

Buddhist-based Solutions over the Thai Family Problems*



Yota Chaiworamankul

Buddhapanya Sri Thawaravadee Buddhist College,

Mahachulalongkornrajavidyalaya University

Email: yota_b26@hotmail.com

Doi : 10.14456/jmcpupeace.2017.29

Abstract

Social ills have today brought broken abodes when parents seek carnal pleasures outside wedlock and worldly environments. This malice ends at household conflict and violence and often leads to divorce and separations. This article is attempted on analyzing such Thai family problems arisen from poor communication, domestic conflicts, domestic violence and divorce/separation. It is believed that those Buddhist-based solutions are possible to achieve family harmony and end the cancerous mind and cancerous social dilemmas. Extensive exploration taken reveals that most family problems begin with poor communication among the nuptial couples. Domestic conflict and spousal conflicts today are similar in both western countries and in Thailand, which mostly come from differences of standpoints, ideas or attitudes, disregarding one another's feeling and failing to understand how to communicate with one another. Domestic violence emerges from patriarchal dominance, violence-provocative environments, childhood experiences, stress, conflict, and spending little talks with each other. Impacts of violence could be injury, imprinted violence in children witnessed in miserable families, runaway youth, and divorces. Separation and divorce come mostly from either party commit adultery, misconduct, insulting, psychological and physical harm, abandonment, imprisonment for more than a year, infected with incurable disease, misbehavior and physical disadvantage. As such, the Lord Buddha foresees and provides simple three Buddhist-based solutions:

*Received October 25, 2016; Accepted January 29, 2017.



virtues for lay people(gharavasadhamma), sublime states of mind (brahmaviharas) and the five precepts (pañcasila) in order to rip riddles in the bud with the family problems either being poor communication, domestic conflicts, domestic violence and divorce or separation. To save a family is to save societies and to secure the nation and this world or this macrocosm; His Lord has foreseen almost three millenniums ago.

Keywords: Buddhist-based Solution; Thai Family Problems

Introduction

Social dilemmas have today entered crisis point resulted to broken homes when either husbands or wives seek carnal pleasures. This malpractice ends at household conflict and violence and often leads to divorce and separations. The Child Protection Foundation claims that roots are from, social ills, economic failures, education caps, sexual craves and moral biases (Tangananurak, 2005). Usually, the abandoned spouses have been left to bring up the children alone, without any financial support from the fathers. The mothers are then forced to work outside their homes, leaving their children unsupervised and subject to their own young judgments. Without proper guidance and affection, children are prone to delinquency and some turns to drugs for solace. These inside-out ill effects indisputably and unavoidably harm societies as a whole (Tangasombatti, 2005).

Naturally, parental role model imprints children for imitation. Parental misdeeds are then silently and venomously cultivated in children and appear in their later adult life. The underlying social ill is the absence of knowledge on the Dhamma and on affectionate family activities (Wasi, 1996, p.43). But, political greed, materialism and jealousies gradually enlarge social inequality gaps through government fiscal budgets where social values are least mattered. The wealth becomes wealthier while the deprived are drown into more depravity. In short, societies and the world turn their backs to Dhamma and are misled by economic illusion, temporal worldly power and wealth. Indisputably, solid families, being the foundation of the social unit, strengthen societies and in fact backed by belief-fibers.

Religious institution is by birth an exit to help solve societal problems. The Dhamma is applicable to help domestic life and members to become more peaceful where satanic minds envy. Buddhist institutions can easily play a role to support this direction because the Buddha's teachings can bring peace therein. Although, marriage and the family play a large part in physical life, but Buddhist doctrines implanted can spiritually influence, regulate and control behavior and life generally, in human society (Kupawutthi, 2005). The Thai Family Problems needs revisits while "Buddhist-based Solutions over individual problems need highlighted since to save a family is to save societies and to secure the nation and this world.

The Buddha frequently pointed out, in the Singalovadasutta, how the importance of family values is based on the Dhamma. For example, how parents should treat one

another, how they should treat their children, and how their children should treat their parents but parents are the keys. This article will therefore revisit family problems, while the virtues for lay people (gharavasadhamma), sublime states of mind (brahmaviharas) and the five precepts (pañcasila) would address and stabilize families and their members. This article would be the suggestion for the Buddhist marriage couples and partners the ways to the peaceful families under the ill-provocative environments of worldly stresses, physically and psychologically.

The Meaning and Importance of Family

A family entails the relationship and interaction between its members by law of the land under common budget and shelter (TRID, p. 68). The husband, the wife and children the successors interact with a state of mind and body. The relationship between the parents and their children is therefore not only a biological one, but also the one that provides them with a set of moral norms that will assist them in later life in their role of continuing the family line. Significantly, mutual duty is an important obligation which supports the foundation of the family. The parents hold the duty of training their children. The children pay gratitude to their parents and benefactors. All then in the family have a duty to support the others, as well as the family itself, so as to maintain a state of moral conscience and good conduct.

The Meaning of Family in Buddhism

In the Aggaññasutta, the Buddha explains the evolution of humans and of the family. Details in the sutta tell us of the change from one condition to another because of greed (D.III.80.). Consequently, passion, greed, and self-attachment will deteriorate and decline a family. The family, in the context of Buddhist ethics, has the following four important characteristics, i.e. coexistence between a man and a woman, members of a sexual relationship or one of lineage commenced with their ancestors, specific duties and responsibilities depend on the role of each family member, and various family members should be committed to virtue and have a moral obligation to one another.

According to the Buddha, there are four possible types of relationships, viz., (1) a bad man coexists with bad woman. (2) A bad man coexists with good woman.

(3) A good man coexists with bad woman. And (4) a good man coexists with good woman (A.II.59ff.). The Lord Buddha has indicated as such because parents are the important persons and the family will either prosper or decline, it is in its leader. But its achievement is through maintaining the moral way of life and this is the importance of a family, if one claims to be the good Buddhist individuals.

The Role and the Duty of the Family

The National Academies of Science, Bhagavad-Gita the Hindu scripture and the UNICEF (2006) summarizes the role and duty of the family as follows. (1) Reproduction is giving birth new members to not allowing society disappear since new members restore balance in the local resources (NAS, 2016). (2) Sexual gratification of spouses declines in sexual problems such as rape and controls sexual excesses (Bhagavad-Gita 4:26 Purport). (3) Provision of a warm and loving environment in which the young may grow up and no institution can perform this role better than the family since it provides a sanctuary between birth and maturity. Many children reared in foster homes or hospitals tend, for example, to develop more slowly, taking longer to learn how to walk or to speak. Such children also tend to have worse temperaments, as well as injure themselves (UNICEF 2006). Though in the absence of the family, humans would become less perfect; such is not always the case, since children from broken homes, and the poorly behaved families, tend not to be treated well and frequently become delinquent. Such children tend to misbehave and disobey regulations. This situation is common to every society, either undeveloped, or already developed (Westman, 1998).

The family is, by the author, the primary source of (1) **Socialization** - the family is the first place in which children undergo training and is the institution with the most influence in preparing children to face the outside environment, teaches children to understand about a society's regulations, and what makes one popular. The method of training can be direct like in instruction or indirect like role modelling. (2) **Social placement or status provisions** - the family provides who and what we are. When the family name is Thai, a family's members are regarded as the Thai; when the family name is Chinese, they are regarded as the Chinese, and so on. (3) **Nurture** - the family is the place where a member should receive the sincere love and warmth of every family member even solving problems and stabilizing family spirit.

Good Family in Buddhist Literature

The Bodhisatta, in his final birth before he attained enlightenment, was born in the city of Jetuttara as the son of king Sañjaya named Vessantara (J. VI.547.). Vessantara was superb and of pure mind, appropriate for one who was to become a Buddha in his next life (Cone and Gombrich, 1979). From his childhood, his mind turned to almsgiving, donations and sacrifice. Money and property of great valuable were donated as part of his fulfilment of the five *mahaparicaga* or great sacrifices, which consist of the sacrifice of: 1). money and property, 2). a physical organ, 3). one's life, 4). one's children, and 5). one's wife (Grey, 1990).

The Vessantara story conveys Buddhist doctrines and values to the people. Everybody in Vessantara's family always enjoyed his kindness since he thought only of donations to persons who were in trouble and disadvantageous. Even the king's elephant, which had been born on the same day as he, was donated to another state to solve a lack of rain. It was for this reason that he was banished at the request of the people, and forced to live in the forest. Had he not agreed, and not obeyed his father, he would have caused a rebellion that would bring trouble to his family and his father's throne. When Vessantara was expelled, his wife, Maddi and his children requested to follow him. The story of Vessantara epitomises the perfect Buddhist life, which all should seek to imitate. Sad thing is our new generation is obsessed with social media to forget greater virtues but selfies and harvest selfishness they have cultivated.

Among the five basic institutions of society, the family is regarded as the tiniest, yet at the same time the foremost institute and the most important constituent in any society. The family is the place for giving birth, the child being nurtured by its parents for a much longer period than the young of other creatures. This is why Phra Sirimangalacariya, the author of *Manglatthadipani*, praises parents for being like Brahma (Somdej PhraMaha Veerawong, 1977, pp.24-25; It.62.), for being like pubbadevas, for being their first teachers, and for being respected and worshiped by their children. Phra Sirimangalacariya further explains that parents are like Brahma, since they take care of their children by employing the *Brahmaviharas* or the four following sublime states of mind: (1) Metta: loving-kindness, (2) Karuna: compassion, (3) Mudita: sympathetic joy, (4) Upekkha: equanimity, neutrality (A.III.226.).

The reason why parents are like *devas* to their children is because they approach them like Visuddhidevas who have purified their minds, forgive when their children commit innocent mistakes, and seek only what are advantageous to them and bring to them happiness. Well-treated and fostered children automatically return their gratitude to their parents and ever remind them that their parents are their first gurus, reported, worshiped and unforgettable persons.

Family Problems

Not all marriages and families fail for the same reason. Nor is there usually one reason for the breakdown of a particular marriage or a family. Whenever, the two people make a decision to live together, conflict could arise from a different cultural origin of each spouse. The Thai and foreign psychologists have concluded, the following problems may arise because of poor communication among family members, domestic conflicts, domestic violence on and end in separation (Horne, 1993).

Poor Communication

Communication within the family is extremely important, because it enables members to express their needs, wants, and concerns to each other. Open and honest communication creates an atmosphere allowing family members to express their differences, love and admiration for one another. Communication encourages family member to resolve the unavoidable problems arisen in all families. H. J. Markman says that positive communication contributes satisfaction to the couple's relationship in later lives." Poor communication increases the risk of divorce, marital separation and more behavioural problems in children (Markman, 1981, p.49). Poor communication is usually found in unhealthy family relationships, miserable families, domestic conflicts, naïve to problem solving, less intimacy fiber and emotional bond and risky in marital separation and broken home.

Domestic Conflicts

Goody claims that in every society, the problem of divorce often originates from a conflict between the spouses and a failure to effect reconciliation between the husband and the wife. For example, not understanding one another can be due to: 1). A difference in standpoint, ideas or attitude and so on. 2). Failing to be aware of one another's feelings.

3). Failing to understand how to communicate with one another. Moreover, conflicts between spouses can arise from misconceptions as to the role of the husband and wife and the failure to correct such attitudes, or else resolve them, especially when they do not understand their own duties to the other” (Goody, 1990). The Department of Teacher Training found that conflict between spouses are 1) insufficient loving-kindness, sympathy, compassion and irresponsibility, 2) unstable income and instability in their financial status, 3) ongoing conflict, 4) one, or both, of the spouses truly dislikes married life and pays little attention to creating stability within same, 5) sexual incompatibility and/or impotence, 6) failing to have children, 7) illness or poor health, 8) difference of interests, 9) meddling by a father-in-law or a mother-in-law, or both, 10) different educational backgrounds, 11) social and cultural differences, 12) jealousy, 13) living attitude not be compatible (straight), 14) mental and/or emotional instability, 15) lack of warmth, 16) selfishness and arrogance, and 17) abnormality, and violence to one another (Subhateera, 1981). Work-family conflict tends to depend more on workloads and family role conflict, but has a tendency to depend less on work flexibility. (Rittippant, et. al. 2011).

Domestic Violence

Domestic violence is fatal in society because violence at home affects not just one person alone but every family member and relatives. Domestic violence in can be viewed from three separate aspects: 1) violence directed towards children, 2) violence directed towards a spouse, and 3) violence from one child to another, or from some other relative in the family (Pornpen Petsuksisrit, 1993). Domestic violence classified into self-violence, violence between individuals, and violence between groups. It can also be classified into physical, mental, and sexual violence are caused by patriarchal dominance, violence-provocative environments, childhood experiences, stress, conflict, and spending little time with each other. Impacts could be injury, imprinted violence in children, which appear in miserable families, runaway youth, and divorces. In addition, domestic violence between spouses can be chaotic and disturbing for the community, and incur expenses to the government in looking after victims, hiring personnel, and campaigning to terminate and prevent the problem. (Laeheem & Boonprakarn, 2014). The results revealed that 34.3 percent of Thai Muslim married couples in Satun Province had domestic violence risk behaviors, and the factors affecting domestic risk behaviors with statistical significance consisted of six variables, namely jealous wives, suspicious wives, drinking husbands, drug

abusive husbands, being not ready to have one's own family, and lack of time for discussions. (Laeheem, 2016).

Divorce/Separation

Divorce in the United States, Europe, Middle East, Asia, Africa and around the world is significantly increasing. Familial poor communication, conflict and violence constitute the main problem that leads to divorce, and that such conflict and violence are due to a number of different factors, all of which may be subsumed under the five major headings of economical factors, social factors, educational factors, sexual factors, and moral factors (Spielmann, 1994, p.35). Divorce and separation could rise when matriarchy prevails in the family such as matriarchal income, different of educational degree, sexual relations, suspicious adultery, misconduct, immoral conduct and virtuelessness (Srikarncana, 1997). However, if either husband or wife misbehaves, misconducts and is without virtue soon separation would have happened. Besides Section 1516 of the Civil and Commercial Code, separation could be from either party commit adultery, misconduct, insulting, psychological and physical harm, abandonment, imprisonment for more than a year, infected with incurable disease, misbehavior and physical disadvantages (Thai Embassy. Com, 2015).

The simple domestic ills like poor communication, domestic conflicts, domestic violence and divorce/separation could viralize titanic impacts to societies at large. Poor communication increases the risk of divorce, marital separation and more behavioural problems in children. Domestic conflicts between the spouses and failures of reconciliation between lead to separation. Domestic violence between spouses can be chaotic and disturbing for the community, and incur expenses to the government in looking after victims, hiring personnel, and campaigning to terminate and prevent the problem. When marriages fail, government costs grow for treating serial ills and taxpayers in the entire nation are coerced to pick up the colossal cost when families separate and less enable to care for themselves or to foster their children. Still, even knowing the monstrous impacts are awaiting but humans least regret and learn from their except only 15% world business titans who have done and prospered. Even though, it is still believed that just only over six hundred million Buddhists sensibly apply laity virtues or virtues for good household life.

Applying Buddhist Doctrines to Family Life and Discussions

Applying the Household Dharma to the Family

Buddhism provides (laity virtues or virtues for good household life (gharavasaddhamma: sacca, dama, khanti and caga), involves the following virtues associated with the household life that are thought to bring future stability and happiness to the family. The application of such gharavasaddhamma in the family guarantees stability and happiness in the daily life of household and ensures good management. Distrust between a husband or wife deteriorates relationship-orientation, especially if it persists over a long period. But such distrust is unlikely to arise if both partners practise sacca, or truthfulness, honesty and sincerity, which all pave the way for trustfulness and trustworthiness. One should, for instance, try to spend time with the other partner, rather than frequently going out alone, since this will bolster trust and comfort of mind. Trust can also be maintained by frequent telephone conversation, confirming that one is acting sincerely outside, thereby preventing any negative feelings to accumulate. *Dama* and *khanti* both lead to tolerance in all situations, especially those involving conflict and other problems. The use of this dharma to control oneself is an important tool to guard oneself against one's emotions, and thus prevent any danger of subsequent violence or divorce. The exercise of *caga*, finally, by showing generosity and self-sacrifice, to other family members generates an atmosphere of sharing, and doing things together, whether inside the home, or when going outside, travelling, or going out for dinner. Happiness within the family is dependent on warmth, and on learning how to give and take. All of these Dharma result in happiness and stability.

Applying the four Brahmaviharas for Parental Life

The wonderful principles of Dharma, which concern a person's duties towards other members in a family, and especially towards the parents, are summarised in the four Brahmaviharas: 1). loving-kindness (*metta*), 2) compassion (*karuna*), 3) sympathetic joy (*mudita*), 4) equanimity (*upekha*) (A.III.226.). Husbands and wives who seek perfection in married life must practice Brahmaviharas. They help to create a firm and lasting partnership, strong enough to pass through the storms of life as they have been blessed by conch-watering during their wedding ceremony blessing that they may both be united in harmony like this water. *Loving-kindness* is the first of four virtues that together form the

foundations of married life since love shines over any darkness. The *compassion* is an apprehensive desire to help others out of their suffering since it brings the bond of gratitude and friendship where enmity will fade out leaving only reciprocal assistance. The *sympathetic joy* is to enjoy in the happiness of others, which reduces envy since envy is the cancer of society. The equanimity entails a neutral attitude towards qualities in others that might seem less than desirable and enables husbands and wives to put up with one another and avoid divorce, particularly when the couples are from different backgrounds, education, society and culture.

Buddhist Ways of Solving Family Problems

Besides the five precepts (*pañcasila*), the five ennobling virtues to address family dilemmas because one adheres to physical and verbal morality and moderation, adherence to disciplines, avoidance of evil deeds and self-restraints like abstain from killing otherwise it breeds unending vengeance and life imprisonment or ending one's freedom and liberty. Abstaining from stealing helps avoiding greed to own what is not one's possession, corruption, and transgression of patents and properties. Abstaining from false speech helps avoid distorting information which burn down both the good and the bad alike. Abstaining from intoxicants causing heedlessness avoids what causes senseless excitement and confusion in order to better control oneself in what one does and says and ever being conscious.

Buddhism offers four ways in which these problems can be managed, and solved for better family stability, may they be arisen from conducts, viewpoints, complexity, differences, attitudes. Buddhist principles should be employed to help analyse and review the conduct and behaviour on the part of those members, so that that conduct and behaviour might be changed in such way as to bring about improved unity in the family, bearing in mind the following:

All living beings have actions (*kamma*) as their own, their inheritance, and their congenital cause, their kinsman, their refuge. It is *kamma* that differentiates beings into low and high states. (Mn. 135)

From this, it can be seen that most aspects of human life are under the sway of the law of *kamma*:1). One is the owner of one's *kamma*.2). Good or evil both depend on *kamma*.3). Results stem from both good and bad *kamma*.4). Whether one's life is good or

bad depends on kamma.5). The best goal is attaining enlightenment through practising. The solution to all one's problems, according to Buddhism, is all to be found in the mind. If one can adjust the mind into the correct state such problems will disappear.

Conclusions and Recommendations

End Remarks

Thai society embraced Buddhism a long time ago and seeks to live life in accordance with its teachings. Traditionally, Thai society has used Buddhism to help and encourage morality, merit making, the precepts and the cultivation of mind from birth to burial. Even lullabies are used to convey Buddhist doctrines. Children are also encouraged to participate in Buddhist ceremonies, such as merit-making and contributing charity on Buddhist holy days and other festivals. However, lately, society has begun to change, with people turning away from Buddhism and forgetting its doctrines. This is having a detrimental effect on children and the family, because they have no ground to support their thinking and deeds

Parents these days, mostly feel uncomfortable to talk about Buddhism because it becomes Greek to them. Modern children adore individualism. Thai families today exhibit (1) the parents cannot foster and train their children. As a result, violence often erupts, both on the children's and parents' sides. (2) Parents cannot maintain the family's integrity. It has been found that one in four married couples are seeking divorce. Children in the countryside no longer live with their parents, and are obliged to stay with their grandfather or grandmother. Buddhism is concerned with two dimensions of virtue in human life: (1).The family social dimension where humans seek survivals and human relationships with the other members of the family is a must. (2) The global dimension expressing culture, social values, and ideas, but which is rapidly being replaced by individualism and selfishness. The additional dimension is the religious or the spiritual dimension that the developed countries disregards. In the past, the family institution lived by religious principles. Appreciating religion does not mean only listening to sermons, but also includes social training (socialization) through such ceremonies as making merit and performing acts of charity on special occasional dates.

Nowadays, majority thinks that happiness comes from materialism and consumerism and because their parents encourage children with attachment to materialism, least instruct and guide them in the higher kinds of happiness. Virtue and morality with least introducing virtues for lay people (gharavasadhamma), sublime states of mind (brahmaviharas) and the five precepts (pañcasila) could rip the materialism and consumerism- oriented in their buds. Parents and children would recognize money cannot buy any happiness at any price. True happiness must be earned and developed through virtues for lay people (gharavasadhamma), sublime states of mind (brahmaviharas) and the five precepts (pañcasila). Getting married is only the beginning of family life. It has to be supported by continued loving and adherence to the three-shortcut Dharma principles.

Recommendations

This article has therefore made several suggestions as to ways in which Buddhist values could be applied to family life. The educational process in any institution should introduce students to the teaching on the six directions indicating the various duties and responsibilities of each member within the family. Social organizations and institutions should produce a guide as to how the application of Buddhist values to family life might lead to more stable happiness within the family. A seminar might be held on the position of the ideal householder. Society should be made to realize the sheer dangers of materialism and selfishness as reflected in the consumerism of modern society as the adversity of the family peace and stability. Finally, the authorities involved may never forget that to save a family is to save societies, the nation, the world and the macrocosm.

References

- Srikarncana, B. (1997). *Ethics and Person*. The Text Book of Social Education, Bangkok: Kurusabha Press. (BE 2540), Thai Version.
- Cone, Margaret and Gombrich, Richard F. (1979). The Perfect Generosity of Prince Vessantara : A Buddhist Epic. Reviewed by John Ross Carter. *The Journal of Asian Studies*. 38(2), 420-421
- Goody, J. (1990). *The Oriental: The Ancient and the Primitive Systems of Marriage and the Family in the Pre-industrial Societies of Eurasia*. Cambridge: Cambridge University Press.
- Grey, L. (1990). *A Concordance of Buddhist Birth Stories*. Oxford: The Pali Text Society.
- Horne, W. (1993). Making a heaven of hell: the problem of the companionate ideal in English marriage. *Poetry*, 1650-1800, Athens: Georgia, p.125.
- Laeheem K. & Boonprakarn K.. (2014). Domestic Violence Behaviors between Spouses in Thailand. *Asian Social Science : Canadian Center of Science and Education*, 10(16), 152-159.
- Laeheem K. (2016). Factors affecting domestic violence risk behaviors among Thai Muslim married couples in Satun province. *Kasetsart Journal of Social Sciences*. 37(3), 182-189
- Markman, H. J. (1981). Prediction of marital distress: A 5-year follow-up. *Journal of Consulting and Clinical Psychology*, 49.
- National Academies of Science (NAS). (2016). *Evolution Resources*. Washington DC. Accessed on 18.10.2016 from <http://www.nas.edu/evolution/Definitions.html>.
- Nattharika Rittippant, et. al. (2011). *Work-family Conflict: An Investigation of Healthcare Professionals in Thailand*. Sirindhorn International Institute of Technology, Thammasat University, Thailand: 2011 International Conference on Management and Service Science. IPEDR vol.8 (2011) © (2011): IACSIT Press, Singapore. pp. 64-68.
- Petsuksiri P. (1993). *Factors Affecting Family Violence and Aggression in Thai Youth*. Political and Administrative Science. Bangkok: National Institute of Department Administration, Researching report.

- Wasi P. (1996). *Buddhism and the Spirit of Thai Society*. Buddhasasna Kab Citvinyan khongsangkom Thai, Bangkok: MCU.
- Kupawutthi, S. (2005). *Thai Family Problems in the Modern Society*. Retrieved May 17, 2016, from <http://www.m-society.go.th/old/article/?No.27/4.doc>
- Spielmann, S. (1994). *Problems and Aspirations of Slum Communities*. UNODC (United Nations Office on Drug and Crime), Graduate Program in Criminology and Criminal Justice, Faculty of Social Sciences and Humanities, Mahidol University.
- Somdej Phramaha Veerawong (1977). *Auspicious of Life*. Thai version, Bangkok: Chuem Pim Press.
- Subhateera, S. (1980-1981). *Divorce: the Accident of Life*. (1st ed.). Khon Kean: Document of Social Science.
- Thai Embassy.Com. (2015). *What are the grounds for divorce in Thailand?*. Retrieved January 28, 2017, from <http://www.thaiembassy.com/faq/whatarethegrounds-fordivorceinthailand.php>.
- Trangasombatti, U. (2016). *Thai Women and Family*. Retrieved October 10, 2016, from [http://www.women-family.go.th/family_center/family data](http://www.women-family.go.th/family_center/family_data).
- UNICEF. (2006). *Programming Experiences in Early Child Development*. New York: UN, Early Child Development Unit, November 2006.
- Tangananurak V. (2005). *Thai Society Crisis*. Foundation for the Better Life of Children (Kruyuy's Foundation). Retrieved October 17, 2016 from <http://www.m-society.go.th>.
- Westman, Jack ,C. MD. (1998). *Growing Together: The Key to Creative Parenting*. Department of Psychiatry University of Wisconsin-Madison.