

A Learning Process of Volunteer Spirit Development in Youths: The Rak Khao Chamao Group

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Abstract

The study on “A Learning Process of Volunteer Spirit Development in Youths: The Rak Khao Chamao Group” is a qualitative research. It aimed to study a learning process of how to develop volunteer spirit youths of a Rak Khao Chamao Group which was which was a case study. The researcher collected data by using structured in-depth interviews, participatory observations, focus group, inductive data analysis methods, subsequently presented the findings through the descriptive analysis. The key findings found that there were three essential components of the learning process of Volunteer Spirit Development in Youths which have been applied by the Rak Khao Chamao Conservation Group. These three components included contents; methods; and learning sources.

The researcher provided recommendations that the government sector should make policies on volunteer spirit youth development by focusing on building the learning process for children and young people at all levels (i.e. individual, organization, and society). Crucially, local administrative organizations should set their own relevant community development strategies as well as coordinate, and cooperate among community-based organizations and concerned agencies in their own regulated communities. They should also promote work of volunteer youths; advocate or mainstream the volunteer spirit issue to be adopted and adapted in ways of life; build a learning community that contributes to volunteer spirit youth development; support supplementary curriculum development or development approaches in collaboration with schools; and set their own curriculum development plan on volunteer spirit youth development in order to be a supplementary curriculum for youths.

[Thammasat Review 2014, Vol.16, No.2, pp.35-54]

Keywords: Volunteer Spirit Youths, Learning Process

Introduction

Due to social changes in a world nowadays world, capitalist society and globalization influence the rapid socio-economic changes. These changes overwhelmingly cause changes in all contexts of Thai society including changes in the value system and ways of life that increase income gaps, inequality to access resources, and more complex social problems. The current global society is a competitive one and gives the most value to materials, money, and profits, whereas, in long previous years, a society was full of sharing and generosity. Additionally, in this current world, values of virtues and cares for others are decreased. Furthermore, people ignore and overlook humanity and focus more on materialism or consumerism (Uthai Dulayakasem, 2006). Moreover, they lack public consciousness and pay attention to their own interests more than the surrounding society, in turn, causing many social issues, particularly among children and youth's groups who may really and continually lack ethics and virtues due to improper bringing-up, supportive learning and living environment, and training. As a result, they take advantage from one another, gain more self-benefits, and exploit others. These problems cause the imbalance between mind and materials. In order to efficiently and effectively mitigate social issues that people have encountered in a nowadays society, the society needs their proactive cooperation and collaboration to look beyond thyself and focus on social missions. In other words, they possess "volunteer spirit" that they can perform merits to benefit a society which can be categorized into three dimensions, namely physical dimension includes materials or tangible benefits resulting from sharing or giving objects to others. The second dimension is a social dimension that produces benefits that promote and strengthen relationship between persons through collaborative contributions to others such as friendship; kindness, and care for each other. These aspects beget good feelings that consecutively increase benefits of a physical dimension such as a group or community establishment. Individuals have good feelings to join groups, live together, and collectively give for a society. The third dimension is psychological dimension which creates benefits that enhance motivation of providers to develop their virtue and psychological competencies such as kindness, tolerance, simplicity, and dedication with the beliefs that a person who receives such development will greatly gain power of dedication for the public with happiness, security, and sustainability (Orasri Ngamwitthayapong, 2007). Hence, developing a volunteer spirit is crucial to drive inner power of people to share and provide assistance to each other with virtues of consciousness of everybody that lead to the emergence of a contributing, sharing,

generous, and collaborative society in order to tackle various social problems and create a livable society or a society of sharing.

Developing volunteer spirit is essential to encourage people to release their inner power of sharing with virtues and psychological competencies to help other people. Significantly, children should be trained at very young age. The emergence of volunteer spirit depends on “human beings” who have kind hearts to help others, reduce ego and selfness or self-benefits, and know more about dedication for others starting from participating in a training to know about sharing, do for others’ benefits, public consciousness with aims to clear thyself from lusts or greed, and gradually reduce ego or selfness but increase virtues, goodness, peaceful mind, intellect, and understanding about movements of life and the world. These aspects promote a happy life and encourage people to do merit things for themselves, other people, and society. Noticeably, people with volunteer spirit are usually modest, and pay respect to others in terms of thoughts, beliefs, and practices of other persons and society. These characteristics reduce ego and develop more volunteer spirit motions. In the past, children and young people were mainly trained or taught at social institutions and influenced by surrounding factors such as families, educational institutions, peer groups, and religious beliefs. However, it has to be accepted that changing of situations nowadays as a learning society may have insufficient power to strongly support volunteer spirit to exist or expand in the society. Many organizations, therefore, have attempted to empower youths to get involved in various activities that apply a child-centered approach. Thus far, children still have been perceived as care receivers or key beneficiaries, and adults think on their behalf which reflects the reactive movements through social welfare services of government, business, non-profit, and non-government organizations towards a volunteer spirit issue rather than proactive actions. Some welfare activities that support and promote well-beings of children include scholarships, health promotion, and societal environment support that focus on stimulating learning towards society to understand about children that children are direct beneficiaries. Another example is a campaign to build understanding about disabled children and non-citizenship children that views children as receivers more than encourage them to utilize their potentials. Hence, it is vital for concerned agencies to change images or views towards children starting from delete previous thoughts and beliefs that viewed children as dependants and burdens of families to be new and different thoughts and beliefs that realize children and young people’s adequate potentials and capacities by encouraging them to do social development work for a society. This is a proactive approach on a volunteer spirit development for youths that emphasizes

the promotion of capacity building of children and young people. In addition, it is an obligation of agencies to support the development of youth social developers and volunteers who are ready to work for a society which is a significant movement of volunteer spirit in them, tremendously in a nowadays society should be supported more than before. The problem towards volunteer spirit youth development is that developed/existing curricula are fixed or inflexible for revision or amendment. They also do not focus on children to share their own thoughts and promote participation in learning designs. Furthermore, the curricula lack of continuity. As a result, it is still challenging to have volunteer spirit absorbed and adapted as usual practices in daily life or ways of life. Importantly, building a learning process at the child and young people age ranges is necessary to empower them for new creative or innovative thoughts with hopes that they can further grow in thoughts and experiences through their individual practices towards social movements with existing supportive ideologies to worthily live in a peaceful and just society.

The Rak Khao Chamao Group is a group of young people that focuses on volunteer spirit youth development. The group was officially established in 1994 evolving from a small group for garbage picking; canal cleaning; and field renovation-capital recovery under the name a Green Group People that has networking throughout the Eastern Region of Thailand. Thus far, The Rak Khao Chamao Group obtained several awards from many organizations working on diversity environment. The group is the owner of the cultural preservation and domiciles of love activity camp. The group initially focuses on environmental protection and preservation through cropping trees. The group later realized that only planting trees is not enough to preserve the forest. Consequently, the group earnestly has studied in-depth on ecology that also focused on community re-engineering or rehabilitation; gap reduction between children and elderly people; local culture promotion; and awareness raising on public consciousness of youths. Key components for learning include firstly, realization on self-values which is the biggest start. In addition, self-love or self-care enhances a person to open his mind and think beyond himself without borders. Secondly, respecting enhances us to know the word ‘modest’ or ‘humble’. Modest enhances us to fully learn new things. Thirdly, practicing supports sets of knowledge and skill development that are always with us through our lives including pros and cons lessons learnt that group members can later apply. Fourthly, working through summary and review, asking, thinking, and reading can create learning. Finally, building a society, people can recognize each other as brothers, sisters, or relatives with meaningful and friendly learning and exchanges towards the

set goals for positive changes that benefit public. Thus far, The Rak Khao Chamao Group still proactively operates to develop more numbers of volunteer spirit youths.

Hence, the researcher realized that it is interesting and important to know how The Rak Khao Chamao Group builds a learning process to develop volunteer spirit youths, particularly to fulfill needs of a developing Thai society. Public consciousness and dedication for public are bases of harmonious living together. Sustainable population development should therefore focus on population quality through the learning process development that contributes to changes of thinking methods to increase awareness, positive behavioral changes, and numbers of volunteer spirit people with social responsibilities nationwide. The ultimate goal of human beings is to harmoniously live together in a peaceful world with care for each other to reach a peaceful country development.

Research Objective

To study a learning process on volunteer spirit youth development of the Rak Khao Chamao Group

Literature Reviews

Relevant concepts and theories on volunteer spirit

The relevant concepts and theories reflect the emergence of the “sharing” behavior which results from internal factors of individuals that contribute to emerge the volunteer spirit or sharing. The basic concepts about sharing in a society that the researcher used in this study followed the thought of Darwin that explained the sharing behaviors through the Group Selection Theory. In this concept, the evolution started from self-adaptation of creature towards changes of surrounding aspects and competition to select natural kinship for survival. The natural selection phenomenon later was developed as a Kin Selection Theory which explains about dedication of humans as survival of public or relatives or even in the economic system that the kin selection network may be a root of chronic capitalism. The researcher also used the Reciprocal Altruism Theory to explain about game applications in economics with biological perspectives on the evolution that sharing methods and dedication are in the way of the “tit-for-tat game”. Hence, the best approach for protecting public interest is to help and share among each other. This theory later was expanded by adding a point on “credibility” which is actually a concept of Reciprocal Reputation Altruism Theory. It can be concluded that humans live amongst many members in a complex global society. It is therefore necessary to seek for credibility in order to ensure that other people have relationship in a way of

“giving or sharing” to build creditability. However, we cannot explain the phenomenon in evolution of human social groups by only using the biological laws or rules. We need to accept that humans are different from other creatures in a point that we can create our group cultures that bring out concepts and selection levels of cultural group. A culture is ability that can develop mores, traditions, and various rules in society to be social norms that control social behavior and encourage people to help each other. The group with a concept of economics explained its notions through the Exchange Theory which stated that there are several necessities for human beings’ living and have to connect with others to respond to their own needs by exchanging with regards of the most values of what they gain. Another theory that the researcher brought to the discussion in this study is the Theory Reciprocal Gifts which also emphasizes on giving or exchange to each other. The things they give to or do for each other are not necessarily of the same values or prices. These things have they own values in themselves both Market Value and Symbolic Value. At this point, it can be explained that volunteer spirit can be brought about results of exchanges which may not be merely monetary aspect or market value but may also be a psychological value such as happiness in mind.

The concept on Pro-social Behavior is about human beings who realize their own responsibilities to society which is a perspective that can explain the entrance criteria of being volunteers of people who possess values of social responsibility, equity, and reciprocity. These people attempt to understand relationship between persons or groups and aim to achieve solidarity influenced by religious practices. Noticeably, all regions influence people’s mind, decision, and behaviors to provide hands helping each other. Interestingly, motivation (Maslow’s motivation theory) and expectation (Vroom’s expectation theory) are key driving forces or influential conditions besides the psychological condition that affect pro-social behaviors. People under these conditions perform with consciousness, beliefs and positive attitudes. Their performances bring happiness to themselves in which compose of psychological driven forces both inside and outside minds, such as persuasion from friends or any organizations, and expectancy that link to expect and unexpected results such as new experiences, changing in thoughts and behaviors. People who are volunteers have beliefs in contributions and sharing with tendency to prove the results of actions with the beliefs (Instrumentality). As a result, more volunteers work on social issues.

Socialization in Volunteer Spirit Development

Socialization is a process for knowledge, thoughts, ideology, and manner transfers between social members from one generation to another generation. The transfers can be processed through both direct and indirect approaches. These approaches help develop learning of necessary skills for living through receiving basic beliefs, values of society, and later well become a part of society with “self” development which is a foundation of characteristic development to create volunteer spirit whether much or few depends on social contexts towards a value giving or a society that a person interacts or live in. Essential learning resources that support the emergence of pro-social behavior can be classified as below:

1. The bringing up of family/family raising: A family is an essential institution in a social system. Its roles are extremely significant to human beings besides main tasks as giving births and providing for family members. The family also brings up members both physical and psychological aspects to have perfect mind so that they can peacefully and wisely live in a society. Family members are taught about traditions, cultures, helping, and giving affection to each other. These aspects influence thoughts, attitude, and behavior as well as control manners of family members. Thus, family is an essential factor to bring up and develop volunteer spirit and generosity of family members to fruitfully perform to other people in a society.

2. Religious beliefs: Religions are sources of a learning process to learn cultures and ways of life including thinking methods and practices of each person. In addition, concepts or beliefs of each religion establish and strengthen interactions and linkages of people in a society. Additionally, all religions aim for peace to religious believers and society. Furthermore, beliefs that are transferred into various basic thoughts absorbed in people’s mind to let them feel of gentleness and learn how to become volunteer spirit. Moreover, religions beliefs enhance individuals to be gentle, devoted and appropriately spent lives as well as persuade other people to do good things in order to benefit thyself and others. Sharing and devotion stimulate people to gradually change behaviors to help others more for the societal betterment (Noppamas Theeravekin, 1999).

3. Peer group: Friends with the same age are important sources of learning. Usually after children and young people gather as a group or club, they collectively implement various activities, especially during their study period in schools. They also set their own group's rules, regulations, and forms. Group members are ready to follow and regard socio-cultural practices, seniority, and mentoring through group activities within and outside schools. Some examples of activities include joining the rural development club, and joining social volunteer work. These grouping activities indicate power of group which is important to persuade peers to positively change behaviors including possess volunteer spirit.

4. Educational institutions: These institutions have a role to transfer knowledge and thoughts to social members in order to increase their knowledge, ability, virtue, cultural beliefs so that students or scholars can do merits to benefit a society. Education does not merely mean or focus on teaching knowledge in a specific topic but also to increase thoughts and intellectual quotients to solve problems and develop a better society. At the present, educational institutions pay more attention not only on excellent quality of education but also virtue development with the beliefs that people can share and help each other in a society. Scholars can be trained for better behaviors by giving them morals and techniques how to do things to benefit society through applications of various types of learning management to beget volunteer spirit. Crucially, teachers or lecturers are their good models.

5. Learning from communities: Each community has different characteristics. Members of a community learn forms of arts and cultures, and ways of practices different from those of another. Nevertheless, the quality that every community possesses is the original capital of Thailand. It is "generosity" expressing through sharing and helping each other, such as together help works of neighbors for free (Long Khaek), and sharing resources between or among villages. These generous actions are practiced by community members and occur in communities and reflect images of communities.

6. Various media channels: Media is very much influential sector in the nowadays world and is immensely able to immediately reach people in a society as it is a wider messenger that builds virtual reality to attract message receivers to easily agree and follow prior to build their social media network (Orasri Ngamwitthayapong, 2008). Duties of media towards promoting a ‘sharing’ agenda in a society, firstly, is to play a role as a spotlight to mainstream the ‘sharing’ agenda such as campaign tactics in various communication forms with specific target groups. There are activities that can call for attention of target groups especially youths that can be uploaded and shared on websites, TV and programs to persuade them join provided games or activities. The second duty is to play a role as a communication channel to report movements of volunteer spirit. At this point, media gives platforms for people or groups to tell their stories on good merits for societies with volunteer spirit. Media also follows up policies and collects good stories to broadly share. The third duty is to play a role as an information management coordinator on a “sharing” topic and a center for volunteer spirit work information in crisis situations. The fourth duty is to play a role as an exchange forum on the ‘sharing’ learning. The last duty is to perform as a morale supporter for people in a society by encouraging them to believe in values and powers of sharing. These are communication channels of the in-depth dimensions that we have to send messages to be able to reach spirit of people.

A learning concept

The concept about learning is used for explaining the learning process to develop volunteer spirit that should start from real experiences or touch, perception, and empathy prior to practice or learning by doing and end with sharing in society as usual practices in daily life not just when crisis situations occur. People can perceive thyself connecting with a society as social responsibilities. They also build a learning which composes of three dimensions 1) Reception stage means receiving information and news or various bodies of knowledge from diversified sources for thyself 2) Comprehension means understanding people or groups of people with meanings and linkages of perceiving items from different sources of knowledge at the level that they can explain reasons 3) Transformation means changing perceiving items and gain better understanding on that issue by changing thinking, value, and behavioral systems through volunteer spirit actions (Thana Nilchaikovit et.al., 2007). This emerges into changes from original behaviors to new positive behaviors not only through actions but also the thinking and value systems prior to changing action behaviors. The concept about learning is a significant guidance that explains a

volunteer spirit development and significant learning through practices. It is a continuous process of both learning and reflection of thoughts. It can be implemented by co-facilitators. It is a basic concept that derives from questions, audiences, and critical thinking for contemplative learning and learning from real experiences which is also recognized as a source of learning. Life development helps in appropriate learning designs including concepts about cooperative and collaborative learning approach. The community practitioner (CoP) development is a learning that leads to a learning design in each phase of the development process and strengthens the performances of volunteer spirit youth groups.

A learning process that positively impacts upon the capacity and competency promotion of individual (Orasri Ngamwitthayapong, 2008) includes these factors 1) contents of learning are set from desires and needs towards listed of learning issues both genuinely theoretical and practical perspectives. Contents include various learning contents for each subject that can be also applied in real life not just only sub-classified as subjects in the formal education, especially contents on moral of persons, love, kindness towards other people are inserted in ways of life and cultures that help persons to continually have better behaviors and views 2) a learning process by human beings occurs all the time whenever they interact with outsiders through a natural learning process in each society which contains a learning culture or plan that may set contents and sources of learning, and social learning process. Methods, tools, and various learning channels are relevant to contents and learning bases. 3) bases or sources of learning are important parts that increase higher potentials for learning in which sources of learning surround them within families, friends, communities, society, and educational institutions in order to transfer contents of learning to wider arena. Thus, building a learning process for volunteer spirit youth development means a process in behavioral changes that depends on contents of learning, a learning process, and bases or sources of learning to achieve pro-social behaviors. These youths also integrate them into existing knowledge to help other people and well understand various causes and effects against values of life and ways of life (Sakuna Banthurat, et.al., 2006; Chollada Thongtawee, et.al., 2006).

Research Methodology

This study is a qualitative research and researcher used a case study of The Rak Khao Chamao Group for this study. The researcher used research tools in accordance with the ethical process for research in human subjects. Research sampling groups composed of leaders/taskforce members, and group members of Rak Khao Chamao Group. In order to fruitfully access key informants, the researcher asked for advices from the group leaders to identify key informants and later collected data by using the in-depth interviews, focus group, and participatory observation with 4 key informants who are leaders/taskforce members of the group, and 8 group members. The data collection was finished when expected data was completely collected. The researcher consequently verified data for validity and reliability prior to classified data into clusters in order to respond to research objectives. The researcher subsequently analyzed data and presented data by using descriptive analysis. In terms of data analysis, the researcher systematically organized and categorized data following the set topics in a conceptual framework and analyzed the correlation of data. After that the researcher summed up and interpreted findings by using the inductive analysis from tangible or visibly revealed results.

Research Findings

Key components of the learning process to develop volunteer spirit youths are listed as follows:

1. Contents of learning for volunteer spirit youth development: The part of contents helps to understand various phenomena emerging in society, and the vivid perception on social problems with acceptance. In addition, understanding a society is another important content to understand thyself and other people for empathy by using arts, various sciences, and religious dhamma or beliefs as bases to create contents and add more contents of learning that develop volunteer spirit for individual growth and social development. The analytical thinking approaches include existing integrated body of knowledge on academic, professional, and spiritual perspectives which are collectively utilized and consecutively linked with other aspects, following the fact by having both content setting as integrated subject in order to transfer contents of learning which include receiving contents or various bodies of knowledge through many learning sources. Those learning contents are diversified and always inserted in each corner of real life practices in order to understand life values, and concepts of activities both formal and informal. Contents focus on learning from actual practices by emphasizing existing knowledge

integration to help other people and understand various causes and effects for better understanding about values of life and ways of life.

The Rak Khao Chamao Group developed a volunteer spirit promotion curriculum which contained three key contents on 1) Have to know: They will learn about what things they have to know. After they know then they start to love and deeply know local wisdom of their own communities. They consequently will love/manage community knowledge 2) Should know: They should know social conditions in the past and how they change in economic, political, social, and cultural perspectives such as good persons that the world forgets in each era, child rights and community rights in order to catch up with changes in a society such as to be able to handle media and consumerism 3) Want to know: It should be an issue that youths want to know and seek for answers, for instance knowledge on health of environmental detectives. Applying learning approaches from other sources to be suitable for self-learning with children's participation in data collection opens opportunities to villagers to help solve problems, building adobe house, living with nature, action, and internal learning for self-reflection from building internal condition of individuals. The significant aspect is that those learning processes have to be built since they are at very young ages with repetitive actions. Besides a knowledge kit that is utilized among children and young people, The Rak Khao Chamao Group also created more learning contents on volunteer spirit for adults in target communities as the key point is youths and adults have to work and move forward together in communities to gain the most benefits or best interests for public.

2. A learning process to develop volunteer spirit youths: The indispensable element of building a significant learning process that cannot be without learning process with volunteer spirit. This learning process includes critical thinking with spirit and direct experiences. The learning concept for changes and psychological intellectual learning approach focus on internal development to gain awareness and intellectual which is a process that emphasizes critical thinking and virtues of human beings. The learning process to develop volunteer spirit is a practice that does not limit only to religious practices but also includes sciences, arts, and various activities that build interaction and relationship, and learners who can pay attention and understand the fact of nature, understand thyself and other people, and love with empathy. Wichak Panich (2005) stated that if we critically understand and touch a learning process with hearts we will obviously see the link of learning because the genuine learning is a learning in everything surrounds us. In addition, when we

addition, when we increase dimensions of critics by hearts, we will touch values and beauty that enlarge our hearts. They encourage us to learn to love, learn to give, and learn to accept more of the diversities of thoughts which resulted from reducing egos. The learning process by critical thinking and by hearts lead to the intention to do good things to benefits others, and sincerely live to do things to benefit surrounding people. The volunteer spirit actions will be efficiently brought forth in the supportive learning environment. The learning will emerge in the environment that features values of learning, generosity, kindness, and thoroughly attention towards learners. The learning process should also be focused on critical thinking through previous learning experiences that were developed similar to learning that based on respect for nature of learners and pay attention to direct experiences of human beings and towards facts. In addition, they personally touch and realize the significance of knowledge and facts much more than ideologies that may be true in another perspective. Learning from experiences is very crucial for internal changes of human beings through tacit knowledge that emerges when a person learns and understands such knowledge through previous experiences in specific contexts. Such learning really begets internal development changes. These changes were results from learning by doing of youth through their learning and reflecting thoughts. It is also a basic concept that derived from questions. Critical thinking is used together with practices or learning from actual experiences. The actual experiences are compared as sources of learning for life development that stimulate reveal changes from inside and reflect existing behaviors outside which are relevant to the concepts of cooperative and collaborative learning, and building community of practitioners (CoPs) to become a learning community. In order to build a learning process to develop volunteer spirit youths, there are some significant procedures which include:

- 1) Building understanding on basic concepts and definitions of volunteer spirit. The basic principle, concept, or belief in togetherness of The Rak Khao Chamao Group started from the belief in power of children and youths that they are not a burden of families or society to look after them. Instead, they have potentials to do things, but they have to be empowered and trained on more volunteer spirit since they are very young, in order to pave their path to their productive future with volunteer spirit. Working on volunteer spirit agenda of this sampling group does not only focus on being volunteers or willingness to volunteer for things then finish, but also expresses empathy and focus on serving other people and society without demanding any return benefits or incentives. They also emphasized responsibilities

to benefit public more than gain benefits for individuals as well as to elevate the volunteer spirit to become public consciousness.

2) Starting to build up relationship with trust and sincerity by leaders who are local people. The emphasis is on trust and sincerity that give to communities to encourage youths, who join events, to feel comfortable and always join the group activities by focusing on regular building friendly atmosphere and familiarity with youths.

3) Building a supportive learning atmosphere that focuses on a learner-centered approach by building friendly and enabling learning atmosphere or location to encourage learners feel comfortable so that they can comfortably exchange and learn. In case of the sampling group, after learners were familiar with the group, then the group leaders persuaded them to participate in various group activities. Implementation of these set activities successfully responded to their needs and interests. Youths and group leaders also had a chance to build or strengthen relationship during activity implementations. The activities focused on arts and handicrafts which resulted in regular attendances of the youths. Youths later persuaded more friends to join activities, especially on environmental issues such as tree planting and garbage picking in order to motivate other youths to learn and absorb surrounding environment issues that they have to collectively preserve.

4) As a labor force providers through helping others, the group trained children and young people to learn from small tasks that they helped other such as sweeping dusts at home, mopping floor and cleaning toilet which are training methods to think about others. The group also built volunteer spirit through ways of life in case of a regular practice is a way to automatically absorb volunteer spirit by which children and young people are not aware of it. Children and young people that grew up with this group could fully work in communities with confidence. They know obligations to pay back to communities as they were trained and cumulatively have gained with wishes to see harmonious communities. The next step will be to see real harmonious communities with good environment, beautiful cultures, where people are generous and kind to each other and eventually achieve self-reliance.

5) Learning through meditations or Dhamma practices which focus on significance of an internal changing process of each person and part of relationship building with other people which is an indicator of growth. The internal changing process is a dhamma practical process that increases our internal growth that encourages us to think about other people, better relationship with others and can manage relationship more while reducing egos.

6) Focusing on learning by doing which is an opportunity for youths to stay closer to communities by real practices in actual locations and learn the existing facts they experience. They get into the actual fields and actually perform, then gradually learn from what they do. The learning design for each time significantly emphasizes to cover agendas that children and young people have to know, should know, and want to know. The Rak Khao Chamao Group believed that these things would be productive and repetitive or often occur. The researcher also found that using a tool kit in a learning of children can also utilize other sets of knowledge of the tool set to answer questions in different ways such as knowledge on dying cloth can be explained in both scientific and local wisdom perspectives, and perceived as arts or occupation for income generation. Thus, the activity designs for learning are different with the emphasis of integrated approach that can explain learning in various perspectives in order to gain holistic learning and be able to link life and other objects in the communities to benefit a society with relevant skills that can combine learning, virtues, and ethics with daily life. The learning also encourages children and young people to see the relevance or relationship of people, environment, and communities. The group applies the drama theaters on environmental preservation theme as a creative theater to reflect issues to encourage villagers to understand environmental crisis situations which are close to and directly affect them. In addition, dying cloth can be taught to young people in perspectives of arts, sciences, and occupation.

7) Social capital rehabilitation is a basis that enhances interaction between people in a society. It can be seen as visible or tangible objects such as resources that people can use together which is an agreement of public benefits; and invisible or intangible objects such as values, intellectual, knowledge, mind, and culture that people collectively possess and react to each other. The relationship of humans has both horizontal and vertical lines. Social capitals are powers that have been used for social movements and development in order to strengthen society which also depend on relative relationship in order to change the individual mainstreaming of current society such as monthly meetings that aim to share sorrows, happiness, and learn from each other. These aspects enhance closer or positive relationship of people in communities.

8) Learning through facilitating approaches to look after each other and train thinking system, train to conduct activities, and transfer knowledge and experiences among others. Due to a number of group members increasing and the first intake of group members got colder with thinking and activity training experiences, the group leaders therefore developed competence of these older members to be facilitators to look after, mentor, and train younger members through various activities under their distance supervision and control. These facilitators coached younger members based on their own interest, talent, and capacity. The group leaders believed that everybody is capable if appropriately getting assigned tasks that suit his or her capacities which also make the person happy to work.

9) Learning through social models by depending on models means devoted people who do good merits to communities/societies. A social model is an essential tool to develop volunteer spirit youths. Youths can directly and indirectly learn from group leaders and family members about volunteer work such as providing support for people in communities.

10) Developing leaders to be changed to agent leaders, the group can be clarified vision together with development purposes to inspire others to use intellectual to consider the appropriateness and stimulate them to accept the targets of the group that focus on building collaboration among group members. The leaders as changing agents also supported individual members regarding their own capacity and potentials by being models with appropriate behaviors. Upon working with other people as a network, these leaders rotated leadership roles among them regarding their specialization or expertise.

11) Learning across the groups in the volunteer spirit youth network which is a crucial aspect to develop capacities of network members to learn what they do not know and share their knowledge to others in order to improve their competencies and utilize them to creatively apply to work for benefiting the group or network.

12) Focusing on learning through various aspects of integrated knowledge is an application of various kinds of knowledge to work that be able to solve problems, such as using media through drama theaters to build understanding on environmental issue. In addition, the group also used a symbol of a smile buffalo to guarantee quality of organic fruits and research that contains varieties of body of knowledge.

13) Using dialogue for making conversations. A conversation emerges when there is an issue to be discussed, and a discussion group is set. The group sets its own rules, regulations, and practical manners for group discussion members to follow in order to creatively share and discuss about the issue without conflicts or endless conclusion. The dialogue develops a critical thinking process, consideration in a conversation, and rules to listen to other people's thoughts.

14) Continuity: The continuity of a learning process, which is important for learning due to emerged changes, have to depend on continuous process management or implementation each time, in order to focus on gaining in-depth changes with sustainability. The regular activity implementation of The Rak Khao Chamao Group is such as the annual cultural camp which is a year-end project evaluation and lessons learned synthesis activity. Another activity is a monthly sub-district forum which strengthens networking to consecutively work together. It is important to encourage members to regularly meet and further efficiently implement activities including effective and consecutive communication not just only among group members but also the network members, especially through social network in order to conveniently and all the time catch up or get updates on progressive movements and provide with assistance when needed.

15) Lessons acquire learned synthesis through the reflections of learners. Coordinators helped the group to monitor group members and occasionally provided supervisions during the learning by doing process in order to stimulate and enhance a learning process of learners which lead to the learning improvement plan and eventually to a learning process development. Monitoring results will be also used for lessons learned synthesis. The group also reviewed and summarized activity implementation results and working experiences of the year in various perspectives in order to see details of internal and external causes and effects that become the year-end results both successes and failures to improve performances of the volunteer spirit youth network.

3. Bases or sources of learning towards volunteer spirit youth development which is an essential part to beget more potential learning. Essential sources of learning depend on friends or peers which are a group that influences their learning, forming a group, and run activities together. They exchanged their lessons and learnt together. In addition, they created their own group identity including other key factors that imitated behaviors or expressed behaviors for the acceptance form group members. It can be seen that a power of peer group is essential to persuade them to beget various behaviors in society. There are direct models such as group leaders who are seniors in the group that can be models for younger members such as through cooperate with people for community works. Group members also depended on communities as significant sources of learning about differences in ways of life of each community on knowledge and skills transfer arts, cultures, and different traditions that result in empathy, generosity, and sharing in their own communities. According to the review, results of the relevant research papers about the community problem resolution process that bases on sharing and helping each other of community members found that communities depend on values of help and sharing, own ways of practices of communities, and working process that opens opportunities for group members to join and make decisions by themselves.

Learning through media which is a value transfer through media mostly influences thinking methods of people. In order to be practical, models for others have to be able to catch up with media which is crucial for work of the volunteer youth network. Models also stimulate group members and people to realize the significance of sharing and helping each other in a midst of capitalism crisis situations. Media is a channel for the group or network to disseminate news and spread information through various media channels such as Internet, facebook, or performing a play on environmental preservation of the Rak Khao Chamao Group.

Recommendations

Through a case study of work experiences on volunteer spirit youth development as described above, it is therefore important that the government should provide policies on volunteer spirit development by building a learning process for children and young people at individual, organization, and policy levels. Local administrative organizations, in particular, should set their relevant community development strategies to include this issue into the plan and proactively coordinate, and collaborate with the volunteer spirit youth groups and other concerned organizations in communities, in order to push forward a volunteer spirit youth network in order to increase, strengthen their capacity at work, and expand networking including level up various and relevant kinds of body of knowledge to expand their work and build a community learning. A learning center should also be established in each community to support the volunteer spirit youth development supplementary curricula or relevant learning development approaches in close collaboration with schools. The supplementary curriculum development planning on volunteer spirit for youths, which is planned to be created by the group, should be set and designed in order to connect social power, and together push for the alternative education policy reform and local wisdom application with the sufficiency-economy philosophy.

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