

The Inexperienced Parents: Concept and Process in Stability Reinforcement of the Family based on Buddhism

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ABSTRACT

The objectives of this research were 1) to study concepts and principles in stability reinforcement of family based on Buddhism, 2) to develop a model of stability reinforcement of inexperienced parent-family based on Buddhism, and 3) to create a set of stability reinforcement of inexperienced parent-family based on Buddhism. The mixed methods research was used in the study. The data were collected by in-depth interviews with 55 key informants and with connoisseurship of 28 experts through interview form, focus group discussion form and activity participation form. Data were analyzed by descriptive statistics and content analysis. Results indicated that 1) the knowledge set of stability reinforcement of inexperienced parent-family based on Buddhism consist of bodily action and verbal action. 2) The Model of the study showed that the knowledge set of stability reinforcement of inexperienced parent-family the procedures composed of (1) Custom conservation and continuation to create love, unity, hospitality, assistance, forgiveness and happiness, (2) Mental refining to treat each other sincerely and respectfully and to be conscious on one's duty and society, (3) to transfer the body of knowledge in inexperienced parenthood to the youths in order to make them realize the importance of the couple life and the different opinion but they can share their living together peacefully and happily, (4) to bear in mind with unity and Brahmaviharadhamma as self-behave guideline, (5) to exchange learning experiences as a good companion and to perform the duty based on Gharavasa Dhamma, (6) to set oneself as a good sample and to support the righteousness in the family, and (7) to train and develop oneself to obtain the new positive viewpoint in the family life based on Buddhism. 3) A set of stability reinforcement of inexperienced parent-family based on Buddhism was developed through application network by using the manual of inexperienced parents, concept and the process of family stability reinforcement based on Buddhism

Index Terms

Inexperienced Parents, Stability Reinforcement, Buddhism

Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020

Introduction

Thai families have changed from extended families, with family members being the elderly grandparents who take care of their children. Most of the single-parent families are found to have only father and son or mother and child living together. It is estimated that there are currently 17.9 million Thai families. There are up to 2.5 million single families from the same situation from the registration of marriage and divorce of the family registration of the Department of Administration, Ministry of Interior.

When the Thai family situation changes in the above manner, the occurrence of the problem of a divorced family with a single parent will inevitably occur even more and the consequences for both the divorced spouse and divorce of children, including new parents who are children and adolescents, is considered very difficult to be able to build a complete, strong or stable family, while the most important problem for every family in particular. New parents, abandoned families or single families will have to face economic, financial, social and cultural problems to adapt to these problems. New parents still lack the culture of parenting, wisdom and integrate the principles of Buddhism to lead the way of life of new parents to have a happy mind that is ready to change and strengthen the mind [1].

The study of local culture and wisdom in the Buddhist way is considered to be a framework of concepts and processes that will contribute to the stability of the family in accordance with Buddhism, especially in the family of new parents. The living conditions and conditions in which family members live and run family life happily, balanced

and self-reliant by applying local wisdom, which will have a positive impact on the development of wisdom as well as for the survival of culture. And Thai wisdom that is a valuable heritage worthy of care, conservation, protection and development with appropriate strategies, in order to achieve the integration of strengthening the stability of the family leading to the development of society on the basis of sustainable culture.

Research Objectives

The objectives of this research were 1) to study concepts and principles in stability reinforcement of family based on Buddhism, 2) to develop a model of stability reinforcement of inexperienced parent-family based on Buddhism, and 3) to create a set of stability reinforcement of inexperienced parent-family based on Buddhism.

Research Method

The research program on "The Inexperienced Parents: Concept and Process in Stability Reinforcement of the Family based on Buddhism" is an applied research between qualitative research and mixed methods research from in-depth interviews, and samples were selected by purposive sampling of 55 samples and organize a seminar to confirm information from 28 experts. The research method was as follows

1. Documentary Research Study of knowledge according to the principles of Buddhism that are consistent, concepts and

principles to strengthen family security in accordance with Buddhism on the basis of Thai society and culture.

2. In-depth Interviews with key informants, including local people, local scholars, clergy, government agencies, and a network of stakeholders on social development and human and human security as the research target area.

3. Focus Group Discussion is the search for conclusions and suggestions from a meeting of experts representing government agencies and a network of stakeholders on social development and human security, local scholars' independent scholars, economics scholars, and social scholars.

4. Non-participant observation was an observation that the researcher did not participate in various activities to reflect the way of life, traditions and culture, Thai way, Buddhist way and use the participation test of attending activities.

5. Analysis of data from in-depth interviews by studying documents, frameworks or theories, and from non-participatory observations, including focus group discussions and the use of descriptive statistics.

Research Conceptual Framework

The conceptual framework of this research study contains important conceptual frameworks in the nature of research processes and methods, as well as the results of the study as follows:

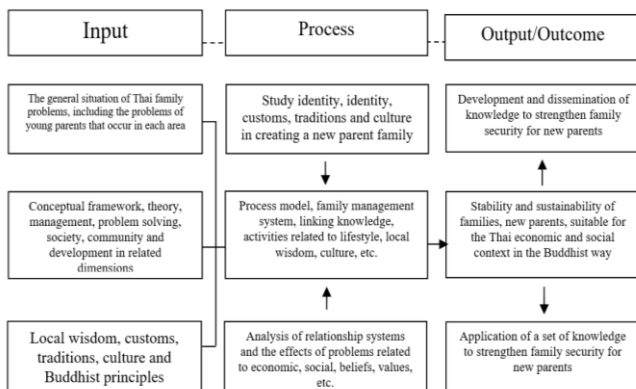


Fig. 1 Conceptual Framework

Research Findings

1. Concepts and principles of strengthening family security based on Buddhism. It was found that the guidelines for a happy family are strong. New parents should bring and adhere to at least two important principles.

1) Principle of 6 direction (Disa VI), which is the principle of living together, treating each other, favoring each other, helping each other in all aspects related to us. Therefore, individuals as members of the family must take care of each other: (1) Treatment each other forehead or parents. (2) Treatment of the right direction is the teacher. (3) Treatment of the background or husband and wife. 4) Treatment of the left direction as a friend. (5) Treatment of the upper direction is monks. (6) Treatment of the lower direction, which is an employee or entourage.

2) The 4 virtues for a good household life (Gharavasa Dhamma IV), or principles for housekeepers who must strictly treat each other, consisting of (1) keeping the truth and honesty

with each other, not cheating on each other, it may cause the other party to be dissatisfied or may be angry. The answer may lead to quarrels. Must understand and perform their duties, it will make a happy family life.

2. The a model of stability reinforcement of inexperienced parent-family based on Buddhism found that in the context of the research area, most people will live according to the Thai way and the Buddhist way as capital, and have driven the village rituals. In addition, all temples have organized activities on important Buddhist days, especially in terms of creating jobs, creating honest careers according to the form that comes from three important elements.

1. Physical Action, when individual families, including families of new parents in the community, village, and sub-district, observe the rituals of physical acts, do not drink alcohol or drugs, if you can avoid these things. They can live together in a peaceful family.

2. Speech Action, abstinence from lying, slander, gossip or vulgar language will bring peace to the family, community and village, and bring about the harmony of the people in the community, but politeness to be a good example to children and not to encourage saying sneakily as a cause of division.

3. Mindfulness, when the community or village has inherited, purified and taught in the matter of way of life, traditions, good cultural traditions and has the principle of "Boon" as the center of the mind when each family, including families, parents, new and kind. Propose Dhamma to each other will result in being able to live together in peace, with a public spirit, seeing the common good rather than personal gain.

3. A set of knowledge to strengthening family security in accordance with Buddhism, a set of knowledge to strengthening family security in accordance with Buddhism with 3D expression, physical action, speech action and mindfulness consisted of 7 processes which are 1) Inheriting and inheriting the tradition of generosity to help build a family to achieve peace, duties and to society. 2) Refining the mind, treating each other with integrity and have good awareness of duties and society. 3) The transfer of knowledge of new parents to young people to know how to live together peacefully. Behavior, 4) Based on the principle of fellowship to have Brahma Viharn Dhamma. It is an tool for the mind and behavior. 5) Exchange learning in a friendly manner and performing duties with secular dharma. 6) Be a good role model within the family, create a network to use the "Guide for New Parents" concepts and processes to strengthen family security according to Buddhism through the application.

Discussions

1. Concepts and principles of strengthening family security based on Buddhism. It was found that the mind or conscience must cultivate good values for children and youth or the next generation and bring about harmony, reconciliation, sacrifice, generosity. Being kind and compassionate to each other will result in being able to live together peacefully by integrating with the principles of Buddhism.

1) Principle of 6 direction (Disa VI) , which is the principle of living together, treating each other, favoring each other, helping each other in all aspects related to us. Therefore, individuals as

members of the family must take care of each other: (1) Treatment each other forehead or parents. (2) Treatment of the right direction is the teacher. (3) Treatment of the background or husband and wife. 4) Treatment of the left direction as a friend. (5) Treatment of the upper direction is monks. (6) Treatment of the lower direction, which is an employee or entourage.

2) The 4 virtues for a good household life (Gharavasa Dhamma IV), or principles for housekeepers who must strictly treat each other, consisting of (1) keeping the truth and honesty with each other, not cheating on each other, it may cause the other party to be dissatisfied or may be angry. The answer may lead to quarrels. Must understand and perform their duties, it will make a happy family life in accordance with the research study "Research and development of strong families through the participatory learning process of the Sub-district Administration Organization "The concept of a strong family 7 key issues consisted of 1) Principles of creating an ideal family, 2) Principles of knowledge about strong families, 3) Principles of knowledge about the concept of strong families, 4) Guidelines for the development of interconnected elements, 5) Guidelines for the development of elements of flexibility, 6) Guidelines and 7) (Yutthana Chaijukul, 2009: 162-184) [2]. The principle of follow-up in accordance with the research study "Development of warm family indicators for families in Lampung Province" which found that the indicators The Family Warm Temple for Families in Lampung Province consists of 5 components, a total of 31 indicators, classified as 1) the basic needs of adequate, 4 indicators, 2) the members have virtues and responsibilities of 5 points. Temple 3) There is a process of refining members, 9 indicators 4) Good family relationships, 9 indicators 5) Good environment and social support, 4 indicators (Sriprapai Inchaithep, 2011: 123) [3], and in accordance with the concept of Bhumibol Adulyadej (P.A. Payutto), (2004: 23-24) [4]. Constitution of life that the principle of coexistence, which is called the six essence is 1) Kindly Physical Action, express good hopes for colleagues, joint ventures, communities by helping various businesses by willingly showing polite manners, respect each other both in front and behind the scenes, 2) Kindly speech, or advise and warn each other with good hope, speak politely, show respect to each other both in front and behind the scenes, 3) Mercy Concept, thinking towards each other with mercy, that is, set the mind to have good wishes, thinking of doing things that are beneficial to each other, look at each other in a positive light with smiling faces towards each other, 4) Public utilities have come to share, eat, use, that is, share the profits obtained justly, even if it is a small thing, it is distributed so that it can be shared for general consumption, 5) Ordinary eyes behave well like him, have good behavior, maintain discipline of the community, do not make it disgusting or degrading to the group, and 6) Common sense to adjust opinions is to respect, listen to each other's opinions, agree to agree, compatible in the principles of the main ideals of goodness or the same ultimate goal.

2. Forms of strengthening the stability of the family, new parents, the Buddhist way should encourage people in each family to observe the five precepts and encourage them to practice the principles of Buddhism as follows.

1) Physical action encourages the healing of various rituals that occur physically, it will be pure, abstain from drinking

alcohol, resulting in the ability to live together in a peaceful family.

2) Speech Action, refraining from lying or rude words will bring families, communities and villages together in peace and tranquility and bring about the harmony of the people in the village and do not support or encourage slander which is the cause of division.

3) Mindfulness, in terms of community ideology, there is an inheritance based on the traditional way of life, good traditions and culture, and the principle of "Bovorn" is the center of the mind, which will bring about the unity and harmony of the people in the community and the nation. Public development community in line with the research study on "Adaptation process and parenting training of adolescent mothers who have to take care of their children alone in a case study of service users from Sahathai Foundation."

The research results show that the conditions of adaptation and parenting of adolescent mothers have both personal and environmental factors. The adaptation process has 4 steps: Step 1: Assess the problem. Step 3: Plan to find solutions to problems that arise, and Step 4: Solve problems when problems cannot be solved, need to go back to re-evaluate the problem. Strengthening the acceptance of the truth encourages young mothers to be optimistic about group activities, especially to prepare for parenting training (Patcha Zhengklinchan, 2014: 73-89) [5], and Phra Dhammapadaka (P.A. Payutto) (1988: 23) [6] is mentioned in the book "Dictionary of Buddhism, Dhamma Code version" to each other. The principles of coexistence are: 1) Compassionate acrobatics: set compassionate acrobatics in a chaste friend, both in front and behind the scenes, 2) Compassionate meditation: Set compassion in a chaste friend both in front and behind, 3) Consciousness in the chastity friend, both in front and behind the scenes, is to set good intentions, 4) Public utility: to get anything and share it, 5) Silasamunyata, there is the same precepts with all the celibate friends both front and back, and 6) Thitisamunyata, has the same good level and always have a good attitude both front and back.

3. A set of knowledge to strengthen the stability of the family of new parents based on Buddhism. A set of knowledge to strengthen the stability of the family of new parents according to the teachings of Buddhism with 3 Dimensions expression. Physical action, meditation, mindfulness and 7 processes which consisted of 1) inheritance of the tradition of generosity to help each other help to alleviate the burden of each other, 2) Refining the mind, treating each other with integrity and have good awareness of duties and society, 3) Transmitting the knowledge of new parents to young people to know how to live, accept life, live together, can live together peacefully, 5) Exchange and learn in a friendly manner, 6) Be a good role model within the family, 7) The principle of living according to the teachings of Buddhism, encourage new parents, create family stability according to Buddhism through the application in accordance with the study, research, living conditions of families, parents, adolescents and social services for families.

The results showed that the lives of family members, parents, and adolescents from the study of the roles and responsibilities of family members, adolescent parents, and

relationships between family members differed in the role of income and decision-making power within the family. The main earners of the family of teenage parents are only 1-2 people, namely the parents of the teenage mother or both father and mother. The family income is income with uncertain income. In addition, the head of the family is responsible for all expenses in the home and must support many members of the family (Maleewalert Sakornsiri, 2014: 47-57) [7] studied "the relationship between strong personal and family factors and the cost of living of teenage pregnant women."

The results showed that strong family characteristics were positively related to the cost of living of pregnant women and adolescents, which was statistically significant, and the lowest cost of living was in terms of community power. Support and promote a good cost of living is to help pregnant women, adolescents have good health care behaviors during pregnancy, reduce risky behaviors, know how to think, be able to make decisions and solve problems correctly, as well as know themselves and find solutions. They are able to take care of the fetus and raise a child to be born with good quality, which requires the cooperation of all

parties, including families, educational institutions, hospitals, communities and society, especially the promotion of strong families such as establish good relationships between family members, upbringing, interactions that occur between parents and children, as well as learning the roles, duties, responsibilities of themselves and others in the family [8][9]. According to the experience of being a mother of teenagers, they have experience in 3 issues, namely 1) creating a new family, 2) trying to give what she has never received to her children, 3) will not allow history to repeat the traces [10][11] [12]. New parents should have an ideal life partner in Theravada Buddhism and lead a practical life.

Body Of Knowledge From Research

From the study of concepts and principles to strengthen family security based on Buddhism, to lead to the development of models to strengthen family security, new parents, the Buddhist way and the process of strengthening family security based on Buddhism were as follows.

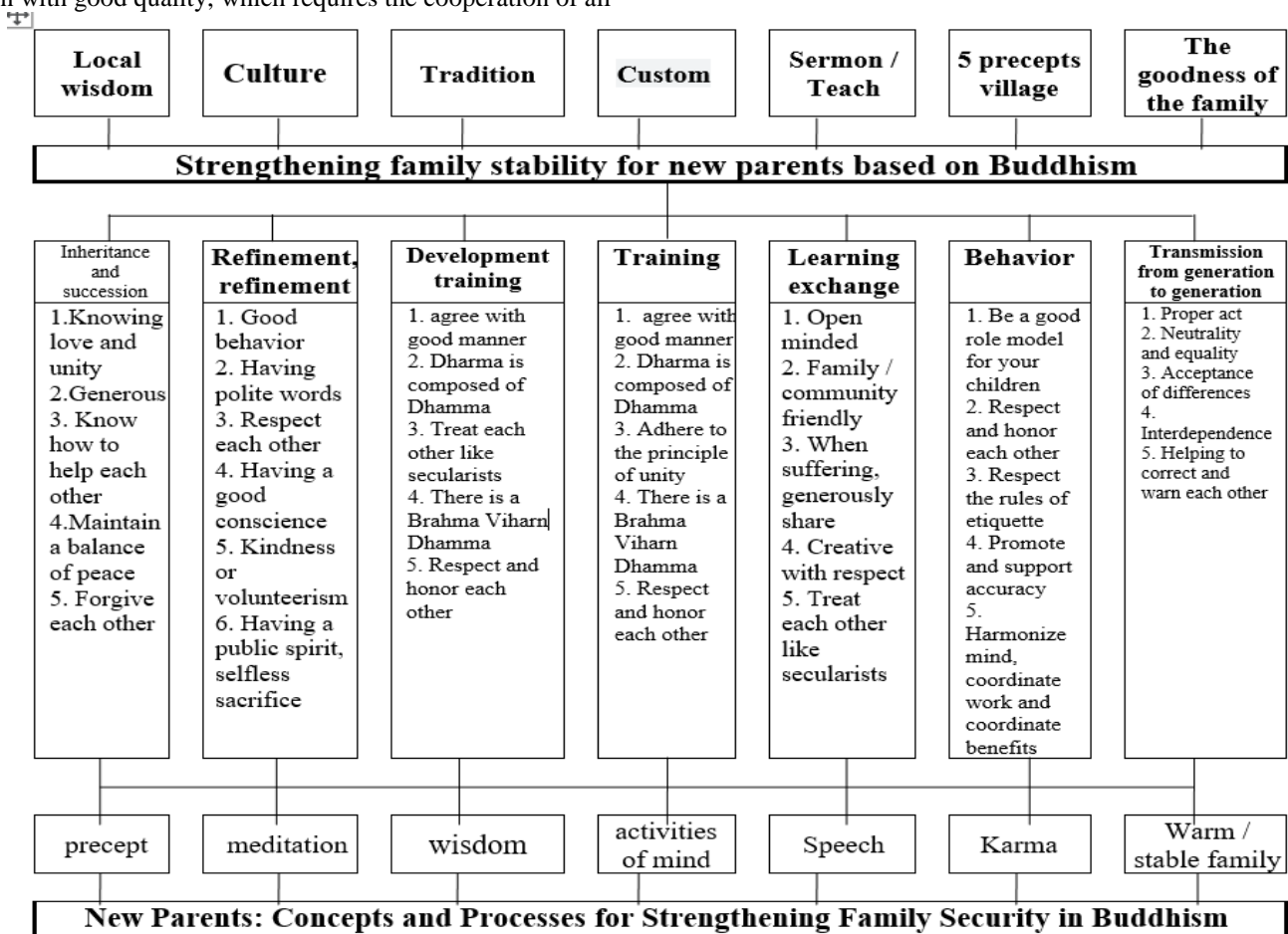


Fig. 2 Body of Knowledge from research

Recommendations

A. Recommendations for Policy

- 1) There should be succession, support, and encouragement,
- 1) knowing love, unity, 2) recognizing generosity, 3) helping each other, 4) maintaining peace, and 5) forgive

each other in the family, including the village community to keep new parents warm and uncluttered.

- 2) Training, teaching, supporting and encouraging 1) introducing each other with the consent of the Dhamma, 2) helping each other to think and ponder on what they like, including Dhamma, 3) adhering to the principle of unity in building family stability 4) There is Brahma Viharn

Dhamma with kindness, 5) Respect each other both in front and behind the scenes.

B. Recommendations for future research

- 1) There should be research on the patterns and processes of family security in the age of globalization
- 2) There should be research on cooperation and government networks with the security of new parents in accordance with Buddhism.
- 3) There should be research studies on lifelong learning to build family stability in the digital age

Conclusion

Strengthening families and communities in preventing sexual risk behaviors of youth. It is strengthening families and communities in caring for young people to prevent sexual risk behaviors by organizing a program to take children to temples on Buddhist holy day. In order for parents to have more time to talk and train each other, it is also to develop the minds of young people to be volunteer, virtuous, ethical, and another way to strengthen families is to set village rules to control the risk behaviors of young people. Young men and women under the age of 18 should not be allowed to live together in risk areas or at night, and the sale of alcohol and cigarettes should not be allowed. Young role models to set a good example for peers is a good example to live by participating in activities organized by model youth to convey the rules of the village and the law and to help warning friends who have risk behaviors to prevent the problems that will follow, so must rely on young people to help society to achieve peace community

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