

An Analysis of Buddhist Principles to Promote the Livelihood of Single Mothers in Thipphasot Community

Phrapalad Apisit Dhammavuddho (Seepalaew)^a, PhramahaMitThitapanyo^b, PhraSoponphattanabundit^c, PhraKhrusudhikhambhirayana^d

^{a,b,c,d} Faculty of Buddhist Dependent., Mahachulalongkornrajavidyalaya University, Thailand

^a apisitseepalaew87@gmail.com, ^b mit.wan@mcu.ac.th

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Abstract: The purposes of this research were 1) to study the livelihood of single mothers in Buddhist scriptures, 2) to analyse the Buddhist principles to promote the livelihood of single mothers in Thipphasot community. This research was qualitative research. The data were collected from documents, field work, in-depth interview, and to have empirical data, the descriptive analysis was used for data analysis. The livelihood of single mothers in Buddhist scriptures: after prince Siddhatha ordained monk in Buddhism, his wife (princess Bimba Devi) spent her life alone to look after her son. However, she could adjust herself to join the society. Her duty was to take care her son (Rahul Kumar). She accepted what happened. It could be reduced anxiety, indignation, and could adjust to the social environment. She was ready to face things, and accepted reality. The most importance of her duty was to take care her son completely. Analysis the Buddhist principles to promote the livelihood of single mothers in Thipphasot community: it maintained a family and took care their children in the society normally and happily. The principle of parents' duty was used which consisted of reasoned attention (Yonisomanasikara), bases of sympathy (Sangahavatthu) which could be adopted in real life. Single mothers in Thipphasot community faced many problems until they could get through those obstacles, raised up the life to the development of life nicely, fed their children to the achievement. When they got through problems, they could become valuable single mothers. It was a model for learning for those who decided to pursue the life of a single mother in accordance with Buddhism.

Keywords: Buddhist Principles, Promotion of Livelihood, Single Mother

1. Introduction

Family is the main institution; it is regarded as the standard of society. This because people learn to develop to be a perfect human from their family and understand the concrete and the abstract such as basic economy, culture, politics, conscience, attitude and education, etc., so, if the family can produce a quality member, it can also perform normal duty in society. Knowing of "giving" and "receiving" of the balance can lead to coexistence of the people in society, social members with the quality, including the effect on the security of the nation.

The current situation has changed for the reason of imitation of livelihood of western culture or social cultures in livelihood that a man or woman prefers to live together before marriage. All of these factors have brought about changes that show a lack of family security that is imperfect family, single-parent family. It means a family has only a father or mother who is responsible for feeding his/her child such as a mother feed her child alone, broken family. What is shown that the imperfection of a family is divorce, broken family, parentless, or only have a mother. Most of the increase in divorce is caused by both women and men become less tolerant. It makes the father or mother feed his/her child alone, the family has only the father or mother and child. This is because of the divorce, widow. The model of family has an increasingly the single fathers or the single mothers in the family. This is because the divorce rate has risen continuously, and from the death of a spouse. Particularly the family has increasingly only the single mothers as the head of the family and feed her child alone. The family has a guardian who is an only single father or the single mothers, he/she must be responsible for his/her work and child increasingly. Single-parent family is burdened in the economy, faces stress, it is causing to have no time to teach his/her child and help children in learning appropriately (Prathumwadee Payathamsiri: 2007). (1)

The rise of the single-parent family has resulted in various sectors since from Office of the Prime Minister, Office of Women's Affairs and Family Development under Ministry of Social Development and Human Security, Thai health promotion foundation, Family network foundation including organizations related to family institutions and network partners play an important role in promoting and building stability for a single-parent family. This is included in the twelfth national economic and social development plan 2017- 2021. The essence of the story is; the result of changes in population, socio-economic structure affects family to become more a diverse model. Such as family has only couple but no children, single-parent family, same-sex family, skipped-generation family, family alone. In particular, the single-parent family is regarded to be more vulnerable than other families. The general assembly consults with the government in finding ways to help in the economic and social dimensions by requesting the provision of single-family welfare in Thai society, support for access to legal rights,

the responsibility of government in the change of child care, together with other welfare related to economic dimensions. The above requests are already included in the international economic development plan. However, in addition to economic issues, the issues of mind are another one that society has to be aware of. The main problems are found as follows; the problems from sorrow, problems in feeding child, family and livelihood, stress or anxiety towards to insecurity and the new role to be both father and mother in the same time, the problem with feeding child, and the problem of being questioned by the society which is regarded to be the overall problem faced by single-parent family inevitably (Policy and planning office, Policy and strategy for the development of family institutions 2017- 2018: 2017). (2)

Single mother that appears in the Buddhist scriptures is Yasodhara or Phimpfa, Phra Nang Yasodhara was born in Sakya family of Koliyawong, Devdaha municipality. She was the daughter of Suppabuddha and Amita. When she was young at the age of 16 years, she got married to Prince Siddhartha (Buddha). When she was 29 years old, she gave birth, named by King Suddhodana was called Rahul (Khu.A. 8/1/175-180). (3) After Prince Siddhartha ordained a Buddhist monk, Yasodhara did her duty as the mother in feeding her son called "Rahul" without any failures and be able to stay in the society.

Buddhism has long played an important role in the culture and well-being of people in Thai society. The Buddha's doctrine can be applied every time (Akaliko). There is one group of the single mothers interview of the secret to the happiness of the single-parent family is mentioned that "When we face with a single-parent family situation, we think that what will happen must not be prevented, we need to have mindfulness, be able to solve the problems, know how to leave the problem, look at the real problem. All problems can be solved. Suffering or happiness is only in our heart". It can be seen that the single mothers families adopted Buddhist principles as a guide to life. (AtthakathaTipitakaMahachulalongkornrajavidyalaya Version 2017.) (4)

The purpose of this research aims to study the livelihood of the single mothers in Buddhist scriptures and analyzes the Buddhist principles to promote the livelihood of the single mothers from the moment of confrontation until the end of the critical point of life, telling and passing on experiences with a good story in life, the guideline to feed child, living in society amid various problems until the success of the single mothers to grow her child to be a good person, self-responsibility, be able to stay with other people in the society by using the principle of Buddhism. However, the purpose of this research is not intended to encourage women to decide to become the single mothers, but it is a study the lesson learned by experience, perspective, attitude, livelihood from a group of the single mothers, strong hearts, fighters, which the single mothers is a model for learning for those who decide to enter the life of the single mothers, be able to lead their own family to deal with the problems in life, self—responsibility, be able to feed their child, livelihood in society happily, have a good quality of life according to the Buddhism guidelines.

2. Research Objectives

- 1) To study the livelihood of the single mothers in Buddhist scriptures.
- 2) To study the analysis of the principle of Buddha's doctrine to promote the livelihood of the single mothers.

3. Research Methods

This research aims to study the livelihood of the single mothers in Buddhist scriptures and study the analysis of the principle of Buddha's doctrine to promote the livelihood of the single mothers. It aims to study the specific contents of the Buddhist principles to promote the livelihood of the single mothers in the understanding of the matter as follows;

3.1) Documents

It can be divided into 2 steps as follows;

1) Primary sources consisting of Thai TipitakaMahachulalongkornrajavidyalaya Version 1996, Thai AtthakathaTipitakaMahachulalongkornrajavidyalaya Version 2017, and Supreme court.

2) Secondary sources consisting of books, academic textbooks, articles, research documents related, and information related.

3.2) Contents

This research aims to study the livelihood of the single mothers in Buddhist scriptures and study the analysis of the principle of Buddha's doctrine to promote the livelihood of the single mothers in Thipphasot Community, MahaSarakhm province.

4) Research methodology

The presentation of the essence regarding research methodology consisted of document research, interview, fieldwork, observation of informant group. This research was qualitative. To achieve the objectives of the research, researchers determined research methodology as following;

1) Collected primary sources from Thai TipitakaMahachulalongkornrajavidyalaya Version 1996, and Thai AtthakathaTipitakaMahachulalongkornrajavidyalaya Version 2017.

2) Collected secondary sources from research-related topics consisting of books, academic textbooks, articles, research document-related, and information-related.

3) Collected from the interview, fieldwork, observation of informant group. The observation could be divided into 2 types that are; participant observation and non-participant observation.

4) Analyse the conclusion of the data derived from the interview, fieldwork, observation of informant group, and suggestions.

5) Benefits

1) Know the livelihood of the single mothers in Buddhist scriptures.

2) Know the analysis of the principle of Buddha's doctrine to promote the livelihood of the single mothers in Thipphasot Community, MahaSarakhm province.

4. Research Results

The livelihood of the single mothers in Buddhist scriptures: After Prince Siddhartha ordained monk in Buddhism. His wife (Princess Phimpha Devi) spent her life alone to feed her son. But she could adjust herself to join the society. Her duty was to feed her son (Rahul Kumar). She accepted what happened. The livelihood of the single mothers reflects the result of her dedication, physical energy, spiritual energy, that went through difficult times, an ability in which oneself could stand to be self-reliant, live a life free from the belief that men were the breadwinner of the family, right livelihood, well behaved, morality and ethic, feed children with love, attention, sacrifice, persistence until the child has been educated, good career, well behaved, be a good member in society. Besides, they could develop themselves as the single mothers who could serve others and society, be able to reduce anxiety, indignation, be able to adjust oneself appropriately in the social environment, be ready to face things around, accepted the reality, but it is important to complete the duties of the mother.

6.2) The analysis of the principle of Buddha's doctrine to promote the livelihood of the single mothers: The problem of the single mothers is; 1) divorce 2) the death of spouse 3) broken spouse and 4) abandon. The divorce was the main problem. The effect of the single mothers came from 1) problem of the burden to feed family 2) problem of sadness 3) problem of being questioned from society 4) problem of feeding child. The livelihood of the single mothers will be able to maintain the family and take care of the child to have a normal life and happy in social life by adopting Sangahavatthu 4 (Bases of sympathy) as a means of spiritual anchor that is; 1) Dana (giving): it is willing to forgive when it's wrong, sacrifice the time to build family relationships, do not become obsessed with creating a commitment to the things that you love and cherish 2) Piyavaca(kindly speech): when negotiating, words must be used to create unity. There is no stabbed speech even though it hurts repeatedly. Do not scare away in the past 3) Atthacariya(useful conduct): making oneself useful, value oneself in the society in which you live, train oneself to be a well-established person 4) Samanattata(participation and behaving oneself properly in all circumstances): stay in a middle way, do the work properly, focus on their position in society, behave consistently towards people.work, machine tool work, etc.

5. Discussions

The livelihood of the single mothers in Buddhist scriptures: In the case of Phra Nang Phimpha is regarded that she is the single mothers because, after Prince Siddhatha ordained a monk in Buddhism. His wife (Princess Bimba Devi) spent her life alone to feed her son. But she could adjust herself to join the society. Her duty was to feed her son (Rahul Kumar). She accepted what happened. The livelihood of the single mothers reflects the result of her dedication, physical energy, spiritual energy, that went through difficult times, an ability in which oneself could stand to be self-reliant, live a life free from the belief that men were the breadwinner of the family, right livelihood, well behaved, morality and ethic, feed children with love, attention, sacrifice, persistence until the child has been educated corresponding to the result of the study of (SiriphonChangkhiew: 2007), her topic was "Single mothers, the life to fight: a case study of service recipients of Sahathai foundation, Ban Bang KluayNok, Nakha sub-district, SukhSamran district, Ranong province". The results were found that most the single mothers needed to be a breadwinner of their occupation in order to generate income and spend in the family and physical

strength was an important aspect that would be used in a career. The single mothers needed to maintain their health by eating nutritious food, do exercise, regular rest, and checkup body. Psychological part, most of them had accumulated stress before they had to take care of their children alone, and most of them were able to adapt and accept the truth that happened over time. Because God helped those who helped themselves and they needed to take care of their children. Their thinking and attitudes needed to be adjusted for the better. They could work to feed their family until it came to prevent children for the family.

The analysis of the principle of Buddha's doctrine to promote the livelihood of the single mothers: The livelihood of the single mothers will be able to maintain the family and take care of the child to have a normal life and happy in social life by adopting Sangahavattu 4 (Bases of sympathy) as a means of spiritual anchor that is; 1) Dana (giving): it is willing to forgive when it's wrong, sacrifice the time to build family relationships, do not become obsessed with creating a commitment to the things that you love and cherish 2) Piyavaca (kindly speech): when negotiating, words must be used to create unity. There is no stabbed speech even though it hurts repeatedly. Do not scare away in the past 3) Atthacariya (useful conduct): making oneself useful, value oneself in the society in which you live, train oneself to be a well-established person 4) Samanattata (participation and behaving oneself properly in all circumstances): stay in a middle way, do the work properly, focus on their position in society, behave consistently towards people corresponding to OnumaAsampinnawat, her entitle was "A model of the single mother's livelihood in the integrated Buddhist perspective" was found that take care of physical and mental health: Single mothers adopted the principles of Buddhism as the basis of life. It commenced from easy Dhamma until it has developed to advanced Dhamma such as entering the temple to make merit in order to purify the mind that was enough, observed five precepts, developed oneself to be a good person, chanting Pali text every day, meditated to keep the mind calm, and some people could develop themselves to practice Vipassana. However, all these approaches are under the Buddhist principles for self-development in Buddhism.

9.1) Policy suggestions

- 1) Should stipulate to be government policy about laws for controlling divorce.
- 2) Establish regulations about marriage to control both men and women more than what is available now.

9.2) Academic suggestions

- 1) There should be an academic presentation through the media and documented in the dissemination to educate the society in the future.
- 2) Research results should be taken to organize explicit knowledge and published for the benefit of those interested in studying.

9.3) Benefit suggestions

- 1) Arrange to have a person responsible for monitoring and evaluating activity continuously and implementing results for further action.
- 2) Public relations documents in administrative should be established appropriate contact procedures.
- 3) This research result should be used to spread the benefit to the public for the benefit of society in the future.

9.4) Further research suggestions

- 1) Should study the principle of morality regarding divorce in Thai society.
- 2) Should study the social problems of the risky group in divorce.
- 3) Should study the vulnerability of the third precepts and divorce.

6. Conclusion

the livelihood of the single mothers in Buddhist scriptures need to be patient, live a life free from the belief that men were the breadwinner of the family, right livelihood, well behaved, morality and ethic and the analysis of the principle of Buddha's doctrine to promote the livelihood of single mothers need to follow Sangahavattu 4 (Bases of sympathy) as a means of spiritual anchor that is; 1) Dana: giving 2) Piyavaca: kindly speech 3) Atthacariya: useful conduct 4) Samanattata: participation and behaving oneself properly in all circumstances.

7. Acknowledgement

The research entitles "An Analysis of Buddhist Principles to Promote the Livelihood of Single Mothers in Thipphasot Community" can be acknowledgement as follows;

Buddhadhamma to promote the livelihood of the single mothers	
Single mothers of Thipphasot Community	Dana (Giving)
Had experience of living in the family	- forgive when you are wrong
sacrifice oneself	- sacrifice oneself for other public benefits
Experience to feed the child	- do not commit to the things that you love and cherish
Diversity of career	Piyavaca (Kindly speech)
divorce	- negotiations to create unity
The death of a spouse	- There is no stabbed speech even though it hurts repeatedly
Broken spouse	- save time when negotiations
abandon	- consideration of reasons for thinking
	- do not regret when you go away
	Atthacariya (Useful conduct)
	- making oneself useful
	- value oneself in the society in which you live
	- train oneself to be a well-established person
	Samanattata (Participation and behaving oneself properly in all circumstances)
	- stay in a middle way
	- do the work properly
	- focus on their position in society
	- behave consistently towards people

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