

The Study of Guideline and Identifying Key Ideas Based upon Buddha-Dharma for Development of the Youths in the Juvenile Observation and Protection Centre

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Abstract

This research has 2 objectives which were (1) to study the guideline based upon Buddha-Dharma for development of the youths and (2) to identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre. It is a mixed method research. Analyze data from document analysis with content analysis. And the data were analyzed by descriptive statistics with 86 key informants

The results of this study indicated that

1) The guideline based upon Buddha-Dharma for development of the youths is related 3 main things. The first one is start with understanding the mental characteristics in general. Then, understanding the mental characteristics of the youths is the following point. And so on, specifically

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with guidelines based upon Buddha-Dharma for development of the youths.

2) The key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre are: The family and teachers should look after and take care their youths. The youths must also know how to cognizant of the facts and restrain themselves from their inappropriate behavior.

Keywords: Guideline and Identify Key Ideas, Buddha-Dharma, Juvenile Observation and Protection Centre

Background

Current situation and trends to development of Thai children and youth are relevant with five key issues. 1) The issue of child and youth security. Thai children and youth are still facing life-threatening problems because the parenting of the parents which unbalanced with social and economic changes. 2) The issue of physical and mental strength. Health, mental health, and intellectual development of the youths continue to be a problem. 3) The issue of moral and citizenship. There are many weaknesses in Thai children and youth. The key is about to say the truth and honesty. They are also less involved in religious activities. That is a reflection that Thai children and youth are still lack of anchor the mind including lack of moral ethics. 4) The issue of happiness of Thai children and youth. There are reflected by behavioral expression of them. They have been found that children and youth are more stress. This reflects the happiness that is less. And 5) The issue of the creative potential of Thai children and youth because the area for creative expression for children and youth is quite small and not enough (National Institute for Child and Family Development, 2015).

With such awareness, the development of youth behaviors is diverse. In order to meet the above conditions, the policy has been transformed into implementation, divided into various areas. 1) Health and protection which is the local leaders, parents, and schools must cooperate to promote children's health. 2) The intellect and ability to work. Related agencies must provide a learning activity to children and youth in their community. 3) Emotions and responsibilities. It must provide activities in each essential day such Father's Day, Mother's Day, Children's Day, and Elderly Day. All sectors participate in activities. And 4) The participation in community and society. Make children and youth participate in community and social activities to make them love and care their community (Sattham, 2009).

In terms of policy or strategy, the development of children and youth requires the development of an integrated holistic character: Strategic development of the potential of children and youth to have the desired attributes, especially in strategy for development environmental factors to support the development of children and youth along with the strategic development of management and administrative systems. The focus is on measures that have not been completed in the past. In addition, measures will be added to meet the needs and situations that will occur in the last 10 years. Ex, Screening measures to know the problem. Measures for surveillance and interdisciplinary cooperation. Encourage and support research on child development from a new perspective. And they must be seriously interest in evaluation of the performance of relevant agencies. (Office of National Youth Promotion and Coordination Office, Ministry of Social Development and Human Security, 2017). There are a variety of problem, due to complexity. It is the result of traditional causes of children and

youth, and modern causes of society, such as the effects of various communications, but not properly controlled and consumerism. So, Thai society still has and more group of young criminals (Wongwithit, 2011).

For children in this criminal justice process, the direct agency is the Juvenile Observation and Protection Centre. A juvenile court can only take care of a juvenile according to a judgment or a court order. And after the court period, children and youth have return to their families and communities, and find it necessary to receive welfare or protection. They must maintain their normal life without returning to the wrong again. So, this problem solving, preventive behavioral and development of children in this group are so special essential. The Juvenile Observation and Protection Centre focus on raising the standard of work to reduce the number of juvenile offenders. By reducing the number of children and youth must be in systematic way. It is must start before child enters to the process by proactive thinking. The objective is to control and limit the number of children and young who enter the justice system by addressing issues that are related to the minds of children and youth. They are many ways to change behaviors, such as changing behaviors using behavioral therapy, behavior change using counseling, behavior change using family therapy and behavior change using friends' help.

For Thai society as a society with Buddhism as a national religion and have close relationship with the Thai people in every dimension. In the demographic, Buddhism is the religion of the majority of the population. In history and culture, Buddhism is the mainstay and the cornerstone of Thai culture. And Buddhism is consistent with the characteristics of the Thai people (Khunaporn, 2013). Development and modification of youth behavior is linked to the application of the principles of Buddha-Dharma to apply with law, regulation, values,

tradition, activities and several projects for the youth. As shown in the application of Buddhist principles to youth development in solving youth problems, such as the application of Buddhist principles to solving consumer problems in teenagers. The application which is uses Buddhist principles to solve drug problems in youth. A working guide use Buddhist principles to solve sexual and reproductive health problems of adolescents. Along with the establishment of schools and institutions that apply the principle of Buddhism to use in real situation. The development of youth based on Buddhism is part of promoting the development of children and youth, especially in the justice process. The fact that children and youth have good faith and good Buddhist practice will bring more desirable behavior in the future (Ketam, 2007; Deelamaie, 2009; Wongwitit, 2011; Thavornthammom, 2014). The development of the youths in the Juvenile Observation and Protection Centre based upon Buddha-Dharma is so important. As shown, a lot of activities arrangement in important day of Buddhism. It also includes activities related to the application of Buddhist principles to the youth in these particular groups in various provinces (The Juvenile Observation and Protection Centre of Loei, 2018). So, youth in the Juvenile Observation and Protection Centre are needed to be developed by such Buddha-Dharma, but it still not implement in action. They still not have activities to promote the practice of daily life to raise awareness and appreciate the principles of Buddhism. There are also no directly policy implementations to use Buddhist principles in the Juvenile Observation and Protection Centre (Chanuwong, 2013, p. 150). Therefore, this research project was conducted to find out a guideline and identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.

For this research, the apostle Somdet Phra Yannasangwon, the Supreme Patriarch of Thailand (Charoen Suvaddhano) applied to develop such youth behavior with the glorious manifestation through the manifestation of the concept to apply directly to youth in observation and protection of children and youth. In addition, the relevant personnel can be applied to the correctional task.

Objectives

This research has 2 objectives which were (1) to study the guideline based upon Buddha-Dharma for development of the youths and (2) to identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.

Literature Review

Research Center for Innovative Education for Children and Special Needs, Faculty of Education, Chulalongkorn University (2017) found that situation and problems of Thai children and youth are now facing are 9 critical issues that need to be resolved urgently: 1) Drug problem 2) Behavioral problems 3) Educational problems 4) Sexual problems 5) Moral problems 6) Problems of free time 7) Crime problems 8) Family problems and 9) Problems of child trafficking, child labor prostitution and others. Steinberg (1996) proposed the study of four important contexts that influence adolescents: 1) adolescents and their families 2) adolescents and school 3) adolescents and friends; and 4) adolescents and activities.

In addition to behavior that is creative. Adolescents often commit or exhibit negative behavior, which is characterized by two behaviors: deviation and violent behavior. Especially, deviation behavior or unruly

children, Kavarasaceus (1985) defines "unruly children" as children who express themselves in a way that threatens themselves and others. Unruly children are divided into 2 groups: 1) Pseudo-Delinquents, children who commit misconduct are just temporary. These children make temporary mistakes and return to normal, such as while cheering for football. Children may show aggression but then return to normal emotion. 2) True- Delinquents, children who are not well-adjusted and who have been affected emotionally. These children are often repeatedly mistaken for a habit. And often do illegal things such as crime, robbery, etc. True- Delinquents, subsequent subdivisions are: the emotionally disturbed and neurotic delinquent; the socialized delinquent and the unsocial delinquent

There are more and more deviation and violent behaviors in youths in today's society. As shown in the media such as the controversy of college students, young people raping girls rape, the use of violent and dangerous weapons. Youths are a period of change in physical, mental, emotional, social adaptation. Most behavioral displays do not take into account the consequences that will emerge in the future. This leads to risky behaviors or inappropriate behaviors. At the same time, youths learn or absorb violence from close relatives, families, communities, schools, the environment, and from the media. This has a huge impact on youths in today's society (Areekul, 2010).

So, there is a lot of theory which is concern with children and youth offense. Criminologist, sociologist and psychologist study the cause of the offense is classified as a factor within the child and the external factors of the child. For factor within the child are (1) the wisdom and experience of children and youth. (2) Mental illness of the children. (3) Genetics (4) physical inactivity (5) Incompatibility and the external

factors of the child are (1) family problems (2) external family problems (Pheanramlerd, 2016). Although, it is even possible to divide the two causes but the deviant behavior of children and youth is based on the perception of the child's mind that is wrong. So, applying Buddhist principles to the understanding of such issues occurs.

Currently, behavioral modification along with the Buddhist principles must begin with the understanding of the meaning of behavior in the Buddhist way, i.e., the behavior of expression and the behavior of non-expression or mental action. Be it thoughts, beliefs, opinions, affirmations, feelings, attitudes, thoughts, gimmicks in your heart maybe it's called a stereotype which is behavior of the youth that are interested in Buddhism and are of special importance (Nithiuthai, 2011).

For the development of youths in Thai society to modify unwanted behaviors in the Buddhist way are transformed undesirable behaviors. The starting point is right views (Sammaditthi) and youths have a new attitude, they must ready to practice by self-development. How much will youths develop? It's about the difference between people. And it depends on the potential development of the youths as they have committed (karma). This is due to the good attitude towards the desirable characteristics of youths in Thai society. It is a belief, a view of the world, and a life of righteousness. Consistent with morality, this is part of the worldly right views (Worldly Sammaditthi). The worldly right views must be from another's utterance; inducement by others; hearing or learning from others (Paratoghosa) and from reasoned attention; systematic attention; genetically reflection; analytical reflection (Yonisonamasikar) (Brahmagunabhorn, 2003).

Many researches address the Buddhist principles for the development of youth behavior in the Juvenile Observation and

Protection of children and youth. The research related to this research is divided into two main areas the first one is relate with the Juvenile Observation and Protection Centre area such “State and Needs of Children and Youths in a Male Juvenile Observation Home: A Case Study at Baan Mutita Male Juvenile Training Center” (Deelamaie, 2009). the Juvenile Observation and Protection of children and youth must promotes moral and ethical awareness together with good health development. and the second one is Buddha-Dharma for development of the youths area such “A study of social-psychological characteristics related to the moral behavior of Buddhism in the observation area” (Ketam, 2007). “The Development of the Youths according to the Buddhist Way in Thai Societies” (Nithiuthai, 2011) “An application of Buddhist principles to drug addict's rehabilitation: A Case. Study of Thanyarak Institute, Pathumthani Province (Thavornthammom, 2014). The research show that children and youth in observation centers who has suitable social relation such as appropriate friends and Children and youth who are trained in Buddhism, will be able to develop and change behavior in a better way.

Research Methodology

For conducting research to meet the 2 objectives, (1) to study the guideline based upon Buddha-Dharma for development of the youths use book: Mental Administration for Adolescents and to meet the objectives (2) to identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre use 86 key informants from 43 nationwide government offices of Juvenile Observation and Protection Centre of Thailand. Key informants from the behavior development unit because they are

directly related to the research problem, 2 people each are heads of agencies and practitioners who are directly responsible for the mental development of the youth in the Juvenile Observation and Protection Centre.

Data collection is consistent with objectives. To fulfill the first objective, with documentation analysis from the book: Mental Administration for Adolescents of Somdet Phra Yannasangwon, the Supreme Patriarch of Thailand (Charoen Suvaddhano). To fulfill the second objective, the data collected from questionnaire to identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.

Data analysis classified along with data collection which were conducted to meet both research objectives. So, there are two methods of data analysis. Analyze data from analytical recordings of the guideline based upon Buddha-Dharma for development of the youths with content analysis. And to meet the second objective by analyzing general information data from descriptive statistics, and consider the mean and standard deviation to identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.

Research results could be categorized into 2 major parts as below:

1. The guideline based upon Buddha-Dharma for development of the youths is start with understanding the mental characteristics of the youths which have 3 parts: part of the craving, the act of craving and the part that controls the craving. In addition, the mental characteristics of the youths must be understood which is related to the 10 things. (1) They have 4 identities: the self, the change, the self-esteem, and the idealistic. (2) The mood is the base which is changed quickly. Take into account by them. The age of performance appears prominently. They

can create their ideals and embrace the ideal and easily implanted. And there have a nature of loyalty to the group. They have a strong sense of what they are. (3) They have unruly. (4) There are special concerns that come from fear. (5) The age that creates ideals or identity based on dreams and imitations. (6) There is a nature of craving. I have a group. (7) It is an age that is often unconscious. (8) It is easy to get angry easily. (9) It is the age that is often inferior. And (10) may be easily associated with drugs.

So, there are 12 guidelines based upon Buddha-Dharma for development of the youths. (1) The youths must understanding of the truths especially that arise in Buddhism. (2) The youths must understand the application of the Buddha's teachings, especially in the main Mongol Fortune 6 and mercy principle. (3) The youths must know how to adjust yourself to being the right way in each situation. (4) The youths must have knowledge and understanding about suffering. (5) The youths must do thing along with Thai. (6) The youths must have knowledge to solve problems with wisdom. (7) The youths can resolve anxiety that happened in life. (8)The youths can restrain themselves from their inappropriate behavior (9) The youths must also know how to cognizant of the facts. (10) The family and teachers should look after and take care their youths. (11) The youths do not neglect the peace of mind and (12) the youths must have self-control of emotions that rise and fall.

2. The key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre from 12 guidelines. It was found that the overall level was high (mean 3.86). The top three key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre are: The family and teachers should look after and take care their youths.

The youths must also know how to cognizant of the facts and restrain themselves from their inappropriate behavior. (Average is 4.19, 4.05 and 4.02, respectively as shown in table 1)

Key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.	Mean	Standard Deviation	Level of key ideas	Rank
(1) The youths must understanding of the truths especially that arise in Buddhism.	3.63	.716	high	11
(2) The youths must understand the application of the Buddha's teachings, especially in the main Mongol Fortune 6 and mercy principle.	3.60	.965	high	12
(3) The youths must know how to adjust yourself to being the right way in each situation.	4.05	.885	high	2
(4) The youths must have knowledge and understanding about suffering.	3.79	.941	high	8
(5) The youths must doing thing along with Thai.	3.90	.876	high	6
(6) The youths must have knowledge to solve problems with wisdom.	3.96	.999	high	5
(7) The youths can resolve anxiety that happened in life.	3.70	.956	high	9
(8) The youths can restrain themselves from their inappropriate behavior	4.02	.945	high	3
(9) The youths must also know how to cognizant of the facts.	3.97	.905	high	4
(10) The family and teachers should look after and take care their youths.	4.19	.930	high	1
(11) The youths do not neglect the peace of mind	3.66	.862	high	10
(12) The youths must have self-control of emotions that rise and fall.	3.88	.963	high	7
Total	3.86	.911	high	

Table 1 Show Mean, Standard Deviation and level of key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.

Conclusions and Recommendations

In this research, have summarized the guideline based upon Buddha-Dharma for development of the youths and identify key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre.

The guideline based upon Buddha-Dharma for development of the youths is start with understanding the mental characteristics in general which have 3 parts: part of the craving, the act of craving and the part that controls the craving. Then, understanding the mental characteristics of the youths is the second part which has 10 main things related with thesis paper of Nithiuthai (2011) at the first objective, to study the development of the youths according to the Buddhist way. It is found that the development of the youths according to the Buddhist way by studying the meaning of the youths' behavior according to the Buddhist way. The cause of the undesirable behavior comes from craving. And related with the second research result is that the starting point of the development of youths is the good attitude toward the desirable behavior, or the traits to support the youths to have good behavior. To promote the desirable trait in Thai societies is the support of the trait in order to cause the desirable behavior to arise. That is the development of rules in oneself, the development of the emotional intelligence and the development of the analytical thinking. The roles played by the social institution are of the ones to teach the youths to cause the good behavior to arise, and to be the examples for other youths. In the issue of the guidelines based upon Buddha-Dharma for development of the youths. The research found that there are 12 guidelines related with thesis paper of Phrakhrusukumsangkakarn (Sribhowang, 2005) studied Buddha-Dharma for development of the youth, the applying of the

Buddha-Dharma to teach them of Phratepwongsajarn (Khoon Khantiko) found that the application of the Buddha-Dharma for the virtue development to youth by the Threefold Training: Training in morality: it was applied the lecture or telling, it was the order by him, it used the perfection of morality, giving the reward to youth who do good. Training in mentality: it was applied to teach them to become sensible in their life and he teaches by some perfection; were called effort, endurance, truthfulness, resolution, loving-kindness and equanimity. Training in wisdom: it was applied to teach them by good and know the cause and meaning, what is right and what is wrong.

For the key ideas based upon Buddha-Dharma for development of the youths in the Juvenile Observation and Protection Centre from the objective 2 which have 3 keys are: The family and teachers have to take care. Know how to control themselves of the youths. And To know the cure of what is not right, related with thesis paper of Chanuwong (2013) at the third objective, to study problems, obstacles and suggestions for the development of the process of refining children and youth in the observation and protection of children and youth in Nakhon Sawan province. Suggestions on the process of refining children and youth in the Observation and Protection Center for Children and Youth in Nakhon Sawan Province Should encourage children and youth get training and develop in accordance with the three principles. To have the characteristics of a good Buddhist ethics, good behavior, good practice as a good man and should organize activities to promote the practice of daily life. To raise awareness, appreciate and appreciate the principles of Buddhism. Emphasis is placed on the use of religious principles in basic and everyday activities.

In sum, the results of this research should be applied in the implementation, enhancement and development of youth through concrete projects. In particular, through the presentation of management level, including those related to the implementation to improvement or development of the youths in the Juvenile Observation and Protection Centre. To promote corrective behavior with a Buddhist approach, or to incorporate or take that approach, insert it, or support the way it is implemented. In addition, relevant agencies should set guidelines for policy implementation. And a clear action plan on how to concrete proceed and continuous evaluation.

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