



**DEVELOPMENT OF KNOWLEDGE PROMOTION FOR SELF-VALUE  
ENHANCEMENT IN BUDDHIST PERSPECTIVE OF STUDENTS  
AT RAI KHING WITTHAYA SCHOOL**

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## **Abstract**

The research title on “Development of Knowledge Promotion for Self-Value Enhancement in Buddhist Perspective of Students at Rai Khing Witthaya School” Research Objectives: To study the problems and impacts of lack of self-value perception among students. To develop a knowledge promotion set for enhancing self-value perception in students from a Buddhist perspective. To present the knowledge promotion set for enhancing self-value perception in students from a Buddhist perspective. Research Methodology: This research adopts a Mixed Method approach, utilizing Quantitative Research to study a group of students using Rubin's Self Esteem Scale. Purposive Sampling was used to select 47 students from Rai Khing Witthaya School as the sample group. Quantitative data was analyzed for frequency, percentage, mean, and standard deviation, using pretest-posttest measurements and scoring levels ranging from 62 -190 according to Theoretical Range of Scores. Qualitative Research was conducted to collect data through analysis of related information and various Buddhist perspective activities, focusing on emotional and behavioral aspects of Grade 9 students.

Results: Analysis of Self-Concept in 30 items revealed a positive trend before development intervention (Mean = 1.40) and a more positive trend after intervention (Mean = 1.89). 2) Analysis of the Self-Esteem Scale's 10 items showed

a similar positive trend before (Mean = 1.40) and after (Mean = 1.89) intervention. 3) Analysis of the Self-Esteem Scale's 22 items displayed a positive trend before (Mean = 3.02) and after (Mean = 3.17) intervention. 4) Interview results indicated that students showed improvement in their participation and perceived the activities as effective for personal development. The activities were deemed suitable for daily life application.

**Keywords** Knowledge Promotion; Self-Value Enhancement; Buddhist Perspective

## **Introduction**

Human beings are a valuable resource that plays a crucial role in the development of a country. However, to develop high-quality individuals, it is essential to start from childhood in order to cultivate good adults for the future. According to the National Economic and Social Development Plan No. 12, it is stated that the aim is to foster new generations of children and youth with systematic analytical thinking skills, creativity, work skills, and life skills ready to enter the job market. This includes learning from real-life experiences and aligning education with the development of the brain at different stages of childhood. Encouraging children to participate in both in-class and out-of-class activities creates motivation for them to engage in the educational system, developing them into good, intelligent, knowledgeable, and capable individuals who will contribute to the nation's future. Thai youth will learn self-reliance, honesty, discipline, morals, ethics, and responsibility. They will possess emotional intelligence and the ability to continuously learn on their own. (National Economic and Social Development Plan No. 12, Children and Youth: What Will They Gain from Plan No. 12).

The significance of thoughts is particularly emphasized in Buddhism, which places great importance on wisdom. Thoughts are crucial in the development of intellect, where rational thinking leads to wisdom. However, in the process of generating thoughts, we often say that children have problems, only memorize, don't know how to think, or think without needing to remember. This perspective needs to be approached with caution as it may lead to compartmentalization and excessive thinking, which is not natural. Memory and understanding are components of thinking, instead of being separate from each



other. We should examine what components support each other because good memory is beneficial in thinking and helps to form thoughts based on information. (Phra Phromkahunaphon, 2554 B.E., pp. 2-3).

In assessing the thought framework of a group of children transitioning from primary to secondary school, there arises a question: Do children believe intelligence to be a fixed trait or something that can be developed? This transition to secondary school is a significant challenge for many children. They face increased academic demands, stricter grading criteria, physical changes, and the onset of adolescence. These changes inevitably affect their learning, although not everyone is impacted equally.

Research by Carol S. Dweck suggests that only children with a fixed mindset exhibit regression. Their grades plummet as they enter secondary school. Conversely, those with a growth mindset show improvement in their grades. Many children with a fixed mindset attribute their poor grades to their own lack of ability, while others disguise their feelings of inadequacy by blaming external factors. On the contrary, children with a growth mindset quickly gather information for learning and do everything necessary to succeed when they realize the impending changes. With appropriate frameworks and proper instruction, humans can achieve more than we think. A fixed mindset often inserts disruptive thoughts into our minds, making effort seem daunting and leading to ineffective learning strategies. Moreover, it inclines people towards judgment rather than becoming allies. Key to significant success is having a clear focus and making full effort. An unlimited arsenal of strategies and learning allies is what the growth mindset provides everyone, facilitating their ability to develop and yield fruitful results. (Carol S. Dweck, translated by Panee Chujirawong, 2549 B.E., pp. 91-97).

Through Thailand's development plan for children and youth to become good, intelligent, knowledgeable, and capable individuals who can contribute to the nation's future, Thai youth will learn self-reliance, honesty, discipline, morals, ethics, and responsibility. They will possess emotional intelligence and the ability to be happy in society. Central to this endeavor is instilling a sense of self-worth, as seeing one's own value is akin to viewing oneself positively and realistically. Admiring one's abilities and being ready to develop them further is crucial. Conversely, if there is a discrepancy between self-perception, reality,

and expectations, individuals may not feel their own worth and may feel deeply discouraged from undertaking various activities. Indeed, recognizing one's own value is a critical defense mechanism in preventing or alleviating the severity of mental health issues. It also stimulates individuals to achieve their goals and contributes to solving current societal problems. This aligns with the belief that children who recognize their self-worth will have positive self-perception. When children love themselves, believe in themselves, respect themselves, and value the opinions of others, they are less likely to be shaken. When they feel that they are capable, they are more willing to share these positive attributes with others around them. (Supawadee Hanyamethee, 2558 B.E., pp. 91-92.)

Therefore, the development of knowledge and the promotion of self-worth through Buddhist-based education at Rai Khing Witthaya School can be a process that molds students to use critical thinking frameworks independently. They learn self-control, emotional restraint, goal setting, and effective planning to achieve those goals. They can quickly apply the knowledge and information they have acquired to solve various situations efficiently. These activities are invaluable for the development and promotion of confidence in children and youth, enabling them to lead happy and normal lives in today's society. They serve as pathways for mental, emotional, and social development, fostering self-worth to soothe children's minds with ethical values. This empowers them to create beautiful and beneficial things for themselves, their peers, society, and become good citizens of the country in the future.

## **Research Objectives**

1. To study the problems and impacts of students' lack of self-worth.
2. To develop a set of knowledge to promote self-worth through Buddhist-based education for students.
3. To present the set of knowledge to promote self-worth through Buddhist-based education for students.

## **Literature Reviews**

The researcher focuses on studying the development of knowledge to promote self-esteem through Buddhist-based education among students at Rai Khing Witthaya School. Through the examination of relevant documents and



research, Coopersmith has extensively described the fundamental characteristics of self-esteem, which individuals use as criteria to assess their own success. These include:

**Power:** This refers to confidence in one's abilities to influence events and situations around oneself, believing in one's ability to cause desired outcomes and having sufficient capability to act on various objectives independently.

**Significance:** It encompasses the feeling of being accepted and valued, being loved and significant in society, as well as being a part of families and communities.

**Virtue:** It denotes behaving in accordance with moral and cultural values, being satisfied with life, and expressing correct and positive thoughts.

**Competence:** It involves assessing importance and adapting to various situations, facing challenges with confidence, and effectively living alongside others.

These insights from Coopersmith's studies, as presented in the book "Self-Esteem," provide a profound understanding of individuals' self-confidence (Cooper Smith, 1984, p. 36-37).

Carl Rogers, a humanistic psychologist, believed that individuals should have an understanding of themselves and see themselves as they truly are. This is because if a person perceives themselves differently from reality, it may indicate a potential for problems or self-created issues. Rogers (1961) studied and researched the personal image within individuals based on their own experiences, including their feelings and attitudes towards the world, themselves, and society. He emphasized the importance of a person's selfhood, which led to his theory known as Self-Theory. According to Rogers, individuals have three types of self: Perceived self or Self-Concept: This is the image that individuals perceive themselves to be. It includes how they see themselves, their knowledge, abilities, and unique characteristics. Individuals may perceive themselves from various perspectives, which may not align with reality or how others see them. For example, someone with low self-esteem may not identify themselves as such.

**Real self:** This refers to the actual characteristics of an individual, which may often be overlooked or not fully recognized by the individual themselves.

**Ideal self:** This is the self that an individual aspires to be, desires to have, or wishes to achieve but may not be able to attain or possess currently.

When individuals accurately perceive themselves according to reality, it generally leads to positive outcomes. This includes a hopeful outlook on life, enthusiasm, and satisfaction with oneself, which can extend to satisfaction with others. Conversely, individuals who perceive themselves differently from reality may experience negative emotions and have difficulty connecting with others. They may also struggle with self-esteem and lack confidence, hindering their personal development and success in life. Conclusion, individuals who accurately perceive themselves tend to have positive feelings towards themselves and others, exhibit positive behaviors, have self-confidence, and acknowledge their self-worth. On the other hand, those who perceive themselves differently from reality may have negative self-perceptions and exhibit negative behaviors, such as low self-esteem, self-doubt, and feeling inadequate. (Carl Roger, Self-Theory: [www.http://hanan83.blogspot.com/2016/01/6-carl-roger.html](http://hanan83.blogspot.com/2016/01/6-carl-roger.html) [11 May 2020].)

Saneh, Seekawi, and Banjob Bannaruji have studied and researched the development of learning processes in a Buddhist context. Their research findings suggest that the most significant aspect of Buddhist-integrated learning processes is considered as a model that differs from philosophical ideologies. It is the organization of learning processes aimed at understanding the reality of all things, incorporating a holistic approach that connects various elements together. In Buddhism, this is referred to as "Dhamma" - the understanding of the truth of life and all phenomena. Seeing and accessing Dharma are seen as synonymous with enlightenment, without separating the self from Dhamma.

This approach to learning processes leads to a reality that helps dissolve the self-attachment to suffering. It aligns with the human desire for various forms of development. There is a developmental learning process believed to be a path towards liberation, systematically developing oneself in all aspects. For example, individuals who cultivate virtue and work with a guiding



spirit can assist each other both internally and externally to perform tasks efficiently, even though physically tired, they have strong spirits.

This application of learning in daily life is utilized concurrently to enhance work efficiency. The balanced relationship between the body and mind supports each other, leading to balanced actions. (Saneh, Seekawi, and Banjob Bannaraji, 2022, P. 298).

## **Research Methodology**

The researcher employed a mixed-methods approach, utilizing both quantitative and qualitative research methodologies. The quantitative aspect involved a pretest-posttest study using Rubin's Self Esteem Scale with students from Rai Khing Witthaya School. A sample of 47 students was purposively selected for the test group.

The study employed a series of activities for the experimental group, consisting of a total of 6 activities spread over 2 days, with 2-3 activities conducted each day, each lasting 1-2 hours.

For the qualitative research component, data were collected through document analysis related to Buddhist-integrated learning processes. This qualitative aspect aimed to complement the understanding of students' learning processes from a sociocultural and Buddhist perspective. The integration of both research methodologies allowed for a comprehensive exploration of the effectiveness and impact of the learning activities in promoting knowledge and life skills from a Buddhist standpoint.

## **Results**

From analyzing the questionnaire data concerning the development of a Buddhist-integrated self-esteem promotion knowledge set among students of Rai Khing Witthaya School, the research findings are as follows:

**Personal Profile Data of Respondents:** The respondents comprised 47 students from Rai Khing Witthaya School, the largest group being respondents who were surveyed, mostly male students (35 students, 74.46%), and female

students (12 students, 25.54%). Among them, 33 students (70.21%) were 15 years old, followed by 11 students (23.40%) who were 14 years old, and the smallest group consisted of 3 students (6.39%) who were 16 years old.

**Analysis of Self-Concept Text:** The test aimed to evaluate the self-concept perception of the sample group, which included perceptions, beliefs, and thoughts about themselves. The questionnaire comprised 30 items to be answered either yes or no, divided into positive items (13 items) and negative items (17 items).

**Analysis of Positive Self-Concept Text:** The analysis of positive self-concept regarding the development of a Buddhist-integrated self-esteem promotion knowledge set among students of Rai Khing Witthaya School, before and after implementation, revealed that the average score before implementation was 1.40, and after implementation, it increased to 1.89. This indicates that, according to the self-concept questionnaire, students' perception is positive both before and after the implementation of the Buddhist-integrated self-esteem promotion knowledge set. It suggests that the developed knowledge set is suitable for students' self-concept.

**Analysis of Negative Self-Concept Text:** The analysis of negative self-concept regarding the development of a Buddhist-integrated self-esteem promotion knowledge set among students of Rai Khing Witthaya School, before and after implementation, revealed that the average score before implementation was 1.70, and after implementation, it increased to 1.75. This indicates that, according to the self-concept questionnaire, students had some psychological concerns both before and after the implementation of the Buddhist-integrated self-esteem promotion knowledge set, but these concerns were minor. From the test of the development of self-esteem promotion knowledge set, students exhibited a strong self-concept and did not perceive themselves overly negatively.





## **Analysis of the Self-Esteem Scale Test Results for the Development of Buddhist-Integrated Self-Esteem Promotion Knowledge Set among Students of Rai Khing Witthaya School.**

**Positive Self-Esteem Scale Analysis:** The analysis of the Self-Esteem Scale test results for the development of Buddhist-integrated self-esteem promotion knowledge set among students of Rai Khing Witthaya School, before and after implementation, revealed that before using the knowledge set, the average score was 3.02. After the implementation, the average score increased to 3.17. This indicates that, based on the Self-Esteem Scale test, students' self-esteem improved, showing positive perceptions of themselves. They exhibited a broad vision and self-control over their emotions, maintaining a good level of self-esteem.

**Negative Self-Esteem Scale Analysis:** The analysis of the Self-Esteem Scale test results for the development of Buddhist-integrated self-esteem promotion knowledge set among students of Rai Khing Witthaya School, before and after implementation, revealed that before using the knowledge set, the average score was 2.35. After the implementation, the average score decreased slightly to 2.26. This indicates that, based on the Self-Esteem Scale test, while students had some self-doubt and room for improvement in their self-esteem perceptions before and after implementation, overall, they exhibited relatively good confidence and self-worth.

## **Analysis of the Self-Concept Rating for the Development of Buddhist-Integrated Self-Esteem Promotion Knowledge Set among Students of Rai Khing Witthaya School.**

The analysis of the Self-Concept Rating for the development of Buddhist-integrated self-esteem promotion knowledge set among students of Rai Khing Witthaya School, ranked from highest to lowest, before and after implementation, revealed the following:

The most positively perceived statement before assessment was "I am a cheerful and bright person," with a pre-assessment score of 42.6% and a post-assessment score of 44.6%. The least positively perceived statement before assessment was "I am a jealous person," with a pre-assessment score of 44.7%

and a post-assessment score of 40.4%. These findings indicate improvements in positive self-concept perceptions among students after the implementation of the Buddhist-integrated self-esteem promotion knowledge set.

Analysis of documents related to the development of a knowledge promotion program for fostering self-worth through Buddhist principles among students of Rai Khing Witthaya School.

Analysis of self-worth through Buddhist principles in texts regarding self-concept, utilizing the Eightfold Path and the Six Sārāṇiyadhamma.

From the results of activities and research documentation, it was found that activities were conducted based on the Six Sārāṇiyadhamma, using students as focal points. The aim was to foster unity, sharing, love, and to discourage comparison. There was an emphasis on developing wisdom, promoting positive thinking, avoiding hostility, and enhancing self-improvement through work. The students showed positive outcomes before and after participation, demonstrating improved development and effectiveness of the activities in nurturing the students, as well as their significant impact.

Analysis of self-worth through Buddhist principles using the Self-Esteem Scale, with the application of Yogācāra. Based on the results of activities and research documentation, it was observed that the activities aimed to instill positive self-worth in students, encouraging happiness, courage, social interaction, good thoughts, and the ability to live together in society. The activities aligned with the principles of Yogācāra, focusing on problem-solving in life, critical thinking, reasoning, emotional control, and intelligent decision-making.

Analysis of self-worth through Buddhist principles using the Self Concept Rating, based on the four Thitthathammikatta and the seven Aparihāṇiyadhamma. From the results of activities and research documentation, it was found that overall, students were able to interact well with each other, had positive thinking, and exhibited joyfulness. It was evident that these activities contributed to the development of students. Areas for improvement included fostering unity, courage, and cooperation among students. The results showed significant development in students' Mean values and Standard Deviations



before (Mean = 3.59, S.D. = 0.441) and after (Mean = 3.78, S.D. = 0.483) the activities, indicating positive progress and development. These activities were found to be suitable for students and could be applied effectively in their daily lives.

## Discussions

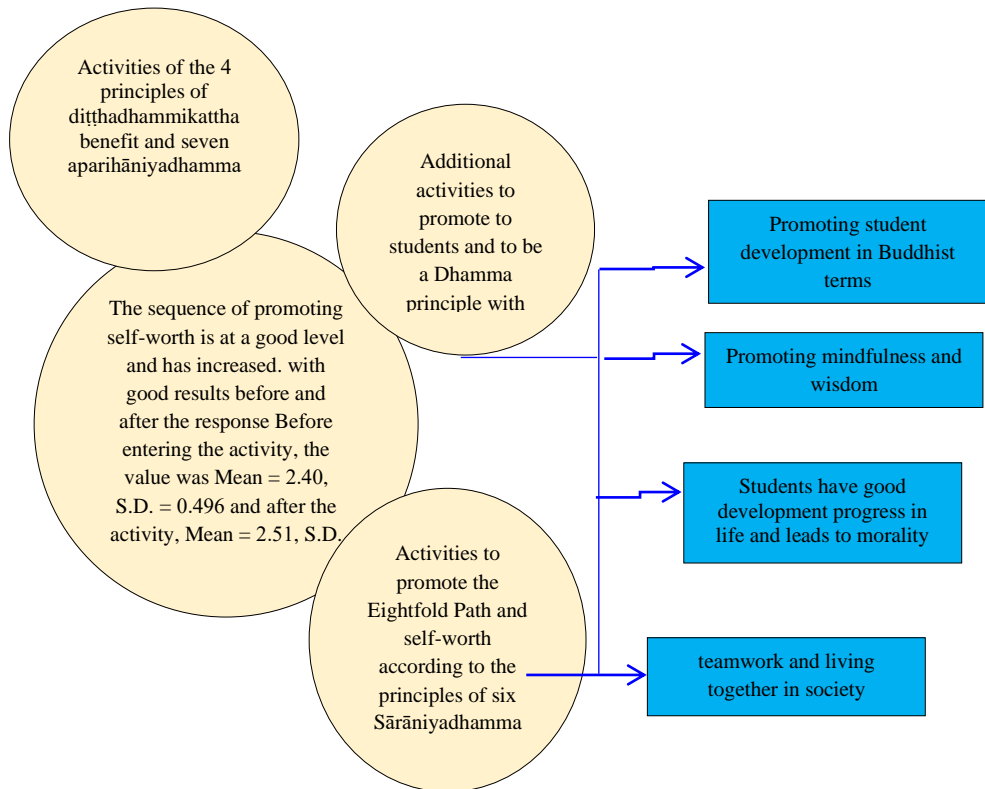
From the study on the development of a knowledge promotion program aimed at fostering self-worth through Buddhist principles among students of Rai Khing Witthaya School, the following results can be discussed:

Overall analysis reveals that in promoting self-worth, the highest-ranked aspect is the level of self-perceived value, with a percentage of 40.4% before testing and 51.1% after testing. Following this, the perception of self-worth at a moderate level was 59.6% before testing and 48.9% after testing. This indicates a positive progression and development in promoting self-worth. Results from the test, comprising 92 items, showed good responses before and after participation in the activities, with mean values of 2.40 (SD = 0.496) before the activities and 2.51 (SD = 0.505) after the activities. It is evident that these activities contribute to students' positive development and are suitable for application, consistent with the research (Saneh, Seekawi, and Banjob Bannaraji, 2022, P. 298).

Their study on the relationship between Buddhist-inspired learning processes and the organization of learning processes in Buddhist philosophy suggests that the most significant aspect lies in organizing learning processes around Buddhist philosophy, which is different from conventional philosophies. This approach involves organizing learning processes holistically, connecting various elements together. In Buddhism, learning processes are termed "Dhamma," where seeing Dhamma and accessing Dhamma are synonymous with realizing truth and experiencing liberation. There is no separation between the self and Dhamma. This method of learning leads to the dissolution of self-attachment to suffering, aligning with human aspirations in various forms. The developmental learning process is considered a method towards liberation, developing oneself comprehensively, such as individuals who rely on spiritual guidance to engage in work, enabling mutual assistance both internally and externally, leading to efficient work completion despite physical exhaustion but

with strong determination. Applying these learnings in daily life and work enhances efficiency and balanced physical and mental support, contributing to overall well-being. (Ibid. P. 298).

## New Knowledges



## Conclusions

In conclusion, the analysis of Buddhist self-esteem is integrated with the analysis of self-concept evaluation. The Self-Concept Rating found that the principles of *Diṭṭhadhammikataṭṭha*, which encompass four benefits used with students, aim to promote diligence, cultivate good friendships, instill satisfaction with one's possessions, and encourage adherence to the seven aims of *Aparihāniyadhamma*, which include fostering the ability to exchange opinions, cooperate with others, listen attentively, and uphold morality. The overall results of the activities indicate that students were able to enjoy themselves with friends, generate creative ideas, and exhibit cheerfulness. This demonstrates that such activities can effectively contribute to the development of students.



However, it is noted that areas such as unity, courage in expressing thoughts, and cooperation in tasks should be further developed among students. The results of the activities before yielded a mean of 3.59 with a standard deviation (S.D.) of 0.441, while after the activities, the mean increased to 3.78 with an S.D. of 0.483, indicating positive progress in student development. Thus, this activity is deemed suitable for enhancing various aspects of student growth.

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