



CREATING CONSCIOUSNESS OF THE BUDDHIST YOUTH HUMAN RIGHTS IN EDUCATIONAL INSTITUTIONS IN SAMUT SAKHON PROVINCE

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Received: August 19, 2024; **Revised:** August 22, 2024; **Accepted:** October 29, 2024

Abstract

This article aims to: 1) Study the knowledge and understanding of human rights among youth in educational institutions in Samut Sakhon Province. 2) Study the understanding of Buddhist-oriented human rights among youth in educational institutions in Samut Sakhon Province. 3) Develop a Buddhist-oriented human rights consciousness among youth in educational institutions in Samut Sakhon Province. This is a qualitative research study utilizing in-depth interviews with 18 key informants, the study found that:

Understanding of human rights among youth in educational institutions in Samut Sakhon Province: The youth possess knowledge and understanding of human rights and exercise various fundamental rights within their educational institutions. This includes the right to vote in student council elections, the right to express opinions, equality in exercising rights, equality in access to education,





the right to use the institution's public utilities, and non-discrimination based on gender.

Application of Buddhist-oriented human rights among youth in educational institutions: By adhering to the principles of the Five Precepts, the Five Virtues, and ethics, youth understand the use of these principles as a guideline for exercising human rights. They have learned these teachings through their studies of Buddhism in school and through living a Buddhist way of life. They understand the principles of doing good, avoiding evil, and conducting themselves ethically, which includes having compassion and empathy for others.

Development of a Buddhist-oriented human rights consciousness among youth in educational institutions in Samut Sakhon Province: The youth, as students, use the principles of the Five Precepts, the Five Virtues, and ethics as a guideline for exercising human rights. This approach fosters a good moral consciousness. Having a good moral consciousness means understanding right from wrong, knowing how to reason, understanding what should and should not be done, and recognizing what is good and what is not. Cultivating a sense of morality among youth requires cooperation from society, which will help these youths, who are the future of the nation, grow into responsible and good adults.

Keyword: Creating Consciousness; Buddhist Youth Human Rights; Human Rights

Introduction

Human rights are important as a mark of human civilization because they lay the foundation for thought systems that make people in society aware of and consider the value of human dignity. This begins with the recognition of humanity, dignity, and birthright (Vichai, Sangprapai, 2022). Human rights are based on justice and inherent rights, emphasizing the significance of life. Additionally, human rights serve as a guarantee of an individual's rights and freedoms, allowing people to live and develop themselves appropriately. Society must provide opportunities for those who have erred to receive education,





correction, and self-improvement, they can lead better, higher-quality lives. The right to life is a fundamental right, ensuring the ability to live, safety, and access to basic necessities such as food, clothing, medicine, and shelter. Every life has value, including those who need special assistance from others, such as parents and children, teachers and students, husbands and wives, friends, employers, and employees. The right to mutual respect and equitable treatment recognizes the dignity and value of life. This right belongs to everyone and is relevant from birth to death, forming the basis for progress and respect for human dignity. Every human has intrinsic value as a living being with a body, thoughts, emotions, spirit, and significance to humanity, the country, and society. No one likes being scorned or treated inhumanely. Therefore, we must treat everyone with the same dignity and respect. Human rights, which are indispensable, include the right to life and the integrity of the body, consisting of 32 parts such as the head, brain, ears, eyes, mouth, heart, arms, legs, and feet. Humans have emotions, feelings, thoughts, and consciousness, experiencing pain, heat, and cold. Life and the body survive with essential factors such as food, air, shelter, clothing, and medicine. These natural conditions are the sources of numerous human rights, with the most critical being the right to life and body. This means that every person, good or bad, has the right to live in the world and maintain their body according to natural laws. The right to life and bodily integrity is a fundamental human right.

Human rights have long been integral to Thai society, especially notable with the abolition of slavery in 1905, a significant development in Thailand's human rights history. However, human rights violations remain deeply rooted today. Many Thais lack knowledge and understanding of their own and others' rights. Moreover, the current Thai education system does not prioritize human rights (Amnesty International Thailand, 2022).

Samut Sakhon Province is rapidly changing, with technology playing an increasing role in daily life. This materialism sometimes overshadows the importance of the mind, leading to various problems, such as littering in waterways and drug issues, partly due to a lack of good consciousness towards oneself and the community. Hence, instilling good consciousness in youth is





crucial. This involves fostering responsibility and selflessness both individually and collectively, or simply, creating awareness of one's role and public-mindedness. This includes knowing one's duties, responsibilities, and sacrificing for the common good, adhering to morality and ethics, and cooperating to solve problems lawfully. A person with public consciousness helps others willingly without expecting rewards, is unselfish, understands others, is open-minded, listens to others' opinions, and cooperates in addressing societal issues. If these qualities are lacking, numerous problems can arise. Creating awareness and understanding of one's role fosters self-discipline and responsibility towards oneself and others, encouraging enthusiastic social participation, valuing the environment, and considering societal impacts. It involves living by moral principles, with youth understanding their roles, having clear goals, and working responsibly and efficiently (Charan Dithapichai). Therefore, the researcher is interested in studying "Developing Buddhist-Oriented Human Rights Consciousness in Modern Youth" to synthesize academic information for developing Buddhist dissemination practices in today's changing society.

Thai youth today are very interested in human rights but still lack the proper knowledge and understanding of how to exercise these rights correctly. As a result, they often use human rights based on their preferences and understanding, which sometimes do not align with the moral and ethical principles of Buddhism, leading to societal and national problems. The researcher recognizes the importance of this issue and is therefore interested in studying the causes and factors that lead to a proper understanding and knowledge of human rights according to Buddhist principles. The goal is to educate and inform the youth, who are the future of the nation, through various methods.

Due to the excessive violation of human rights by youth in Samut Sakhon Province, the researcher is particularly interested in studying the development of youth consciousness. This study aims to enhance the knowledge and understanding of human rights from a Buddhist perspective among youth and to instill a consciousness of human rights in accordance with Buddhist principles. The researcher plans to use surveys and interviews to gather data on the effects of developing such consciousness among youth. This approach is essential to ensure that young people can grow up and live correctly and peacefully in today's



society. Instilling a good conscience in youth will promote peace and harmony within the community and at the national level.

Research Objectives

1. To study the knowledge and understanding of human rights among youth in educational institutions in Samut Sakhon Province.
2. To study the knowledge and understanding of Buddhist-oriented human rights among youth in educational institutions in Samut Sakhon Province.
3. To analyze the development of Buddhist-oriented human rights consciousness among youth in educational institutions in Samut Sakhon Province.

Research Methodology

This research is qualitative in nature, focusing on documentary research and field research. The study was conducted with representatives from various educational institutions in Samut Sakhon Province, including 18 individuals: 5 teachers, 10 male and female students, and 3 monks. The research tools consisted of four sections:

1. Personal information interview of the respondents.
2. Research-related questions for the student group.
3. Research-related questions for the teacher group.
4. Research-related questions for the monk group.

The interviews were open-ended. Data was collected by the researcher from September 2021 to February 2022, totaling six months. The qualitative data from documentary research was analyzed and synthesized, then described narratively.





Results

Understanding of human rights of youth in educational institutions in Samut Sakhon Province. The research results found that all youth have knowledge and understanding of human rights. Whether it's a girl or a boy because of the openness of society in the present era, acquiring knowledge from studying in educational institutions or from present-day communication technology can provide knowledge to youth. From the interviews, the youth have a knowledge and understanding of human rights and have exercised various rights according to their status as students, whether expressing various opinions in school. Exercise of rights in student council elections. Recognition of the rights that students should receive from school, such as receiving knowledge from teachers that must be treated equally. Exercising the right to use various public utilities in school, respecting each other's rights among friends. Not discriminating against family status, skin color, race, ancestry, as well as appearance. Today's youth are focused on equality. Not teasing or mistreating people who are weaker than you. Don't disrespect each other. Open to each other's opinions young people create new vocabulary. It came up as a symbol to use in place of actions to protect the rights of oneself and others, such as the word bully, which means violent, bullying behavior. Bullying others both verbally and physically. If this happens in life, it is often through mocking one's appearance. Social status includes physical abuse Nowadays, the online world plays an important role in society. The world of social media is therefore a meeting place for people in general, especially youth. Condemnation on social media creates a lot of emotional impact that can cause deep emotional wounds that are difficult to heal. The fact that young people are exposed to human rights both in the family and the school, even society in general Therefore, it is necessary that those involved, whether family, parents, guardians, teachers, or adults in society as well as the monks who preserve and pass on the teachings of Buddhism must recognize the importance that will allow the nation's youth to grow up to be adults with quality and be a good example to pass on from generation to generation. Today's youth have more courage to express themselves in demanding various rights in society. Sometimes they express themselves because they are still youthful, lacking thought, reflection, and restraint. Impulsiveness, impatience, neediness, responding quickly to demands, and seeing immediate results. Not waiting for the process, not waiting for any management





system. These actions therefore lead to results that are unacceptable to the majority of society. As a result, there has been a conflict between factions and divisions in society. Therefore, it becomes a society that is traumatized by the actions of its children. A big reason for this is the lack of instilling moral consciousness in youth. and ethics, which is the basis for the exercise of human rights.

Understanding of Buddhist human rights among youth in educational institutions in Samut Sakhon Province. The research results found that, youth as students use the principles of the five precepts - the five principles and ethics from studying the principles and teachings of Buddhism from educational institutions. and the Buddhist way of life in everyday life as a guideline for using human rights, using the five precepts is to abstain from harming oneself or others in body, speech, and mind, causing suffering. The principle of the five virtues is to practice. Being a compassionate person be a person with an honest career being composed, honest, both physically and verbally, and being mindful following ethics is being a responsible person reasonableness. He is a diligent person. Be orderly, disciplined, selfless, gratitude and be courteous, polite, and humble. From student interviews, students understand how to use Dhamma principles to guide the use of human rights within the school such as expressing opinions in the classroom politely diligence in studying and acquiring knowledge, having discipline in living together in educational institutions. Be reasonable in expressing your opinions, be responsible when assigned to work in groups, there is unity. This is considered to be the use of ethical principles in living together in educational institutions. Be kind to your friends and help each other, be honest, do not harass or bully each other. It is considered to be the use of the principles of the five precepts and the five principles. Such conduct is considered to mean that students have an understanding of how to apply the principles of Dhamma to human rights in educational institutions.





Results of creating awareness of Buddhist human rights among youth in educational institutions in Samut Sakhon Province. The research results found that, since the youth as students use the principles of the five precepts - the five principles and ethics as guidelines for using human rights, it is considered to instill good conscience. Having a good conscience is knowing responsibility, knowing how to use reason, know what you should and shouldn't do. What is good, what is bad, all the principles mentioned above are considered a principle that makes society livable. Cultivating youth to have a conscience of morality is not difficult at all for Thailand with a majority of the population practicing Buddhism because of the way of life of the Thai people. They have followed their ancestors for a long time and Thai cultural traditions are based on Buddhism as their main focus. Therefore, cultivating the conscience of youth to have morality is a matter close to our hearts. Because youth are not distant people, they are our children. If society works together, be attentive and responsible for youth, whether it be a family institution educational institution economic institute political and administrative institution even religious institutions, cooperation is required to make youth grow up to be good and responsible adults. From research and analysis, youth study the principles of Buddhist teachings from educational institutions and the Buddhist way of life. According to the principles mentioned above, it is a guideline for using human rights which is normal for a young person who is a student studying in their own educational institution.

Discussions

Research on “Creating Consciousness of Buddhist Youth Human Rights in Educational Institutions in Samut Sakhon Province” The researcher has found important issues that can be used to discuss the results according to the objectives as follows.

1. Understanding of human rights of youth in educational institutions in Samut Sakhon Province.

The results of the study found that understanding of human rights of youth in educational institutions in Samut Sakhon Province. Youth understanding of human rights and exercise various basic rights. Everyone in educational institutions, whether it is exercising their right to vote in student council elections or expressing various opinions, equality in exercising various rights in educational





institutions, equality in receiving education. The right to use various public utilities of educational institutions through equality without gender discrimination, etc.

Human Rights a concept that has many roots in beliefs, philosophies, and religious teachings. Morals and ethics of various societies and cultures in a world that believes that every human being born has the right to live, for example, every religion has a law prohibiting the destruction of human life. In addition, there is a philosophical belief in Western culture that humans have natural rights based on their birth. Human beings have the moral right to preserve their own lives, freedom of thought and no matter what differences each person has, everyone has equal human dignity after the end of World War II. The concept of human rights has gained greater acceptance and importance. Because the international community has become aware of the brutality of war and genocide. The acts of abuse against women, children, and the elderly that humans have committed together. The results of this war led to the development of international human rights law, which are standardized human rights principles, agreements, systems, and mechanisms. and is internationally accepted to protect the human rights of all people in this world.

The word “Human rights” is inherent from birth and above any law and authority of every state. These rights include the right to life, prohibiting killing, or harming life, prohibit human trafficking, do not suffer cruelly. Every person has the right to believe. Conscience or religious creed has the freedom to express opinions and expressions. These human rights do not need to be supported by law. These rights still exist, for example, even though there is no law that criminalizes murder. But everyone knows for themselves that killing that person is forbidden. It is a sin in religion or the fact that people in the country do not receive adequate food for a living, which is not considered illegal but is a violation of human rights that the government has a duty to deal with. People in the country receive enough food to survive, in line with Air Chief Marshal Chawarat Marrungruang who spoke about “Human Rights: Similarities and Differences” in personal academic documents, the Rule of Law for Democracy Course, Class 4, that the 6 basic principles of human rights are: 1) Every person has human dignity, a right inherent to everyone naturally from birth (National Rights). 2) Every person has equality and prohibition of discrimination (Equality and nondiscrimination) 3) Human rights belong to every person regardless of race, religion, gender, age, occupation, economic or social status, health, and various opinions. (Universality) 4) Human rights are a whole and separated into parts, can't and depend on each other





(Indivisibility & Interdependently) 5) Participation and being part of that right (Participation & Inclusion) means each citizen or groups of citizens or civil society will be actively involved in accessing and receiving benefits from civil and political rights and economic rights society and culture 6) Be able to investigate and use the rule of law (Accountability & The Rule of Law) Therefore, to understand the meaning of human rights. It is necessary to understand various principles, which is considered to be the whole of human rights as well.

2. Understanding of Buddhist human rights among youth in educational institutions in Samut Sakhon Province.

The results of the study found that the use of Buddhist human rights by youth in educational institutions using the principles of the five precepts, the five principles, and ethics. The youth understand the use of Dhamma principles as guidelines for the use of human rights. They received education on the principles of teachings from studying Buddhism in educational institutions and living a Buddhist way of life in daily life, understand the principles of doing good, refraining from bad, and behaving ethically, which means having compassion for others.

Buddhist human rights of youth in educational institutions refer to human rights according to the five precepts, which are basic behavioral principles used to control oneself. It is done for one's own sake, for another person and for a society that emphasizes refusal, called the five precepts, i.e. abstaining from killing animals, abstain from stealing, abstain from sexual misconduct, abstain from telling lies and abstain from drinking alcoholic beverages human rights according to the five Dhamma principles, which are basic principles of conduct used to promote oneself. It is done for one's own sake, for another person and for a society that emphasizes support, it is called the five virtues, which includes loving-kindness, right livelihood, sensual pleasure, truthfulness, and mindfulness. From studying the basic principles. It is evident that the relationship between the principles of the five precepts and the five principles can be considered to be principles that promote basic human rights that are appropriate for the general public because both of these factors can be used to promote self-government. This is because the precepts are principles of self-government. This is a law of humanity that can be used to control oneself in the training of one's body and speech. This is consistent with the research of Boontan Mali-Ong who has researched "Principles of Theravada Buddhism and the Promotion of Human Rights" The results of the research found that this high principle is a principle that does not conflict with your own feelings. Do not offend the feelings of others because of this high principle, it is complete harmony and the right use of





freedom. Because the principle that promotes conduct in this regard is a system of ethics, ethics, or a theory of practice that coordinates the relationship between duties, means, and final aims. When this happens higher Dhamma principles, equivalent to principles of action for oneself and others in all directions, are called "using freedom in the middle way" and are in line with the research of Phra Santhat Thitajaro (Preedasak) who has researched the topic "Public consciousness and human development according to Buddhist principles" by studying the development of human public consciousness according to Buddhist principles, which is to focus on developing humans to have good public consciousness. Then use the good parts to develop yourself, society, the nation, and nature to be appropriate and harmonious. able to live together in peace and harmony.

3. Analysis of the results of creating awareness of Buddhist human rights among youth in educational institutions in Samut Sakhon Province.

The results of the study found that, creating awareness of Buddhist human rights among youth in educational institutions in Samut Sakhon Province. When young people as students use the principles of five precepts, five principles, and ethics as guidelines for using human rights, is considered to instill good conscience. Having a good conscience is knowing responsibility, knowing how to use reason, know what you should and shouldn't do. What is good and what is bad? Cultivating youth to have a conscience of morality. In part of this must come from the cooperation of society. We must cooperate so that the youth, who are the future of the nation, must grow up to be good and responsible adults.

The results of the analysis of creating awareness of Buddhist human rights among youth in this educational institution. It is the application of the principles that promote human rights as mentioned in Chapter 2, which are the principles in Theravada Buddhism promote human conduct, every action must be done with intention, especially good intention, do good, speak good, because doing good is something that humans can do themselves or have the right to do, have complete freedom because humans always have feelings and thoughts before acting and speaking or at least humans have the right to think. When this happens the basic idea of good and evil as mentioned before is what ultimately drives humans to exercise their rights and freedoms. It is confirmed that: A man is himself and Theravada Buddhism sees the importance of this point and aims to reveal doctrines that promote self-directed action that emphasizes doing good, rushing to do good, for good, and for developing good even further, because choosing to





do good is a true choice, and doing good is to achieve the true exercise of rights and freedom according to the Buddhist viewpoint, consistent with Phattaphon Mommathin who has researched the subject “Integrated Buddhism to develop youth into good people” to study the principles related to the development of youth into good people as appeared in Buddhist scriptures. Study the theoretical concepts of academics related to the development of youth to be good people. and presenting an integrated Buddhist model to develop youth into good people. The research results found that, youth who should be developed into good people should be between the ages of 10-12 years. Development should develop in 3 areas (1) behavioral expressions (2) feelings and thoughts (3) correct knowledge and understanding. The theory must be developed with analytical thinking along with practice, allowing youth to participate in conveying and using thoughtful consideration.

New Knowledges

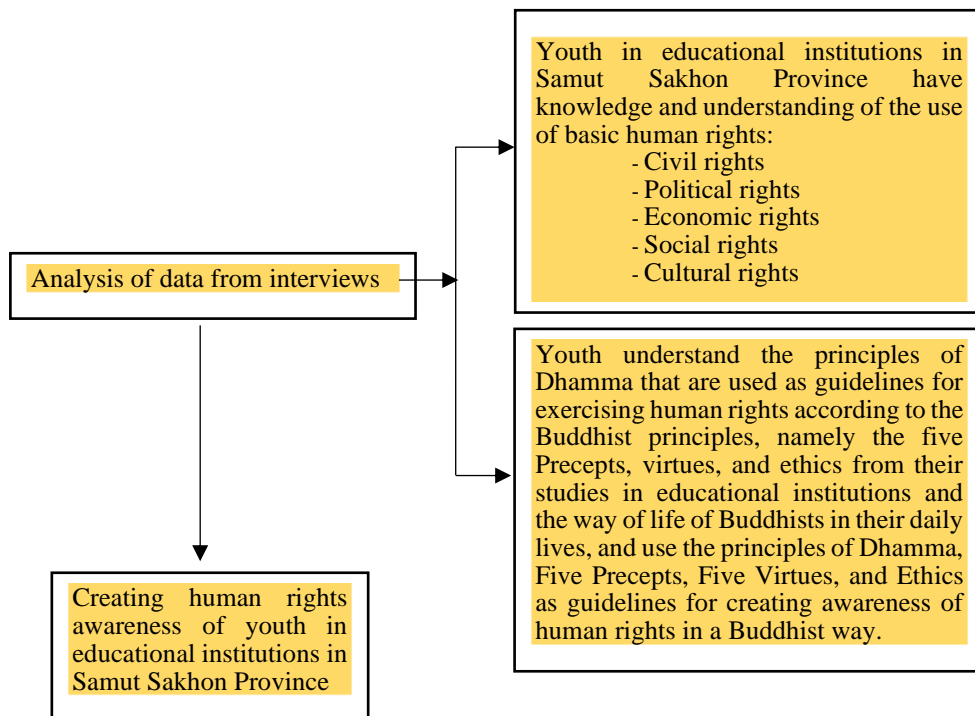


Figure 1: New knowledges Diagram from research



From the above diagram, it can be concluded that the research on “Creating Consciousness of Buddhist Youth Human Rights in Educational Institutions in Samut Sakhon Province” shows that from the analysis of data and interviews received from a group of 18 key informants/persons, the researcher summarized the points according to the three objectives as follows: Objective 1: Study the knowledge and understanding of human rights of youth in institutions. study in Samut Sakhon Province in 5 areas: civil rights, political rights economic rights social rights and cultural rights. In conclusion, youth in educational institutions in Samut Sakhon province have knowledge and understanding about the exercise of basic human rights. To apply in life Objective 2: Study the understanding of Buddhist human rights among youth in educational institutions in Samut Sakhon Province, it can be concluded that the youth understand the principles that are used as guidelines for the use of human rights according to Buddhism, namely the five precepts, the five precepts, ethics from studies in the educational setting and the Buddhist way of life in daily life. day Objective 3: Analyze the creation of Buddhist human rights consciousness in educational institutions in Samut Sakhon Province, it can be concluded that youth in educational institutions in Samut Sakhon Province use the principles of Dhamma, five precepts, five principles, and ethics as guidelines for creating awareness of Buddhist human rights.

Conclusions

Knowledge and understanding of human rights of youth in educational institutions in Samut Sakhon Province in 5 areas: civil rights, political rights economic rights social rights and cultural rights. In conclusion, youth in educational institutions in Samut Sakhon province have knowledge and understanding about the exercise of basic human rights. To apply in life The section studies the understanding of Buddhist human rights among youth in educational institutions in Samut Sakhon Province, it can be concluded that the youth understand the principles that are used as guidelines for the use of human rights according to Buddhism, namely the five precepts, ethics from studies in the educational setting and the Buddhist way of life in daily life., and analysis of the





creation of awareness of Buddhist human rights in educational institutions in Samut Sakhon Province, it can be concluded that youth in educational institutions in Samut Sakhon Province use the principles of Dhamma, five precepts, five principles, and ethics as guidelines for creating awareness of Buddhist human rights.



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