence upon the children's behavior.

References

- Bhat, Adi. (2023). In-depth Interviews: Definition and how to conduct them. Retrieved from: <https://www.questionpro.com/blog/in-depth-interviews/> on April 22, 2023.
- Bryant, Colleen Doyle. (2022). What is honesty for kids? Retrieved from: <https://talkingtreebooks.com/teaching-resources-catalog/>
- Busetto, Loraine, Wick, Wolfgang, and Gumbinger, Christoph. (2020). How to use and assess qualitative research methods. *Neurological Research and Practice*, Volume 2, Issue 14, pp. 1-10.
- Delve, Ho, L., and Limpaecher, A. (2023). What Is Researcher Triangulation in Qualitative Analysis? Retrieved from: <https://delvetool.com/blog/researcher-triangulation> on April 21, 2023.
- George, Tegan. (2023). What Is Qualitative Observation? Retrieved from: <https://www.scribbr.com/methodology/qualitative-observation/> on April 20, 2023
- Khon Phuthorn. (2010). Honesty, the needed virtue. Retrieved from: <http://pws.npru.ac.th> on April 10, 2023.

- Kittipong Boonrong. (2007). The Study of Process of Service Management of the Administrator and the Development of Desirable Characteristics of Learners about Honesty: A Case Study of Baan Tak Dad School, Phang Nga Educational Service Area Office. Thesis for the Master Degree of Education, Phuket Rajabhat University.
- Ma, Fengling, Heyman, Gail, Jing, Chunyan, and Lee, Kang. (2017). Promoting honesty in young children through observational learning. *Journal of Experimental Child Psychology*, Volume 167, pp. 234-245.
- Malloy, Lindsay c., Mugno, Allison P., Waschbusch, Daniel A., Pelham, William E, Jr. and Talwar, Victoria. (2019) Parents' Attitudes about and Socialization of Honesty and Dishonesty in Typically-Developing Children and Children with Disruptive Behavior Disorders. *Journal of Abnormal Child Psychology*, Volume 47, Number 2, pp. 299-312.
- Montree Wongsaphan, Phamornpun Yurayat, Ratchaneewan Tangpakdee, Surachet Noirid, and Tatsirin Sawangboon. (2020). Research and Development of Mechanisms on Honesty Enhancing in Basic Education Level Schools. *Journal of Education*, Mahasarakham University, Volume 14, Number 2, April-June, pp. 247-267.
- Panya Chayajindawong and Trilada Thamadisai. (2007). Ethics and Thai Official. *Executive Journal*, Volume 27, Issue 3, July-September, pp. 32-35.
- Phramaha Hansa Dhammahaso. (2018). Honest as a Preventive Mechanism for Corruption in Thai Contemporary Society. Retrieved from: <https://www.mcu.ac.th/article/detail/439> on April 20, 2023.
- Predictive. (2021). Focus Group and In-depth Interview, how to use them? Retrieved from: <https://predictive.co.th/enblog/focus-group-vs-in-depth-interview/> on April 20, 2023.
- Rachen Phiphatanakul. (2019). Ethics and Management. *Journal of Philosophical Vision*, Volume 24, Number 2, July-December, pp. 44-54.
- Sherwood, Harriet. (2015). Religious children are meaner than their secular counterparts, study finds. Retrieved from: <https://www.theguardian.com/world/2015/nov/06/>
- Siriyakorn Pongpai. (2023). Self-Discipline. Retrieved from: <https://sitters.google.com/sarby-hnathi-phlmeuxng-m-1> on April 1, 2023.
- Somruean Sitthiya and Prawit Erawan. (2017). Development of Honesty Indicators for Elementary School Students. *Journal of Education*, Mahasarakham University, Volume 11, Number 3, July-September, pp. 152-160.
- Sutasinee Sirikit, Phra Widesbrommakun, and Somchai Srinok. (2022). Development of Morality about Honesty of Students at Wiang Sa-at Phithayakom, Wiang Sa-at Sub-district, Phayakkhaphuphisai District, Mahasarakham Province. *Journal of MCU Humanities Review*, Volume 8, Number 1, January-June, pp. 141-154.
- Talwar, Victoria. (2022). The Truth About Lying: Teaching Honesty to Children at Every Age and Stage. Washington, D.C.: APA Life Tools.

- Tong, Donia and Talwar, Victoria. (2021). Understanding the development of honesty in children through the domains-of-socialization approach. *Infant and Child Development Journal*, Volume 30, Number 3, pp. 1-4.
- Umi Chotimah, Kurnisar and Ermanovida, Norma Juainah. (2021). Building religious, honesty, discipline, and student curiosity character through HOT-based online civic education learning. *Journal Civics: Media Kaijan Kewarganegaraan*, Volume 18, Number 1, April, pp. 118-1216.
- Utomo, N. Nurhaliza Suhada. (2021). The Role of Family in Instilling a Child's Honesty. In the proceedings of the ICEHoS—International Conference on Education, Humanities, and Social Science, March 27, Indonesia.
- Yuvadee Phongrod. (2018). The Driving Forward of Good Governance towards the New Public Management: The Case Study of Pibulsongkram Rajabhat University Lecturers. *Humanities and Social Science Journal of Graduate School, Pibulsongkram Rajabhat University*, Volume 12, Number 2, July-December, pp. 334-351.

