ANALYSIS ON PROJECTS OF CONSCIENTIZATION IN ACCORDANCE WITH EXCLUSION-BASED APPROACHES AND CCPR MODEL

Phaiboon Phowungprasit and *Yenying Chongchit*

Department of General Education, King Mongkut's Institute of Technology Ladkrabang, Thailand

ABSTRACT

In today's society, educators are challenged to provide quality education that enables learners to achieve their goals to be able to solve problems during a disruptive era. This research illustrates that it is important to examine learners' thinking processes to enable them to distinguish right from wrong and make informed decisions. The objectives of this research were 1) to analyze the projects of conscientization thinking of students at King Mongut's Institute of Technology Ladkrabang Prince of Chumphon who enrolled in an Integrated Thinking course and 2) to study how assigned video clips affect conscientization among the target learners. The students produced video clips according to the principle of enhancing conscientization. This coding media was later distributed to the target learners, which initiated the process of conscientization. Sixteen video clips were used as the units of analysis. A content analysis form was used as the data collection tool. Observation and frequency analysis of content were used to collect qualitative data. Content and descriptive analysis techniques were employed in the data analysis; and an investigator triangulation method was used for validity confirmation. The results of this research indicated that the sixteen video clips aligned with Paulo Freire's process of enhancing conscientization. Therefore, after viewing the video clips, the target learners responded with conscientious feedback. In conclusion, only one coding and decoding process is needed according to Paulo Freire's approach to teaching thinking.

Keywords: Conscientization; exclusion-based approach; CCPR model

1. INTRODUCTION

Bloom et al. (1956) asserted that human learning behavior can be classified into three types: (1) cognitive, (2) mental or affective, and (3) skill or practice. However, as stated by Rogers (1994), the second type is effective in helping people attain their goals because it requires techniques or teaching methods which enable the target learners to conceptualize their minds, attitudes, and values. Moreover, Freire's (1970) teaching method of stimulating conscientization can encourage learners to learn by using methods in the coding and decoding process. Phowungprasit (2005) emphasized that when using Freire's teaching techniques and methods, the target learners are able to enrich their comprehension and conscientization at the same time.

Freire's (1970) method of inducing a conscience is the cultivation of critical consciousness: the highest level of consciousness. This could be a social activity that results in a silent cultural revolution. Through enabling target leaners to criticize problems directly, they would be able to raise awareness and recognize problems in their societies. This critique gives target learners a realistic, dynamic, and changeable perspective, providing them with practical real-life experience. This matter is consistent with Rogers's (1994) exclusion-based approach that stated in concrete detail that eliminating barriers would lead to self-reliance, liberation, and participation. However, in this paper, the silent culture or silent sound means people facing unequal social relations. That is to say, when the oppressed meet with negative, passive and suppressed images, they must develop the critical consciousness in order to solve such problems.

The awareness-raising process on a stage of criticism means rejecting and condemning every condition that obstructs a human being's dignity and acknowledging that they can improve their living conditions. It is necessary to examine the concepts and rationales of oppressive societies in order to reject and condemn their conditions and structures. Also, achieving criticality requires both action and reflection. In this research, in accordance to Phowungprasit's (2005) approach, a simple definition of conscientization was defined as recognizing right from wrong and behaving in the right way.

However, the stimulation of conscience can also be used in social development activities. Rogers (1994) claimed that the goals of social development can be classified according to the approaches of (1) deprivation and needs theories and (2) exclusion theories. The latter can also be classified as (1) dependency and self-reliance, (2) liberation, and (3) participation. All of which can be accomplished through conscious stimulation. In particular, the most effective method is to induce a conscience following Freire's (1970) approach.

During today's disruptive period, which can be defined as technology and society evolving faster than activities can naturally adapt, teaching and learning must be modified and woven to ensure that learners obtain the appropriate learning opportunities, and become outstanding graduates capable of managing complex and dynamic situations. For this reason, the researchers attempted to find an appropriate philosophical concept of teaching to increase level of learners' intelligence, behavior, and fulfilment in accordance with the main principles of Thailand's National Education Act 1999 (the fourth revision in 2019). Consequently, the researchers applied the "Creative and Productive Education Philosophy (or Criticality, Creativity, Productivity, Responsibility—CCPR model)" of Sinlarat (2020) to the teaching and learning management of the "Integrated Thinking" course at King Mongut's Institute of Technology Ladkrabang Prince of Chumphon (KMITL-PCC) in the first semester of 2020. It was established as a basic guideline for the course and student projects. On a practical and detailed level, the researchers informed students who finished the group work to observe and record their working processes, as well as to find explanations to present in the final class. When the conscientization-based video clip production process had been completed, students presented the learning process they achieved following the aspects of the CCPR model, which is a reflection process of self-evaluation by and for learners.

According to the CCPR model of educational philosophy, students should be equipped with the ability to think, as presented by the works of Sinlarat (2015, 2016, 2017, 2020, 2021). As part of the semester projects, students were required to create video clips that lasted approximately five minutes. The teaching methods and techniques of Freire (1970) were applied as an important component and structure in which the instructor acts as a facilitator. Students were allowed to gain knowledge and thinking skills in all four categories according to the CCPR model of educational philosophy. Moreover, students could choose the topics for the video clips according to their interests.

In this study, the researchers examined the characteristics and interests of adolescents with the following preliminary findings:

(1) Topics of interest to adolescents, as stressed by Sinthop (n.d.), included health, gender, career choice, recreational activities, research, imagination, forming good study habits, developing personal qualities, as well as life philosophies.

(2) Adolescent self-discovery traits, presented by Macia (1966, as cited in Faculty of Communication Arts, Rangsit University, 2016), can be divided into four types: attainable self-identification, self-adherence, facing problems and challenges, and self-confusion. They are all about interests and decisions on challenges they have recently encountered.

(3) In the presence of encouragement from their family, teenagers become more confident in their ability to make decisions about their activities. That means that although teenagers want freedom and liberty, they also need encouragement from their parents or close ones, according to the summary of Mahawong (2004).

(4) Adolescents are prone to face problems due to a number of factors, as emphasized by the Department of Mental Health, Ministry of Public Health (2003). These include rapid physical changes, unstable

moods, curiosity, the desire to try, the desire to be independent, the need to be accepted, and the need for accuracy as well as justice.

(5) Problems that teenagers could face and need to be able to cope with in their lives include emotional and social problems, adjustments such as physical changes, competition with friends, family relationships, sexual relationships, coexistence with others in society, career problems to earn money, participation in various activities, substance use and alcohol abuse, quarrels, being under the influence of friends, and having low tolerance and self-willingness as highlighted by Swain (2016).

(6) Learners in higher education (undergraduate learners, in their late teens) have both desirable and undesirable emotions such as fear, nervousness, anger, jealousy, contentment, cheerfulness, love, and curiosity, as accentuated by Kamsom (2014).

(7) An important feature of adolescence, as also underlined by Swain (2016), is the development of problematic changes in a variety of areas. One of which is behavior that demands absolute freedom or liberty.

From the above reviews, the researchers were interested in analyzing KMITL-PCC students' conscientization-based thinking projects, and identifying the interests of these late teenagers or their oppressive issues in communicating with others, as well as how Freire's conscientization-based teaching methods or techniques can be applied to Thai society in this disruptive era.

In this study two research questions were defined. (1) Which subjects do students experiment with in order to apply their conscientization thinking skills? This would confirm the issues that students were interested in, and these would also be issues relating to the silent sounds that the students intended to communicate to their superiors in order to receive immediate assistance. In addition to using the video clips to stimulate conscientization according to Freire's (1970) concept, (2) will the target learner be able to create conscience?

Accordingly, the objectives of the research were defined as follows: (1) to analyze the projects of conscientization thinking of KMITL-PCC students who enrolled in the Integrated Thinking course in the first semester of 2020, (2) to study the effects of video clips in stimulating conscientization in the target learners.

This research aimed at identifying issues adolescents focused on, as well as reflecting on what they encountered daily through a coding and decoding process that was different from the usual question-and-answer format. These students would be able to reflect silent sounds through the projects that could verify or oppose the concept of raising the conscientization of Freire (1970) when applied to various learners based on the individual video clips created by the students.

Therefore, the researchers set out the hypotheses: (1) the issues that late adolescent students are interested in developing their conscientization thinking process are related to freedom, sexuality, and new and challenging issues, (2) video clips of students' conscientization thinking can effectively stimulate the target learners.

2. THEORIES AND CONCEPTUAL FRAMEWORK

Sinlarat (2020) recommended the CCPR model of educational philosophy for managing education in Thailand. Accordingly, enhancing learners' abilities to learn and develop skills related to these four main areas of thinking would sustain well-being and confidence in Thai society. Consequently, Thai students will be capable of acquainting themselves with changes in society, but also capable of leading them. Based on this educational philosophy, students are taught to think critically, creatively, productively, and responsibly. The researchers used it as a basis for teaching and learning management guidelines. In detail, students enrolled in the Integrated Thinking course were required to complete a piece of work that was the result of teaching conscientization thinking as preparation for their projects.

A video clip of approximately five minutes in length represented the students' conscientization thinking projects in the form of a short drama. The main contents were presented in two parts: coding (3 mins), which incorporated an interesting topic into the story; and decoding (2 mins), which presented the video clip of the story for the target learners to view and then express opinions. This approach was a social practice based on Freire's (1970) ideas in his famous book named "Pedagogy of the Oppressed".

The students involved in this social action were instructed to watch the video clips and then express keywords as a sign of conscience based on the content of the clips. Only texts providing vital empirical evidence were included in the final video production produced by the students.

Subsequently, the researchers analyzed the content that the groups of students chose to encode. This was then compared with the hypothesis that adolescents are more likely to focus on freedom and sexuality, as well as something new and challenging.

The instructor acted as a facilitator who encouraged and promoted students' learning throughout the teaching and learning management process, and the creation of the video clips. These projects were also

considered consistent with the CCPR model of educational philosophy, according to Sinlarat (2020). The results of these video clips demonstrated four main important thinking processes as empirical evidence. That is to say, (1) the development of these projects required analytical thinking and decision-making for the problems, (2) there was creativity woven into the works, (3) the idea of productive thinking was to have the final results as video clips and uploaded via YouTube, and (4) the students were responsible for the copyright of the soundtracks, pictures, or motion pictures in their work when publishing the projects online via YouTube, if used in their video clips.

At the same time, this research also aimed to promote conscientization as a social activity. By stimulating the conscience of the 16 target groups, the students watched the video clips following the decoding process of Freire (1970). Finally, they were to express their opinions without restrictions with regard to the keywords. All of these ideas are essentially included in Rogers's (1994) exclusion-based approach, which had the final goals of (1) self-reliance, (2) liberation, and (3) participation.
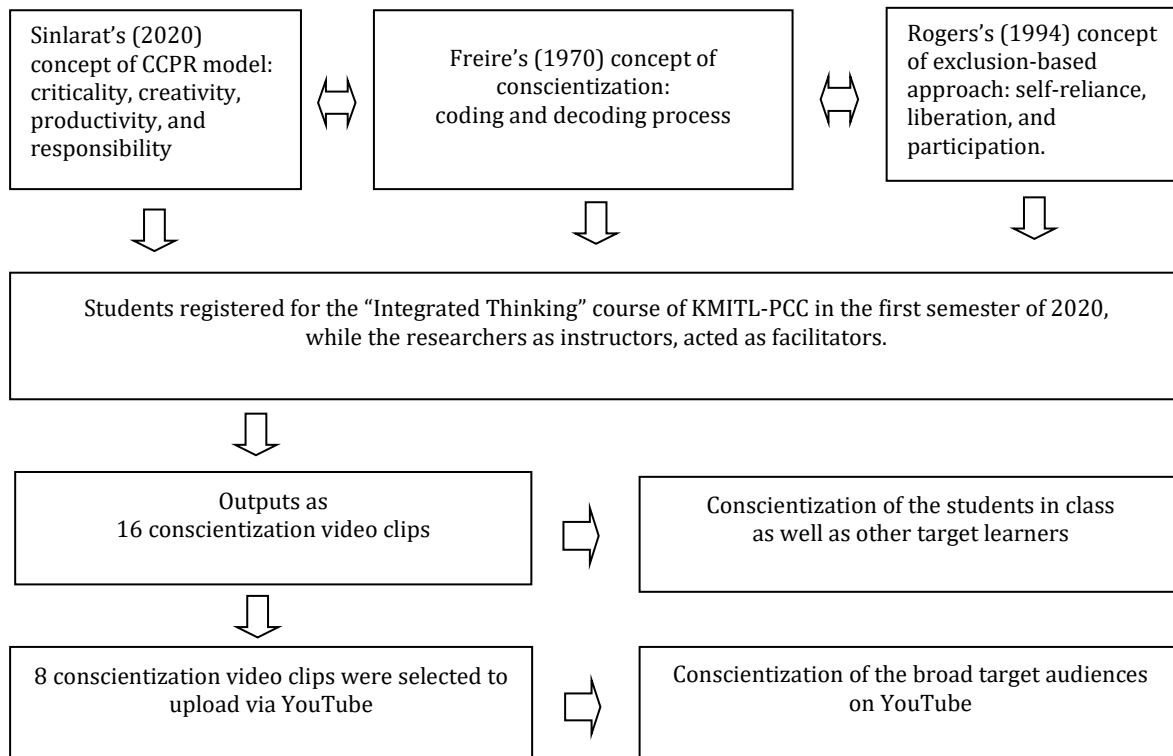

Figure 1: Conceptual Framework

Therefore, the scientific contribution of this research relating to Freire's (1970) conscientization field of adult learning, reinforces the philosophical foundation of the theory when applied to the classroom. This is to guarantee that students have the four necessary thinking skills to survive in today's society, according to Sinlarat (2020). As shown in Figure 1, this study elaborates on Freire's idea of oppression, which is identified similarly with Rogers's (1994) exclusion-based approach for the three final goals: self-reliance, liberation and participation.

3. MATERIALS AND METHODS

3.1 Units of analysis
To demonstrate the thinking skills described in the Integrated Thinking course description at KMITL, 16 video clips were created by students.

3.2 Research instruments
The research instruments consisted of (1) the content analysis form and the video clip selection form, both developed by the researchers, (2) computer programs operated on the Windows operating system: VLC, COM Player, Pot Player, and Windows Media Player.

The content analysis form consisted of two parts: (1) what happened in the coding section (synopsis) and (2) details of the decoding section, which were composed of the decrypted speech memo, the highlights of the speech, and the answers of whether achieved the goal of conscientization.

3.3 Data collection

The researchers and research assistants collected data from student projects, some of which were posted online via YouTube and other parts were taken from the students' recorded database. All 16 works belonged to a group of 94 students in KMITL-PCC enrolled in the Integrated Thinking course in the first semester of 2020, between August and December 2020. The main purpose for choosing these works of the students was because Chumphon province was not severely affected by the COVID-19. This allowed students to completely film their works in both the coding and decoding process at their convenience. Therefore, they were the most up-to-date data set available. The data collection consisted of three important steps: (1) collecting students' video clips from YouTube and the database, (2) analyzing the contents in the coding section, and (3) analyzing the decoding section, which could be considered as a social action.

3.4 Data analysis

While viewing the video clips, the researchers collected data and analyzed it simultaneously using speed minimizing, pausing, and playing back techniques, so all details could be preserved. Both content analysis and descriptive analysis techniques were used for data analysis. To confirm the accuracy of the displayed data, an investigator triangulation technique recommended by Denzin (2017) was applied. In other words, the researchers worked together in the data collection and analysis process. Then, they exchanged views on the interpretation of the data found in the video clips until a consensus of opinions was finally reached.

4. RESULTS AND DISCUSSION

The data of those who took part in the conscientization thinking projects are shown in Table 1 and the synopsis of the coding in Table 2.

Table 1: Participant Data

Number of registered students	Number of groups creating video clips	Number of target learners participating	Number of participants whose conscience can be deciphered
94	16	73	73

Table 2: Titles of the Student Projects and the Coding (Synopsis)

No.	Titles	Coding (synopsis)
1	Abandoned mother	A daughter decided to take her mother away and leave her.
2	Gambling	Two young men used all their money to buy government lottery tickets, but did not win any prizes.
3	Pushing in a queue	A teenage girl cut in line.
4	Unprotected sex	A boyfriend asked for sex without contraception.
5	New freshman incident	A freshman had freshmen hazing activities in a university.
6	Student behavior	A young man skipped school regularly and received an "F" grade.
7	Abusing women	An alcoholic man physically attacked his wife.
8	Sex and HIV	A teenage girl's sexual partners had HIV positive.
9	Do not catch aquatic animals	Two young men were fishing in a prohibited area, but after being witnessed, they released the fish.
10	Please wear a mask	Customers who did not wear a mask in a convenience store were denied service.
11	Self-harm	A girl hurt herself after being disappointed in love, but later, her friends cheered her up.
12	Cheating scales	A woman bought half a kilo of pork, but only received 400 grams.
13	Why did you cut my hair?	A teacher cut students' hair because she thought it was inappropriate.
14	Punishing students	Students were overburdened by physical punishment.
15	Offering help when seeing someone being attacked	It was important to intervene when we saw a friend being bullied.
16	A man must be ordained	A man obeyed the request of his parents to become a monk.

When analyzing the contents, freedom was the most significant aspect of the conscientization that students selected to develop into their projects (15 out of 16 stories or 93.75%). Next, there were eight stories (50.00%) that were novel and challenging, and the last three (18.75%) were of sexual content. Therefore, the first hypothesis was proven that students in their late adolescence were interested in freedom, sexuality, and something new and challenging. However, it was found that in the video clips of student's conscientization

thinking, there were also 5 other issues presented (31.20%) that were about equality or feminism (in clip No. 7), social justice (in clip No. 12), deviant behaviors (in clips No. 11 and 15), gender and roles and duties (in clip No. 16) as seen in Table 3.

Table 3: Results of the Content of the Students' Conscientization-based Thinking Projects

No.	Titles	Assumptions of analysis			
		Freedom	**Sexual**	**New & challenging**	**Other**
1	Abandoned mother	√			
2	Gambling	√		√	
3	Pushing in a queue	√		√	
4	Unprotected sex	√	√	√	
5	New freshman incident	√			
6	Student behavior	√		√	
7	Abusing women	√			√
8	Sex and HIV	√	√	√	
9	Do not catch aquatic animals	√		√	
10	Please wear a mask	√		√	
11	Self-harm	√	√		√
12	Cheating scales				√
13	Why did you cut my hair?	√		√	
14	Punishing students	√			
15	Offering help when seeing someone being attacked	√			√
16	A man must be ordained	√			√
	Percentage*	**93.75**	**18.75**	**50.00**	**31.20**

Note: There are repeat counts on the same titles.

When analyzing the speech in each work in detail, it was found that the target learners had reached a conscience in terms of (1) self-reliance, (2) liberation, and (3) participation according to Rogers's (1994) concept of exclusion-based approaches. Therefore, the second assumption was accepted that the video clips of students' conscientization thinking projects could stimulate conscience in target learners

These are some examples of the coding mediums by the students.

Abandoned mother

A teenage girl decided to steal her mother's money for her boyfriend. When the mother caught her, she rebuked her daughter using a bat because she wanted to teach her daughter about the importance of money. In retaliation, the young girl also used force which caused her mother tragically fall to the ground. Later, the girl went out to eat and drink with a group of friends. She could not accept her mother's behavior, so her friends advised her to leave her mother.

Gambling

Two young men's motorcycle had run out of gasoline, so they had to push it. Then, they met a group of people who were scraping a coconut tree on the roadside to find a lucky number. They rushed to join the people and got the holy number 355. Later, they bought the number for 160 baht from a government lottery seller. This meant that they did not have enough money to refill their motorcycle with gas. Therefore, they had to push the motorcycle all the way home. The young men were greatly disappointed and annoyed when their lottery number did not win anything on the lottery.

Pushing in a queue

At an ATM, two customers were waiting in line. As soon as the first customer completed the transaction, the next customer was about to use the service. While she was taking her card out of her pocket, another teenage girl hurriedly inserted her own ATM card into the machine without queuing. A person in the queue said to her that she was supposed to wait, but the teenage girl turned to her and said that she was using it only for a short time. Later, at a smoothie shop, the same girl repeated such behavior. This time, a customer who was queuing before her did not let her behave that way. Consequently, they complained to her and did not allow her to push in, which caused the girl to walk away without buying a smoothie.

Abusing women

A female farmer worked diligently in her fields while her husband spent time at home drinking. Returning home, the woman called her husband to bring her some water to drink, but her drunk husband threw a glass of water at her, saying, "Whatever you want, you can pick it up yourself". Later, there was an argument. The husband physically assaulted his wife and claimed that "As you are my wife, you must know, I can do anything with you." Next, the husband decided to go out to drink with his friends before returning home as

usual. That night, the couple had another argument, and the husband again attacked his wife which caused her to end the relationship.

Do not catch aquatic animals

Two young men decided to go fishing in an area where fishing was prohibited. A group of three young women who were walking past them fishing scolded them. According to the young men, the pond was full and they had only caught a few fish. However, the girls persisted that all the fish caught be returned into the pond. The young men finally agreed to do so.

Cheating scales

A woman bought half a kilo of pork from a seller at a weekend market for 70 baht. When she got home, she weighed the pork again and found that it weighed only 400 grams. The woman returned to the shop and complained that the weight was not correct. The seller refused to do anything and told the woman to get away from the shop, so she could sell pork to the other customers. This caused the woman to drive home unhappily. She told this story to her mother, who was also disappointed with the seller's behavior.

Why did you cut my hair?

While three friends were admiring each other's hairstyles, a teacher came and complained about their hairstyles and dress code. They suddenly ran away which made the teacher angry. The teacher later met another girl who had messy long hair. Therefore, the girl's hair was cut as punishment. The female student wondered if the teacher had any right to punish her, as she did not give consent. Moreover, the main issue from the student's point of view was that hair length had nothing to do with academic performance.

Offering help when seeing someone being attacked

A group of three friends made a joint decision to intentionally bully a girl who had just entered the new school. This was verbally and physically in a play area, a stadium, a basketball court, and a restroom where no one could see them. However, an incident was witnessed by another group of friends who acted as good citizens to help stop the final violent assault in the women's restroom. This group of new friends welcomed the girl into their group.

The fourth result of the decoding was based on the video clips shown at the end of the students' work. They were social actions aimed at encouraging the target learners to express their opinions sincerely about the issues encoded. By analyzing the emergence of conscience from the speech of the target learners, it could be inferred that the owners of the speech were likely to release or be released from exclusion or dominance. Some examples of the empirical evidence as shown below.

Self-reliance was seen based on the video clip No. 7 "Abusing women" where the target learner expressed the view:

> It is very heartbreaking to see a man physically attacking a woman. The woman had to work hard without any help from her husband. Men and women should be equal and should be more rational, too. Due to Thai society's problems with marriage and divorce, it is a reflection of Thai culture. I think that when we spend our lives together, both should have a reason for being together. When we meet people who are quarreling, the best way to advise them is to provide them with reasons for not quarreling. (Target learner No. 22)

This implies that the target learner supported gender equality. He did not want men to exert power over women, or women to be oppressed. According to him, gender oppression was very prevalent in Thai society, and we must work together to minimize it through counseling and advocacy of rationalization.

Liberation from domination was seen based on video clip No. 13 "Why did you cut my hair?" where the target learners expressed their views:

> I felt that it was too much of a violation of students' rights. A teacher should use other methods to talk about hairstyles. (Target learner No. 61)

> It is good for teachers to worry about student discipline, but I think we should say that the rules that apply to students should not infringe on their privacy because cutting their hair is a behavior that interferes too much with personal rights. For me, to discipline students is to teach them to be disciplined or to act, not to force them to do it. .... Well, I feel that it is inappropriate to interfere with individual rights. Everyone has the same rights. (Target learner No. 62)

> The fact that the teacher has enforced rules that sometimes are too coercive to students, I think that it is inappropriate practice because some rules relating hair style or clothes, do not affect grades. That is, it depends on the comfort of the person, what they want to wear, and want to do. I think that if it does not affect grades or does not affect behavior, we should not be forced to do it. Going to school should be for learning purposes only, not compulsion. … I think we should focus only on learning. It is enough. (Target learner No. 63)

> Those teachers should not violate the student's right to have long or short hair because it does not affect student grades. (Target learner No. 64)

> When teachers cut students' hair, we have to see if that school has any rules to allow teachers to do it or not. The teachers cannot cut our hair without the rules. (Target learner No. 65)

The point of view of such target learners would indicate the emergence from the domination of power by rationalizing their rejection of the association between academic performance and hairstyle or dress. This included asking if the teacher's actions were right and whether any rules regarding student haircuts allowed them to do so. If the regulation did not give an authority that would mean that the teacher committed an offense under Thai law.

Participation was seen based on video clip No. 15 "Offering help when seeing someone being attacked" where target learners expressed their views:

> Bullying is the act of hurting or teasing that would make the feel in themselves, which may eventually lead to self-harm. (Target learner No. 69)

> The psychological impact of bullying can lead to depression, an unhappy life, lack of self-confidence or even suicide. So, we should not bully other people. (Target learner No. 70)

> Bullying is physically and verbally abusive behavior that can have a psychological and emotional impact, so stop bullying. (Target learner No. 71)

The expressions of the conscientization of target learners No. 70 and No. 71 were clear examples of decision-making based on an awareness that bullying others was something that should not be done.

The target learners had not had a pretest on conscientization thinking before they took part in the decoding step, but all of them showed consciousness after watching. In other words, it could be concluded that these learners "recognize right from wrong and behave in the right way" according to the words of Phowungprasit (2005). Learners gained conscience after watching video clips, which had been encoded along with the teaching techniques of Freire (1970). Also, Rogers (1994) had stressed these ideas as self-reliance, liberation, and participation.

Table 4: Comparison of the Teaching Process According to Freire's (1970) Classical Concept and the Process Provided in This Study

Step	Freire's (1970) classical concept*	The process provided in this study
1	Complete community study and research.	(1) Instructor (or one of the researchers) assigned work to create a term project in the form of a video clip on conscientization during the first-week schedule in the first semester of 2020. The content in the video clip was divided into 2 parts, coding (3 mins) and decoding (2 mins). The project was implemented for 14 weeks.
2	Meet with influential groups and discuss the objectives of the program.	
3	Seek volunteers to assist in collecting information about community life.	
4	The staff and people in the community jointly propose codes or situations that are controversial and jointly determine the method of action.	
5	Observe the way of life in the community at different times and compile data for the report.	
6	The staff assess the information obtained.	
7	Select conflict situation in the community.	(2) All groups of students brainstorm to select a topic for a 3-minute video clip. The subjects selected should be those which each group of students could clearly reflect on.
		(3) Each group of students took the problem that they wanted to develop into a code, developed it into a storyboard, and then presented it to the instructor for advice.

Table 4: Comparison of the Teaching Process According to Freire's (1970) Classical Concept and the Process Provided in This Study (Continued)

Step	Freire's (1970) classical concept*	The process provided in this study
8	Use the selected situations to create instructional materials that reflect those situations.	(4) The students developed a coding video clip by performing or asking others to perform in their short play.
		(5) Each group of students brought a coding video clip to the instructor to consider, then received suggestions.
9	Initiate decoding or public consideration according to conflict situations and express opinions and criticize by discussing and exchanging opinions.	(6) Each group of students brought the coding video clip to the target learners, who were outside the group, but either inside or outside the class, to watch and then express their opinions or criticize the issues (It was a decoding step).
10	The working group studies the results of the discussion to determine the issues.	(7) The students took the video clip of the coding and decoding steps and developed them together in a full video clip. In the decoding section, only opinions or criticisms that could be clearly deciphered were selected to present in the clip.
11	Classify into sub-points and code again.	(8) Each group of students presented a draft of the near-complete video clip to the instructor for review. Then, the students discussed how their work aligns with the CCPR model. Then, final corrections were sought, especially in regard to responsibility.
12	Prepare documents from decoding.	
13	Present reports to people in the community.	(9) Groups of students uploaded their video clips via YouTube (if selected by the two experts).

Note: Analyzed by Boone (1992)

Table 4, according to the analysis of Boone (1992) on Freire's conscientization enhancing process, there are 13 steps of the teaching process. The whole process is purely outreach and involvement of the target community. Moreover, it is worth noting that according to Freire's classical method, there are double processes of coding and decoding. On the other hand, the process used in this research has only one time of coding and decoding. It also skips the step of community outreach and participation. Based on the analysis of each group of students, they developed a code that lead to the learning (decoding) of the target learners. In addition, in the modified process of this research, the target learners for decoding could be either classmates who were not in the same working group, or people in general.

The reason this research was designed for groups of students to specify the subjects that they wanted to present was that the researchers wanted to identify problematic or silent issues from the perspective of the students themselves, not from the community's view to prove hypothesis number 1. The target learners could be friends (other groups of students in the classroom) or other people because the main objective was to develop students' conscientization thinking skills. However, the benefit was not only for the students who were registered, but also for those who received the benefits outside the classroom. That is, the decoders may also be unregistered students or wider audiences.

When comparing the conscientization process provided in this study and "Heutagogy," it was be found that it is consistent with Parslow (2010), who gave a clear explanation that heutagogy is a learning style that follows the determination of the learners themselves; it is an extension of the concept of adult learning (andragogy) that has some important differences; Heutagogy is based on (1) learning how to learn, (2) learning to understand the thought process (double-loop learning), (3) unlimited learning opportunities or universal learning opportunities, (4) using dynamic steps or nonlinear process, and (5) learning that the learner has truly customized.

When analyzing this case study research with the concept of heutagogy above, it was consistent with it. That is to say, it is a process of learning how to learn. For example, each group of students must go through an analytical thinking process through appropriate group work activities. Also, they must find a method for creating video clips themselves, and to learn how to develop their consciences. It is also consistent with the concept of learning to understand the thought process that makes students understand the thinking process in various ways, such as analytical thinking, synthesized-type thinking, creative thinking, productive thinking, conscientization thinking, responsible thinking, with true self-experiment.

In addition, for the case of the general public who participated in the decoding process, their method of learning was consistent with heutagogy, especially the development of conscience that occurred in the learners. Furthermore, it was also possible for them to understand their own thought processes. When analyzing the viewers of the video clips via YouTube, it was found that the target audience could benefit from watching the clips. That is to say, the learning process that takes place may have all five characteristics as Parslow (2010) mentioned.

According to the educational standards of learning, when learners have gone through the education process, they will be intelligent, well-behaved, and fulfilled. Together with the CCPR model of Sinlarat (2020), it confirms that as long as learners have at least four types of thinking skills (critical, creative, productive, and responsible) according to the model, they will be able to live well in today's society. Therefore, the method of conscience enhancing through process activities, as presented by this research, directly responds to such educational standards of learning. Along with being able to develop the four thinking skills at the same time, by specifying concrete goals based on Sinlarat's (2020) model, it affirms that it would enable the target learner to live well in today's society. Thus, they are different from the main standard learning outcomes that only focus on intelligence, good behavior, and fulfillment in terms of concrete issues. In addition, teaching students to learn how to build conscience (Heutagogy approach) also allows students to adapt to various activities in their daily lives in all aspects because the only appropriate behavior is knowing right from wrong and choosing to act appropriately. Therefore, it directly changes the standard learning outcomes of learners.

When analyzing the standard competency matrix as specified in the course of Integrated Thinking, Office of General Education of KMITL, 2021, it was found that it focuses on (1) analytical and critical thinking, (2) complex problem solving, and (3) creativity. All align under the domain of problem-solving skills. On the other hand, the new method proposed by this research attempts to change the matrix by expanding the framework to cover other skill aspects according to KMITL's, which are self-management, working with people, and digital literacy.

The results of this research are consistent with the previous research results of Thitimaphong (1989), Vatanakit (1992), Sirisacorn (1993), Voravarn (2005), Phowungprasit (2005), Sukchareon (2008), and Thuraworn (2009). All of which had confirmed that Freire's (1970) teaching techniques could effectively stimulate conscience in the learners.

The groups of students chose to develop video clips on the subject which were most related to the use of freedom (15 from 16 titles or accounted for 93.75%). The video clips were divided into two categories: choosing in accordance with adolescent's interests, and other people may choose oppressive issues in order to communicate their own constraints. For the first issue, it was consistent with what Swain (2016) and Mahawong (2004) previously suggested, that adolescents are interested in and want to use their freedom and liberty to the fullest. Alternatively, the video clips, Why did you cut my hair?, New freshman incident, or Punishing students, probably show related actions. The situations needed an improvement with regard to the principles of reason as well as the laws of the country, and they intended to appeal to their superiors, such as teachers, instructors, senior students, parents, or even government officers who had some level of authority.

Furthermore, the students' video clips of conscientization projects could raise the awareness of the 73 target learners (100.00%) to a critical conscious level. This technique was a presentation of the coding to encourage the target learner to think and make decisions appropriately by presenting intimate and realistic events. As Sunanchai (1980) stated, one must be able to see the problems in the society in which they live. Including the codes, they could also respond to the needs and problems of the target learner who might be facing or who had experienced similar aspects. It was consistent with what Phowungprasit (2005) had already presented that for successful conscientization of the target learners, the contents must be relevant to their needs and problems.

The fifth result was that the CCPR model of Sinlarat (2020) enabled 8 out of 16 groups (50.00%) to be selected to publish their video clips online via YouTube as a result of the selection and decision of a panel of two experts. Each person had the right to select only 5 out of 16 titles (approximately one-third) which were considered according to the established criteria, namely (1) having analytical thinking, (2) having an impressive initiation, (3) accomplishing in a timely manner, and (4) being responsible for copyright infringement.

The results of the selection of 8 video clips to be published online via YouTube were those that had been summarized above. Therefore, when analyzing according to CCPR model of Sinlarat (2020), it was found that (1) all 16 works had proceeded through the analytical thinking process in order to bring their own interests, problems, or silent sounds of their own group to develop into video clips; (2) all 16 works were able to impress with their creativity on varying levels using their own creativity as well as the coding process; (3) in the final stage, all 16 works, including the results of decoding the target learners were considered as the products which the groups created according to the stated objectives; and (4) in terms of responsibility, it was found that some groups produced materials that infringed on the copyrights of others such as soundtrack copyrights.

That is to say, the CCPR model of Sinlarat (2020) can be effectively applied to learning activities in a higher education. Still, there were limitations with empirical evidence in cases of copyright infringement of other people's songs or music, which was assigned under the section of responsible thinking. Therefore, facilitators must pay special attention to this educational model in teaching and learning management. The

CCPR model is still innovative, therefore, from the review of the research literature. Nonetheless, it can be found in Sujaritthanarugse's (2016) creative teaching innovation that presented lessons and exercises for lateral thinking designed creative lesson plans for the university's students using Edward de Bono's thinking outside the box. The results of the study confirmed that the samples had statistically significant higher scores of lateral thinking after training. Therefore, when compared with the results of this research on enhancing creative thinking according to the CCPR model, it could be assumed that creativity can be improved only by experiencing training as a hands-on activity.

In addition, the results from this study were for productive instruction. They are consistent with those found in other studies by Karges (2000) who found that in order to do the work effectively, the target learners needed clarification or advice, and the work also needed to be action-oriented to be successful. In addition, the method of evaluation of the developed work was also emphasized. According to the expert judgment framework, the researchers used the results of expert assessments to evaluate the projects in this study.

Considering the relationship between the conscientization of the target learners and the exclusion-based approach, it was found that conscience enhancement was associated with Freire's (1970), which aims to liberate learners from silence or oppression, where the exclusion-based approach attempts to provide in-depth explanations of such oppression (which Freire views as an important issue) that produces silence and leads to three paths of exclusion, as emphasized by Rogers (1994). Firstly, according to dependency or appropriate self-reliance approach, when there is a problem with dependency, it must solve such problems with indigenization to lead to the goal of self-reliance. Secondly, for the oppression or liberation approach, when there is a problem with oppression, it must be solved with social action to lead to the goal of liberation. Finally, to encourage the empowerment of participation approach, when there is a problem with marginalization, it must be solved with empowerment to lead to the goal of participation. Therefore, this research attempts to present empirical evidence in a concrete way which is divided into three directions that integrate Freire's (1970) description of oppression with the exclusion-based approach of Rogers (1994).

Alternatively, when considering the relationship between the change in the conscience of target learners and the CCPR model of Sinlarat (2020), it can be found that the goal of freeing from oppression, according to Freire's concept, is to build the conscience of the target learners while the CCPR model is an educational innovation that Sinlarat (2020) developed for promoting students' thinking process. It was also considered that if the learners could be developed to attain these four thinking skills, they would be able to live happily in today's society. Nevertheless, there is a connection between the two concepts and critical thinking. In other words, the CCPR model sees it as one of the four thinking skills needed for learners. While analyzing Freire's (1970) concept of conscientization, it is the part developed from or related to critical thinking. The difference, for example, that may be compared is that critical thinking determines what is right and what is wrong based on rational, logic, and scientific principles. However, conscientization goes beyond simply choosing the right path, as described by Phowungprasit (2005).

To conclude, stimulating or strengthening people's consciences can change behavior and make people think differently about significant global issues. This is probably the greatest benefit that Freire has entrusted to the people of the world.

5. CONCLUSION

5.1 Main conclusion

According to this research, the students in their late teens were interested in freedom, novelty or challenge, sexual relationships, or wanted to communicate their oppressive issues. In addition, communication with Freire's (1970) approach to video clips could effectively stimulate conscience to arise in the target learners. The process could strengthen conscience to encourage the learners to escape from oppression or domination in order to reach the goals of self-reliance, liberation, and participation, according to the conceptual framework of the exclusion-based approach of Rogers (1994).

In addition, a final important finding of this study is that the CCPR model can be effectively used as the main guideline for teaching and learning management at the undergraduate level. In other words, this research has demonstrated one small aspect of its validity. It enhances students critical, creative, productive, and responsible thinking. Additionally, this educational philosophy aims to develop people who are capable to lead themselves and society.

Therefore, the researchers accepted the hypothesis above. Furthermore, every case of social science research contributes to the body of typical knowledge in social science. Therefore, this research presents the following novelty statements:

(1) This study applied the concept of conscientization to the teaching and learning in classroom together with Rogers's (1994) concept of exclusion-based approach and Sinlarat's (2020) concept of CCPR model.

(2) In this study, teenagers are interested mostly in freedom, something new and challenging, and sexuality, respective to the subjects they produced as their works.

(3) This study inferred that some violations of the rules, regulations, or conventions of today's society still exist, such as the violation of students' freedom of hairstyle choice or the use of oppressive power in schools.

(4) It is generally accepted that the coding and decoding process should be done twice, which was the core of a conscientization enhancement for the target learners (Freire, 1970). In contrast, in this study, only one coding and decoding process was sufficient.

(5) The CCPR model application of this case study proved that the most difficult skill to develop is responsible thinking when compared with the other three key elements of the concept.

Therefore, considering the researchers' modified approach to Freire's conscientization theory, it can be said that it is an extension of the original, not only in theory but also in experimental techniques, as described below.

(1) In theory, Freire (1970) did not emphasize the basic philosophical foundation. On this issue, Phowungprasit (2005) had previously confirmed Boyle's (1981) proposal that fundamental philosophy would fill this gap. Beyond the bounds, Freire (1970) indicated that those who were oppressed would be constraint in communication. Nonetheless, he did not specify in detail how this exclusion could manifest in three forms: dependency (self-reliance), oppression (liberation), and marginalization (participation). This study attempted to integrate Rogers's (1994) ideas.

(2) In experimental techniques, Freire (1970) suggested to use the process of coding and decoding twice. Notwithstanding, this research has confirmed that the use of a process just once can enhance the conscientization of the target learners. Further, Freire also emphasized that a complete community research study was a very important matter. This would make it possible to identify issues, but this would just be a felt need indicator. Alternatively, identifying a perfect problem may include ascribing needs according to the change agents' opinion. This research attempted to transfer such a perspective. Ideally, both felt need and ascribed need should be able to identify themselves as a real need.

5.2 Suggestions

From this study, the researchers would like to offer the following suggestions:

(1) Recommendations from the results of this research

(1.1) When it was proven from the empirical evidence that adolescents responded to their oppressive issues that were a matter of freedom, especially the three violations of freedom from the video clips-No. 5 "New freshman incident", No. 13 "Why did you cut my hair?" and No. 14 "Punishing students", these incidents are intended for relevant agencies to urgently amend policies and regulations to suit to modern Thai society. For example, even though "cheer meetings" are encouraged to replace the freshmen hazing, the physical harassment or ill treatment often still occur. Moreover, hairstyle rules are no longer compulsory, but each school still enforces its own hairstyle rules. Also, even though hitting is not currently accepted as a school punishment, some schools still continue to use it as a regular punishment.

(1.2) Behavior modification techniques resulting from affective learning or emotional stimulation in this study and many other studies cited in this paper highlight more appropriate approaches. Thus, government agencies should focus on cultivating a positive attitude of the people by enhancing unity, having a public mind, and sacrificing personal interests for the public through various mass communication systems. Various applications such as YouTube, TikTok, and Line, can use the techniques, such as broadcasting short films on radio and television stations.

(2) Suggestions for future research

From this study, the researchers found some challenging issues that should be considered in future research:

(2.1) Future research should be conducted on the relevant topics and adolescents should be trained in the techniques that enhance conscientization in order to correct various types of deviant behaviors, such as premature sex, gambling, and drinking.

(2.2) More quantitative research should be done to confirm that Freire's (1970) conscientization enhancing approach, using encoding and decoding process, can release the shackles of exclusion or domination from the target learner.

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