

ค่ายคุณธรรมเด็กและเยาวชน: การพัฒนารูปแบบการจัดการเพื่อสร้างภูมิคุ้มกันทางวัฒนธรรมโดยภาคีเครือข่ายชุมชน ภาคอีสาน

BUDDHIST MORAL CAMPS FOR YOUTH: THE MODEL OF CULTURAL IMMUNITY MANAGEMENT IN ISAN COMMUNITIES

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บทคัดย่อ

การวิจัยครั้งนี้ มีความมุ่งหมาย ดังนี้ ประการแรกเพื่อศึกษาความเป็นมาของค่ายคุณธรรมเด็กและเยาวชน ภาคอีสาน ประการที่สอง เพื่อศึกษาสภาพปัจจุบันและปัญหาของการจัดการค่ายคุณธรรมเด็กและเยาวชน ภาคอีสาน และประการที่สามเพื่อศึกษาการพัฒนารูปแบบการจัดการค่ายคุณธรรมเด็กและเยาวชนเพื่อสร้างภูมิคุ้มกันทางวัฒนธรรมโดยภาคีเครือข่ายชุมชน ภาคอีสาน โดยใช้รูปแบบการวิจัยเชิงคุณภาพ ดำเนินการวิจัยในพื้นที่ 3 จังหวัดๆ ละ 2 แห่ง คัดเลือกกลุ่มตัวอย่างแบบเจาะจง จำนวน 102 คน เครื่องมือเก็บรวบรวมข้อมูลประกอบด้วย แบบสำรวจ แบบสังเกต แบบสัมภาษณ์ การสนทนากลุ่ม การตรวจสอบข้อมูลใช้เทคนิคตรวจสอบแบบสามเส้า และวิเคราะห์ข้อมูลตามความมุ่งหมายที่ตั้งไว้ และเสนอผลการวิจัยโดยพรรณนาวิเคราะห์ผลการวิจัย พบว่า ความเป็นมาของค่ายคุณธรรมเด็กและเยาวชน ภาคอีสาน โดยภาพรวมค่ายคุณธรรมเด็กและเยาวชน ทั้ง 6 แห่ง มีการก่อตั้งขึ้นด้วยการที่ผู้บริหารหรือพระวิทยากรได้ศึกษาดูงานจากค่ายคุณธรรม จริยธรรมที่มีชื่อเสียงในด้านการอบรม เช่น วัดชุกิจิตรธรรมมาราม จังหวัดพระนครศรีอยุธยา ค่ายพุทธบุตร-พุทธธรรม วัดปัญญานันทาราม จังหวัดปทุมธานี เป็นต้น ต่อมานำรูปแบบการจัดการค่ายมาประยุกต์ใช้ในการก่อตั้งค่ายคุณธรรมเด็กและเยาวชนขึ้นมาในจังหวัดของตนเอง สภาพปัจจุบัน และปัญหาของการจัดการค่ายคุณธรรมเด็กและเยาวชน ภาคอีสาน พบว่าด้านบุคลากรยังขาดแคลนบุคลากรที่มีความรู้ความสามารถ พระวิทยากรมีการเปลี่ยนแปลงโดยไปตั้งค่ายอบรมคุณธรรมเด็กและเยาวชนขึ้นมาใหม่ บางค่ายเปลี่ยนเจ้าอาวาสใหม่ก็เลิกอบรมงานค่ายไปจัดกิจกรรมอื่นแทน ด้านสถานที่ ศาลาอบรมบางแห่งมีความชำรุดเสียหาย ขาดการบำรุงรักษา และสภาพแวดล้อมไม่อำนวยมีมลพิษ ด้านค่าใช้จ่าย ขาดแคลนงบประมาณ สนับสนุนในกิจกรรมการอบรมค่ายคุณธรรมเด็กและเยาวชน ด้านวัสดุอุปกรณ์ เครื่องมือที่ใช้ในการอบรมมีอายุการใช้งานนานมีความเสื่อมสภาพ ด้านวิธีดำเนินการ งบประมาณจัดงานไม่เพียงพอต่อการจัดอบรม

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หลายวัน ขาดแคลนพระวิทยากร มีการประชาสัมพันธ์ตนเองน้อยและด้านหลักสูตรไม่มีเอกสารที่ชัดเจน พระวิทยากรยังขาดความรู้ความเข้าใจในการผลิตสื่อเทคโนโลยีที่ทันสมัย การพัฒนารูปแบบการจัดการเพื่อสร้างภูมิคุ้มกันทางวัฒนธรรมโดยภาคีเครือข่ายชุมชน ภาคอีสาน พบว่า ด้านบุคลากร ผู้บริหารฯ ควรมีวิสัยทัศน์คิดกว้าง มองไกล และมนุษย์สัมพันธ์ ส่วนพระวิทยากรต้องมีความรู้ เชี่ยวชาญในการอบรม ด้านสถานที่ ควรเป็นสถานที่ที่มีความปลอดภัย สงบสะอาด รมรื่นเอื้อต่อการอบรม ด้านค่าใช้จ่าย การเก็บค่าใช้จ่ายต่างๆ ขึ้นอยู่กับความเหมาะสมตามสถานการณ์ที่เปลี่ยนแปลงไป การบริหารด้านการเงิน คือทำงานอย่างเป็นระบบ มีคณะกรรมการและขอรับการสนับสนุนจากหน่วยงานต่างๆ ด้านวัสดุอุปกรณ์ จัดงบประมาณซื้อวัสดุอุปกรณ์เพื่อเติมเพื่อใช้ในการอบรม ด้านวิธีดำเนินการ ได้แก่การวิเคราะห์หลักสูตร ควรวิเคราะห์ให้มีความเหมาะสมกับวัย วุฒิภาวะและความต้องการของผู้เข้าอบรม การพัฒนาหลักสูตร ควรมีการนำศาสตร์ต่างๆ มาบูรณาการ พัฒนาหลักสูตร มีการสาธิต แนะนำให้ทำ นำให้ดู อนุรักษ์ให้เห็น การประเมินผล ควรประเมินจากการสังเกตเอกสาร และการกล่าวความรู้สึกในใจ ควรมีการบริการอย่างเป็นกันเอง และประชาสัมพันธ์ค่ายลงในเว็บไซต์ โดยสรุป ค่ายคุณธรรมเด็กและเยาวชน : การพัฒนารูปแบบการจัดการเพื่อสร้างภูมิคุ้มกันทางวัฒนธรรมโดยภาคีเครือข่ายชุมชน ภาคอีสาน ทุกภาคีเครือข่ายภาคอีสานต้องร่วมมือกันส่งเสริมสนับสนุนให้เด็กและเยาวชนได้เข้าฝึกอบรมค่ายคุณธรรม เพื่อพัฒนาคุณภาพชีวิตให้ดีขึ้นต่อไป

คำสำคัญ: ค่ายคุณธรรม เด็กและเยาวชน ภูมิคุ้มกันทางวัฒนธรรม ชุมชน ภาคอีสาน

ABSTRACT

This qualitative research aims to investigate the management model for Buddhist moral camps for children in Northeastern Thailand. The researchers selected three provinces as the sample area, including Nakhon Ratchasima, Buriram and Chaiyaphum. 102 individuals were selected by a purposive sampling method to provide data for the investigation. Data was collected by survey, observation, interview and focus group discussion. The results were then validated by a triangulation method and analysed by descriptive analysis. The results showed that Buddhist moral camps for youth were established to strengthen young people's basic knowledge about Buddhist. The researchers found that a lack of budget and knowledge of technology were the biggest obstacles to camps in the sample area. Moreover, the camps need better public relations planning. There needs to be an improvement of the basic attitude towards Buddhist moral camps in order to achieve cultural immunization. According to the results, the Buddhist camps need

expert lecturers and proper facilities to support learning activities. The researchers also found that the learning process needs to be rearranged so that lessons are appropriate for different ages of children and meet the needs of participants. In conclusion, cultural immunization is necessary for the young and it is the co-responsibility of government, non-government, community members and Buddhist organizations.

Keywords: Community, cultural immunity, Isan, moral camps, youth

1. Introduction

Problems concerning the morality of children and youth are products of technological progress and dissemination caused by rapid, uncontrollable communication. According to a survey, 1,451,179 of children aged 12 years and over in Bangkok and surrounding provinces are gaming addicts. (Panbhakdi, N, 2010) Moreover, violence among children is an increasing trend, as well as teenage sex, sexually transmitted diseases in teens, drug abuse and battery. This picture is representative of other areas in Thailand. (Ojanen, T.T., Boonmongkon, P, 2015) Northeastern Thai (Isan) communities face a crisis among children and youth issues that can be concluded in seven categories: 1) using media and communication without judgment; 2) family problems; 3) lack of religious faith; 4) consumerism; 5) teenage sex; 6) gambling; 7) violence. Buddhist moral camp projects are aimed to cultivate ethics and faith in children and youths in order to prevent social problems and support appropriate expression and coexistence. (Pornsiripongse, S, 2007) It is the opinion of these researchers that children who are raised with love and strong ethical cultivation can make better decisions and can distinguish good from evil. This project needs support and cooperation between communities and religious institutes.

2. Research Methodology

This qualitative research aims to study the history and background of Buddhist moral camps, study the current situation and problems in the management of Buddhist moral camps in Northeastern Thailand and Investigate the management model for Buddhist moral camps for children in Northeastern Thailand.

Data for this investigation was derived from documentary research from primary and secondary sources and field study in three Northeastern Thai provinces. The research area was selected using a purposive sampling method and included two Buddhist camps from each province. These camps were: Wat Pramualrat and Wat Tangta from Nakhon Ratchasima, Wat Paphaiboon and Wat Champathing from Buriram Province and Wat Siriphongsawas and Wat Chaiyaphum Wanaram from Chayaphum Province. These camps were selected by purposive sampling using three criteria: 1) The camps were well-known in the local area; 2) The teaching and learning activities run through the year; 3) The sample camps were in moral crisis areas. The sample population was selected by purposive sampling and included 33 key informants, 48 casual informants and 21 general informants. Data was collected by survey, participant and non-participant observation, interview, focus-group discussion and workshop. Data was validated by a triangulation method and cross-checked then analyzed by typological analysis and descriptive analysis. The research was conducted between August 2014 and December 2015.

3. Results

History and background of Buddhist moral camps for youth in Thailand

Wat Pramualrat Buddhist camp for youth is located at 100 Moo 6, Jorhor, Muang District, Nakhon Ratchasima in an area of 25 Rai. The temple was established in 1702. The Buddhist moral camp was established by Phrakru Sunthornwat in 1994. His intention was to set the temple as a center of moral learning and teaching for the community. Wat Tangta Buddhist camp for youth is located at Ban Tangta Nongkabok, Muang district Nakhon Ratchasima. The temple was established in 1988

and the Buddhist camp was established in 1993 as a way to combat drug abuse. This was developed into a Buddhist moral development center in 1995. Wat Pa Phaiboon Buddhist camp for youth is located at Moo 5 Buriram-Prakhonchai Rd., Buriram. The temple was established in 1959 in the area of 16 Rai. The Buddhist camp was established in 1992 under the title Young Buddhist Camp. In 1995, the temple established a ‘moral army’ against drugs with government support. Wat Champathong Buddhist camp for youth is located in Moo 12 Kresang, Prekhonchai District, Buriram. The temple was established in 1722. The camp began in 1993 and joined the ‘moral army’ project in 2001. Wat Siriphoongsawas Buddhist camp for youth is located in Moo 12 Bangkok, Jaturus District, Chaiyaphum in the area of 29 Rai. The temple was established in 1957 as an introspection center for monks and novices. The temple is presently used as a Buddhist learning center and organizes about 15 Buddhist camps for 200-300 children throughout the year. Wat Chaiyaphum Wanaram is located in Moo 5 Nimuang, Muang District, Chayaphum in the area of 33.06 Rai. The temple was established in 1957 and started teaching Buddhism and philosophy in 1956. In 1990 a Sunday school for Buddhism was established and in 1993 a pre-kindergarten school for the local community was established. The temple, as a Buddhist school for children, organized 16 camps for 200-300 students throughout the year.

Current situation and problems in moral camps for young Buddhists

Wat Pramualrat

The management of Wat Pramualrat camp is under the temple’s rules. Most of the leaders are priests and the coordinators are volunteer community members. However, the moral camp needs more manpower due to an increase in the number of students attending. The temple area is suitable for learning activities and safe for children. The researchers found that the camp needs budget support from the participants for camp utilities and support from the government for upkeep and learning utilities, for example office equipment, books, and media. The lack of manpower is a major problem of the camp. The increasing number of participants requires greater human resource support. Moreover, the lack of expert lecturers may lead to incomplete activities. The camp area needs more facilities, especially light and office equipment. The researchers also found that some of the

students need more lessons and practice to ensure clear understanding about the learning activities. However, the camp cannot support extra lesson activities due to the lack of manpower.

Wat Tangta

The camp has good management and cooperation between the community, the temple and involved government offices. However, they also have a lack of manpower due to the number of students and participants. The camp received budget support for facilities and equipment from involved government offices, though it is not enough because the temple is responsible for more than one camp and each camp has more than 200 participants. The researchers found that the content of the learning activities is not appropriate for students, which affects the interest of students during the activities. The lessons and activities for children should be fun and interesting in order to create a relaxed learning atmosphere and motivate participants in the learning process. The researchers found that the camp manpower problems came from a lack of cooperation between temple and community members. The camp also needs budget support from involved government and non-government organizations for learning equipment and traveling expenses for expert instructors.

Wat Paphaiboon

The results showed that the management and cooperation between staff is going well. The learning area and facilities are managed to be as safe and as comfortable as possible for children and other participants. The instructors and lecturers are experienced. The camp faces a lack of manpower due to the increasing number of participants each year. Moreover, there is a limited learning area and the equipment is insufficient to support the growing numbers of participants.

Wat Champathong

The camp is managed and processed by the cooperation of the temple, the community and the government office. This camp has 4 major lessons: 1) academic study; 2) recreation; 3) meditation; and 4) social etiquette. The major problem for learning activities is the limited area and the small budget, which

affects the learning activities and the development of equipment and learning space.

Wat Siriphongsawas

The management of the camp correlates with temple rules. The number of camp participants has been on an upward trend in recent years, so more staff members are needed. This camp has 4 major lessons: 1) academic study; 2) recreation; 3) meditation; and 4) social etiquette. Budget support is needed in order to allocate facilities and learning equipment. The lack of budget is a major problem of Wat Siriphongsawas moral camp due to the use of outsourced facilities, which are a high additional expense. The other problems are the lack of public relations and the lack of cooperation between the temple community and involved government offices.

Wat Chaiyaphoom Wanaram

The management of the camp is processed under 3 principles: 1) equality; 2) efficacy; and 3) effectiveness. The researchers found that the lack of manpower is the major obstacle to the development of both learning activities and facilities for the camp. Moreover, the camp needs budget support for camp facilities. As with other camps, Wat Chaiyaphoom Wanaram faces a lack of manpower due to the lack of cooperation and participation of community members. The limited facilities (for example seating, toilets and learning equipment) are insufficient for the increasing number of participants. This makes the camp uncomfortable and delays scheduled activities.

The development of the management model for Buddhist camps for young Buddhists

From the interview and focus-group discussion data, the researchers created a management model for Buddhist camps for young Buddhists in the Isan region. There are five components in the management model and the details of each component are as follows:

1. Human resources

Good management and administration comes from good attitude among camp executives and managers. The ideal executive should be a creative practitioner who can be both a leader and a follower. Moreover, camp managers

must have three qualifications: 1) They must be a visionary; 2) They must have strong management skills; and 3) They must be personable and have good human relations.

Expert instructors and lecturers should have five qualifications: 1) They should be knowledgeable in the lesson content and learning activities. The lecturers should be qualified in integrated secular situations and philosophy lessons and experienced in teaching or Buddhist camp activities; 2) Instructors must be organized in their planning and lesson preparation. The lessons and activities should be scheduled; 3) Teaching skill is necessary to facilitate learning during the lessons and activities. Instructors should be able to motivate the students and improve the learning atmosphere; 4) Instructors should display a high level of performance standards; 5) Instructors must be punctual.

2. Location

According to the study the location of the moral camps should be safe and peaceful in order to support the learning activities. The living area should be separated by gender and there should also be separate restrooms for males and females. The canteen should be sanitary.

3. Cost and Budget

The moral camps need support from involved government offices and non-government offices for the payment of camp facilities. The camp should appoint a committee to manage the budget and make decisions for each expense.

4. Equipment

The camp needs audiovisual aids and learning equipment, for example books, learning media and journals.

5. Working Process

There must be systematic lesson assessment. Each lesson and learning activity should be assessed and scheduled in order to suit each group of students and participants. There must also be ongoing lesson development according to changing social and cultural practices. The teaching of morals and religion needs improvement accordingly. The lesson development should be based on the four Buddhist learning principles “Su-Ji-Pu-ri” (Listen-Think-Ask-Write).

4. Discussion

According to the study, the six Buddhist moral camps originated from the Buddhism in the traditional daily life of Northeastern Thailand, for example Dharma practice and learning on Buddhist holy days. Buddhism, as the core of Isan culture and traditions is the key to both social control and specifications. Between 1998-2003, Thailand faced a social and economic crisis. The majority of social problems permeate down to the younger generations, especially drug abuse. Buddhist moral camps changed the attitude of religious centres to focus on the prevention of drug abuse in children and youths. This project became known as the 'moral army'. This is related to the culture diffusion theory, as the diffusion of culture depends on social factors, for example the aim to change behavior, knowledge and religious attitudes. (Pholwattana, N, 2007)

Community networks are important forms of support for religious learning. Local communities in Isan give precedence to religious activities. Sununthawit Ploykhaw et al. found that the teaching of morals and ethics in children should be done as a routine, not only in school but at home. (Ploykhaw, S. et al, 2007)

The learning activities schedule in Buddhist moral camps for youth first emphasised Dharma practice or meditation, until the integration of meditation and learning activities improved the learning atmosphere and learning skills. This is related to the research of Jakkraphun Chunchareun, concerning culture and moral immunity in the Rak Thai School of Business and Technology, Roi-Et. (Chunchareun, J. 2008) Chunchareun concluded that recreation, group activities and child-centered education improve learning skills and class atmosphere. According to this investigation, the moral camps need only a few of the resources suggested by Chunchareun for the working process, notably vehicles and audiovisual aids. The expenses and costs generated by the camps were funded by donations from community members.

The current situation and problems at the camps were analysed and categorized into five areas: Human resources, location, cost and budget, equipment and work procedure. Respondents indicated that good management and administration of morals camps came from good attitudes. The ideal executive should be a creative practitioner who can be both a leader and a follower. The

researchers also found that instructors and lecturers were graduates and keen to teach morals using principles of group activity management. However, the number of lecturers and instructors does not correlate to the increasing number of participants. This is in agreement with the findings of Phra Boonthod Sinawana, concerning mental development centers. (Sinawana, B, 2004). His case study of Wat Srisawat, Muang District, Mahasarakham Province identified sufficient manpower as crucial for the learning process. Additionally, the researchers found that meeting and planning among instructors and lecturers helps the camp and work procedure run smoothly. The study showed most of the sample camps were suitably located and provided proper facilities for the participants. However, the increasing number of students each year has caused the facilities and activity areas to be overstretched. The researchers also found that the camps need more support from involved government and non-government offices for first aid units and security units. Moreover, sanitary services should be improved, including waste disposal and pest control.

Each of the camps has a committee. The members of these committees are both volunteers and elected representatives. Their duty is to manage the camp and make decisions concerning budget or expenditure. However, most camps still lack an adequate budget and need budget support for the improvement of camp facilities.

The equipment used in learning activities are audiovisual aids and learning media, including books computers and webcasts. The researchers found that the camps need support to buy additional equipment because some of the equipment is dilapidated and the quantities are inadequate for the increasing number of camp participants.

The first priority of moral camp work procedures should be lesson planning and assessment due to the different groups of children with different ages, learning skills and interests. The lessons and activities should be planned according to the aim of cultivating focus, ethics and meditation. This is related to the work of Suriyo Somonnawat, who studies moral and ethics cultivation for students in Baan Sisuk, Saimoon District, Yasothorn Province. (Somonnawat, S, 2005) According to Somonnawat's research, the basic principles of living happily and peacefully are

honesty, discipline, responsibility, conservativeness and loyalty. These findings are also related to the work of Phuonkaew Saraphok, Nuchanart Boonmas et al., whose study about mind development for nursing students found that mind development and immunity courses should add lessons or activities concerning living and etiquette. (Saraphok, P., Boonmas, N. et al, 2004). Respondents indicated during focus group discussions that the time used for lessons and learning activities should be suited to the participant. Incidentally, the recommended duration by the Ministry of Education for Buddhist moral camps is two nights and three days. Participants must be engaged and polite for activities to run smoothly. As Marina Pleumpunya, Wiwat Phutthiyani and Somjai Cheunwattanapraniti discovered, Buddhist etiquette is an important lesson due to its potential application in the camp activities and wider everyday life. (Pleumpunya, M., Phutthiyani, W. and Cheunwattanapraniti, S, 1996)

The development of the management model for Buddhist camps for young Buddhists

All of the executives and managers are good at management and development of the Buddhist learning centers, which is crucial to the success of the camps. This is related to the modern management theory about operational planning. (Kitikul, N, 2008). According to the theory, each of the workers should set a goal or target and set a work schedule to complete work systematically. Respondents agreed that one of the most important keys to management of the camps is recruitment and putting the right individual on the right job. This is consistent with A.R. Radcliffe-Brown's structural-functional theory, which asserted that each society has its own structure, like a human body. (Radcliffe-Brown, A.R,1940). If there are any defects, the structure will improve itself in order to move the society on. Similarly, the structure of camp organisation must run at an optimum level by appointing able staff members to each position. Due to the lack of manpower, more instructors need to be trained in order to meet the increasing student demand. Experienced instructors are important for learning activities. Experienced teachers, especially members of the clergy, can control difficult situations more comfortably and improve the learning atmosphere. This is related to the research findings of Parrinya Trithunya concerning the role of Buddhist monks

in mind and moral improvement. (Trithunya, P,2004). Trithunya concluded that monks should take a more active role as models for students and members of the wider Buddhist community.

Buddhist camps for mind improvement or Dharma activities should be quiet and peaceful in order to support learning and meditation. The researchers found that the location and buildings need improvements to safety and sanitation, for example pest control and wastewater management. The camps are faced with a lack of budget for facilities and need support from involved government and non-government offices. This is related to the work of Phra Sujintanin Noochoo, whose study about the results in Dharma descendant camps found that the majority of religious teaching and distribution is hindered by a lack of budget support for facilities such as food and drinks, lighting and learning resources. (Noochoo, S, 2003). Specifically, the camps need more support for audiovisual aids and learning media to meet the demand of an increasing number of participants.

Lesson planning should be based on participant characteristics such as gender, age, environment and the goal of the activities. These conclusions are consistent with the contingency approach documented by Niramol Kitikul (2003). Kitikul found that the situation of each lesson should be planned and adapted in order to suit the environment, culture and traditions of the students. Additionally, Umphai Khamrod highlighted the value of organized lesson planning and assessment, which is necessary for every learning support activity. (Khamrod, U, 2006). Each of the Dharma lessons should set a goal or aim for the activities. The aims of Dharma learning and practice for children are to improve children's attitudes towards life and other people. Moreover, after taking part in the lessons, the children can use and apply Dharma principles in their daily lives. The main Dharma lessons for children can be concluded as follows: 1) Dharma for studying - "Su-Ji-Pu-Li" or the heart of wisdom refers to Listen-Think-Ask-Write; 2) Threefold training - the tripartite principle of happiness, including morality, concentration and wisdom or alternatively clean, calm and clear; and 3) Traditions and social etiquette. These findings are related to the work of Siriphorn Yamnil, Phramaha Prajuab Dharmadharo and Phra Sujintanin Supokro, which analysed a management model for Buddhist distribution around Wat Punyanundharam, Klong Luang,

Prathum Thani Province. (Yamnil, S., Dharmadharo, P. and Supokro, S, 2005). Their findings concluded the three main Dharma lessons for children as: 1) Moral precepts; 2) Good rules - Think well, speak well, do good things and be with good people; and 3) “Su-Ji-Pu-Li” or “Listen-Think-Ask-Write”. This is also related to the research of Phramaha Prayoth Thaphong, whose study about moral camps for improving the quality of student life found that Dharma practice should focus on the use of Dharma and Buddhist principles in daily life using a child centered teaching technique. (Thaphong, P,2006) After the activities the study results should be investigated and assessed to improve the activities.

5. Suggestions

Following the outcomes of this investigation, the researchers wish to make a number of suggestions. Firstly, the results of this study can be used as a model for other moral camps and activities for youth. Secondly, the results of this study can be adapted and used as a model for moral camps in other areas of Thailand. Further research is necessary to develop and supplement the findings of this investigation, notably a study about cooperation management of moral camps for youth in local Isan communities and a study of moral camps for vocational students.

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