

BUDDHIST ETHICS: THE CONCEPTS AND PRINCIPLES TO STRENGTHEN OF STRONG FAMILY AND SOCIAL THAILAND IN THE 21ST CENTURY

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Abstract

The aims of this research are; (1) to study the concepts and principles of family and social strengthening in the 21st century (2) to study the concepts and principles of family and social strengthening in Thai Buddhism, and (3) to integrate the principles of family strengthening and Buddhist society.

The results showed that Thai families today have changed according to social conditions. The role of Thai family and social institutions and strengthening consists of promoting good family relationships, create love, warmth, and cultivate a good and accurate lifestyle, contribute to social responsibility. And Buddhist ethics have been using the 4 principles of balanced livelihood (Samajivita) (1) having a equality of faithful, (2) having a equality of parity, (3) having a equality of sacrifice, and (4) having wisdom can always be separated from the wrong. It is essentially strengthening the family and society.

The Buddhist Ethics can integrate and strengthen Thai families and society in their lives. 3 levels (1) The basic level are the five precepts and the five Dharma (2), the middle level are four Sangkhawattus and six directions (3), the high level are two Dhammalokpala and the eight Eightfold Path

This advance ethics is ideal for mental enhancement training. Causing shame and fear of sin is the way lead to noble person of Buddhism. The Buddhist ethics at the beginning and middle level is a knowledge that is suitable for everyone, capable of integrating and strengthening the Thai Institute of Family and Society in the 21st century to be healthy, orderly, stable and sustainable.

Keywords: Buddhist Ethics, Strong Family, Social Thailand, Century 21St

Introduction

Thai society in the 21st century has changed in many ways, the consequences of change, in addition to prosperity, have a deteriorating effect, which is particularly worrisome. Paradigm to strengthen family and society economy, traditional culture, may have to be overlapped with the concept. The emerging forms of methods, beliefs, and

technologies that are a sub-unit of society need to strengthen the transition. And stand up for today's society, which is full of change. As with today's family institutions, it is necessary to take good care of the children, youth and children in the home, as family institutions are a fundamental institution at the core of society, the cornerstone of human and social development. It serves to shape and refine humanity for family members by nurturing and cultivating morals, ethics, values, and conveying the culture of society to family members so that family members can develop with age and grow as qualified persons, know their responsibilities and be an important force in the development of society and the nation. Therefore, family institutions are an important starting point to preach, training, love, warmth.

Nowadays, Thai society has changed in terms of lifestyle and cultural way. Thais face a crisis of values, morals, ethics, and behaviors that mimic the culture of consumption. The change has a direct impact on family institutions. The relationship and the relationship of the family is diminishing. Parents can't train, preach and refine family members to be good people growing up with age. As a result, Thai children today are victims of false values. In the field of materialism, consumerism, Addicted to addiction, not interested in education. In 2000, he was a very aggressive, violent, impatient person (Nonglak Thepsawat, 2000), where social change was very much happening. This is the result of the development of the country based on the concept of mainstream development or development that follows the direction of western countries. As a result, all the movements of the gemstone society are driven, or some may be subject to traction along the development trend.

Thai family institutions are also a part of the link between social change in the 21st century, a result of mainstream development that focuses on wealth creation, wealth, or economic growth, emphasis on modular development has led to the process of pulling people out of the family, separate parents, grandchildren, grandparents leave aside the consequences of that development, even if Thai families have a better economic situation. Happier, more comfortable on the object side, but the relationship within the family that used to be tight and warm, it began to fade (Entertainment, Papichit, 2004). Changing is a non-close relationship Emotional and emotional engagement is relatively small. Family members have fewer activities together. Parents have a duty to seek wealth, money, and objects to feed their children, and their son, who is in charge of studying, was also persuaded by foreign culture and to be persuaded to do so in a derogatory way. Growing up as an adult is based on karma.

Therefore, the research team intends to study the concepts and principles of strengthening Thai families and society in accordance with Buddhist ethics, to be used as a principle of preparation, Sustainable development of Thai family and society in the 21st century.

Research Objects

1. To study the concepts and principles of strengthening of Thai families and society in the 21st century.

2. To study the concepts and principles of family and social strengthening according to Buddhism.

3. To integrate the principles of family and social strengthening according to the principles of Buddhist ethics.

Research Methodology

This research study is a documentary research and qualitative research with the following methods:

1). **Study the contents of the relevant research papers.** The concept and principles of strengthening Thai families and society in the 21st century focus on researching and analyzing data from relevant research papers, to integrating with Buddhist ethics to answer the research objectives according to the following research points:

1.1 Study the problem of changing the institution, family and Thai society in the 21st century.

1.2 Study the concepts and principles of strengthening the family and Thai society according to Buddhist ethics, with emphasis on the main document, the Thai version of the Tripitaka and academic textbooks, and research reports related to Buddhism and philosophy.

1.3 Integrating the Principles of Family and Social Empowerment Thai from the Thai Version of The Book of Thai, Mahachulalongkornrajavidyalaya University, 1996, and academic textbooks related to Buddhism, philosophy, and ergonomics

2) Qualitative research explores in-depth interview inquiries. This research was conducted in Mueang Phitsanulok District, Phitsanulok Province.

2.1. To obtain qualitative information, provide an in-depth interview sample by determining the key contributor. 25 photos/person, consisting of.

2.2 Single Family Sample Extended family in Muang District, Phitsanulok Province, 15 families

2.3 Monks academics of Mahachulalongkornrajavidyalaya University, academics of Naresuan University 10 persons

3) Summary, knowledge analysis, based on the contents of the relevant research papers. The concept and principles of strengthening Thai families and society in the 21st century are integrated with Buddhist principles and knowledge from qualitative education. Data collection, analysis and synthesis Summary of research to strengthen Thai families and society in the 21st Century.

Research Results

In the 21st century, the advancement of information technology has caused both you and the blame for the Thai family institutions and society. The fundamentals of their lifestyle include food, apparel, housing, medicine, medicine, and maintenance. These four fundamental factors are essential for all

families in Thai society to be happy without the lack of elements that are the basic needs of these lives. Starvation, starvation. If homeless or short of life factors, it is essential to continue to live longer. Therefore, these are things that families need to have first and when these factors are present. Other elements needed to follow. Strengthening the family and strengthening the quality. Parents need to promote good feelings with a pretty good relationship. There is love for each other, counseling, warmth, friendliness and kindness, and at the same time loving the child wisely (Suthep Suwerangkoon, 2011), not the love of their feelings unilaterally. To love you with wisdom is to understand his nature. The natural side of life that you have to develop is the reality of society.

Life is a good or successful life, so it is necessary to set goals and plan lives in advance in order to enjoy family life planning. (1) Preparing before marriage, marriage or marriage is that women and men agree to live together, husbands and wives help each other to strengthen the evidence of the family and have children and have subsequent family families. Important considerations in premarital preparation, (2) explore emotional maturity before making a wedding decision. It is imperative that both parties explore themselves as ready to get married, especially the availability of emotional maturity. (3) Health surveys are often caused by one spouse or both. Once you agree to marry, you must explore health and wellbeing, both physically and mentally. Therefore, the spouse should consult a doctor before marriage for a detailed physical examination and seek health advice. If there is a problem, it will be solved in a timely manner, or if there are some problems that hinder the marriage, it will be in the information to decide whether to marry, build a family together (Vipaporn Mapobsukh, 2007).

The role of Thai family and social institutions in the 21st century must promote good family relationships. The relationship and the warm atmosphere in the family create a sense of stability. The mental safety that family members feel when they live together. The atmosphere of having a good relationship in that family. Every family can be created with a smile on everyone in the house. Love and caring know the generosity and help each other. Cultivate a good lifestyle. Starting with the role of parents as good role models, training to teach, cultivate good things for their children, to care to promote the development and maturity of their relationships. Have good relationships with family, relatives and friends, good relationships with the community. The strength of the family requires self-reliance, emotional, social and psychological development, learning and adaptability to live a good day(s) (1995) Tom Hanks, Tom Hanks. Lifestyle Concepts There are psychological bonds, such as morality, religious ethics, based on self-sufficiency. Optimism and omission of gags Contribute to social responsibility there is no anti-or-a-social behavior. To participate in social support, help solve the problems of the community and society. We are aware of the importance of living together in a peaceful society.

Concepts and principles of family and social empowerment according to Buddhist science. Buddhist orthodoxy is the principle of Buddhist teaching stipulated by The Buddha to standardize human conduct (Wasin Inthsara, 2005) divided into 3 levels: Basic Buddhist ethics, established for the peace of society, according to the Buddhist Principles of five precepts five Dhamma, Buddhist, the Middle Class of ethics in Buddhism are consisting of principles of service and social integration, and The Buddhist High Level, it is a charity to develop itself as an individual, consisting of the Earth's Dhamma, or The Dhamma world 2, and the eight fold parts of the Buddha's three levels: not doing all evil, making charity a good thing to make their mind sing.

The Basic of Buddhist Ethics. Strengthening Thai family and society there is a consistent behavior, the peace of Thai society and the strengthening of the family institution. 5 Buddha's principles can solve problems from the inevitable behavior of the family and apply it as concepts and principles as tools to solve family problems for uneven behavior. The decision to choose a partner can have a profound effect on the way of life and the existence of different groups of human beings in society. 2) Always have 5 precepts. Normal behavior expresses generosity to each other. 3) Being kind to the society and acting in the public interest, this 5 is considered to be the norm or social norm that a person in the family can live happily. In other words, the other side has the same kindness or broad mind as the ocean, but the other side has a narrow mind for the sake of it. 4) Always have wisdom, knowledge, understanding, together (Phra Brahmagunabhorn, 2005). The five Banjadhamma is supported a Goodness.

The Buddhist ethics that support goodness 1) compassion, love, goodwill 2) Jakha, encouragement to abstain from taking things which he does not give 3) Gamasanvara, to focus in the erotic 4) Sacca (honesty) Encourage to abstain from telling lies. 5) Sati, Mindfulness and awareness in the present moment in thinking, doing and speaking.

Intermediate Buddhist Ethics Peaceful coexistence Strengthening the family institution and people in Thai society have peace 1) the 4 Sangkhahawatthu, the principles of social work (1) Dana is giving (2) Piya vasa, speech, beautiful speech (3) Atthajariya, make oneself useful (4) Samanatta, to align oneself consistently in their duties 2) The Direction 6, The principles of conduct for the people around them (1) Puratthimtit, the front direction is parents, grandparents and sponsors (2) Thaksintit, the right direction is a teacher who insists on teaching knowledge subjects training to be a good person (3) Pajjhimatit is the last direction, the direction behind is the son (4) Uttartit, the left direction is friends (5) Uparimattit is the support of the direction of the lower direction is the family or servant (6) Hathimatit is the direction above is a novice and a monk (Phra Brahma Khunaporn, 2012).

High level of ethics, it is a way of living the noble life, which is known as the way to achieve the path to the success of Nibbhaana, which is considered the ultimate goal of Buddhism and Buddhist ethics that will lead to liberation. Dhamma or earthly principles of the world (1) Hiri shame of sin, the shame of doing evil (2) Ottappa, fear of doing evil. When human beings are ashamed of evil, fear of sin, and have a virtuous heart, they lead to the Mggha 8 (1) Right Understanding (2) Right Thought (3) Right Speech (4) Right Action (5) Right Livelihood (6) Right Effort (7) Right Mindfulness (8) Right Concentration.

The principles of family and social empowerment according to Buddhist science. The Buddhist Ethics of a peaceful society are admirable and desirable societies that are the habitat of everyone. In the opposite direction, if a society without a principle of parity or misconduct is found to be a guarantor of peace, and when the consequences of society are always principled, what is evident is that it is a society that does not have to be persecuted. It's a compassionate and forgiving society. It is important to accept the rights and rights of others, except for actions and words that are devastating. Everyone is kind and good for each other, a society that coexists with generosity. There is no stinginess, tenacity, sharing, sharing without being too useful. There's a lot of sacrifice to help each other. There's always a lot of generosity. Help in a timely manner when you see others in distress and compassion when people flee the heat come to the cold. By synthesizing information, the contributors will bring the basic and intermediate Buddhist principles to life for the most part.

Discussion

Research has been found on the root of Thai family and social problems, as well as how to integrate Buddhist Ethics. To be an academic benefit and a good subject to study the next research.

1) The current state of Thai family and social problems in the 21st century has found that family problems are an important variable, in line with the research report of (Watapa Lamchiakth, 1987). In the view of married women, the situation is problematic and the development of family relationships. This is due to the changing conditions in the socially variable economy. Technology is a part of life. Key variables are caused by changes in the Adapt to the economic age, social variation and problems in each family are different. The conditions arising from the individual's impact on the lifestyle of the house. The current life problem is a matter of infidelity, the paranoia of the husband and wife, from jealousy and infidelity. Share love to another man or woman. It's a lavish lifestyle, not savings. Not a priority before the back of spending. Lack of self-exploration the family suffers from loan liabilities.

2) The Buddhist principle of strengthening Thai society and family has found that the dominance or life of married spouses is a life that requires the principle of fostering a relationship that leads each other to move forward in Dhamma together: it must be a step towards the development of life and it is important to co-ordinate the

life of a married spouse and live together sustainably. In terms of the transformation of Thai families based on the concept of family psychology theory, which aims to explain the behavior of the relationship between family members and factors influencing family dynamics. This is a life-cycle relationship with dimensions that point to the family's process of living, or are relevant to interactions with outsiders in different contexts in accordance with appropriate guidelines, and to maintain the balance of family life. Because the person in the family has a moral behavior between each other and nurtures the ethics of the family, with a focus on incubating morality within the mind.

Conclusion

Setting a lifestyle plan to strengthen Thai families and society in the 21st century is a process that leads to a perfect objective with a certain approach that consists of principles and effective reasons for planning a person's life to build a family, which is like a blueprint for building a house. Planning a life is very important. Preparing for life to lead to success or goals Life planning is a pre-managed plan of what to do. How to do it, who did it, what equipment do and what equipment? How much budget is the guideline goal for fulfilling a defined goal and objective? It gives you confidence and a perfect life. Without a life plan, it is like life lacks a goal and may encounter many problems, so planning to set goals in life is important to strengthen and perfect Thai families and society. Knowledge from lifestyle planning as shown in Figure 1 consists of the following:

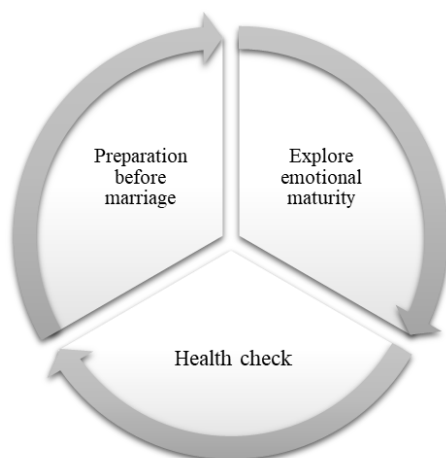


Figure 1 chart Family Life Planning

Targeting of life also allows us to easily investigate what caused the mistake, and to find a solution. Initially consisted of (1) prenuptial preparation, (2) emotional maturity survey, and (3) health check-up. Life is a good or successful life, so it is necessary to set goals and plan lives in advance in order to enjoy family life planning. Strengthening Thai family institutions and society must begin with a plan to set the lifestyle goals in the direction set out above.

and the goal of enhancing the balance of family life. In the 21st century. 1. Adapt to life 2. Family ties 3. Sex 4. Be a role model 5. Honor each other 6. Listen to opinions 7. Make time for your family 8. Do not emphasize past mistakes 9. Know your role 10. Media in the same language the knowledge as shown in figure 2 as follows:

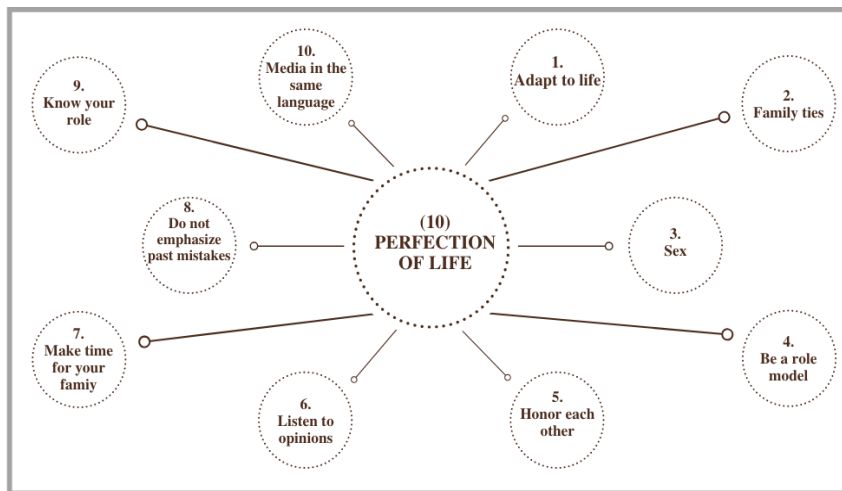


Figure 2 chart Perfection of Life

Knowledge from the concept and principles of family and social strengthening according to Buddhist graphic consists of: The principle of fulfillment helps to create a match, which reflects the suitability and uniformity of the partner. (1) having a consistent faith, because it is a basic virtue in shaping the sense of thought and the power of life and activities that are understandable because of the attitude that is in the same direction, (2) the presence of a sacrament or a consistent behavior. (3) Being generous and generous. (4) to have a consistent wisdom: to know the cause, know the result, know about the time, know the time, know the community, and know the person, the family will have a good quality of life, parents must rule their children with the Brahmavihara 4: Metta, Garuna, Mutita, and Ubekkhā. Making a family of that quality Parents must promote good feelings with good relationships, love, mentoring, warmth, friendliness with their children, gentle and kind, and at the same time loving their children wisely. It's not love from one side of their feelings. To love you with wisdom is to understand his nature. The natural side of life that you have to develop is the reality of society. Summary of the three levels of Buddhist beauty can strengthen family, social, community and humanity institutions. 1) Basic Buddhist ethics 1.the Five Precepts 2.the five ennobling virtues 2)Intermediate

Buddhist ethics 1.bases of social solidarity 2.directions and 3)High level of Buddhist ethics 1.virtues that protect the world 2.the Noble Eightfold.

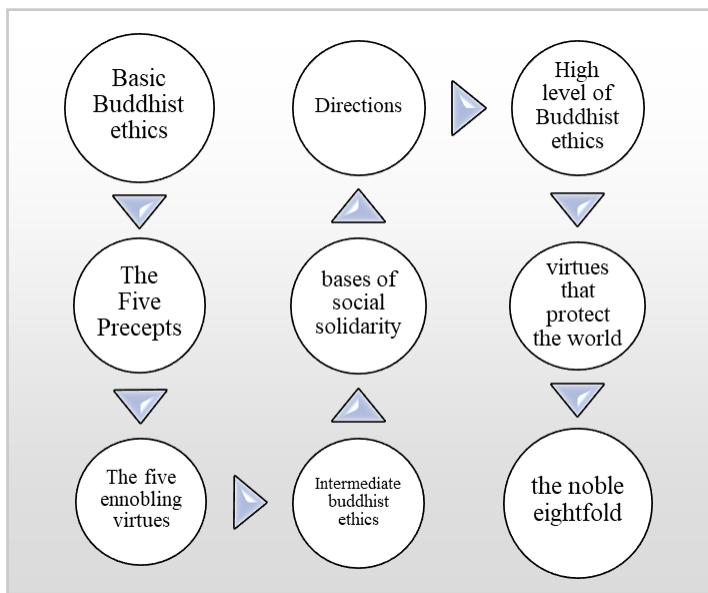


Figure 3 chart Buddhist and Strengthening Overview

The knowledge of the integration of Buddhism consists of the principle of solitude, helping to ensure the stability of love. It is necessary to use the principle of solitude or pleasure in their spouse as a base for support or behavior. In addition, the reclusive Sathasanthuthi performs the work of the ropes of their wives to live in the core of integrity and build trust among each other. Couples must be aware and honest with their partner, whether they are face-to-face or behind their backs. Physical, verbal and mental do not look at other women or other men with affection and kindness without thinking of others.

The principle stipulated in the benefits helps to generate sufficient income for the livelihood. (1) Have regular occupational hard work as it will enable the use of work assets for purchasing consumer goods for household living. And (4) knowing how to spend your property to raise a reasonable life. For this reason, such principles are organized as a means to contribute to family peace.

Suggestions

Policy Suggestions. 1) The government should promote the development of infrastructure, support the principle of relationships that focus on family coexistence with the principle of ethics 2) promote the principles of integrated governance. 3) Promote the creation of happiness in home society within the framework of Buddhist

principles that have a good impact on the family. To be used as a guide to improve the potential of children. The development of strength and sustainability to society.

Workshop Suggestions. 1) Should develop a strategy to support the benefits of family institutions along Buddhism 2) Should provide an integrated curriculum, encourage awareness of the relationship between people in Thai family society, 3) should build knowledge, trust, cultivate faith, to develop quality of life, to develop stable knowledge of moral partners.

Suggestions for next research. 1) Integrated Buddhist family development and occupational science 2) Analysis of Social Peace and Buddhist Development 3) Studying the participation of Thai social and family development volunteers according to the principles of interpersonal relationships along the Buddhist Ethics.

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